



## Analysis of Factors that Influence Students in Continuing Their Education

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### Abstract

*This study aims to analyze the factors influencing students' decisions to pursue higher education majoring in Islamic Studies. Using a mixed methods explanatory sequential design approach, this study explores five key constructs influencing student choice: family support, personal interest, religious understanding, perceptions of the quality of Islamic educational institutions, and career prospects. Quantitative data were collected through a Likert-type questionnaire and analyzed descriptively, while qualitative data were obtained through structured interviews to strengthen and explain the numerical findings. The study involved 105 students from three Muhammadiyah schools and one non-Muhammadiyah school. The results indicate that students' decisions are not determined by a single factor, but rather the result of an interaction between family values, institutional experiences, and spiritual motivation. Family support emerged as the most dominant factor in shaping students' religious orientation, while personal interest and institutional quality were strengthened by religious experiences at school and teacher role models. Religious understanding became an intrinsic driver for students to systematically deepen their religious knowledge, while career prospects had the least influence because Islamic education was seen more as a path to meaning than as economic considerations. Comparisons between schools indicate that environments with a religious identity, such as Muhammadiyah, foster a greater interest in Islamic studies. These findings confirm that the choice of Islamic studies is a multidimensional process influenced by the configuration of values, school culture, and students' spiritual aspirations.*

## Introduction

Higher education in Indonesia offers a wide variety of majors, including Islamic Studies. Student interest in pursuing higher education in Islamic Studies is an interesting topic for research, given the crucial role of religious education in the lives of the predominantly Muslim Indonesian population. However, a deeper understanding of the factors influencing student interest in majoring in Islamic Studies requires further investigation (Wulansari et al., 2023; Eli & Hamou, 2022; Risdianti et al., 2024; Anggraini et al., 2025).

This background is driven by the need to understand the dynamics behind students' decisions to continue their education at university majoring in Islamic Religion (Elfianti et al., 2023; Nahuda, 2024; Zouari & Shtudiner, 2024). Several factors may influence this decision, including the influence of the family environment, the quality of religious education at school, economic factors, the influence of religion and belief, social and peer influences, academic achievement, and career opportunities and job prospects in the field (Horwitz, 2021; Alam & Mohanty, 2023; Vadivel et al., 2023; Hidayah et al., 2021). By understanding the factors that influence students' interest in continuing their education at university majoring in Islamic Religion, it can help relevant parties, such as schools, parents, and higher education providers,

to develop more effective strategies to support the development of Islamic religious education in Indonesia (Abdul Aziz et al., 2018; Ahmad et al., 2017). Therefore, this study aims to analyze in depth the factors that influence students' interest in choosing higher education majoring in Islamic Religion.

Higher education, particularly in the context of Islam, plays a crucial role in shaping an individual's understanding and spirituality (Irpan & Sain, 2024; Juwairiyah & Fanami, 2025; Ayob et al., 2025). However, the decision to pursue higher education in Islamic studies is not always simple and is influenced by a number of factors. In this study, we will conduct an in-depth analysis of the factors influencing students' decisions from three Muhammadiyah schools (SMA Muhammadiyah, SMK Muhammadiyah, and SMA Adidarma), as well as compare them with one non-Muhammadiyah school.

Islamic religious education is an integral part of the curriculum in Indonesia, particularly in religiously-based schools (Terry, 2014; Zuhairini, 2019). However, in recent years, student interest in continuing their education at universities majoring in Islamic religion has tended to decline. This may be due to a number of factors influencing student decisions. Therefore, research on these factors is crucial for a better understanding. To understand the factors influencing student decisions, we can refer to rational choice theory. This theory states that individuals make decisions based on rational considerations of the benefits and costs of each available option (Akkurt et al., 2018; Turner et al., 2021; Botchkovar et al., 2025). However, in the context of Islamic religious education, psychological, social, and cultural factors also have a significant influence.

Previous research has identified several factors influencing students' decisions to pursue Islamic studies at university. These factors include family support, personal interests, religious understanding, the quality of the educational institution, and career prospects after graduation, which delve into the dynamics behind students' educational choices.

