# Mediation of Self-Discipline on the Effect of Fiqh Learning and Social Support on the Implementation of Fardhu Prayers

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| Article Information | Abstract |
|---|---|
| | *This research highlights the social conditions that influence the intensity of the performance of fardhu prayers. Students with solid discipline tend to maintain their observance of fardhu prayers better. This research aims to determine the role of self-discipline in mediating the influence of fiqh learning and social support on the intensity of students' implementation of fardhu prayers. This research uses a quantitative approach with survey research methods. The research method uses probability with random sampling techniques, with a sample size of 78 students. The research was conducted at MTsN 12 Madiun. The data analysis technique uses PLS-SEM to test the conceptual model. The research results show that learning fiqh significantly influences the intensity of performing fardhu prayers, as evidenced by the β-value = 0.296 and the ρ-value = (<0.05) 0.015. Fiqh learning has a significant positive effect on self-discipline as evidenced by β-value = 0.328 and ρ-value = (<0.05) 0.001. Self-discipline has an insignificant positive impact on the intensity of performing fardhu prayers. the β-valueis 0.207 and the ρ-value = (<0.05) is 0.089. Social conditions have an insignificant positive influence on the intensity of independent fardhu prayers as evidenced by a β-value = 0.211 and ρ-value= (<0.05) 0.119. Social conditions significantly influence self-discipline as evidenced by β-Values = 0.459 and ρ-Values= (<0.05) 0.000.*<br><br>Penelitian ini menyoroti kondisi sosial yang mempengaruhi intensitas pelaksanaan shalat fardhu. Siswa yang memiliki kedisiplinan yang kuat cenderung lebih mampu menjaga ketaatannya terhadap shalat fardhu. Tujuan penelitian ini untuk mengetahui peran disiplin diri dalam memediasi pengaruh pembelajaran fiqih dan dukungan sosial terhadap intensitas pelaksanaan shalat fardhu siswa. Penelitian ini menggunakan pendekatan kuantitatif dengan metode penelitian survei. Metode penelitian menggunakan probabilitas dengan teknik random sampling, dengan jumlah sampel sebanyak 78 siswa. Penelitian |

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dilakukan di MTsN 12 Madiun. Teknik analisis data menggunakan PLS-SEM untuk menguji model konseptual. Hasil dari penelitian ini bahwa pembelajaran fiqih terdapat pengaruh postif signifikan terhadap intensitas pelaksanaan shalat fardhu dibuktikan dengan β-Values 0,296 dan ρ-Values (<0,05) 0.015. Pembelajaran fiqih terdapat pengaruh postif signifikan terhadap disiplin diri dibuktikan dengan β-Values 0.328 dan ρ-Values (<0,05) 0.001. Disiplin diri terdapat pengaruh postif tidak signifikan terhadap intensitas pelaksanaan shalat fardhu dibuktikan dengan β-Values 0.207 dan ρ-Values (<0,05) 0.089. Kondisi sosial terdapat pengaruh positif tidak signifikan terhadap intensitas pelaksanaan shalat fardhu diri dibuktikan dengan β-Values 0.211 dan ρ-Values (<0,05) 0.119. Kondisi sosial terdapat pengaruh positif  signifikan terhadap disiplin diri dibuktikan dengan β-Values 0.459 dan ρ-Values (<0,05) 0.000.

## I.  INTRODUCTION

Prayer is an obligation that must be carried out by Muslims who have reached adulthood because when humans are in the afterlife, every Muslim will be asked to be responsible for the practice of prayer carried out in this world. To increase obedience to Allah, prayer must be carried out seriously, continuously, and on time to achieve the goals of Islamic religious education. The prayers that Muslims must perform are the fardhu prayers (five times a day). You will incur a sin if you miss the fardhu prayers (Muthalib et al., 2021; Nurhadi, 2021). Islamic religious education is vital in transferring knowledge to students through habituation, teaching, guidance, nurturing supervision, and developing the potential to realize harmony and perfection in life in this world and the afterlife. Islamic religious education produces people with the perfection of faith, piety, morals, and harmony in life, advancing national civilization and increasing moral and spiritual potential, which consists of cultivating and practising religious values (Yusoff et al., 2023).

According to Rossidy et al., (2023) intensity is the frequency with which a person enjoys a person when they carry out an activity. The intensity of the performance of fardhu prayers, namely the frequency in which fardhu prayers are performed, occurs because of inner encouragement so that the person who conducts it feels pleasure from the heart. This activity, such as the five daily prayers, has become a daily habit. Muslims must carry out. Based on Marpuah et al., (2022), the relationship between the intensity of performing fardu prayers and

self-discipline is 17%. So, 83% of factors still influence student self-discipline in PAI subjects. Factors influencing the intensity of students' implementation of fardhu prayers are internal factors originating from within the student, such as self-discipline and awareness of carrying out fardhu prayers.

