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THE IMPACT OF *FIQH AL-IBADAH* UNDERSTANDING AND RELIGIOUS MOTIVATION ON STUDENTS' WORSHIP CONSISTENCY AT *PESANTREN* AND HOME

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Abstract

This study aims to analyze the impact of *Fiqh al-ibadah* understanding and religious motivation on students' worship consistency at *pesantren* and home, and to test the difference in worship consistency between the two contexts. The study employed a pure quantitative approach with a non-experimental, correlational-predictive, and paired comparative design in which impact refers to statistical prediction rather than experimental causation. The population was all female junior high school-level (MTs/SMP) students at Darul Ihsan Islamic Boarding School (*pesantren*), Madiun, East Java, and total sampling was applied, so that all 54 eligible students became the sample, with none excluded before analysis. Data were collected using questionnaires and analyzed using descriptive statistics, the Shapiro-Wilk normality test, multiple linear regression, and the Wilcoxon Signed-Rank Test. The results show that *Fiqh al-ibadah* understanding and religious motivation had no significant impact on worship consistency at *pesantren*, either simultaneously or partially ($F = 1.895$, $p = 0.161$; $R^2 = 0.069$). At home, both variables simultaneously had a significant impact ($F = 8.576$, $p < 0.001$; $R^2 = 0.252$), with religious motivation having a positive impact and *Fiqh al-ibadah* understanding having a negative impact. Worship consistency also differed significantly between *pesantren* (mean = 51.04) and home (mean = 43.81) ($Z = -5.709$, $p < 0.001$). It is concluded that higher religious motivation is associated with greater worship consistency at home, while the negative impact of *Fiqh al-ibadah* understanding should be interpreted cautiously given the limited reliability of the instrument.

Keywords Consistency, *Fiqh*, Motivation, *Pesantren*, Worship.

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INTRODUCTION

Pesantren occupy a distinctive position in Indonesian Islamic education because they combine religious instruction, moral formation, and communal habituation within a single educational environment (Abdullah et al., 2024). Within this system, *Fiqh al-ibadah* is a core subject, since it equips students with normative knowledge of the rulings, conditions, procedures, and wisdom of worship. Religious knowledge is part of the process through which students internalize religious character (Naim & Sariman, 2022), and *pesantren* cultivate that character through planned learning that is carried out in classical, extracurricular, and non-classical activities and evaluated regularly (Rozi et al., 2022). Ideally, this knowledge is expected to grow into *istiqamah*, that is, worship that is performed regularly, properly, and persistently in any setting, with or without supervision ((Unggari & Aziz, 2026) *Pesantren* education is therefore expected to produce students whose worship reflects internalized conviction rather than mere obedience to institutional rules.

The problem that motivated this study was first identified at Darul Ihsan Islamic Boarding School in Madiun, East Java, through preliminary informal interviews that the researcher conducted with 40 parents of the 54 female students (*santriwati*) at the MTs level. The parents were those who could be reached: 25 were contacted by telephone, and 15 were met in person when they brought their daughters back to the *pesantren* after a holiday. Because the interviews were informal and preliminary, these parents are not intended to be representative of the parents of all 54 respondents. The information was gathered over about three months, from April to June 2026, starting when *santriwati* began a new semester. All 40 parents stated that their daughters' worship consistency declined when they were at home: the girls had to be told to worship first, did not perform worship on time, and were not as disciplined and regular as they were at the *pesantren*. The researcher then compared these parental reports with the records that *pesantren* supervisors kept in the students' daily worship journals and communicated to parents, which stated that the 54 MTs students performed worship routinely in accordance with the rules of Islamic law and the established schedule, and were disciplined and consistent in practice, except when a student was ill and could not worship as her healthy peers did. These records are narrative and contain no numerical scores, and they describe worship within the *pesantren*. The contrast between the two sources is the basis for concluding that worship consistency appears to decline when students are at home.

