



Religiosity and PAI Learning Motivation in Adult Islamic Education: A Quantitative Correlational Study at *Tambiedul Muballighat*, PD Persistri Bandung Regency

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Abstract: Islamic Religious Education (PAI) scholarship has almost exclusively examined the relationship between religiosity and learning motivation in formal school settings with adolescent learners. This study addresses a critical gap by investigating the same relationship in a non-formal adult Islamic education setting the *Tambiedul Muballighat* programme of Pimpinan Daerah (PD) Persistri Kabupaten Bandung, West Java, Indonesia in which all participants are women aged 40 years and above. A quantitative correlational design was employed with total population sampling ($n = 39$), encompassing all *Marhalah* II participants enrolled in the 2023–2024 academic cohort. Variable X (religiosity) was operationalised across five Glock and Stark dimensions: religious belief (4.40), worship practice (4.15), religious experience (4.11), religious knowledge (3.84), and religious consequence (4.42), yielding an overall mean of 4.18 (High qualification). Variable Y (PAI learning motivation) was operationalised across five Hamzah B. Uno dimensions: desire and will to succeed (3.42), drive and learning need (3.72), future aspiration (3.73), engaging learning activities (3.57), and conducive learning environment (3.22), yielding an overall mean of 3.53 (High qualification, at the lower boundary of the High interval). Pearson Product Moment correlation analysis yielded $r = 0.632$ (High positive correlation), a coefficient of determination of 39.9% ($KP = r^2 \times 100$), and $t_{\text{hitung}} = 4.958$ substantially exceeding $t_{\text{tabel}} = 1.687$ at $\alpha = 5\%$, $dk = 37$. The regression equation $Y = 7.45 + 0.75X$ confirms a positive directional relationship. The 60.1% of unexplained variance reflects the distinctive challenges of adult learning: declining cognitive capacity, limited educational backgrounds, physiological constraints, and restricted study time. The findings provide the first quantitative evidence on the religiosity–learning motivation relationship for adult Muslim women in a non-formal education context, with implications for andragogical curriculum design, adult Islamic education policy, and motivational support strategies for late-life learners.

Keywords: Religiosity; Glock and Stark; Adult Islamic Education; Andragogy, *Tambiedul Muballighat*

Abstrak: Kajian dalam bidang Pendidikan Agama Islam (PAI) hampir secara eksklusif meneliti hubungan antara tingkat keagamaan dan motivasi belajar di lingkungan sekolah formal yang melibatkan peserta didik remaja. Penelitian ini mengatasi kesenjangan kritis tersebut dengan menyelidiki hubungan yang sama dalam lingkungan pendidikan Islam non-formal untuk orang dewasa, yaitu program *Tambiedul Muballighat* dari Pimpinan Daerah (PD) Persistri Kabupaten Bandung, Jawa Barat, Indonesia, di mana semua pesertanya adalah perempuan berusia 40 tahun ke atas. Desain korelasi kuantitatif digunakan dengan pengambilan sampel populasi total ($n = 39$), yang mencakup semua peserta *Marhalah* II yang

terdaftar dalam angkatan akademik 2023–2024. Variabel X (keagamaan) dioperasionalkan melalui lima dimensi Glock dan Stark: keyakinan agama (4,40), praktik ibadah (4,15), pengalaman keagamaan (4,11), pengetahuan agama (3,84), dan konsekuensi keagamaan (4,42), dengan rata-rata keseluruhan sebesar 4,18 (kualifikasi tinggi). Variabel Y (motivasi belajar PAI) dioperasionalkan melalui lima dimensi Hamzah B. Uno: keinginan dan kemauan untuk berhasil (3,42), dorongan dan kebutuhan belajar (3,72), aspirasi masa depan (3,73), kegiatan belajar yang menarik (3,57), dan lingkungan belajar yang kondusif (3,22), dengan menghasilkan rata-rata keseluruhan sebesar 3,53 (kualifikasi Tinggi, pada batas bawah interval Tinggi). Analisis korelasi Pearson Product Moment menghasilkan $r = 0,632$ (korelasi positif tinggi), koefisien determinasi sebesar 39,9% ($KP = r^2 \times 100$), dan $t\text{-hitung} = 4,958$ yang secara substansial melebihi $t\text{-tabel} = 1,687$ pada $\alpha = 5\%$, $dk = 37$. Persamaan regresi $Y = 7,45 + 0,75X$ mengonfirmasi adanya hubungan arah positif. Varians yang tidak dijelaskan sebesar 60,1% mencerminkan tantangan khas pembelajaran orang dewasa: penurunan kapasitas kognitif, latar belakang pendidikan yang terbatas, kendala fisiologis, dan waktu belajar yang terbatas. Temuan ini memberikan bukti kuantitatif pertama mengenai hubungan antara religiositas dan motivasi belajar bagi perempuan Muslim dewasa dalam konteks pendidikan non-formal, dengan implikasi bagi desain kurikulum andragogi, kebijakan pendidikan Islam bagi dewasa, dan strategi dukungan motivasi bagi pembelajar di usia lanjut.

