Taushiah: Jurnal Hukum, Pendidikan dan Kemasyarakatan **ISSN: 2599-1353**
Vol. 15 No.2 (2025)

STUDENTS' SPIRITUAL ATTITUDES AND LEARNING MOTIVATION IN ISLAMIC RELIGIOUS EDUCATION: Descriptive Findings and Measurement Limitations

Ahmad Doni, Parlaungan Lubis, Rini Dewi Andriani
Universitas Islam Sumatera Utara
Email: ahmaddoni5087@gmail.com, parlaunganlubis72@gmail.com, rinidewiandriani3@gmail.com

Abstrak

Penelitian ini bertujuan mendeskripsikan sikap spiritual siswa dan mengevaluasi ketercukupan data motivasi belajar untuk menguji hubungan kedua variabel dalam pembelajaran Pendidikan Agama Islam di MAS Al-Ittihadiyah Medan. Data berasal dari penelitian kuantitatif terhadap 33 siswa kelas X yang dipilih secara purposif dari populasi 65 siswa, dengan angket berskala Likert, observasi, dan dokumentasi. Skor sikap spiritual menunjukkan kategori baik sebanyak 14 siswa (42,42%), sedang 15 siswa (45,45%), dan rendah empat siswa (12,12%). Akan tetapi, seluruh respons numerik pada data motivasi yang dilaporkan identik dengan data sikap spiritual sehingga pengukuran motivasi belum dapat dipastikan independen. Tabel silang yang tersedia justru membandingkan sikap spiritual dengan hasil ujian, bukan motivasi belajar. Perhitungan ulang terhadap tabel tersebut menghasilkan nilai chi-kuadrat 35,771 dan koefisien kontingensi 0,721, tetapi enam dari sembilan frekuensi harapan kurang dari lima. Oleh karena itu, hasil uji asimtotik tidak memadai untuk inferensi dan hubungan yang menjadi fokus awal penelitian belum dapat ditetapkan. Artikel ini menyajikan temuan deskriptif yang dapat dilaporkan dan batas validitas analisis, serta merekomendasikan verifikasi instrumen dan data berpasangan sebelum pengujian hubungan dilakukan.

Kata kunci: Sikap Spiritual, Motivasi Belajar, Pendidikan Agama Islam

Abstract

This article describes students' spiritual attitudes and assesses whether the available learning-motivation data can support a test of association in Islamic Religious Education at MAS Al-Ittihadiyah Medan. The original quantitative study involved 33 purposively selected tenth-grade students from a population of 65, using Likert-type questionnaires, observation, and institutional documents. Spiritual attitudes were classified as good for 14 students (42.42%), moderate for 15 (45.45%), and low for four (12.12%). However, all reported numerical responses to the motivation questionnaire were identical to those for spiritual attitudes; independent measurement of motivation could therefore not be verified. Moreover, the available cross-tabulation compared spiritual attitudes with examination achievement rather than motivation. Recalculation from that table yielded a chi-square statistic of 35.771 and a contingency coefficient of 0.721, but six of the nine expected cell frequencies were below five. Consequently, the asymptotic significance test does not provide dependable inferential evidence, and the proposed spiritual-attitude–motivation association remains untested. The article distinguishes supported descriptive results from unresolved measurement and analytical issues and identifies the data checks needed for a valid future association test.

Keywords: Spiritual Attitudes, Learning Motivation, Islamic Religious Education

INTRODUCTION

Islamic Religious Education (IRE) plays a fundamental role in developing students' religious understanding, moral character, spiritual awareness, and commitment to Islamic values. Within contemporary educational systems, the effectiveness of religious education cannot be evaluated exclusively through cognitive achievement, as meaningful learning also involves the internalization of ethical principles and their application in everyday life. Spiritual attitudes constitute an essential dimension of Islamic education because they reflect students' awareness of their relationship with Allah, commitment to religious obligations, gratitude, honesty, discipline, and social responsibility. From a broader educational perspective, spirituality and religious engagement may contribute to students' personal development, psychological adjustment, and educational experiences (King & Boyatzis, 2004; Benson et al., 2003). Consequently, strengthening students' spiritual attitudes represents an important educational concern, particularly in Islamic secondary schools seeking to integrate academic achievement with religious character development.

