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School Support and Implementation Challenges in Congregational Duha Prayer: Perspectives of School Staff and Students at an Indonesian Junior High School

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Abstract

Purpose of the study: This study examined support and practical challenges in implementing congregational Duha prayer by integrating school staff accounts with student assessments. It also explored how favorable perceptions relate to reported implementation constraints without estimating causal effects. Method: An exploratory sequential mixed methods design combined interviews with the principal, Islamic Religious Education teachers, and guidance and counseling teachers, supported by observations and document review. Qualitative findings informed a questionnaire administered to 76 Grade IX students from a population of 94. Twenty-one items were retained after pilot screening. Qualitative data underwent reduction, display, and conclusion drawing, while quantitative responses were summarized using percentage scores. Main findings: Staff identified family involvement, established religious routines, and institutional arrangements as sources of support. Limited prayer space and water availability required two sessions and reportedly delayed some students. Student scores were highest for school policies (88.79%), followed by parental support (88.48%), student motivation (86.60%), teacher involvement (83.45%), environmental and peer influences (82.13%), and facilities and infrastructure (81.44%). All dimensions received favorable classifications, although facility constraints remained evident in staff accounts. These rankings describe perceptions rather than comparative causal influence. Novelty and originality: The study offers an integrated account of how positively assessed support can coexist with practical constraints. It distinguishes perceived support, implementation capacity, and the motivational meaning of participation, avoiding assumptions that regular attendance demonstrates internalized religious commitment. Contributions: The findings inform context-sensitive program evaluation and recommend reviewing prayer-space capacity, ablution arrangements, and student experiences while maintaining coordination among schools, teachers, and families. Evidence from a single school requires cautious interpretation and further comparative and longitudinal investigation. Its contribution lies in interpreting complementary perspectives rather than establishing program effectiveness or changes in character.

Keywords: congregational Duha prayer; school support; implementation challenges; student perceptions; exploratory sequential mixed methods.

Introduction

Education in Indonesia encompasses intellectual development, moral formation, and the cultivation of religious values. These purposes are reflected in Law No. 20 of 2003 on the National Education System, which situates the development of students' character alongside their intellectual capabilities. Within Islamic education, schools may pursue these objectives through religious activities embedded in everyday school life. Congregational prayer provides one setting in which students encounter religious practice through shared routines, teacher guidance, and interaction with peers. Habituation is consequently discussed as an approach to character education (Gunawan, as cited in Hidayat et al., 2018). However, the educational intentions underlying a religious activity should be distinguished from evidence about its implementation and the meanings students attach to their participation.

The implementation of school-based religious activities involves institutional, social, and practical conditions. Indonesian studies have identified school commitment, teacher involvement, parental support, and access to worship facilities as relevant considerations, while also reporting challenges associated with scheduling, student motivation, inadequate facilities, and limited coordination between schools and families (Rahmawati, 2019). Nasution (2021) similarly emphasizes institutional readiness, including policies, personnel, and infrastructure, in the implementation of school religious programs. Aziz and Rohman (2022) associate the continuity of congregational prayer programs with monitoring arrangements, parental involvement, and a supportive school culture. These considerations are consistent with the emphasis on internal and external conditions in educational program evaluation discussed by Arikunto (2016). Together, they provide a basis for examining how religious programs are organized and experienced within particular school settings.

Broader implementation research offers a useful framework for organizing these considerations. Durlak and DuPre (2008) identify implementation as a process shaped by multiple contextual conditions, including organizational functioning, characteristics of those delivering a program, and the support available to them. More specifically, Ulla and Poom-Valickis (2023), in their systematic review of social-emotional learning programs, distinguish contextual factors related to program support, schools, teachers, and students. Although these studies do not investigate congregational prayer, they provide a rationale for examining school activities through several interconnected levels of support. Applied cautiously to religious programming, this perspective directs attention to how institutional arrangements and available resources relate to the practical delivery of activities, without assuming that the existence of a policy guarantees satisfactory implementation.

