MINDFULNESS AND MIND-WANDERING IN PRAYER: A MIXED METHODS STUDY OF THE ROLE OF SPIRITUALITY AND RELIGIOSITY IN ISLAMIC PREACHERS

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ABSTRACT

Prayer is a subjective experience that requires solemnity, by seeking a state of mindfulness and minimizing the state of mind wandering so that the prayer is done optimally. This study aims to explore the role of spirituality and religiosity to increase mindfulness and minimize mind-wandering in prayer activities, in Islamic preachers. Analysis was conducted through mixed method explanatory sequential analysis, using quantitative data with Multiple linear regression and qualitative data with Thematic analysis. Qualitative data (n = 3) was used to explore the experience of the meaning of mindfulness and mind-wandering conditions during prayer which was tested using quantitative data (n = 66). The quantitative analysis showed that mindfulness was negatively correlated with mind-wandering in prayer and that religious salience predicted mindfulness. Meanwhile, the experience of mind-wandering in prayer can be explained more qualitatively. There are 3 major themes regarding the experience of mindfulness and mind-wandering as well as the role of spirituality and religiosity in Islamic preachers, namely 1) solemn conditions, consisting of the involvement of a) mental representation, b) mental dialogue, c) expectation, d) control of consciousness, e) appreciation of life experience, and f) feeling comfortable and full of enjoyment, 2) mind-wandering distraction, which consists of the presence of a) worldly ambitions and b) perceptual distraction, and 3) spiritual atmosphere conditioning, consisting of a) preparation of prayer pillars, b) self-preparation, and c) asking for protection.

Keywords: Mindfulness, Mind-Wandering, Shalat, Spirituality, Religiosity

INTRODUCTION

In a religious society like Indonesia, religiosity and spirituality are important aspects that cannot be separated in daily life. In a survey by Pew Research Center (2019), it was found that Indonesians ranked first out of 34 countries in considering religion in their lives, where fostering a belief in God is believed to foster morality for themselves. Indonesia is one of the countries with the largest Muslim population. This is evidenced by the fact that 87.2% or around 229 million people in Indonesia adhere to Islam, and when viewed globally, Muslims in Indonesia make up 12.7% of the Muslim population in the world (World Population Review, 2020). In addition, it is estimated that the Muslim population in the world will increase by around 35% in the last 20 years since 2011 (Pew Research Centre, 2011).

The increasing number of followers of Islam in the world, especially in Indonesia, cannot be separated from the role and contribution of Islamic religious preachers. They are generally referred to as 'ustadz', 'kyai', 'ulama' for men, or 'ustadzah' for women. Ustadz is someone who has broad religious insight and knowledge and is adept at conveying and teaching religious knowledge. According to Az-Zabidi (1205, in Lutfi, 2014), ustadz is also someone good at teaching

religious knowledge to others, with an academic degree. With this knowledge, ustadz or ustadzah have strong religious authority and influence in the Muslim community (Cheong, 2011).

The purpose of religious preaching is to deliver and increase the degree of religiosity and spirituality of their 'followers'. One of the obligatory and fundamental prayers in Islam is shalat, which is a subjective phenomenological experience that begins with intention, where individuals are required to change the orientation of consciousness in the prayer process by meditating on the meaning of prayer reciting, taking it seriously, and reflecting consciously, where the reward for prayer is rewarded will depend on the conscious part (Romadhon, 2019).

Prayer is referred to as a form of therapeutic meditation that benefits physical and psychological health and produces a state of relaxation (Komariah et al., 2020; Osama & Malik, 2019). The process of being able to achieve this relaxation requires a condition to focus and give full attention, referred to as a state of khushu (in Bahasa). It is a condition where individuals lower their voices and lower their gaze as if imagining the presence of God during prayer (Ijaz et al., 2017).

According to one of the great imams in Islam, Imam Ghazali, khushu' in prayer is one of the states that indicate a state of mindfulness (Ijaz et al., 2017), and prayer is one of the methods to train mindfulness, in addition to two other rituals, namely servitude in the form of remembering Allah ta'ala (dhikr) and supplication (doa') (Parrott, 2017). The Qur'an recommends solemn in prayer is an important thing to pay attention to achieve the benefits that have been found previously.

