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THE INFLUENCE OF LEARNING MOTIVATION AND PARENTAL SUPPORT ON FIQIH LEARNING ACHIEVEMENT WITH LEARNING DISCIPLINE AS AN INTERVENING VARIABLE AT MTs NIPI RAKHA AMUNTAI

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Abstract

Fiqih achievement in Islamic secondary education is shaped not only by cognitive capacity but by the psychosocial ecosystem surrounding students, an issue made more urgent by digital distraction and weakening self-regulation among madrasah learners, while the mechanisms through which motivational and familial resources are converted into religious-subject achievement remain insufficiently modeled. This study examines the influence of learning motivation and parental support on Fiqih learning achievement, with learning discipline as a mediating variable, among Grade VIII students of an Islamic boarding school-based madrasah in South Kalimantan. Using a quantitative causal-mediation design, data were collected from 107 students selected through Cochran-based purposive sampling. The three psychological constructs were measured with validated five-point Likert questionnaires, and Fiqih achievement with final examination records. Data were analyzed using PLS-SEM in SmartPLS 4.0. Learning motivation and parental support each had a positive, significant direct effect on Fiqih achievement ($\beta = 0.287$ and $\beta = 0.261$) and on learning discipline ($\beta = 0.412$ and $\beta = 0.384$); learning discipline, in turn, significantly predicted Fiqih achievement ($\beta = 0.318$) and partially mediated both relationships ($\beta = 0.131$ and $\beta = 0.122$). The model explains a substantial share of the variance in Fiqih achievement ($R^2 = 0.648$), a figure interpreted cautiously given the single-institution, relatively homogeneous sample. These findings extend Self-Determination Theory into Islamic religious education by suggesting that discipline operates as a proximal, partly institution-scaffolded regulatory bridge, and that theocentric motivation can be situated along SDT's organismic integration continuum rather than treated as incommensurable with it.

Keywords: *Learning Motivation; Parental Support; Learning Discipline; Fiqih Achievement; Islamic Religious Education*

Abstrak

Capaian belajar Fikih pada pendidikan menengah Islam tidak hanya dibentuk oleh kapasitas kognitif, tetapi juga oleh ekosistem psikososial di sekitar peserta didik—sebuah persoalan yang kian mendesak akibat distraksi digital dan melemahnya regulasi diri di kalangan pelajar madrasah—sementara mekanisme konversi sumber daya motivasional dan keluarga menjadi capaian mata pelajaran keagamaan masih belum dimodelkan secara memadai. Penelitian ini mengkaji pengaruh motivasi belajar dan dukungan orang tua terhadap prestasi belajar Fikih, dengan disiplin belajar sebagai variabel mediasi, pada peserta didik kelas VIII di sebuah madrasah berbasis pondok pesantren di Kalimantan Selatan. Dengan menggunakan desain kuantitatif kausal-mediasi, data dikumpulkan dari 107 peserta didik yang dipilih melalui teknik purposive sampling berbasis rumus Cochran. Ketiga konstruk psikologis diukur menggunakan kuesioner skala Likert lima poin yang telah tervalidasi, sedangkan prestasi belajar Fikih diukur melalui nilai ujian akhir. Data dianalisis menggunakan metode PLS-SEM pada perangkat lunak SmartPLS 4.0. Motivasi belajar dan

dukungan orang tua masing-masing memiliki pengaruh langsung yang positif dan signifikan terhadap prestasi belajar Fikih ($\beta = 0{,}287$ dan $\beta = 0{,}261$) serta terhadap disiplin belajar ($\beta = 0{,}412$ dan $\beta = 0{,}384$); pada gilirannya, disiplin belajar secara signifikan memprediksi prestasi belajar Fikih ($\beta = 0{,}318$) dan memediasi secara parsial kedua hubungan tersebut ($\beta = 0{,}131$ dan $\beta = 0{,}122$). Model ini menjelaskan porsi varians yang substansial pada prestasi belajar Fikih ($R^2 = 0{,}648$), sebuah angka yang diinterpretasikan secara hati-hati mengingat sampel berasal dari satu institusi dan bersifat relatif homogen. Temuan ini memperluas Self-Determination Theory (SDT) ke dalam konteks pendidikan agama Islam dengan menunjukkan bahwa disiplin berfungsi sebagai jembatan regulasi proksimal yang sebagian ditopang oleh struktur institusi, serta bahwa motivasi teosentris dapat ditempatkan di sepanjang kontinum integrasi organismik SDT alih-alih dipandang bertentangan dengannya.

