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Asserting Religiosity in Indonesian Muslim Urban Communities through Islamic Education

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Abstract

Urban Muslim communities in Indonesia are growing in different cities. Not only as a forum where social interaction is established among Muslims, but also this urban Muslim community is transformed into a social institution, which is unique, and influencing the social order. There are various forms of urban communities, and one of them appears in the form of a *majelis taklim* (*taklim*-assembly): a community, which was established independently, and non-formally by the Muslim community. In its development, the *majelis taklim* was transformed into a non-formal educational institution that can increase the religious knowledge of the pilgrims, or participants who joined the *majelis taklim.* In this regard, the problem that arises is whether the existence of the *majelis taklim* and its Islamic learning process, automatically increase the religiosity of participants or pilgrims. In this case, this study aims to assert religiosity in Indonesian urban communities, through the influence of *majelis taklim* Islamic learning motivation and satisfaction on religious cognition and attitude. The Stata 16.0 multivariate regression analysis was also used to select 348 participants from 24 provinces. In this process, both the motivation and satisfaction of Islamic learning dynamically contributed to two religiosity dimensions of the urban communities (*Majelis Taklim*), namely cognitive and attitude. The results showed that religiosity was a complex concept not increased by just one dimension of a set of variables. However, it needs to be systematically improved through multiple variables.

Keywords: Learning motivation, Learning satisfaction, Muslim urban communities; *Majelis Taklim*, Religiosity.

Introduction

Urban Muslim communities are complexly considered, developed, and identified from various societies and traditions. The standard form of these communities is *majelis taklim*, an Islamic teaching group dedicated to the regional middle-class Muslims. Besides serving as an Islamic space, it is also used for religiosity acceleration, irrespective of the dialogued identity and popular culture. Furthermore, the unique urban Muslims are multicultural with more rational mindsets, higher economic demands, and dynamic religious orientations.[1] The development of these communities is also inseparable from related context and ontology, with reasoning and social direction significantly determining their religious choices. The urban communities are socially and relatively complex than rural settlements, due to their metropolitan complexities, uniqueness, and different social intensities. Besides the reference to typology, they also represent one social city layer with more instrumental

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[1]Hasanuddin Ali et.al, *The Potraits Of Urban Moslem Indonesia* (Jakarta Selatan: Alvara Research Center, 2015).

reasoning.[2] The instrumentalization of life is subsequently influenced by the intensification of these communities, regarding the calculative reason and materialistic features involved in deciding choices and behaviors. For example, Henri Lefebvre stated that urban social relationships were more abstract and instrumental, due to the influence of the city (space) on the development of the apollonian spirit.[3] This was in line with a belief, where the characteristics inherent in urban communities automatically shaped behavior, orientation, and different interpretations, regarding the environmental engagements in various aspects of life, such as Islamic response and expression.

According to Ira Lapidus, the city as a space in Muslim communities, played an essential role in promoting the transformation of Islamic articulation. This showed that the communities had been existing for a long time, significantly when the Islamic empire area transformed into a city. In this context, Baghdad, Kufa, and Jeddah became a portrait of the urban Muslims' emergence patterns, subsequently exhibiting the parochial Islamic society.[4] Some of these reports only emphasized influential social characteristics and reasoning, specifically in understanding communities and urban Muslims. This explains that the dimensions of Muslim communities are missed and evaluated as a response to urban modernism, e.g., the omission of *Majelis Taklim's* existence in the city. In this case, *Majelis Taklim* essentially needs to be comprehended and identified in several Indonesian cities, as an important part of the urban Muslim communities. It is also a necessity to understand the Islamic teaching patterns of this taklim group, toward the formulation of religiosity.

Several studies were reported to emphasize the patterns by which the role *of taklim assembly* systematically increased the religiosity of pilgrims. Based on Hidayatullah (2020), the Islamic teaching on fiqh and Sufism values promoted the transformation of religiosity, which was previously partial to total spirituality.[5] Hasanah (2019) also found that the role of *taklim assembly* was broader, as well as increased religiosity, women's social accessibility, and the overall economy.[6] Moreover, Humairoh (2021) indicated that the recitation of the yellow book improved the religiosity of *taklim assembly pilgrims.*[7] This was in line with Hashim (2021), where *taklim assembly* in South Tangerang became a forum capable of promoting socio-cultural transformation, including religiosity.[8] Although some reports showed that the taklim assembly promoted and increased religiosity, minimal analyses still elaborated and identified the learning satisfaction and motivation improving cognitive and attitudinal spirituality. Therefore, this study aims to assert religiosity in Indonesian urban

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[2]Byron Miller, and Walter Nicholls, "Social Movements in Urban Society: The City as a Space of Politicization," *Urban Geography* 34, no. 4 (2013): 452-73, https://doi.org/10.1080/02723638.2013.786904.

[3]Henri Lefebvre, *The Urban Revolution* (Minessota: University of Manissota Press, 2003).

[4]Ira M. Lapidus, "The Evolution of Muslim Urban Society," *Comparative Studies in Society and History* 15, no. 1 (1973): 21-50, https://doi.org/10.1017/S0010417500006903.

[5]Muhammad Syarif Hidayatullah, "Islamic Economics and Partial-Total Religiosity: A Case Study of Majlis Taklim in Banjarmasin," *Islamuna: Journal of Islamic Studies* 7, no. 1 (June 12, 2020): 36-55, https://doi.org/10.19105/islamuna.v7i1.3308.

[6]Umdatul Hasanah, "Majelis Ta'lim and the Shifting of Religious Public Role in Urban Areas," *Ilmu Dakwah: Academic Journal for Homiletic ...* 13, no. 34 (2019): 80-100, https://doi.org/10.15575/idajhs.v12i1.4632.

[7]Siti Humairoh, "The Role of the Taklim Assembly in Increasing Community Religiosity through the Study of the Book of Rutinan in the Holy Village of Panti District, Jember Regency," *Al-Hikmah Journal* 19, no. 2 (2021): 183-200, https://doi.org/10.35719/alhikmah.v19i2.68.

[8]Abdul Wahid Hasyim, "Majelis Taklim and Socio-Cultural Transformation of The South Tangerang Society," *Al-Qalam* 27, no. 2 (December 1, 2021): 381, https://doi.org/10.31969/alq.v27i2.953.

communities, through the influence of *taklim-based* Islamic learning motivation and satisfaction on some religious dimensions, i.e., cognition and attitude.

