

Research Article

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The Influence of Intrinsic and Extrinsic Motivation on the Active Participation of Young Worshippers at the Raheela Youth Mosque in Bandung: Structural Equation Modeling (SEM) Approach

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Abstract

The active participation of youth in mosque activities in urban environments faces the challenges of lifestyle complexity and individualism. This study aims to analyze the influence of intrinsic motivation (theological imperative) and extrinsic motivation (environmental catalyst) on the active participation of young pilgrims in non-compulsory activities at the Raheela Youth Mosque, Bandung. Using a quantitative approach with *the Structural Equation Modeling* (SEM) method through the LISREL 8.80 software, data were collected from 150 respondents using validated instruments. The results showed that motivation had a positive and significant effect on active participation ($\beta = 0.638$, $t = 6.545 > 1.96$). Extrinsic motivation (X2) was found to be a more dominant driver (0.789) than intrinsic motivation (X1). The motivation variable was able to explain 40.7% of the variance of the active participation of pilgrims. These findings imply the importance of the professionalism of mosque management and the creation of a conducive social ecosystem to increase the involvement of the young generation in urban areas.



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1. Introduction

In the past decade, the dynamics of religiosity in Indonesia's urban areas have undergone a significant transformation. Mosques, traditionally seen as pure ritual institutions, are now transforming into the center of a social ecosystem for the younger generation. The phenomenon of "Hijrah" and the emergence of youth mosques in big cities such as Bandung show that there is a deep need for a spiritual space that is relevant to the challenges of modernity (Hefner, 2018). However, behind this enthusiasm, there are major challenges in the form of an individualistic, technocentric, and fragmentary urban lifestyle that often erodes the consistency of pilgrims' participation in non-compulsory activities (Riaz, 2020).

Motivation is the main determinant in the behavior of religious organizations. Based on the theory of intrinsic-extrinsic religiosity developed by Allport, individuals with an intrinsic orientation live their religion as a theological imperative, while extrinsic orientations use religion as a tool to achieve social goals or personal comfort (Smith, 2019). In the context of the Raheela Youth Mosque, this motivation is manifested in the X1 (Intrinsic) dimension which pursues the pleasure of Allah and inner peace, as well as the X2 (Extrinsic) dimension which is driven by the professionalism of the administrators, a comfortable environment, and digital communication strategies (Ammerman, 2020). Saroglou (2011) added that religious behavior is influenced by four dimensions: believing, bonding, behaving, and belonging. This study specifically dissects how believing (X1) and bonding (X2) become catalysts for behaving (Y).

Active participation (Variable Y) in non-ritual activities—such as educational seminars (Y2) and social services (Y3)—is a manifestation of religious social capital. Putnam (2000) argues that involvement in religious communities strengthens social trust and voluntary action. At the Raheela Mosque, this participation is tested through three dimensions: sunnah rituals, intellectual engagement, and community service. The problem is, which of the two types of motivation has a stronger impetus for the sustainability of young pilgrim participation? Studies by Everitt and Smith (2020) show that in urban environments, environmental factors (social catalyst) are often the main entrance before pilgrims reach intrinsic spiritual maturity.

This study aims to fill the gap in the literature on the behavior of mosque organizations in Indonesia by using the Structural Equation Modeling (SEM) approach. Most previous studies were descriptive or used simple regression that was not able to dissect latent inter-dimensional relationships simultaneously (Kline, 2023). Using SEM, the study not only examined the influence of motivation on participation, but also identified which specific indicators (such as the professionalism of the speaker or the need for inner peace) made the greatest contribution to the model. The results of this research are expected to be a strategic reference for mosque managers (DKM) in designing programs that are able to retain young worshippers in the midst of urbanization.

3. Methodology

Research Approach and Design

This study uses a quantitative approach with an explanatory design to test the causality relationship between latent variables. The method chosen is covariance-based Structural Equation Modeling (SEM), which allows testing of measurement models and structural models in an integrated manner (Hair et al., 2019).

