

Factors Influencing the Performance of Congregational Obligatory Prayers at Mosques in Kelantan from the Perspective of the Theory of Planned Behavior (TPB)

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ABSTRACTS

Congregational prayer at the mosque is a practice that must be preserved, as it fosters feelings of love among Muslims and cultivates a disciplined and orderly community. Despite the importance of congregational prayer at the mosque, public awareness of its implementation is unsatisfactory. This situation raises questions regarding the factors influencing an individual's readiness to perform it at the mosque consistently, five times daily. Therefore, this study aims to evaluate the influence of internal factors, such as attitude and perceived behavioral control (self-confidence), and external factors, such as subjective norms on the performance of congregational prayer among mosque congregants in Kelantan from the perspective of the Theory of Planned Behavior (TPB). A total of 623 data points were collected from congregants and analyzed using SPSS and SmartPLS 4.0 software. The study's findings indicate that all TPB model factors positively influence the performance of congregational prayer ($R^2=0.585$), except for subjective norms, which did not affect this practice. The IPMA analysis results show that perceived behavioral control or self-confidence is the primary predictor of performing congregational prayer, followed by attitude. Suggestions and implications of the study are further discussed.

Keywords: Congregational prayer performance, attitude, subjective norms, perceived behavioral control.

INTRODUCTION

The community attendance at mosques can be considered a benchmark for the strength of society's religious adherence (Majlis Fatwa Pulau Pinang, 2018). The Quran (9: 18) emphasizes that prospering the mosque is an act that demonstrates one's faith in Allah. The failure of Muslims to fulfill the call to attend the mosque not only indicates weak faith but also leads to societal deterioration (Ahmad Sarwono 2003). Performing congregational prayer at the mosque or surau is *fard kifayah* for mentally sound and mature males. Mosques or suraus provide the most suitable venues for fostering acquaintance and brotherhood among them. There, Muslims can meet to perform congregational prayers five times a day.

However, the commitment and zeal of Muslims to attend programs and activities organized by mosques in Malaysia remain low compared to the overall Muslim population. Observations of the five daily congregational prayers show attendance rates of only about 5-10 percent in any given location. Higher attendance is recorded on Fridays and during certain festive events (Roslan 2003; Rizam et al. 2010). This low attendance is also supported by several studies conducted in various places in Malaysia (Mahayudin, 2007; Muhammad Sulong, 2002) and more specifically in Kelantan (Mohamad Azrien et al., 2010). Recognizing this reality raises questions about the factors driving this phenomenon. Therefore, the objective of this study is to identify the relationship between the Theory of Planned Behaviour (TPB) factors and the performance of

congregational prayer at mosques, as well as to determine the most important factors that should be prioritized to encourage congregants to perform congregational prayers at mosques or suraus.

LITERATURE REVIEW

Congregational Prayer

Several narrations mention the obligation for men living near a mosque to attend congregational prayers at the mosque. Among them is a hadith narrated by Ibn Abbas R.A, where the Prophet Muhammad S.A.W said:

مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِهِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ

"Whoever hears the call to prayer and does not respond to it, then there is no prayer for him unless he has an excuse."

Narrated by Ibn Majah (793).

Based on this *hadith*, the presence of worshippers at the mosque is not confined to those living nearby; rather, it is generally applicable to anyone who can hear the call to prayer, whether they live near or far from the mosque. The denial of prayer for those not performing it in congregation (فَلَا صَلَاةَ لَهُ) does not imply a total denial of the prayer's reward, but rather a denial of its perfection. Prayers not performed in the mosque are considered not to receive a complete reward.