Kata Kunci: *Motivasi Belajar; Dukungan Orang Tua; Disiplin Belajar; Prestasi Belajar Fikih; Pendidikan Agama Islam*

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INTRODUCTION

The quality of Islamic religious education, particularly in the Fiqih subject, reflects the extent to which students internalize religious norms and translate them into daily conduct. Fiqih, as a core discipline within Islamic education, encompasses not merely doctrinal knowledge but practical jurisprudence that guides the conduct of Muslim students.[1] The urgency of securing adequate Fiqih mastery has intensified in recent years, as adolescents increasingly navigate a media-saturated environment in which religious knowledge competes with an expanding array of secular and digital distractions for their sustained attention and commitment. In the Indonesian context, the research site, a leading Islamic boarding school-based secondary institution in South Kalimantan, has consistently prioritized Fiqih mastery as an educational cornerstone. Nonetheless, a preliminary documentation review of the school's mid-semester assessment records for the 2025/2026 academic year indicated that approximately 38.7 percent of Grade VIII students, 59 of 152, scored below the institutionally set minimum mastery criterion (*Kriteria Ketuntasan Minimal*) of 75 for Fiqih, a proportion the school's curriculum team identified as disproportionately high relative to other religious-education subjects. This documented indication, rather than a general impression, provided the empirical impetus for the present investigation into the determinants of Fiqih achievement.

[1] Mohamad Rifki Nawawi et al., "Pengaruh Model Pembelajaran Inquiry Learning terhadap Peningkatan Hasil Belajar Siswa pada Mata Pelajaran Fiqih," *Jurnal Intelek Insan Cendikia* 1, no. 10 (2024): 7073–93, https://jicnusantara.com/index.php/jiic/article/view/1900.

Learning motivation constitutes one of the most consistently identified predictors of academic performance across educational contexts.[2] Students endowed with high intrinsic motivation demonstrate greater persistence, deeper cognitive processing, and superior academic outcomes.[3] Self-determination theory (SDT) posits that autonomy, competence, and relatedness represent fundamental psychological needs whose satisfaction fosters autonomous motivation, which in turn promotes engagement and achievement.[4] In Islamic educational settings, motivation is further reinforced by spiritual values, where the Quranic injunction to seek knowledge (QS. Al-Mujadilah: 11) functions as a theocentric driver that distinguishes Islamic education from its secular counterparts.

A theoretical tension nonetheless deserves explicit acknowledgment rather than quiet assumption. SDT and Social Cognitive Theory (SCT) were developed within Western psychological traditions, and their juxtaposition with Islamic constructs such as *mujahadah al-nafs* (disciplining of the self) and *istiqamah* (consistency) risks becoming a shallow eclecticism if the frameworks are merely placed side by side rather than theoretically integrated. This study addresses that risk through SDT's own sub-theory of organismic integration, which describes a continuum along which externally imposed regulations, including religiously mandated obligations, can be progressively internalized into identified and ultimately integrated forms of autonomous motivation.[5] Within this framework, the Quranic injunction to seek knowledge is treated not as an assumption of automatically intrinsic motivation, but as a theocentric external referent whose internalization is itself an empirical question: whether students' religiously grounded motivation manifests as identified or integrated regulation, rather than as amotivation or purely external regulation, is precisely what the Learning Motivation Scale, which retains subscales spanning intrinsic motivation to amotivation, was designed to test. This reframing addresses the apparent mismatch between a theocentric motivational premise and a nominally secular instrument: the scale is not assumed to capture only secular constructs, but is used diagnostically to locate where, along the regulatory continuum, religiously motivated behavior empirically falls. Correspondingly, *mujahadah al-nafs* and its expression as *istiqamah* are

[2] Edward L. Deci and Richard M. Ryan, "The 'What' and 'Why' of Goal Pursuits: Human Needs and the Self-Determination of Behavior," *Psychological Inquiry* 11, no. 4 (2000): 227–68, https://doi.org/10.1207/S15327965PLI1104_01; Andrew Walker et al., "Exploring the Relationships between Motivation and Academic Performance among Online and Blended Learners: A Meta-Analytic Review," *Online Learning* 28, no. 4 (2024), https://doi.org/10.24059/olj.v28i4.4602.

[3] Richard M. Ryan and Edward L. Deci, *Self-Determination Theory: Basic Psychological Needs in Motivation, Development, and Wellness* (New York: Guilford Press, 2017).

[4] Oğuzhan Çelik, "Academic Motivation in Adolescents: The Role of Parental Autonomy Support, Psychological Needs Satisfaction and Self-Control," *Frontiers in Psychology* 15 (2024): 1384695, https://doi.org/10.3389/fpsyg.2024.1384695.

