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Article

Structured dhikr practice intensity and academic learning motivation: evidence from an islamic tariqa-embedded higher education institution

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ABSTRACT

This study examines the relationship between the intensity of Thoriqoh Qodiriyyah Naqsyabandiyya (TQN) Suryalaya Sirnarasa dhikr practice and the learning motivation of students at STID Sirnarasa Ciamis. Employing a quantitative correlational design with simple linear regression analysis, the study involved 148 students as respondents, selected through purposive sampling from the total student population. Data were collected through validated questionnaires measuring dhikr intensity (qauliyyah, fi'liyyah, qalbiyyah, and haaliyyah) and learning motivation. Validity was confirmed through expert judgment and Pearson product-moment correlation testing; reliability was established through Cronbach's alpha analysis, yielding coefficients of $\alpha = .891$ for the dhikr intensity instrument and $\alpha = .874$ for the learning motivation instrument, both exceeding the .70 acceptability threshold. Results revealed that 97.3% of students demonstrated high dhikr intensity and 95.9% exhibited high learning motivation. Simple regression analysis yielded $t = 14.140$ (sig. = 0.000 < 0.05), with a coefficient of determination $R^2 = 0.578$, indicating that dhikr intensity explains 57.8% of the variance in learning motivation. These findings confirm that structured dhikr practice within the TQN Suryalaya Sirnarasa framework is significantly and positively associated with student learning motivation, suggesting that spiritual tranquility, emotional regulation, and sustained academic engagement may serve as potential mediating pathways warranting further investigation.

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Introduction

Higher education in Indonesia faces complex challenges in developing high-quality human resources. Academic success depends not only on cognitive ability but also on strong, sustained internal motivation. In an era of digital disruption and economic pressure, learning motivation has become the central pillar differentiating high-achieving students from those experiencing academic stagnation, as demonstrated by numerous empirical studies (Widodo, 2024). Uno (2021) emphasized that learning motivation encompasses psychological processes directing student behavior toward academic goal achievement through persistence and intrinsic orientation. Characteristics of high

motivation include consistent class participation, self-directed learning initiatives, and resilience in facing academic setbacks qualities that collectively correlate positively with cumulative achievement index (GPA) and timely graduation. From the perspective of Self-Determination Theory (SDT; Deci & Ryan, 2000), intrinsic motivation is sustained when three basic psychological needs autonomy, competence, and relatedness are fulfilled. In Islamic educational settings, spiritual practices such as dhikr may satisfy these needs by fostering a sense of spiritual autonomy, enhancing perceived competence through disciplined practice, and strengthening communal relatedness through collective worship (Hasan & Ibrahim, 2023). This theoretical lens provides the conceptual foundation for examining how structured dhikr intensity predicts learning motivation in the present study.

Despite its importance, the phenomenon of low student learning motivation is increasingly documented in recent literature. Susanto (2024) found that at Politeknik STIA LAN Jakarta, only 65% of students demonstrated stable motivation, characterized by an absenteeism rate 20% above the acceptable threshold and assignment delays reaching 35% of cases. During the COVID-19 pandemic, Ningsih (2022) reported that UIN students' motivation scores ranged from 70–76%, indicating a significant decline due to digital fatigue and reduced face-to-face interaction. Among scholarship recipients, Utami (2024) found that motivational variation accounted for 42% of academic achievement fluctuation, confirming the psychological vulnerability of disadvantaged student groups. The Ministry of Education and Culture's 2024 report recorded a national college dropout rate of 12%, with low motivation identified as the dominant contributing factor in 58% of cases.

Contributing factors to low learning motivation span both external dimensions (learning facilities, teaching quality) and internal dimensions, particularly psychological and spiritual conditions. Fatimah (2023) established that self-efficacy and emotional regulation together contribute 38% to motivational variance, with students possessing inner stability better able to maintain focus under academic pressure. Hakim (2024) demonstrated that spirituality, as a source of existential meaning and inner guidance, functions as a buffer against academic stress, with religiously active students showing up to 25% higher intrinsic motivation compared to less active counterparts. Zainuddin (2023) further argued that the integration of spiritual values in Islamic education not only enriches cognitive development but also builds a holistic learning ethos rooted in purpose and accountability.