Factors Influencing Community Attendance for Congregational Prayers at Mosques

Previous studies have identified various internal and external factors that encourage the community to perform congregational prayers at mosques. Research has been conducted on individual factors influencing the performance of congregational prayers, such as the awareness of earning rewards, encouragement from individuals like family, peers, education from teachers, and religious scholars (Shukri et al., 2014; Suhaila et al., 2018). Studies have also investigated barriers to the performance of congregational prayers (Shukri et al., 2014; Mohamad Azrien et al., 2010), reasons for individual reluctance to perform congregational prayers, negative attitudes towards the community, spiritual environment and activities (Shukri et al., 2014), non-strategic and distant mosque locations, lack of religious education, daily busyness, and peer influence (Mohamad Azrien et al., 2010). Additionally, research on external factors such as limited mosque functions, inadequate basic facilities, non-strategic locations, weaknesses in administrative management, financial management issues, and the personality of the imam and mosque officers have been carried out (Mohd Faisal & Firdaus, 2018). Studies also explore mosque institutional quality, quality management, excellent mosque management, and mosque empowerment through professional management (Ajmain, 2008; Mohd Ismail & Kamarul Azmi, 2008; Mohd Noor Azli, Mohd Zulkushdi & Norhayati, 2008; Roslan, 2008). However, there has been no study attempting to unravel factors influencing individual performance of congregational prayers from any specific model or perspective.

In this study, the Theory of Planned Behaviour (TPB; Ajzen, 1991) model is utilized. This theory explains approximately 25% of variance in intentions and 50% of variance in behaviour. According to TPB, the intention to perform a behaviour is the primary predictor of the action. Intention is determined by three variables: attitude (positive or negative evaluation of performing an action), subjective norms (perceived social pressure to perform or not perform an action), and perceived behavioural control (PBC), i.e., the perceived ease or difficulty of performing the behaviour. TPB also directly predicts behaviour. By using TPB variables as study items, this research aims to examine the driving factors for congregational prayer performance from a broader and more comprehensive perspective.

Attitude

Attitude represents an individual's overall evaluation towards the development of certain behaviour. It is a form of assessment or perception of someone's demeanor as good or bad concerning particular behaviour (Ajzen, 1991). A positive evaluation will encourage someone to perform an action, while a negative perception

will diminish the intention or obstruct someone from performing the action. A person's attitude is shaped by social influences such as personal experience, culture, significant individuals, mass media, religious educational institutions, and emotional factors (Azwar, 1995). This variable is among the key variables expected to influence a person's actions.

Not many previous studies have specifically focused on the influence of attitude on the performance of congregational prayers. However, some studies show a positive correlation between attitude and the performance of prayers among high school students (Nurul Syuhada, 2017) and indirectly between a positive attitude towards religion and the performance of congregational prayers at mosques (Mohd Faisal & Firdaus, 2018). Although there are few studies on the influence of attitude in the context of congregational prayer performance, this factor has been proven to positively impact new converts in attending *Fardhu Ain* courses (Syarul Azman & Razaleigh, 2014), acceptance of *halal* products (Alam & Sayuti, 2011), Islamic banking (Amin, Rahman & Hwa, 2011), and compliance with business zakat (Saad et al., 2010).

Therefore, based on the studies above, the following hypothesis is formed:

H1: There is a significant positive relationship between attitude and the performance of congregational prayer at mosques.

Subjective Norms

Subjective norms refer to an individual's beliefs about how others perceive their need to engage in specific behaviours or actions. Generally, an individual is more motivated to perform an action if they feel that the action they intend to take is supported or approved by others. This motivation becomes stronger when the perceived external support is expressed by those individuals in a desired manner, such as the encouragement provided by parents regarding the performance of congregational prayers at the mosque.

Previous studies have shown that family is an important factor influencing the performance of obligatory congregational prayers (Nurul Syuhada, 2017; Siti Zaleha et al., 2016; Azrien et al., 2010; Napisah et al., 2004). Parents are the most influential agents for students to perform prayers (Rohana et al., 2013). Additionally, encouragement from friends and acquaintances also serves as a motivator for individuals to perform congregational prayers (Siti Zaleha et al., 2016; Yusmini & Mohd Anwarulhaq, 2004). Likewise, respected individuals like teachers, scholars, or authorities can ignite the desire to perform congregational prayers at the mosque (Azrien et al., 2010).