Several previous reports showed the evaluation of *Majelis Taklim* in Palembang, Indonesia, a city with the domain and space for the development of urbanism. Subsequent observations were also prioritized in other cities, such as Jambi, Yogyakarta, and Bengkulu. Based on Palembang City, several reasons were observed regarding the influence of *Majelis Taklim* on the development of this space. This initially clarified that the city was one of the metropolitans exhibiting urbanism's complexity in Sumatra, Indonesia. Besides the influences on social structures, transformation was also observed in diverse urban community in Palembang City. This was identified from several lifestyles and religious elements, which caused modernism and urbanism through the fading kinship and social relation degradation between different settlements.[9] Furthermore, *Majelis Taklim* showed massive development as part of the urban community, e.g., approximately 850 *taklim assemblies* were active and categorized into five groups in Palembang City. These emphasized mosque-based *Majelis Taklim, mushola,* which was specifically opened for men and women only.

In this city, the massive development of the *taklim* groups provided unique impressions, which were also paradoxically judged. This was characterized by two fundamental concepts, namely (1) Various cities such as Palembang, Yogyakarta, and Jambi significantly proved the influence of *Majelis Taklim* on the development of the urban community, regarding the massive urbanization and overall social transformation, and (2) Besides teaching popular Islamic material, the influence of the *taklim* groups also provided manhaji education (methodological and scientific). Based on these results, a significantly positive relationship was found between linear urbanism and religiosity in Palembang City. This indicated that the increase in urbanism led to an improvement in the city's spirituality. Subsequently, this was presumably applied in other Indonesian cities. Based on the empirical perspective, the following hypotheses are stated:

H1: Motivation significantly affects the cognitive religiosity of Majelis Taklim's participant

H2: Motivation significantly affects the religious attitude of Majelis Taklim's participant

H3: Learning satisfaction significantly affects the cognitive religiosity of Majelis Taklim's participant

H4: Learning satisfaction significantly affects the religious attitude of Majelis Taklim's participant

Regarding these hypotheses, the influence of the *Majelis Taklim*-based Islamic learning motivation and satisfaction (independent variables) were analyzed on religious cognition and attitude (dependent variables). Based on these specific purposes, the structure of this report is categorized as follows, (i) Introduction, which elaborates the study's essentiality and gaps to be met, (ii) Literature review, narrates the religiosity in urban society and the spiritual dimension, (iii) Methodology, elaborates the analytical procedures of the report, (iv) Result and Discussion, and (v) Conclusion, restates the main contribution of this report toward the body of knowledge, as well as provides limitations and recommendations.

2. Literature Review

Based on the issues examined, the literature review on two important and valuable concepts is highly necessary for this report. These include the following, (1) The religiosity of urban Muslim communities (Junqiang Han, Yingying Meng, Chengcheng Xu, and Siqi Qin, 2017; Jing Hua Zhang,

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[9]Mirna Taufik et al., "Changes in Socio-Cultural Conditions of Slum Settlement Society Due to Urbanization in Palembang City" *Publikauma : Jurnal Administrasi Publik Universitas Medan Area* 7, no. 2 (2019): 12, https://doi.org/10.31289/publika.v7i2.2969.

Wen Chi Zou, and Xiao Yang Jiang, 2019; Petra Kuppinger, 2019; Hedayat Allah Nikkah et al., 2017; Marian Buchardt & Mariske Westendrop, 2018), and (2) The impact of *Islamic teaching* on individual and community religiosity (Hasbi Indra, 2015; Megawati Simanjuntak, 2014; Nor Diana Mohd Mahudin et al., 2016; Riaz Hassan, 2005; Nasser Mansour, 2008).

2.1. The Religiosity of Urban Muslims

Religion is becoming a capital in the performance of various social, economic, and spiritual transformations, which are very important factors of existing *time, space,* and public structure.[10] When this practice is expressed in different areas, a distinguished identity often emerges regarding the urban and rural Muslims. In this case, the urban group conceptually emphasize dynamic, open, and rational metropolitan Islamic religion. They are also characterized by the following five important features, (1) Residing in an increasingly diverse discourse of thought and ideology, (2) More cracked cultural bonds, (3) More rational Islamic mindset, (4) Higher economic demands, and (5) The diminishing role of mass organizations.[11] This indicates that the Islamic expression of the urban Muslims differ from those in villages. Various determinants are also used to determine the differences in Islamic expressions, such as the regional factor. In this case, some reports evaluated the descriptive patterns of Muslim religiosity, such as Nor Diana Mohd Mahudin, Noraini Mohd Noor, Mariam Adawiah Dzulkifli, and Nazariah Shari'e Jonan. These analyses quantified religiosity through the inclusion of various variables, such as Islam, faith, and *Ihsan*. Based on the results, religiosity positively influenced organizational commitments, as well as positive work satisfaction, behavior, and integrity, although negatively affected antagonistic behaviours.[12] Besides being found in small-scale spaces such as organizations or companies, religiosity also emphasizes various lengths without exception in urban and rural areas. This is due to having complex interpretations, as well as structurally and culturally human life.

According to Ima Amalia et al. (2016), the patterns by which religiosity affected individual happiness were evaluated. The results obtained were in line with several previous studies, where religiosity influenced a person's life quality.[13] It also confirmed that religiosity had a broader dimension, leading to the question of the patterns by which spirituality is expressed in urban society. For Raymond Gillespie, religiosity was found to transcend city spaces [14] due to influencing the inherent structures, regarding identities, social expression, and area length. It also played a vital role

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[10]Liu Zhijun, "Rural Urbanization and Religious Transformation: A Case Study of Zhangdian Town," *Lincoln Institute of Land Policy*, vol. 284, 2004; Marian Burchardt and Mariske Westendorp, "The Im-Materiality of Urban Religion: Towards an Ethnography of Urban Religious Aspirations," *Culture and Religion* 19, no. 2 (2018): 16-76, https://doi.org/10.1080/14755610.2018.1444656.

[11]Lilik Purwandi, *The Potraits of Urban Moslem Indonesia* (Jakarta Selatan, 2015); Junqiang Han et al., "Urban Residents' Religious Beliefs and Influencing Factors on Christianity in Wuhan, China," *Religions* 8, no. 11 (2017), https://doi.org/10.3390/rel8110244.

