



## **A DESIGN GUIDE FOR WORSHIP SPACES AT HOME: EXPLORING THE INFLUENCE OF EXTRINSIC MOTIVATION ON INTRINSIC MOTIVATION IN WORSHIPPING**

Hadi Jaya Putra<sup>a\*</sup>, Aulia Fikriarini Muchlis<sup>b</sup>, Hanson Endra Kusuma<sup>c</sup>

<sup>a</sup>Architecture Department, Faculty of Engineering, President University, Cikarang, West Java, Indonesia

<sup>b</sup>Department of Architecture, Faculty of Science and Technology, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia

<sup>c</sup>School of Architecture, Planning and Policy Development, Institut Teknologi Bandung, Indonesia

\*Corresponding Author: [hadi.jaya@president.ac.id](mailto:hadi.jaya@president.ac.id)

### **ARTICLE INFO**

Volume: 8

Issue: 1

Page: 244-253

Received: August 04th 2023

Accepted: October 25th 2023

Available Online: June 20<sup>th</sup> 2024

DOI:

<http://dx.doi.org/10.18860/jia.v8i1.23185>

### **ABSTRACT**

This research investigates the influence of extrinsic motivation on intrinsic motivation during worship at home and its implications for designing worship spaces within residential settings. The study explores the interplay between extrinsic and intrinsic motivations by employing a mixed-method approach, including qualitative and quantitative methods such as sequential mixed methods and factor analysis. The findings reveal that extrinsic motivation significantly shapes intrinsic motivation during worship at home. The research highlights the significance of privacy in fostering intrinsic motivation during home worship, where private spaces create a conducive environment for individuals to attain solemnity in their worship. In contrast to public spaces like mosques, designing dedicated worship spaces at home becomes essential to ensure a disturbance-free and enhanced worship experience. In conclusion, this study provides valuable insights into the relationship between extrinsic and intrinsic motivations during worship at home. The identified tranquillity, spatial comfort, privacy, and spatial dimension can serve as essential considerations in designing worship spaces to enrich the worshippers' solemn experience within residential settings by architects or designers.

### **Keywords:**

Design Guide; Solemnity; Worship at Home; Worship Motivation; Worship Spaces Design

## **1. INTRODUCTION**

Motivation is a fundamental drive that propels individuals to act. It resides within a person, motivating them to engage in activities that align with their inner impulses [1]. Motivation can be categorized into two sources: intrinsic and extrinsic [2]. Intrinsic motivation refers to motives that do not require external stimuli, as individuals are naturally driven to do something from within. On the other hand, extrinsic motivation involves active motives that respond to external incentives [3]-[5].

Both extrinsic and intrinsic motivations can influence individuals or groups in their actions. These motivations have been studied in various contexts, such as learning, work, achievement, aggression, and affiliation [2]. Similarly, motivation plays a significant role in performing religious worship, whether extrinsic or intrinsic factors drive it.

However, most studies on motivation in religious worship have focused on places of worship, such as churches [6]-[8], mosques [9]-[11], and institutions [3][12][13]. Motivation for worship within residential settings has received less attention. Therefore, this research explores the motivations behind worship in homes based on the underlying aspects.

Given the above explanation, this study aims to delineate and investigate extrinsic and intrinsic motivations in worship within homes, regardless of the respondents' religious affiliations. Additionally, the research will examine

the influence of extrinsic motivation on intrinsic motivation in home worship. The hope is that this study will serve as a reference for designing dedicated worship spaces, especially within residential settings.

## 2. METHODS

This study utilizes a qualitative-quantitative approach with a sequential mixed-method design [14] to integrate qualitative and quantitative data to uncover respondents' extrinsic (spatial) and intrinsic behavioral motivations for worshipping at home. Specifically, the research applies the sequential triangulation method by conducting online questionnaires twice in succession [15]. The advantage of this study lies in its exploratory nature in the first phase and explanatory nature in the second phase. The second phase uses the categories and codes derived from the exploratory research phase to formulate the research framework and variables. This sequence enhances the likelihood that the research findings accurately represent the phenomenon within its context [16]. Moreover, the mixed-method analysis offers social science researchers a deeper understanding of interesting phenomena by complementing, providing insights, and expanding the scope of the study [17]. The combination of qualitative and quantitative methods has been proven accurate in reflecting social science research phenomena [18].