Population and Sampling Techniques

The research population is pilgrims who participate in activities at the Raheela Youth Mosque in Bandung. Given the dynamic population (unknown population), a sample of 150 respondents was taken using the purposive sampling technique. The respondent criteria are productive age congregations (17-40 years old) who have participated in mosque activities at least in the last six months. A sample size of 150 meets the minimum criteria for SEM analysis with Maximum Likelihood estimation (Jöreskog & Sörbom, 2006).

Operationalization of Variables and Instruments

The research instrument was developed based on a grid validated by religious sociologists.

1. **Motivation Variable (X):** Consists of 18 items. Dimension X1 (9 items) measures theological aspects such as sincerity and ukhrawi orientation. Dimension X2 (9 items) measures environmental aspects such as the quality of mosque digital media (item 15) and spiritual support in the face of urban individualism (item 18).
2. **Active Participation Variable (Y):** Consists of 12 items. Dimension Y1 (Worship) measures sunnah activities. Dimension Y2 (Educational) measures involvement in seminars and literacy (library/e-learning). The Y3 (Social) dimension measures volunteer engagement and fundraising.

Data Analysis Procedure

Data is processed using LISREL 8.80 software. The analysis steps include:

1. **Validity and Reliability Test:** Using a *Standardized Loading Factor* ($SLF > 0.5$) and an R^2 value per indicator.
 2. **Model Suitability Test (Goodness of Fit):** Evaluates the model based on Chi-Square, RMSEA ($< \text{limit } 0.08$), GFI (> 0.90), and CFI (> 0.90) parameters.
 3. **Hypothesis Test:** Looks at the path coefficient value (γ) and t-calculated value. The relationship is declared significant if the t-value > 1.96 at a significance level of 0.05.
- **Modification Analysis:** Consider the modified index (such as the addition of *the covariance error* between X2 and Y3) to improve the model fit according to the relevant theoretical basis.

4. Results and Discussion

Research Results

Model Goodness of Fit Test

The model as a whole shows a good fit for the data, see Table 1.

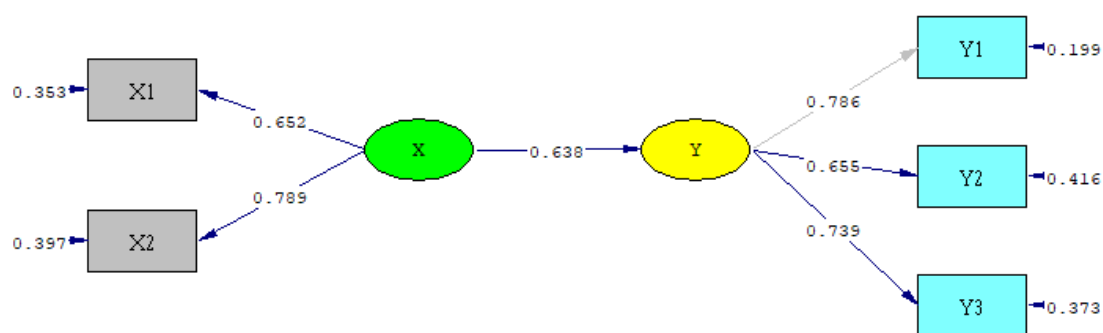
Table 1. Goodness of Fit Test

Test Type	Statistics	Verdict
Goodness of <i>Fit</i> Index (GFI)	0.963 $>$ 0.900	<i>Fit</i>
Comparative <i>Fit</i> Index (CFI)	0.970 $>$ 0.900	<i>Fit</i>
Standardized RMR	0.0358 $<$ 0.080	<i>Fit</i>
NFI	0.960 $>$ 0.900	<i>Fit</i>
IFI	0.971 $>$ 0.900	<i>Fit</i>
RMSEA	0.131 (does not meet $>$ 0.05)	<i>Not-Fit</i>

Based on Table 1, the value of *the Goodness of Fit Index* (GFI) is 0.963 and *the Comparative Fit Index* (CFI) is 0.970. The *Standardized RMR* value of 0.0358 also indicates that the model has low residues. Although the RMSEA value is at 0.131, the NFI (0.960) and IFI (0.971) indicators still confirm that this model is worthy of further interpretation.

