

Enhancing Quality of Muslim Worship Practice: the Role of Religiosity and Spirituality to Mindfulness during Prayer (*Khusyu'*)

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Article Info

Article history:

Received 20-03-2025

Revised 14-05-2025

Accepted 29-05-2025

Keywords:

Khusyu'

Mindfulness

Religiosity

Spirituality

Islamic prayer

ABSTRACT

Prayers performed without *khusyu'* are often just a routine of movements and recitations without deep meaning. In fact, *khusyu'* is the main indicator of the quality of prayer that has not been widely studied quantitatively. This study aimed to investigate the influence of religiosity and spirituality on the level of *khusyu'* in prayer. Using a quantitative approach with a cross-sectional design, 220 Indonesian Muslim university students were respondents through online scale completion. Data were analyzed using multiple regression. The results showed that simultaneously, religiosity and spirituality have a significant effect on *khusyu'*. Religiosity in this article is defined as a concept that describes beliefs, attachments, habits, and a sense of belonging to a particular religious teaching, whereas spirituality refers to the concept of human connection with supernatural entities, such as the belief in God in a religion. However, partially, only religiosity has a significant effect, while spirituality does not show a significant effect on *khusyu'*. This finding indicates that the quality of *khusyu'* prayer is more closely related to internalized religious attitudes, ritually and cognitively, than to spirituality alone. The implication of this result shows the importance of cultivating religiosity in improving the quality of worship, especially prayer. Further research is recommended to explore other factors, such as understanding the meaning of prayer recitations and situational conditions during worship that may contribute to the achievement of *khusyu'*.

INTRODUCTION

The study of religious practices, such as worship and rituals of devotion in various religious teachings, leads to a variety of positive effects that are not only psychological but also physiological (Hidayat et al., 2023; Pihasnawati et al., 2024). In a global survey, Pew Research Center (2019) reported that those who are active in religious activities tend to be happier and avoid many risky behaviors, such as drug addiction or bad driving behavior, than those who are not.

In Islam, an obligatory and important act of worship for Muslims is the five daily Salah prayers. In some reports, the activity of the Salah prayer, a form of worship, has been positively associated with lower blood pressure in elderly and hypertensive patients (Al-Barbasy et al., 2021; Legiran et al., 2022). Psychologically, Callender et al. (2022) showed a positive link between Salah prayer and mental health through increased self-awareness in the practitioner, which in turn leads to many psychological benefits.

Some of these scientific reports align with the theological arguments in Islam about the Salah prayer, where God in the Qur'an explicitly states in Surah Al-Ankabut verse 45 that the Salah prayer

can prevent a person from doing evil and disobedient deeds. When viewed from its meaning, prayer is a practice of one's servitude to God. Apart from being a form of religiosity, the Salah prayer symbolizes spirituality or human connection with God. Through this dimension of spirituality, prayer has many positive effects on human mental development (Sarkingobir et al., 2022).

A Salah prayer that simultaneously brings psychological and physical benefits is certainly not just a Salah prayer performed casually. To the naked eye, the Salah prayer contains many physical movements that can train the body's muscles, metabolism, and health (Alam et al., 2022). However, looking at the physical act of praying is not enough. Some reports investigating the psychological benefits of the Salah prayer have linked it to the solemnity and concentration with which it is performed (Ijaz et al., 2017; Latuapo, 2021; Thomas et al., 2017). This means that praying seriously determines the optimal benefits of physical health and psychological balance. Moreover, prayers performed reluctantly and carelessly are nothing more than an obligation in religion with little meaning. Seriousness and earnestness when performing prayer in Islam are described in the term *khusyu'*, or a condition when a person devotes all his attention during prayer to always focus on serving Allah while contemplating the meanings of every movement and recitation in it (Ijaz et al., 2017; Latuapo, 2021). This, of course, relies on the Quranic explanation of *khusyu'* as a measure of prayer quality. Surah Al-Mu'minun verse 2 makes it clear that *khusyu'* is an important point in Muslims' Salah prayer (Al-Razi & Azhar, 2024; Al-Razi & Mukti, 2025).