Data collection is conducted through an online questionnaire using Google Forms. The questionnaire is distributed using snowball sampling, utilizing various social media platforms to reach friends, family, colleagues, and the public. The questionnaire is not limited to specific religious institutions, age groups, or communities in particular areas or regions. Hence, the sampling method used is non-random and associated with convenience sampling. The respondents were various across cities in Indonesia. Therefore, generalizing research findings will only be limited to respondents captured through online data collection in Indonesia.

The first stage of questionnaire distribution took place at the beginning of September 2021, lasting for one full week. A total of 212 respondents participated, and 192 responses were processed after eliminating irrelevant answers that could compromise the precision of the output. All respondents were individuals who performed worship activities within their homes. The questionnaire revealed that 43% of the respondents were male, and 57% were female. Regarding occupation, the respondents were predominantly students (46.4%), followed by private employees (31.3%), unemployed individuals (13.5%), and civil servants (8.9%).

The analysis yielded eleven spatial motivations for worship within homes, categorized as 'comfort,' representing codes such as comfort, lighting, thermal, and relaxation; 'privacy,' representing codes like privacy and seclusion; 'tranquillity,' representing codes such as calm, quiet, peaceful, serene, and conducive; 'focus,' representing codes like focused and attentive; 'size,' representing codes such as spacious and wide; 'availability,' representing codes like worship space, organized, and worship equipment; 'minimal distractions,' representing codes like undisturbed, no traffic, and no odor; 'cleanliness,' representing the code 'clean'; 'proximity,' representing the code 'close'; 'unavailability,' representing the code 'no worship space'; and 'facilities,' representing codes such as the sound of water, air conditioner, and television.

In the second phase, data was collected through an online closed-ended questionnaire. The question variables were derived from the findings of the first phase. The online questionnaire was distributed for one week at the end of October 2021, with 217 respondents participating. The respondents were 44% male and 56% female, ranging from 18 to 27 years old. The respondents were primarily from various cities in Indonesia, such as Yogyakarta, Pangkalpinang, Tangerang Selatan, and Palembang. In this phase, respondents were asked to measure their intrinsic and extrinsic motivation levels in worshipping at home using semantic-differential (SD) and Likert scale questions. Each question had a scale from 1 to 5 with opposing poles. Table 1 provides some examples of the questions asked in the online questionnaire.

Table 1. Examples of Closed-Ended Questions

Variable	Scale
Intrinsic Motivation	The chosen space has the potential to enhance my faith. Strongly disagree 1 2 3 4 5 Strongly agree.
Extrinsic Motivation	The tranquillity of the selected place of worship is ensured. Strongly disagree 1 2 3 4 5 Strongly agree.

The obtained numerical data were quantitatively analyzed using Principal Component Analysis (PCA) and Factor Analysis (FA). FA was derived from PCA with varimax rotation to identify latent/independent dimensions representing the measurable variables. The variables from PCA indicate the scores of the principal components (eigenvectors), which were subjected to the theory of stopping rule [19]. Subsequently, the theory of stopping rule was applied to the eigenvalues with values less than thirty ( $>30$ ) [20]. The latent variables representing each measurable variable were determined using the eigenvalues. FA was then carried out with eigenvalues greater

than 1 (>1.0). The latent variables were given names that represent the various measurable variables, and these latent variables are referred to as dimensions.

### 3. RESULT AND DISCUSSION

#### A. EXTRINSIC MOTIVATION

The PCA of extrinsic motivation resulted in seven components, further analyzed using factor analysis to yield seven dimensions. The seven dimensions of the factor analysis can be observed in Table 2. These seven dimensions are tranquillity, spatial comfort, privacy, spatial dimensions, enclosed space, facilities, and accessibility. Furthermore, four of these seven dimensions exhibited Cronbach's alpha values greater than 0.80, indicating good internal consistency, except for enclosed space, facilities, and accessibility.