A complementary issue concerns the interpretation of student participation. Attendance at a scheduled religious activity does not, by itself, establish that students have personally endorsed its purposes. Self-

determination theory distinguishes motivation regulated by external demands from more autonomous forms of motivation, including participation based on personally accepted values (Ryan & Deci, 2020). This distinction is relevant to religious routines because students may participate under supervision, through established habits, or because they consider the activity meaningful. These possibilities cannot be distinguished through attendance alone. Bureau et al. (2022), in a meta-analysis of educational research, further demonstrate associations between autonomy support from teachers and parents, psychological need satisfaction, and students' self-determined motivation. This literature suggests that examining the nature of support and students' reported experiences can add depth to descriptions of program participation. It does not, however, establish that the same motivational processes have been measured or demonstrated in a particular religious program.

SMP Kartika 1-7 Padang, a junior high school administered by the Kartika Foundation in West Sumatra, provides a relevant setting for examining these issues. The school organizes congregational Duha prayer as a weekly activity intended to support Islamic values and religious routines. Preliminary observations indicated widespread participation and active teacher supervision. Students' participation was accompanied by teacher instructions and monitoring, raising questions about how students perceived the program and the support surrounding it. These observations do not establish students' internal motives. At the same time, the school prayer space could not accommodate all participating students simultaneously, requiring the activity to be conducted in successive groups. The coexistence of organized participation, teacher involvement, and spatial constraints makes the school a useful case for investigating how institutional support operates alongside practical implementation challenges.

The study is also situated within Padang's Minangkabau sociocultural context, commonly associated with the principle *Adat Basandi Syarak, Syarak Basandi Kitabullah*, which expresses the relationship between customary life and Islamic teachings. This context is relevant to understanding the local significance of school religious activities. Nevertheless, a shared cultural orientation should not be treated as evidence that all students experience or respond to those activities in the same way. Discussions of adolescent religious life in Padang also draw attention to digital influences and changing social values (Yuliani & Putra, 2021). These considerations form part of the broader background to the study; they are not treated as measured explanations of students' participation.

The research problem therefore extends beyond identifying a list of favorable and unfavorable conditions. It concerns how school staff describe the organization and constraints of congregational Duha prayer, how students assess the conditions surrounding their participation, and what can be learned by considering these perspectives together. Implementation research and motivational scholarship provide complementary grounds for this inquiry: the former highlights the conditions under which a program is delivered, while the latter cautions against equating observable compliance with personal

endorsement. Examining staff accounts alongside student perceptions can help clarify whether institutional support and practical difficulties are understood similarly or differently by those organizing and participating in the activity. The contribution sought is a contextual account of implementation, rather than a claim that the program produces particular psychological or character outcomes.

Accordingly, this study examines school support and implementation challenges in congregational Duha prayer at SMP Kartika 1-7 Padang through an exploratory sequential mixed methods design. It addresses three questions: (1) What forms of support and implementation challenges are identified by school staff? (2) How do Grade IX students assess school policies, teacher involvement, facilities, motivation, peer and environmental influences, and parental support in relation to the program? and (3) What areas of convergence or divergence emerge when staff accounts and student survey findings are interpreted together? By combining these perspectives, the study aims to inform context-sensitive improvements in program organization and support. Quantitative scores are interpreted as descriptions of students' assessments, rather than estimates of the causal influence or relative effectiveness of the dimensions examined.

Method

Research Design and Setting

This study employed an exploratory sequential mixed methods design, in which a qualitative phase preceded a quantitative survey (Creswell, 2010; Sugiyono, 2012). The qualitative phase explored school staff members' accounts of the support available for congregational Duha prayer and the challenges encountered during its implementation. These findings informed the development of a questionnaire to describe students' perceptions of the program. The quantitative phase focused on descriptive assessments rather than estimating causal effects or identifying the most influential determinant of implementation.