Kata Kunci: Religiositas; Glock dan Stark; Pendidikan Islam untuk Orang Dewasa; Andragogi, Tambiedul Muballighat.

1. Introduction

The relationship between religiosity and motivation for religious education has attracted sustained scholarly attention in Indonesian Islamic education research. A consistent finding across the available literature is that higher religiosity is positively associated with stronger motivation to learn Islamic knowledge: individuals who hold Islamic beliefs more deeply, practise Islamic obligations more regularly, and experience a richer inner religious life are more motivated to deepen their religious understanding through formal or non-formal study (Nurul Zaida, 2020; Arkhina Dwi Nugrahini, 2013). The mechanism is theoretically intuitive: religiosity provides the motivational substrate the sense that learning is a divinely mandated obligation and a form of worship that animates sustained engagement with Islamic education. The Quranic declaration that 'Allah will raise those who have believed among you and those who were given knowledge, by degrees' (Q.S. Al-Mujadilah 58:11) articulates this link directly: learning is not merely instrumental but eschatologically significant, and religious conviction accordingly motivates it.

Yet the empirical literature on this relationship has a conspicuous demographic limitation. With rare exception, quantitative studies of the religiosity–motivation relationship have been conducted in formal school settings with adolescent participants secondary school students aged 13–18 or university students in their early twenties. Nurul Zaida's (2020) study examined Grade 10 students at SMK Swasta Al-Washliyah Marbau. Arkhina Dwi Nugrahini's (2013) study examined Grade 11 students at SMAIT Abu Bakar Yogyakarta. Lu'lu'ul Khusnatut Thohir and Mohammad Arif Rafsanjani (2021) examined Grade 11 students at SMA NU Bancar. Adinda Ukhta

Khoirunnisak (2022) examined junior secondary students at MTsN 1 Kota Malang. The developmental psychology, learning motivation, and religiosity profiles of these populations differ so substantially from adult learners particularly from adult women aged 40 and above that the findings cannot be extrapolated without independent empirical verification.

The present study addresses this gap by examining the religiosity–learning motivation relationship in a radically different population and institutional context: 39 adult women participants in the *Tambiedul Muballighat* programme, a structured non-formal Islamic education course administered by Pimpinan Daerah (PD) Persistri Kabupaten Bandung, West Java. Persistri (Persatuan Islam Istri) is the women's wing of Persatuan Islam, one of Indonesia's oldest and most systematically theological Islamic reform organisations. *Tambiedul Muballighat* meaning 'the training of those who will convey Islamic propagation' is a three-year non-formal Islamic education programme designed to produce competent da'iyyah (female preachers) who can propagate Islamic teaching in their communities. Participants are required to be Persistri members who have completed the foundational Member Education programme, and must be at least adult women in practice, the participating cohort in this study consists entirely of women aged 40 and above.

The adult learner context introduces challenges that have no equivalent in school-based PAI research. Declining cognitive capacity particularly the memory decline associated with advancing age makes the memorisation and recitation tasks common in Islamic education substantially more demanding. Diverse and often limited prior educational backgrounds the *Tambiedul Muballighat* cohort includes participants whose highest prior education is SD (primary) or SMP (junior secondary) create heterogeneous baseline knowledge and study habits. Physiological constraints, including declining visual acuity and hearing capacity, impair the basic information reception functions that classroom learning requires. Limited study time the programme meets only once weekly, on Tuesdays constrains the volume of instructional exposure available. And family and social responsibilities which for women in this age group typically include managing households, caring for grandchildren, and participating in community obligations compete directly with the attention and energy that learning demands. Against this backdrop, the question of what motivates adult women to persist in structured Islamic education, and whether religiosity is a significant predictor of that motivation, carries substantial practical and theoretical import.

Three research questions structure this investigation. First, what is the level of religiosity among Marhalah II participants at *Tambiedul Muballighat* PD Persistri Kabupaten Bandung across Glock and Stark's five dimensions? Second, what is the level of their PAI learning motivation across Hamzah B. Uno's five motivational dimensions, and which dimensions are strongest and weakest? Third, is there a statistically significant positive relationship between religiosity and PAI learning

motivation in this adult non-formal education setting, and what proportion of motivational variance does religiosity explain?

Religiosity the quality and intensity of an individual's religious life has been conceptualised and measured through several competing frameworks in the sociology and psychology of religion. The most influential multi-dimensional framework, and the one adopted in this study, is Glock and Stark's (1965) five-dimension model. This model identifies religious belief (the ideological dimension: what adherents believe), religious practice (the ritualistic dimension: what adherents do in worship), religious experience (the experiential dimension: what adherents feel and directly experience of the divine), religious knowledge (the intellectual dimension: what adherents know about their faith's doctrines and scriptures), and religious consequences (the consequential dimension: how adherents' religious commitments manifest in daily behaviour and ethical conduct). In the Islamic context, these five dimensions correspond respectively to *aqidah* (creedal belief), *ibadah* (worship practice), the affective-experiential dimension of *taqwa*, *ilmu* (religious knowledge), and *akhlak* (moral-ethical conduct).