Table 2. Factor analysis of extrinsic motivation

	Tranquillity	Spatial Comfort	Privacy	Spatial Dimensions	Enclosed Space	Facilities	Accessibility
Mean	4,12	4,37	4,12	3,66	4,48	2,89	4,13
Standard Deviation	0,66	0,62	0,64	0,77	0,48	0,81	0,67
Cronbach's $\alpha$	0,95	0,95	0,84	0,89	0,76	0,59	0,50
Eigenvalue/ Variance	6,83	5,58	3,56	3,17	2,35	1,98	1,60
Percentage of Variance	19,53	15,94	10,17	9,06	6,74	5,68	4,60
Cum Percentage	19,50	35,48	45,65	54,72	61,46	67,14	71,73

The factor analysis results indicate that tranquillity and spatial comfort are latent variables with high reliability, as evidenced by their high Cronbach's alpha values (>0.90) compared to other latent variables. The tranquillity dimension represents an accumulation of affective responses, such as feeling peace (mean 4.39), feeling calm (mean 4.29), assured tranquillity (mean 4.27), and feeling solemnity (mean 4.26), which are manifested due to conditions of a quiet environment (mean 4.08), absence passing by (mean 4.06), away from noise (mean 4.03), minimal distractions (mean 3.98), quite atmosphere (mean 3.96), and away from distractions (mean 3.91). The measurable variables of spatial comfort can be observed in Table 3. These findings indicate that respondents consistently agree that worshipping at home should prioritize tranquillity and spatial comfort.

Table 3 presents the seven dimensions that serve as extrinsic motivations for individuals to worship at home. The highest mean is attributed to enclosed space, with a value exceeding 4.3, making it the most dominant dimension compared to the others. The enclosed space dimension comprises three variables: feeling safe, feeling secure, assured cleanliness of worship tools, and the sanctity of worship equipment, which collectively contribute to providing a sense of security during worship at home. Feeling secure during worship indicates a high level of gratitude in one's life, a state of being free from depression, psychological pressure, and feelings of loneliness [21]. Therefore, it can be inferred that when an individual engages in worship, they seek psychological security, which is offered through a dedicated space for worship within their home.

Furthermore, spatial comfort is the second-highest mean, with a value exceeding 4.3. Spatial comfort encompasses good air circulation, cool conditions, and adequate lighting. There are two types of lighting: natural light, which originates from the environment and occurs naturally in environments, and artificial light, which relies on electricity as its power source. Due to the importance of energy conservation, efforts should be made to prioritize natural lighting. In contrast, artificial lighting is a supplementary option when natural lighting is insufficient to meet the needs [22]. Also, thermal comfort is closely related to temperature and air circulation sensations. In tropical regions with warm and humid characteristics, sufficient ventilation is essential to remove excess heat and provide thermal comfort [23].

Table 3. Mean and loading factor of extrinsic motivation variables

Dimension	Scale	Mean	Loading Factor
Tranquillity	Quite an atmosphere	3,96	0,83
	Peaceful ambience	4,08	0,81
	Away from noise	4,03	0,81
	Assured tranquillity	4,27	0,73
	Feeling calm	4,29	0,72
	Suitable for worship	4,18	0,69
	Away from distractions	3,91	0,68
	Minimal distractions	3,98	0,67
	Feeling solemnity	4,26	0,66
	Feeling peace	4,39	0,63
	No passing by	4,06	0,52
	Spatial Comfort	Good air circulation	4,42
Cool condition		4,30	0,87
Comfortable air		4,44	0,87
Optimal room temperature		4,34	0,86
Relax during worship		4,41	0,78
Adequate lighting		4,33	0,76
Privacy	Enclosed space	3,90	0,76
	Guaranteed privacy	4,12	0,70
	Fragrant room	4,29	0,63
	No other activities	3,97	0,62
	Odorless room	4,37	0,59
Spatial Dimensions	Spacious	3,53	0,88
	Wide enough	3,52	0,85
	Roomy	3,58	0,84
	Able to accommodate worship equipment	4,03	0,58
Enclosed Space	Feel safe	4,50	0,78
Space	Feel secure	4,48	0,73
	The sanctity of worship equipment is guaranteed	4,50	0,46
Facilities	Availability of Air Conditioning	3,15	0,72
	Near to indoor pond	2,41	0,6
	Availability of TV	2,13	0,57
	Cleanliness is maintained	4,62	0,49
Accessibility	Close to the family room	4,02	0,78
	Accessible to all family members	4,25	0,70

From an architectural perspective, tranquillity results from human interaction with the environment. Thus, architectural designs should always align with human needs in their built environments [24]. The environment should also support human activities, especially during worship, by providing a sense of tranquillity to achieve a state of devotion. A prayer space within a dwelling creates a sense of tranquillity, essential for worship. Tranquillity also aids individuals in achieving a state of solemnness during worship [25].

Privacy during worship at home is equally crucial, as indicated by the measurable variables that suggest the designated prayer space should be free from other activities and enclosed within a private room. Privacy can be categorized into physical, auditory, and visual privacy [26]. Physical privacy requires dividers between the prayer area and other spaces, such as partitions, doors, and curtains. This physical privacy also has implications for visual privacy, as it ensures no visual distractions during worship, such as people passing by.