Meanwhile, external factors come from outside the student. For example, teachers have a role in increasing the intensity of implementing fardhu prayers at school by providing examples, giving advice, getting used to them, and providing encouragement and motivation. Still, not only based on the teacher, the family environment is the first educator for students to get used to performing fardhu prayers and a supportive community environment (Lira & Fatimah, 2023; Satriani & Putra, 2021).

Fiqh learning material at the Madrasah Tsanawiyah education level includes religious lessons which discuss the fiqh of worship; fiqh learning is not just theoretical learning but is practised, practised and familiarized in everyday life regarding the introduction of procedures for implementing the pillars of Islam (Rena, 2023; Siahaan et al., 2022). Fiqh teachers have a role in producing students with knowledge and noble character; teachers of fiqh subjects who are more assertive in educating, guiding, and directing are stronger than teachers of other subjects because fiqh teachers create and foster awareness of the soul from various student backgrounds or as a stimulus provider. Internally students performing fardhu prayers (Iskandar et al., 2023). In a substantial sense, learning fiqh contributes to students as motivation so that students can practice and apply Islamic law which Allah has commanded to carry out life as an embodiment of harmony, harmony and balance hasbunallah, namely the human relationship with Allah Swt, the relationship with humans themselves, human relationships with others, and others (Irwan et al., 2023; Madjid et al., 2021).

According to Wazdy & Fauzi, (2023) madrasah culture is a set of values that underlie the behaviour, habits, traditions, and symbols carried out by madrasah residents. This includes madrasah heads, teachers, staff, and students. There are differences in the culture of the family, school, or madrasah environment and society, especially in performing the five daily obligatory prayers. Hajihasani &

Naderi, (2021) research shows that school religious culture significantly influences students' self-discipline. This is evident in integrating teaching, practice, and habituation into students' daily life experiences at school, family, and community. According to this research, 14.52% of religious self-discipline can be attributed to the school's spiritual culture.

Tamam, (2023) said that discipline arises within the soul because of the urge to obey orders. The meaning of discipline in education consists of rules, norms, and actions that are applied in the educational environment so that students and school staff focus on the goals of learning (Endartiningsih et al., 2023; Mulawarman et al., 2024). Discipline in worship means a form of obedience and submission for Muslims to serve Allah Swt, which is by the rules of religious law (Pratiwi et al., 2021). Based on the special meaning of discipline in worship, namely responsibility for those who carry out worship, obligations for Muslims that must be carried out, obedience in carrying out the procedures for carrying out worship to achieve perfection of prayer that has been determined by religion, as well as punctuality in worship in the form of conformity to the time that has been resolved. Do not delay time and do not stall for time so that it complies with the established time rules.

Based on the explanation above, researchers are interested in studying the role of Self-Discipline in the punctuality of carrying out fardhu prayers and learning fiqh to increase awareness of fardhu prayers. Social Support also significantly influences students in the family, school, and community environment. By examining these factors, we aim to understand the intensity of carrying out fardhu prayers for MTsN 12 Madiun students. This research will show whether MTsN 12 Madiun students have implemented the five daily prayers, a key component of fardhu prayers and one of the Five Pillars of Islam, or whether the five daily prayers still need to be fully implemented.

## II. METHODS

This research uses a quantitative approach with survey research methods (Apriliani et al., 2023; Putra et al., 2022; Widayanto et al., 2021). The survey method was chosen because this study aims to retrospectively examine the variable construction of the intensity of the performance of fardhu prayers. This research design uses an explanatory and correlational approach using Partial Least Squares Structural Equation Modelling (PLS-SEM) which is an approach used to explore the relationship between variables in a conceptual model. PLS-SEM is a multivariate statistical method to analyse a structural model's relationship between latent or measured variables. Using this approach, this research combines explanatory and correlational elements to understand better the complexity of the relationships between variables in a conceptual model. PLS-SEM allows researchers to test models holistically, including identifying cause-and-effect relationships and correlation relationships between variables, thereby providing a deeper understanding of the observed phenomenon. This research uses probability with random sampling techniques. The sample in this study was 78 students at MTsN 12 Madiun.

The data collection technique uses a questionnaire with four variables. The independent variables include Fiqh Learning (X1) and Social Support (X2), the mediator variable is Self-Discipline (Z), and the dependent variable is the Intensity of Performing Fardhu Prayers (Y). This research uses a Likert scale consisting of 4 alternative answers from never (1) to always (4) disagree (Daryono et al., 2020; Widyastuti et al., 2023). Data collection was carried out using a survey method via Google Forms. Research instrument variables are shown in Table 1.