The direction of scientific studies on the Salah prayer, as mentioned, tends to position prayer as an independent variable that positively affects many physical and psychological benefits. However, what is missing to investigate is what variables are positively related to the quality of prayer. This study gap deserves academic attention and is essential enough to accommodate. Moreover, while the benefits of quality prayer practice are important, the quality of prayer is another important issue that should not be ignored. Therefore, this article is written to quantitatively investigate the variables that affect the quality or *khusyu'* condition of one's prayer. In this case, religiosity and spirituality will be explored in this paper as variables related to achieving a state of *khusyu'* during Salah prayer.

How Important is *Khusyu'* Jurisprudentially?

The importance of *khusyu'* in the Salah prayer cannot only be seen in its benefits. In addition to the pillars and conditions that must be fulfilled, *khusyu'* is also an essential determinant of the quality of one's Salah prayer. When described, the Salah movements and recitations are the body while the state of *khusyu'* is the soul (Ahmad & Suyuthi, 2019; Yusoff et al., 2018). In other words, prayer without *khusyu'* is like a body without a soul.

Normatively, the condition of *khusyu'* gets the attention of religious scholars. Many classical scholars such as Al-Ghazali, Al-Qadhi Husain, Abu Zaid Al-Marzuwi, Al-Qurthubi, Ibn Jauzi, Abdullah bin Hamid, Abu Ma'la, Ibn Taymiyah, and Ibn Qayyim agree that *khusyu'* is an obligatory thing that must be present in prayer, so that without *khusyu'* the Salah prayer is not valid (At-Thahtawi, 2003). For many scholars, *khusyu'* is obligatory and determined partly by calmness and submission during prayer. Regarding Islamic jurisprudence (fiqh), calmness in prayer is also called *tuma'ninah* (a moment of silence during each transition of Salah prayer movements). *Tuma'ninah* is one of the pillars of prayer (Noor, 2018). When a person does not perform *tuma'ninah*, it is the same as not performing it calmly, and his prayer is invalid. When one is not calm in prayer, one does not reach the *khusyu'* stage in the Salah prayer (Al-Hambali, 2009).

Khusyu' requires the presence of one's heart during the Salah prayer. This means that a person is fully aware that he is praying and is not negligent, forgetful, or wary of praying. Even so, for some

scholars, when a person experiences negligence or forgetfulness in prayer, his prayer status remains valid as long as the degree of negligence is less than the presence of his heart (Khomeini, 2014). However, the reward for such Salah prayer is reduced. Suppose there is forgetfulness in the Salah prayer; in that case, it is not invalidated because forgetfulness does not invalidate the prayer, but it is obligatory to perform prostration *sahwi* to make up for it. If the negligence is more than the presence of the heart, then there are two different opinions. The first is that the Salah prayer is not valid mentally, but it is valid physically. The second opinion is not obligatory to repeat the prayer but is not rewarded (Al-Qahtani, 2009).

In this regard, Al-Qahtani (2009) provided a moderate conclusion that solemnity and presence of mind are conditions for reward in prayer, not pillars or conditions for the validity of prayer. Imam Nawawi and Ibn Hajar still allow prayers that cannot be performed solemnly. According to some jurists, a prayer not performed solemnly is still valid, fulfills the obligation, and does not require repetition. However, such prayers will not be rewarded (At-Thahtawi, 2003).

Religiosity and Spirituality as Predictors of Prayer Quality: Hypothesis Framework

Remembering that the condition of *khusyu'* is crucial not only as a symbol of the quality of one's Salah prayer but also can bring many psychological and physical benefits, then research on *khusyu'* is an urgent existence, especially for the life of Islamic society. In this essential urgency, the research results on *khusyu'* are still minimal (Romadhon, 2019; Syamila & Mansoer, 2023), especially the quantitative investigation of the variables that influence it.