Empirical evidence confirms that spirituality profoundly impacts student mental conditions through mechanisms of tranquility, focus, and sustained motivation. Ananda (2022) concluded from a study of spiritual intelligence that students with high spiritual scores achieved 28% higher learning outcomes, driven by superior self-reflection capacity. Kurniawan (2022), through a dhikr-relaxation intervention study, found a reduction of 82% in academic anxiety among participants, which directly correlated with increased motivation scores. Tarlim (2022) reinforced these findings with evidence that regular spiritual practice enhances student learning concentration to optimal levels, positioning spirituality as a critical moderating variable in motivational dynamics.

Within the Islamic framework, dhikr (the remembrance of Allah SWT) emerges as the primary spiritual practice capable of regulating psychological states through the disciplined repetition of divine names and attributes to achieve tranquility (itmi'nan) and heightened self-awareness. Maulana (2020) articulated that dhikr is not merely a ritual act but a form of inner therapy (batin therapy) that suppresses negative impulses and strengthens goal orientation, with neuropsychological effects comparable to evidence-based mindfulness meditation practices. Rizki (2019) reported that structured dhikr programs yielded 76% improvement in study concentration among participants. Jannah (2021) documented an 80% reduction in academic stress through systematic daily wird practice. These findings suggest that the intensity of dhikr measured by frequency, sincerity (khusu'), and consistency constitutes the key differentiator of its psychological and motivational impact.

Dhikr practice reaches its most structured and systematic form within the Tarekat Qodiriyah Naqsyabandiyah (TQN) Suryalaya, which continues the spiritual tradition of Suryalaya Tasikmalaya under the leadership of Syekh Muhammad Abdul Gaos Saefulloh Maslul QS as the 38th mursyid, now

centered at Sirnarasa, Ciamis. The Lembaga Dzikir TQN (LDTQN) formulates TQN amaliyah as a comprehensive combination of jahar dhikr (loud), khafi dhikr (silent), khotaman, and manaqib performed after the five obligatory prayers and in scheduled group majelis. This system emphasizes the discipline of wird and the continuous guidance of the mursyid for the formation of noble character and spiritual maturity (LDTQN, 2021). Tamami (2019) analyzed that these rituals form a collective spiritual identity among the ikhwan (tariqa followers), with demonstrable implications for self-regulation in young adults. Susilawati (2022) empirically found that TQN dhikr habituation increases self-control by 65%, establishing this tariqa as a relevant model of applied Sufism in educational contexts.

Sekolah Tinggi Ilmu Dakwah (STID) Sirnarasa Ciamis, as an Islamic propagation college organically embedded in the TQN Suryalaya Sirnarasa tradition, integrates dhikr practice as the core culture of student development. Students at this institution engage in collective tariqa wird as a structural part of campus life, which ideally should generate high learning motivation through the synergy of spiritual commitment and academic responsibility. However, field observations reveal variation: while many students demonstrate strong academic discipline reinforced by their spiritual practice, others experience fluctuating motivation due to the dual burden of tariqa obligations and academic demands a tension familiar to religiously-based campuses (Susanto, 2024).

Previous research on the relationship between dhikr practice and learning motivation has shown generally positive associations, but is limited in scope and methodology. Al-Aqsha (2022) found that daily dhikr contributed only 32.6% to the motivation of junior high school students, without accounting for intensity variables or tariqa culture. Short-term intervention studies (Kurniawan, 2022; Tarlim, 2022) did not measure the effects of sustained, structured dhikr such as that practiced within TQN. Meanwhile, TQN studies have predominantly adopted qualitative approaches focused on symbolic meaning rather than quantitative measurement of educational outcomes (Tamami, 2019). These gaps reveal the absence of comprehensive quantitative research specifically examining how the intensity of TQN dhikr practice predicts learning motivation in higher education settings. Furthermore, existing studies have not applied validated psychometric frameworks to measure dhikr intensity as a multidimensional construct, nor have they situated their findings within established motivational theories such as Self-Determination Theory (Deci & Ryan, 2000) or the Expectancy-Value framework (Eccles & Wigfield, 2020). This study addresses these theoretical and methodological gaps by employing a validated multidimensional instrument within a structured tariqa-embedded educational context. Thus, the novelty of this study lies in its integration of a psychometrically validated multidimensional dhikr intensity instrument within an established motivational theoretical framework (SDT and Expectancy-Value), applied specifically to a tariqa-embedded higher education institution where spiritual practice is structurally integrated into campus life.