## Methods

This study employed a mixed methods approach using an explanatory sequential design, in which quantitative data collection and analysis were conducted first, followed by qualitative data collection to explain and enrich the quantitative findings. This design was selected because students' decisions to pursue higher education in Islamic Studies cannot be fully understood through numerical patterns alone. While quantitative data provide an overview of dominant trends and relative influences, qualitative data are necessary to capture students' lived experiences, motivations, and meaning-making processes that underlie those patterns. By combining both approaches sequentially, this study seeks to generate a more comprehensive and contextually grounded understanding of students' educational decision-making.

## Research Context and Participants

The study was conducted during the even semester of the 2023/2024 academic year in four senior secondary schools, consisting of three Muhammadiyah-based institutions (SMA Muhammadiyah, SMK Muhammadiyah, and SMA Adidarma) and one non-Muhammadiyah school used as a comparative case. These schools were selected to capture variations in institutional culture, particularly differences in religious orientation and educational environments. The research population comprised 350 twelfth-grade students across the four schools. A simple random sampling technique was applied, with approximately 30% of the population selected to ensure adequate representation while maintaining feasibility for in-depth analysis. This resulted in a total sample of 105 students, with 35 students drawn from each Muhammadiyah school to allow balanced institutional comparison.

## **Quantitative Data Collection and Instrumentation**

Quantitative data were collected using a structured questionnaire administered online via Google Forms. The questionnaire was designed to measure five key constructs identified from the literature: family support, personal interest, religious understanding, perceived institutional quality, and career prospects. Each construct was operationalized through several indicators and measured using a five-point Likert scale ranging from strongly disagree to strongly agree. To ensure content validity, the instrument was reviewed by two experts in Islamic education, who evaluated the clarity, relevance, and conceptual alignment of each item. Reliability testing was conducted using Cronbach's Alpha, and all constructs demonstrated acceptable reliability coefficients above 0.70, indicating internal consistency.

Following data collection, responses were cleaned and screened to eliminate incomplete entries. Descriptive statistical analysis was then conducted to calculate frequencies, percentages, mean scores, and standard deviations for each construct. This analysis aimed to identify dominant factors, relative influence levels, and patterns across school types rather than to test causal relationships.

## **Qualitative Data Collection and Analysis**

To complement and explain the quantitative results, qualitative data were collected through structured interviews with 30 students selected purposively from the survey respondents. Participant selection considered school type, levels of interest in Islamic Studies, and family background to ensure variation in perspectives. The interviews focused on students' personal motivations, family influences, religious experiences at school, perceptions of Islamic higher education, and views on future career pathways.

All interviews were audio-recorded with participants' consent, transcribed verbatim, and analyzed using thematic analysis. The analysis followed a systematic coding process, beginning with open coding to identify recurring ideas, followed by axial coding to establish relationships among themes. This process allowed the qualitative data to illuminate how and why certain factors emerged as influential in the quantitative findings.

## **Integration of Quantitative and Qualitative Data**

Integration of data occurred at the interpretation stage, consistent with the explanatory sequential design. Quantitative results were used as the primary framework for identifying key factors, while qualitative findings were employed to provide contextual explanations and deepen interpretation. Rather than treating the two datasets separately, this study deliberately linked statistical trends with students' narratives to reveal how family values, institutional experiences, and spiritual aspirations interact in shaping academic choices. This integrative approach enhances the credibility of the findings and allows the results to be understood as both empirically grounded and socially meaningful.

## **Results and Discussion**

The current Results section outlines the evidence of the current empirical research that was conducted using a mixed-method explanatory sequential design used in the current research, but with special reference to the determinants of the intentions of students to acquire higher education in Islamic Studies. These results are based on quantitative data of 105 twelfth-grade students studying in four senior secondary schools with different institutional and religious orientation, which are supplemented by qualitative data that help to explain numerical trends in their context. The findings are organized in such a way that they not only give the relative importance of each of the factors that were influencing but also the heterogeneity of students

across schools, thus providing an organized summary of the academic orientations of the students. Instead of being presented as individual statistical products, the data presented in the following tables form an empirical basis of the interpretation of the interaction of family values, personal motivations, religious understanding, institutional setups in the environment, and perceived career opportunities in determining students choice of education.