This pattern is academically unsettling for two reasons. First, worship at the *pesantren* is embedded in a dense routine of schedules and supervision, and the supervisors' records described

worship there as more consistent; the same students, however, appeared to worship less regularly once that structure was absent, raising the question of whether worship at the *pesantren* reflects internalized conviction or mainly the presence of external regulation, a distinction that the ideal of *istiqamah* described above makes central. Second, the students study *Fiqh al-ibadah* as part of their *pesantren* curriculum, so the difference between the two settings is unlikely to be explained by exposure to worship rulings alone. It points to other factors, such as religious motivation, that may determine whether what students know is carried into everyday practice, a discrepancy that the literature describes as the knowing–doing gap (Unggari & Aziz, 2026). These interviews were informal and preliminary; they do not constitute standardized measurements of worship consistency and are not analyzed as research data. They serve to locate the problem, which is why the present study measures worship consistency in both settings, with the same construct and indicators, among the same students.

A motivational perspective offers a way to understand this problem. Self-Determination Theory distinguishes motivation by its degree of internalization, ranging from controlled motivation driven by external demands to autonomous motivation grounded in personal values (Ryan & Deci, 2020). In religious settings, autonomous religiosity develops when worship is experienced as personally meaningful, whereas controlled religiosity depends on expectations, sanctions, or social approval (Hardy et al., 2022). Evidence from *pesantren* points in the same direction: in a study of children's Qur'anic memorization, extrinsic motivation often initiated engagement, but intrinsic motivation was crucial for sustaining commitment and internalizing religious values (Taufikin et al., 2025). Accordingly, two santri may perform the same act of worship in the *pesantren* on very different motivational foundations, and this difference may become visible only when external control weakens.

Despite this growing body of work, the empirical picture remains incomplete. The synthesis by (Unggari & Aziz, 2026) indicates that much of the literature treats religious understanding, motivation, and character education as separate topics, concentrates on behavior inside the *pesantren*, and gives limited attention to the transition between *pesantren* and home. The integrated framework that the review proposes is conceptual and, as its authors acknowledge, has yet to be tested empirically. Research that measures *Fiqh al-ibadah* understanding and religious motivation together, and relates them to worship consistency in both environments among the same respondents, is therefore still needed.

Looking at the individual studies, each leaves part of the problem open. Naim and Sariman (2022) and Rozi et al. (2022) describe how character and religious values are cultivated through learning activities inside the *pesantren*; they do not examine whether worship is sustained once students return home. Prihastuti and Daryono (2024) link *fiqh* learning and social support to the implementation of *fardhu* prayers through self-discipline, but their model does not include religious motivation or a comparison between settings. Hardy et al. (2022) and Taufikin et al. (2025) show the importance of autonomous and intrinsic motivation for religious engagement, yet the former addresses adolescent religious motivation in general and the latter Qur'anic memorization, so neither relates motivation and *fiqh* understanding to worship consistency at the *pesantren* and at home. Wood et al. (2022) explain how habits depend on stable contexts, but not in the setting of religious worship among *santri*. Unggari and Aziz (2026) come closest to the present topic by connecting *fiqh al-ibadah* understanding, religious motivation, and worship consistency, but their framework is conceptual, rests on a literature review, and has not been tested empirically.

Against this background, the novelty of this study lies in three features. First, it measures *Fiqh al-ibadah* understanding and religious motivation together as predictors of worship consistency, whereas the studies above address one or the other. Second, it measures worship consistency among the same *santriwati* in two settings, at the *pesantren* and at the home, so that the difference between the settings can be tested directly, which studies of a single institutional setting cannot do. Third, it provides quantitative evidence, using multiple linear regression and a paired non-parametric comparison among female students at Darul Ihsan Islamic Boarding School, Madiun, on relationships that conceptual work has so far only proposed (Unggari & Aziz, 2026).

Accordingly, this study aims to (1) analyze the impact of *Fiqh al-ibadah* understanding and religious motivation, partially and simultaneously, on students' worship consistency at the *pesantren*; (2) analyze their impact on worship consistency at home; and (3) test whether worship consistency differs between the two contexts.

METHOD

This study employed a pure quantitative approach because the research data were numerical scores that were analyzed with statistical techniques to test the hypotheses formulated for the study. No qualitative stage, in-depth interview, or qualitative observation was involved. The research was non-experimental and combined a correlational-predictive design with a paired comparative design.

The predictive side served the first and second research objectives by examining the impact of *Fiqh al-ibadah* understanding (X1) and religious motivation (X2) on worship consistency at the *pesantren* (Y1) and at home (Y2) through multiple linear regression. The comparative side served the third objective by testing the difference between Y1 and Y2 among the same respondents. Since no independent variable was manipulated and no control condition was established, the term impact refers to statistical prediction or association, not to an experimentally established causal effect.