Although minimal, research that positions the condition of *khusyu'* in prayer as the dependent variable with several independent variables as its associates is not absent. Reports with the same variables as this research have been written by Syamila & Mansoer (2023), who showed that religiosity and spirituality can affect the level of *khusyu'* in the Salah prayer. Unfortunately, the study only targeted one category of respondents (Islamic preachers), so other studies are needed to illustrate more comprehensive results.

Although there are similarities in variables between this research and that conducted by Syamila & Mansoer (2023), however, there are other differences besides the context of the research subject. The difference lies in the methodological aspect. The scales used in this study are different from what is in the report by Syamila & Mansoer (2023), especially in terms of the *khusyu'* scale. Theoretically, the theoretical building of the *khusyu'* scale present in this study is more detailed. Syamila & Mansoer (2023) only measured *khusyu'* through each subject's subjective assessment of how focused he or she is on performing several movements in prayer without breaking it down into some dimensions, such as in this study. Mindfulness, as the theoretical basis of the concept of measuring *khusyu'*, has some dimensions such as attention, presence, and concentration during prayer (Yousaf et al., 2022), so it can be said that the methodological concept of measuring *khusyu'* offered in this study is more detailed and representative to assess the condition of *khusyu'*.

Religiosity and spirituality as independent variables in this study are based on the fact that religiosity is a concept that describes beliefs, attachments, habits, and a sense of belonging to a particular religious teaching (Saroglou et al., 2020). In this article, spirituality refers to the concept of human connection with supernatural entities, such as the belief in God in a religion (Lucchetti et al., 2021). In this context, *khusyu'* stands in both domains. In prayer, part of religious practice, *khusyu'* becomes a fundamental aspect that overshadows one's connection with God or aspects of spirituality. Although prayer is practically a religious ritual that functions as a medium of worship, the deepening of the meaning and function of prayer will be empty without *khusyu'* (Rayhan, 2023), and it is very

much related to spirituality. In other words, *khusyu'* expresses spirituality, while prayer is a form of religiosity.

Classical Islamic literature also reflects the attachment of the state of *khusyu'* to the concepts of religiosity and spirituality. Al-Jauziyah (2017) emphasized that *khusyu'* in prayer represents one's level of spirituality. This is because *khusyu'* is highly emphasized in prayer even though it is not a pillar or a condition of validity. *Khusyu'* describes a person's concentration on always being present to Allah in the Salah prayer (Khomeini, 2014). When a person cannot try to be *khusyu'* and always remember God during Salah prayer, which is an obligatory act of worship, what about in daily religious life? In other words, one may be diligent in worship but become negligent in keeping God's presence in mind outside of it. This is why the variables of religiosity and spirituality are appropriate to investigate as predictors of the state of *khusyu'* in Salah prayer.

The discussion about being present with God in prayer or daily life will lead to the concept of mindfulness in Islam. For some scholars, mindfulness values in Islam are contained in the term *muraqabah*, where a person consciously always feels watched by God daily (Ijaz et al., 2017; Syamila & Mansoer, 2023). It is based on the concept of mindfulness, which is a form of awareness of one's current situation where one is fully concentrated and focused on what is being done and felt (Parrott, 2024). In Islam, the actions of a servant are conceptualized as always being watched by Allah, so a Muslim is encouraged to always realize that his movements are being watched wherever and whenever it is (Al-Jauziyah, 2017). This awareness of God's monitoring is at the core of the concept of mindfulness in Islam, which in this case is called *muraqabah*.

In contrast to *muraqabah*, specifically in the context of Salah prayer, mindfulness is used by many scholars as a psychological term to replace the word *khusyu'* (Ijaz et al., 2017; Syamila & Mansoer, 2023; Yousaf et al., 2022). This is because the state of *khusyu'* is a form of one's awareness and concentration during prayer on what one is doing, reading, and thinking during prayer. The state of *khusyu'* requires synchronization between movements, recitations, and thoughts during prayer, so it can be termed a form of mindfulness in worship (Rayhan, 2023; Yousaf et al., 2022).