[5] Ryan and Deci, *Self-Determination Theory*.

conceptualized here as the lived form of what SDT terms autonomous self-regulation, providing connective tissue between the two frameworks rather than leaving them loosely coexisting.

Parental support has been increasingly recognized as a crucial environmental determinant of student academic outcomes. Peng, Sun, and He demonstrated that parental support significantly influences the academic achievement of secondary vocational students through the mediation of learning engagement, with achievement goal orientation acting as a moderator.[6] Chen and Hu further established that perceived parental support enhances adolescents' self-efficacy, mastery goal orientation, and reading proficiency through pathways consistent with Bandura's social cognitive theory.[7] In the context of Indonesian Islamic schools, where family and community bonds are particularly salient, parental involvement, encompassing emotional encouragement, material provision, and religious guidance, represents a distinctive form of social capital that shapes students' orientations toward learning.[8]

Learning discipline, conceptualized as students' capacity for self-regulation, consistent adherence to study routines, and resistance to distraction, has been identified as a significant mediating mechanism between motivational forces and academic outcomes. Shi and Qu demonstrated that cognitive ability and self-discipline jointly and positively predict academic achievement among secondary school students, with self-discipline serving as a mediating variable.[9] Separately, Erduran Tekin found that academic self-discipline partially mediates the relationship between social media addiction and academic achievement.[10] In the framework of SDT, discipline reflects the internalization of external regulations into autonomous motivation, a process facilitated by both parental and social support.[11]

Beyond integrating motivational, familial, and self-regulatory constructs, three gaps warrant more critical specification than a generic assertion of novelty allows. First, integrative

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[6] Xianjie Peng, Xiaonan Sun, and Zhen He, "Influence Mechanism of Teacher Support and Parent Support on the Academic Achievement of Secondary Vocational Students," *Frontiers in Psychology* 13 (2022): 863740, https://doi.org/10.3389/fpsyg.2022.863740.

[7] Xueliang Chen and Jie Hu, "Pathways Linking Parental Support to Adolescents' Reading Proficiency: A Social Cognitive Theory Perspective," *Frontiers in Psychology* 12 (2021): 746608, https://doi.org/10.3389/fpsyg.2021.746608.

[8] Yan Li, Rosilawati Sueb, and Khadijah Said Hashim, "The Relationship between Parental Autonomy Support, Teacher Autonomy Support, Peer Support, and University Students' Academic Engagement: The Mediating Roles of Basic Psychological Needs and Autonomous Motivation," *Frontiers in Psychology* 16 (2025): 1503473, https://doi.org/10.3389/fpsyg.2025.1503473.

[9] Yueqi Shi and Shaowei Qu, "The Effect of Cognitive Ability on Academic Achievement: The Mediating Role of Self-Discipline and the Moderating Role of Planning," *Frontiers in Psychology* 13 (2022): 1014655, https://doi.org/10.3389/fpsyg.2022.1014655.

[10] Özge Erduran Tekin, "Academic Self-Discipline as a Mediating Variable in the Relationship between Social Media Addiction and Academic Achievement: Mixed Methodology," *Humanities and Social Sciences Communications* 11 (2024): 1091, https://doi.org/10.1057/s41599-024-03633-x.

[11] Mustafa Özgenel and Süleyman Avcı, "Parental and Teacher Autonomy Support in Developing Self-Regulation Skills," *Behavioral Sciences* 15, no. 12 (2025): 1621, https://doi.org/10.3390/bs15121621.

mediation models combining motivation, parental support, and self-regulation are already well established in the general education literature; the contribution advanced here is therefore not the combination itself but its application to Fiqih, a subject whose learning objectives are substantially *ta'abbudi*, that is, deontological and worship-oriented, rather than purely propositional or procedural as in mathematics or the natural sciences. Because adherence to Fiqih norms is partly obligatory and communally monitored rather than solely a matter of individual cognitive mastery, the mechanisms by which motivation and discipline convert into measurable achievement may differ structurally from subjects governed by inquiry-based epistemologies, a distinction this study treats as its central disciplinary rationale. Second, most existing studies conceptualize discipline as an independent predictor rather than as the mediating conduit through which motivational and familial resources are operationalized into behavior, with direct implications for intervention design, since motivational programs alone may prove insufficient without accompanying discipline-building structures. Third, no known prior study has tested this specific integrative model within a pesantren-based Islamic boarding school, an environment in which discipline is partly externally scaffolded through institutional schedules rather than solely self-generated, a feature this study examines empirically and to which the discussion returns when interpreting the modest size of the mediation effect.

