

The Relationship between The Quality of Performing Obligatory Prayers and Student Behavior in Daily Life

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Abstract / Abstrak

Prayer (salat) is a mandatory act of worship for Muslims and plays a key role in shaping daily behavior. This exploratory study aims to examine the relationship between the quality of obligatory prayer, measured through discipline and devotion, and college student behavior. A quantitative survey was conducted with 159 respondents (mean age = 19.7 years), selected using accidental sampling. Data were collected via printed questionnaires. The KMO value for the prayer quality scale was 0.505 (sig. 0.00), with component matrix values ranging from 0.573 to 0.809, and reliability $\alpha = 0.665$. Results showed significant correlations ($\square = 0.001-0.018$) between the quality of obligatory prayer and various behavioral aspects: self-attitude, relationships with parents, academic behavior, self-control, and social behavior. Parental reminders remain crucial, while higher education level of parents and reduced supervision tend to lower prayer quality. These findings highlight that the quality of obligatory prayer can strengthen self-management and adaptive behavior in college students.

Salat merupakan ibadah wajib umat Islam dan berperan sebagai penjaga perilaku di kehidupan sehari-hari. Penelitian eksplorasi ini bertujuan membuktikan keterkaitan kualitas pelaksanaan salat wajib ditinjau melalui kedisiplinan dan kekhusyukan, dengan perilaku mahasiswa. Metode penelitian berupa survei kuantitatif. Responden didapatkan melalui teknik accidental sampling sebanyak 159 responden ($M_{\text{usia}} = 19,7$ tahun). Pengumpulan data menggunakan kuesioner cetak. Nilai KMO skala pelaksanaan salat = 0,505 (sig. 0,00) dan component matrix berkisar 0,573 - 0,809, dengan reliabilitas $\alpha = 0,665$. Hasil penelitian membuktikan adanya korelasi signifikan ($\square = 0,001 - 0,018$) antara kualitas pelaksanaan salat dengan perilaku mahasiswa. Yaitu, sikap terhadap diri, hubungan dengan orang tua, sikap akademik, pengendalian diri, dan perilaku bermasyarakat. Peran orang tua sebagai pengingat tetap krusial, sementara tingkat pendidikan orang tua yang lebih tinggi dan berkurangnya pengawasan langsung cenderung menurunkan kualitas pelaksanaan salat. Hasil ini menegaskan bahwa kualitas pelaksanaan salat wajib dapat memperkuat manajemen diri dan perilaku adaptif mahasiswa.

Keywords / Kata kunci

Prayer;
College students' behaviors;
Parents

Shalat;
Perilaku mahasiswa;
Orang tua

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Introduction

According to Kurt Lewin, behavior is the result of an inseparable interaction between individuals and their environment (Shoda, 2004). This theory emphasizes that personality is a dynamic system that is shaped by the environment. Although there are various approaches to psychology, all agree that personality influences behavior (APA, 2023). A complex and dynamic personality is influenced by environmental values, such as family, education, and society, including religious and moral values.

Religious and moral values are often associated, even though they have different definitions. Religion is a system of spiritual beliefs and practices of worship of the Almighty, such as prayer and collective rituals (APA, 2023). Meanwhile, morality refers to principles of behavior that distinguish between right and wrong in ethical terms (APA, 2023). Although different, the two are closely related and difficult to separate, as almost all religions teach moral values (Iwuagwu, 2018; Simiyu & Stephen, 2021).

Islam is the state-recognized religion and is embraced by the majority of Indonesia's

population, approximately 86.7% (Zulfikar, 2023). Among the various forms of worship, the five daily prayers are a primary obligation, as emphasized by Allah in QS An-Nisa: 103 (Qur'an, 2022).

...Indeed, prayer is a duty prescribed at specific times for those who believe.

It is also stated in QS Al-'Ankabuut: 45 that prayer can prevent evil and immoral deeds.

...Indeed, prayer prevents immorality and wrongdoing. Indeed, remembering Allah (prayer) is greater (in virtue than other acts of worship). Allah knows what you do.