Mindfulness in the psychological literature is a process and ability for individuals to present themselves openly and mindfully in the present situation (Baer et al., 2008; Carmody & Baer, 2008; Creswell, 2017; Kabat-Zinn, 2015). This state of mindfulness is a fundamental part of worship rituals in all religions in general (Buddhist, Christian, Islamic, Jewish, Taoist) (Siegel et al., 2001). In shalat prayer, there are Qur'an reciting in every movement. This recitation, which is prayerful and worshipful, is a guide that helps in directing and focusing the temporary feeling of 'awareness' (Thomas et al., 2017).

The concept of mindfulness in Islam also refers to the concept of Muraqabah or spiritual perfection, which is full servitude by placing oneself as if seeing God, Allah, and even though he does not see him, believes that God sees him. Prayers accompanied by mindfulness showed significantly higher mental health scores than prayers not accompanied by mindfulness (Ijaz et al., 2017).

Prayer activities also involve complex cognitive tasks (Romadhon, 2019), thus to gain focus or solemn status, mind-wandering becomes a disturbing condition (Romadhon, 2019), so it is necessary to minimize it in order to the purpose of servitude in prayer achieved, namely getting optimal rewards. Mind-wandering is a situation where executive control in the brain shifts from the primary task that must be done to processing activities with personal goals—and often occurs without intention or even awareness—appearing like a drifting mind (Golchert et al., 2017; Smallwood & Schooler, 2015). Mind-wandering can be seen as spontaneous thoughts, a condition that is not quite like daydreaming, but also less like thinking with direction or purpose (Christoff et al., 2016). Individuals often spend time thinking about what is happening around them, contemplating events that have happened in the past, events that will happen in the future, or events that

will never happen (Killingsworth & Gilbert, 2010).

In cognitive processing, mind-wandering is also widely associated with the default mode network (DMN) condition (Hasenkamp et al., 2012). DMN is a condition where performing tasks required cognitive control, brain areas such as the posterior cingulate cortex (PCC), medial prefrontal cortex (mPFC), angular gyrus, and medial temporal cortex that are part of the DMN network become automatically activated thereby mind control becomes loose (Golchert et al., 2017; Romadhon, 2019; Zhou & Lei, 2018). Randall et al. (2014) found that mind-wandering occurs as the tasks' complexity increases. While prayer provides heavy and complex cognitive tasks, such as increased cognitive and attentional processes (Doufesh et al., 2016), mind-wandering is very accessible. Simply put, mind-wandering usually occurs when individuals perform repetitive activities to perform automatic behavior and circumstances where only a single piece of information is available (Snyder & Lopez, 2002).

In shalat prayer that have become ritualized or routine daily activities, there is a possibility of this mind-wandering condition occurring spontaneously (Thomas et al., 2017). This condition can be referred to as the failure of working memory to control or suppress distracting thoughts (Seli et al., 2016). This type of mind-wandering is called spontaneous mind-wandering, which is attention that shifts to other unrelated tasks spontaneously and unconsciously (Carciofo & Jiang, 2021; Seli et al., 2016). Spontaneous mind-wandering is known to be negatively correlated with mindfulness in daily behavior (Carciofo & Jiang, 2021; Seli et al., 2016). Other studies have also found that doing activities to increase mindfulness such as meditation can reduce

mind-wandering and activity in the brain's DMN (Levinson, 2015).

Mind-wandering conditions that interfere with mindfulness in prayer are also no exception for religious preachers who have a religious capacity that exceeds commoners. It is assumed that religious preachers have deeper subjective experiences related to prayer, religiosity, and spirituality. In addition, Romadhon (2019) states that building a state of mindfulness is influenced by affective, cognitive, or behavioral aspects. Conditions such as solemnity, closeness to God, and spiritual maturity can be categorized into aspects of spirituality. Mindfulness is also positively correlated with spiritual well-being (Fourianalistyawati, 2017; Iida & Shapiro, 2017; Komariah et al., 2020; McNamara Barry et al., 2010; Walker, 2020). Spirituality is defined as an individual's search for a relationship with the Almighty, a transcendent one (Hardy et al., 2019; Jensen, 2021). It can also be seen as a person's meaning in believing in God (Carmody & Baer, 2008). In addition, spirituality is also defined as a bond with a sacred power (God), where individuals feel one with God through worship rituals or aspects of religiosity (McNamara Barry et al., 2010). The level of spirituality is significantly correlated with both conditions and traits of mindfulness (Carmody & Baer, 2008; Mathad et al., 2019).