Descriptive Analysis and Measurement Model

This study involved 150 worshippers of the Raheela Youth Mosque in Bandung as respondents. Data were collected using motivation (Variable X) and active participation (Variable Y) instruments that had been validated. Based on the results of data processing using LISREL 8.80, it was found that the measurement model showed a high level of validity in each dimension. See Figure 1.



Chi-Square=14.21, df=4, P-value=0.00665, RMSEA=0.131

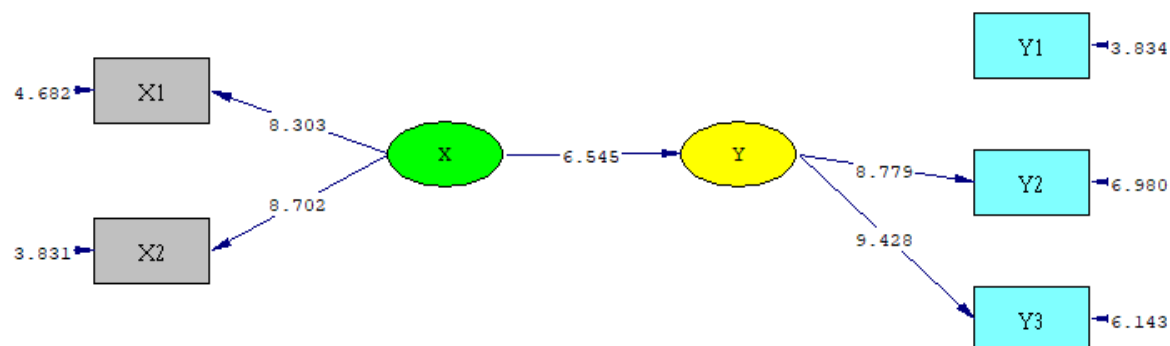
Figure 1. SEM Standard Solution

Based on Figure 1, the Motivation variable (X) is measured through two latent dimensions. The X2 dimension (Extrinsic Motivation/Environmental Catalyst) shows a *loading factor* of 0.789, which is higher than the X1 dimension (Intrinsic Motivation/Theological Imperative) which has a value of 0.652. This indicates that external factors such as the professionalism of the administrators, the quality of the program, and the comfortable mosque environment have a dominant role in shaping the motivation of young worshippers in the urban environment.

In the Active Participation (Y) variable, there are three dimensions analyzed. The Y1 dimension (Worship/Ritual Involvement) emerged as the strongest indicator with a value of 0.786. Followed by the Y3 dimension (Social Services/Volunteers) with a value of 0.739 and the Y2 dimension (Educational/Intellectual Involvement) with a value of 0.655. The R² value for Y1 reached 0.756, which means that 75.6% of the variance of worship involvement can be explained by the active participation construct.

Structural Model Analysis and Hypothesis Test

The structural model tested through SEM showed a significant positive relationship between Pilgrim Motivation and Active Participation. The resulting path coefficient is 0.638. The significance test through the t-count value yielded a figure of 6.545, which far exceeded the critical value of 1.96 for a 95% confidence level. This can be seen in Figure 2.



Chi-Square=14.21, df=4, P-value=0.00665, RMSEA=0.131

Figure 2. SEM T-Test

The coefficient of determination (R^2) for structural equations is 0.407. These findings show that the Motivation variable (X) contributes 40.7% to the variability of the Active Participation (Y) of pilgrims. The remainder, at 59.3%, is explained by other factors not included in this model.

Discussion

The Dominance of Extrinsic Motivation in Urban Societies

The finding that the dimension of Extrinsic Motivation (X2) is more dominant (0.789) than Intrinsic Motivation (X1) reflects a shift in the pattern of religiosity among urban youth. At the Raheela Mosque, factors such as the effectiveness of digital communication strategies and the relevance of the program to contemporary life challenges are the main attractions¹⁸. This is in line with the theory of Rational Choice in the sociology of religion put forward by Stark and Finke (2000), where individuals weigh social "benefits" and environmental comfort before deciding to engage actively.