In HR. Abu Daud, it is stated that the five daily prayers are the first deeds to be reckoned before Allah SWT on the Day of Judgment (Tuasikal, 2021).

The effectiveness of prayer in preventing evil and immoral deeds depends on the quality of its implementation (Hakim, 2022), which is characterized by the fulfillment of the pillars and requirements, time discipline, tranquility, and devotion (Fathurrahman, 2021; Ukkasyah, 2022). Devotion in prayer encompasses both physical and spiritual aspects. Tumakninah is a form of physical devotion, characterized by calm movements in accordance with the guidelines. Spiritual devotion of the heart is achieved when a Muslim is able to bring Allah SWT into their presence, feel spiritual closeness, and appreciate every word and movement in prayer (Fathurrahman, 2021; Ukkasyah, 2022).

Prayer is taught from the age of 7 and practiced until the age of 10 (HR. Abu Daud, in Haerul, 2021). As one of the pillars of Islam, prayer is an obligation for Muslims who have reached puberty, which in developmental psychology is included in the adolescent phase. Adolescence is a period of transition to adulthood, marked by physical and mental changes, self-exploration, and internalization of values. At this stage, individuals learn to understand and accept themselves, as well as prepare for their roles and developmental tasks in adulthood (APA, 2023; Lally & Valentine-French, 2019; Lerner & Steinberg, 2004; Walker & Bobola, 2017).

Physical, cognitive, and emotional development in adolescents allows them to take on greater responsibility, think critically, and become emotionally independent. They begin to make decisions based on an understanding of the consequences (APA, 2023; Lally & Valentine-French, 2019; Lerner & Steinberg, 2004; Walker

& Bobola, 2017). Therefore, at this stage, Islamic law begins to apply, including the obligation to carry out Allah SWT's commands and avoid His prohibitions. Of course, as adolescents age and enter the early stages of adulthood, they become more capable of accepting responsibility and become more emotionally mature.

Adolescents face major challenges from social interactions, the internet, and social media. Limited self-control, incomplete emotional maturity, and the need for social acceptance often lead them to make unwise decisions, even resulting in delinquent or criminal behavior (Dangwal & Srivastava, 2016; DetikNews, 2020; Muawanah & Pratikto, 2012; Putra, 2019; Raviyoga & Marheni, 2019; Rawat & Gulati, 2019). Family factors and the search for identity can also trigger group violence (Bramasta, 2020; Purbaya, 2019). The inability to cope with environmental pressures makes adolescents vulnerable to mental disorders (Fadli, 2022; Pramborsfm, 2022).

Getting older does not make life easier. Once individuals reach the age of 18 and their early 20s, the demands on them increase because society considers them to be adults. This is known as the early adulthood crisis. They will be faced with a number of life choices. For example, trying to establish their identity, adapting, and completing higher education. After that, they try to find economically viable employment while simultaneously exploring romantic relationships to find the right life partner. At one point, all of these things feel so intense and bring uncertainty about the future (Arnett, 2014). Not to mention that in making these choices, they must also consider the wishes or needs of their parents and family, which often conflict with the thoughts and expectations of early adults. The uncertainty they feel can cause individuals to take the wrong steps and actually harm themselves. The researcher personally found cases among students of self-harm, prolonged conflicts with parents, romantic relationships that exceed religious norms, and justifying certain means to ensure good grades during exams. Of course, such behaviors are not desirable. To overcome these life problems, one solution is through spiritual strengthening and religious values.

A number of studies show that performing prayer movements correctly and calmly can support physical fitness, including stretching muscles and improving posture, especially in the lower back (Febriana & Zulissetiana, 2020; Kamran, 2018; Nazish & Kalra, 2018). Two

studies were literature reviews, while one was an experiment involving 140 junior high school students. Prayer has a positive impact on individuals' psychological and behavioral aspects. A study by Al-Krenawi and Graham (2000) emphasizes the importance of understanding the spiritual dimension in social work practice in Muslim communities and mentions prayer as a protection against anxiety and depression. Other studies show that praying five times a day helps maintain behavior, purify the heart, and improve mental health, especially in children and adolescents (Ubale & Abdullah, 2015; Wulandari et al., 2022).