The study was conducted among female students (*santriwati*) at the junior high school level (MTs/SMP) of Darul Ihsan Islamic Boarding School, Madiun. The population comprised all female students at this level who met the inclusion criterion, namely being enrolled at the junior high school level at the time of data collection. The study applied total sampling (also called saturated sampling or census), a technique in which every member of the population who meets the criterion is taken as a respondent. The sample therefore consisted of 54 students, who constituted the entire eligible population, and no member of the population was excluded or dropped before analysis. All four variables had complete data for these 54 cases, with no missing values. Because the whole population was studied, no probability-based selection was involved, and the results describe this population rather than being generalized statistically to other *pesantren*. Worship consistency was measured in two contexts, namely when the students were at the *pesantren* and when they were at home, so that each respondent provided a pair of scores that could be compared directly.

Data were collected using questionnaires that produced quantitative scores for X1, X2, Y1, and Y2, and the same instruments were used consistently so that the scores were comparable across respondents and across contexts. Interviews and observations were not part of the data collection procedure. *Fiqh al-ibadah* understanding was measured with a 20-item objective test scored dichotomously, covering four aspects: rulings, conditions and pillars, procedures, and the wisdom of worship. Religious motivation was measured with a 20-item Likert-scale questionnaire covering intrinsic motivation, extrinsic motivation, and value internalization. Worship consistency was measured with a 12-item Likert-scale questionnaire administered separately for the *pesantren* and home contexts, using the same construct and indicators, namely time regularity, frequency, quality of performance, and resistance to distraction, so that Y1 and Y2 were comparable. Item validity was examined with corrected item-total correlations using a critical r value of 0.268 ($N = 54$, $\alpha = 0.05$), and reliability was estimated with the Kuder-Richardson 20 (KR-20) coefficient for the dichotomous test and Cronbach's alpha for the Likert scales. The reliability coefficients were acceptable for

religious motivation (α = 0.755), worship consistency at the *pesantren* (α = 0.704), and worship consistency at home (α = 0.824), whereas the *Fiqh al-ibadah* understanding test showed low reliability (KR-20 = 0.396), a limitation that needs to be considered when interpreting the results involving X1.

The data were analyzed with SPSS. Descriptive statistics (mean, median, standard deviation, minimum, and maximum) were first used to describe X1, X2, Y1, and Y2. Normality was examined with the Shapiro-Wilk test because the sample was relatively small, and the results guided the choice between parametric and non-parametric procedures. Multiple linear regression was then used to test the impact of X1 and X2 on Y1 and Y2 in two separate models, with partial effects tested by the t-test, simultaneous effects by the F-test, and the explanatory power of each model described by R^2. Multicollinearity (VIF and tolerance) and heteroskedasticity (Glejser test) were checked as additional examinations of the regression assumptions, and standardized beta coefficients were interpreted within each context to indicate the relative contribution of the two predictors. Because Y1 and Y2 came from the same respondents and the normality assumption was not met for at least one of them, the difference between the two scores was tested with the Wilcoxon signed-rank test. All hypothesis tests used a significance level of 0.05.

The research framework is summarized in Figure 1. *Fiqh al-ibadah* understanding (X1) and religious motivation (X2) are positioned as independent variables, whereas worship consistency is the dependent variable, measured in two contexts from the same respondents. Model 1 tests the impact of X1 and X2 on worship consistency at the *pesantren* (Y1), and Model 2 tests their impact on worship consistency at home (Y2), both through multiple linear regression. The two measurements of worship consistency are then compared through the Wilcoxon signed-rank test to determine whether consistency differs between the *pesantren* and the home.

Based on the theoretical framework and the research objective, seven hypotheses were formulated. They draw on Self-Determination Theory, which links internalized religious motivation to sustained behavior (Ryan & Deci, 2020; Hardy et al., 2022), on the assumption that religious knowledge underlies worship practice, which the literature on the knowing-doing gap calls into question (Unggari & Aziz, 2026), and on research showing that habitual behavior depends on its context (Wood et al., 2022). H1 – H7 are alternative hypotheses, and each is tested against a null hypothesis (H0) of no significant impact or difference. Each hypothesis is matched to its analysis technique, and H0 is rejected when $p < 0.05$. Because the design is non-experimental, "impact" in these hypotheses denotes the statistical contribution of the predictors estimated by regression, not

experimental causation.