The increasing complexity of contemporary education presents challenges to maintaining students' engagement in religious learning. Digital technologies, changing social interactions, and diverse sources of information have transformed how adolescents acquire knowledge and construct personal values. Although technological developments provide opportunities for educational innovation, students may experience difficulties maintaining sustained attention, academic discipline, and meaningful engagement with classroom activities. Research on student motivation emphasizes that learning engagement depends on the interaction between individual characteristics, educational environments, and psychological needs (Ryan & Deci, 2000; Fredricks et al., 2004). In Islamic Religious Education, these challenges are particularly relevant because learning objectives encompass not only knowledge acquisition but also religious commitment, moral reflection, and behavioral transformation. Therefore, understanding the psychological and spiritual dimensions associated with students' learning motivation is essential for improving religious education.

From an Islamic perspective, spiritual development is closely connected to moral education and exemplary behavior. The Qur'an identifies the Prophet Muhammad as an exemplary model of conduct in Surah Al-Ahzab (33:21), emphasizing the importance of translating religious principles into observable actions. Within educational settings, this principle highlights the responsibility of teachers to demonstrate integrity, compassion, discipline, and religious commitment. Educational research similarly recognizes that teachers' interpersonal relationships, instructional practices, and classroom environments influence students' engagement and motivation (Wentzel, 1997; Roorda et al., 2011). Accordingly, spiritual education should not be restricted to theoretical instruction but should encourage students to connect religious knowledge with personal values and meaningful learning experiences.

Learning motivation refers to the internal and external processes that initiate, direct, and sustain students' participation in educational activities. Self-determination theory distinguishes autonomous motivation, which emerges from personal interest and internalized values, from controlled motivation, which depends primarily on external demands and rewards (Deci & Ryan, 2000; Ryan & Deci, 2020). Similarly, expectancy-value theory explains that students' academic engagement is influenced by their expectations of success and the value they assign to

learning activities (Eccles & Wigfield, 2002). These theoretical perspectives suggest that students who perceive Islamic Religious Education as personally meaningful may demonstrate stronger learning persistence, classroom participation, and academic responsibility. However, the relationship between spiritual attitudes and learning motivation requires empirical investigation rather than assumptions based solely on theoretical compatibility.

Previous studies have established important connections among religiosity, psychological functioning, educational adjustment, and academic motivation. Research indicates that religious involvement may be associated with positive developmental outcomes, although these relationships vary across individuals and social contexts (Regnerus, 2000; Yonker et al., 2012). Studies of academic motivation further demonstrate that students' achievement goals, self-efficacy, and perceived learning environments influence their academic engagement (Pintrich & De Groot, 1990; Schunk, 1991). Nevertheless, broader findings concerning religiosity and academic motivation cannot automatically explain the specific relationship between students' spiritual attitudes and their motivation to study Islamic Religious Education within Indonesian madrasahs.

The educational setting of MAS Al-Ittihadiyah Medan provides a relevant context for examining religiously oriented conduct alongside engagement in Islamic Religious Education. Nevertheless, the supplied field materials do not document a systematic preliminary observation of a local motivational problem. The specific research gap is therefore not an asserted decline in student motivation but the absence of verified, independent measurements for assessing how spirituality and motivation relate in this participant group. International literature establishes conceptual plausibility, not a finding about this madrasah. Any claim about school-specific religious programs or classroom practice would require records that were not supplied.

The original inquiry posed three questions: What are the levels of spiritual attitudes? What are the levels of learning motivation? Are these two variables related? Spiritual attitudes were operationalized through worship practices, gratitude, honesty, responsibility, and interpersonal respect, while motivation concerned enthusiasm, persistence, participation, completion of schoolwork, and achievement orientation. These domains must remain conceptually and empirically distinct. This revised account answers the first question descriptively, reports why the second remains provisional, and explains why the third cannot yet be tested validly. Its contribution is a transparent appraisal of the evidence rather than a confirmation of the proposed correlation.

This distinction is important because an observed relationship between spiritual attitudes and academic achievement, even if measured reliably, would not establish a relationship between spiritual attitudes and motivation. The present report separates empirical observations, theoretical interpretation, and unresolved analyses so that subsequent educational recommendations do not overstate the evidence.