### Table 1. The construct of the research variables

| No | Variable | Indicator | Constructs | References |
|----|----------|-----------|------------|------------|
| 1 | Fiqh Learning (X1) | Learning outcomes | FL1 | (Muthalib et al., 2021) |
| 2 | | Learning methods | FL2 | (Lira & Fatimah, 2023) |
| 3 | | Knowledge | FL3 | (Siahaan et al., 2022) |
| 4 | | Attitude | FL4 | (Rena, 2023) |
| 5 | | Practice | FL5 | |
| 6 | | Emotional | FL6 | |
| 7 | | Spiritual intelligence | FL7 | |
| 8 | Social Support (X2) | Family environment culture | SS1 | (Madjid et al., 2021) (Sohail et al., 2020) |
| 9 | | School environmental | SS2 | (Hajihasani & Naderi, |

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| | | culture | | 2021) |
|---|---|---|---|---|
| 10 | | Community environmental culture | SS3 | |
| 11 | | Friends of the same age | SS4 | |
| 12 | | Social | SS5 | |
| 13 | | Religious character | SS6 | |
| 14 | Self-Discipline (Z) | Self-awareness | SD1 | (Mulawarman et al., 2024)(Endartiningsih et al., 2023)(Pratiwi et al., 2021) |
| 15 | | On-time | SD2 | |
| 16 | | Congregate | SD3 | |
| 17 | | Khusyu' in prayer | SD4 | |
| 18 | | Compliance with the conditions and pillars of prayer | SD5 | |
| 19 | | Award | SD6 | |
| 20 | Intensity of Performing Fardhu Prayers (Y) | Confidence | IOPFP1 | (Nurhadi, 2021) (Yusoff et al., 2023) (Rossidy et al., 2023) (Ikbal, 2021) |
| 21 | | Motivation/Encouragement | IOPFP2 | |
| 22 | | Exemplary | IOPFP3 | |
| 23 | | Consistent | IOPFP4 | |
| 24 | | Self-Reporting | IOPFP5 | |
| 25 | | Responsibility | IOPFP6 | |
| 26 | | Attendance at the mosque | IOPFP7 | |
| 27 | | Reminder | IOPFP8 | |
| 28 | | Adzan resounded | IOPFP9 | |

Statistical analysis of this research uses the PLS-SEM measurement technique. The outer model testing stage is a measurement model testing stage that aims to prove the validity and estimate the reliability of indicators and constructs. Several requirements that must be met are the indicator loading factor ($\lambda > 0.70$) and the reflective construct AVE ($>0.50$) (Daryono et al., 2024; Fauzan et al., 2023; Supriyanto et al., 2022). Reliability estimates use Cronbach Alpha, Rho_A, and CR values ($>0.70$). The goodness of fit model testing stage aims to test the predictive power and feasibility of the model. The criteria that must be met include predictive relevance to see the model's predictive power on the blindfolding output (Daryono et al., 2023). The inner model testing stage tests the significance of the direct (H-DIR1-5) and indirect effects (the mediating role of H-IND1-2). In this research, seven hypotheses will be tested. The hypothesis proposed as follows:

1. H-DIR1: Fiqh learning influences the intensity of performing fardhu prayers

2. H-DIR2: Fiqh learning influences self-discipline

3. H-DIR3: Social support influences the intensity of performing fardhu prayers

4. H-DIR4: Social support influences self-discipline

5. H-DIR5: Self-discipline influences the intensity of performing fardhu prayers

6. H-IND1: Self-discipline mediation influences fiqh learning on the intensity of performing fardhu prayers

7. H-IND2: Self-discipline mediation influences social support on the intensity of performing fardhu prayers

## III.   FINDINGS AND DISCUSSION

### PLS-SEM Analysis: Evaluation of Structural Model

Evaluation of measurement models is critical to ensure that the indicators used to measure latent constructs or variables meet the research objectives and are of good quality. Examining construct validity is the primary goal of measuring model evaluation. Analysing the relationship between the indicator and the measured construct can ensure that the indicator truly reflects the intended aspect of the construct. By analysing factor loadings, reliability, and discriminant validity, researchers can decide which indicators should be included in the analysis and which should be omitted.
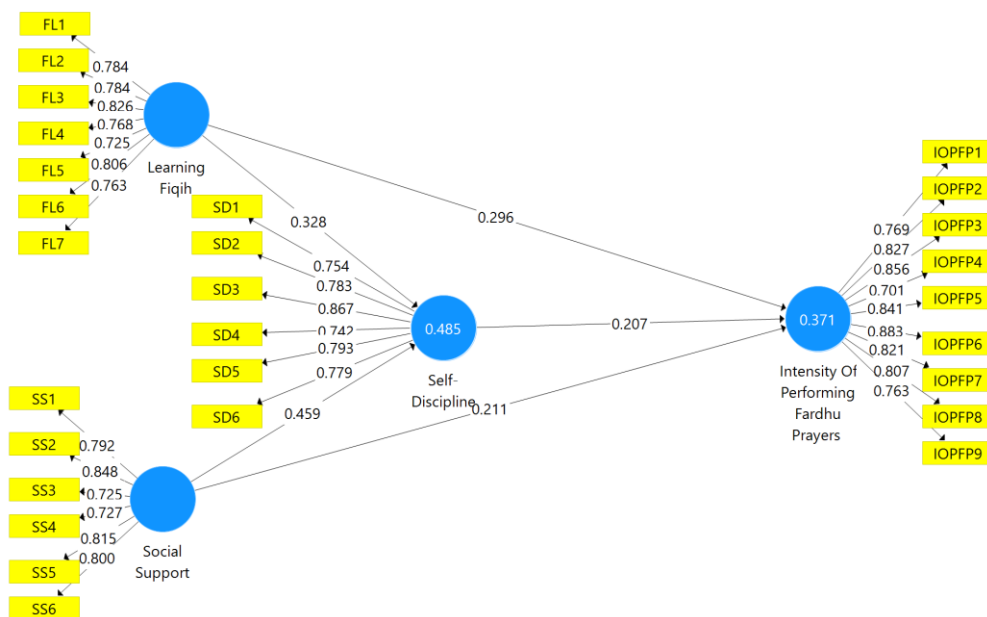