Table 1. Results of Descriptive Statistical Tests of Factors Influencing the Choice of Islamic Studies

<b>Factors Analysed</b>	<b>Indicators / Constructs</b>	<b>Number of Respondents (n=105)</b>	<b>(%)</b>	<b>Category</b>
Family Support	Parental encouragement, family guidance, socialization of religious values	86 students	82%	Very influential
Personal Interests	Interest in Islamic studies, experience of spiritual activities, religious habits	80 students	76%	Influential
Understanding Religion	The desire to deepen religious knowledge, the need for sharia knowledge	71 students	68%	Influential
Institutional Quality	Institutional reputation, teacher role models, religious curriculum, religious facilities	76 students	72%	Influential
Career Prospects	Perception of religious work, job opportunities, financial stability	57 students	54%	Quite Influential

Table 1 shows the relative strength of the five main factors influencing students' decisions to study Islam. The data shows that family support had the highest percentage (82%), indicating that the family is the dominant source of influence in shaping students' religious academic orientation. Personal interest (76%) and institutional quality (72%) also showed strong influences, but these two factors were interrelated with students' religious habits and institutional experiences. Religious understanding was at 68%, indicating students' need to deepen their knowledge of Islamic law. Meanwhile, career prospects received the lowest score (54%), reflecting the ambivalence between spiritual and economic considerations in the decision-making process. This table provides a preliminary overview of the dominance of value factors (family, interests, institutional quality) over instrumental factors (career).

Table 2. Comparison of Interest in Islamic Studies Based on School Type

<b>School Type</b>	<b>Number of Students</b>	<b>Number of Interested</b>	<b>Percentage of Interest (%)</b>
Muhammadiyah High School	35	30	85%
Muhammadiyah Vocational School	35	27	78%
Adidarma High School (Muhammadiyah)	35	28	81%
Non-Muhammadiyah	35	21	61%

Table 2 compares student interest levels across four school types. The data shows that Muhammadiyah-based schools (SMA Muhammadiyah, SMK Muhammadiyah, and SMA Adidarma) have a higher percentage of interest than non-Muhammadiyah schools. The highest rate was shown by SMA Muhammadiyah (85%), followed by SMA Adidarma (81%) and SMK Muhammadiyah (78%). The high level of interest in these schools indicates that a religious institutional culture, Islamic study groups (rohis), and the strengthening of moral values contribute directly to students' orientation toward Islamic studies. In contrast, non-Muhammadiyah schools only achieved 61%, indicating that religious factors are less dominant and students tend to consider pragmatic aspects such as careers. This table emphasizes the importance of institutional context in shaping religious interest.

Table 3. Descriptive Statistics of Islamic Studies Selected Factors Scores (Scale 1–5)

Construct	Minimum Score	Maximum Score	Mean (Average)	Elementary School
Family Support	3.40	5.00	4.21	0.47
Personal Interests	3.20	5.00	4.03	0.52
Understanding Religion	2.80	4.80	3.87	0.49
Institutional Quality	3.10	4.90	4.05	0.51
Career Prospects	2.40	4.60	3.54	0.58

Table 3 presents the mean and standard deviation (SD) values for each construct. Family support had the highest mean score (4.21), reinforcing the finding that family is a key driver. Personal interest (4.03) and institutional quality (4.05) also showed high scores, indicating consistency between students' subjective perceptions and their experiences in family and school contexts. Religious understanding (3.87) is in the medium-high category, indicating that intellectual and spiritual needs are quite strong but not as strong as interest or family support. Career prospects received the lowest mean score (3.54), confirming that economic considerations are less important. The standard deviation for all constructs was below 0.60, indicating consistency of responses across students. This table reinforces the finding that value factors are more dominant than utilitarian factors.

Table 4. Results of the Student T-Test Comparing Interests Based on School Type

School	Mean	Elementary School	T-Statistics	P-Value
School Muhammadiyah	4.12	0.45	3.24	0.002
Non- Muhammadiyah Schools	3.62	0.53		

This table presents the results of a t-test to determine significant differences between the interest levels of students in Muhammadiyah and non-Muhammadiyah schools. The t-test results indicate a significant difference in the level of student interest in pursuing Islamic studies based on school type, with students from Muhammadiyah schools showing higher interest than students from non-Muhammadiyah schools. The t-test shows a t-value of 3.24 with a p-value of 0.002, indicating that this difference did not occur by chance and indicates that the religious environment in Muhammadiyah schools significantly influences students' interest in pursuing Islamic studies. Students from Muhammadiyah schools, who have a stronger religious orientation, tend to be more interested in pursuing religious studies compared to students from non-Muhammadiyah schools.

