



Case Analysis of Islamic Religious Education (PAI) Learning: Members' Active Participation in Congregational Prayers at the 1705/Nabire Military District Command

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ABSTRACT

This study aims to analyze Islamic Religious Education (PAI) learning related to member activeness in congregational prayer at the 1705/Nabire Military District Command (Kodim). The focus of the study is the factors influencing member participation and coaching strategies to increase the consistency of collective worship. The main problem is the lack of consistency among some members due to busy official duties, operational dynamics, and an unstructured reinforcement system, resulting in a gap between understanding of PAI values and daily practice. A qualitative approach with a case study method was used to obtain an in-depth overview. Data were collected through observation, interviews, and documentation, analyzed descriptively and interpretively using behaviorist learning theory that emphasizes the stimulus-response relationship and the importance of reinforcement. Religious behavior such as congregational prayer can be formed through consistent stimuli, positive reinforcement, and structured habituation. The results show that positive reinforcement in the form of appreciation, recognition, and moral support from leaders increases member motivation. Clear scheduling, consistent supervision, and leadership role models also build a religious culture. The integration of PAI values with the culture of military discipline supports behaviorist habituation. However, strengthening intrinsic motivation is still necessary so that worship grows from internal awareness, not solely from rules or rewards. The behaviorist approach is relevant, but its effectiveness is optimal if combined with comprehensive religious character development.

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INTRODUCTION

Islamic Religious Education (PAI) is a process of fostering faith, piety, and noble character that takes place not only in formal educational institutions but also in social settings and state institutions (Anwar, 2021; Majid, 2021). PAI goes beyond simply transferring religious knowledge, but also shaping attitudes, behaviors, and habits that reflect Islamic values in everyday life. Therefore, the implementation of PAI requires a continuous process of internalizing values through habituation, role modeling, and systematic reinforcement in various life contexts, including the workplace and government institutions.

In the context of a military territorial unit such as the 1705/Nabire Military District Command (Kodim), mental and spiritual development is an integral part of developing soldiers with discipline, integrity, and character (Hasan, 2024). The military environment is

characterized by a strong command structure, high discipline, and demands for continuous readiness. This environment demands a balance between physical, professional, and spiritual development. Islamic Religious Education (PAI) development in the military environment aims not only to improve the quality of individual worship but also to strengthen soldiers' morality, loyalty, and responsibility in carrying out their national duties. Therefore, religious values are expected to be integrated with the culture of military discipline, creating synergy between adherence to official regulations and adherence to religious teachings.

One indicator of the success of Islamic Religious Education (PAI) development within a unit is the active participation of members in congregational prayer as a form of religious practice (Hakim, 2021). Congregational prayer is not only a ritual act but also a means of fostering discipline, togetherness, and adherence to Islamic values. In an organizational context, regular congregational prayer can build solidarity, strengthen brotherhood, and foster a sense of collective responsibility. Furthermore, congregational prayer also serves as a vehicle for character development, as it embodies the values of order, leadership, obedience to the imam, and equality among members.

However, the reality on the ground shows that some members are not consistent in attending congregational prayers. Busy workloads, sudden activities, and the lack of a structured reinforcement system are factors contributing to low participation. In the dynamics of territorial duties, members are often faced with unscheduled operational agendas, resulting in less control over congregational prayer time. Furthermore, the suboptimal monitoring and evaluation mechanisms for congregational prayer attendance mean that religious habits are not yet fully developed and sustainable.

Research on Islamic Religious Education (PAI) has so far focused more on the context of formal educational institutions such as schools and madrasahs, with an emphasis on achieving the cognitive, affective, and psychomotor aspects of students (Abdul Majid, 2014; Ramayulis, 2015). This orientation places learning success on the academic achievements and religious attitudes of students in the formal educational environment. Meanwhile, in the military context, religious development is more often discussed within the framework of developing the mental and character of soldiers, emphasizing discipline, loyalty, and ideological resilience (Tentara Nasional Indonesia, latest edition), rather than specifically as a systematic implementation of PAI learning measured through indicators of congregational worship practices.

Studies on congregational prayer generally focus more on normative-theological aspects, such as its virtues and legal basis in the hadith (Muhammad bin Ismail al-Bukhari, n.d.), as well as its influence on the formation of religious character in general (Abuddin Nata, 2012). However, research examining the activity of congregational prayer in the context of organizations with a strong command structure and hierarchical culture, especially at the district command level such as Kodim 1705/Nabire, is still very limited.

Furthermore, from a sociological perspective, religious behavior is often analyzed through the dimensions of belief, practice, experience, knowledge, and social consequences (Charles Y. Glock & Rodney Stark, 1965). However, this approach has not been widely applied in studies that integrate structural compliance and personal religious awareness within a single analytical framework within military institutions. Thus, there is a research gap in the absence of comprehensive studies analyzing the implementation of Islamic Religious Education (PAI) learning in increasing congregational prayer activity, taking into account the interaction between the command system, organizational culture, leadership, and the personal religious motivations of military personnel.