Religiosity is an affirmative relationship to religion, where adherents believe in certain doctrinaire beliefs and actions, which are shared within their community of neighbors (Jensen, 2021). Religiosity also encompasses an individual's beliefs in his or her religion and God, which are manifested in the routine of worship or adoration (Loewenthal, 2012). Religiosity is mostly described by worship rituals in Islam such as shalat prayer, fasting, charity, tithe, and so on. Meanwhile, the frequency of prayer is

generally found to correlate with mindfulness (Albatnuni & Koszycki, 2020) and it correlates with the level of religiosity as well (Ijaz et al., 2017).

Studies on mindfulness in prayer from the psychological side are still limited. The activity of prayer is a subjective experience that requires full appreciation and attention to be able to achieve a state of mindfulness and eliminate mind-wandering. In this study, a mixed-method approach was used to answer the question: What is the role of religiosity and spirituality in predicting mindfulness and mind-wandering in prayer activities? How to reduce mind-wandering to achieve mindfulness in prayer? Therefore, the researcher started the research design by limiting the exploratory context of religiosity and spirituality to the subjects of Islamic preachers because optimal experiences of religiosity and spirituality in the general population group are minimal, so it is expected that this group can provide deeper meaning and explanation.

The mixed-method approach used quantitative data to answer the first main question and qualitative data to answer the second main question. The research question in the quantitative phase focused on how religiosity and spirituality play a role in increasing mindfulness and decreasing mind-wandering in prayer practice. The second phase, the qualitative phase, focused on exploring the results of the statistical tests through the process of interviewing three case studies of three research participants. Meanwhile, a qualitative in-depth exploration of the experience of each psychological state measured will help in understanding how religious preachers perceive the state of mindfulness and mind-wandering in prayer, and how spiritual beliefs and religiosity play a role in building the state of mindfulness and reducing mind-wandering in prayer.

Previous studies have shown that the state of spirituality (Carmody & Baer, 2008; Mathad et al., 2019), as well as the level of religiosity (Albatnuni, 2020; Ijaz et al., 2017) of a person, correlates with the state of mindfulness in prayer, and mindfulness was found to be negatively correlated with the state of mind-wandering (Levinson, 2015). Therefore, the researcher hypothesized that the level of spirituality of transcendence and religiosity towards one's religion can predict the state of mindfulness during prayer, yet conversely can predict a decrease in mind-wandering.

This empirical study is expected to be useful to provide understanding for Muslim individuals regarding the state of mindfulness and mind-wandering in prayer and become a means for Islamic preachers in providing better knowledge to the Muslim community. Thus, the positive benefits of the prayer experience can be scientifically tested and felt by Muslim.

RESEARCH METHODS

This research uses a mixed method design of explanatory sequential design. It starts with quantitative data collection and analysis, then certain findings are developed with qualitative data collection and analysis through interviews (Creswell, 2007). The mixed method design was chosen because the experience of mindfulness and mind-wandering in prayer is narrative, which experience depends on the conditions of everyone in preparing and performing daily prayers. Quantitative data analysis was tested with multiple linear regression tests to see the role of the contribution of each independent variable, namely spirituality, and religiosity to mindfulness and mind-wandering separately. The variables were first tested correlatively with Pearson correlation to obtain the significance of the relationship, as a prerequisite for regression analysis. While

qualitative data analysis uses Thematic analysis which will be categorized into three themes. All statistical testing of data used RStudio statistical applications.

Participants

67 participants agreed to participate in this study, however, one participant did not fulfill the research criteria, then only 66 participants continued in the analysis stage. Specifically, the demographics of the participants consisted of 23 female participants and 43 male participants, with the age range categorized into groups of late adolescents < 20 years ($n = 2$, $M_{age} = 19.5$), young adults (20-40 years) ($n = 34$, $M_{age} = 25.9$), middle adults (40-60 years) ($n = 29$, $M_{age} = 49.1$), and late adults (> 60 years) ($n = 1$, $M_{age} = 69$).