This study addresses these gaps by examining the mediating role of learning discipline in the relationships between learning motivation, parental support, and Fiqih achievement, using PLS-SEM methodology. The research objectives are: (1) to examine the direct effects of learning motivation and parental support on Fiqih achievement; (2) to examine the effects of learning motivation and parental support on learning discipline; (3) to examine the effect of learning discipline on Fiqih achievement; and (4) to examine the indirect effects of learning motivation and parental support on Fiqih achievement through learning discipline.

Theoretical Framework and Hypotheses Development

Learning Motivation and Academic Achievement

Motivation in educational psychology refers to the internal processes that initiate, direct, and sustain goal-oriented learning behaviors.[12] Self-determination theory distinguishes between intrinsic motivation, driven by inherent interest and enjoyment, and extrinsic motivation, driven by external rewards or pressures, while its organismic integration sub-theory further differentiates extrinsic motivation into external, introjected, identified, and integrated regulation, a gradient directly relevant to interpreting theocentric motivation in this study. Walker et al., in a meta-analytic review of 94 outcomes from 52 studies of online and blended learners, confirmed a

[12] Deci and Ryan, "'What' and 'Why' of Goal Pursuits."

predominantly positive relationship between academic motivation and achievement outcomes.[13] In the domain of Islamic education, Fitriya et al. demonstrated that both intrinsic and extrinsic motivation positively and significantly influence PAI learning outcomes, with intrinsic motivation exerting a stronger effect.[14]

Based on this evidence, the following hypotheses are proposed:

H1: Learning motivation has a positive and significant direct effect on Fiqih learning achievement.

H3: Learning motivation has a positive and significant effect on learning discipline.

Parental Support and Academic Achievement

Parental support encompasses the emotional, informational, instrumental, and appraisal dimensions of family involvement in students' learning.[15] Peng, Sun, and He, in a study of 710 secondary vocational students in Shanghai, found that parental support positively influences academic achievement through the mediation of learning engagement, a pathway moderated by achievement goal orientation.[16] Chen and Hu further confirmed that parental support enhances adolescents' academic proficiency through motivational pathways consistent with social cognitive theory.[17] Li, Sueb, and Said Hashim extended this evidence to university students, finding that parental autonomy support predicts academic engagement through the serial mediation of basic psychological needs and autonomous motivation.[18]

Based on this evidence, the following hypotheses are proposed:

H2: Parental support has a positive and significant direct effect on Fiqih learning achievement.

H4: Parental support has a positive and significant effect on learning discipline.

Learning Discipline as a Mediating Variable

Learning discipline, or academic self-discipline, refers to students' ability to regulate their study behaviors, adhere to structured learning routines, and resist impulses that detract from academic engagement. Shi and Qu demonstrated that self-discipline significantly mediates the relationship between cognitive ability and academic achievement among 572 secondary school students in China.[19] Similarly, Erduran Tekin found academic self-discipline to be a partial

[13] Walker et al., "Exploring the Relationships."

[14] Erma Fitriya et al., "Peran Motivasi Intrinsik dan Ekstrinsik dalam Meningkatkan Hasil Belajar Pendidikan Agama Islam," *Didaktika: Jurnal Kependidikan* 14, no. 1 (2025): 1055–64, https://doi.org/10.58230/27454312.1750.

[15] Sheldon Cohen and Thomas Ashby Wills, "Stress, Social Support, and the Buffering Hypothesis," *Psychological Bulletin* 98, no. 2 (1985): 310–57, https://doi.org/10.1037/0033-2909.98.2.310.

[16] Peng, Sun, and He, "Influence Mechanism."

[17] Chen and Hu, "Pathways Linking Parental Support."

[18] Li, Sueb, and Said Hashim, "Parental Autonomy Support."

[19] Shi and Qu, "Effect of Cognitive Ability."

mediator between social media addiction and academic achievement among 520 university students in Turkey.[20] Özgenel and Avcı further confirmed that parental and teacher autonomy support promote self-regulation skills, a construct closely related to learning discipline, which in turn predicts homework completion and achievement.[21] In the Islamic educational tradition, as established above, *mujahadah al-nafs* and its expression as *istiqamah* are treated as the lived form of autonomous self-regulation, a formation actively cultivated in boarding-school (*pesantren*) environments through structured daily routines rather than left to individual initiative alone.

Based on this evidence, the following hypotheses are proposed:

H5: Learning discipline has a positive and significant effect on Fiqih learning achievement.

H6: Learning discipline mediates the effect of learning motivation on Fiqih learning achievement.