The study was conducted at SMP Kartika 1-7 Padang, located on Jalan Dr. Sutomo No. 4C, Simpang Haru, Padang Timur District, Padang, West Sumatra, Indonesia. The school was selected because it had an established congregational Duha prayer program. Combining qualitative and quantitative approaches enabled the study to consider the perspectives of school staff responsible for organizing the program alongside those of students participating in it. Integration involved using the qualitative findings to inform questionnaire development and interpreting the findings from both phases together (Fetters et al., 2013).

Participants and Sampling

Qualitative informants were selected through purposive sampling based on their knowledge of and involvement in the program. They included the principal, Islamic Religious Education teaching staff, and guidance and

counseling teaching staff. These informants provided perspectives on school policies, religious guidance, student supervision, and practical implementation arrangements.

The quantitative population comprised 94 Grade IX students distributed across three classes. The sample size calculation used Slovin's formula with an error parameter of 0.05:

$$n = N / (1 + Ne^2)$$

where:

n = calculated sample size

N = population size

e = specified error parameter

Substituting the population size and error parameter gave:

$n = 94 / [1 + 94(0.05)^2]$

$n = 94 / 1.235$

$n = 76.11$

The achieved sample comprised 76 students. This was the actual sample analyzed rather than an upward-rounded minimum from the calculation. Participants were allocated proportionally across the three classes and selected randomly within each class. This procedure constituted proportionate stratified random sampling, with class membership defining the strata. The survey findings were interpreted within the scope of the participating Grade IX students.

Data Collection and Instrument Development

Qualitative data were collected through interviews guided by questions about program organization, available support, and implementation challenges. Interviews were supplemented by observations and documentary materials, including activity schedules, student attendance records, school regulations, and photographs of the activities.

The initial questionnaire contained 30 statements developed from the qualitative findings and organized into six dimensions: school policies, teacher involvement, facilities and infrastructure, student motivation, environmental and peer influences, and parental support. These dimensions represented aspects of students' perceptions of the program and its surrounding conditions.

Each statement used four response categories: strongly agree, scored 4; agree, scored 3; somewhat disagree, scored 2; and disagree, scored 1. These labels corresponded to the response categories in the original Indonesian questionnaire. Following preliminary item screening, 21 statements were retained for the main survey.

Instrument Evaluation

The initial questionnaire was pilot-tested with 30 respondents. Pearson product-moment correlations were calculated using SPSS, with a critical correlation value of .361 at the 5% significance level. Twenty-one statements met the specified criterion and were retained, while nine statements were excluded.

The correlation-based screening was treated as preliminary evidence for item selection rather than comprehensive evidence of construct validity. Instrument evaluation also requires consideration of content coverage and the structure of the dimensions being measured (Boateng et al., 2018). Accordingly, the questionnaire was used as a study-specific measure of student perceptions.

The reported Cronbach's alpha coefficient was .830. This coefficient provided evidence of internal consistency for the item set on which it was calculated. It was not interpreted as proof of unidimensionality or as evidence that all six dimensions had equivalent reliability.

Qualitative Data Analysis

Qualitative data were analyzed using the interactive model of Miles and Huberman, as cited in Moleong (2010), which comprises data reduction, data display, and conclusion drawing and verification. The analysis focused on organizing the material around forms of support and practical challenges in implementing congregational Duha prayer.

School staff members' descriptions of student motivation were interpreted as staff perspectives. They were not treated as direct measurements of students' internal motives or as evidence of psychological change over time.

Quantitative Data Analysis

Quantitative data were analyzed descriptively. For each dimension, the percentage score was calculated by dividing the total observed score by the maximum possible score and multiplying the result by 100:

$$\mathbf{P_j = [S_j \,/\, (n_j \times k_j \times 4)] \times 100}$$

where:

P_j = percentage score for dimension j

S_j = total observed score for dimension j

n_j = number of respondents with complete responses included in the calculation for dimension j

k_j = number of retained questionnaire items in dimension j

4 = maximum possible score for each item

For a dimension with complete responses from all 76 participants, the formula becomes:

$P_j = [S_j / (76 \times k_j \times 4)] \times 100$

$P_j = [S_j / (304 \times k_j)] \times 100$

The denominator therefore depends on the number of retained items in each dimension. Percentage scores represent the proportion of the maximum possible questionnaire score, rather than the percentage of students selecting a particular response.