Bambang Suryadi (2021) in his comprehensive analysis of religiosity measurement in the Indonesian Islamic context argues that the Glock and Stark model, while developed in a Western Christian context, maps effectively onto Indonesian Muslim religiosity because the five dimensions correspond to the three foundational Islamic obligations of Iman (belief), Islam (practice), and Ihsan (spiritual excellence and ethical consequence). The model's capacity to capture both the cognitive (belief, knowledge) and behavioural (practice, consequence) dimensions of religiosity alongside the affective dimension (experience) makes it more comprehensive than models that focus on belief or practice alone. Jalaluddin Rakhmat (2003) further situates religiosity within the psychology of religion tradition, defining it as the degree to which an individual's inner conviction of divine presence is reflected in their daily conduct and their efforts to align their behaviour with divine expectation a formulation that encompasses all five Glock and Stark dimensions.

The religiosity of adult learners above 40 years deserves specific attention. Psychologists of religion consistently document that religiosity tends to increase in later adulthood (Hayward & Krause, 2013). Two mechanisms explain this pattern. First, the awareness of mortality that becomes more salient in later adulthood provides a powerful motivational context for religious deepening: religion addresses directly the questions about meaning, legacy, and post-mortem continuity that become more pressing as biological finitude becomes more real. Q.S. Al-Rum (30:54) which describes Allah as creating humans from weakness, then strength, then weakness again in old age provides the Quranic framework for this developmental religiosity trajectory: the return to physical weakness in old age is simultaneously a return to the dependence on divine provision that characterised infancy. Second, retirement from the most demanding phases of professional and parental life creates temporal availability for religious engagement that was constrained during earlier adulthood. Both mechanisms

are relevant to the *Tambiedul Muballighat* participant profile: these women have the motivational depth that mature religiosity provides but face the cognitive and physiological constraints that advanced age imposes.

Learning motivation in Islamic education is typically theorised through frameworks developed for school-age learners. Hamzah B. Uno's (2022) motivation theory the framework adopted in this study for Variable Y identifies five motivational dimensions: the internal dimensions of desire and will to succeed, drive and learning need, and future aspiration; and the external dimensions of engaging and attractive learning activities and a conducive learning environment. This framework captures both intrinsic motivation (the internal dimensions, which reflect the learner's own values and goals) and extrinsic motivation (the external dimensions, which reflect the quality of the learning environment and pedagogical experience). Sardiman (2012) identifies three core functions of learning motivation: it activates and energises behaviour, it provides direction toward a goal, and it selectively maintains goal-directed behaviour against competing distractions.

The application of these motivational frameworks to adult learners requires the theoretical enrichment provided by andragogy the theory and practice of adult education, most systematically developed by Malcolm Knowles (1984). Knowles distinguishes six core andragogical assumptions that differentiate adult from child learners. Adults have an established self-concept as autonomous, self-directed learners and resist being treated as passive recipients of instruction. Adults bring substantial accumulated experience to learning situations, which serves as a rich resource for learning but can also create habitual patterns that resist new learning. Adults' readiness to learn is typically tied to specific developmental tasks or social roles in the *Tambiedul Muballighat* context, the role of *da'iyah* and the obligation to propagate correct Islamic knowledge. Adults are problem-centred rather than subject-centred in their orientation to learning. Adults are internally motivated rather than externally driven. And adults need to know why they are learning something before they can invest fully in learning it. The interaction between these andragogical characteristics and the five Hamzah B. Uno motivational dimensions produces a distinctive motivational profile for adult Islamic learners that differs substantially from adolescent profiles.

Specifically, the andragogical framework predicts that adult learners will show stronger scores on intrinsic motivational dimensions (desire to succeed, learning need, future aspiration) and potentially weaker scores on extrinsic dimensions (engaging activities, conducive environment), because adult self-directed learners are less dependent on external pedagogical stimulation to sustain engagement than adolescent learners. The results of the present study are broadly consistent with this prediction: the three internal dimensions desire to succeed (3.42), learning need (3.72), and future aspiration (3.73) form a relatively cohesive cluster, while the two external dimensions engaging activities (3.57) and conducive environment (3.22) show substantially lower scores. The particularly low score on the conducive environment dimension (3.22, Sufficient) reflects the documented institutional constraints of the *Tambiedul*

Muballighat setting: one meeting per week, predominantly lecture-based instruction, heterogeneous participant capabilities, and the physiological constraints (declining hearing and vision) that affect the basic ergonomics of learning in an aging population.