This situation indicates a gap between the normative objectives of Islamic Religious Education (PAI) development and its implementation in the field. Therefore, a learning theory-based analysis is needed to find a design for improvement that is both argumentative and applicable. A theoretical approach allows for a more systematic identification of causal factors and the formulation of intervention strategies appropriate to the characteristics of military organizations. With appropriate analysis, it is hoped that Islamic Religious Education (PAI) development within the 1705/Nabire Military District Command (Kodim) can be more effective, structured, and sustainable, so that religious values are truly internalized in the daily behavior of members.

This research is novel in its focus, placed within an active military environment, specifically the 1705/Nabire Military District Command (Kodim), characterized by a command structure, a culture of high discipline, and a strong hierarchical system. To date, Islamic Religious Education (PAI) research has been conducted primarily in formal educational institutions such as schools and madrasas, while studies on the implementation of PAI learning within the military environment remain relatively limited, particularly those specifically analyzing active congregational prayer as an indicator of successful spiritual development.

The novelty of this research also lies in its attempt to integrate Islamic Religious Education (PAI) learning with the mental and character development system of soldiers. Congregational prayer in this study is not merely understood as a ritual obligation, but as part of the process of values education, internalization of spiritual discipline, and formation of religious character within military culture. Thus, this research presents a new perspective on how religious values are implemented within a command-based system, and how the dynamics between structural obedience and personal religious awareness influence members' level of active participation in congregational prayer.

Furthermore, this research uses a case study approach based on empirical practice in the field, thus providing a concrete picture of the supporting factors, obstacles, and strategies implemented by units to increase member participation. The findings of this study are expected to generate a conceptual model of command-structure-based religious development that can serve as a reference for military institutions and other civil service development institutions in developing effective and contextual spiritual development programs.

METHOD

This research uses a qualitative approach with a case study method. The qualitative approach was chosen because this research aims to understand the phenomenon in depth in a natural context, particularly regarding the dynamics of members' active participation in congregational prayer. The case study method allows researchers to comprehensively explore actual conditions, the background of the problem, and the factors influencing member behavior within a particular unit. The focus of the research is member active participation in congregational prayer at the 1705/Nabire Military District Command (Kodim 1705/Nabire) as a representation of Islamic Religious Education development within the military environment.

The research subjects included unit members and those involved in spiritual development. Data were collected through observations of congregational prayers, interviews to gain insight into members' perceptions and motivations, and documentation related to the ongoing religious development program. These techniques were used to obtain comprehensive and complementary data, resulting in a more complete and in-depth picture of the phenomenon.

The data were analyzed descriptively and analytically using a behaviorist theoretical perspective as a conceptual foundation. Descriptive analysis aims to describe empirical facts and conditions found in the field, while behaviorist analysis is used to explain the relationship between stimulus, response, and reinforcement systems that influence members' religious behavior. With this approach, the research not only describes the phenomenon but also provides an argumentative theoretical explanation.

The analysis technique is carried out through the following stages:

1. Identification of phenomena, namely describing the actual conditions related to the level of member participation in congregational prayer.
2. Classification of stimulus and response factors, namely identifying the form of stimulus given (rules, instructions, invitations, role models) and the behavioral responses that emerge.
3. Reinforcement system analysis, namely examining the forms of reinforcement that have been implemented, both positive and negative reinforcement, and the accompanying consequences.

4. Formulation of theory-based learning improvement design, namely compiling strategic recommendations based on behavioristic principles to increase the consistency and sustainability of congregational worship behavior.

Through these stages, this research is expected to be able to produce systematic analysis and applicable recommendations in strengthening the development of Islamic Religious Education in the 1705/Nabire Kodim environment.

RESULT AND DISCUSSION

Case Description

The results of the analysis show that:

1. Some members have not consistently attended congregational prayers.

Member attendance at congregational prayers remains fluctuating. At certain times, participation is quite good, but at other times, there is a significant decline. This indicates that attendance has not yet formed a stable and sustainable habit. From a behaviorist perspective, this condition indicates that the expected response (regular attendance) has not been consistently reinforced and therefore has not yet become a permanent behavioral pattern.

2. Sudden assignments and busy schedules are the main reasons for absenteeism.

The dynamic nature of military duties, which are incidental and require high levels of preparedness, often results in members being unable to attend congregational prayers on time. Changing schedules and operational priorities are external factors that influence consistency in worship behavior. This situation demonstrates a conflict between the structural demands of the organization and religious habits that require regularity.

3. There is no structured reinforcement system yet.

The findings indicate that there is no systematically designed reinforcement mechanism to encourage member engagement. Existing reinforcement remains informal and undocumented or integrated into the unit's development system. The lack of clear rewards, regular evaluations, or programmed feedback means that attendance behavior lacks strong enough consequences to sustain.