Spatial dimensions represent the size of the dedicated worship area within the home, which should accommodate various forms of worship for all household members. The dedicated worship space should also provide storage for worship-related items and equipment. The availability of a dedicated worship space within the residence indicates that the homeowners prioritize fully conducting worship collectively with family members if possible. This special room is also used for congregational prayers with guests or relatives, fostering stronger bonds and connections. Additionally, it instills the habit of regular worship from an early age, as children participate in collective (congregational) prayers with parents [27].

Based on the above explanation, it is evident that there are seven dimensions identified in the factor analysis, with four dimensions showing high reliability as extrinsic spatial motivations for worship at home, namely tranquillity, spatial comfort, privacy, and spatial dimensions.

**B. INTRINSIC MOTIVATION**

The factor analysis of intrinsic motivation resulted in three latent variables representing intrinsic motivation. These variables are solemnity, suitability, and solitary worship (in Table 4).

The naming of the variable "Solemnity" can be justified by the concept of Khusyu' or the state of spiritual focus [28]. In Arabic, this solemn state is known as *الْخُشْيُوعُ*, while in Bahasa Indonesia, it is referred to as "Khusyu' or Kekhusyukan." Within Salat (Islamic prayer), Khusyu' can be defined as the sensation of Allah's presence during worship, resulting in inner tranquillity and serenity [29].

Measuring solemnity within the realm of worship proves challenging through the lens of fiqh (Islamic jurisprudence) because solemnity represents a form of communication between a servant and Allah [30]. Furthermore, the state of spiritual focus (solemnity) in worship constitutes a phenomenological experience derived from creating a spiritual atmosphere during worship [31].

Quraish Shihab, an Arab-Indonesian Muslim scholar in the sciences of the Qur'an [32], expounds that worship should be conducted with humility and in a sacred ambiance. Lowering one's voice is also recognized as one of the ethical and conditional requirements for supplicating to Allah.

From the quotations, the author believes that solemnity (kekhusyukan) in worship represents a phenomenological experience that is entirely subjective and emanates from the individual's worship experience. The worship environment is understood as the physical location of worship that also plays a pivotal role in achieving solemnity [32], as evidenced by the assertion that a peaceful auditory environment can facilitate the attainment of solemnity in worship.

Table 4. Factor analysis of extrinsic motivation

	Solemnity	Suitability	Solitary Worship
Mean	4,13	3,80	4,08
Standard Deviation	0,65	0,98	0,72
Cronbach's $\alpha$	0,85	0,80	0,65
Eigenvalue/Variance	3,16	2,45	1,79
Percentage of Variance	28,79	22,27	16,27
Cum Percentage	28,79	51,06	67,33

The factor analysis findings indicate that solemnity and suitability are latent variables with high reliability, as indicated by their high Cronbach's alpha values compared to other latent variables. The solemnity category emphasizes the need for a space that fosters a solemn and respectful atmosphere during worship, provides a sense of security, fosters prayer relaxation, enhances faith, and facilitates religious knowledge exploration. Furthermore, the suitability category comprises three measurable variables, namely, the dedicated worship space should be able to accommodate various forms of worship and cater to all worship activities collectively for household members (in Table 5). Based on these findings, respondents consistently agree that achieving a state of solemnity should be considered when conducting worship at home.

Table 5. Mean and Loading Factor of Intrinsic Motivation Variables

Dimension	Scale	Mean	Loading Factor
Solemnity	Providing a sense of secure	4,43	0,85
	Make me solemn	4,23	0,83
	The room relaxes the user	4,27	0,80
	The room enhances the faith	3,90	0,62
	Facilitating religious knowledge activities	3,78	0,54
Suitability	Accommodating various worship activities	3,57	0,81
	Able to worship collectively	3,83	0,83
	Accommodating all kinds of worship	4,01	0,76
Solitary Worship	Enjoying solitary worship	4,12	0,81
	Frequently engaging in worship at home	3,70	0,83
	Accustomed to worshipping in private space	4,41	0,58

Table 5 shows three dimensions that serve as intrinsic motivations for individuals to worship at home. The highest mean is attributed to the dimension of solemnity, with a value exceeding 4.0, making it the most dominant dimension compared to the others. An essential aspect of planning a place of worship is considering the solemnity quality during worship [33]. Solemnity in worship refers to the presence of a worshipper's heart

before the Divine with a sense of closeness, resulting in a tranquil and peaceful state of mind, leading to a composed demeanor in all bodily movements [34].