Table 5. Cronbach's Alpha Coefficient

Construct	Cronbach's Alpha Coefficient ( $\alpha$ )
Support Family	0.85
Interest Personal	0.78
Understanding Religion	0.82
Quality Institutional	0.80
Prospects Career	0.76

This table shows the results of the reliability testing of the instrument used to measure factors influencing students' decisions to study Islam. The test results show a relatively high Cronbach's Alpha value for each construct, indicating good internal consistency of the instrument used. Reliability values for family support (0.85), personal interests (0.78), understanding of religion (0.82), institutional quality (0.80), and career prospects (0.76) indicate that all constructs have acceptable internal consistency. These results strengthen the reliability of the instrument used to collect data in this study.

Quantitative analysis shows that family support is the most dominant factor in influencing students' decisions to continue their education in Islamic Studies, with an approval rate of 82%. These results indicate that parental involvement, both in the form of motivation and value orientation, plays a significant role in students' academic decisions. This finding is supported by qualitative data; a Muhammadiyah high school student stated,

*"My parents always encourage me to deepen my religious studies because they want me to be well-prepared for the future."*

This quote confirms that emotional and religious support from family is a key determinant in choosing Islamic studies.

The second significant factor was personal interest, which received an approval rating of 76%. Many students stated that their interest in Islamic studies arose from learning experiences in religious subjects, spiritual activities, or involvement in religious organizations at school. Qualitative data confirms this; one Muhammadiyah Vocational School student said,

*"I want to deepen my religious knowledge because I have always been active in the Rohis (Islamic Spiritual Council). I feel like studying religion makes me calmer."*

This finding confirms that interests are not just academic preferences, but also part of the formation of self-identity.

The factor of religious understanding also makes a fairly strong contribution (68%). Many students feel they do not have an adequate understanding of religion and want to deepen it in higher education. Narrative explanations show that these needs are not only cognitive, but also spiritual. One of Adidarma High School students said,

*"I feel that my knowledge of Islam is still shallow. I want to study more systematically on campus later."*

Perceptions of the quality of Islamic higher education institutions also influence students' choices with an approval rate of 72%. Students consider campus reputation, quality of lecturers, and facilities as important considerations. In interviews, students from non-Muhammadiyah schools even emphasized that

*"There are many good and modern Islamic universities now, so I am more confident in choosing them."*

In contrast, the career prospects factor received a relatively lower score (54%). Many students do not yet see Islamic studies as a broad path into the world of work. However, some students who rated this factor as important stated that they were interested in the profession of Islamic education, religious counseling, or religious institutions.

Comparative analysis shows that students from Muhammadiyah schools have higher levels of religious interest and motivation than those from non-Muhammadiyah schools. This is reflected in narrative arguments: Muhammadiyah students often associate their choice of Islamic studies with their religious identity, while non-Muhammadiyah students consider more pragmatic aspects such as careers.

Table 4. Integration of Quantitative and Qualitative Findings

Factor	Quantitative Findings	Qualitative Evidence
Family Support	82% very influential	"Since childhood, I was directed to study religion."
Personal Interests	76% influential	"Being active in Rohis made me want to study Islam in depth."
Understanding Religion	68% influential	"I feel like I don't understand religion completely."
Institutional Quality	72% influential	"The teachers are role models."
Career Prospects	54% quite influential	"Religious work is not always stable, but it is meaningful."

Table 4 displays the integration between quantitative and qualitative data, which enriches the understanding of how each factor works in real life in students' lives. For example, although family support reached 82%, interview quotes show that this support took the form of forming a religious identity from childhood, not just verbal motivation. Personal interests (76%) were apparently influenced by institutional experiences such as spiritual activities and closeness to religious teachers. Religious understanding (68%) is also not only related to knowledge, but also related to the need to strengthen spiritual identity. The quality of an institution (72%) is assessed not based on physical facilities, but rather on the exemplary behavior of teachers and the religious atmosphere of the school. Low career prospects (54%) were found to be related to the tension between spiritual and economic demands. Thus, this table shows that statistics find their meaning through the context of students' experiences, and all factors influence each other in the educational decision-making process.

