Exploring Low Student Engagement in Campus Worship Activities: Institutional and Socioreligious Perspectives

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Abstract

Student participation in campus worship activities represents an important indicator of religious engagement within Islamic-based higher education institutions. However, attendance in congregational prayer activities at campus mosques remains relatively low. This study aims to analyze the factors influencing students' low participation in campus worship activities. Employing a qualitative approach with a case study design, data were collected through observation, in-depth interviews, and document analysis, and examined using thematic analysis. The findings reveal that low participation is influenced by internal factors, including levels of religiosity, worship motivation, and time management, as well as external factors such as academic workload, peer dynamics, intensive gadget use, and suboptimal institutional religious programming. In addition, facilities and institutional strategies for strengthening religious culture contribute to students' attendance rates. These findings highlight the need for integrated institutional policies and structured religious engagement strategies to enhance student participation in congregational worship within higher education settings. This study contributes to the discourse on student religiosity by highlighting the interplay between institutional structures and individual religious motivation in shaping campus worship participation.

INTRODUCTION

Religious engagement within higher education has attracted increasing scholarly attention, particularly in relation to identity formation, moral development, and student well-being (Gade, 2023). In Islamic-based universities, campus mosques (musalla) function not only as physical spaces for ritual performance but also as institutional arenas where religious identity and communal norms are negotiated (Fadilah, 2019; Usop & Perdana, 2021). Participation in congregational prayer, religious study circles, and campus-based da'wah activities is often viewed as a visible dimension of student religiosity and an indicator of institutional religious culture. In this sense, patterns of worship participation may reflect broader dynamics of how religion is experienced and practiced within contemporary academic environments (Rådberg & Löfsten, 2024; Shernoff, 2013; Zheng et al., 2022).

Despite this institutional expectation, empirical observations across various higher education contexts suggest that collective worship participation among students is not always proportionate to institutional aspirations (Kalocsányiová, 2020; Sok & Bunry, 2021; Theisen-Womersley, 2021). Studies on student religiosity have shown that religious commitment during university years is shaped by complex interactions between personal belief systems, peer influence, academic pressures, and broader socio-cultural transformations (Hadaiyatullah et al., 2024). The university period represents a critical transitional stage marked by increased autonomy, exposure to plural perspectives, and renegotiation of inherited religious values. Within this context, religious practice may shift from structured collective expressions toward more individualized or privatized forms of spirituality (Busral et al., 2025; Helfaya et al., 2018; Mukarromah et al., 2025; Rehman, 2019).

International scholarship on religiosity in higher education has primarily focused on themes such as religious identity construction, spiritual well-being, interfaith engagement, and secularization trends (Cena & Bual, 2021; Hossain, 2024; Ibrahim et al., 2022; Mok et al., 2010). While these studies offer valuable insights into how students interpret and experience religion, fewer have examined the specific institutional dynamics that influence participation in structured congregational worship within campus settings, particularly in Islamic higher education contexts. Moreover, existing research often treats religiosity as an individual attribute measured through belief and self-reported commitment, rather than as a socially embedded practice shaped by spatial arrangements, institutional programming, and organizational culture (Khaleel et al., 2025; Shen et al., 2020; Skulska et al., 2021; Wang et al., 2025). As a result, the interaction between internal motivations and institutional structures in shaping collective worship participation remains underexplored.

Low participation in campus-based congregational prayer appears to be influenced by multidimensional factors. At the individual level, religious awareness, intrinsic motivation, and time management capacities may affect students' consistency in attending communal worship (Brandt et al., 2014; Irwandi et al., 2023; Marpaung et al., 2022; Munsoor & Munsoor, 2017). Some students may conceptualize religious practice as a personal obligation that does not necessarily require collective expression. At the structural level, academic workload, laboratory schedules, organizational commitments, and the increasing centrality of digital media in everyday life can reconfigure students' priorities. The pervasive presence of social media and online entertainment introduces new forms of temporal competition that may inadvertently marginalize communal religious activities. In addition, peer environments and prevailing campus norms can either reinforce or weaken collective patterns of worship participation.