The next dimension is suitability, which refers to the appropriateness of the dedicated worship space. A home worship space can also enhance family members' interactions [25]. Additionally, worshipping collectively, in this case, congregational worship, can comfort each family member, promoting openness and a more profound and devout worship experience.

**C. REGRESSION OF EXTRINSIC AND INTRINSIC MOTIVATION**

Extrinsic and intrinsic motivations were then subjected to regression analysis to determine their cause-and-effect relationship. In this study, extrinsic motivation was the independent variable, while intrinsic motivation was the dependent variable. Table 6 presents the results of multivariate regression analysis using the selected variables from the Factor Analysis (FA) with Cronbach's alpha values (>0.80). During the regression analysis stage, three (3) respondents out of two hundred seventeen (217) were excluded from the dataset, representing a data elimination rate of one percent (1%). This elimination was performed to enhance the validity of the research data.

Table 6. Regression of extrinsic and intrinsic motivation

		INTRINSIC MOTIVATION
		Solemnity
		RSq=0,41 P<,0001
EXTRINSIC MOTIVATIO	Tranquillity	0,50***
	Spatial Comforts	0,23***
	Privacy	0,28***
	Spatial Dimension	0,15**

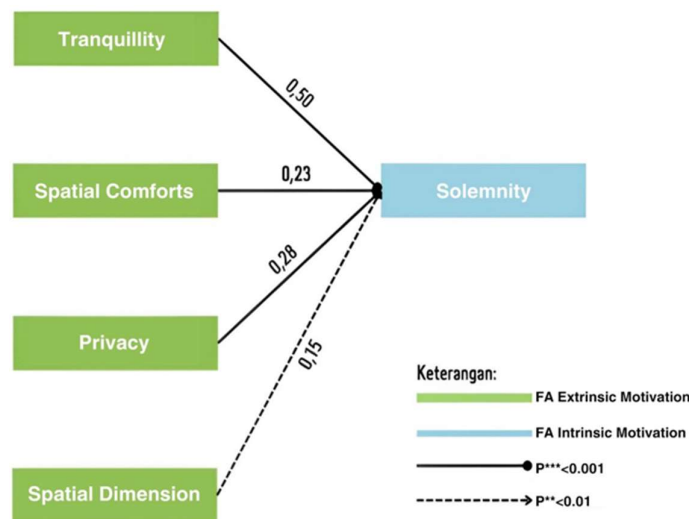


Figure 1. Multivariate Regression Model of Extrinsic Motivation and Intrinsic Motivation

The results from Table 7 of the regression analysis indicate a significant causal relationship between solemnity and tranquillity, spatial comfort, and privacy, as evidenced by the p-values with a value of <0.0001. The relationship between solemnity and spatial dimensions also exhibits a p-value of <0.001. Thus, this table demonstrates how solemnity is a variable strongly influenced by extrinsic motivation.

**4. DISCUSSION**

**A. CONSIDERATIONS FOR DESIGNING A WORSHIP SPACES AT HOME**

Tranquillity is one of the dominant factors contributing to solemnity at home. To achieve solemnity, creating a worship space with a peaceful ambiance, free from passing by, far from noise, with minimal

disturbances in sound and visuals, and devoid of distractions is essential. The prominent latent variable in the tranquillity dimension is "feeling peace." Thus, tranquillity plays a significant role in attaining solemnity during worship at home. One way to achieve tranquillity is by controlling the sound to avoid noise within the worship space. Noise refers to unwanted or undesired sounds affecting users' auditory experience.

Another factor with implications for solemnity during worship at home is spatial comfort; it is essential to have good lighting and room temperature. Ideally, the lighting in the prayer room should not be too bright or too dim. Moreover, the use of natural light is encouraged to promote energy efficiency. Room openings can also allow light and air circulation to prevent stuffiness. This comfortable setting is a crucial criterion in designing a worship space, as it significantly impacts the quality of individual and congregational worship activities.

Privacy during worship is also a dominant factor when worshipping at home. There are three types of privacy: physical, auditory, and visual. Achieving physical and auditory privacy requires dividers such as partitions, doors, and curtains to separate the worship space from other areas. This also impacts visual privacy by minimizing distractions during worship [22].