***Figure 1.*** *Evaluation of the measurement model*

Convergent validity in PLS-SEM indicates how well the indicators or manifestation variables used to measure the construct correspond to the actual construct. The higher the convergent validity, the better the measurement quality of the construct. Researchers can test the consistency between indicators used to

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measure the same construct by measuring convergent validity. Convergent validity helps ensure that the interpretation of PLS-SEM analysis results reflects the construct you want to measure. This is important to ensure the accuracy and reliability of research findings. Table 2 shows the results of convergent validity, reliability, and AVE testing on the PLS algorithm output.

### Table 2. Outer model: convergent validity and reliability

| No | Variables | Constructs | Conver Validity | | Consistency Reliability | | |
|---|---|---|---|---|---|---|---|
| | | | FL (0,70) | AVE (0,50) | CA (0,70) | rho_A (0,70) | CR (0,70) |
| 1 | Fiqh Learning (X1) | FL1 | 0,784 | 0.608 | 0.893 | 0.902 | 0.916 |
| 2 | | FL2 | 0,784 | | | | |
| 3 | | FL3 | 0,826 | | | | |
| 4 | | FL4 | 0.768 | | | | |
| 5 | | FL5 | 0.725 | | | | |
| 6 | | FL6 | 0.806 | | | | |
| 7 | | FL7 | 0.763 | | | | |
| 8 | Social Support (X2) | SC1 | 0.792 | 0.618 | 0.877 | 0.900 | 0.906 |
| 9 | | SC2 | 0.848 | | | | |
| 10 | | SC3 | 0.725 | | | | |
| 11 | | SC4 | 0.727 | | | | |
| 12 | | SC5 | 0.815 | | | | |
| 13 | | SC6 | 0.800 | | | | |
| 14 | Self-Discipline (Z) | SD1 | 0.754 | 0.620 | 0.877 | 0.884 | 0.907 |
| 15 | | SD2 | 0.783 | | | | |
| 16 | | SD3 | 0.867 | | | | |
| 17 | | SD4 | 0.742 | | | | |
| 18 | | SD5 | 0.793 | | | | |
| 19 | | SD6 | 0.779 | | | | |
| 20 | Intensity of Performing Fardhu Prayers (Y) | IOPFP1 | 0.769 | 0.655 | 0.934 | 0.940 | 0.944 |
| 21 | | IOPFP2 | 0.827 | | | | |
| 22 | | IOPFP3 | 0.856 | | | | |
| 23 | | IOPFP4 | 0.701 | | | | |
| 24 | | IOPFP5 | 0.841 | | | | |
| 25 | | IOPFP6 | 0.883 | | | | |
| 26 | | IOPFP7 | 0.821 | | | | |
| 27 | | IOPFP8 | 0.807 | | | | |
| 28 | | IOPFP9 | 0.763 | | | | |

Based on the table below, each sub-variables overall loading factor value is >0.70 (0.701 – Consistent 0.883 – Responsibility). This can be interpreted as meaning that the level of correlation between sub-variables and variables that can be explained is 70.10% to 88.30%. The Average Extracted Variance (AVE) value for each variable has a value of >0.50 (0.608 - Fiqh Learning (X1) to 0.655 - Intensity of Performing Fardhu Prayers (Y). So, it can be concluded that each sub-variable and variable in the instrument in the research model has supported the

requirements of convergent validity. Based on the loading factor coefficient value, the most dominant statement item in measuring the Intensity of Implementing Fardhu Prayers (Y) is Responsibility at 0.883 (IOPFP6). This can be interpreted that the Responsibility construct can measure the Intensity of Performing Fardhu Prayers (Y) at 0.883 (IOPFP 6) or 88.30%, while the weakest item is the Responsibility construct at 0.701 (IOPFP4) or 70.10%).