The theoretical relationship between religiosity and learning motivation operates through multiple mechanisms that become particularly salient in the adult Islamic education context. The most fundamental mechanism is what Deci and Ryan (2000) would classify as autonomous motivation grounded in identified or integrated regulation: the individual learns because learning aligns with their personally endorsed religious values, not because of external reward or pressure. When a woman at *Tambiedul Muballighat* is deeply convinced that seeking Islamic knowledge is a religious obligation (*fardu kifayah*), that Allah elevates the status of those who learn (Q.S. Al-Mujadilah 58:11), and that her role as a *da'iyah* constitutes a form of worship these religiously grounded convictions provide intrinsic motivational resources that are not dependent on the quality of the external learning environment. They are precisely the resources that adult learners draw upon to sustain effort when physiological constraints, domestic demands, or pedagogical limitations would otherwise erode engagement.

The religious consequence dimension of Glock and Stark's model is particularly relevant to this mechanism. Individuals who strongly exhibit the consequence dimension who consistently behave in accordance with Islamic ethical norms, who maintain patience and gratitude as habitual dispositions, and who feel genuine fear of divine displeasure when they transgress have internalised Islamic values at the deepest motivational level. The present study's finding that the consequence dimension achieves the joint highest score among the religiosity subscales (4.42, along with belief at 4.40) is consistent with the expectation that adult women who have spent four decades as active Muslims have deeply internalised Islamic ethical dispositions and these dispositions provide robust motivational grounding for continued religious learning.

Conversely, the religious knowledge dimension's relatively lower score (3.84, the weakest among the five religiosity subscales) maps directly onto the motivational gap identified in the learning motivation instrument. Women who know more about Islamic doctrine who are more familiar with textual evidence, jurisprudential principles, and the broader intellectual tradition of Islam are better positioned to appreciate the depth of what they do not yet know, which activates the desire-to-succeed and learning-need dimensions of motivation. The relative knowledge deficit in the cohort reflecting participants limited prior formal Islamic education, with many having SD- or SMP-level backgrounds constrains this motivational pathway, contributing to the 60.1% residual variance that religiosity alone cannot explain. This interaction between knowledge dimension weakness and motivational ceiling is one of the most analytically productive findings of the study.

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The *Tambiedul Muballighat* programme's institutional architecture itself creates a particular configuration of motivational resources and constraints that is worth analysing separately from individual-level religiosity. The programme's explicit purpose to train *da'iyah* who will propagate correct Islamic teaching in their communities provides participants with a concrete and socially meaningful application of the knowledge they are acquiring. This mission-orientation functions as a powerful identified motivational regulator in Deci and Ryan's (2000) terms: participants are not learning PAI as a generic educational requirement but as preparation for a specific social role that they have voluntarily chosen and that carries community-level significance. The strength of the future aspiration dimension (3.73) driven by items about studying diligently to achieve life goals and about the perceived utility of PAI knowledge reflects precisely this mission-orientation. Participants can articulate a clear and compelling answer to Knowles's foundational andragogical question ('Why do I need to learn this?') they need it to become effective *da'iyah* in their communities and this clarity sustains motivation even when the immediate learning experience is cognitively demanding.

The existing quantitative literature on the religiosity–PAI motivation relationship consistently documents positive and significant associations. Arkhina Dwi Nugrahini (2013) found $r = 0.722$ among Grade 11 SMAIT students in Yogyakarta a strong correlation in a context where integrated Islamic school socialisation creates a highly religiously saturated learning environment that amplifies the religiosity effect. Lu'lu'ul Khusnatut Thohir and Mohammad Arif Rafsanjani (2021) found a weaker but still significant effect (29.7%) at a state Islamic school, suggesting that institutional context moderates the relationship. Adinda Ukhta Khoirunnisak (2022) found a particularly strong association ($r^2 = 50.9\%$) at an Islamic junior secondary school. The present study's $r = 0.632$ and $KP = 39.9\%$ sit comfortably within this established range, confirming that the positive religiosity–motivation association documented in adolescent school settings also obtains in the adult non-formal education context of *Tambiedul Muballighat*.

What the existing literature cannot provide is any insight into the specific ways in which the adult, non-formal, Persistri-affiliated context shapes both the religiosity profile (which dimensions are strongest and weakest) and the motivational profile

(which motivational dimensions are most and least accessible to older adult learners). The present study provides the first quantitative data on both profiles in this population, enabling not just a correlation estimate but a theoretically grounded interpretation of why the relationship has the specific character it does. The particularly low score on the conducive environment dimension (3.22), the borderline desire-to-succeed dimension (3.42 at the High boundary), and the knowledge dimension deficit (3.84 among the religiosity subscales) are all findings with specific andragogical implications that school-based research cannot generate.