H7: Learning discipline mediates the effect of parental support on Fiqih learning achievement.

RESEARCH METHODS

Research Design and Sample

This study employs a quantitative approach with a causal-mediation design, consistent with recommendations for examining multiple predictors and mediating mechanisms simultaneously.[22] The research was conducted at an Islamic boarding school-based madrasah tsanawiyah in South Kalimantan, Indonesia. Data collection was carried out through a structured field-research collaboration between the author and the school, formalized through an institutional research permit that granted direct classroom access for questionnaire administration and authorized retrieval of anonymized final-examination records; this arrangement addressed the practical feasibility of conducting fieldwork at a site geographically distant from the author's home institution, and all data handling followed the school's confidentiality protocol. The target population comprises all Grade VIII students enrolled in the academic year 2025/2026, totaling 152 students across four class sections.

[20] Erduran Tekin, "Academic Self-Discipline."

[21] Özgenel and Avcı, "Parental and Teacher Autonomy Support."

[22] John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Thousand Oaks, CA: SAGE Publications, 2018); Joseph F. Hair et al., "When to Use and How to Report the Results of PLS-SEM," *European Business Review* 31, no. 1 (2019): 2–24, https://doi.org/10.1108/EBR-11-2018-0203.

Sample size was determined using the Cochran formula for finite populations,[23] $n = Z^2pq / e^2$, adjusted for finite population as $n = n_0 / (1 + (n_0 - 1)/N)$. With $Z = 1.96$, corresponding to a 95 percent confidence level, $p = q = 0.5$ for maximum variance, $e = 0.05$ margin of error, and $N = 152$, the minimum sample size was calculated as 107 students, representing 70.4 percent of the target population. This unusually high sampling fraction raises a legitimate question of whether probability-based sampling retains its rationale relative to a full census of the remaining 45 students. Two considerations informed the decision to retain the Cochran-based approach. First, complete census sampling was constrained by practical data-collection limitations: the excluded 45 students, distributed across the same four class sections, included students absent during the survey window, those with incomplete examination records due to make-up tests scheduled outside the data-collection period, and those who did not meet the full-semester participation criterion. Second, even had census sampling been feasible, a full population enumeration would yield a parameter without an attendant standard error, foreclosing the bootstrapped significance testing central to PLS-SEM. Proportional allocation across the four class sections was applied within the purposive frame to mitigate cluster-level bias arising from the high sampling fraction, and this constraint is acknowledged as a limitation in the concluding section. Participants were selected using purposive sampling, with inclusion criteria being: (1) active enrollment in Grade VIII, (2) full participation in Fiqih instruction throughout the semester, and (3) completion of the final examination.

Research Instruments

Three instruments were employed to measure the independent and mediating variables. The Learning Motivation Scale, adapted from Deci and Ryan's SDT framework, comprised 20 items across four subscales: intrinsic motivation, identified regulation, external regulation, and amotivation.[24] The Parental Support Scale, adapted from Cohen and Wills and contextualized for the Indonesian Islamic family setting, comprised 20 items measuring emotional, instrumental, informational, and appraisal support.[25] The Learning Discipline Scale, adapted from Duckworth and Seligman and from Shi and Qu, comprised 20 items assessing study regularity, attention management, time management, and resistance to distraction.[26] All scales employed a 5-point Likert format, yielding raw composite scores ranging from a theoretical minimum of 20 to a maximum of 100 per construct. To enhance interpretability and comparability with the 0–100

[23] William G. Cochran, *Sampling Techniques*, 3rd ed. (New York: John Wiley & Sons, 1977).
[24] Deci and Ryan, "'What' and 'Why' of Goal Pursuits."
[25] Cohen and Wills, "Stress, Social Support."
[26] Angela L. Duckworth and Martin E. P. Seligman, "Self-Discipline Outdoes IQ in Predicting Academic Performance of Adolescents," *Psychological Science* 16, no. 12 (2005): 939–44, https://doi.org/10.1111/j.1467-9280.2005.01641.x; Shi and Qu, "Effect of Cognitive Ability."

scale of Fiqih achievement, raw composite scores for the three psychological constructs were linearly rescaled to a 0–100 index prior to descriptive categorization, so that the means reported in Table 1 reflect this rescaled metric rather than the raw 20–100 Likert sum. Categorical labels, such as High and Good, followed a standard interval-based convention in which scores exceeding the theoretical mean by more than one standard deviation are classified as High or Very Good, scores within one standard deviation of the theoretical mean as Moderate or Good, and scores falling more than one standard deviation below the theoretical mean as Low or Poor. Fiqih learning achievement was measured using official final examination scores drawn from institutional records, already scaled to 0–100 and therefore not subject to the rescaling procedure applied to the three questionnaire-based constructs.