According to Ammerman (2020), urban societies tend to look for communities that not only offer theological depth, but also concrete social support. This can be seen from the X2 indicator item 18, which is spiritual support in dealing with an individualistic urban society. When the mosque is able to transform into *social capital* (X2 item 16), the motivation of the congregation to attend will increase significantly.

Syncretism of Worship and Social Action

Strong correlation in variable Y shows that the participation of young pilgrims is no longer single. The dominance of Y1 (Worship/Ritual Engagement) coupled with a high Y3 (Social Service) value indicates a trend of "active religiosity". Pilgrims not only come to pray, but also want to be involved in fundraising, infaq, and charity programs.

The LISREL data suggests modifications to add the error covariance between X2 (Extrinsic Motivation) and Y3 (Social Services) with a chi-square decrease of 11.2. This makes a lot of sense: pilgrims motivated by social networks (X2) tend to be more active in social projects or DKM administration (Y3). These findings support Putnam's (2000) argument about *bridging social capital*, in which religious organizations become incubators for civic and voluntary involvement.

Challenges of Intellectual Education

The Y2 dimension (Educational Engagement) has the lowest factor charge (0.655) compared to other dimensions. This shows that although thematic and literacy studies are provided, their appeal is not as strong as ritual activities or social actions. Mosque administrators need to re-evaluate the professionalism of the preachers (indicator X2 item 13) so that educational programs are more relevant to the contemporary challenges of young worshippers. As emphasized by Hefner (2018), religious education in urban public spaces must be able to answer modernity issues so that they remain in demand by generation Z.

Conclusion of the Influence of Structure on Participation

The influence of 40.7% of motivation on participation is a substantial figure in the study of the behavior of religious organizations. With a t-count value of 6.545, the hypothesis that pilgrim motivation (both internal and external) encourages active participation is empirically proven²⁸. To increase participation to above 40.7%, the Raheela Mosque needs to consider other variables such as the transformational leadership of the DKM or the physical accessibility of the mosque.

5. Conclusion

This research has succeeded in proving that motivation has a crucial role in driving the active participation of young worshippers in the urban mosque ecosystem, especially in the Raheela Youth Mosque in Bandung. Through *Structural Equation Modeling* (SEM) analysis, it was found that motivation had a positive and significant influence on active participation with a path coefficient of 0.638 and a t-count value of 6.545. This model is able to explain 40.7% of variance in pilgrim participation behavior.

More specifically, the research findings show that for urban young people, **Extrinsic Motivation (Environmental Catalyst)**, which includes management professionalism, program quality, and a conducive social environment, has a more dominant influence in shaping engagement than Intrinsic Motivation (Theological Imperative). This confirms that mosques in urban areas no longer function simply as ritualistic places of worship, but have been transformed into "third spaces" that provide spiritual as well as social support for individuals facing the pressures of individualistic urban society.

As for the participation variable, **Worship/Ritual Involvement** and **Social Services** are the most prominent indicators. This indicates that young pilgrims today have a tendency to express their religiosity through tangible action and community service, in addition to meeting personal spiritual needs.

Based on the above findings, some of the strategic suggestions that can be put forward are as follows:

1. **For Mosque Managers (DKM):** Given the dominance of extrinsic motivation, DKM is advised to continue to improve governance professionalism and strengthen digital communication strategies. Focusing on creating a comfortable environment for social interaction (*ukhuwah*) and the preparation of programs that are relevant to contemporary youth issues will be key in maintaining congregation retention.
2. **Development of Educational Programs:** Because the dimension of educational/intellectual involvement has the lowest content value, administrators need to revitalize the format of intellectual studies to make them more interactive and applicative, for example through skills workshops or literature reviews that answer the challenges of the world of work and mental health from an Islamic perspective.
3. **For Future Researchers:** This study was limited to the motivation variable with a contribution of 40.7%. The researcher is then advised to explore other variables that have not been measured in this model, such as *religious leadership* variables, *accessibility of facilities*, or *the influence of social media* on congregational participation patterns in the digital era.

Declarations

Author Contributions. Each author has contributed significantly to the writing of this article.

Conflicts of Interest. The authors declare no conflict of interest.

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