From a theoretical standpoint, habituation theory suggests that repeated practices within supportive environments contribute to the formation of relatively stable behavioral dispositions. Regular participation in congregational worship may foster disciplined routines and reinforce shared religious norms. Complementing this perspective, social learning theory highlights the significance of observational learning and role modeling in shaping behavior (Meftah & Mottaghi, 2015; Rulindo et al., 2024; Uldiman et al., 2020). Within higher education institutions, lecturers and academic leaders may function as symbolic references whose visible engagement in worship activities influences student perceptions of normative religious conduct. These theoretical lenses underscore that religious participation is neither purely individual nor entirely structural, but emerges from the interplay between agency and institutional context.

In addition to individual and social dimensions, institutional management and program design are likely to affect student engagement in campus worship. Religious

programs that are perceived as repetitive, overly formal, or disconnected from students' lived experiences may struggle to sustain participation. Conversely, approaches that are dialogical, context-sensitive, and responsive to contemporary student realities may enhance students' sense of belonging to campus religious spaces (Burhanuddin & Ilmi, 2022; Helmawati et al., 2024; Sirozi & Yenrizal, 2020). Nevertheless, empirical studies that integrate these multiple levels of analysis individual, social, and institutional remain limited, particularly within non-Western higher education settings where campus mosques constitute central religious infrastructures.

Given these gaps, this study seeks to analyze the factors influencing low student participation in campus congregational worship through a qualitative case study approach. By examining the interaction between personal religiosity, peer dynamics, digital environments, and institutional strategies, this research aims to contribute to ongoing discussions on religious engagement in higher education. Rather than assuming a normative ideal of participation, the study seeks to offer a contextually grounded understanding of how collective worship is negotiated within contemporary university life.

METHODS

This study employed a qualitative method using a case study approach to obtain an in-depth understanding of the factors influencing low student participation in campus worship activities. The case study design was selected to explore the phenomenon within its real-life institutional context. Data sources consisted of purposively selected informants, including undergraduate students, lecturers, and campus religious administrators who were directly involved in or associated with campus worship activities (Alhazmi & Kaufmann, 2022; Ridder, 2014; Takona, 2024). The primary research instrument was the researcher, supported by observation guidelines, semi-structured interview protocols, and document analysis checklists. Data were collected through non-participant observation, in-depth interviews, and analysis of institutional documents related to religious programming and campus policies (Htay et al., 2025; Kassymova et al., 2025). The data analysis tool involved systematic coding and categorization supported by thematic analysis procedures. The technique of data analysis followed several stages: data condensation, data display, theme development, and interpretation to identify patterns related to internal, social, and institutional factors affecting student participation. To enhance credibility, triangulation of data sources and methods was applied throughout the research process (Busral et al., 2025; E Engkizar et al., 2025; Terry et al., 2017).

RESULT AND DISCUSSION

The findings indicate that the level of student participation in congregational prayer activities at the campus prayer room remains relatively limited compared to the total number of enrolled students. Attendance during the Dhuhr and Asr prayers is not proportional to the overall academic community, and the prayer room tends to be attended more frequently by lecturers and administrative staff than by students (Henry, 2015; Priyono et al., 2019; Zainal et al., 2020). Observations further reveal that some students attend only at particular moments, such as the beginning of the semester or during special religious events, rather than demonstrating consistent participation. These findings suggest that the function of the campus prayer room as a center for students' spiritual development has not yet been fully integrated into everyday campus culture.