Instrument validity was confirmed through confirmatory factor analysis in SmartPLS 4.0, with all outer loadings exceeding the recommended threshold of 0.70.[27] Composite reliability and Cronbach's alpha exceeded 0.80 for all constructs, indicating strong internal consistency. Average Variance Extracted exceeded 0.50 for all constructs, confirming convergent validity. Discriminant validity was established through the HTMT criterion, with all HTMT ratios below the conservative threshold of 0.85.[28]

Data Analysis

Data were analyzed using PLS-SEM through SmartPLS 4.0,[29] following the two-stage analytical procedure recommended by Hair et al., namely (1) measurement model assessment, evaluating reliability, convergent validity, and discriminant validity; and (2) structural model assessment, evaluating path coefficients, R^2 values, and mediation effects through bootstrapping with 5,000 subsamples.[30] The statistical significance of direct and indirect effects was evaluated using bias-corrected confidence intervals at the 95 percent level.[31] Mediation was classified as partial when both the direct effect, estimated without the mediator, and the indirect effect through the mediator were significant, and further classified as complementary when the direct and

[27] Hair et al., "When to Use."

[28] Jörg Henseler, Christian M. Ringle, and Marko Sarstedt, "A New Criterion for Assessing Discriminant Validity in Variance-Based Structural Equation Modeling," *Journal of the Academy of Marketing Science* 43, no. 1 (2015): 115–35, https://doi.org/10.1007/s11747-014-0403-8.

[29] Christian M. Ringle, Sven Wende, and Jan-Michael Becker, *SmartPLS 4*, computer software (Oststeinbek: SmartPLS, 2022), https://www.smartpls.com.

[30] Hair et al., "When to Use."

[31] Kristopher J. Preacher and Andrew F. Hayes, "Asymptotic and Resampling Strategies for Assessing and Comparing Indirect Effects in Multiple Mediator Models," *Behavior Research Methods* 40, no. 3 (2008): 879–91, https://doi.org/10.3758/BRM.40.3.879.

indirect effects shared the same sign, following Hair et al.'s typology,[32] or as competitive when their signs diverged.[33]

RESULTS AND DISCUSSION

Respondent Profile and Descriptive Statistics

A total of 107 students participated in this study, 61.7 percent female and 38.3 percent male, with ages ranging from 13 to 16 years. All respondents were enrolled in Grade VIII during the 2025/2026 academic year. Table 1 presents descriptive statistics for the four research variables, reported on the rescaled 0–100 metric described in the instruments section above.

Table 1. *Descriptive Statistics*

Variable	N	Mean	SD	Min	Max	Category
Learning Motivation (X1)	107	78.42	9.14	52	98	High
Parental Support (X2)	107	76.89	8.67	50	96	High
Learning Discipline (Z)	107	75.63	9.38	48	97	High
Fiqih Learning Achievement (Y)	107	79.15	8.02	61	97	Good

Table 1 reveals that learning motivation and parental support are both classified at the High level, while learning discipline similarly falls in the High category, and Fiqih learning achievement is classified as Good. These baseline statistics indicate a generally positive academic environment, while simultaneously suggesting room for improvement, particularly in learning discipline. A closer examination of the minimum observed scores, 48 for learning discipline, 52 for learning motivation, and 50 for parental support, nonetheless warrants scrutiny. Because the theoretical minimum on the underlying 20-item, five-point Likert instruments corresponds to a substantially lower rescaled floor than any of these observed minima, the clustering of minimum scores well above the instruments' theoretical floor is a pattern consistent with social desirability bias, whereby respondents situated in a religiously and communally embedded boarding-school environment may be reluctant to report low motivation, weak family support, or poor discipline even under conditions of anonymized self-report. This possibility is treated here as a measurement limitation rather than a threat that invalidates the findings, and it is revisited in the concluding section together with recommendations for future measurement strategies less susceptible to self-

[32] Hair et al., "When to Use."

[33] Reuben M. Baron and David A. Kenny, "The Moderator–Mediator Variable Distinction in Social Psychological Research: Conceptual, Strategic, and Statistical Considerations," *Journal of Personality and Social Psychology* 51, no. 6 (1986): 1173–82, https://doi.org/10.1037/0022-3514.51.6.1173.

presentation concerns, such as teacher-rated discipline indices or behavioral proxies drawn from attendance and homework-completion records.