[12]Nor Diana Mohd Mahudin et al., "Religiosity among Muslims: A Scale Development and Validation Study," *Makara Human Behavior Studies in Asia* 20, no. 2 (2016): 109, https://doi.org/10.7454/mssh.v20i2.3492; Jing Hua Zhang, Wen Chi Zou, and Xiao Yang Jiang, "One Religion, Two Tales: Religion and Happiness in Urban and Rural Areas of China," *Religions* 10, no. 9 (2019), https://doi.org/10.3390/rel10090532.

[13]Ima Amalia, Westi Riani, and Aaan Julia, "The Influence of Religiosity Values on Happiness with Islamic Consuming Ethics as Moderator Variable," *Procedia - Social and Behavioral Sciences* 219 (2016): 76-83, https://doi.org/10.1016/j.sbspro.2016.04.044.

[14]Raymond Gillespie, "Religion and Urban Society: The Case of Early Modern Dublin," *Proceedings of the British Academy*, 2002.

in building public civility in a municipality,[15] concerning its independent consideration as a determination of life, structure, and social space. However, another concept identified religiosity as the object of transforming freedom and human life structure.

Liu Zhijun also explained that religiosity was transformed by cultural, space, and time changes, e.g., rural and urban alterations.[16] The evolution of rural to urban areas subsequently influenced religiosity significantly due to the results obtained from village urbanization values, e.g., (1) The importance of modernization, (2) Reduction of family scale, and (3) Formal organizations' shrinking role. These values were observed as the direct globalization products in urban areas.[17] In this report, urbanization and industrialization led to higher demand for religious transformation. This indicated that the patterns by which religion was expressed mostly depended on the history and the reality of the urban society.[18] Therefore, religiosity was relatively defined based on the external values absorbed by the believers.

Religiosity is often slightly emphasized as a product of doctrines, ideas, activities, and artefacts. For example, it is ideally and directly formed from the religious dogma in the order of ideas, which influences the values, norms, regulations, and activities manifested in interaction and social systems.[19] This indicates that the concept is associated with structural elements, e.g., *global culture* often determines the patterns by which urban believers modify religiosity.[20] In this situation, the religious identity transforms with the occurrence of a mass adaptation of global cultural values, which is inevitable for the city's Muslims. This generally occurs among the *urban Muslim middle class* who expressing Islam on a hybrid basis.[21] These Muslims most easily absorb the global culture as a product of Islamic globalization, subsequently producing an entirely different religiosity from the type observed in rural spaces. Moreover, urban religiosity[22] produces a form of religious expression identified as Sufism, which is a consequence of increased attachment to Islam, or a symptom known as "santrinisasi." This process often occurred due to the middle class-group formation, as the regime's political direction transforms Muslim accommodation.[23] It has also been observed in several activities, specifically in Indonesia, where *Majelis Taklim* became the most fertile space for urban Sufism's development. In urban areas, this religious expression was identified from the Muslims' attitudes, which emphasize the appreciation of technology and modernity. Their daily behavior as Muslims was also used as an indicator of religiosity and differentiation function.[24] This explained that the daily urban communities were inseparable from mobile phones, luxury cars, specific regional

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[15]Petra Kuppinger, "Introduction: Urban Religions," *City and Society* 31, no. 1 (2019): 8-16, https://doi.org/10.1111/ciso.12202; Gillespie, "Religion and Urban Society: The Case of Early Modern Dublin."

[16]Hedayat Allah Nikkhah et al., "The Mean Difference of Religiosity between Residents of Rural Areas and Urban Areas of Mahmoudabad City," *Asian Social Science* 11, no. 2 (2015): 144-53, https://doi.org/10.5539/ass.v11n2p144; Zhijun, "Rural Urbanization and Religious Transformation: A Case Study of Zhangdian Town."

[17]Francesco Chiodelli, "Religion and the City: A Review on Muslim Spatiality in Italian Cities," *Cities* 44 (2015): 19-28, https://doi.org/10.1016/j.cities.2014.12.004; Zhijun, "Rural Urbanization and Religious Transformation: A Case Study of Zhangdian Town."

[18]Zhijun, "Rural Urbanization and Religious Transformation: A Case Study of Zhangdian Town."

[19]Rofhani Rofhani, "Budaya Urban Muslim Kelas Menengah," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 3, no. 1 (2015): 181, https://doi.org/10.15642/teosofi.2013.3.1.181-210.

[20]Rofhani; Kuppinger, "Introduction: Urban Religions."

[21]Hasanuddin Ali et al., 2015; Rofhani, 2015

[22]Rofhani, "Middle Class Muslim Urban Culture."

[23]Rofhani; Purwandi, "The Potraits Of Urban Moslem Indonesia."

[24]Gillespie, "Religion and Urban Society: The Case of Early Modern Dublin."

offices, and hotel visitations.[25] The religious study event was also used as a facility for identity exchange, to conduct self-externalization and redefine social identity. In this context, the religiosity of the Muslims group needs to be understood, i.e., the *taklim* assembly.

2.2. The Religiosity of Various Dimensions: Learning Satisfaction and Motivation as Co-Factors

The comprehension of the relationship between Islamic education and religiosity began by elaborating on the association between education and religion. According to Bruce Sacerdote and Edward L. Glaeser (2001), a positive relationship was observed between schooling and the social dimension, including belief.[26] This indicated that the relationship between education and religion was relatively different from one country to another due to the external factors determining the patterns by which the society understood, defined, and expressed beliefs toward their spiritualities. Irrespective of these conditions, education is still the key to believers' self-transformation, Islam, and other faith developments.[27] This explains the reason every religion relies on education, which contains faith teaching, spiritual value, and law, to enable believers as suitable persons and *shaleh*. In this context, the relationship between education and religion importantly needs to be understood. This relationship has been widely documented in the social science literature, although it differs between developed and developing countries.[28] This differentiation occurs due to the structural dynamics considered determinant factors for education's effectiveness and efficiency in forming religiosity. These dynamics show that education in different countries is a determinant of various values, orientations, and legally-formulated state purposes. Besides, a good educational system also increases religious awareness, although not immediately and automatically. According to Hungernan (2013), the impact of complex education was identified, as many aspects of human life were influenced by individual learning.[29] For example, education increased civic participation,[30] impacted health,[31] improved adult workers' wages, and affected religiosity awareness.[32] It also enabled the ability of individuals to think critically, regarding religious learning. This critical attitude subsequently increased the individual's commitment to spiritual values. Some social scholars also identified confounding and paradoxical results in the relationship between education and religiosity.[33] Based on Iannaccone (1998), a positive relationship was found between religion and

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[25]Rofhani, "Middle Class Muslim Urban Culture."