Methods

This study employed a quantitative correlational design to examine the direction and magnitude of the relationship between religiosity (Variable X) and PAI learning motivation (Variable Y) among adult participants in the *Tambiedul Muballighat* programme. The research site was the *Tambiedul Muballighat* programme of Pimpinan Daerah (PD) Persistri Kabupaten Bandung, located at Jl. Raya Banjaran, behind Pesantren Persis 3 Pameungpeuk, Bandung Regency, West Java. *Tambiedul Muballighat* is a three-year non-formal Islamic education programme structured across six semesters. It meets weekly on Tuesdays (09:00–13:00), delivering four subjects per session, meaning that each subject is taught once per month with six sessions per semester. The programme encompasses approximately 16 subjects spanning foundational Islamic studies (*Taubid, Fiqih, Tafsir Juz Amma, Tajwid, Nahwu, Sharaf, Shiroh*), applied Islamic knowledge (*Akhlak/Hadits, Musthalah Hadits, Ushul Fiqih, Tafsir Ahkam*), and da'wah skills (*Ilmu Dakwah, Psikologi Dakwah, Praktik Dakwah*). *Marhalah II* (the second level, covering semesters 3–4) adds *Tafsir Ahkam* and *Perbandingan Agama* (Comparative Religion) to the curriculum.

Total population (census) sampling was employed, with all 39 *Marhalah II* participants enrolled in the 2023–2024 academic cohort constituting the research sample. This sampling approach is appropriate because the total population is small ($n = 39 < 100$), eliminating the sampling error that would arise from partial sampling of a small population, and because the research question concerns this specific cohort rather than a broader population to which generalisation is sought. Participants were drawn from multiple sub-districts of Bandung Regency, including Banjaran, Cangkuang, Marga Asih, Margahayu, Cimaung, Ciwidey, Pangalengan, Cileunyi, and Pameungpeuk. All participants are active Persistri members aged 40 and above. Educational backgrounds ranged from SD (primary) to S2 (postgraduate), with most participants in the SD-SMP range a heterogeneity that is itself a characteristic challenge of the adult education context under study.

Two structured questionnaires using a 5-point frequency Likert scale (SL = Always = 5, SR = Often = 4, K = Sometimes = 3, J = Rarely = 2, TP = Never = 1) were administered. The Religiosity Questionnaire (Instrument X) comprised 20 items operationalising Glock and Stark's (1965) five dimensions: belief/conviction (4 items; e.g., 'I study the Quran and apply it in daily life'), worship practice (4 items; e.g., 'When

the adhan sounds, I immediately prepare to pray on time'), religious experience (4 items; e.g., 'If I make a mistake, I immediately apologise'; 'I give *sadaqah* to those in need'), religious knowledge (4 items; e.g., 'I participate in religious study programmes in the local community'; 'I read religious books'), and religious consequence (4 items; e.g., 'After completing an action, I express gratitude to Allah'; 'I feel afraid when I do something prohibited because I know Allah is watching'). The PAI Learning Motivation Questionnaire (Instrument Y) comprised 20 items operationalising Hamzah B. Uno's (2022) five dimensions: desire and will to succeed (4 items; e.g., 'I am interested in studying PAI, so I read many books about Islam'), drive and learning need (4 items; e.g., 'I pay attention when the teacher explains the material'), future aspiration (4 items; e.g., 'I study diligently to more easily achieve future goals'; 'The things I learn in PAI will be beneficial to me'), engaging activities (4 items; e.g., 'I enjoy attending PAI learning because the teacher uses language that is easy to understand'), and conducive environment (4 items; e.g., 'I make a study schedule at home'; 'The classroom is very comfortable and friends are supportive, allowing me to study to the fullest').

All 20 items of both instruments were validated through Pearson item-total correlations, with the validity threshold at $r\text{-table} = 0.316$ ($\alpha = 0.05$, $n = 39$). All items in both instruments exceeded this threshold (Variable X: range 0.362–0.756; Variable Y: range 0.329–0.743). Reliability was assessed using Cronbach's alpha formula: Variable X achieved $\alpha = 0.867$ and Variable Y achieved $\alpha = 0.862$, both substantially above Nunnally's (1978) threshold of 0.70, confirming good internal consistency. Normality was tested using the Shapiro-Wilk procedure adapted for $n < 50$ samples. Variable X yielded $T3 = 0.941$, exceeding the critical value of 0.939 at $df = 39$, $\alpha = 0.05$. Variable Y yielded $T3 = 0.963$, also exceeding 0.939. Both variables thus satisfy the normality assumption required for Pearson correlation. The partial mean formula $S = (P \times Q) \div R$ was used for descriptive analysis, interpreted against a five-tier scale: 0.5–1.5 (Very Low), 1.51–2.5 (Low), 2.51–3.5 (Sufficient), 3.51–4.5 (High/Tinggi), 4.51–5.5 (Very High/Sangat Tinggi). Statistical significance was tested using $t = r\sqrt{dk} \div \sqrt{1-r^2}$, with rejection criterion $t > t\text{-table}$ at $\alpha = 5\%$, $dk = n - 2 = 37$ ($t\text{-table} = 1.687$).