Internal Factors: Religiosity and Worship Motivation

From an internal perspective, students' levels of religiosity and worship motivation contribute to participation patterns. Several informants acknowledged

that congregational prayer is often perceived primarily as a normative obligation rather than as an internalized spiritual need (Destriani et al., 2023; Muswara & Zalnur, 2019). This perception influences how students prioritize worship amid demanding academic activities. Students with prior educational backgrounds in Islamic boarding schools or religious-based institutions tend to display more stable participation compared to those from general educational backgrounds. This finding suggests that prior religious socialization may shape students' religious habits in higher education contexts (Abdullah, 2017; Chanifah et al., 2021; K, 2019; Muhammad et al., 2024). However, educational background does not operate in a deterministic manner; personal discipline and time-management skills also play significant roles in shaping consistent attendance.

Academic Structural Factors

Academic factors emerge as structural elements influencing participation in congregational worship. Class schedules that overlap with prayer times particularly laboratory sessions requiring extended durations are frequently mentioned as obstacles. In several cases, students reported postponing prayer until academic sessions were completed (Alfian et al., 2025; Masturin et al., 2022; Rishan et al., 2018). This condition indicates that academic structures and time policies have direct implications for students' religious practices. The absence of explicit institutional regulations accommodating prayer time may further reinforce students' tendency to conform to academic rhythms. Therefore, campus worship culture appears to be shaped not only by individual motivation but also by structural configurations that influence behavioral choices (Engkizar et al., 2022; Rishan et al., 2018; Uldiman et al., 2020).

Social Environment and Digital Technology

The development of digital technology and peer dynamics also contribute to limited participation. Intensive smartphone use for social media, entertainment, and online gaming creates substantial distractions, often reducing the time allocated for worship. In addition, participation patterns are influenced by peer groups; students are more likely to attend congregational prayer when their social circles maintain similar practices. Conversely, when peer environments do not support congregational worship, individual participation tends to decline. These findings highlight the interaction between technological and social factors in shaping students' religious behavior, suggesting that worship participation cannot be understood solely as a matter of individual awareness (Huang et al., 2023; Prayogi & Prihatin, 2024; Yusup, A et al., 2023).

Institutional Dimension and Campus Religious Culture

From an institutional perspective, religious development programs at the campus prayer room are available but have not fully attracted broad student engagement. Some informants perceive the existing programs as relatively ceremonial and less participatory in nature. Student organizations' involvement in revitalizing the prayer room remains limited, despite the potential for collaboration between mosque administrators, lecturers, and students to foster a more inclusive and sustainable religious ecosystem. Although the physical facilities of the prayer room are considered adequate, optimizing its function requires activation strategies that are responsive to the characteristics of contemporary student generations (Burhanuddin & Ilmi, 2022; Helmawati et al., 2024).

Overall, the findings suggest that student participation in congregational worship reflects a complex interaction among internal factors (religiosity and motivation), structural factors (academic schedules and institutional policies), and social-digital as well as institutional dimensions (Burhanuddin & Khairuddin, 2022). Efforts to enhance participation, therefore, may require integrative approaches that extend beyond individual moral development to include structural adjustments and

the strengthening of campus religious culture at a systemic level. This study contributes to the broader discourse on student religiosity by emphasizing the interplay between personal religious motivation and institutional structures in shaping worship practices within higher education settings.

CONCLUSION

This study highlights that student participation in congregational worship on campus should be understood as a multidimensional phenomenon shaped by the intersection of individual religiosity, academic structures, socio-digital influences, and institutional culture. Rather than being solely a matter of personal commitment, participation reflects how spiritual motivation interacts with time governance, peer dynamics, and the broader organization of campus life. By situating worship practices within both personal and structural contexts, this research contributes to the growing discourse on student religiosity in higher education, particularly within faith-based institutions, and underscores the importance of analyzing religious engagement beyond purely normative assumptions.

The findings imply that strengthening campus worship culture requires integrative and context-sensitive approaches that align academic policies, institutional religious programming, and student engagement strategies. Institutional responsiveness to students' lived realities including academic demands and digital environments may play a critical role in fostering sustainable religious participation. Future research could expand this inquiry through comparative or multi-site studies to further explore how different institutional configurations shape patterns of student religious engagement in diverse higher education settings.

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