[26]Bruce Sacerdote, and Edward L Glaeser, "Education and Religion" *Working Paper* (Cambridge, Massachusetts, 2001).

[27]David Shulman, and Guy G. Stroumsa, *Self and Self-Transformation in the History of Religions*, ed. David Shulman and Guy G. Stroumsa, vol. 4 (London: Oxford University Press Inc., 2002).

[28]Kazuya Masuda, and Muhammad Halley Yudhistira, "Does Education Secularize the Islamic Population? The Effect of Years of Schooling on Religiosity, Voting, and Pluralism in Indonesia," *World Development* 130 (June 2020): 104915, https://doi.org/10.1016/j.worlddev.2020.104915.

[29]Daniel M. Hungerman, "The Effect of Education on Religion: Evidence from Compulsory Schooling Laws," *Journal of Economic Behavior and Organization* 104, (August 2014), https://doi.org/10.1016/j.jebo.2013.09.004.

[30]Thomas Dee, "Are There Civic Returns to Education?," *Journal of Public Economics* 88 (2004): 1697-1720.

[31]Mary Silles, "The Causal Effect of Education on Health: Evidence from the United Kingdom," *Economics of Education Review* 28, no. 122–128 (2009).

[32]James Andreoni, "Philanthropy," in *Handbook of Giving, Reciprocity and Altruism*, ed. S-C. Kolm and J. Mercier Ythier (Amsterdam: North Holland, 2006), 1201–69.

[33]Hungerman, "The Effect of Education on Religion: Evidence from Compulsory Schooling Laws."

education.[34] This was not in line with Hout and Fischer (2002), where the relationship was gradual in some countries (sometimes positively correlated and harmful). These results were due to individual preferences, with numerous institutions considering education as an economic benefit instrument. This caused a decrease in religious commitment when education is modified to accumulate profit per se.[35] It also confirmed that education positively affected religiosity due to being sincerely conducted without ideological interests, economy, and politics. This led to the assumption that longer Islamic education produces better religiosity.[36] The assumption subsequently became an enjoyable and essential theoretical foundation to reevaluate the significance of *Majelis Taklim*-based Islamic teaching on the religiosity of Indonesian urban community. However, Islamic education is not the only influential factor in a person's religiosity.

The literature related to gender relations and religiosity was also analyzed by several scholars. For example, Warsiya (2018) identified the differences in religiosity, regarding the distinction between an educational environment and gender.[37] This indicated that the spirituality of the younger Islamic generation was different due to their study climate (homogeneous or heterogeneous). Meanwhile, Katarzyna Zieliñska (2016) showed that gender was a co-factor influencing human religiosity, indicating that men and women found different religious tendencies.[38] Irrespective of these activities, the influence of gender on religiosity was still not linear. This was due to the variation in the religious context and interactive environment. Besides gender differentiation, an individual's religiosity was also likely to change according to the person's development, educational, and interactive contexts.[39] In this present report, the religiosity of *Majelis Taklim* is an Indonesian metropolitan. For gender, other variables need to be identified, such as Islamic learning motivation and satisfaction. The perspectives of these variable as co-factors of religiosity was also related to some literature. For example, Yeniara and Akarsu (2016) stated that the linear and nonlinear relationship of life's satisfaction to religiosity was successfully conducted.[40] This confirmed that "life satisfaction" had a non-linear relationship to religiosity due to its reliance on the occurrence and formulation patterns of the complacency observed. Based on Metin Güven (2013), the relationship between religiosity and academic motivation was relatively high in some Turkish educational institutions.[41] Bart Neyrinck et al. (2005) also identified the influence of intrinsic and extrinsic

[34]Laurence Iannaccone, "Sacrifice and Stigma: Reducing Free-Riding in Cults, Communes, and Other Collectives," *Journal of Political Economy* 100, no. 2 (1992): 271-97.

[35]Michael Hout, and Fisher Claude Fischer, "Why More Americans Have No Religious Preferences: Politics and Generations," *American Sociological Review* 67, no. 2 (2002): 165-90.

[36]Mahudin et al., "Religiosity among Muslims: A Scale Development and Validation Study."

[37]Warsiya, "Muslim Youth Religiosity: With The References of Gender Differences and Educational Eniviroment," *TARBIYA: Journal of Education in Muslim Society* 5, no. 1 (2018): 19-29.

[38]Katarzyna Leszczynska, and Katarzyna Zielinska, "Gender in Religion ? Religion in Gender ? Commentary on Theory and Research on Gender and Religion," *Studia Humanistyczne AGH*, no. January (2016), https://doi.org/http://dx.doi.org/10.7494/human.2016.15.3.7.

[39]Nikkhah et al., "The Mean Difference of Religiosity between Residents of Rural Areas and Urban Areas of Mahmoudabad City."

[40]Volkan Yeniaras, and Tugra Nazli Akarsu, "Religiosity and Life Satisfaction: A Multi-Dimensional Approach," *Journal of Happiness Studies* 18, no. 6 (December 28, 2017): 1815-40, https://doi.org/10.1007/s10902-016-9803-4.

[41]Metin Guven, "Relation of Motivation and Religiosity: An Empirical Research on the Relation of Academic Motivation and Intrinsic Religious Motivation," *EkevAkademiDergisi* 17, no. 55 (2013): 151-65,
http://ezproxy.lib.ucalgary.ca/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=a9h&AN=94900797&site=ehost-live.

motivation on an individual religiosity.[42] These two literature reviews emphasized the assumption that *Majelis Taklim* congregations' motivation was a factor forming and contributing to religiosity.