METHOD

This research was initially planned as a quantitative associative-correlational study of spiritual attitudes (X) and motivation to learn Islamic Religious Education (Y) at MAS Al-Ittihadiyah Medan, Jalan Bromo No. 25, Tegal Sari III, Medan Area, North Sumatra, Indonesia. The reported fieldwork took place between May and July 2026. In this revised report, the

accessible data are examined descriptively and the intended correlational test is critically assessed; no unverified association between X and Y is treated as an established finding.

The reported population comprised 65 students in the 2025/2026 academic year: 33 in grade X, 19 in grade XI, and 13 in grade XII. All 33 grade-X students were included through purposive selection. Selection of the largest grade group is not equivalent to random selection, and generalization beyond those participants is therefore limited. Spiritual attitudes were defined in terms of worship practices, gratitude, honesty, responsibility, and interpersonal respect. Learning motivation was conceptually defined in terms of enthusiasm, persistence, participation, task completion, and achievement orientation.

The reported instruments comprised two 15-item questionnaires with four response alternatives: always (4), often (3), sometimes (2), and never (1). Negative statements were reportedly reverse-scored. Observation and documentation were listed as supporting sources, with midterm examination records available separately. Although the original methodology refers to Pearson item–total validity tests and reliability assessment, item wording, item–total coefficients, Cronbach's alpha values, and administration protocols were not supplied. Instrument quality must therefore be treated as unverified; it would be inaccurate to describe validity or reliability as established.

Descriptive analysis uses the reported score ranges, means, sample standard deviations, frequencies, and percentages. The three spiritual-attitude categories were constructed from the observed range of 26–58 (low, 26–36; moderate, 37–47; good, 48–58); these are sample-dependent descriptive bands, not independently validated diagnostic cutoffs. The theoretical range of a 15-item, four-point scale is 15–60. The original 3 × 3 association table cross-classifies spiritual attitude and examination achievement. The Pearson chi-square statistic and contingency coefficient may be reproduced from its counts for an arithmetic check, but no valid test of spiritual attitude against independently measured motivation is possible from these data.

A cross-check identified two serious integrity concerns: the reported item-response matrices for spiritual attitudes and motivation are numerically identical, and the contingency analysis substitutes examination achievement for learning motivation. The published cross-tabulation also does not fully reconcile with the individual examination records described in the source material. In its present state, the analysis cannot establish a statistically significant association between the target constructs. Reanalysis requires the original paired responses for each questionnaire, scoring keys, instrument-quality results, and a reconciled student-level dataset. No observations have been reconstructed or imputed for this revision.

RESULTS AND DISCUSSION

Students' Spiritual Attitudes at MAS Al-Ittihadiyah Medan

The first research objective was to determine the level of spiritual attitudes among tenth-grade students at MAS Al-Ittihadiyah Medan. Spiritual attitudes were measured using a structured questionnaire consisting of 15 statements administered to 33 respondents. Each statement employed a four-point Likert scale, with responses ranging from one to four. Negatively worded statements were reverse-scored according to the questionnaire guidelines. The instrument addressed religious practices, gratitude, honesty, responsibility, and interpersonal respect as observable dimensions of students' spiritual development.

The descriptive analysis revealed that students' spiritual-attitude scores ranged from 26 to 58, with a mean of 44.79 and a sample standard deviation of approximately 7.69. The possible total score ranged from 15 to 60. These results indicated considerable variation in the reported spiritual attitudes of the participating students.

Observed spiritual-attitude scores varied from 26 to 58 (M = 44.79, SD = 7.69). The category boundaries used in the supplied analysis were defined from these observed scores: 26–36 (low), 37–47 (moderate), and 48–58 (good). These intervals are convenient for describing this sample, but they cannot be assumed to represent externally validated levels of spiritual development. With a theoretical instrument range of 15–60, a score of 44.79 is best read as the reported sample mean rather than a clinical or normative threshold.

Table 1. Distribution of Students' Spiritual Attitudes

Category	Score interval	Frequency	Percentage
Good	48–58	14	42.42%
Moderate	37–47	15	45.45%
Low	26–36	4	12.12%
Total		33	100%

Source: Reported questionnaire summary (n = 33). Percentages are rounded.

The moderate category represented the largest proportion of respondents, followed closely by the good category. Together, these categories accounted for 87.88% of the sample. Nevertheless, four students were classified as having low spiritual-attitude scores, indicating that spiritual development was not uniform across the participating group.