This study addresses that gap by empirically examining the effect of Thoriqoh Qodiriyyah Naqsyabandiyya Suryalaya Sirnarasa dhikr intensity on the learning motivation of students at STID Sirnarasa Ciamis an institution uniquely situated at the intersection of Islamic tariqa tradition and formal higher education. Three specific objectives guide this study: 1) to describe the level of dhikr intensity among STID Sirnarasa Ciamis students; 2) to describe the level of learning motivation among STID Sirnarasa Ciamis students; and 3) to test whether dhikr intensity significantly predicts learning motivation among students of STID Sirnarasa Ciamis.

Methods

This study employed a quantitative approach with an explanatory-correlational research design aimed at testing the effect of an independent variable on a dependent variable (Creswell & Creswell, 2018). The research was conducted at STID Sirnarasa Ciamis, West Java, Indonesia, during the 2024/2025 academic year. The research population comprised all active students registered at STID Sirnarasa Ciamis who regularly participate in TQN amaliyah. Using purposive sampling, 148 students

were selected as the research sample. This sample size was determined through a priori power analysis using G*Power 3.1 (Faul et al., 2009), specifying a medium effect size ($f^2 = .15$), $\alpha = .05$, and power = .95 for simple linear regression with one predictor, yielding a minimum required sample of 89 participants. The obtained sample of 148 exceeds this threshold, ensuring adequate statistical power for detecting meaningful effects. Respondents were selected based on three criteria: 1) active enrollment status at STID Sirnarasa Ciamis; 2) regular participation in collective TQN dhikr practice throughout the observation period; and 3) complete questionnaire responses. The sample profile is presented in Table 1.

Table 1. Respondent Profile Characteristics

Characteristic	Category	Frequency (n)	%
Gender	Male (Laki-laki)	78	52.7%
	Female (Perempuan)	70	47.3%
Academic Year	Year 1 (Semester 1–2)	42	28.4%
	Year 2 (Semester 3–4)	39	26.4%
	Year 3 (Semester 5–6)	37	25.0%
	Year 4 (Semester 7–8)	30	20.3%
Major	Bimbingan Penyuluhan Islam (BPI)	112	75.7%
	Komunikasi Penyiaran Islam (KPI)	33	22.3%
	Bimbingan dan Konseling / Hukum / Teknik Kimia	3	2.0%
Total		148	100%

Source: Primary data (2025)

Data were collected using two self-report questionnaire instruments. The first instrument measured dhikr intensity, comprising 32 items distributed across four aspects derived from the formulation of Syaikh Ahmad Shohibulwafa Tadjul Arifin (2005) as operationalized by LDTQN (2021): qauliyyah (verbal recitation accuracy), fi' liyyah (physical enactment conformity), qalbiyyah (heart presence and spiritual awareness), and haaliyyah (ethical conduct during practice). The second instrument measured learning motivation, comprising 24 items across three dimensions adapted from the motivational theory of Uno (2021): intrinsic motivation, extrinsic motivation, and self-regulation. All items were presented in a four-point Likert scale format (1 = Strongly Disagree to 4 = Strongly Agree), with both favorable and unfavorable items included to reduce response bias. The complete item blueprint for both instruments is presented in Tables 2 and 3.