3. Material and Method

3.1. Participants and Procedure

A quantitative approach was used with linear regression analysis (LRA) design,[43] which was initially introduced by Sir Franci Galton (1894). This was used to define data and quantify the relationship between predetermined variables.[44] In addition, a volunteer sampling technique was used due to its appropriateness with the utilization of non-parametric tests, where no data distribution assumption was required.[45]
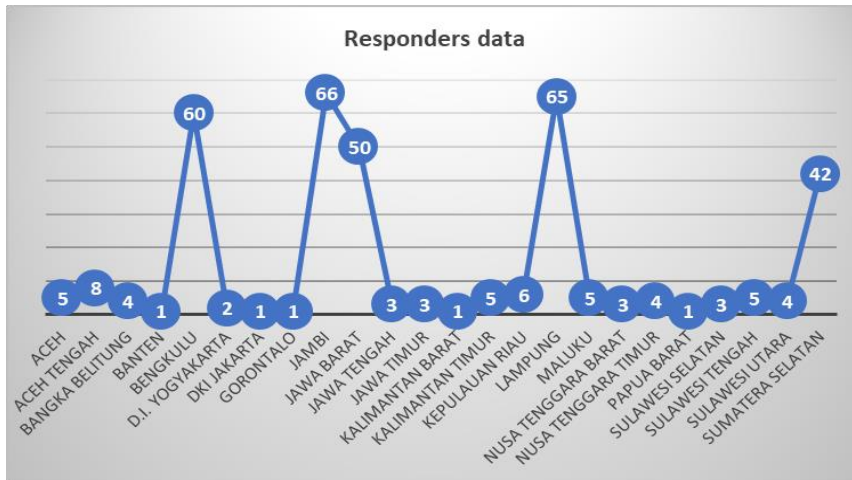

Figure 1. Responders' data

Data collection was carried out through an online survey, using a Google docs questionnaire. The online poll referred to Ball's (2019) model, which involved the following phases, (1) Validity and reliability, where online surveys applied four dimensions, namely *face, content, internal*, and *external validities,*[46] (2) Sample and sampling, where online surveys applied the volunteer techniques in questionnaire distribution. This instrument was subsequently distributed to the determined group, i.e., the *Majelis Taklim* on WhatsApp and Facebook. It also confirmed that the data sources were the Indonesian congregation or *Majelis Taklim* participants (Graph 1), which voluntarily and randomly filled out the distributed questionnaires. A total of 348 samples were selected as participants for this

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[42]Bart Neyrinck, Willy Lens, and Maarten Vansteenkiste, "Goals and Regulations of Religiosity: A Motivational Analysis," *Motivation and Religion Advances in Motivation and Achievement* 41 (2005): 75–103, https://doi.org/10.1016/S0749-7423(05)14004-7.

[43]W. Vogt, "Linear Regression Analysis," in *Dictionary of Statistics and Methodology* (2455 Teller Road, Thousand Oaks California 91320 United States of America: SAGE Publications, Inc., 2015), https://doi.org/10.4135/9781412983907.n1069.

[44]Ibid.

[45]Philip Sedgwick, "Parametric v Non-Parametric Statistical Tests," *BMJ* 1753, no. March (2012): 1-2, https://doi.org/10.1136/bmj.e1753.

[46]Helen L. Ball, "Conducting Online Surveys," *Journal of Human Lactation* 35, no. 3 (August 14, 2019): 413–17, https://doi.org/10.1177/0890334419848734.

experimental report. This sample size is often sufficient when applying the linear regression analysis emphasizing the theory of Bujang et a., (2017). In this condition, the measure emphasized the utilized method suggested by Bujang et al. (2017),[47] where the minimum sample required was 300 samples for the LRA.

3.2. Measures

A measurement model proposed by Peter C. Hill and Ralph W. Hood Jr. (1999) was utilized in this report. This was used to measure religiosity, as well as investigate substantive understanding, definition, and religiosity experience. Based on the substantive dimensions, this scale examined different individual beliefs and practices.[48] In this case, two sizes of religiosity were formulated and included in the questionnaire, i.e., Islamic faith and religious attitude. The concept of these dimensions originated from the assumption that "*majelis taklim* Islamic learning is expected to increase the congregations' knowledge and religious awareness. It is also expected to impact increased Islamic beliefs and religious attitudes". This assumption was then stated in the questionnaire and digitally distributed to the urban communities, through Indonesian social media and WhatsApp groups. The data collection period occurred in January 2021 and was renewed in July 2022. From the data obtained, 348 participants willingly filled out the questionnaire. When no participants were found to continuously carry out this performance, the data instrument distribution was stopped. This was adequately considered because the sampling approach was non-probability, i.e., the volunteer method.[49]

4. Result and Discussion

4.1. Asserting Religiosity of Muslim Urban Communities: A Descriptive and Regression Analysis

Based on *Majelis Taklim* congregation's democracies, several trends were empirically observed. In this case, the demographic information included (i) gender, (ii) age categories, (iii) educational level, (iv) married status, and (v) duration as *Majelis Taklim*'s member. This information was very important because the characteristics obtained were likely to affect various aspects of realities and phenomena.[50]

Table 1. Descriptive Statistics

Variable	Obs.	Mean	Std. Dev.	Min	Max
Gender	348	.615	.487	0	1
Age Categories	348	4.796	1.365	1	6
Educational Level	348	5.58	.864	1	6
Married Status	348	2.718	.499	1	3
Duration as *Majelis Taklim*'s member	348	1.991	.844	1	3

Source: Data analysis

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[47]Mohamad Adam Bujang, Nadiah Sa'at, and Tg Mohd Ikhwan Tg Abu Bakar Sidik, "Determination of Minimum Sample Size Requirement for Multiple Linear Regression and Analysis of Covariance Based on Experimental and Non-Experimental Studies," *Epidemiology Biostatistics and Public Health* 14, no. 3 (2017): e12117-1-e12117-9, https://doi.org/10.2427/12117.

[48]Peter C. Hill, and Raplh W. Jr Hood, *Measure of Religiosity* (Birmingham: Religious Education Press, 1999).

[49]Ball, "Conducting Online Surveys."

[50]Mohsin Hasnain Ahmad, and Zeshan Atiq, "The Impact of Demography, Growth and Public Policy on Household Saving: A Case Study of Pakistan," *Asia-Pacific Development Journal* 13, no. 2 (2006): 57–71.