Based on the above studies, the following hypothesis is formed:

H2: There is a significant positive relationship between subjective norms and the performance of congregational prayer at mosques.

Perceived Behavioural Control (PBC)

Perceived Behavioural Control (PBC) is the most important factor in the TPB model. It is akin to Albert Bandura's term self-efficacy, reflecting the perceived ease or difficulty of performing a particular behavior or action (Ajzen, 1987; Bandura, 1991). This factor is influenced by several positive elements such as past experiences, good examples shown by others, external support, as well as negative factors like unexpected obstacles. Empirical studies have confirmed the importance of this factor in predicting an individual's intentions and actions.

Previous studies related to the performance of prayers have not specifically and directly discussed this factor. However, several studies in different contexts, such as purchasing *halal* products (Alam & Sayuti, 2011) and compliance with business zakat (Ram et al., 2007) and paying salary zakat (Zainol, 2008) have addressed similar concepts.

Marzuki Sepiaail (2011) explains that one of the factors reducing congregation attendance at the mosque is the location of the mosque itself. Mosques situated in less strategic locations inadvertently undermine an

individual's self-confidence and complicate their ability to perform prayers in congregation. If someone has a strong level of faith, the distance of the mosque will not be a barrier to maintaining closeness to the mosque (Mohd Faisal & Firdaus, 2018). It is expected that congregants who consistently attend congregational prayers at the mosque possess high levels of faith and perceived behavioural control.

Therefore, the following hypothesis is formed:

H3: There is a significant positive relationship between perceived behavioural control and the performance of congregational prayer at mosques.

RESEARCH METHODOLOGY

This study, utilizing a quantitative approach, was conducted with 623 respondents consisting of congregants attending the five daily prayers at selected mosques across various districts in Kelantan. To ensure that the selected sample of respondents is representative of the study population, a cluster random sampling technique was employed. Respondents were asked to fill out a questionnaire that included demographic information, TPB variable items, and items regarding the intention to perform congregational prayers at mosques or suraus. The TPB questionnaire was developed based on the recommendations provided by Ajzen (2002). Various items utilizing a seven-point Likert scale described the TPB variables in the study. The data were then analysed using SmartPLS 4.0 software (Ringle et al., 2024).

Before data analysis was carried out, a data cleansing process, involving several tests such as detecting incomplete data and outliers, was performed. Out of 650 questionnaires distributed, 623 valid responses that were free from the aforementioned issues were retained for further analysis. Subsequently, the Partial Least Squares Structural Equation Modeling (PLS-SEM) procedure was conducted, involving two levels of analysis: the measurement model and the structural model measurement. Using this software, the data were resampled 5,000 times to produce standard error estimates and t-values (Hair, 2011; Chin, 1998). SmartPLS 4.0 (Ringle et al., 2024) can provide estimates of analysis results that account for sampling errors that may affect the correlation coefficients between the study variables, thereby enhancing the accuracy of the theoretical tests (Hair et al., 2012). This software will also ensure the assessments of convergent validity and discriminant validity.