In relation to *khusyu'* as a form of mindfulness, religiosity and spirituality are two variables that, in many reports, have an essential role as predictors in mindfulness practice in various traditional settings. This is because religious traditions and spirituality provide several ritual forms that emphasize one's attention and concentration, where attention and concentration are the basic elements of mindfulness (Gargiulo, 2023). Gl (2023) also reported that an increase in one's religious attitude is in line with an increase in mindfulness. Similarly, spirituality can positively affect the level of mindfulness in the study reported by Greeson et al. (2011) and Jnaneswar & Sulphrey (2021). Even religiousness and spirituality were simultaneously tested in the context of Mindfulness-based Cognitive Behavioral Therapy (MCBT) by Fortuna et al. (2023), who found that both are important elements in the MCBT process. Given that religiosity and spirituality are reported to influence mindfulness, the hypothesis in this study assumes that they can influence the level of *khusyu'* or quality of Salah prayer either partially or simultaneously.

METHODS

This research was a cross-sectional study using multiple regression analysis, where three variables were the focus, with religiosity and spirituality as the independent variables and *khusyu'* as the dependent variable. This article investigated the influence of religiosity and spirituality on achieving the state of *khusyu'* in prayer. Through convenient sampling, 220 respondents who are

Muslim university students and live in Yogyakarta completed an online questionnaire via Google Forms with a scale of 1-5 (very unsuitable - very suitable). Respondents were divided into two group categories, between 15-26 years old (G1) and above 26 years old (G2) as shown in Table 1. All data analysis in this study were conducted with the help of the SPSS 27 application.

Convenience sampling was used in this study for reasons of time efficiency, respondent accessibility, and realistic logistical constraints in the conduct of the research. This approach allows the researcher to effectively collect data from participants who are relevant and available in the research context. Nevertheless, the authors acknowledge that this approach has certain methodological consequences, particularly with regard to the degree to which the sample is representative of the wider population. Therefore, the interpretation of the results in this study is contextual. The authors also consider the possibility of biases, such as selection bias or respondent bias, and suggest that future research may use a more structured sampling approach, such as stratified random sampling, cluster sampling, or quota sampling, to increase the generalizability of the results and the quality of data representation.

Table 1. Demographic data of respondents

No.	Demography Data	Variable	Frequency	Percentage
1	Respondents	N	220	100%
2	Gender	Male	109	49,5%
		Female	111	50,5%
3	Age Range Group	15-25 (G1)	113	51%
		Over 26 (G2)	107	49%

Measurement

The three scales used as instruments in this study correspond to the three variables under investigation. The three instruments were adapted from the existing literature. In order to ensure the conceptual suitability and accuracy of the measurement contextually, the process of adapting the measuring instruments in this study was carried out through several systematic stages. The first step was to translate the measuring instrument from the original language (English) to Indonesian and clarify the meaning and structure without reducing the content and number of questions from the original scale. The translated version was then reviewed by three experts to check for content appropriateness, language clarity, and item relevance. After revision according to the experts' feedback, the scale was empirically tested to examine validity through item-total correlation and reliability using Cronbach's alpha.

Khusyu'

In this study, *khusyu'* is measured using the Mindfulness during Worship Scale (MWS). *Khusyu'* is measured by MWS on the basis that the basic elements in *khusyu'* are essentially similar to the concept of mindfulness. Moreover, in some studies, *khusyu'* is expressed as mindfulness during worship (Ijaz et al., 2017; Syamila & Mansoer, 2023; Yousaf et al., 2022). MWS contains three dimensions: concentration during worship (MWS-CW), appreciation of worship (MWS-AW), and attendance during worship (MWS-PW). Each dimension contains five items, so there are 15 items in the MWS (Yousaf et al., 2022). In its original version, the English MWS is used in general worship based on various religious teachings. However, in this study, the MWS was translated into the Indonesian language, and the context of worship was specialized only in Salah prayer in Islamic teachings, considering the focus of this study is the condition of *khusyu'* that exists in prayer. The

reliability score of the MWS obtained in this study was 0.715, which can be classified as acceptable reliability (Taber, 2018). To test the validity of the 15 MWS items, an item-total validity analysis using Pearson's correlation was conducted. Results showed that all items had significant correlation values ($p < 0.01$) with the MWS total, indicating that the items were valid and could be distributed as questionnaires.