Quantitative research sampling was conducted using a purposive sampling technique with non-probability and the questionnaire was disseminated online. The researcher first set the criteria for participants, namely 1) Having a profession as ustadz/ustadzah, 2) Having a formal educational background majoring in Islamic religion / fiqh / Al-Qur'an / sharia / Islamic education / relevant (or graduates of Islamic boarding schools), 3) Having a fostered group / students who actively conduct regular recitation / study / learning at least once a month, 4) Have been coaching students/providing Islamic studies for more than one year. Participants who were willing were first asked to fill out an online informed consent and self-identification (including gender, age, last education level, and education degree).

Thus of 66 participants, the researcher conducted simple randomization by first giving each participant a sequential number from 1 to 66. Then, we drew a number using the open-access randomizer.com website three times to get three participant numbers who were asked for their willingness to be interviewed further. Participant data collection was carried out from 6 to 22 June 2021.

Measurement

Mindfulness

Mindfulness in prayer is defined as a condition of full servitude by placing oneself as if seeing Allah in prayer with full concentration and appreciation (Ijaz et al., 2017). The Mindfulness variable is the dependent variable in this study. Testing the state of mindfulness in prayer using the Mindfulness in Salah Prayer Scale (Ijaz et al., 2017) which consists of six items that indicate the frequency with which participants can concentrate on the aspects of prayer takbiratul ihram, qiyam, qirat, ruku', sujud, and tahiyat akhir in prayer perceived during the past month. These items are scored with a Likert scale rating of 1-5, where 1 indicates not at all to 5 indicates always able to concentrate. The mindfulness score is obtained by summing all scores (Min = 8, Max = 30). The measuring instrument showed reliable reliability, with an alpha coefficient of 0.94, whereas measuring instruments with a reliability above 0.7 can be said to be reliable (Kaplan & Saccuzzo, 2013).

Mind Wandering

This mind-wandering condition refers to a condition where thoughts are spontaneously and unconsciously distracted (Carriere et al., 2013; Christoff et al., 2016; Fox & Christoff, 2018), and in this study, it is contextualized in performing perceived prayer movements during the past month. The mind-wandering variable is the second dependent variable in this study. Mind wandering was measured with the four-item Spontaneous Mind Wandering Scale (MW-S) (Carriere et al., 2013). Participants were asked to rate how often they were mind-wandering with a Likert scale rating of 1-5, from rarely to often. An example of this item is, "My mind wanders spontaneously". The MW-S score is obtained

by summing the scores (Min = 4, Max = 19). The MW-S was also found to have good reliability, with a coefficient alpha of 0.88.

Spirituality

Spirituality is described as a relationship with the supernatural power of God (Hardy et al., 2019; Jensen, 2021). In the Spiritual Health and Life-Orientation Measure (SHALOM) (Fisher, 2016, 2021; adapted by Elfida, 2020), spirituality well-being in four multidimensional factors, namely measures of feelings towards personal self, environment, communal and transcendent power. However, in this prayer aspect research, only transcendent spirituality well-being is used, which is a measure of how well individuals relate to divine power.

This spirituality variable is the independent variable in this study and is measured for its contribution to mindfulness and mind-wandering. This measure consists of 5 items with a rating scale of 1-5, where 1 indicates a very low experience to 5 indicates a very high feeling experience. An example of this item is, "Developing a personal relationship with God". The transcendence spirituality score is obtained by summing all scores (Min = 14, Max = 25). The instrument showed reliable reliability, with a coefficient alpha of 0.83.

Religiosity

Religiosity is described as an affirmative relationship to religion with doctrinaire beliefs (Jensen, 2021). This religiosity variable is an independent variable that is also measured for its contribution to mindfulness and mind-wandering. Religiosity is measured using the Religiosity Scale developed by Elfida (2020) and consists of two factors, namely religious beliefs (the degree of belief in God and religion) and religious salience (the degree of how important the role of God and religion is in life). Religiosity

beliefs consist of 12 items with a 1-6 rating scale, where 1 indicates no belief at all to 6 indicates a very strong belief. An example item is "My current life has nothing to do with God's intervention". The religious beliefs score is obtained by summing the scores (Min = 20, Max = 70). While religiosity salience consists of 5-items that indicate how important religion is in life, the frequency of using religious values and teachings in making decisions, the strength of religion's influence on the meaning of life, the frequency of ignoring religious teachings to achieve goals, and an assessment of the level of self-religiosity rated on a scale of 1-6. An example of this item is, "How important is a religion to your life". The total score is obtained by summing the scores. The reliability of the religiosity beliefs factor is reliable with an alpha coefficient of 0.93. However, the religiosity salience item showed not reliable enough with a coefficient alpha of 0.49.