Table 2. Research Instrument Blueprint: Dhikr Intensity (X)

Variable	Aspect	Indicator	(+)	(-)	Total
Dhikr Intensity	Qauliyyah (verbal)	1. Reciting Laa ilaaha illallah correctly according to prescribed rules	1,2	3,4	4
		2. Completing the required minimum number of recitations	5,6	7,8	4
	Fi' liyyah (physical)	1. Body movement conforms to prescribed guidance during dhikr	9,10	11,12	4
		2. Sitting upright with eyes closed as stipulated	13,14	15,16	4
	Qalbiyyah (heart presence)	1. Performing dhikr while maintaining awareness of Allah's presence	17,18	19,20	4
		2. Performing dhikr with rabitah (spiritual connection) to the mursyid	21,22	23,24	4
	Haaliyyah (ethical conduct)	1. Observing ritual purity (tahara free from hadats)	25,26	27,28	4
		2. Following the complete sequential order of dhikr from start to finish	29,30	31,32	4
Total					32

Source: Adapted from Syaikh Ahmad Shohibulwafa Tadjul Arifin (2005) and LDTQN (2021)

Table 3. Research Instrument Blueprint: Learning Motivation (Y)

Variable	Aspect	Indicator	(+)	(-)	Total
Learning Motivation	Intrinsic motivation	1. Learning diligence and persistence in completing academic tasks	1,2	3,4	4
		2. Orientation toward achieving academic goals and intellectual growth	5,6	7,8	4
	Extrinsic motivation	1. Regularity of attendance and active class participation	9,10	11,12	4
		2. Timely completion of assignments and academic responsibility	13,14	15,16	4
	Self-regulation	1. Independent study initiative and proactive learning behavior	17,18	19,20	4
		2. Resilience and persistence when facing academic difficulties	21,22	23,24	4
Total					24

Source: Adapted from Uno (2021) and Uno (2021) motivational framework

Table 4. Likert Scale Scoring Guidelines

Response Option	Favorable Score	Unfavorable Score
Strongly Agree	4	1
Agree	3	2
Disagree	2	3
Strongly Disagree	1	4

Source: Sugiyono (2017)

Instrument validity was established through two complementary procedures. First, expert judgment validation was conducted by three specialists: 1) Dr. Yudi Guntara, M.Kom.I (Islamic Studies); 2) Didin Solehuddin, M.Sos (Social Science); and 3) Hermansyah, M.Ag (Islamic Education). Second, statistical validity was assessed using the Pearson product-moment correlation formula ($r_{xy} = \Sigma xy / \sqrt{(\Sigma x^2)(\Sigma y^2)}$), with items retained when the calculated r-value exceeded the critical table value at $\alpha = 0.05$. Instrument reliability was assessed using Cronbach′s alpha coefficient ($\alpha = [k/(k-1)] \times [1 - (\Sigma s^2 i / s^2 t)]$), which is the standard measure for internal consistency of polytomous self-report instruments (Taber, 2018). The dhikr intensity instrument yielded $\alpha = .891$, with subscale reliabilities ranging from .78 (haaliyyah) to .86 (qalbiyyah). The learning motivation instrument yielded $\alpha = .874$, with subscale reliabilities of .81 (intrinsic motivation), .79 (extrinsic motivation), and .83 (self-regulation). All coefficients exceeded the .70 acceptability threshold recommended by Nunnally and Bernstein (1994). Construct validity was further supported through pilot testing (n = 30) with confirmatory item-total correlations, and expert judgment validation by three domain specialists. Pilot testing results (n = 30) confirmed that all 32 items of the dhikr intensity instrument and all 24 items of the learning motivation instrument were valid, with corrected item-total correlation coefficients (r-hitung) ranging from .361 to .742 for dhikr intensity and .389 to .698 for learning motivation, all exceeding the critical r-table value of .361 (df = 28, $\alpha = .05$). No items were excluded from the final instruments.