RESEARCH FINDINGS

Demographic Profile of Respondents

Out of a total of 623 respondents, the majority were male, accounting for 64.7%, compared to 35.3% female. In terms of age, most respondents were between 40-59 years old, making up 37.7%. The percentage of youth aged 25-39 years is 28.1%, while seniors aged 60-74 years account for 17.8%, and adolescents aged 15-24 years represent 13.8%. The elderly group aged 75-90 years and children aged 0-14 years show the lowest percentages, at 2.1% and 0.5%, respectively. Regarding income, 50.1% of respondents earn less than RM950.00, followed by those earning between RM951.00 and RM3860.00 at 37.2%, those in the RM3861.00 to RM8319.00 bracket at 10.4%, and those earning more than RM8320.00 at 2.2%. In terms of academic qualifications, the majority of respondents have completed education at the SPM level (42.2%), while the smallest group consists of respondents with a PhD (0.8%). Respondents with diploma qualifications account for 15.7%, bachelor's degree holders for 15.4%, master's degree holders for 5.9%, with the remaining comprising other qualifications (19.9%). Geographically, respondents were selected from all twelve districts, with the highest number from the Pasir Mas district (15.7%), followed by Gua Musang (11.9%), while other districts range from 10.6% to 0.6%. The majority of respondents attend the local mosque to perform congregational prayers (86.8%), while the remainder visit suraus/madrassahs (10.0%) and state mosques (3.2%).

Respondent Profile	Category	Frequency	Percentage
Gender	Male	403	64.7%
	Female	220	35.3%

Age	15-24 years	86	13.8%
	25-39 years	175	28.1%
	40-59 years	234	37.7%
	60-74 years	110	17.8%
	75-90 years	13	2.1%
	0-14 years	3	0.5%
Income	Less than RM950.00	312	50.1%
	RM951.00 - RM3860.00	232	37.2%
	RM3861.00 - RM8319.00	65	10.4%
	More than RM8320.00	14	2.2%
Academic Qualifications	SPM	263	42.2%
	Diploma	98	15.7%
	Bachelor's Degree	96	15.4%
	Master's Degree	36	5.9%
	PhD	5	0.8%
	Other Qualifications	123	19.9%
Geographic Districts	Pasir Mas	98	15.7%
	Gua Musang	74	11.9%
	Other Districts	3 to 64	0.6% - 10.6%
Attendance	Local Mosque	540	86.8%
	Surau/Madrassah	62	10.0%
	State Mosque	20	3.2%

Evaluation of the Measurement Model

In this section, the validity and reliability of the data will be assessed. Three criteria are required in this section, namely convergent validity, discriminant validity, and internal consistency reliability of the study items (Ramayah et al., 2018). Convergent validity refers to the degree to which several items measure the same concept. This validity is achieved when all AVE (average variance extracted) values exceed 0.50, and CR (composite reliability) surpasses the minimum threshold of 0.7 (Hair et al., 2011). The reliability of the construct or factor being studied is tested using Cronbach's alpha and rhoA values. The minimum required value is 0.7 (Cronbach, 1951). The findings indicate that the minimum requirements for convergent validity, discriminant validity, and the reliability of the questionnaire items have been met. The results of the analysis are summarized in Table 2 below.

Table 2. Convergent Validity Test

Construct	Item	Loading	Cronbach	rhoA	CR	AVE
ATT	B1	0.913	0.917	0.918	0.942	0.801
	B2	0.897				
	B3	0.871				

	B4	0.898				
SN	C1	0.892	0.930	0.931	0.950	0.826
	C2	0.927				
	C3	0.926				
	C4	0.889				
PBC	D1	0.834	0.893	0.895	0.926	0.758
	D2	0.900				
	D3	0.880				
	D4	0.868				
PCP	O1	0.846	0.853	0.855	0.901	0.694
	O2	0.860				
	O3	0.829				
	O4	0.796				

ATT: Attitude, SN: Subjective Norms, PBC: Perceived Behavioral Control, PCP: Performance of Congregational Prayer, rhoA & CR: Composite Reliability, AVE: Average Variance Extracted

Source: Author (2025)

Discriminant validity was assessed using the Heterotrait-Monotrait (HTMT) criterion (Henseler et al., 2015). If the HTMT value is 0.90 or less than 0.90 (Gold et al., 2001), this indicates that discriminant validity has been achieved. As shown in Table 3, the discriminant validity among the study constructs is below the established threshold of 0.90. All values obtained were below the HTMT level of 0.90 (Gold et al., 2001), indicating that discriminant validity has been achieved.