Table 1.
Demography

Variable	n	%
Gender		
Female	23	34.8
Male	43	65.2
Age		
Late adolescence	2	3.0
Young adult	34	51.5
Middle adult	29	43.9
Older adult	1	1.5
Education level		
Senior/Ponpes	18	27.3
Diploma	2	3.0
Undergraduate	31	47
Graduate	11	16.7
Doctor	2	3.0

RESULTS AND DISCUSSION

The results of the descriptive analysis of mindfulness (M = 22.03, SD = 4.5) in Table 2 illustrate that there is no significant difference between participants with low (48.5%) and high (51.5%) prayer mindfulness. Similar to mindfulness, the tendency of

participants in the state of mind wandering (M = 9.27, SD = 3.9) is also shown to be not too different (low = 54.5%, high = 45.5%), while the level of spirituality, religious belief, and religious salience of participants was found to be descriptively high. This seems reasonable because preachers tend to have a lot of religious knowledge and have a high attitude of religiosity in general (Wahyudin et al., 2013).

Quantitative Results
Research Question 1: Is there a negative correlation between mindfulness and mind-wandering in prayer in Islamic preachers?

Table 3 shows that there is a negative significant correlation between the state of mindfulness and mind-wandering (r = -.240, p < .05). This result is consistent with previous studies that found increasing mindfulness decreases spontaneous mind-wandering, (Carciofo & Jiang, 2021; Levinson, 2015; Seli et al., 2016). In other words, through maintaining a focus of attention and staying in a fully conscious state during the prayer sequence, from takbiratul ihram, qiyam, qirat, ruku, sujud to tahiyat akhir, it is felt to minimize the occurrence of distracted and wandering thoughts.

Research Question 2: Is there a positive correlation between the level of transcendent spirituality, religious belief, and religious salience with the state of mindfulness in prayer among Islamic preachers?

Table 3 illustrates that the aspects of transcendent spirituality (r = .217, p <.05) and religious salience (r = .345, p <.01) each show positive significant correlations with the state of mindfulness in prayer. While religious belief was found not to be significantly correlated with this state of mindfulness. These results extend previous studies that show

spirituality, which is the level of one's inner resources of the relationship with God, is in line with the level of mindfulness in worship, where the higher attachment with God, the more driven to be solemn in worship (Carmody & Baer, 2008; Mathad et al., 2019). However, there are differences in results on aspects of religiosity. Where, belief in God, which is described in religious belief or faith and belief in God, is thought to have become a common dogma that is believed by the majority of Muslims in Indonesia, such as that God's existence exists, God is kind and gracious, believes in God's provisions to regulate human life, the existence of life after death, and so on. However, these beliefs might are not expected to specifically affect the conditions when prayer is performed. Meanwhile, religious salience related to the belief or perception of how important religion and worship activities are, including performing solemn prayers, was found to play a role in directing the state of mindfulness in prayer, which is in line with previous studies (Albatnuni, 2020; Albatnuni & Koszycki, 2020; Ijaz et al., 2017).

Research Question 3: Is there a negative correlation between the level of transcendent spirituality, religious belief, and religious salience with the condition of mind-wandering in prayer in Islamic preachers?

The results in Table 3 show that only the religious salience variable is negatively significantly correlated with mind-wandering (r = -.210, p < .05). A person who feels the importance of performing worship following the provisions, and one of them is by being solemn, can lead to a state of mindfulness in prayer. Like the previous findings, this may indicate a linear relationship between religious salience and decreased mind-wandering and increased mindfulness scores.

Research Question 4: What is the role of spirituality and religiosity in predicting mindfulness and mind-wandering in prayer activities?

Table 3 shows the results of the multiple regression test that only religious salience is able to significantly predict the state of mindfulness in prayer (b = 5.39, t(62) = 0.94, p = .35, R2 = .124, F(3, 62) = 2.931, p < .05) even if the levels of spirituality and religious belief are included. This suggests the more individuals realize the importance of God and religion to themselves, this mindfulness will increase. Therefore, to build a state of mindfulness requires great control efforts, it cannot only by building an attachment to God through the aspect of spirituality or believing in God and his religion through the aspect of religious belief but must also be included with an assessment of how important worship and applying these beliefs to do, such as in the context of building khushu in prayer–how important it is to try to be mindful in prayer, by looking at the benefits that will be obtained. Overall, these three aspects contribute 12.4% variance to the mindfulness score.