The data analysis procedure comprised three sequential stages. First, descriptive analysis was conducted to characterize the distribution and categories of each variable, using interval-based categorization derived from ideal score ranges. For dhikr intensity (32 items × 4-point scale), the theoretical score range is 32-128, with a midpoint of 80; the median split yielded Low (≤ 96) and High (≥ 97) categories based on the empirical distribution. For learning motivation (24 items × 4-point scale, with 18 items scored after exclusion of unfavorable items in the composite), the theoretical score range is 18-90, with categories of Low (18-54) and High (55-90) based on proportional interval division of the total score range into two equal segments. Second, three classical assumption tests were conducted as prerequisites for regression analysis: normality testing using the Kolmogorov–

Smirnov test, heteroscedasticity testing using the Glejser test, and linearity testing using the Test for Linearity (Deviation from Linearity criterion). Third, simple linear regression analysis was performed to test the research hypothesis, examining both the significance and magnitude of the effect of dhikr intensity on learning motivation. All statistical analyses were conducted using IBM SPSS Statistics version 23.

The research hypothesis tested in this study is as follows. H_0: TQN Suryalaya Sirnarasa dhikr intensity does not significantly predict the learning motivation of STID Sirnarasa Ciamis students. H_1: TQN Suryalaya Sirnarasa dhikr intensity significantly predicts the learning motivation of STID Sirnarasa Ciamis students. The hypothesis is tested using the t-test criterion: if sig. $< \alpha = 0.05$, then H_0 is rejected and H_1 is accepted.

Results and Discussion

This section presents and discusses the results in an integrated manner, beginning with descriptive findings for each variable, followed by classical assumption test results, regression analysis findings, and a comprehensive theoretical and empirical discussion of the implications. Dhikr intensity was categorized based on total questionnaire scores. As presented in Table 5, the vast majority of STID Sirnarasa Ciamis students (97.3%, n = 144) demonstrated high dhikr intensity, with only 4 students (2.7%) falling in the low category.

Table 5. Distribution of Dhikr Intensity Categories (X)

Category	Score Range	Frequency (n)	Percentage (%)
Low Dhikr Intensity	≤ 96	4	2.7%
High Dhikr Intensity	≥ 97	144	97.3%
Total		148	100%

Source: SPSS data processing (2025)

These findings reflect the effectiveness of STID Sirnarasa Ciamis' institutional culture in sustaining consistent tariqa practice. The structured implementation of TQN amaliyah including collective jahar dhikr, khafi dhikr, khotaman, and manaqib conducted in regular majelis creates an institutional environment that reinforces spiritual discipline and communal accountability. Students' high dhikr intensity across all four aspects (qauliyyah, fi' liyyah, qalbiyyah, and haaliyyah) suggests a high level of ritual engagement, although this interpretation must be tempered by the potential influence of social desirability bias and institutional compliance pressure inherent in surveying tariqa practitioners within their own institution (Krumpal, 2013). Nevertheless, the consistency across all four measured dimensions indicates substantive integration of dhikr as a lifestyle practice, consistent with Al-Ghazali's conception of dhikr as a form of inner cultivation that purifies the heart and cultivates sustained connection with Allah SWT (Al-Ghazali, 2016).

Learning motivation was similarly categorized using the established score ranges. Table 6 shows that 142 students (95.9%) demonstrated high learning motivation, while only 6 students (4.1%) showed low motivation.

Table 6. Distribution of Learning Motivation Categories (Y)

Category	Score Range	Frequency (n)	Percentage (%)
Low Learning Motivation	18–54	6	4.1%
High Learning Motivation	55–90	142	95.9%
Total		148	100%

Source: SPSS data processing (2025)

The high prevalence of learning motivation across the sample confirms that most STID Sirnarasa Ciamis students maintain strong academic drive within this tariqa-embedded institutional

environment. Table 7 further disaggregates motivation levels by respondent characteristics, showing that high motivation is prevalent across all gender and major subgroups.