Measurement Model Assessment

Table 2 presents the reliability and validity indices for all constructs. All Cronbach's alpha values exceed 0.89, and composite reliability values exceed 0.91, surpassing the recommended threshold of 0.70.[34] Average Variance Extracted values range from 0.689 to 1.000, all exceeding the 0.50 threshold, confirming convergent validity. HTMT ratios, summarized in the discriminant validity check underlying Table 3, are all below 0.85, confirming discriminant validity.

Table 2. *Reliability and Validity Indices*

Construct	Cronbach's α	CR	AVE	√AVE
Learning Motivation (X1)	0.912	0.931	0.701	0.838
Parental Support (X2)	0.893	0.918	0.689	0.830
Learning Discipline (Z)	0.901	0.923	0.694	0.833
Fiqih Learning Achievement (Y)	1.000	1.000	1.000	1.000

Structural Model and Hypothesis Testing

Table 3 presents the path coefficients, standard errors, t-statistics, and p-values for all hypothesized relationships, obtained through bootstrapping with 5,000 subsamples. In line with standard PLS-SEM reporting conventions, the Decision column reports whether each hypothesis was supported, while a separate Remarks column specifies, for the two mediation hypotheses, the type of mediation identified rather than a bare significance label.

Table 3. *Path Coefficients and Hypothesis Testing Results*

H	Path	β	SE	t-stat	p-value	Decision	Remarks
H1	X1 → Y	0.287	0.081	3.542	0.000	Supported	Direct effect significant
H2	X2 → Y	0.261	0.078	3.346	0.001	Supported	Direct effect significant
H3	X1 → Z	0.412	0.074	5.567	0.000	Supported	Direct effect significant
H4	X2 → Z	0.384	0.071	5.408	0.000	Supported	Direct effect significant
H5	Z → Y	0.318	0.073	4.356	0.000	Supported	Direct effect significant
H6	X1 → Z → Y	0.131	0.037	3.540	0.000	Supported	Complementary partial mediation
H7	X2 → Z → Y	0.122	0.036	3.389	0.001	Supported	Complementary partial mediation

All seven hypotheses were supported. Learning motivation exerted a positive and significant direct effect on Fiqih achievement (β = 0.287) and on learning discipline (β = 0.412); parental support exerted a positive and significant direct effect on Fiqih achievement (β = 0.261)

[34] Hair et al., "When to Use."

and on learning discipline (β = 0.384); and learning discipline in turn significantly predicted Fiqih achievement (β = 0.318). Both indirect pathways, from learning motivation and from parental support through learning discipline to Fiqih achievement, were significant (β = 0.131 and β = 0.122, respectively) while the corresponding direct effects remained significant, meeting the criteria for partial mediation; because the direct and indirect effects shared the same positive sign in both cases, the mediation is further classified as complementary partial mediation, indicating that learning discipline supplements, rather than substitutes for, the direct pathways from motivation and parental support to achievement.

Table 4. *R-Square Values*

Endogenous Variable	R^2	R^2 Adj.	Category
Learning Discipline (Z)	0.563	0.556	Substantial
Fiqih Learning Achievement (Y)	0.648	0.638	Substantial

Table 4 shows that the model explains 56.3 percent of the variance in learning discipline and 64.8 percent of the variance in Fiqih learning achievement, both classified as substantial per Hair et al.'s criteria.[35]

Discussion

The finding that learning motivation directly and significantly influences Fiqih achievement is consistent with the broader literature on motivation and academic performance. Walker et al., in a meta-analytic review of online and blended learners, confirmed a significant positive relationship between motivation and academic performance outcomes,[36] a result that also aligns with Fitriya et al., who found that intrinsic and extrinsic motivation positively influence PAI learning outcomes among Indonesian students.[37] In the context of Fiqih education, the subject's blend of doctrinal content and practical jurisprudence may particularly benefit students whose motivation is grounded in religious values, a form of motivation that, per the organismic integration framework introduced earlier, plausibly operates as identified or integrated regulation rather than merely external compliance.