H1 : *Fiqh al-ibadah* understanding (X1) has a significant partial impact on worship consistency at the *pesantren* (Y1) (multiple linear regression, t-test, Model 1).

H2 : *Religious* motivation (X2) has a significant partial impact on worship consistency at the *pesantren* (Y1) (multiple linear regression, t-test, Model 1).

H3 : *Fiqh al-ibadah* understanding (X1) and religious motivation (X2) simultaneously have a *significant* impact on worship consistency at the *pesantren* (Y1) (multiple linear regression, F-test, Model 1).

H4 : *Fiqh al-ibadah* understanding (X1) has a significant partial impact on worship consistency at *home* (Y2) (multiple linear regression, t-test, Model 2).

H5 : Religious motivation (X2) has a significant partial impact on worship consistency at home (Y2) (multiple linear regression, t-test, Model 2).

H6 : *Fiqh al-ibadah* understanding (X1) and religious motivation (X2) simultaneously have a significant impact on worship consistency at home (Y2) (multiple linear regression, F-test, Model 2).

H7 : Worship consistency differs significantly between the *pesantren* (Y1) and home (Y2) among the same respondents (Wilcoxon signed-rank test).

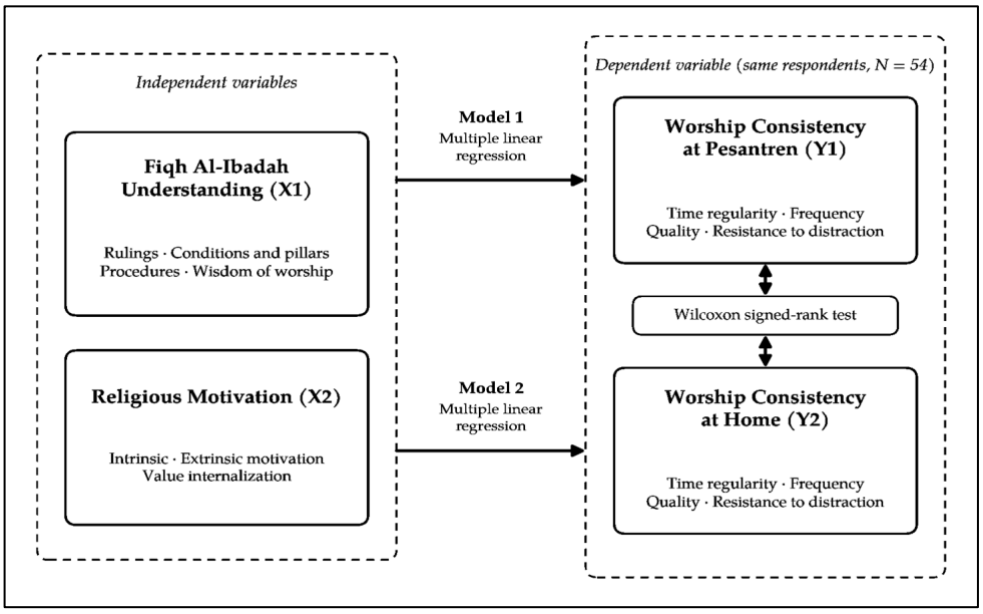


Figure 1. Research Framework

FINDINGS AND DISCUSSION

Findings

The findings are based on questionnaire data from 54 female students at Darul Ihsan Islamic Boarding School, Madiun, with complete data on all four variables. These 54 students are the entire eligible population, so the figures below are statistical measurements of this population, namely descriptive statistics, regression coefficients, significance tests, and effect sizes, reported as produced by the SPSS analysis. Because the data are non-experimental, they show statistical associations and predictive contributions; the word "impact" in the title and text is used in this statistical sense and does not claim experimental causation. Table 1 presents the descriptive statistics. Students' scores were relatively high on *Fiqh al-ibadah* understanding (M = 86.85, SD = 8.54) and religious motivation (M = 87.76, SD = 6.82). Worship consistency was higher at the *pesantren* (M = 51.04, SD = 4.28) than at home (M = 43.81, SD = 6.80), a difference of 7.23 points, and scores at home were also more widely dispersed.