On the other hand, the regression analysis of spirituality, religious belief, and religious salience did not show significant results in predicting the reduction of mind-wandering during prayer (b = 17.45, t(62) = 3.419, p < .05, R2 = .055, F(3,62) = 1.201, p = .3169). This can be seen from how little variance is shared between the three aspects and mind-wandering, which is only 5.5%. Mind-wandering is a latent behavior that is more influenced by the physiological state of the brain related to attentional control (Carriere et al., 2013), so the influence of beliefs such as religiosity and spirituality is not expected to explain mind-wandering scores obtained through self-report measures such as this.

Qualitative Results

From the results of quantitative testing conducted, qualitative deepening is needed to explore this subjective experience. The state of mindfulness in prayer is not a psychological experience that can be optimally seen with a quantitative approach such as how often individuals can fully concentrate on each prayer movement alone, but rather the belief in facing God, something transcendental (Sari, 2018). Prayer is a ritual process of worship in Islam that involves certain movements and recitation of prayers, where during the prayer, the individual asks God earnestly from the heart (Yucel, 2007). This condition is ideal in prayer, but it does not rule out the possibility that in its implementation there are distractions that interfere with solemnity so the condition of solemnity or mindfulness in prayer will depend on everyone's prayer experience.

Research Question: What is the subjective meaning of the role of spirituality and religiosity in building mindfulness and mind-wandering in prayer?

When the participants were asked to explain the relationship between the state of spirituality and religiosity to the state of mindfulness and mind-wandering during prayer, their subjective experiences can be described through the following three themes.

1. Conditions of Khushu

Khushu is defined as the condition of a calm heart and enjoying the meaning of the recitation and movement of prayer as if it were facing Allah. This khushu condition involves the following 6 things, namely 1) Mental representation or involvement in visualizing the existence of Allah cognitively through putting faith in transcendent objects, such as by imagining the shape of the Qibla Kaaba of Allah to create a feeling of being seen and watched. This is part of spirituality and

religious belief where they believe that every worship and human action is always watched by God. This is shown by the explanation of Ustadz M, "Usually I imagine the Kaaba and the word Allah... if not, I don't concentrate, it's easy for my mind to wander... imagining Allah watching us, watching us". This visual representation cognitively requires only a small working memory process (Castro-Alonso et al., 2019), there by imagining real objects when praying, does not burden the working memory so and it supports a mindful state of mind.

2) Mental dialogue with Allah SWT, namely understanding the meaning of the Qur'an recital as if we are with Allah, as it explained by Ustadz A, "The condition of khusyu is when we understand the meaning of what we read, then understand that we are facing Allah". This moment can be categorized as part of spirituality because a servant feels that prayer is a time when he achieves closeness to his Lord. This mental dialogue with the divine is something that is transcendent and is described when the individual reads the prayer recitation or surah of the Qur'an as if chatting with Allah. Islamic literature explains the concept of ihsan in prayer, where individuals perform cognitive activities as if they see Allah and even though they do not see him, they can feel the presence of Allah (Qahthani, 2013). This is also referred to by Romadhon (2018) as episodic awareness where individuals dialogue with Allah through the meaning of prayer readings.

3) The third is hopefulness, where prayer is one of the worship services that aims to ask, then by involving hopeful feelings during prayer helps build mindfulness. There are certain prayer movements such as prostration, which are believed that individuals are in the presence of the Almighty. As explained by Ustadz I, "Prostration is a humble position, we are asking, we are earnest, kneeling with our advantages, our limitations,

so the reading also emphasizes 'subhana rabbiyal ala, al adzim' realized in our hearts, Allah is the most merciful ... the highest". When a person feels it is important to hope or ask God, and believes that in the series of prayers, there is a prostration movement which is the moment when a servant realizes his humility before the Creator, then he will try to give more awareness and solemnity at that time.

4) Conscious control, where prayer is accompanied by full focus, so that conscious efforts are needed such as eye gaze towards prostration, and lips that move according to the reading that directs movement during prayer. As explained by Ustadz A, "Keeping the mouth moving ... to read the prayers ... we focus on what we listen to ... from our slow voice ...". Ghazali (2014, in Romadhon, 2019) mentions the term sima', which is concentrating with the help of the sense of hearing, such as the sound of reading the prayer recitation slowly can help concentration.