The findings suggest that most participating students demonstrated moderate or good levels of self-reported spiritual attitudes. This pattern is relevant to the educational mission of Islamic secondary schools, where religious instruction aims to integrate doctrinal knowledge, ethical awareness, and religious practices. Spiritual development is a multidimensional process involving beliefs, personal meaning, behavioral commitments, and social relationships (Benson et al., 2003; King & Boyatzis, 2004).

The difference between the moderate category (45.45%) and the good category (42.42%) is only one respondent; describing the sample as predominantly weak in spirituality would therefore overstate the pattern. The questionnaire groups practices and values such as gratitude, honesty, and responsibility, but without item-level summaries the available evidence cannot show which of these dimensions require the greatest attention. Spiritual development is also shaped by home and school contexts and should not be inferred from a single self-report instrument alone.

The presence of students with lower spiritual-attitude scores also highlights the importance of differentiated educational support. Teachers may encourage spiritual reflection through exemplary conduct, meaningful religious activities, and supportive interpersonal relationships. Wentzel (1997) demonstrated the relevance of perceived teacher caring to students' motivation, while Roorda et al. (2011) identified important associations between teacher–student relationships and educational engagement.

From an Islamic educational perspective, the findings reinforce the value of integrating religious instruction with character formation. Teachers can support this integration by connecting classroom concepts with honesty, gratitude, responsibility, and respectful interaction. Such practices may help students recognize spirituality as a meaningful dimension of daily life rather than merely a formal academic requirement.

Nevertheless, the findings should be interpreted within the limitations of self-reported questionnaire data. Students' responses may reflect socially desirable behavior, particularly when questions concern religious obligations and moral expectations. Furthermore, the sample consisted exclusively of tenth-grade students, limiting generalization to other grade levels.

Overall, the findings provide a descriptive foundation for understanding spiritual attitudes within the institution. They indicate that most students reported moderate or good spiritual attitudes while identifying a smaller group requiring additional educational attention. These results establish the first empirical component of the study and provide a basis for subsequent examination of students' learning motivation.

Students' Learning Motivation in Islamic Religious Education

The second research objective was to examine students' learning motivation in Islamic Religious Education at MAS Al-Ittihadiyah Medan. Learning motivation was conceptualized as the psychological process encouraging students to participate actively, persist in academic activities, complete assignments, and pursue educational achievement. The questionnaire included 15 statements addressing learning enthusiasm, persistence, classroom participation, task completion, and achievement orientation. Responses were recorded using a four-point Likert scale.

The reported motivation scores range from 26 to 58 (M = 44.79, SD = 7.69), exactly matching the spiritual-attitude summary. More importantly, the available item-level responses are numerically identical across both purported instruments. This duplication is not evidence of a perfect psychological association: until the source questionnaires and data entry are independently checked, the motivation scores cannot be accepted as an autonomous measurement of a different construct.

For transparency, Table 2 reproduces the distribution attributed to motivation in the original material. Its categories use the same observed-score intervals as Table 1, but the figures are provisional and should not be interpreted as independently verified levels of motivation. Presenting the table separately documents the discrepancy; it does not resolve it.

Table 2. Reported Distribution of Learning Motivation

Category	Score interval	Frequency	Percentage
Good	48–58	14	42.42%
Moderate	37–47	15	45.45%
Low	26–36	4	12.12%
Total		33	100%

Source: Reported motivation scores; provisional pending verification of the duplicated item-level responses.

The identical percentages in Table 2 are a reporting issue requiring an audit of original forms, item mappings, reverse scoring, and data-entry files. It would be premature to claim that most students have moderate or good motivation on the basis of these unverified figures. The present finding is that a valid motivation distribution cannot yet be distinguished from the spiritual-attitude dataset.

The study also documented students' Islamic Religious Education midterm examination scores. The recorded achievement scores ranged from 61 to 90, with a mean of approximately 81.91. These examination results provide additional information about academic performance but should not be considered direct substitutes for motivation measurements. Academic achievement and learning motivation are related yet conceptually distinct educational constructs.

The reported predominance of moderate and good motivation is consistent with the broader understanding that students differ in their willingness to engage with academic activities. Learning motivation is influenced by perceived competence, personal values, educational expectations, and classroom environments. Ryan and Deci (2000) distinguish intrinsic motivation, which emerges from interest and personal satisfaction, from extrinsic motivation, which is associated with external outcomes and incentives.