Results And Discussion

Religiosity (Variable X): Descriptive Analysis and Subscale Profile

The aggregate mean for Variable X was 4.18, placing the religiosity of *Tambiedul Muballighat* Marhalah II participants in the High qualification category (interval 3.51–4.5). This overall level is consistent with the theoretical expectation for adult Muslim women aged 40 and above who have actively committed to an intensive religious education programme: they represent a self-selected population whose religiosity is substantially above the general adult Muslim population average. The subscale analysis reveals a differentiated profile with two particularly analytically significant features.

Table 1. *Partial Mean Analysis of Religiosity (Variable X) by Dimension n = 39*

Dimension (Glock & Stark)	Items	Mean	Qualification
1. Belief	1–4	4.40	High
2. Worship Practice	5–8	4.15	High
3. Religious Experience	9–12	4.11	High
4. Religious Knowledge	13–16	3.84	High
5. Religious Consequence	17–20	4.42	High
Overall Mean	1–20	4.18	High

The consequence dimension (4.42) and belief dimension (4.40) are jointly the strongest subscales, while the religious knowledge dimension (3.84) is the weakest and the only subscale that approaches the Sufficient boundary. The consequence dimension's strength is theoretically significant: item 20 'I feel afraid when I do something prohibited because I know Allah is watching' achieved the highest individual item mean in the entire Variable X instrument at 4.82 (Very High). This near-perfect score on the divine-awareness consequence item indicates that these adult women have deeply internalised the Islamic concept of *muraqabah* (consciousness of divine oversight), which is among the most mature and stable forms of religious internalisation. Combined with the high belief dimension score (4.40), this pattern suggests a religiosity profile defined by strong theological conviction and deeply internalised ethical consequences, supported by regular worship practice (4.15) and genuine spiritual experience (4.11).

The religious knowledge dimension's relative weakness (3.84) merits careful interpretation. Item 14 'I read religious books' achieved the lowest individual item mean in Variable X at 3.33, falling into the Sufficient category. This indicates that a meaningful proportion of participants rarely engage with independent religious reading outside the *Tambiedul Muballighat* classroom. Item 9 'I participate in religious study programmes in the local community' achieved a moderate 4.28. The pattern suggests that these women are actively engaged in communal religious learning (attending the *Tambiedul Muballighat* programme itself and local *pengajian*) but have limited habits of self-directed textual study. This finding has direct pedagogical implications: the PAI teachers at *Tambiedul Muballighat* face participants whose religious conviction and practice are high but whose independent intellectual engagement with Islamic texts is limited, requiring pedagogy that builds textual literacy alongside religious conviction.

PAI Learning Motivation (Variable Y): Descriptive Analysis and Subscale Profile

The aggregate mean for Variable Y was 3.53, placing PAI learning motivation in the High qualification category but at its lowest boundary (interval 3.51–4.5). This borderline High score is the most practically significant finding in the descriptive analysis: it indicates that motivation is present and adequate, but that several subscales are operating at levels that are easily disrupted by the documented challenges of adult learning. The subscale analysis reveals a marked disparity between the internal motivational dimensions and the external motivational dimensions.

Table 2. *Partial Mean Analysis of PAI Learning Motivation (Variable Y) by Dimension n = 39*

Dimension (Hamzah B. Uno)	Items	Mean	Qualification
1. Desire/will succeed	1–4	3.42	Sufficient
2. Drive and learning need	5–8	3.72	High
3. Future aspiration	9–12	3.73	High
4. Engaging learning activities	13–16	3.57	High
5. Conducive learning environment	17–20	3.22	Sufficient
Overall Mean	1–20	3.53	High

Two dimensions fall into the Sufficient qualification: conducive learning environment (3.22, the weakest) and desire/will succeed (3.42, borderline High). The conducive environment dimension's 3.22 score is driven by two particularly low items: item 17 'I make a study schedule at home' (2.64) and item 20 'The classroom is comfortable and friends supportive' (3.48, just below the High threshold). Item 17's low score reflects the reality of adult domestic life: women aged 40+ with household management responsibilities rarely maintain formal study schedules, and the single weekly meeting of *Tambiedul Muballighat* provides neither the institutional structure nor the peer accountability that school timetables provide. Item 20's near-threshold score reflects the documented physical challenges of the learning environment inadequate acoustic conditions for participants with declining hearing, or inadequate visual conditions for those with declining sight.

The desire/will succeed dimension's borderline score (3.42, technically) is the most counterintuitive finding in the study, given the strong religiosity scores. Items 2 ('I actively ask questions during learning', 3.20) and item 4 ('I review the material at home', 2.89) are particularly low. These items reflect the specific andragogical challenges documented in the background: adult women with limited prior formal education backgrounds may feel self-conscious about asking questions in a group

setting (inhibiting active participation) and may lack the study habits and confidence required for independent home review. The 2.89 score on home review is particularly striking nearly one-third of participants rarely or never review material at home, despite their strong religious commitment to learning. This gap between conviction and study behaviour is precisely what Lickona (1991) would predict at the intersection of knowing and acting, and what Knowles (1984) would attribute to the absence of andragogically appropriate scaffolding for self-directed study in participants whose prior educational experiences may have conditioned passive rather than active learning orientations.