Table 1. Descriptive Statistics of the Research Variables

Variable	N	Mean	Median	SD	Min	Max
X1 *Fiqh al-ibadah* understanding	54	86.85	87.50	8.539	65	100
X2 Religious motivation	54	87.76	88.50	6.818	62	99
Y1 Worship consistency at the *pesantren*	54	51.04	52.00	4.282	40	58
Y2 Worship consistency at home	54	43.81	44.00	6.799	26	57

Source: Research data processed with SPSS

Table 2 summarizes the quality of the instruments and the normality tests. Reliability was acceptable for religious motivation (α = 0.755), worship consistency at the *pesantren* (α = 0.704), and worship consistency at home (α = 0.824), but low for the *Fiqh al-ibadah* understanding test (KR-20 = 0.396). Only 5 of the 20 test items met the validity criterion (r > 0.268), because 12 items were answered correctly by more than 90% of the respondents and four items by all of them, which left too little variation to distinguish between students. The Shapiro-Wilk test indicated non-normal distributions for X1, X2, and Y1, whereas Y2 was normally distributed.

Table 2. Instrument Quality and Shapiro-Wilk normality test

Variable	Items	Valid Items	Reliability coefficient	Shapiro-Wilk Sig.
X1 *Fiqh al-ibadah* understanding	20	5	0.396 (KR-20)	0.027
X2 Religious motivation	20	14	0.755 (α)	0.005
Y1 Worship consistency at the *pesantren*	12	7	0.704 (α)	0.011
Y2 Worship consistency at home	12	11	0.824 (α)	0.646

Source: Research data processed with SPSS

The regression results are presented in Table 3 and Table 4. At the *pesantren* (Model 1), *Fiqh al-ibadah* understanding and religious motivation together explained 6.9% of the variance in worship consistency, and the model was not significant, F = 1.895, p = 0.161. Neither predictor was significant on its own: *Fiqh al-ibadah* understanding (β = −0.132, p = 0.335) and religious motivation (β = 0.237, p = 0.086), although the latter was positive and close to the conventional threshold.

Table 3. Model Summary of the Multiple Linear Regression

Model	R	R^2	Adjusted R^2	F	Sig.
Model 1: Y1 (at the *pesantren*)	0.263	0.069	0.033	1.895	0.161
Model 2: Y2 (at home)	0.502	0.252	0.222	8.576	<0.001

Source: Research data processed with SPSS

Table 4. Regression Coefficients of the Predictors

Model	Predictor	B	β	t	Sig.	Decision
Model 1 (Y1)	X1 *Fiqh al-ibadah* understanding	−0.066	−0.132	−0.974	0.335	Not significant
	X2 Religious motivation	0.149	0.237	1.750	0.086	Not significant
Model 2 (Y2)	X1 *Fiqh al-ibadah* understanding	−0300	−0.376	−3.099	0.003	Significant (negative)
	X2 Religious motivation	0.358	0.359	2.955	0.005	Significant (positive)

Source: Research data processed with SPSS

At home (Model 2), the model was significant and explained 25.2% of the variance, F = 8.576, p < 0.001. Both predictors were significant but in opposite directions. Religious motivation was positively related to worship consistency (B = 0.358, β = 0.359, p = 0.005), whereas *Fiqh al-ibadah* understanding was negatively related to it (B = −0.300, β = −0.376, p = 0.003), with the other predictor held constant. Figure 2 contrasts the standardized coefficients in the two contexts. Multicollinearity was not a concern in either model (VIF = 1.005, tolerance = 0.995), but the Glejser test indicated heteroskedasticity related to religious motivation in both models (p = 0.001 for Y1 and p = 0.003 for Y2), so the standard errors should be read with caution.