Based on Table 1, the participants were very heterogeneous with, varying demographical nature. This indicated a gender disparity, as a total of 61.49% and 38.51% were observed for the female and male participants, respectively. This led to the reinforcement of the reinforced heterogeneous participants' vital opinions.[51] Besides being influenced by the purpose of representation towards the population and the principle of generalization, the religious society is presently not homogeneous as a unit.[52] This proved that the heterogeneity of information and data sources was crucial for the mechanism of generalization and an unavoidable certainty.
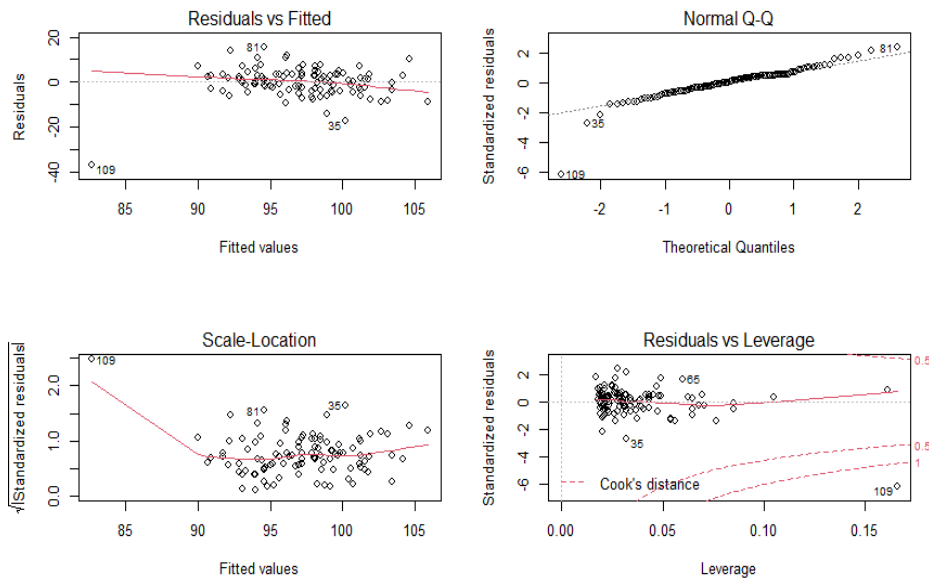

Figure 2. Linear regression's diagnostics

Based on Figure 2, the data obtained had a normal distribution, which was crucial considering the requirements of multivariate regression for predictors to be normally distributed.[53] After subsequent analysis, the data were observed to be customarily distributed based on the graph, "Normal Q-Q". This indicated that the data were not sporadic and were beyond the diagonal lines.[54] Besides, the result was also obtained from the p-value > 0.05, namely "1". In this case, the data did not show any relationship among the multicollinearity independent variables. This was indicated by the VIF values of each variable less than 5.[55] Based on the age, as well as learning motivation and

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[51]Joseph L. Balloun, Hilton Barrett, and Art Weinstein, "One Is Not Enough: The Need for Multiple Respondents in Survey Research of Organizations," *Journal of Modern Applied Statistical Methods* 10, no. 1 (May 1, 2011): 287-96, https://doi.org/10.22237/jmasm/1304223900.

[52]Ibid.

[53]Matt N. Williams, Carlos Alberto Gómez Grajales, and Dason Kurkiewicz, "Assumptions of Multiple Regression: Correcting Two Misconceptions," *Practical Assessment, Research and Evaluation* 18, no. 9 (2013): 1-14, https://doi.org/10.7275/55hn-wk47.

[54]Williams, Grajales, and Kurkiewicz.

[55]Jum Nunnally, "The Place of Statistics in Psychology," *Educational and Psychological Measurement* 20, no. 4 (1960): 641-50, https://doi.org/10.1177/001316446002000401.

satisfaction, the VIF values = 1.593, 1.378, and 1.348, respectively. The residual autocorrelation assumptions were also met, where the p-value = 0.9148 > alpha 0.05. To regress the Gender, as well as Learning Motivation and Satisfaction of Indonesian *Majelis Taklim* on cognition and attitudes, a presumable process was conducted. This showed that these variables dynamically influenced the religiosity of the urban communities.

In this report, the following four hypotheses were highlighted, *(i) Motivation significantly affected the cognitive religiosity of Majelis Taklim's participants, (ii) Motivation significantly influenced the religious attitude of Majelis Taklim's participants, (iii) Learning satisfaction significantly affected the cognitive religiosity of Majelis Taklim's participants, and (iv) Learning satisfaction significantly influenced the religious attitude of Majelis Taklim's participants*. Based on these highlights, four model combinations were required for hypothetical verification (Tables 3 and 4). This indicated that the first model combined regression between the main variables (i.e., learning motivation and satisfaction) and religious cognition (Table 3). The second model also combined the effects of the main variables on the cognitive element and added the control factors, i.e., age categories, educational level, married status, and *Majelis Taklim's* membership duration. The third model then paired the main, control, and interactive variables (i.e., cognitive religiosity x learning satisfaction) with the religious cognition of the Indonesian congregation. Meanwhile, the fourth model verified the simultaneous relationship between the main, control, and interactive variables (i.e., attitude religiosity x learning satisfaction) with the religious cognition of the congregations. The model variance was also conducted for regression between the independent and dependent variables, i.e., attitude and religiosity (Table 4).

Table 2. Correlation Matrix

Variables	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
(1) Cognitive Religiosity	1.00							
(2) Attitude Religiosity	0.21*	1.00						
(3) Motivation	0.21*	0.37*	1.00					
(4) Satisfaction	0.23*	0.33*	0.51*	1.00				
(5) Age Categories	0.12*	-0.12*	-0.08	-0.01	1.00			
(6) Educational level	0.04	0.02	0.03	0.01	0.12*	1.00		
(7) Married status	0.04	-0.14*	-0.08	-0.04	0.60*	0.05	1.00	
(8) Duration as Majelis Taklim's member	0.05	-0.06	0.09*	0.03	0.23*	-0.04	0.35*	1.00

*** $p<0.01$, ** $p<0.05$, * $p<0.1$

Table 2 indicated a set of interpretations, based on a correlation matrix, where two groups of variables were observed, i.e., the main and control factors. These variables were observed to be associated with each other. A statistical result also showed a significant relationship between the main and dependent variables, although a difference was found when the control factor was correlated. The considerable values were only indicated in age, work, education, and marital status. For a robust conclusion, the designation of a set of regression models was required, regarding the inclusion of the interactive variables (i.e., the interaction between religious cognition/attitude and learning satisfaction), as shown in Table 3.