Table 3. Heterotrait-Monotrait (HTMT) Ratio

	JKT	NS	PSJ	SIK
JKT				
NS	0.521			
PSJ	0.793	0.621		
SIK	0.498	0.814	0.675	

ATT: Attitude, SN: Subjective Norms, PBC: Perceived Behavioural Control, PCP: Performance of Congregational Prayer.

Source: Author (2025)

Structural Model Assessment

This study was conducted to examine the performance of congregational prayers at mosques and suraus among the community in Kelantan. To achieve this, three hypotheses were formulated among the study variables. The bootstrapping function in SmartPLS 4.0 (Ringle et al., 2024) was used to test the significance levels and t-values for all path coefficients in the study model. The analysis results indicate that two path coefficients, namely perceived behavioral control and attitude, significantly influence the performance of congregational

prayers at the 0.05 level with t-values ≥ 1.645 , except for the subjective norm factor, which was found not to influence the performance of congregational prayers.

Furthermore, the quality of the study model was determined through effect size (f^2), R^2 value, and Q^2 value (Hair et al., 2017). The analysis results show that the effect size (f^2) varies, ranging from small effect size (0.006) to large effect size (0.491). The R^2 value is substantial at 0.585, while the Q^2 value exceeding 0 (0.399) indicates that the study model has adequate predictive relevance (Hair et al., 2017). All results from the hypothesis testing and model quality assessment are summarized in Table 4 below.

Table 4. Path Coefficient Testing

Hipotesis	Hubungan	Std. Beta	Std. Error	Nilai-t	Keputusan	R^2	f^2	Q^2
H1	SIK -> PSJ	0.308	0.051	6.047**	Disokong	0.585	0.097	0.399
H2	NS -> PSJ	0.077	0.049	1.569	Tidak Disokong		0.006	
H3	JKT -> PSJ	0.519	0.039	13.254**	Disokong		0.491	

ATT: Attitude, SN: Subjective Norms, PBC: Perceived Behavioral Control, PCP: Performance of Congregational Prayer.

** $p < 0.01$, t-value greater than 2.33, * $p < 0.05$, t-value greater than 1.645.

Source: Author (2025)

IPMA Analysis (Importance-Performance Matrix Analysis)

To obtain the diagnostic model values, IPMA analysis was conducted (Martilla & James, 1977). This assessment is based on comparing the average performance values of congregational prayers (PSJ) with the PLS expectations, which will generate a measure of importance for each construct in the study model. More specifically, through the IPMA analysis, the importance and achievement of each factor influencing the performance of congregational prayers will be identified.

Table 5. IPMA Analysis

Construct	Importance (Total Effect)	Performance (Index Value)
SIK	0.368	92.849
NS	0.079	90.733
JKT	0.419	82.547

Table 5 clearly shows that the factor of perceived behavioral control (PBC) is the most important factor with an importance value of (0.419) and a performance value of (82.547), followed by the factor of attitude (ATT) with an importance value of (0.368) and a performance value of (92.849). Both of these factors are considered more important than the others. Considering this IPMA analysis, the authorities in Kelantan need to focus on these two aspects, particularly perceived behavioral control (PBC), which has been identified as the most important factor that is less emphasized by the Kelantan community in influencing individuals to perform congregational prayers at the mosque. Although the performance analysis for subjective norms (SN) indicates that this factor is given priority by the community, it is evidently not a significant factor that can encourage them to attend congregational prayers at the mosque. Subjective norms, based on the respondents' evaluation of the examples set by respected individuals, do not appear to be an important factor in motivating them to go to the mosque for congregational prayers. This finding may be more relevant for children or adolescents rather

than for the older group, particularly those over the age of forty, who are the majority performing congregational prayers at the mosque.