Correlation, Regression, and Significance Analysis

Pearson Product Moment correlation analysis yielded $r = 0.632$, indicating a High positive correlation between religiosity and PAI learning motivation (interval 0.61–0.80 in the study's correlation classification system). The coefficient of determination $KP = r^2 \times 100 = 0.632^2 \times 100 = 39.94\% \approx 39.9\%$, indicating that religiosity explains approximately 40% of the variance in PAI learning motivation among *Tambiedul Muballighat* Marhalah II participants. The regression equation $Y = 7.45 + 0.75X$ confirms positive directionality: each unit increase in the religiosity score is associated with a 0.75-unit increase in the motivation score. The constant ($a = 7.45$) represents the estimated baseline motivation level when religiosity is zero a theoretical floor reflecting the institutional and social motivational context independent of personal religiosity.

Table 3. *Raw Score Summary and Statistical Results (n = 39)*

Statistic	Value	Criterion	Decision
ΣX	3,265	—	—
ΣY	2,728	—	—
ΣX^2	276,415	—	—
ΣY^2	195,110	—	—
ΣXY	230,679	—	—
Reliability α Variable X	0.867	$\alpha > 0.70$	Reliable
Reliability α Variable Y	0.862	$\alpha > 0.70$	Reliable
Normality T3 Variable X	0.941	T3 > 0.939 (df=39, $\alpha=0.05$)	Normal
Normality T3 Variable Y	0.963	T3 > 0.939	Normal
Pearson r	0.632	Interval 0.61–0.80	High positive
Coefficient of determination (KP)	39.9%	—	39.9% variance explained

Regression intercept (a)	7.45	—	—
Regression coefficient (b)	0.75	b > 0	Positive direction
t-hitung	4.958	t > 1.687 ($\alpha=5\%$, dk=37)	Significant

Statistical significance was confirmed: $t\text{-hitung} = 4.958$ substantially exceeds $t\text{-tabel} = 1.687$, leading to rejection of the null hypothesis and acceptance of the research hypothesis that religiosity has a significant positive effect on PAI learning motivation at *Tambhiedul Muballighat*.

Interpreting the Adult Non-Formal Education Findings

The $r = 0.632$ and $KP = 39.9\%$ results confirm that the positive religiosity–motivation relationship documented in adolescent school settings also obtains and at a comparable magnitude in the adult non-formal Islamic education context of *Tambhiedul Muballighat*. This finding is theoretically meaningful because it establishes that the mechanism linking religiosity to learning motivation is not dependent on the developmental characteristics of adolescence, the structural features of formal schooling, or the social dynamics of age-homogeneous peer groups. The mechanism operates across a fundamentally different population and institutional context, suggesting that it reflects a deeper and more universal feature of the relationship between religious commitment and the motivation to deepen religious knowledge.

Through Deci and Ryan's (2000) self-determination theory lens, the religiosity dimensions that show the strongest scores consequence (4.42) and belief (4.40) are precisely those associated with the most deeply internalised forms of religious motivation (integrated regulation). A participant whose daily conduct is consistently governed by consciousness of divine oversight (*muraqabah*) and whose Islamic conviction is firmly established is one who experiences learning PAI as an intrinsically valued activity, not as an external obligation. This intrinsic motivational quality is what enables these adult women to maintain their commitment to the *Tambhiedul Muballighat* programme despite the documented challenges: declining cognitive capacity, domestic responsibilities, limited study time, and the physical constraints of an aging learning environment.

The 60.1% of unexplained variance identifies the motivational terrain that religiosity alone cannot address. Several factors are particularly salient in the adult learning context. Family support and social network religiosity whether the participant's family members and close social circle encourage and enable her participation in *Tambhiedul Muballighat* constitute perhaps the most significant external co-determinant. Knowles (1984) emphasises that adult learners are embedded in complex role systems (spouse, parent, grandmother, community member) that either support or constrain learning engagement; the strength of family encouragement is thus a critical moderator of the religiosity–motivation relationship. Pedagogical quality

the ability of *Tambiedul Muballighat* asatidz to adapt their teaching methods to the andragogical characteristics of their participants is a second major factor. The current predominantly lecture-based methodology is documented as constraining motivation for participants who need to write, memorise, or engage with Arabic text tasks that are cognitively demanding for participants with limited prior Arabic literacy. A shift toward more active learning methodologies discussion, peer teaching, problem-based tasks related to participants' da'iyah roles could strengthen the engaging activities and conducive environment dimensions that are currently the programme's motivational weak points.