The Fornell-Larcker test is one of the methods used in Partial Least Squares Structural Equation Modeling (PLS-SEM) to evaluate the discriminant validity of the constructs in a model. This test aims to ensure that the different constructs in the model can be distinguished from each other. This is done by comparing the variance explained by the construct with those described by other constructs in the model. If the variance explained by one construct is more significant than that presented by another, then the construct has good discriminant validity. Based on the table below, the correlation value for Intensity of Performing Fardhu Prayers (Y) → Intensity of Performing Fardhu Prayers has a value of 0.809, which is greater than the correlation value for Intensity of Performing Fardhu Prayers (Y) with other variables Learning Fiqh (X1) → 0.533; Self-Discipline (Z) → 0.514; and Social Support (X2) → 0.507 And so on for assessing correlation with other variables.

**Table 3. Discriminant validity: the fornell larcker**

| Variables | Y | X1 | Z | X2 |
|---|---|---|---|---|
| **(Y) Intensity Of Performing Fardhu Prayers** | **0.809** | | | |
| **(X1) Learning Fiqih** | 0.533 | **0.780** | | |
| **(Z) Self-Discipline** | 0.514 | 0.582 | **0,787** | |
| **(X2) Social Support** | 0.507 | 0.554 | 0.641 | **0.786** |

One of the primary purposes of HTMT testing is to measure discriminant validity in the model. HTMT examines how the constructs measured by different indicators represent the same or other constructs in the model. HTMT is also helpful in assessing multicollinearity between constructs in the model. Multicollinearity can occur when constructs are strongly interrelated, which can cause problems in the estimation and interpretation of results in SEM analysis. HTMT testing for all dimensions is <0.90 (0.532 to 0.703). So, Fornell-Larcker and

HTMT on the correlation of all variables in this research data instrument fulfil the discriminant validity test in measuring the Intensity of Performing Fardhu Prayers.

### Table 4. Discriminant validity: the HTMT

| Variables | Y | X1 | Z | X2 |
|---|---|---|---|---|
| **(Y) Intensity Of Performing Fardhu Prayers** | | | | |
| **(X1) Learning Fiqih** | 0.563 | | | |
| **(Z) Self-Discipline** | 0.553 | 0.642 | | |
| **(X2) Social Support** | 0.532 | 0.586 | 0.703 | |

**PLS-SEM Analysis: Evaluation of Structural Model (Inner Model)**

Structural evaluation in testing on PLS-SEM has the main objective, namely assessing the accuracy of the proposed prediction model. This is done by the extent to which the model can explain variations in empirical data and predict endogenous variables well. Overall, structural evaluation aims to increase understanding of the phenomenon under study in the context of research. By analysing the relationships between variables, researchers can identify the factors contributing to the phenomenon and develop more profound insight into the dynamics involved.

$R^2$ (coefficient of determination) explains how well the PLS-SEM model explains variation in the observed endogenous variables (constructs). The $R^2$ value measures the proportion of the variance in the dependent variable that is predictable from the independent variables. A higher $R^2$ value indicates a better fit of the model to the data. $R^2$ allows comparison between different PLS-SEM models. Researchers can use $R^2$ values to compare the effectiveness of other models in explaining variation in observed constructs. Based on Table 5, the R2coefficient for Self-Discipline is 0.485; this means that Fiqh Learning, Social Support, and Intensity of Carrying out Fardhu Prayers influence the variable (Z) by 48.50% and other variables outside the research model influence the remaining 51.50%.

### Table 5. Measurement of structural model: $R^2$, $f^2$, $Q^2$

| Variables | R2 | | F2 | | Construct Cross-Validated(Q2) | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Value | Decision | Value | Decision | Redundancy | | Communality | | Predictive Power |
| | | | | | SSE | Q2 | SSE | Q2 | |
| **IOPFP** | 0.371 | moderate | - | - | 537.790 | 0.234 | 301.179 | 0.571 | strong |
| **LF** | - | - | 0.084 | Large | 546.000 | - | 291.231 | 0.467 | strong |
| **SD** | 0.485 | moderate | 0.035 | Large | 345.169 | 0.262 | 256.923 | 0.451 | strong |

| **SS** | - | - | 0.038 | Large | 468.000 | - | 252.989 | 0.459 | strong |
|---|---|---|---|---|---|---|---|---|---|

$f^2$ (effect size) is one of the measures in PLS-SEM to evaluate the strength of the effect of latent variables on the observed construct. Precisely, $f^2$ measures the predictive power of a latent variable against a particular construct in the model. Precisely, $f^2$ is calculated by dividing the square of the latent variable regression loading on a specific construct by the residual error (error variance) amount from that construct. The results show how much the latent variable explains variation in the observed construct. $f^2$ helps determine how significant the contribution of latent variables is to the observed construct. $f^2$ allows comparison between the contributions of several latent variables to the same construct. So that it can be determined which latent variables have the most decisive influence on the observed construct. So, the output effect size shows that the most dominant variable in influencing the Intensity of Performing Fardhu Prayers is Learning Fiqh (f2 = 0.084) in the strong category and the weakest variable is Self-Discipline (F2 = 0.035) in the large category.