The fifth is 5) appreciation of life experiences, namely khushu can be achieved by remembering the memory of life experiences and bringing them into the appreciation of the prayer atmosphere. As Ustadz A said, "...a neighbor was reported to have died, and then I read the surahs related to that... I automatically shed tears... like that... imagining bringing all the feelings into the prayer". Experiences in life such as death normally cause death anxiety and this anxiety increases religious beliefs (Fortuin, 2018; Jong et al., 2017) so it is likely to make individuals strive to be serious in performing their religious rituals. Furthermore, the sixth is 6) a feeling of comfort and full of enjoyment, where prayer feels solemn when it is in a comfortable and calm condition enjoying what is read, and this enjoyment is manifested from the heart. Ustadz I said, "Khushu is what I understand is the calmness of enjoying the

prayer movement, enjoying the reading of the prayer ... we feel comfortable, of course deep in this heart, not only Allahu akbar". In addition, some times are believed to support a comfortable atmosphere for praying solemnly, such as tahajud in the two-thirds of the night. As stated by Ustadz A, "Because at these times we do feel closer ... from the atmosphere, the atmosphere created at dawn and one-third of the night is different ... and this is a feeling that cannot be expressed ...".

2. Mind-wandering Distraction

Meanwhile, conditions that interfere with the solemnity of prayer can be seen in the diversion of the readings and movements that are being focused on or called mind wandering. This mind-wandering condition occurs if there are distractions such as 1) worldly ambition, namely the desire to complete targets and work, and unconsciously carried over into prayer. As stated by Ustadz M, "Usually we think about all kinds of things, we haven't finished our work, we have personal tasks that we haven't done, usually in the middle of the day... it makes us not concentrate on our worship". The work becomes a burden of thoughts that interfere with attention and when carried over into prayer which is also a complex cognitive activity (Romadhon, 2018), making working memory have to work extra so that it experiences excessive mind load and fails to control and suppress thoughts outside of what is desired during prayer.

2) Second, perceptual distraction, where sensory senses are disturbed and distracted to disturb calmness, such as distraction from noisy sounds, unpleasant odors, and perceived pain. Ustadz A said "The atmosphere in the prayer place is noisy, not solemn when other people have body odor... but we think that people really smell ... that's why we are encouraged before prayer to take a shower, which smells good ..". This perceptual

distraction, apart from being directly sourced from external sources, can also be sourced from within oneself but then triggers an external response so that it makes the mind switch to get information about the external response. For example, ustadz A said, "When we forget the recitation of the Qur'an verse, we think about who justified us, we think about whose voice it was...", so mind-wandering is easy to occur even when it is not intended to give perception to the other object. In mind-wandering conditions, there is a decrease in the significance of the attentional process to the task or activity being performed (Greer & Smallwood, 2011), and external stimuli (such as other people's voices from outside) can be so prominent that they are processed below the threshold of awareness (Seli et al., 2016).

3. Spiritual Atmosphere Conditioning

To evoke mindfulness, it is believed that there are activities carried out that support spiritual readiness during prayer. The conditioning is such as 1) preparation of the pillars of prayer, namely making efforts to prepare before prayer by first repeating the memorized recitation to be read, thus minimizing the possibility of forgetting. 2) self-preparation, aimed at minimizing sensory distractions, by using perfume, and wearing clean and neat clothes, as explained by Ustadz M, "I am obliged to use perfume before prayer ... the point is when you want to meet with Allah, give something special". 3) asking for protection, where it is believed that the khushu condition also comes from the disturbance of the shaitan so that what enables the khushu condition is also from the power of Allah. Conditioning by reading the intention, ta'awudz, istighfar, surah An-Naas before prayer is intended to ask for forgiveness and protection from things that distract during prayer. As said by Ustadz A, "The problem of solemnity ... departs from our intention to face Allah ... it must be solemn ...". Kohls et al.

(2011) found that spirituality under certain conditions can provide a placebo effect, namely the formation of perceptions on an object (generally reducing a symptom in the therapeutic intervention). In the case of prayer, the belief that has been recommended to be done before prayer is thought to provide a placebo effect by increasing optimism and motivation to be mindful in prayer. It is also described how such effects through top-down mechanisms can change body processes (Kohls et al., 2011).