4. Leadership exemplary behavior is not evenly distributed.

Role modelling plays a crucial role in shaping member behavior, particularly in command-based organizations. However, analysis shows that leadership participation in congregational prayer is not consistent across all levels. When role modelling is not present evenly, the social stimulus that should strengthen member behavior is suboptimal.

This situation indicates that religious habituation is not yet fully supported by a systematic reinforcement system. Within the framework of behaviorist theory, behavior is more easily formed and sustained when supported by clear stimuli, consistent reinforcement, and a conducive environment. Without such support, religious behavior tends to be situational and has not yet developed into habits that are ingrained in the organizational culture.

b. Analysis Based on Behaviorist Theory

From a behaviorist perspective, the phenomenon of members' activeness in congregational prayer can be analyzed through the main components of stimulus, response, and reinforcement.

1. **Stimulus:** The call to prayer, orders from leaders, activity schedules, and official announcements or invitations from units. These stimuli serve as triggers that trigger certain behaviors. In the context of military organizations, stimuli are not only symbolic, such as the call to prayer, but also structural, through command instructions and clear schedules.

2. **Response:** Attendance or absence from congregational prayer. This response is a tangible form of behavior that can be observed and measured. The level of consistency in attendance reflects the extent to which the stimulus provided is able to shape religious habits.
3. **Reinforcement:** It's not yet consistent and systematic. Reinforcement of attendance behavior is still sporadic and not integrated into the evaluation system or the unit's reward culture. As a result, positive responses haven't yet yielded strong enough consequences to be sustained long-term.

According to Thorndike's law of effect (2021), behavior that is not reinforced tends to weaken. This means that if congregational prayer attendance is not followed by pleasant consequences or meaningful reinforcement, the probability of the behavior recurring will decrease. This principle explains why religious habits that are not supported by a clear reinforcement system tend to be unstable.

This is supported by research by Prasetyo (2024), which states that reinforcement plays a significant role in improving discipline. In an organizational context, positive reinforcement such as appreciation, formal recognition, or attendance recording can increase the frequency of desired behavior. Conversely, the absence of feedback deprives behavior of strong consequential value.

In a command-based and hierarchical military context, reinforcement implementation is more effective because the organizational structure supports collective stimulus control (Hasan, 2024). The command system allows for uniform instruction delivery, structured supervision, and coordinated evaluation. Thus, stimuli and reinforcement can be systematically designed, resulting in more targeted behavior formation.

However, this approach still needs to be balanced with fostering internal awareness so that participation is not solely driven by external factors. If behavior is solely shaped by rewards or structural pressures, its consistency will depend on the presence of such reinforcement. Therefore, external reinforcement through behavioristic principles needs to be combined with the instillation of spiritual values and intrinsic motivation so that congregational prayer attendance develops as a personal need, not simply a response to organizational stimuli.

CONCLUSION

The problem of congregational prayer activity at the 1705/Nabire Military District Command (Kodim 1705/Nabire) is influenced by the density of official duties and the lack of a structured reinforcement system. The incidental nature of the task and the demands of high levels of preparedness mean that consistent attendance has not yet developed into a stable habit. Furthermore, the lack of a systematic reinforcement mechanism means that congregational prayer attendance has not yet received strong enough consequences to be maintained and improved. This situation indicates that religious development still requires a more planned and sustainable design.

Behaviorist theory is relevant in analyzing this case because it emphasizes the relationship between stimulus, response, and reinforcement. Within this framework, the call to prayer, leadership instructions, and activity scheduling can be positioned as stimuli; member attendance as responses; and reward and evaluation systems as reinforcement. If these three components are systematically designed, the chances of developing consistent religious behavior will be greater. The behaviorist approach also aligns with the characteristics of military organizations, which have clear command and control structures.

A learning improvement design based on positive reinforcement, structured habituation, leadership role models, and the integration of Islamic Religious Education (PAI) values with a culture of military discipline has the potential to sustainably increase member engagement. Positive reinforcement can take the form of appreciation, formal recognition, or in-service awards that encourage members to maintain good behavior. Structured habituation through clear schedules and consistent supervision will help establish routines.

Leadership role models are key because in a hierarchical system, the behavior of superiors has a strong influence on subordinates. Meanwhile, integrating Islamic Religious Education (PAI) values with a culture of military discipline will create synergy between religious observance and adherence to institutional rules.

However, for long-term effectiveness, this approach needs to be combined with strategies that foster intrinsic motivation. External reinforcement is effective in the initial stages of behavior formation, but internal awareness is the primary foundation for ensuring that religious practices do not rely solely on reward systems or structural controls. Therefore, ideal development combines external reinforcement with the instillation of deep spiritual values, fostering a religious commitment that stems from personal awareness and is supported by a conducive organizational system.

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