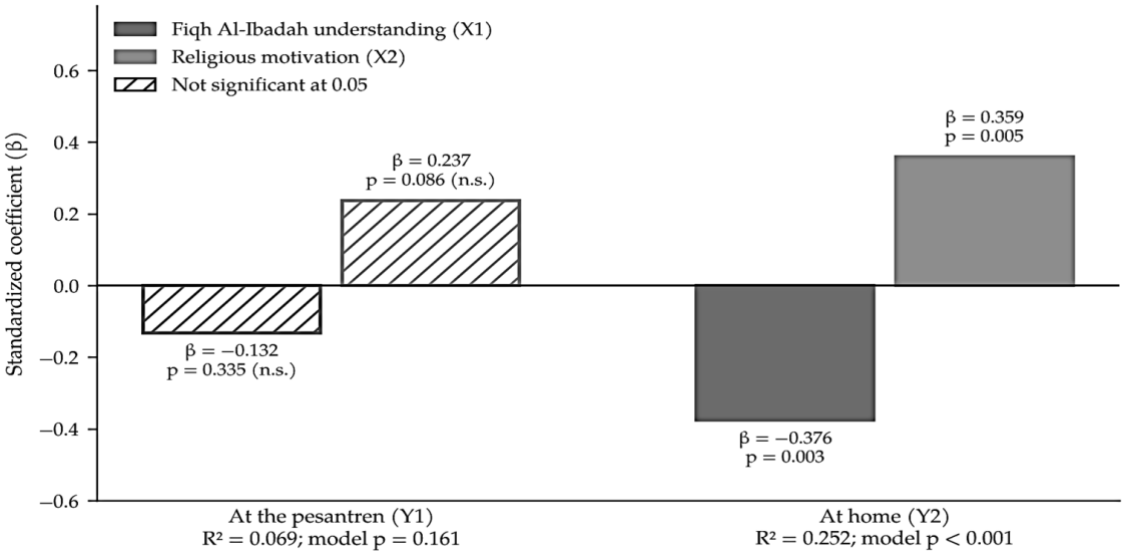


Figure 2. Standardized Regression Coefficients of *Fiqh Al-Ibadah* Understanding and Religious Motivation on Worship Consistency at the *Pesantren* and at Home

The paired comparison in table 5 shows that 48 of the 54 students had lower worship consistency scores at home than at the *pesantren*, 4 had higher scores, and 2 had equal scores. The Wilcoxon signed-rank test confirmed that the difference was statistically significant ($Z = -5.709$, $p < 0.001$). The effect size computed from the test statistic ($r = |Z|/\sqrt{N}$) was approximately 0.78.

Table 5. Wilcoxon signed-rank test of worship consistency at the *pesantren* (Y1) and at home (Y2)

Component	Result
Mean Y1 (at the *pesantren*)	51.04
Mean Y2 (at home)	43.81
Negative ranks (Y2 < Y1)	48
Positive ranks (Y2 > Y1)	4
Ties (Y2 = Y1)	2
Z	−5.709
Asymp. Sig. (2-tailed)	<0.001
Effect size r ($\|Z\|/\sqrt{N}$)	≈ 0.78

Source: Research data processed with SPSS

Discussion

This study was conducted at Darul Ihsan Islamic Boarding School in Madiun, East Java, Indonesia, involving 54 female junior high school level students. The findings indicate that worship consistency was significantly lower at home than at the *pesantren*. The two regression models also yielded different patterns of statistical association between *Fiqh al-ibadah* understanding, religious

motivation, and worship consistency. However, because the study did not formally test the difference between regression coefficients across contexts, these patterns should not be interpreted as evidence that the predictor relationships differed significantly between the two settings. The findings are discussed below in relation to previous studies on worship practice, religious motivation, habituation, and the role of institutional and family environments, beginning with the difference between the two contexts and then turning to the results of the two regression models.

The clearest result is that worship-consistency scores were lower at home than at the *pesantren*: 48 of the 54 students had lower scores at home, four had higher scores, and two had equal scores. The paired difference was statistically significant and large ($Z = -5.709$, $p < 0.001$; $r \approx 0.78$). This finding is consistent with the concern that worship discipline developed in a highly structured boarding environment may not be maintained to the same extent when institutional supervision is absent or reduced (Unggari & Aziz, 2026). Field studies of *santri* outside the *pesantren* describe a similar pattern. Annisa and Salmiwati (2022) reported that worship that is regular under *pesantren* rules is less continuous at home, where parental rules are less strict, gadgets and television compete for time, and the peer encouragement available in the *pesantren* is absent. Saputra et al. (2026) Likewise, it was found that worship discipline built through a school *tahfiz* program was hard to sustain because school and home supervision were not aligned. These accounts agree with the view that compliance in structured institutions can be a response to external control rather than internalized self-regulation (Pratiwi, 2026). The home environment is also increasingly shaped by digital media, which changes how religious practice and authority are experienced (Himam et al., 2025). Research on prayer discipline further highlights the importance of communication between school and family. Ajizah and Sutrisno (2022) for example, one study found that a communication book connecting teachers and parents supported students' habituation to the five daily prayers both at school and at home. Juwita and Purnama (2025) reported an association between the quality of obligatory prayer and students' everyday behavior. Although these studies involved different age groups and outcomes, they reinforce the relevance of continuity and support across everyday settings.