Parental support's significant direct effect on Fiqih achievement corroborates the findings of Peng, Sun, and He regarding secondary vocational students in Shanghai, China.[38] In the specific cultural context of an Islamic boarding school, parental support extends beyond academic assistance to encompass spiritual guidance, financial provision, and moral encouragement, elements that align with what Cohen and Wills characterize as instrumental, informational, and

[35] Hair et al., "When to Use."
[36] Walker et al., "Exploring the Relationships."
[37] Fitriya et al., "Peran Motivasi Intrinsik."
[38] Peng, Sun, and He, "Influence Mechanism."

emotional support.[39] Li, Sueb, and Said Hashim further confirmed that parental autonomy support predicts academic engagement through motivational pathways, suggesting that the quality, rather than merely the quantity, of parental involvement is determinative.[40]

A question that follows directly from these results, and that a purely confirmatory reading of the literature would leave unaddressed, is why the direct effect of learning motivation ($\beta = 0.287$) exceeds that of parental support ($\beta = 0.261$), and why learning discipline mediates both relationships only partially, with a comparatively modest indirect coefficient of roughly 0.13 and 0.12 respectively. One plausible explanation rests on proximality: learning motivation operates as an internal, moment-to-moment psychological state that directly governs a student's engagement with Fiqih material during instruction and independent study, whereas parental support, however substantial, is necessarily mediated through the student's own uptake of that support before it can translate into classroom behavior, introducing an additional transmission step that may attenuate its direct effect relative to motivation.

A second, and arguably more consequential, explanation concerns the boarding-school character of the research site. Learning discipline here is plausibly not a purely self-generated trait but is substantially scaffolded by the institution's structured daily schedule, including fixed study hours, supervised evening study sessions, and communal prayer-linked routines, which impose behavioral regularity on students to a degree comparatively independent of their internal motivational state. Under such conditions, learning discipline may function less as a pure psychological conduit translating motivation and parental support into achievement, and more as a behavior co-determined by institutional structure, consistent with the finding that discipline's own R^2 value of 0.563 leaves 43.7 percent of its variance attributable to sources outside the two exogenous predictors modeled here, plausibly including institutional scheduling and peer-normative pressure. This would simultaneously account for the modest size of the indirect effects and the continued strength of the direct paths, since motivation and parental support may exert much of their influence through channels, such as direct cognitive engagement or direct academic assistance at home, that bypass the disciplinary pathway. Future research incorporating an institutional-climate variable as an additional predictor of learning discipline would help disentangle this dynamic, directly testing the gap identified earlier regarding the partly externally regulated character of discipline formation in pesantren-based education.

The model's explanatory power, $R^2 = 0.648$ for Fiqih achievement, is classified as substantial per Hair et al.'s criteria,[41] indicating that the three-predictor model accounts for nearly

[39] Cohen and Wills, "Stress, Social Support."
[40] Li, Sueb, and Said Hashim, "Parental Autonomy Support."
[41] Hair et al., "When to Use."

two-thirds of the variance in students' Fiqih achievement. This figure nonetheless warrants cautious interpretation rather than being read as unqualified evidence of strong theoretical performance. Because the sample is drawn entirely from a single institution with a comparatively homogeneous student population, sharing uniform curriculum exposure, overlapping institutional culture, and interlocking peer and family networks, some portion of the explained variance may reflect this contextual homogeneity rather than a structural relationship expected to generalize across settings. This concern is conceptually distinct from statistical overfitting in the strict sense, which concerns model complexity relative to sample size rather than sample homogeneity, but it carries a similar practical implication: cross-validation in future multi-school studies, ideally spanning both boarding and non-boarding institutions, would be required to establish whether the R^2 obtained here reflects a generalizable structural relationship or a context-bound one.

CONCLUSION

This study demonstrates that learning discipline functions as a partial, rather than complete, regulatory bridge between motivational and familial capital and Fiqih achievement. This incompleteness is theoretically informative: in a pesantren-based environment, discipline appears co-produced by institutional structure and individual psychology alike, extending Self-Determination Theory's organismic integration continuum beyond purely self-generated autonomy. The findings also offer preliminary evidence that theocentric motivation aligns more closely with identified/integrated regulation than with amotivation, suggesting that religiously grounded motivation can be productively studied through established Western motivational theory when the bridging assumptions are made explicit.

Practically, recommendations are scoped to the school's operational level rather than macro curriculum policy. First, the school principal should formalize existing informal discipline scaffolding (e.g., supervised evening study sessions) into an explicit Fiqih-specific disciplinary curriculum. Second, given the social-desirability risk found in the self-report data, the Fiqih teaching team should triangulate motivation assessments with behavioral indicators already available in institutional records (attendance, homework completion). Third, parental engagement initiatives are best coordinated directly by the madrasah rather than by external or ministerial actors, since implementation depends on the school's own governance capacity.

Limitations include the cross-sectional design, the single-institution sample with a high sampling fraction, and the risk of social desirability bias in self-report measures. Future research should employ longitudinal, multi-school, and non-boarding comparison designs with behavioral or teacher-rated discipline measures to further test the conceptual bridge proposed here between Self-Determination Theory and Islamic religious education.

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