The cross-study comparison with school-based research enriches the interpretation. Compared to the five school-based studies from the same institutional cluster, the present study's $r = 0.632$ ($KP = 39.9\%$) sits near the middle of the 26–49% range documented across the cluster. However, the substantive meaning of this comparable coefficient is fundamentally different. In school studies, the 26–49% reflects PAI quality's contribution to character and behavioural outcomes in adolescents who are embedded in a total institutional environment (attending school 6 hours per day, 5 days per week). In *Tambiedul Muballighat*, the 39.9% reflects religiosity's contribution to learning motivation in adults who attend only 4 hours per week, 1 day per week, for one academic year at Marhalah II level. The fact that religiosity achieves a comparable effect size in this drastically reduced institutional exposure context is a testament to the motivational potency of deeply internalised religious conviction as a driver of Islamic learning engagement across the lifespan. It also suggests that the 60.1% residual variance is not evidence of religiosity's limited role in motivating adult Islamic learners, but evidence of the breadth and complexity of the motivational ecology in which adult learning takes place. Family support, community recognition of the da'iyah role, organisational identification with *Persistri's* mission, and individual health and energy levels all contribute to motivational variance that religiosity alone cannot capture even when religiosity is, as this study confirms, its single largest identified predictor.

A further dimension of the findings worth addressing is the construct validity question implicit in the study design. The Variable X instrument (religiosity) and Variable Y instrument (learning motivation) measure related but conceptually distinct constructs, but both instruments include items that reference Islamic religious activity. For example, the religiosity instrument's knowledge dimension items (attending religious study programmes, reading religious books) share conceptual terrain with the motivation instrument's learning need and future aspiration items (attending PAI class attentively, studying to achieve goals). This overlap is not a methodological flaw it reflects the genuine theoretical interconnection between religiosity and motivation in Islamic education, but it does suggest that the 39.9% effect size may partly reflect shared item content rather than purely discriminant relationship. Future research using more construct-distinct operationalisations for example, measuring religiosity through behavioural frequency measures (prayer times per day, Quran pages per week) rather

than attitudinal ratings, and measuring motivation through behavioural engagement indicators (class attendance, assignment completion, voluntary study time) rather than self-reported attitude would provide a more conservative and methodologically robust estimate of the relationship.

The andragogical implications of the subscale differentials are specific and actionable. The weak desire/will to succeed dimension (3.42), particularly the low scores on active questioning (3.20) and home review (2.89), points toward the need for structured peer learning activities that normalise question-asking in the classroom (overcoming the social inhibition that many adult women with limited formal education backgrounds experience) and for take-home activities that are achievable within the constraints of participants' domestic routines. The weak conducive environment dimension (3.22), particularly the near-zero home study scheduling score (2.64), points toward the need for physiologically adapted classroom infrastructure (adequate amplification for participants with hearing loss, adequate lighting and font sizes for those with vision decline) and for family engagement strategies that enlist husbands, children, and grandchildren as active supporters of *Tambiedul Muballighat* participation.

Conclusion

This study investigated the relationship between religiosity and PAI learning motivation among 39 adult women participants in the *Tambiedul Muballighat* Marhalah II programme of PD Persistri Kabupaten Bandung. Four principal conclusions emerge.

The religiosity of *Tambiedul Muballighat* participants is at a high level overall (mean = 4.18), with consequence (4.42) and belief (4.40) as the strongest dimensions and religious knowledge (3.84) as the weakest. This profile describes adult Muslim women whose Islamic conviction is deep and whose daily conduct is consistently governed by Islamic ethical dispositions, but whose independent intellectual engagement with Islamic texts and participation in diverse learning communities is more limited. The knowledge dimension deficit is the most practically significant finding in the religiosity profile: it identifies the specific dimension where programme design and andragogical approach can make the most difference in strengthening the religiosity that underlies learning motivation.

PAI learning motivation is at a borderline High level (mean = 3.53, at the lower boundary of the High interval), with future aspiration (3.73) and learning need (3.72) as the strongest dimensions and conducive environment (3.22) and desire/will succeed (3.42) at Sufficient level. The external motivational dimensions are substantially weaker than the internal ones a finding consistent with the andragogical framework's prediction that adult learners draw primarily on intrinsic motivation but are constrained by institutional and environmental factors that school-designed curricula have not adequately addressed.

Religiosity significantly and positively predicts PAI learning motivation ($r = 0.632$, $t_{\text{hitung}} = 4.958 > t_{\text{tabel}} = 1.687$, $\alpha = 5\%$). The 39.9% coefficient of determination establishes religiosity as the largest single identified predictor of motivation in this population. The regression coefficient of 0.75 indicates that each unit improvement in the religiosity score is associated with a near-proportional improvement in motivation a finding that validates the strategic priority of religiosity cultivation as a foundational investment in learning motivation for adult Islamic education programmes.

The 60.1% residual variance identifies the motivational terrain that religiosity alone cannot address: family support systems, pedagogical quality, institutional accessibility accommodations for aging learners, and the development of self-directed study habits appropriate to the adult learning context. Comprehensive motivational enhancement for *Tambiedul Muballighat* requires investment in all these co-determinants alongside the religiously grounded intrinsic motivation that the present study confirms religiosity provides.

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