Religiosity

The five-item version of the Central Religiosity Scale (CRS-5) was used to measure the respondents' religiosity. The CRS-5 contains five dimensions: intellect, ideology, public practice, private practice, and experience. Each dimension contains one item, so there are five items in the CRS-5 (Huber & Huber, 2012). The CRS has many versions depending on the number of items used (Fekih-Romdhane et al., 2023). However, the CRS-5 was used in this study due to process efficiency considerations. The CRS-5 in this study was translated into Indonesian, and a reliability score of 0.653 was obtained, which is classified as moderate reliability (Taber, 2018). The validity of the CRS-5 items assessed by Pearson item-total correlation analysis showed that all five items correlated significantly with the CRS-5 total ($p < 0.01$). This means that all five items measured statistically valid.

Spirituality

The Daily Spiritual Experience Scale (DSES) was used in this study to measure the respondents' level of spirituality. DSES is a spirituality scale that contains 16 items and is built to measure a person's perception and involvement with transcendent things in daily life (Underwood & Teresi, 2002). However, the short version used in this study contains six items. The short version has also been widely adopted, extended into various sample contexts, and received good statistical properties (Bailly & Roussiau, 2010; Morales-García et al., 2023). The DSES in this study was translated into Indonesian, and a reliability score of 0.833 was obtained, which is classified as good and acceptable reliability (Taber, 2018). The items of the DSES also measured valid as judged by the Pearson item-total correlation ($p < 0.01$).

RESULT AND DISCUSSION

Descriptive Statistics

Based on the results of the descriptive analysis as shown in Table 2, the average CRS and DSES scores of G2 were higher than those of G1 or all respondents, but the average MWS of G2 was lower than those of G1 and all respondents. In contrast, G1 had the lowest mean CRS and DSES scores but the highest mean MWS scores. However, there was no significant difference in the mean scores between the two groups of respondents or the overall data. Each group of respondents or the data as a whole has a mean value almost close to each variable.

Table 2. Descriptive Statistics Results

	Over All (N = 220)		15-25/G1 (N = 113)		Over 26/G2 (N = 107)	
	Mean	Std. Def	Mean	Std. Def	Mean	Std. Def
MWS	52,2	7,1	52,7	6,5	51,8	7,8
CRS	21,7	2,8	21,3	2,9	22,1	2,6
DSES	26,7	3,2	26,4	3,5	27	3,08

Pearson Correlation

Before multiple regression analysis was carried out, correlation analysis was first presented to determine the level of relationship between the three variables. This analysis is also useful for determining any potential multicollinearity in the regression model. To find this out, a Pearson correlation bivariate analysis was conducted. As shown in Table 3, the correlation between each variable has a significance value at the < 0.01 level, which means that the correlation between the three was strong. The religiosity variable has a correlation value of 0.406 with the *khusyu'* variable, while spirituality has a correlation value of 0.243 with the *khsuyu'* variable. Although religiosity has a higher correlation value than spirituality, both still have a close relationship with the condition of *khusyu'* as the dependent variable based on its significance value.

Table 3. Correlation Analysis Result

	<i>Khusyu'</i>	Religiosity	Spirituality
<i>Khusyu'</i>	1		
Religiosity	0,406**	1	
Spirituality	0,243**	0,611**	1

** p = 0,000 (correlation is significant at the 0,01 level)

Not only with the dependent variable but also between religiosity and spirituality as independent variables, both also have significant correlation values with each other. Although each variable has a strong correlation value, the correlation value does not exceed 0.8, which means that it does not impact the emergence of potential multicollinearity, which can lead to high standard errors in the regression model (Septiono, 2020).