The original descriptive classification followed Riduwan (2009): very good for 81% to 100%, good for 61% to 80%, moderate for 41% to 60%, poor for 21% to 40%, and very poor for 0% to 20%. These categories were treated as descriptive labels rather than validated thresholds of implementation quality or program effectiveness.

Because the response scale ranges from 1 to 4, the theoretical minimum percentage under the stated formula is 25%:

Minimum percentage = $[n_j \times k_j \times 1 / (n_j \times k_j \times 4)] \times 100 = 25\%$

Consequently, the 0% to 20% category is not attainable under this scoring procedure. Interpretation therefore emphasized the numerical scores and the content of the dimensions, with appropriate caution regarding the categorical labels.

Higher scores indicated more favorable student assessments under the questionnaire's coding scheme. The ordering of dimension scores was interpreted descriptively and was not used to establish causal influence, statistical significance, or the relative effectiveness of the dimensions.

Integration of Qualitative and Quantitative Findings

The findings from both phases were integrated at the interpretation stage by considering school staff accounts alongside student assessments of related aspects of implementation. For example, staff descriptions of facility constraints were considered together with students' ratings of facilities and infrastructure.

Convergence and divergence were treated as potentially informative features of the findings. Differences between staff accounts and student ratings were not assumed to indicate that one source was incorrect, because the two phases involved different participants and forms of measurement. This approach supported a contextual interpretation of the program while preserving the distinct contribution of each source (Fetters et al., 2013).

The integrated findings were used to describe perceived support and implementation challenges. They were not used to establish changes in students' religious character, demonstrate the internalization of motivation, or estimate the causal effectiveness of school policies.

Results and Discussion

Results

Support for Program Implementation

Interviews with the principal, Islamic Religious Education teaching staff, and guidance and counseling teaching staff identified three forms of support for congregational Duha prayer at SMP Kartika 1-7 Padang: family involvement, regular religious routines, and institutional support.

Family involvement. Informants described communication between the school and parents as a means of encouraging religious practice beyond the school setting. This included the use of religious practice logs completed under parental supervision. According to the informants, parents responded positively to the program and supported the continuation of religious routines at home. Informants also associated this support with students' willingness to participate. These accounts represented school staff members' perceptions of parental involvement rather than findings from interviews with parents.

In explaining the positive parental response, informants referred to their perception that regular Duha prayer programs were uncommon in public schools. This statement was an informant comparison and was not supported by a systematic comparison of schools. In the student survey, the parental support dimension received a score of 88.48%, placing it in the "very good" category under the classification used in the study.

Regular religious routines. Congregational Duha prayer was scheduled every Thursday from 7:30 to 8:00 a.m. and had been conducted for approximately three years. Students were also trained to lead the prayer as imams on a rotating basis. Teachers reported that some students who initially participated out of a sense of obligation appeared increasingly willing to participate as the routine continued. This finding reflects teachers' retrospective assessments of students' participation. It does not constitute a direct measurement of changes in students' motivation over time.

Institutional support. School support included the designation of congregational Duha prayer as a co-curricular program, the provision of prayer and ablution facilities, opportunities for students to lead prayers, and supervision by teachers assigned to the first lesson period. These arrangements situated the activity within the school's regular organizational practices. The school policies dimension received the highest survey score, at 88.79%, and was classified as "very good."

Implementation Challenges

The principal and Islamic Religious Education teaching staff consistently identified limitations in facilities and infrastructure as the principal practical challenge. Their accounts focused on the capacity of the prayer space and the availability of water for ablution. Informants reported that these facilities had not kept pace with increasing student numbers, particularly the number of male students.

According to these accounts, congregational Duha prayer had to be organized into two sessions because the available space could not accommodate all participating students simultaneously. Some students were also reported to arrive late because they had to wait for their turn to perform ablution. These findings identify specific organizational difficulties associated with accommodating participants within the available facilities.