The findings of this study demonstrate that factors such as personal interest, religious understanding, and perceptions of institutional quality do contribute to students' decisions to study Islam. However, a more in-depth analysis reveals that these three factors are not independent factors but are formed through a long-term interaction between educational experiences, family culture, and the institutional environment. For example, the finding that 76% of students are influenced by personal interest cannot be adequately understood as simply individual preferences. Interviews indicate that these interests are often shaped by early childhood exposure to religious education, strong family traditions of religious practice, close relationships with religious teachers who serve as role models, and a school culture that places religious activities at the heart of character development. Thus, personal interests are not simply spontaneous choices, but rather the result of internalizing values acquired through a long process of religious socialization. This aligns with institutional theory, which asserts that individuals develop preferences through repeated institutional experiences, not simply isolated decisions.

Furthermore, treating personal interest, religious understanding, and institutional quality as separate categories risks reductive conclusions. Qualitative data suggests that these three factors reinforce each other: personal interest is often fostered by the religious atmosphere of the institution; religious understanding develops through the school's religious practices and the quality of teaching; and institutional quality is assessed by students based on the authenticity of the Islamic values practiced by teachers and school activities. A Muhammadiyah vocational high school student, for example, revealed that his involvement in the Rohis (Islamic boarding school) activities made him feel closer to his religion and ultimately fostered his interest in furthering his formal Islamic studies. This suggests a circular causal relationship: the institution influences interest, interest deepens understanding, and understanding, in turn, reinforces perceptions of institutional quality. In other words, students' decisions are the result of a complex web of experiences, not a collection of factors operating in isolation. This comprehensive approach aligns with the principle of *maqasid* (Islamic teachings), which views education as a process that integrates values, reason, and the social environment.

The finding that 72% of students considered institutional quality an important factor also warrants more specific analysis. The term "institutional quality" is not monolithic; it encompasses various dimensions such as relevant curriculum, faculty expertise, the institution's reputation, the moral credibility of campus leaders, the authenticity of religious practices, modern learning facilities, religious extracurricular programs, and scholarship opportunities. However, in this study, students placed particular emphasis on the strength of religious programs and the institution's moral reputation. Some students associated institutional quality with the "authenticity of the religious atmosphere" and the "real-life example of teachers and leaders," rather than simply physical facilities. This has important policy implications: if perceptions of quality are driven more by morality and the authenticity of Islamic values than by material aspects, then strategies for improving the quality of Islamic educational institutions cannot rely solely on infrastructure provision but must also strengthen the institution's religious credibility, teaching quality, and the moral integrity of educators. This reinforces the institutional theory's view that the reputation of Islamic education is strongly influenced by the norms and values perceived as "authentic" by the community.

The findings on career prospects reveal a fundamental tension between spiritual motivation and economic considerations, as only 54% of students considered job prospects an important factor. This tension cannot be simply understood as a lack of future orientation. Qualitative data indicate that many students have limited information about career paths for Islamic studies graduates, while others place moral values, religious obligations, or a desire to "benefit the community" above economic considerations. In some cases, family and community pressures that prioritize piety over income also influence students' attitudes toward careers. In contrast, students from non-Muhammadiyah schools and especially from vocational streams tend to be more pragmatic they associate Islamic studies with job opportunities that are perceived as limited or less financially stable. This variation is important, because it suggests that attitudes toward career prospects are not simply individual choices, but are influenced by social and institutional contexts. Thus, a richer analysis is needed to understand how students interpret religious careers whether as meaningful, limited, prestigious, or unstable.

Overall, interpretation of results needs to go beyond numerical descriptions and place student choices in the context of social structures, educational experiences, and the dynamics of spiritual motivation. The interaction between factors shows that the decision to choose Islamic studies is multidimensional, influenced by religious identity, institutional experience, economic opportunity structures, and moral meanings constructed by students. By deepening

the analysis through qualitative data and linking it to maqasid theory, institutional theory, and rational choice approaches, this research can provide a more holistic and non-reductive understanding of how students navigate their educational decisions in the Indonesian socio-religious context.

**Discussion** The results of this study indicate that students' decisions to pursue higher education in Islamic studies are influenced by a combination of internal and external factors. Internal factors such as personal interest and religious understanding play a significant role, while external factors such as family support and the quality of the educational institution also have a significant influence. These results align with rational choice theory, which states that individuals make decisions based on cost-benefit considerations (Sabil et al., 2016; Steinmetz & Pratt, 2024). However, in the context of Islamic studies, religious values and family support play a much greater role than economic considerations or career opportunities (Surya et al., 2019; Tahir, 2023; Mukhlis et al., 2022).