In Islamic Religious Education, these motivational processes may operate simultaneously. Students may participate because they value religious knowledge, wish to strengthen their relationship with Allah, seek academic achievement, or respond to teacher expectations. Self-determination theory suggests that learning becomes more sustainable when students perceive educational activities as personally meaningful and experience opportunities for autonomy and competence (Deci & Ryan, 2000; Ryan & Deci, 2020).

Expectancy-value theory provides another explanation for differences in students' motivation. Eccles and Wigfield (2002) argue that students' academic choices and persistence are influenced by their expectations of success and the subjective value attached to learning activities. Similarly, Wigfield and Eccles (2000) emphasize the importance of achievement-related beliefs in shaping academic behavior. Consequently, students who recognize the relevance of Islamic Religious Education to their personal development may demonstrate stronger educational commitment.

Instructional approaches such as meaningful tasks, supportive feedback, and opportunities for autonomy may be useful according to educational theory (Ryan & Deci, 2020; Reeve et al., 2004). Such ideas are theoretical implications, not interventions demonstrated to work in the school under investigation. Without a verified motivation measure, differences between respondents and their possible educational causes cannot be inferred from this dataset.

Furthermore, motivational engagement should be understood through behavioral, emotional, and cognitive dimensions. Fredricks et al. (2004) explain that students' engagement encompasses participation, emotional investment, and psychological commitment to learning. Skinner and Belmont (1993) similarly demonstrate the reciprocal relationship between teacher behavior and student engagement.

The examination results offer complementary information about students' academic achievement. However, high examination scores do not necessarily indicate strong intrinsic motivation. Students may achieve favorable results through external pressure, structured

preparation, or other factors. Pintrich and De Groot (1990) highlight the importance of distinguishing motivational beliefs from self-regulated learning strategies and academic performance.

These considerations reinforce the need to evaluate learning motivation through independently validated questionnaire responses. The identical numerical patterns across the two supplied instruments prevent a definitive interpretation of their separate distributions. Nevertheless, the reported findings identify relevant motivational dimensions that can guide further assessment of students' educational engagement.

The materials specify relevant motivation indicators but do not establish their empirical distribution. Independent measurement is a necessary condition for answering the second research question. The examination scores remain a separate achievement measure and should not be relabelled as motivation.

The Relationship Between Students' Spiritual Attitudes and Learning Motivation in Islamic Religious Education

The third research objective was to determine whether a statistically significant relationship existed between students' spiritual attitudes and their learning motivation in Islamic Religious Education. The original research employed the chi-square test of independence and the contingency coefficient to evaluate relationships between categorized variables. However, examination of the supplied dataset revealed an important distinction between the stated research objective and the variables actually used in the original hypothesis testing.

The contingency table presented in the original study compared students' spiritual-attitude categories with their Islamic Religious Education examination-achievement categories. Accordingly, the resulting chi-square statistic represents an association between spiritual attitudes and academic achievement, not an independently established association between spiritual attitudes and learning motivation.

The originally reported chi-square statistic was 36.11; recalculation from the nine counts in the supplied table gives Pearson $\chi^2 = 35.771$, with four degrees of freedom. This arithmetic check concerns spiritual attitudes and examination-achievement categories. It must not be reported as the relationship between spiritual attitudes and motivation, which is the intended research focus.

Table 3. Spiritual Attitudes and Islamic Religious Education Achievement

Spiritual attitudes	Very good achievement	Good achievement	Moderate achievement	Total
Good	10	4	0	14
Moderate	14	1	0	15
Low	0	0	4	4
Total	24	5	4	33

Source: Reported contingency counts. These concern examination achievement, not independently measured learning motivation; reported cell counts require reconciliation with student-level examination records.

Table 4. Recalculated Association Statistics

Statistical indicator	Result
Sample size	33
Pearson chi-square	35.771
Degrees of freedom	4
Asymptotic p-value	0.000000323
Contingency coefficient	0.721
Maximum contingency coefficient	0.816

Source: Recalculation from the reported 3 × 3 table. The asymptotic p-value is not reliable under the observed sparse expected frequencies.