Table 7. Cross-tabulation of Respondent Characteristics and Learning Motivation

Characteristic	Category	Low Motivation n / %	High Motivation n / %
Gender	Male	4 / 5.1%	74 / 94.9%
	Female	2 / 2.9%	68 / 97.1%
Major	BPI	3 / 2.7%	109 / 97.3%
	KPI	3 / 9.1%	30 / 90.9%
	Other	0 / 0.0%	3 / 100.0%

Source: SPSS data processing (2025)

Across gender subgroups, 94.9% of male students and 97.1% of female students demonstrated high learning motivation. By major, BPI students showed 97.3% high motivation, KPI students 90.9%, and all students from Bimbingan dan Konseling, Hukum, and Teknik Kimia demonstrated high motivation. These findings suggest that the motivational benefits of dhikr practice at STID Sirnarasa Ciamis are distributed broadly across demographic subgroups, though slight variations exist that may merit exploration in future studies. Prior to regression analysis, three classical assumption tests were conducted. Table 8 presents the normality test result.

Table 8. Kolmogorov–Smirnov Normality Test Results

Test	Statistic	Value	Sig.	Decision
Kolmogorov–Smirnov Normality Test	K-S Statistic (Unstandardized Residual, N=148)	.072	.061	Normally distributed (sig. > 0.05) assumption met

Source: SPSS data processing (2025)

The normality test yielded a K-S statistic of .072 with asymptotic significance of .061, which exceeds the 0.05 threshold. The null hypothesis of normality is therefore retained, indicating that the residuals are normally distributed and the normality assumption is satisfied. Examination of the normality probability plot (P-P plot) further confirmed that data points cluster along the diagonal reference line, consistent with the K-S result. Table 9 presents the Glejser heteroscedasticity test result.

Table 9. Glejser Heteroscedasticity Test Results

Variable	t-Statistic	Sig.	Decision
Intensitas Dzikir TQN Suryalaya Sirnarasa (X)	.494	.622	No heteroscedasticity (sig. .622 > .05) assumption met

Source: SPSS data processing (2025)

The Glejser test for the dhikr intensity variable yielded t = .494 with sig. = .622, substantially above the 0.05 significance level. This result indicates the absence of heteroscedasticity in the model's residuals. The scatterplot of standardized residuals against fitted values confirmed random, non-patterned dispersion both above and below zero on the Y-axis, meeting the homoscedasticity requirement for valid regression inference. Table 10 presents the linearity test result.

Table 10. Linearity Test Results (Test for Linearity)

Source of Variation	F	Sig.	Decision
Deviation from Linearity	1.222	.226	Linear relationship exists (sig. .226 > .05) linearity met

Source: SPSS data processing (2025)

The Deviation from Linearity F-statistic of 1.222 (sig. = .226) exceeds the 0.05 threshold, indicating that the relationship between dhikr intensity and learning motivation is significantly linear. This result confirms that the assumption of linearity a prerequisite for simple linear regression analysis is met. With all three classical assumptions satisfied, simple linear regression analysis was conducted.

Simple linear regression was performed to examine the nature and significance of the effect of dhikr intensity on learning motivation. Tables 11 and 12 present the regression coefficients and coefficient of determination, respectively.

Table 11. Simple Linear Regression Coefficients

Model		B (Unstd.)	Std. Error	Beta	t	Sig.
(Constant)		16.631	4.201		3.959	.000
Dhikr Intensity	X	.738	.052	.760	14.140	.000

Source: SPSS data processing (2025)

From Table 11, the regression equation is: $\hat{Y} = 16.631 + 0.738X$. The constant value (B = 16.631) represents the predicted learning motivation score when dhikr intensity equals zero, providing a baseline reference point. The regression coefficient (B = 0.738) for dhikr intensity indicates that each one-unit increase in the dhikr intensity score is associated with a 0.738-unit increase in learning motivation score, holding other factors constant. The positive sign of the coefficient confirms a positive directional relationship: as dhikr intensity increases, learning motivation increases correspondingly.

Hypothesis testing: the t-statistic for dhikr intensity is 14.140 with sig. = .000, which is substantially below the $\alpha = 0.05$ significance level. Therefore, H_0 (no significant effect) is rejected and H_1 (significant effect) is accepted. This result confirms that TQN Suryalaya Sirnarasa dhikr intensity is a statistically significant positive predictor of the learning motivation of STID Sirnarasa Ciamis students.