If continuity across settings matters this much, the institutional context of the *pesantren* may also help explain why students' scores were relatively high and clustered there. Studies of religious habituation report that scheduled activities, teacher modeling, and repeated practice can support religious character and worship discipline (Abdurachman et al., 2021; Ma`arif et al., 2024).

Firmansah et al. (2026) describe how continuous daily habituation in a 24-hour *pesantren* environment may support a transition from externally regulated routines toward internal religious awareness. Jauza and Saragih (2026) similarly emphasize practical *fiqh* instruction, teacher modeling, and parental supervision in supporting prayer discipline. These studies provide contextual support for the importance of structured routines, but most focus on a single institutional setting and use qualitative or descriptive designs. The present study adds a paired comparison of the same students across the *pesantren* and home contexts. Because supervision, household routines, and parental practices were not measured as variables in this study, they remain plausible interpretations rather than tested explanations.

This relative uniformity at the *pesantren* is also relevant to the regression results. Within the *pesantren*, neither predictor made a statistically significant contribution to the prediction of worship consistency, and Model 1 accounted for only 6.9% of the variance. One possible explanation is that shared schedules and supervision make worship behavior relatively uniform, leaving less variation for individual differences in knowledge or motivation to explain. This interpretation is consistent with research on institutional authority and embodied learning in *pesantren* (Rofiqi et al., 2026), and planned religious learning and habituation (Hidayat & Hidayat, 2024; Rozi et al., 2022). Other studies also show that *pesantren* programs can strengthen *fiqh* literacy and religiosity (Ekamia et al., 2023; Parihat et al., 2025), while self-adjustment and religiosity are related in modern boarding-school contexts (Triyuliasari & Mubarok, 2024). The result also differs from quantitative work reporting that worship learning contributes to students' discipline, motivation, and achievement (Hidayah et al., 2021), but that study treated worship learning as an antecedent of discipline and motivation rather than as a predictor of worship consistency, so the two are not directly comparable. However, these studies do not establish that the predictors in the present study should be statistically significant within this particular *pesantren*. A second possible explanation is restricted variation: scores at the *pesantren* were relatively clustered (SD = 4.28), and the X1 test had limited discrimination. These are plausible explanations, not effects directly tested by the current design.

At home, where this institutional structure is absent, the pattern changed. Religious motivation had a positive coefficient and was statistically significant in Model 2. This pattern is consistent with Self-Determination Theory, which proposes that more internalized motivation supports sustained behavior more effectively than external regulation alone (Hardy et al., 2022; Ryan & Deci, 2020). A review of motivation scoring methods likewise reported that autonomous

motivation is more strongly associated with long-term behavioral consistency (Howard et al., 2020). Studies in *pesantren* settings point in the same direction: extrinsic encouragement can start engagement, but intrinsic motivation is crucial for sustaining it (Taufikin et al., 2025). A quantitative study of senior high school students found that religious maturity significantly predicted the consistency of worship behavior (Nisa et al., 2026), and a study of worship during the pandemic found that religiosity significantly influenced worship behavior when conditions changed (Rostiani et al., 2021), a situation comparable to the move from the *pesantren* to the home. Worship itself has been described as a source of motivation that fosters self-awareness and sustained good conduct (Alberto & Purnomo, 2022), and an Islamic-psychological analysis describes worship motivation as developing from extrinsic motives toward intrinsic love of God, which the authors relate to Self-Determination Theory (Ramdhani et al., 2026). Research in *pesantren* also suggests that religious training and supportive social environments are relevant to religiosity and religious engagement (Ekamia et al., 2023; Ubaidillah et al., 2022). Among *santri*, religiosity has additionally been examined together with self-adjustment (Subhiyah & Nashori, 2021) and with the quality of friendship (Nadhifah & Wahyuni, 2020), and peer-based activities among *santri* have been linked to the formation of social character (Aritonang & Daulai, 2023), which suggests that religious motivation works within a wider social context rather than alone. Himam et al. (2025) show how digital spaces can shape students' contemporary religious practices and sources of religious authority. Maulana et al. (2026), however, caution that participation in religious activities within boarding schools may remain driven by institutional rules and sanctions rather than intrinsic awareness. Taken together, these studies suggest why the internalization of religious motivation may matter when institutional control is less immediate. Nevertheless, the current motivation scale combined intrinsic motivation, extrinsic motivation, and value internalization in a single score; it therefore cannot identify which motivational dimension accounts for the positive coefficient. The result should be read as an association within this sample, not as proof that motivation causes more consistent worship.