Nevertheless, the facilities and infrastructure dimension received a survey score of 81.44%. Although this was the lowest score among the six dimensions, it remained within the "very good" category used in the study. Thus, favorable student assessments of facilities coexisted with staff reports of capacity constraints and delays.

Students' Assessments of Program Implementation

Table 1 presents the questionnaire results from 76 Grade IX students across the six dimensions developed from the qualitative phase.

Table 1. Students' Assessments of Dimensions Related to the Implementation of Congregational Duha Prayer

No.	Dimension	Score	Category
1	School policies	88.79%	Very good
2	Parental support	88.48%	Very good
3	Student motivation	86.60%	Very good
4	Teacher involvement	83.45%	Very good
5	Environmental and peer influences	82.13%	Very good
6	Facilities and infrastructure	81.44%	Very good

Note. The scores and classifications reproduce the reported survey results. Percentage scores represent questionnaire assessments rather than percentages of students or estimates of causal influence. The category "very good" is a descriptive label under the classification adopted in the study and does not independently establish program effectiveness.

All six dimensions were classified as "very good," with scores ranging from 81.44% to 88.79%. School policies received the highest numerical score, followed by parental support and student motivation. The difference between school policies and parental support was 0.31 percentage points. Teacher involvement and environmental and peer influences also received favorable assessments, while facilities and infrastructure received the lowest numerical score.

These results describe the ordering of students' assessments. They do not establish that school policies exerted the greatest influence on participation or that the differences between dimension scores were statistically significant.

Relationship Between Staff Accounts and Student Assessments

The two sources provided broadly compatible accounts of school and family support. Staff descriptions of formal program arrangements corresponded with favorable student ratings of school policies. Similarly, staff accounts of communication with parents corresponded with favorable ratings of parental support. This correspondence concerned the general direction of the findings rather than identical measurements across participant groups.

Facilities presented a more complex pattern. Staff identified specific constraints involving prayer space, water availability, and waiting time, whereas students' aggregate assessments remained favorable. The findings therefore show that a positive overall assessment can coexist with reported difficulties in particular aspects of implementation.

The motivational findings also require differentiation. Teachers described an apparent increase in willingness among some students, while the survey recorded a favorable score for the student motivation dimension. These findings provide perspectives on participation, but neither establishes a transition from externally regulated participation to autonomous religious commitment.

Discussion

Institutional Support and the Organization of Religious Practice

The findings suggest that congregational Duha prayer at SMP Kartika 1-7 Padang was supported by its incorporation into school routines. Its designation as a co-curricular activity, scheduled implementation, teacher supervision, and rotating opportunities for students to serve as imams illustrate how the school organized the program. Students' favorable assessment of school policies is consistent with the visibility of these arrangements.

This interpretation relates to Mulyasa's (2018) emphasis on supportive school environments, clear policies, leadership, and adequate facilities. It also connects with Tafsir's (2019) discussion of organized and guided religious education and Arikunto's (2016) consideration of conditions that support educational program implementation. However, the present findings demonstrate the presence and favorable assessment of organizational support, rather than proving that these arrangements produced changes in religious character or discipline.

Broader implementation scholarship provides a useful comparison. In their systematic review of social-emotional learning programs, Ulla and Poom-Valickis (2023) identified contextual factors involving program support, schools, teachers, and students. Although their review concerned a different type of educational program, it supports examining implementation through multiple contextual dimensions. The present findings similarly indicate that school policy should be considered alongside teacher involvement, family support, and practical resources.

The score of 88.79% therefore identifies school policies as the most favorably rated dimension in this sample. It does not demonstrate that policy was the strongest determinant of implementation. The small numerical difference from parental support further cautions against assigning substantive importance to the ranking without evidence about score distributions, measurement precision, and the comparability of the dimensions.

Family Support and the Nature of Student Participation

Family involvement emerged through staff accounts of school-parent communication and parental supervision of religious practice logs. The parental support score of 88.48% indicates that students also assessed this dimension favorably. Together, these findings suggest that family involvement was a recognized feature of the program's support environment.