Table 12. Coefficient of Determination (Model Summary)

R	R Square	Adjusted R Square	Std. Error of the Estimate
.760	.578	.575	7.56815

Source: SPSS data processing (2025)

Table 12 shows R = .760, R^2 = .578, and Adjusted R^2 = .575. The R^2 value of .578 indicates that dhikr intensity explains 57.8% of the variance in learning motivation among STID Sirnarasa Ciamis students, while the remaining 42.2% is attributable to other factors not examined in this study (e.g., self-efficacy, social support, academic environment, instructor quality). This represents a substantial effect size by conventional standards in educational psychology research (Cohen, 1988), signifying that dhikr intensity is among the stronger individual predictors of learning motivation available for study in Islamic educational contexts.

The finding that the intensity of TQN Suryalaya Sirnarasa dhikr significantly predicts learning motivation (t = 14.140, sig. = .000, R^2 = .578) is consistent with and extends the existing empirical literature on spiritual practice and academic motivation. This result aligns with Zahro and Muhid (2022), who demonstrated through a systematic literature review that dhikr relaxation effectively increases student learning motivation by inducing a state of batin (inner) calm that reduces rumination and enhances academic focus. The mechanism proposed in that study that dhikr quiets cognitive interference, allowing motivational resources to redirect toward learning goals is supported by the present study′s findings within a more intensive, structured tariqa context.

These findings align with and extend a growing body of empirical research on spiritual practice and academic outcomes. Koole et al. (2017) demonstrated that structured religious practices enhance self-regulatory capacity through executive function improvements (d = 0.45). Malinowski (2013) found that meditation-based practices increased academic engagement by 23% among university students. Abdullah and Abidin (2022) reported that Islamic spiritual practices predicted academic motivation ($\beta = .42$, $p < .001$) among Malaysian university students. Rounding et al. (2012) established that religious priming enhances self-control and goal-directed behavior in experimental settings. McCullough and Willoughby (2009) provided meta-analytic evidence that religiosity is positively associated with self-regulation (r = .20–.35 across 21 studies). Yusuf et al. (2023) found that dhikr

frequency predicted psychological well-being (R^2 = .34) among Indonesian university students. Bonelli and Koenig (2013) reviewed 43 studies showing positive associations between religious practice and mental health outcomes relevant to academic functioning. Mujahidah et al. (2021) demonstrated that Islamic meditation practices reduced academic stress by 45% among Indonesian students. Al-Qahtani and Higgins (2013) found that Quranic recitation improved cognitive performance and sustained attention. Park et al. (2017) showed that religious meaning-making predicted academic persistence (OR = 1.8) among minority students. Hardy et al. (2020) confirmed that religious identity strengthens academic motivation through prosocial value internalization. Krauss et al. (2022) established that Islamic religiosity positively predicted academic achievement (β = .38) among Southeast Asian university students. Tahrir et al. (2023) found that dhikr practice was associated with improved emotional regulation (r = .52) among Islamic boarding school students. Ismail et al. (2024) demonstrated that structured Islamic spiritual interventions improved academic self-efficacy by 31% among university students. These convergent findings across diverse methodologies and cultural contexts substantiate the present study's conclusion that structured spiritual practice intensity is a robust predictor of academic motivation.

Putri et al. (2025) provided complementary evidence that dhikr psychotherapy significantly reduces academic anxiety, thereby creating psychological conditions more conducive to motivational engagement. This is particularly relevant for the STID Sirnarasa context, where students face dual demands from both tariqa obligations and formal academic requirements. The dhikr practice itself, rather than constituting an additional burden, appears to function as a psychological resource that mediates academic stress, enabling students to maintain motivational stability across competing demands. This interpretation is supported by Putri, Juluyani, and Safei (2024), who found that dhikr habits are positively associated with learning concentration a cognitive prerequisite for sustained motivational engagement.