Understanding of worship rulings showed a different pattern. The negative coefficient for Fiqh al-ibadah understanding at home was unexpected because understanding worship rulings is generally assumed to provide a cognitive basis for practice. This differs from studies that treat Islamic religious learning as a promoter of worship, such as research on the role of Islamic religious education in motivating students to increase worship activity (Prihatin et al., 2023). Research on fiqh literacy and transformative *fiqh* pedagogy underscores the educational importance of strengthening

students' understanding. Cognitive understanding does not necessarily translate automatically into consistent practice (Anisah & Arsyad, 2023). This distinction is compatible with the knowing–doing gap described by Unggari and Aziz (2026), with studies that position self-discipline or social support as relevant alongside *fiqh* learning (Prihastuti & Daryono, 2024; Ubaidillah et al., 2022), and with a review concluding that internalized values, rather than knowledge alone, support sustainable religious behavior (Kibtiyah, 2025). The negative coefficient must not be interpreted as evidence that understanding *fiqh* reduces worship. The X1 test had low reliability (KR-20 = 0.396), only five of its 20 items met the item-validity criterion, and many items were too easy to discriminate among respondents. Measurement error may therefore have affected the coefficient. The non-experimental design and heteroskedasticity in both models further limit interpretation. The direction of this coefficient requires replication using a more discriminating instrument and, ideally, robust regression estimates.

Taken together, these results carry implications for theory and practice. Theoretically, they support a view in which religious knowledge is a necessary but insufficient basis of worship consistency and in which motivation becomes more important as external control declines. Practically, *pesantren* should not judge the success of worship guidance only by students' behavior inside the boarding environment or by their cognitive mastery of *fiqh*. Evaluation from a self-determination perspective that includes the affective domain (Nisa et al., 2024), approaches that cultivate internal religious motivation through reflective learning, spiritual mentoring (Unggari & Aziz, 2026) and teacher exemplification (Hidayat & Hidayat, 2024), and religious guidance that helps students adjust to new settings (Zahrah et al., 2025) are therefore warranted. Because family involvement has been found to influence the sustainability of character education outcomes in *pesantren* (OK et al., 2026), communication with parents so that the home supports continuity of worship is also important. These are implications rather than tested effects, because family supervision and other contextual factors were not measured.

Several limitations qualify these conclusions. The sample consisted of 54 students from a single *pesantren* with homogeneous responses that departed from normality; the design was non-experimental; the pesantren and home contexts were treated as measurement contexts rather than tested moderators; the understanding test had low reliability; and heteroskedasticity was indicated. Future studies should use larger and more varied samples across *pesantren*, a more discriminating *fiqh* test, robust standard errors, and variables such as parental supervision, peer influence, and

gadget use, and should add a qualitative strand to explain the direction of the *Fiqh al-ibadah* coefficient.

CONCLUSION

In line with the research objectives, this study concludes that *Fiqh al-ibadah* understanding and religious motivation did not significantly explain students' worship consistency at the *pesantren*, whereas at home both variables significantly explained it, with religious motivation contributing positively and *Fiqh al-ibadah* understanding showing a negative direction that should be interpreted with caution. The study also concludes that students' worship consistency differed significantly between the two contexts and was lower at home than at the *pesantren*.

Overall, the findings show that higher worship consistency observed within the *pesantren* cannot be assumed to be maintained to the same extent at home. Religious motivation was positively associated with worship consistency at home in this sample, whereas the negative coefficient for *fiqh* understanding remains inconclusive because of measurement limitations. The study provides paired quantitative evidence of a difference between the two settings, but it does not establish that the setting itself caused the difference or that the predictor coefficients differ significantly between settings. These conclusions are limited to the 54 eligible students at Darul Ihsan Islamic Boarding School and invite further research using stronger instruments, robust estimation, and broader samples.

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