The subsequent test, which focuses on the predictive relevance value (Q2), is designed to verify the model's predictive capacity in real-world scenarios. As per the table above, all values (Q2) surpass the cut point (greater than zero). The predictive relevance calculation (Q2) results yield values of 0.234 to 0.262 on the Redundancy Construct Crossvalidated and 0.451 to 0.571 on the Communality Construct Crossvalidated. This indicates that the model when measuring the Intensity of Performing Fardhu Prayers as a whole, can elucidate the model analysis by 45.10% to 57.10% of the phenomenon under study. Both procedures' outcomes affirm the solid predictive power of the Intensity of Performing Fardhu Prayers.

**Path Analysis and Hypothesis Testing**

Direct effect testing is an integral part of the analysis to understand the direct relationship between the independent and dependent variables in the model. Bootstrapping is commonly used to calculate standard estimates and confidence intervals for model parameters in PLS-SEM. The normalized path coefficient describes the strength and direction of the relationship between the independent and dependent variables in the model. A more significant coefficient

indicates a greater influence of the independent variable on the dependent variable.

The original sample value (β-values) shows how much influence the independent variable has on the dependent variable. The positive or negative sign of the path coefficient indicates the direction of the relationship between the independent and dependent variables. The T-statistic value, a measure of the strength of the evidence against the null hypothesis, is used to test the statistical significance of the direct effect. This statistical test allows us to determine whether the direct impact is significant. The ρ-value, also known as the p-value, is a measure that determines the statistical significance of the direct effect. A low p-value (<0.05) indicates that the effect is statistically significant. Furthermore, this test analyses the importance of the mediation effect in the research model. This is important for understanding the mechanisms underlying relationships between variables and how certain variables can mediate or change relationships between other variables.
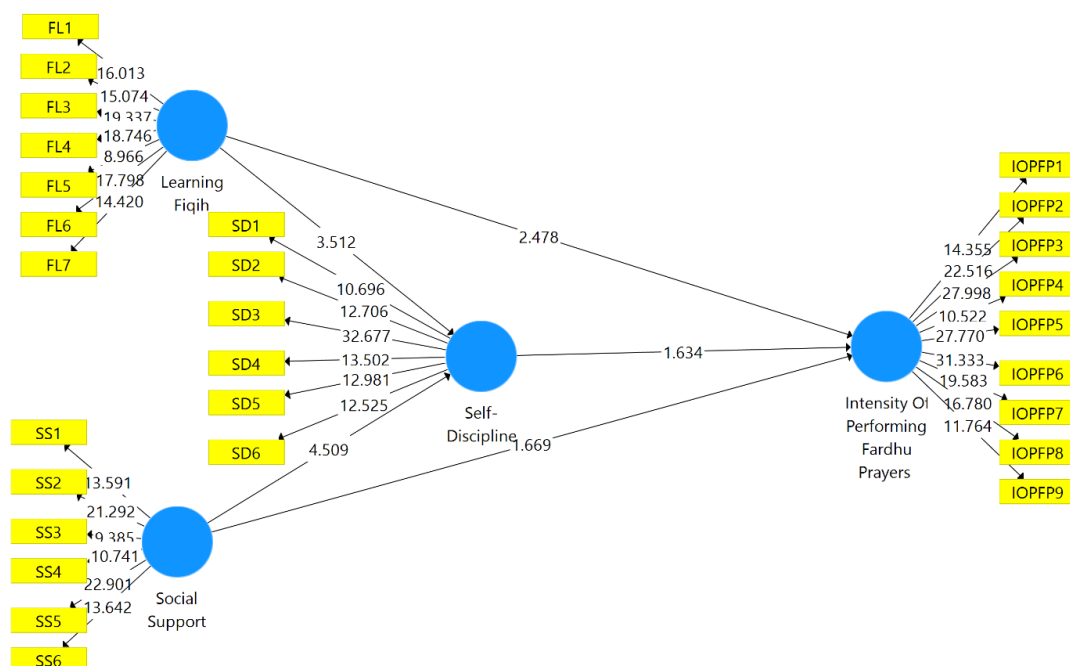


**Figure 2.** Evaluation of structural model

Based on Table 6, the hypothesis H-DIR1 Fiqh Learning (X1) → Intensity of Performing Fardhu Prayers (Y) obtained β-values = 0.296 and ρ-values = 0.015 (<0.05). This shows the Fiqh Learning variable (X1) Intensity of Carrying out Fardhu Prayers (Y). This means that when the Fiqh Learning variable (X1)

increases, the Intensity of Performing Fardhu Prayers variable (Y) increases significantly. In the H-DIR2 Learning Fiqh (X1) → Self-Discipline (Z) hypothesis, β-values = 0.328 and ρ-values= 0.001 (<0.05). This shows that the Learning Fiqh variable (X1) positively and significantly affects Self-Discipline (Z). This can be interpreted as the fact that when the variable (Learning Fiqh (X1) increases, the variable Self-Discipline (Z) also increases significantly.