Normality Test

To provide a good regression analysis model that is free from bias, this study also tested the normality of the residual data distribution using the probability plot graph analysis approach. In this approach, the residual value is said to be normally distributed when the points shown by the graph gather and cluster in a row pattern adjacent to the diagonal line and do not spread (Septiono, 2020). The results of the data visualization graph in Figure 1 show that the points on the graph are clustered along the diagonal line range and do not spread, which means that the data in this study are normally distributed.

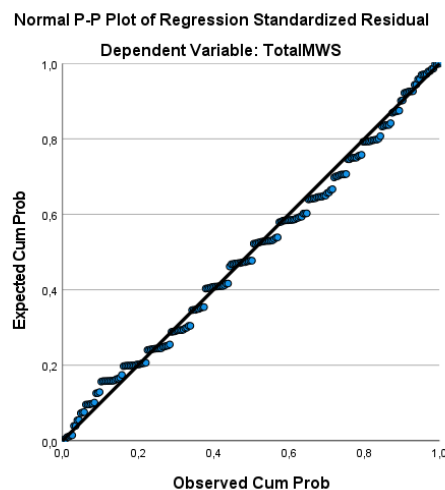


Figure 1. Data Normality Visualization Chart

Regression Analysis

Multiple regression analysis was conducted to determine the number of predictions of each independent variable (religiosity and spirituality), partially through the t-test or simultaneously through the F-test on the dependent variable (*khusyu'*). Also included in this regression analysis is the coefficient of determination seen through the Adjusted R Square value, to see the amount of prediction of the independent variable on the dependent variable.

Based on the coefficient of determination analysis results, it was known that the result of the R Square value of all respondents was 0.157, which means that 15.7% of the *khusyu'* (MWS) variable can be predicted through religiosity and spirituality simultaneously. While the remaining 84.3% (100% - 15.7% = 84.3%) was predicted by other variables outside the regression model of this study. When viewed from the magnitude of the coefficient produced in this study, religiosity and spirituality poorly predicted the variable *khusyu'* because the number is < 19.99% (Darlington & Hayes, 2017).

In the two groups between G1 and G2, the coefficient of determination also cannot exceed 19.99%. In the G1 respondent group, the R-squared value was 14.2%, and in G2, it was 19.2%. The coefficient of determination is the largest in G2. However, whether overall or in each respondent group, religiosity and spirituality are not strong enough to predict the condition of *khusyu'*.

Although not so strong, when viewed from the F-test value on ANOVA analysis as shown in Table 4, it is known that the F value obtained from all respondents was 21.4 with a significance figure < 0.01, which means that religiosity and spirituality simultaneously affect the *khusyu'* variable. Likewise, in each group of respondents, the significance value of the F test was < 0.01, which also shows the influence of the two independent variables on the *khusyu'* variable.

Table 4. Multiple regression analysis results

	Adjusted R-Square	F	Std. Error	Sig.
Over All	0,157 (15.7%)	21,442	6,595	0.000 (p = < 0,01)
G1 (15-25)	0,142 (14.2%)	10,230	6,004	0.000 (p = < 0,01)
G2 (Over 26)	0,192 (19.2%)	13,564	7,036	0.000 (p = < 0,01)

In the t-test results, as shown in Table 5, there were different results of the influence of religiosity and spirituality on the *khusyu'* variable. The religiosity variable received a significance value of < 0.01 for all respondents and the two groups of respondents. This means that religiosity can partially affect the condition of *khusyu'* in Salah prayer. This is in contrast to the spirituality variable, which obtained different values. Both overall and in each of the two groups of respondents, *khusyu'* obtained a significance value > 0.05, which means that, partially, spirituality does not affect the condition of *khusyu'* in Salah prayer. This result is unique and needs to be explained in more detail.