Table 3. Regression Model with Cognitive Religiosity as Dependent

Variables	Dependent Variable: Cognitive religiosity			
	Model 1	Model 2	Model 3	Model 4
Motivation	0.0918*	0.100**	0.0336***	0.0361***
	(0.0471)	(0.0474)	(0.0115)	(0.0117)
Learning Satisfaction	0.144***	0.138***	-2.101***	-2.085***
	(0.0497)	(0.0496)	(0.0325)	(0.0357)
Age categorization		0.266**	0.0278	0.0262
		(0.111)	(0.0271)	(0.0271)
Educational level		0.0506	0.0398	0.0402
		(0.141)	(0.0340)	(0.0340)
Married status		-0.198	-0.104	-0.109
		(0.315)	(0.0761)	(0.0762)
Member duration		0.0471	0.0740**	0.0710*
		(0.154)	(0.0372)	(0.0373)
Interaction: Cog_Rel*L_satisfaction			0.0609***	0.0609***
			(0.000821)	(0.000824)
Interaction: Att_Rel*L_satisfaction				-0.000415
				(0.000391)
Constant	29.50***	28.28***	33.43***	33.35***
	(1.034)	(1.448)	(0.357)	(0.365)
Observations	348	348	348	348
R-squared	0.065	0.085	0.947	0.947

*** $p < 0.01$, ** $p < 0.05$, * $p < 0.1$

Note: Standard errors are in parentheses. ***, **, and * denote statistical significance at the 1%, the 5%, and the 10% level, respectively.

Table 4. Regression Model with Attitude Religiosity as Dependent

Variables	Dependent Variable: Attitude religiosity			
	Model 1	Model 2	Model 3	Model 4
Motivation	0.381***	0.376***	0.361***	0.0635***
	(0.0796)	(0.0802)	(0.0799)	(0.0180)

Variables	Dependent Variable: Attitude religiosity			
	Model 1	Model 2	Model 3	Model 4
Learning Satisfaction	0.283***	0.283***	-0.225	-2.095***
	(0.0841)	(0.0838)	(0.226)	(0.0548)
Age categorization		-0.121	-0.176	0.0123
		(0.188)	(0.188)	(0.0416)
Educational level		0.0845	0.0820	0.0246
		(0.238)	(0.237)	(0.0521)
Married status		-0.583	-0.561	0.0361
		(0.532)	(0.529)	(0.117)
Member duration		-0.300	-0.294	0.0534
		(0.261)	(0.259)	(0.0572)
Interaction: Cog_Rel*L_satisfaction			0.0138**	0.00438***
			(0.00570)	(0.00126)
Interaction: Att_Rel*L_satisfaction				0.0489***
				(0.000600)
Constant	23.96***	26.36***	27.53***	37.51***
	(1.748)	(2.449)	(2.479)	(0.560)
Observations	348	348	348	348
R-squared	0.165	0.182	0.196	0.961

*** $p<0.01$, ** $p<0.05$, * $p<0.1$

Note: Standard errors are in parentheses. ***, **, and * denote statistical significance at the 1%, 5%, and the 10% level, respectively.

   Based on Table 3, the following results were obtained through the multiple regression analysis, (i) The first model showed no significant influence when Learning Motivation was juxtaposed with the dependent variable (cognitive religiosity). This was characterized by a value of 0.0918. However, the values became significant in models 3 and 4 when the interactive variable was included, where learning motivation was important at the standard error level of 10%. (ii) In the second model, learning satisfaction significantly influenced the religious cognition of *majelis taklim* in Indonesia. This was characterized by a regression value of 0.144**, indicating a positive value. (iii) The third and fourth models were simulated when the interactive variables were regressed toward religious cognition, showing a dynamic and varied value. This was briefly robust when compared to the regression of primary variables. It also proved that the model interpretation emphasized the following, *"age differentiation did not affect the cognitive religiosity of Majelis Taklim congregation*

without good learning motivation and was not satisfied with the entire learning process obtained". This critically explained the reasons age was not used to measure individual cognitive religiosity, groups, and communities. There are at least some practical explanations for this tendency.

Table 4 contained the hypothetical results emphasizing the influence of the independent variables. In this case, the following interpretations were observed, (1) Model 1 positively affected the learning motivation and satisfaction on attitude religiosity, with a correlation value of 0.381, (2) Model 2 indicated the influential consistency of the independent variables (i.e., learning motivation and satisfaction) on the dependent factor (attitude religiosity). In addition, only the participants' age categorization was observed at the level of the control variables affecting attitude religiosity. (3) Model 3 showed the effective consistency of learning motivation on attitude religiosity, when the interactive factors were included (i.e., cognitive religiosity x learning satisfaction). This inclusion enhanced the negative influence of learning satisfaction on attitude religiosity. (4) Similar occurrences were identified in Model 4, where the influential consistency of learning motivation on attitude religiosity was still determined with a correlation value of 0.0635.

4.2. Religiosity as a Complex Attitude: Toward New Paradigm in Asserting the Religiosity

Religiosity is a complex religious attitude, leading to the attraction of many social scholars toward in-depth spiritual evaluation. In this case, one major interpretation stated that "religiosity was a dynamic phenomenon, which was expressively stable and not constant. This was due to the factors and structures formulating the religious phenomenon". The dynamic influence between gender differentiation, as well as Islamic learning motivation and satisfaction, was also ideally understood through this perspective. Subsequently, the explanation of religiosity dynamism was traced from various previous reports, such as Arolda Elbasani and Olivier Roy (2015), Harvey Whitehouse (2001), Ioannis Tsoukalas (2010), and Gert Pickel and Kornelia Sammet (2012). In this case, the complexity of religiosity was difficult to measure with only one or two variables due to emphasizing the individuals' beliefs and faith experiences.[56] This confirmed that spirituality was a very personal phenomenon, indicating the differences in the individualistic understanding of religion, beliefs, and convictions.