This interpretation is compatible with Daradjat's (2017) discussion of the family as an important setting for religious development. It also relates to Aziz and Rohman's (2022) emphasis on parental involvement and monitoring in school prayer programs. Nevertheless, the staff accounts do not establish how consistently parents supervised religious practice or how students experienced that supervision. Direct evidence from parents was not presented.

The distinction between parental involvement and the quality of that involvement is important. Bureau et al. (2022) found associations between autonomy support from teachers and parents, students' psychological need satisfaction, and self-determined motivation. Their findings concern educational motivation rather than Duha prayer specifically, but they indicate why monitoring alone should not be equated with support for autonomous participation. Communication that helps students understand and personally endorse an activity may differ from supervision experienced primarily as pressure.

Accordingly, the combination of favorable parental support and student motivation scores should not be described as confirming that family involvement generated intrinsic motivation. The present data establish favorable perceptions of these dimensions, while the relationship between them remains untested.

Habituation and the Limits of Claims About Internalization

The weekly schedule and the program's approximately three-year duration indicate continuity in school practice. Teachers' reports that some students became more willing to participate also suggest that they perceived changes in students' responses to the routine. These accounts are relevant to discussions of habituation in Islamic education, including Gunawan's position as cited in Hidayat et al. (2018), and the emphasis on consistent practice and teacher example in Ramayulis (2018) and Fathurrohman (2015).

However, repeated participation, familiarity with a routine, and internalization of religious values are analytically distinct. A student may become accustomed to attending without developing an autonomous

commitment to the activity. Conversely, a student may participate willingly because the practice is personally valued, even when it remains formally scheduled and supervised.

Ryan and Deci (2020) distinguish externally controlled motivation from more autonomous forms of motivation, including the personal endorsement of values. This distinction qualifies the interpretation of both the teachers' accounts and the student motivation score of 86.60%. The findings do not establish whether participation reflected compliance, habit, personal religious commitment, or a combination of motives. Sardiman's (2011) account of internal motivation remains relevant as a conceptual perspective, but the present survey cannot be treated as confirmation that students acted independently of supervision.

Opportunities to serve as prayer leaders may provide a useful focus for further investigation because they involve students in a visible program role. The current study, however, did not directly assess how students experienced this responsibility or whether it affected their motivation. Claims about empowerment, autonomy, or character development would therefore require additional evidence.

Teacher Involvement and the Social Environment

Teacher involvement received a score of 83.45%, while environmental and peer influences received 82.13%. Staff accounts also described supervision by teachers assigned to the first lesson period. These findings indicate that adult guidance and the surrounding social environment were relevant aspects of students' assessments.

The role of teacher guidance can be considered in relation to Ramayulis (2018), while the social dimension of religious behavior relates to Jalaluddin (2019). Aziz and Rohman (2022) also discuss the relevance of a supportive religious school culture. Nevertheless, an aggregate score for environmental and peer influences does not reveal whether peers encouraged participation through companionship, shared values, social expectations, or pressure.

Similarly, teacher presence may support orderly implementation, but the survey does not distinguish supportive guidance from controlling supervision. The distinction matters because students can evaluate an organized activity positively while differing in how they experience the expectations surrounding it. Future analysis of individual questionnaire items and student accounts could clarify these differences. The present findings support describing teacher and social involvement as favorably assessed conditions, without treating them as demonstrated mechanisms of behavioral change.

Positive Facility Ratings Alongside Practical Constraints

The relationship between the qualitative and quantitative findings is especially informative for facilities and infrastructure. Staff identified insufficient prayer space and limited water availability as practical problems, with reported consequences including two-session implementation and delays

in completing ablution. At the same time, students' aggregate facility score remained within the "very good" category.

This pattern relates to Rahmawati's (2019) discussion of facility limitations in congregational Duha prayer and Nasution's (2021) emphasis on institutional readiness. However, the present findings require a more specific interpretation than simply classifying facilities as either adequate or inadequate. Facilities may be available and appreciated while still being insufficient to accommodate all students at the same time.