### Table 6. Results of path coefficient: direct effects

| Hyp. | Path Analysis | β-Values (+/-) | SDV | T-Statistics (>1,96) | ρ-Values (<0,05) | Decision |
|---|---|---|---|---|---|---|
| H-DIR$_1$ | LF → IOPFP | 0.296 | 0.121 | 2.451 | 0.015 | Accepted |
| H-DIR$_2$ | LF → SD | 0.328 | 0.096 | 3.403 | 0.001 | Accepted |
| H-DIR$_3$ | SD → IOPFP | 0.207 | 0.121 | 1.705 | 0.089 | Rejected |
| H-DIR$_4$ | SS→ IOPFP | 0.211 | 0.135 | 1.562 | 0.119 | Rejected |
| H-DIR$_5$ | SS→ SD | 0.459 | 0.104 | 4.400 | 0.000 | Accepted |

Based on Table 7, in the H-IND1 hypothesis, the results of testing the mediation effect of the Self-Discipline (Z) variable can be concluded that there is a positive (β-values = 0.066) and significant (T-statistic 1.576>1.96 and ρ-value 0.116<0.05) influence) between the Learning Fiqh factor (X1) and the Intensity of Performing Fardhu Prayers (Y). So, H-IND1 states "There is a positive and insignificant influence on the role of Self-Discipline (Z) in (Learning Fiqh (X1) on the Intensity of Performing Fardhu Prayers (Y)". In the H-IND2 hypothesis, the results of testing the mediating effect of the variable Self-Discipline (Z) can be concluded that there is a positive (β-values = 0.095) and significant (T-statistic1,459>1.96 and ρ-value 0.145<0.05) influence between the Social Support factor (X2) on the Intensity of Performing Fardhu Prayers (Y). So, H-IND2 states "there is a positive and insignificant influence on the role of Self-Discipline (Z) in mediating Social Support (X2) on the Intensity of Performing Fardhu Prayers (Y)".

**Table 7. Results of path coefficient: indirect effects**

| Hyp. | Path Analysis | $\beta$-Values (+/-) | SDV | T-Statistics (>1,96) | $\rho$-values <0.05) | Decision | Mediating Role |
|---|---|---|---|---|---|---|---|
| H-IND$_1$ | LR → SD → IOPFP | 0.066 | 0.043 | 1.576 | 0.116 | Rejected | No. Mediation |
| H-IND$_2$ | SS → SD → IOPFP | 0.095 | 0.063 | 1.459 | 0.145 | Rejected | No. Mediation |

**Self-Discipline in the Influence of Fiqh Learning and Social Support on Fardhu Prayers**

The results of testing the H-DIR1 hypothesis, which posits that learning fiqh positively influences the intensity of performing fardhu prayers, show a statistical T value of 2.451, which is significant as the statistical T value is >1.96. This means that the first hypothesis, which suggests that learning fiqh positively influences the intensity of performing fardhu prayers, is accepted. This research further indicates that students' emotional intelligence and practice are the most vital indicators in measuring fiqh learning. Therefore, it is recommended that students increase their emotional intelligence to experience a deeper relationship with Allah, find inner peace, and gain a deep understanding of themselves, as well as the meaning of life through the practice of fardhu prayers, students carry out the practice of prayer by understanding the law (Lira & Fatimah, 2023; Siahaan et al., 2022). concrete fiqh to deepen understanding of fiqh practices in authentic contexts. So, understanding the role of fardhu prayers can strengthen our relationship with Allah and we can feel the impact in our daily lives and as acts of worship in the afterlife.

This research is in line with research Satriani & Putra, (2021) which states that learning fiqh plays a vital role in understanding and supporting the intensity of performing fardhu prayers. Fiqh is a branch of knowledge in Islam related to Sharia laws, including rules related to worship, such as prayer. In studying fiqh, there is a detailed explanation of the procedures for performing fardhu prayers, including the times specified for carrying them out, the pillars, requirements, and

recommended sunnah. Fiqh also discusses essential concepts related to prayer, such as devotion, concentration, and devotion to Allah. Many fiqh books emphasise the importance of carrying out fardhu prayers with complete sincerity and obedience. This is reflected in the hadiths which state that prayer is a pillar of religion and the key to success (Muthalib et al., 2021). Learning fiqh teaches Muslims to pay attention to prayer times, maintain the quality of prayer, and understand the meaning and purpose behind the prayer.

Measuring social support for students' intensity of performing fardhu prayers, and developing indicators through high awareness for students, is one of the important factors in bringing influence from internally (Sohail et al., 2020; Wazdy & Fauzi, 2023). High self-awareness in performing prayers shows that students have an understanding of the importance of worship, and obedience to religion so through self-awareness students help maintain consistency in performing prayers by prioritizing time in their busy lives to pray amid their daily activities (Hajihasani & Naderi, 2021). Apart from internal influences, some indicators must be developed for students from external sources, including social support from the family, school, and community environment.