The spatial dimension, with a p-value of <0.001, is the final factor influencing solemnity during worship at home. This dimension focuses on how the dedicated worship space at home can accommodate all religious activities for the household members together. The worship space should provide a sense of spaciousness and openness, considering the number of occupants, while also providing a convenient spot for storing worship equipment, facilitating the ease of conducting worship activities.

Table 7. Previous research and consideration factors

[35]	Consideration factors
Zoning on The Mosque	-
Solemnity And Noise Control Strategy	Calmness
Solemnity and The Scale Of Room	Spatial Dimension
Solemnity and The Setting of Room Lighting	Spatial Comfort
	Privacy

Table 7 presents previous research findings, outlining four essential guidelines for designing mosques to achieve solemnity. While the results have similarities, significant differences exist between the two contexts. Achieving solemnity in a mosque necessitates careful zoning and meticulous spatial design, factors that may not be directly applicable to a home environment. Conversely, attaining solemnity during worship at home requires a distinct emphasis on privacy, capitalizing on the inherent nature of homes as private spaces. This stark contrast arises from mosques' inherently public nature and homes' secluded nature.

In the context of a mosque as a public area, the shared nature of the space implies that worshippers are less likely to be distracted by external disturbances. However, within the private confines of one's home, individuals prioritize creating a secluded and tranquil environment to foster a sense of solemnity during worship. Consequently, establishing a dedicated and secluded worship space at home is imperative to ensure the absence of disturbances, encompassing physical and sensory disruptions.

Moreover, a specialized worship space at home can foster interactions and strengthen familial bonds among family members [25]. Families can engage in communal acts of devotion by providing a designated area for collective worship, further enhancing their spiritual connection.

Pursuing solemnity during worship at home involves focusing on tranquillity, spatial comfort, privacy, and spatial dimension. As such, these four essential considerations should be considered when designing a distinct and private worship space within the confines of one's home.

## 5. CONCLUSION

The results revealed that individuals are driven by intrinsic and extrinsic motivations when performing religious rituals at home. Intrinsic motivations, such as the pursuit of solemnity, are strongly influenced by factors like tranquillity, spatial comfort, privacy, and spatial dimension. Creating a dedicated worship space at home, free from external distractions, proved essential in fostering a sense of solemnity during worship. The availability of a private worship space facilitated a more convenient and accessible means of worship, particularly in the context of daily rituals and family gatherings.

We observed crucial distinctions between the two settings by comparing the findings with previous research on mosque design for achieving solemnity. While mosques necessitate proper zoning and spatial design, homes prioritize privacy due to their inherently private nature. The public nature of mosques allows worshippers to benefit from collective devotion while individuals in their homes seek solitude and undisturbed worship.

The implications of this research extend to architectural and interior design considerations for creating worship spaces within residential settings. Architects or designers should prioritize factors promoting tranquillity, privacy, spatial comfort, and spatial dimension to facilitate a conducive environment for personal or communal worship at home. Additionally, providing dedicated worship spaces in homes can foster stronger family bonds and communal acts of solemnity.

In conclusion, understanding the motivations behind worship in residential settings is crucial for optimizing the design of private worship spaces in homes. By addressing intrinsic and extrinsic motivations, designers can create personalized and sacred spaces that facilitate a deeper connection with spirituality and religious practices in the comfort of one's home. This research is a valuable reference for future studies and architectural endeavors to enhance the worship experience within domestic environments.

Nonetheless, the findings are rendered less generalizable due to the utilization of non-random snowball sampling in this study and a limited number of respondents. Therefore, to enhance the reliability and generalizability of the data, it is imperative to conduct a replication study employing random sampling methods to ensure a more representative sample selection.