Several explanations remain possible. Students may have assessed the general availability of facilities, while staff emphasized capacity during peak demand. An aggregate score may also conceal unfavorable responses to particular items concerning water, space, or waiting time. Differences in expectations between staff and students could provide another explanation. These are plausible interpretations rather than findings established by the available data.

The mixed methods contribution lies in retaining this complexity. Fetters et al. (2013) explain that integration includes examining how qualitative and quantitative findings fit together, including instances of divergence. Here, the favorable survey score should not invalidate staff reports of delays, and those reports should not be assumed to represent every student's experience. Both sources identify aspects of implementation that merit consideration.

Consequently, the original claim that facility constraints did not fundamentally hinder program success is not warranted. Program success was not independently measured, and the reported delays indicate practical consequences. The evidence supports identifying capacity and ablution arrangements as areas for review without estimating the magnitude of their effects.

Practical Implications and Study Limitations

The findings suggest several priorities for school-level evaluation. Existing coordination with teachers and parents can provide a basis for discussing implementation needs. Prayer-space capacity, water availability, and the organization of successive sessions warrant assessment against actual participation and waiting times. Student feedback would help determine whether favorable overall ratings conceal difficulties experienced by particular participants.

Attention to motivation should focus on understanding students' experiences rather than assuming that regular attendance demonstrates internalized religious commitment. The findings provide a reason to examine how students interpret teacher guidance, parental monitoring, and opportunities to lead prayer. They do not establish which approach would be most effective in strengthening autonomous participation.

These implications should be considered within the study's limitations. The survey involved Grade IX students at one school, while the interviews

represented school staff perspectives. Parent experiences were reported indirectly, and changes in student motivation were described retrospectively rather than measured longitudinally. The reported dimension percentages were not accompanied by measures of dispersion or evidence about the significance of differences. Broad score categories may also conceal variation across questionnaire items and respondents.

The study therefore contributes a contextual account of how institutional and family support coexist with practical constraints in a school religious program. Its contribution rests on interpreting staff accounts and student assessments together, particularly where they reveal different aspects of implementation. It does not establish causal determinants, demonstrate changes in religious character, or determine the comparative effectiveness of the six dimensions.

Conclusion

This study identified family involvement, established religious routines, and institutional support as conditions supporting the implementation of congregational Duha prayer at SMP Kartika 1-7 Padang. School policies received the highest student assessment score (88.79%), followed closely by parental support (88.48%). However, favorable assessments coexisted with staff reports of insufficient prayer-space capacity and limited water availability, which required two prayer sessions and reportedly delayed some students. This coexistence highlights the limits of interpreting positive aggregate ratings as evidence of consistently adequate implementation. The findings describe perceived support and practical constraints rather than establishing which dimension exerted the greatest causal influence.

The study contributes to research on school religious programs by bringing staff accounts and student assessments into a shared analysis of implementation. It is consistent with previous scholarship emphasizing institutional and family support, while questioning the adequacy of equating favorable perceptions with effective delivery or regular participation with internalized religious commitment. Its conceptual contribution is to distinguish perceived support, practical implementation capacity, and the motivational meaning of participation as related but analytically separate considerations. This distinction offers a useful perspective for examining how an organized and positively assessed religious program can still involve resource constraints and unresolved questions about students' experiences.

The study is limited to 76 Grade IX students and school staff at a single institution, restricting its generalizability beyond the case examined. Aggregate survey scores and retrospective staff accounts cannot establish causal relationships or changes in students' motivation over time. Further research should involve larger, more diverse samples across schools, incorporate direct student and parent accounts, and use comparative or longitudinal designs alongside systematic observations of attendance, waiting times, and facility use. For practice, the school should review prayer-space

capacity and ablution arrangements, maintain coordination with teachers and families, and invite student feedback on participation. These measures can inform improvements in implementation while supporting a more careful understanding of students' willingness to engage in the program.

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