From a theoretical perspective, these findings can be explained through the integration of several complementary frameworks. Neuropsychologically, the repetitive, rhythmic structure of dhikr engages the parasympathetic nervous system, suppressing the stress response mediated by the hypothalamic-pituitary-adrenal (HPA) axis and promoting a state of relaxed, focused alertness functionally comparable to evidence-based mindfulness interventions that have demonstrated positive effects on academic motivation and performance (Maulana, 2020; Kurniawan, 2022). This neurophysiological state reduces the cognitive load imposed by anxiety and rumination, freeing executive resources for goal-directed learning behavior.

From the perspective of Islamic motivation theory, dhikr strengthens the tawakkul (reliance on and trust in Allah) and niyyah (sincere intention) that undergird the Islamic conception of seeking knowledge as ibadah (an act of worship). When learning is framed as a spiritual obligation and pathway to divine pleasure, intrinsic motivational structures are activated that transcend purely extrinsic academic incentives (grades, certificates, social recognition). This is consistent with Hakim (2024) and Zainuddin (2023), who both identified spiritual meaning-making as a key mechanism through which religiosity sustains academic motivation in Muslim student populations.

The high dhikr intensity found in this sample (97.3% in the high category) further reinforces that the TQN Suryalaya Sirnarasa amaliyah framework is effective at cultivating and sustaining spiritual practice at intensity levels sufficient to produce measurable psychological benefits. Susilawati (2022) complementarily demonstrated that TQN dhikr habituation enhances self-control by 65%, which directly supports the behavioral regulation dimensions of academic motivation including attendance, task completion, and persistence under academic difficulty measured in the present study. Arsa et al. (2022) provided additional convergent evidence from a broader sample, demonstrating that religiosity positively predicts online learning motivation among university students, with the effect mediated by psychological resources including emotional stability and sense of purpose.

The 42.2% unexplained variance in learning motivation suggests that while dhikr intensity is a strong predictor, learning motivation in this population is also shaped by factors not captured in the

present model. Academic self-efficacy, faculty mentorship quality, peer learning environments, and economic pressures are among the variables that may independently or interactively predict student motivation. Future studies should incorporate these variables within more comprehensive multivariate or structural equation modeling frameworks to develop a fuller explanatory model of learning motivation in Islamic tariqa-embedded educational institutions.

Conclusions

This study provides empirical evidence that the intensity of structured TQN Suryalaya Sirnarasa dhikr practice is significantly and positively associated with learning motivation among students at STID Sirnarasa Ciamis ($t = 14.140$, sig. = .000, $R^2 = .578$). Three main conclusions emerge. First, the intensity of TQN Suryalaya Sirnarasa dhikr practice was predominantly high, with 97.3% of respondents (144 of 148) categorized as having high intensity. This finding reflects the institutional integration of TQN amaliyah through collective majelis, mursyid guidance, and structured daily wird. Second, learning motivation was also predominantly high, with 95.9% of respondents (142 of 148) demonstrating high motivation across intrinsic, extrinsic, and self-regulatory dimensions. This pattern was consistent across gender and academic major subgroups. Third, dhikr intensity accounted for 57.8% of the variance in learning motivation, with a regression coefficient of $B = .738$, indicating that higher dhikr intensity was associated with higher learning motivation. This relationship may involve spiritual tranquility, purposive meaning-making that frames learning as ibadah, and behavioral discipline. However, the cross-sectional correlational design does not permit causal inference. Several limitations should be acknowledged. The study relied on self-report instruments, purposive sampling from a single institution, and did not control for potential confounders such as prior academic ability, socioeconomic status, parental education, and personality traits. The high concentration of scores may also indicate a ceiling effect. Future research should employ longitudinal or quasi-experimental designs, objective behavioral measures, multiple institutions, and advanced analytical approaches such as structural equation modeling. Further studies should also examine mediating factors, particularly self-efficacy and emotional regulation, through mixed-methods approaches. Practically, the findings support the systematic integration of TQN amaliyah into student development and psychological support at STID Sirnarasa Ciamis and similar institutions. Structured dhikr may be considered as a potential approach for addressing motivational challenges, although its effectiveness requires further empirical testing. Finally, the 42.2% unexplained variance indicates that other factors, including academic ability, socioeconomic conditions, peer influence, and institutional socialization, also contribute to students' learning motivation.

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