The contingency coefficient calculated from the supplied table is approximately 0.721. This figure describes the table's categorical association if its frequencies are correct; it is neither a coefficient of determination nor a percentage of achievement or motivation explained by spiritual attitudes. Because the rows describe spiritual attitudes and the columns describe examination achievement, the value provides no estimate of the relationship with learning motivation.

Six of the nine expected cell frequencies are below five, including one near 0.485, so the standard chi-square approximation is unreliable. The asymptotic p-value should not be used for a significance claim. A suitable exact or Monte Carlo analysis could be considered only after reconciliation of the source records and a clear decision about which variables the research actually intends to compare.

The identical spiritual-attitude and motivation questionnaire datasets introduce an additional measurement problem. Any correlation calculated directly from these duplicated scores would be mathematically perfect, but such a result would not constitute credible evidence of a genuine psychological relationship.

The reported cross-tabulation does not answer the correlation question identified in the original title and objectives. Substituting achievement for motivation would constitute a change in construct, not a harmless relabelling of the outcome. The legitimate result at present is a descriptive profile of spiritual attitudes together with identified measurement and analysis problems that prevent confirmatory inference.

Theoretically, spiritual attitudes may contribute to educational engagement by strengthening students' sense of purpose, responsibility, and commitment to learning. Research on religion and educational achievement has identified relationships between religious involvement and schooling outcomes, although these associations depend on institutional and social contexts (Regnerus, 2000; Horwitz, 2021).

Self-determination theory offers a framework for understanding how internalized religious values might relate to motivation. When students perceive learning as consistent with personally endorsed beliefs, educational activities may acquire greater psychological significance. Vansteenkiste et al. (2006) emphasize that the content and internalization of personal goals influence the quality of academic motivation.

Similarly, Schunk (1991) identifies self-efficacy as an important determinant of academic motivation. Students who believe they can successfully complete educational tasks are more likely to demonstrate persistence and sustained effort. Zimmerman (2002) further emphasizes self-regulated learning, suggesting that effective learners actively manage their goals, behaviors, and learning strategies.

Within Islamic Religious Education, spiritual attitudes could theoretically support these processes by encouraging discipline, reflection, and responsibility. Nevertheless, these mechanisms were not directly tested in the supplied analysis and should therefore be regarded as theoretical explanations rather than confirmed findings.

Teacher behavior may also influence the relationship between students' religious values and educational motivation. Reeve et al. (2004) demonstrate that autonomy-supportive instructional practices can strengthen student engagement. This suggests that spiritual development and motivation should be considered within the broader context of classroom relationships and instructional experiences.

The present findings must also be interpreted cautiously because the sample was limited to 33 tenth-grade students selected purposively. Such a sample provides institution-specific information but restricts generalization to the wider madrasah population.

Furthermore, a correlational design cannot establish that spiritual attitudes cause improvements in motivation or achievement. Stronger conclusions would require independently verified measurements, appropriate statistical testing, and potentially longitudinal or experimental research.

CONCLUSION

The available evidence supports a descriptive profile of spiritual attitudes among 33 tenth-grade students at MAS Al-Ittihadiyah Medan: 15 students (45.45%) were classified as moderate, 14 (42.42%) as good, and four (12.12%) as low using sample-dependent score intervals. Reported motivation responses duplicate those of the spiritual-attitude questionnaire, so no independent motivation profile can be confirmed. The reported chi-square analysis instead concerns examination achievement, and its sparse expected frequencies invalidate a routine asymptotic significance interpretation. Accordingly, the proposed relationship between spiritual attitudes and learning motivation remains unresolved. Confirmatory conclusions require original paired response sheets, separate instrument validation and reliability results, reconciled data, and an appropriate analysis of the intended variables.