This research is in line with research Nursyamsiyah, (2023) which states that support from family, school, and community is very important in increasing the intensity of performing fardhu prayers. Here are some ways in which each of these elements can contribute. For instance, the family can provide positive motivation and encouragement by setting a regular prayer schedule and praying together. The school can create a strong religious education program that teaches the importance of fardhu prayers and provides a deep understanding of Islamic religious practices. This can be done through regular religious classes and discussions. The community can organize social or religious activities that strengthen community ties and encourage religious practices, including obligatory prayers. These activities can include communal prayers, religious lectures, and charity events.

Self-discipline in this research explains that the role of self-discipline does not influence students in learning fiqh and social supporting intensity of performing

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fardhu prayers. There are several reasons self-discipline in worship does not affect students, namely students' understanding of the importance of worship. From the context of families and communities that do not receive support or role models, the surrounding environment is less motivated to self-discipline in worship. School culture lacks sufficient emphasis on the importance of worship and does not provide an environment that supports religious practice, sometimes self-discipline requires strong internal motivation (Saputri et al., 2022; Tamam, 2023). If students do not have strong personal motivation or goals in worship, they may not be influenced by the disciplinary efforts implemented by the school or their environment.

This research is not in line with research Sugianti et al., (2023) which states that self-discipline plays an important role in the intensity of performing fardhu prayers. Fardhu prayers are an obligation for every mature and sane Muslim. Discipline helps a person to maintain consistency in carrying out this worship, which in turn strengthens the spiritual connection with Allah Swt. Here are some ways in which discipline supports the intensity of performing fardhu prayers. Discipline helps a person to control themselves. In the context of prayer, this means being able to overcome the temptation to postpone or skip prayer, even when the situation is difficult or busy. Discipline helps a person to stay focused and mentally present when performing prayers. When a person has good discipline, they are more likely to be able to divert their mind from distracting worldly matters and focus on their relationship with Allah Swt during prayer. Discipline is a key factor that supports the intensity of performing fardhu prayers. By having strong discipline, a person can maintain consistency, focus and spiritual awareness in carrying out prayers.

Intensity of performing fardhu Prayers in this research explains that the results of the intensity of performing fardhu prayers research influence learning fiqh and social support (Marpuah et al., 2022; Rohmad et al., 2020). There are several indicators that students use to increase the intensity of performing fardhu prayers with time compliance regarding how often a person performs fardhu prayers on time, consistently performing the five daily prayers in full and not

missing any of the prayers. Tools or technology that help individuals remember prayer times and trigger their awareness to perform prayers on time (Rossidy et al., 2023; Yahyani et al., 2020). Performing fardhu prayers consistently can also be an example for other people, especially peers, to follow in good footsteps in carrying out worship. The call to prayer that resounds is an important reminder for Muslims to start praying. This helps remind us of the obligations that must be carried out.

This research is in line with research Satriani & Putra, (2021) fiqh learning, family, school and community culture play an important role in shaping the intensity of the implementation of fardhu prayers (Embong et al., 2021). Through learning fiqh and family culture, individuals are instilled with awareness of the obligation to perform fardhu prayers as the second pillar of Islam after the shahada. This awareness is the main impetus for maintaining the intensity of performing fardhu prayers. Learning fiqh and family culture helps in the formation of good habits, including the habit of performing fardhu prayers on time and with good quality (Ikbal, 2021; Ly et al., 2020). These good habits will be internalized within the individual and become an inseparable part of everyday life. Learning fiqh is not only about the formal procedures for performing fardhu prayers but also about understanding the values contained therein, such as obedience to Allah, discipline, patience, and sacrifice.

## IV. CONCLUSION

Based on the explanation above, it can be concluded that the research results show that learning fiqh has a significant positive influence on the intensity of performing fardhu prayers as evidenced by the $\beta$-value = 0.296 and the $\rho$-value = ($<0.05$) is 0.015. Fiqh learning has a significant positive effect on self-discipline as evidenced by $\beta$-value = 0.328 and $\rho$-value = ($<0.05$) 0.001. Self-discipline has an insignificant positive effect on the intensity of performing fardhu prayers. as evidenced by the $\beta$-value is 0.207 and the $\rho$-value = ($<0.05$) is 0.089. Social conditions have an insignificant positive influence on the intensity of carrying out independent fardhu prayers as evidenced by a $\beta$-value= 0.211 and $\rho$-value = ($<0.05$) 0.119. Social conditions have a significant positive influence on self-

discipline as evidenced by β-Values= 0.459 and ρ-Values = (<0.05) 0.000. The implications of research regarding the prayer have become an ingrained part of the daily routine, students will tend to carry it out without many obstacles. Social conditions can also influence the intensity of performing fardhu prayers. A supportive environment such as a religious community or family can increase a person's motivation to perform obligatory prayers regularly, for example teachers, parents or fellow students who show discipline in performing prayers. So, by providing a good example and giving appreciation to students, consistency in worship will be created. By implementing these suggestions and suggestions, learning fiqh and social conditions can make a positive contribution for students to increase their devotion to worshiping Allah by performing the five daily prayers on time and not missing out.

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