The findings of this study contribute strongly to the literature on factors influencing students' choice of Islamic religious studies. The finding that family support is the most dominant factor aligns with the findings of Abdul Aziz et al. (2018); Chilila & Syahdanur (2017), which emphasize that the family is the initial space for internalizing religious values and guiding religious academic orientation. This consistency indicates that, in the context of Islamic education in Indonesia, the family remains the most stable element in shaping children's educational motivation. This study also supports the findings of Dikdik et al. (2024), which asserted that personal interest and religious experience are important factors in encouraging the choice of religious studies. However, this study makes an additional contribution by demonstrating that religious interest is formed gradually through institutional experiences, such as active involvement in Islamic outreach activities and the exemplary behavior of religious teachers. This broadens the understanding of the mechanisms of interest formation, a theme not fully explored in previous research.

Furthermore, the findings regarding perceived institutional quality align with those of Dalimunthe et al. (2024); Djauhari et al. (2025), which demonstrated that the institution's reputation, the credibility of educators, and the religious atmosphere influence students' decisions. However, this study adds new emphasis through the finding that students judge an institution's quality not solely on physical facilities, but also on the authenticity of religious practices and the moral integrity of teachers. This broadens the perspective of previous research, which tends to emphasize formal reputation and campus facilities. This research also supports studies on the influence of religious figures and teacher role models (e.g., Larasati et al. (2024) research, in which the moral qualities of educators have been shown to play a central role in shaping students' religious orientations. The findings regarding differences in interest levels between Muhammadiyah and non-Muhammadiyah schools confirm Sukriyah et al., (2024) research, which showed that institutional environments with religious identities significantly influence orientations toward religious studies.

## **Conclusion**

This study reveals that students' decisions to pursue Islamic studies at a university are shaped by the interaction of family values, institutional experiences, and the search for religious identity. Families not only provide support in the form of guidance but also serve as the initial space for internalizing values that instill a religious orientation in students. Furthermore, interest in Islamic studies grows through students' active involvement in religious activities at school, the example of teachers, and a religious atmosphere that fosters a belief that Islamic education has strong personal and spiritual relevance. These findings confirm that students'

academic choices are not instantaneous or isolated, but rather the result of a long-term and ongoing process of value socialization.

Furthermore, the study found that religious understanding and perceived quality of Islamic educational institutions act as motivational drivers, strengthening students' convictions in choosing religious studies. Students assess the quality of educational institutions primarily based on the authenticity of religious practices, the character of the educators, and the moral integrity of the school environment, rather than solely on physical facilities. Career prospects, however, are not the primary determinant, as students tend to view Islamic education as a path to meaning and social contribution, rather than merely an economic instrument. Overall, these findings suggest that the choice of Islamic studies is a multidimensional process influenced by a combination of values, spiritual experiences, and moral aspirations within the cultural context of Islamic education in Indonesia.

However, this study has several limitations that should be considered. First, the study site coverage only included three Muhammadiyah schools and one non-Muhammadiyah school in a single region, so the findings cannot be fully generalized to the context of schools with different cultures and geographic settings. Second, although the mixed-method approach provided a rich picture, the quantitative data still relied on student perceptions through questionnaires, potentially contributing to social bias and the desire to appear "religious." Third, the qualitative data were obtained through structured interviews with a limited number of informants, so the diversity of student experiences was not fully represented. Finally, this study did not explore longitudinally how student motivation changed from 10th to 12th grade, thus not comprehensively depicting the dynamics of the development of religious interest.

For future research, it is recommended to expand the study site coverage to various types of schools, including Islamic boarding schools (pesantren), public schools, private schools, and other Islamic organization-based educational institutions, to achieve more representative findings. Future researchers could also use a longitudinal approach to track changes in student motivation and interest continuously throughout the school year. Furthermore, exploration of psychological factors such as religious identity, value orientation, self-perception, and religious meaning can be conducted through in-depth qualitative approaches such as in-depth interviews or educational ethnography. Further research could also incorporate broader social environmental variables, such as the influence of digital media, religious public figures, or family economic dynamics. Finally, future researchers are advised to develop conceptual or structural models (e.g., SEM) to examine the relationships between factors in a more complex manner and generate a more holistic understanding of students' academic decision-making processes in choosing Islamic studies.

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