Table 5. Simple Regression Analysis Results

Variable	Respondent	B	Std. Error	t	Sig.
Religiosity	Over All	1,044	0.199	5,250	0.000 (p = < 0,01)
	G1 (15-25)	0.908	0.256	3,553	0.000 (p = < 0,01)
	G2 (Over 26)	1,314	0.308	4,266	0.000 (p = < 0,01)
Spirituality	Over All	-0.018	0,168	-0.108	0.914 (p = > 0,05)
	G1 (15-25)	-0.053	0,213	-0.247	0.805 (p = > 0,05)
	G2 (Over 26)	0.068	0.262	0.258	0,797 (p = > 0,05)

Based on the regression analysis results, it can be concluded that simultaneously, religiosity and spirituality affect the condition of *khusyu'*. While partially, religiosity affects the condition of *khusyu'*, spirituality does not affect the condition of *khusyu'*.

What resulted from this study is quite unique to be discussed because what was formulated in the hypothesis was not so strongly illustrated in the study results. What is illustrated and confirmed is that religiosity and spirituality can simultaneously affect *khusyu'*. The results of this study affirm what has been reported by Syamila & Mansoer (2023), which is that both variables affect the state of *khusyu'*. This can also be explained by seeing that the condition of *khusyu'* in Salah prayer is one of the demands that exist in the teachings of Islam and is closely related to a person's appreciation in the practice of servitude to God (Ijaz et al., 2017; Khomeini, 2014). When religiosity is a description of a person's religious attitude in practicing religion (Fekih-Romdhane et al., 2023; Huber & Huber, 2012), and spirituality is a description of a person's appreciation of his or her connection with God as a great figure worshipped in religion (Gargiulo, 2023), therefore, religiosity and spirituality will theoretically affect the state of *khusyu'* in prayer. It has been illustrated quantitatively in this study.

Although simultaneously religiosity and spirituality affect *khusyu'*, when viewed partially, the results of this study showed different findings between religiosity and spirituality. Religiosity partially affects the condition of *khusyu'*, but it is not the same as spirituality, which has no partial effect on the condition of *khusyu'*. The results of this study were also in line with those reported by Syamila & Mansoer (2023). This finding indicates that spirituality cannot influence the condition of *khusyu'* without religiosity. In other words, spirituality is not enough to build a good quality Salah prayer because the spirituality in this study comes from religious teaching, namely Islam, so inevitably, in practice, it requires an attitude of religiousness or what is also referred to as religiosity.

In the context of the highly religious Indonesian culture, the relationship between religiosity, spirituality, and *khusyu'* has its own distinctive patterns. Religiosity in Indonesia is interpreted not only as formal affiliation and adherence to religious teachings. It is also a social identity and cultural value that is deeply held collectively (Pohan et al., 2025). On the other hand, although spirituality in some literature is a different concept from religion (Fortuna et al., 2023; Morales-García et al., 2023), however, there is a changing pattern where spirituality is increasingly interpreted as closely related to, and even part of, religious teachings (Muttaqin, 2012). Thus, although spirituality is essentially a personal experience, in a collectivistic culture such as Indonesia's, spirituality becomes highly dependent on religious teachings.

Such explanations have implications for the results of this study, where spirituality has no effect on *khusyu'* because contextually, spirituality stands on the foundation of religiosity. This contextuality explains why, in the context of rituals such as prayer, religiosity is more influential in achieving *khusyu'* than spirituality because *khusyu'*, as an ideal religious experience here, relies not only on a personal relationship with God, but also on disciplining and understanding shaped by collective religious norms. In other words, in Indonesian religious culture, spirituality without a strong foundation of religiosity is not significant enough to encourage the emergence of deep religious qualities such as *khusyu'*.

Although the results showed a significant influence between religiosity and spirituality on the condition of *khusyu'*, when viewed from the coefficient of determination, the two independent variables can only predict a small percentage (15.7%) of the condition of *khusyu'*. Only a small part of the *khusyu'* condition can be explained by religiosity and spirituality. There are still many unidentified variables related to the state of *khusyu'*.