Table 2.
Descriptive Analysis

Variable	M	SD	n	%
Mindfulness	22.03	4.5		
Low			32	48.5
High			34	51.5
Mind-wandering	9.27	3.9		
Low			36	54.5
High			30	45.5
Spiritual	21.56	2.9		
Low			0	0
High			66	100
Religious Belief	61.91	13.5		
Low			15	22.7
High			51	77.3
Religious Salience	26.56	2.8		
Low			0	0
High			66	100

Table 3.
Correlation and Mulitple Llinear Regression Analsysi of Mindfulness, Mind-wandering, Transcendental Spirituality, Religious Beliefs dan Religious Salience

Variable	r	β	SE
MDF*MWD	-.240*		
Mindfulness			
(Intercept)		5.389	5.733
MDF*Trans	.217*	.118	.215
MDF*Belief	.112	.013	.042
MDF*Salience	.345**	.495*	.228
		R^2 = .124	
Mind-wandering			
(Intercept)		17.453	5.104
MWD*Trans	-.056	.063	.192
MWD*Belief	-.144	-.028	.037
MWD*Salience	-.210*	-.293	.202
		R^2 = .055	

MDF = mindfulness, MWD = mind wandering, Trans = transcendental spirituality, Belief = religious belief, Salience = religious salience; $** p < .01$, $*p <.05$
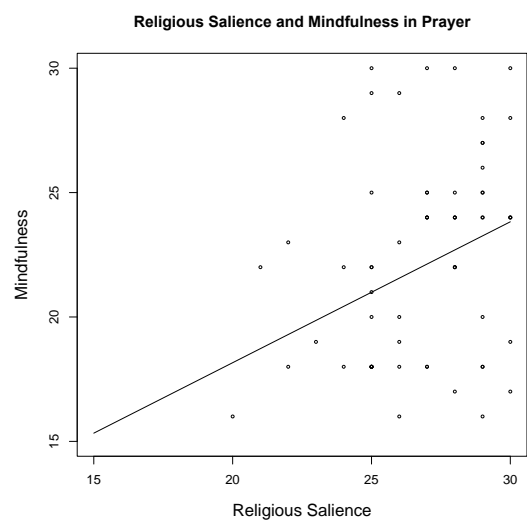

Figure 1. Correlation of Religious Salience and Mindfulness in Prayer

CONCLUSION

This study aimed to explore the role of spirituality and religiosity in increasing mindfulness and decreasing mind-wandering in prayer activities, in Islamic preachers. This study quantitatively supports previous studies that show a negative relationship between mindfulness and mind wandering, as well as aspects of religious salience that can predict the state of mindfulness in prayer. Religious salience can be described by the belief of how important certain prayer movements are performed with humility and make it a moment to 'ask' God. Spiritual readiness was also found to be related to the achievement of mindfulness. Quantitatively, it was found that

increasing the state of spirituality can increase mindfulness in prayer as well.

Based on the results of the qualitative analysis, to explain how the experience of mindfulness and mind-wandering in prayer, as well as the role of attitudes and behaviors that illustrate the level of spirituality and religiosity, can be grouped into 3 major themes. 1) the state of solemnity, consisting of the involvement of a) mental representation, b) mental dialogue, c) expectation, d) control of consciousness, e) appreciation of life experiences, and f) feelings of comfort and enjoyment, 2) distraction of mind wandering, consisting of the presence of a) worldly ambitions and b) perceptual distraction, and 3) conditioning of the spiritual atmosphere, consisting of a) preparation of the pillars of prayer, b) self-preparation, c) invoking protection.

The condition of mind-wandering is explained by the difficulty of preventing and inhibiting mind-wandering during prayer because of the distractions that appeared from various senses during prayer, and it is assumed to burden the working memory part of the brain to be focused and mindful. Mind-wandering is less predictable with a quantitative approach through this aspect of spirituality and religiosity. It is thought that the measurement of mind wandering is less than optimal if analyzed with a quantitative approach through self-report, so future studies should explore the relationship between mind-wandering and mindfulness in other prayer or meditation practices can use experimental methods or neurobiological approaches as supported by previous studies and explore other variables in various population to get more reliable results.

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