## REFERENCES

- [1] H. B. Uno, *Teori motivasi & pengukurannya: kajian & analisis di bidang Pendidikan*, Jakarta: Bumi Aksara, 2021.
- [2] I. Dayana and J. Marbun, *Motivasi Kehidupan*, Guepedia, 2018.
- [3] R. Silviannisa, "Optimalisasi Pembelajaran Konstruktivistik dalam Peningkatan Motivasi Beribadah Siswa dan Penguatan Pendidikan Karakter Religius: Studi Multi Kasus di SMPN 2 Sedati Dan MTS Nurul Huda Sedati Sidoarjo," Master's Thesis, UIN Sunan Ampel Surabaya, 2018.
- [4] A. M. Sardiman, *Interaksi dan Motivasi Belajar Mengajar*, 24th ed. Jakarta: Pt Rajagrafindo, 2018.
- [5] A. L. Azis, "Pengaruh Motivasi Intrinsik Dan Motivasi Ekstrinsik Terhadap Prestasi Belajar Ekonomi Bisnis Kelas X Peserta Didik Kelas X Di SMKN 4 Makassar," Master's Thesis, Universitas Negeri Makassar, 2017.
- [6] C. M. Samosir, "HUBUNGAN ANTARA PENGAJARAN FIRMAN TUHAN DENGAN MOTIVASI BERIBADAH REMAJA DI GEREJA HKBP CIKAMPEK," *Jurnal Dinamika Pendidikan*, vol. 10, no. 1, pp. 34–47, Aug. 2017, doi: 10.51212/jdp.v10i1.410.
- [7] B. Sinulingga and Y. D. A. Laukapitang, "Kajian Pengajaran PAK Terhadap Motivasi Beribadah Pemuda Di GBI MCC Makassar," *Repository Skripsi Online*, vol. 1, no. 3, pp. 191–197, Feb. 2019.
- [8] V. Wariki, M. M. Muryati, and K. D. Poli, "Implementasi Pengajaran yang Berorientasi Kepada Kehidupan Kristen Sejati untuk Meningkatkan Motivasi Beribadah Youth GBI Eben Heazer," *Pneumata: Jurnal Pengabdian kepada Masyarakat*, vol. 1, no. 1, pp. 32–39, May 2019.
- [9] S. Kurniawan, "Pengaruh Bimbingan Agama Terhadap Motivasi Beribadah Jamaah Masjid Raya Pondok Indah Jakarta Selatan," Bachelor Thesis, UIN Syarif Hidayatullah Jakarta, 2010. Accessed: Jul. 07, 2022.
- [10] R. Mubadillah, "Pengaruh Program Kegiatan Masjid Terhadap Motivasi Beribadah Masyarakat Desa Jatiguwi Kecamatan Sumberpucung Kabupaten Malang," Bachelor Thesis, Institut Agama Islam Negeri Tulungagung, 2017.
- [11] R. Wahyuningsih, "Kegiatan Jumat Pagi Berkah Untuk Meningkatkan Motivasi Beribadah Masyarakat: Studi Kasus Jamaah Masjid Al-Hidayah Desa Kaponan Kecamatan Mlarak Kabupaten Ponorogo," Bachelor Thesis, Institut Agama Islam Negeriponorogo, 2021.