When identified theoretically, the state of *khusyu'* is not only about how religious a person is and how strong the attachment to God is. The state of *khusyu'* requires some other tools in order for it to be perfectly attained. Among the points that are also important in *khusyu'* and need to be identified in future studies quantitatively is understanding the meaning of the movements and

recitations of the Salah prayer. In some literature, especially classical literature, the state of *khusyu'* requires understanding some partial matters in the Salah prayer, such as movements, recitations, and several procedures for performing the prayer (Al-Hambali, 2009; Al-Qahtani, 2009; At-Thahtawi, 2003; Muftisany, 2021). In addition, both internal and external situational conditions in the Salah prayer can be moderating factors that can contribute to achieving *khusyu'* in the Salah prayer.

One important implication of the findings from this study lies in its relevance to the scientific study of prayer or worship, particularly with regard to its impact on physical and mental health. Given the number of studies on the effect of prayer on health and psychological benefits, such as those conducted by Ijaz et al (2017), Latuapo (2021), and Thomas et al. (2017), the positive effects of prayer are mostly attributed to the concentration and deepening of its practice. This study emphasizes the need to consider *khusyu'* as a variable that mediates the therapeutic or health effects of prayer in future studies. The concept of *khusyu'* is closely related to the concept of mindfulness, especially in terms of full awareness of the present moment, focus of mind, and emotion regulation skills (Gargiulo, 2023). As affirmed by Froese & Jones (2021), that differences in the quality and intensity of awareness and focus in religious practice can produce different psychological effects, thus reinforcing the idea that *khusyu'* can be an experiential mechanism that bridges between worship and improved mental well-being through the variable mindfulness. Thus, integrating *khusyu'* as a form of mindfulness rooted in the context of Islamic culture and spirituality may provide a deeper understanding of how religious practices, such as prayer, contribute to holistic health. Furthermore, this finding can also serve as a reference for future studies that examine the influence of religiosity and spirituality on physical and mental well-being, emphasizing the importance of mindfulness in religious practices.

Finally, after the insights offered in this study have been discussed, some shortcomings and limitations should also be considered. In terms of sample size, 220 people may not be representative enough to represent a generalization of the entire population. Methodologically, this study's measures of religiosity and spirituality tend to measure both in very general aspects. In terms of analysis, multiple regression will certainly not specifically highlight detailed matters, such as how each aspect of the variable affects the other. From several limitations of this study, to obtain more specific and representative generalized results, this study needs to be replicated in a large sample size with rigorous sampling methods and analyzed through the structural equation modeling (SEM) method.

CONCLUSION

After many discussions on the influence of religiosity and spirituality on the state of *khusyu'* in the Salah prayer, it turns out that this study indicates that the role of both is significant simultaneously, but not partially. While religiosity and spirituality can quantitatively influence the state of *khusyu'*, their influence is limited to a small percentage point of prediction (15,7%). Moreover, spirituality without religiosity is also not significant in influencing the state of *khusyu'*. As a direction for future research, it is necessary to investigate other variables, such as a deep understanding of prayer practices, procedures, and situational conditions that need further identification.

The results of this study have theoretical implications that in the performance of religious rituals, such as the Salah prayer, universal knowledge or attitude about the core points of religion is not strong enough to produce quality religious ritual practice. In addition, attachment to God also needs to be balanced with knowledge of religious practices. After all, spirituality that relates to God will be bound to the concept of religion as a teaching concept that oversees the procedures for serving

God through some rituals and ceremonies. This study suggests that a person should first sharpen the religiosity aspect through competent mastery and knowledge of several rituals in religion before then honing the spirituality, along with intense efforts in building concentration during worship. In the end, ritual practices in religion are a complex phenomenon and a broad field that needs to be explored in scientific research activities.

ACKNOWLEDGMENTS: No details on funding exist in this study.

AUTHORS' CONTRIBUTIONS: MFA designed the study and wrote the drafts. FN helped write drafts and analyzed the data. All authors have read and approved the final version of the manuscript.

CONFLICTS OF INTEREST: The authors declare no conflicts of interest.

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