DISCUSSION

This study was conducted to examine the influence of the TPB model, which consists of the factors of attitude, subjective norms, and perceived behavioral control, on the performance of congregational prayers throughout the state of Kelantan. The findings indicate that perceived behavioral control (PBC) is the main contributor to the performance of congregational prayers ($\beta=0.519$, $t=13.254$, $p<0.01$, $f^2=0.491$), followed by the factor of attitude (ATT) ($\beta=0.308$, $t=6.047$, $p<0.01$, $f^2=0.097$), while the factor of subjective norms (SN) ($\beta=-0.077$, $t=1.569$, $p>0.05$, $f^2=0.006$) did not influence the performance of congregational prayers. Of the three factors, two are seen to influence the performance of congregational prayers. Together, these factors explain 58.5% of the variance in the performance of congregational prayers among mosque congregants in Kelantan. However, the strength of the relationships varies.

Perceived behavioral control was found to make the largest contribution to the performance of congregational prayers. This finding illustrates that the majority of congregants who attend prayers at the mosque possess confidence in overcoming any unexpected obstacles to attending the mosque. These results align with previous studies in different contexts (Alam & Sayuti, 2011; Ram et al., 2007; Zainol, 2008). Furthermore, this finding supports the statement that if an individual has a strong level of self-confidence and faith, the distance to the mosque will not be a barrier to maintaining proximity to it (Mohd Faisal & Firdaus, 2018).

A positive attitude towards performing congregational prayers is the second most important factor influencing this practice. The findings are also consistent with previous studies that show a positive evaluation or perception of any behavior encourages individuals to take action in various contexts (Alam & Sayuti, 2011; Amin, Rahman & Hwa, 2011; Saad et al., 2010). A positive attitude towards religion and a generally positive attitude towards performing prayers are seen as key motivators for congregants to perform congregational prayers at the mosque (Mohd Faisal & Firdaus, 2018; Nurul Syuhada, 2017).

The only factor that did not influence the performance of congregational prayers is subjective norms. This finding does not support the results of most previous studies, which indicated that family, friends, respected individuals such as teachers, religious scholars, or authorities play important roles in influencing the performance of obligatory congregational prayers (Napisah et al., 2004; Azrien et al., 2010; Siti Zaleha et al., 2016; Yusmini & Mohd Anwarulhaq, 2004; Siti Zaleha et al., 2016; Azrien et al., 2010). This differing outcome may be attributed to the different respondent groups in the study. Previous research often focused on younger populations, including children and students in primary, secondary, and university levels. For these groups, they are more easily influenced by their surroundings and individuals close to them, such as parents and peers. In contrast, the respondents in this study primarily consisted of mosque congregants who are mostly over the age of 40. At this age, familial factors and external encouragement may no longer play a significant role in motivating individuals to attend prayers at the mosque.

The IPMA analysis using SmartPLS 4.0 software (Ringle et al., 2024) was conducted to predict the important factors influencing the performance of congregational prayers in Kelantan. The analysis demonstrates that the most important factor requiring special attention is perceived behavioral control, followed by the factor of attitude. Although this study shows that subjective norms are not a significant factor in influencing congregants to perform congregational prayers at the mosque, the importance of this factor for children and adolescents cannot be denied. Parents, friends, teachers, and respected individuals serve as motivators for these groups to perform congregational prayers. Overall, this study confirms that the variables in the TPB model are important factors that can influence individuals to perform congregational prayers at the mosque.

CONCLUSION

The results of this study clearly demonstrate that perceived behavioral control and attitude play crucial roles in encouraging community attendance at mosques for congregational prayers. The main aspect that should be

prioritized today is the enhancement of self-confidence in facing challenges and obstacles that may prevent members of the community from participating in congregational prayers at the mosque. Furthermore, fostering a more positive attitude towards performing congregational prayers should be prioritized by families, influential individuals, mass media, and authorities by providing adequate information regarding the obligation of performing congregational prayers at the mosque. Ignoring this aspect could hinder efforts to increase the number of congregants attending mosques in Kelantan.

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