REFERENCES

Benson, P. L., Roehlkepartain, E. C., & Rude, S. P. (2003). Spiritual development in childhood and adolescence: Toward a field of inquiry. *Applied Developmental Science*, *7*(3), 205–213. https://doi.org/10.1207/S1532480XADS0703_12

Deci, E. L., & Ryan, R. M. (2000). The "what" and "why" of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, *11*(4), 227–268. https://doi.org/10.1207/S15327965PLI1104_01

Eccles, J. S., & Wigfield, A. (2002). Motivational beliefs, values, and goals. *Annual Review of Psychology*, *53*, 109–132. https://doi.org/10.1146/annurev.psych.53.100901.135153

Fredricks, J. A., Blumenfeld, P. C., & Paris, A. H. (2004). School engagement: Potential of the concept, state of the evidence. *Review of Educational Research*, *74*(1), 59–109. https://doi.org/10.3102/00346543074001059

Horwitz, I. M. (2021). Religion and academic achievement: A research review spanning secondary school and higher education. *Review of Religious Research*, *63*, 107–154. https://doi.org/10.1007/s13644-020-00433-y

King, P. E., & Boyatzis, C. J. (2004). Exploring adolescent spiritual and religious development: Current and future theoretical and empirical perspectives. *Applied Developmental Science*, *8*(1), 2–6. https://doi.org/10.1207/S1532480XADS0801_1

Meece, J. L., Anderman, E. M., & Anderman, L. H. (2006). Classroom goal structure, student motivation, and academic achievement. *Annual Review of Psychology*, *57*, 487–503. https://doi.org/10.1146/annurev.psych.56.091103.070258

Pintrich, P. R., & De Groot, E. V. (1990). Motivational and self-regulated learning components of classroom academic performance. *Journal of Educational Psychology*, *82*(1), 33–40. https://doi.org/10.1037/0022-0663.82.1.33

Reeve, J., Jang, H., Carrell, D., Jeon, S., & Barch, J. (2004). Enhancing students' engagement by increasing teachers' autonomy support. *Motivation and Emotion*, *28*, 147–169. https://doi.org/10.1023/B:MOEM.0000032312.95499.6f

Regnerus, M. D. (2000). Shaping schooling success: Religious socialization and educational outcomes in metropolitan public schools. *Journal for the Scientific Study of Religion*, *39*(3), 363–370. https://doi.org/10.1111/0021-8294.00030

Roorda, D. L., Koomen, H. M. Y., Spilt, J. L., & Oort, F. J. (2011). The influence of affective teacher–student relationships on students' school engagement and achievement: A meta-analytic approach. *Review of Educational Research*, *81*(4), 493–529. https://doi.org/10.3102/0034654311421793

Ryan, R. M., & Deci, E. L. (2000). Intrinsic and extrinsic motivations: Classic definitions and new directions. *Contemporary Educational Psychology*, *25*(1), 54–67. https://doi.org/10.1006/ceps.1999.1020

Ryan, R. M., & Deci, E. L. (2020). Intrinsic and extrinsic motivation from a self-determination theory perspective: Definitions, theory, practices, and future directions. *Contemporary Educational Psychology*, *61*, Article 101860. https://doi.org/10.1016/j.cedpsych.2020.101860

Schunk, D. H. (1991). Self-efficacy and academic motivation. *Educational Psychologist*, *26*(3–4), 207–231. https://doi.org/10.1080/00461520.1991.9653133

Skinner, E. A., & Belmont, M. J. (1993). Motivation in the classroom: Reciprocal effects of teacher behavior and student engagement across the school year. *Journal of Educational Psychology*, *85*(4), 571–581. https://doi.org/10.1037/0022-0663.85.4.571

Vansteenkiste, M., Lens, W., & Deci, E. L. (2006). Intrinsic versus extrinsic goal contents in self-determination theory: Another look at the quality of academic motivation. *Educational Psychologist*, *41*(1), 19–31. https://doi.org/10.1207/s15326985ep4101_4

Wentzel, K. R. (1997). Student motivation in middle school: The role of perceived pedagogical caring. *Journal of Educational Psychology*, *89*(3), 411–419. https://doi.org/10.1037/0022-0663.89.3.411

Wigfield, A., & Eccles, J. S. (2000). Expectancy–value theory of achievement motivation. *Contemporary Educational Psychology*, *25*(1), 68–81. https://doi.org/10.1006/ceps.1999.1015

Yonker, J. E., Schnabelrauch, C. A., & DeHaan, L. G. (2012). The relationship between spirituality and religiosity on psychological outcomes in adolescents and emerging adults: A meta-analytic review. *Journal of Adolescence*, *35*(2), 299–314. https://doi.org/10.1016/j.adolescence.2011.08.010

Zimmerman, B. J. (2002). Becoming a self-regulated learner: An overview. *Theory Into Practice*, *41*(2), 64–70. https://doi.org/10.1207/s15430421tip4102_2