- [12] F. N. Halizah and A. Kosasih, "Strategi Kepala Sekolah Dalam Memotivasi Siswa Untuk Shalat Berjamaah di SMP Negeri 2 Payakumbuh," *An-Nuha*, vol. 1, no. 2, pp. 52–59, May 2021, doi: <https://doi.org/10.24036/annuha.v1i2.30>.
- [13] S. Aminah, "Tingkat Ketaatan Siswa Dalam Menjalankan Ibadah di SMP Negeri 3 Turi Sleman," *G-Couns: Jurnal Bimbingan dan Konseling*, vol. 4, no. 2, pp. 212–216, Jun. 2020, doi: <https://doi.org/10.31316/g.couns.v4i2.806>.
- [14] J. W. Creswell, *EDUCATIONAL RESEARCH: planning, conducting, and evaluating quantitative and qualitative research, global edition.*, 4th ed. S.L.: Pearson Education Limited, 2012.
- [15] J. W. Creswell and V. L. Clark, *Designing and Conducting Mixed Methods Research*, 3rd ed. Thousand Oaks Sage Publications, 2018.
- [16] J. C. Greene and V. J. Caracelli, *Advances in mixed-method evaluation: the challenges and benefits of integrating diverse paradigms*, San Francisco: Jossey-Bass Publishers, 1997.
- [17] J. C. Greene, *Mixed methods in social inquiry*, San Francisco, Ca: Jossey-Bass, 2007.
- [18] A. Bryman, *Qualitative Research*. Los Angeles: Sage, 2007.
- [19] H. F. Kaiser, "The Application of Electronic Computers to Factor Analysis," *Educational and Psychological Measurement*, vol. 20, no. 1, pp. 141–151, Apr. 1960, doi: 10.1177/001316446002000116.
- [20] L. G. Grimm and P. R. Yarnold, *Reading and understanding multivariate statistics*, Washington (D.C.): American Psychological Association, Cop, 2010.
- [21] M. Bradshaw and B. V. Kent, "Prayer, Attachment to God, and Changes in Psychological Well-Being in Later Life," *Journal of Aging and Health*, vol. 30, no. 5, pp. 667–691, Feb. 2017, doi: 10.1177/0898264316688116.
- [22] M. Wangsa, H. C. Indrani, and P. F. Nilasari, "Pengaruh Pencahayaan terhadap Pembentukan Persepsi Visual Umat pada Masjid Al-Irsyad Bandung," *Dimensi Interior*, vol. 13, no. 1, pp. 41–47, 2015, doi: 10.9744/interior.13.1.41-47.
- [23] L. H. Sari, Izziah, and E. Meutia, *Mesjid bersejarah Aceh dalam perspektif kenyamanan spasial arsitektur*, Banda Aceh: Syiah Kuala University Press, 2018.
- [24] N. R. Syamsiyah and Suharyani, "Kenyamanan Ruang Dalam Masjid Dan Pembentukan Generasi Islam," in *Seminar Nasional Milad UMS ke-5*, Surakarta, pp. 1–10, 2013.
- [25] J. Kemalasar, "Mushola di dalam Rumah," *TEMU ILMIAH IPLBI 2015*, p. E 153-158, 2015.
- [26] F. B. Rinelda and I. Martiningrum, "Kajian Privasi Pemilik Rumah Indekos Di Kampung Kauman Kota Malang," *Jurnal Mahasiswa Jurusan Arsitektur*, vol. 6, no. 4, Jan. 2019.
- [27] W. Nurjayanti, A. Aly, and A. Ronald, "Karakteristik Rumah Tinggal dengan Pendekatan Nilai Islami," *presented at the Simposium Nasional RAPI XIII - 2014 FT UMS*, Surakarta, 2014.
- [28] J. D. Howell, "Revival Ritual and the Mobilization of Late-modern Islamic Selves," *Journal of Religious and Political Practice*, vol. 1, no. 1, pp. 47–57, Jan. 2015, doi: <https://doi.org/10.1080/20566093.2015.1047691>.
- [29] L. Kushidayati, "Khusyu Dalam Perspektif Dosen dan Pegawai STAIN Kudus," *ESOTERIK*, vol. 2, no. 1, Mar. 2017, doi: <https://doi.org/10.21043/esoterik.v2i1.1912>.

- [30] L. M. Sari, "Khusyuk dalam Alquran (Kajian Tematik)," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara*, vol. 4, no. 2, p. 121, Sep. 2019, doi: <https://doi.org/10.32495/nun.v4i2.70>.
- [31] Y. A. Romadhon, "Konstruk Khusyuk Sholat dan Pengaruhnya Terhadap Kesehatan pada Orang Indonesia," in *The 9th University Research Colloqium (Urecol)*, Purworejo: Universitas Muhammadiyah Purworejo, Apr. 2019.
- [32] M. A. Setiawan and Y. Dahliana, "Regulations for Mosque and Mushala Voices in the Perspective of Thematic Interpretation on Voice Rule in Worship," *QiST: Journal of Quran and Tafseer Studies*, vol. 1, no. 2, pp. 223–237, Aug. 2022, doi: <https://doi.org/10.23917/qist.v1i2.1074>.
- [33] S. R. Muhammad, B. Susetyarto, and E. Marlina, "Arsitektur Regionalisme dan Islam dalam Tata Zonasi Masjid Agung Demak," in *Prosiding Seminar Intelektual Muda #1, Inovasi Pengetahuan, Teknologi dan Seni dalam Perencanaan dan Perancangan dalam Lingkungan Terbangun*, Jakarta, vol. 227–232, Apr. 2019,
- [34] D. F. Arifah, "Hubungan Antara Tingkat Kekhusyukan Dalam Salat Dengan Kontrol Diri Pada Kenakalan Remaja," Bachelor Thesis, Fakultas Psikologi Universitas Muhammadiyah Malang, 2016.
- [35] R. S. M. Haerdy and H. E. Kusuma, "THE RELATIONSHIP BETWEEN MOSQUE CHARACTERISTICS, ACTIVITIES, AND PERCEPTIONS OF SPIRITUAL VALUES," *Journal of Islamic Architecture*, vol. 7, no. 1, pp. 19–27, Jun. 2022, doi: [10.18860/jia.v7i1.13083](https://doi.org/10.18860/jia.v7i1.13083).