Besides being determined by internal factors, the individual difference was also largely evaluated by structural and institutional matters.[57] In this context, individual religiosity was defined through a religious doctrine, which was personally internalized and comprehended. The development of this deep comprehension was due to several media, such as rituals and ceremonies.[58] This confirmed the opinion of the spiritual complexity, which was formed, developed, and improved through the individual definition of religion and its values. However, religiosity increased with the enhancement of the media support, such as religious rituals and ceremonies. According to Ioannis Tsoukalas (2010), a question emphasized the patterns by which the concept of God and human religiosity emerged, as various religions designed spiritual worldviews regarding epic history and colorful stories. The determinants of religious authorities also designed relationships and internalized religious doctrine, God, and values to the believers.[59] Gerk Pickel and Kornelia Sammet (2012) also explained the transformational patterns of religiosity based on the context of the period, time, and location. These reports stated that religiosity did not adequately develop under a secular political regime. It also showed that the communist regime did not provide a suitable space for expressing

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[56]Umut Ozkirimli et al., *The Revival of Islam in the Balkans: From Identity to Religiosity*, ed. Arolda Elbasani and Olivier Roy (New York: Palgrave Mac Millan, 2015).

[57]Harvey Whitehouse, *Arguments and Icons: Divergent Modes of Religious Expeirence* (London: Oxford University Press Inc., 2000).

[58]Whitehouse.

[59]Ioannis Tsoukalas, *Conceiving God: Perversions and Brainstorms* (Cambridge: Cambridge Scholars Publishing, 2015).

social religiosity.[60] This proved that religiosity was not taken for granted, although it developed with institutional spats such as the patterns by which the political regime, laws, and cultures portrayed religion in society. Therefore, religiosity was confirmed as an "epiphenomenon," due to its ability to develop with other elements, enabling the adequate and standardized occurrence of religious expression. This affirmed that religiosity is a complex immaterial reality, which is difficult to be provided with objective measures. Irrespective of these conditions, many scholars still interpreted this phenomenon as a "causality", where it was not influenced although precisely affected various human life elements.

Based on these descriptions, many scholars empirically proved that "religiosity" was an influential phenomenon, although Carman S. Gill et al. (2010) had definition difficulties. This indicated that the religious element was not analyzed by relying on only one variable, although needs to be comprehensively and systematically explained.[61] In this case, approximately 12 variables were proposed to explain the formulation and influential patterns of religiosity. This emphasized personal to impersonal variables, such as daily spiritual experiences, as well as organizational/religious supports and institutions.[62] Based on the results, religiosity also affected external religious dimensions, such as education, economy, and politics. This was in line with Sadigheh Moghavveni and Ghazali Musa (2018), where Islamic religiosity played a significant role in determining tourist destinations.[63] In addition, Carman S. Gill et al. (2010) successfully identified that religiosity affected the welfare of low-income communities and women in rural areas.[64]

According to Daniela Villani et al. (2019), religiosity positively predicted subjective well-being, although the results were not consistent with other various studies,[65] which confirmed spiritual complexity. This indicated that religiousness was not measured, and quantified by pressing only one dimension or variable. Based on this present study, the religiosity in Indonesian urban communities (*Majelis Taklim*) was underdeveloped and improved by providing only religious material. However, personal motivation needs to be supported when joining and studying in *Majelis Taklim*. Irrespective of these results, new genders still contributed to spirituality when simultaneously juxtaposed with other variables, such as "learning motivation and satisfaction", in Indonesian *Majelis Taklim*.

This was in line with the concept of religiosity complexity, where Barbara Holdcroft (2006) explains the reasons it was considered complex and unexplainable using only one variable. Irrespective of these conditions, a few ideas were still proposed as follows, (1) The existence of uncertainty in comprehending individual doctrines and faiths. This indicated that religiosity was personal and it undoubtedly differed from one individual to another. (2) Religiosity varied with the development of scientific disciplines, which developed labelled spirituality. This showed that each

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[60]Gert Pickel, and Kornelia Sammet, *Transformations of Religiosity: Religion and Religiosity in Eastern Europe (1989 – 2010)*, *Transformations of Religiosity: Religion and Religiosity in Eastern Europe 1989 - 2010* (Jerman, 2012), https://doi.org/10.1007/978-3-531-93326-9_1.

[61]Carman S. Gill, Casey A. Barrio Minton, and Jane E. Myers, "Spirituality and Religiosity: Factors Affecting Wellness Among Low-Income, Rural Women," *Journal of Counseling and Development* 88, no. 3 (July 2010): 293-302, https://doi.org/10.1002/j.1556-6678.2010.tb00025.x.

[62]Gill, Minton, and Myers.

[63]Sedigheh Moghavvemi, and Ghazali Musa, "Islamic Religiosity and Its Influence on Muslim Students' Travel Preferences," *Asian Journal of Business and Accounting* 11, no. 2 (December 24, 2018): 315-40, https://doi.org/10.22452/ajba.vol11no2.10.

[64]Gill, Minton, and Myers, "Spirituality and Religiosity: Factors Affecting Wellness Among Low-Income, Rural Women."

[65]Daniela Villani et al., "The Role of Spirituality and Religiosity in Subjective Well-Being of Individuals with Different Religious Status," *Frontiers in Psychology* 10, no. July (July 9, 2019): 1-11, https://doi.org/10.3389/fpsyg.2019.01525.

approach provided different patterns and emphasized spiritual interpretation. However, when the three variables are simultaneously paired, the religiosity of the Indonesian *Majelis Taklim* increased with great Islamic learning motivation and satisfaction.

5. Conclusion

Based on the results, the following conclusive points were observed, (1) The cognitive and attitudinal increase in the religiosity of the congregational assembly was consistently influenced by Islamic learning motivation and satisfaction, (2) Only the pilgrimage duration of the *taklim assembly* consistently affected the cognitive dimension of religiosity while at the level of the control variable, and (3) The influence of learning motivation on cognitive and attitude religiosity was identified by including the interaction variable consistency. This proved that the spiritual phenomenon was dynamic and complex, as well as generally formed through internal intermittent processes, such as religious learning motivation and satisfaction. Despite these results, some limitations were still observed in this report, leading to subsequent in-depth analysis on several reasons and structures, such as the causes of religious transformation dynamism in Indonesian spiritual *taklim assembly*. This should be explored using a qualitative approach, with the complexity of religiosity comprehensively evaluated among *the taklim group worshippers*.

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