A literature review shows that prayer teaches behavioral values such as discipline and cleanliness (Al Amin, 2013). Discipline in prayer is positively associated with student compliance with school rules (Widi et al., 2017), reducing aggression among Islamic boarding school students (Arifin, 2015), and reducing depression levels in the elderly (Faradimah & Uliyah, 2015). Prayer movements are also effective as a therapy for academic stress (Henrizka et al., 2022). Congregational prayer, especially for men, has additional virtues in Islam and teaches solidarity, discipline, and strengthens social relations among adolescents (Jusoh & Chowdhury, 2017). Empirically, prayer and Ramadan fasting contribute to reducing delinquent behavior among adolescents, such as alcohol consumption, gambling, and theft (Idris et al., 2012).

Research on prayer also includes sunnah prayers, such as Tahajud prayer as a health therapy (Chodijah, 2017) and Dhuha prayer for psychological well-being (Sidi, 2014). Empirical studies on adolescents assess the aspects of pillars, procedures, punctuality, awareness, and responsibility in prayer (Marizka, 2019; Saputri, 2022), as well as understanding the wisdom and guidance of implementation (Elis, 2018). Prayer behavior affects self-control and the prevention of deviant behavior. However, the dynamics of these research results have not been explained in depth.

Much research has been conducted on prayer, covering aspects of movement, pillars, types (obligatory and sunnah), wisdom, and its implementation, both individually and in congregation. The methods vary—literature and empirical, with respondents ranging from adolescents to the elderly, and the context of the study includes physical and psychological health, as well as economic productivity. All findings show the positive impact of prayer in the lives of Muslims. Given that no previous studies have

been found on the quality of performing the five daily prayers, this study offers an exploration of the relationship between the quality of performing the five obligatory prayers—which focuses on discipline and sincerity of heart—and the attitudes and behaviors of students. These include their roles as individuals, children, friends, adult learners, their attitudes towards sexual life and drugs, alcohol, and other addictive substances, as well as their roles as members of society.

Method

This exploratory study used a quantitative method in the form of a questionnaire survey distributed to first year and final-year students at the Faculty of Psychology of a private university. First-year respondents were used as representatives of late adolescents adapting to the role of adult students, and fourth-year respondents were used as representatives of individuals who should be ready to leave higher education to take on greater responsibilities in society. Respondents were selected using accidental sampling.

The questionnaire was filled out under the guidance of researchers to ensure consistency of perception. The questionnaire was divided into three sections: (1) informed consent, (2) demographics, and (3) statements about the quality of the five daily prayers and the daily behavior of students. Demographic data included gender, age, year of study, place of residence during college, parents' education, and parents' attitudes toward their children's prayer practices. The scale for the quality of the five daily prayers and the daily behavior of students was developed by the researcher. Given the exploratory nature of this study, not all measurement scales were tested for validity and reliability.

The item statements on the quality of performing the five daily prayers were selected to include two indicators, namely discipline and sincerity. The basis for the deduction of these two indicators was mainly sourced from QS Al-Ankabuut (45) and QS An-Nisa (103), which were reinforced by studies on prayer in Fathurrahman (2021), Ukkasyah (2022), and Hakim's (2022) statement on the quality of prayer. This has been explained in the Introduction. Specifically for sincerity, the researcher also held discussions with a religious teacher who graduated from the Wali Barokah Burengan Islamic Boarding School in Kediri.

1. The aspect of discipline. Allah SWT has stated that prayer is a form of worship that

is determined by time. This means that time is a measure of whether an individual has performed prayer or not. The second pillar of Islam emphasizes that the five daily prayers are the pillars of religion. Discipline in the number and timing of prayers is indeed an important indicator. In addition, previous studies on prayer have included discipline as a major variable (Al Amin, 2013; Widi et al., 2017; Arifin, 2015; Faradimah & Uliyah, 2015; Marizka, 2019; Saputri, 2022).

2. The aspect of sincerity of heart. Reinforcing the statements of Fathurrahman (2021), Ukkasyah (2022), and Hakim (2022), the researcher held a discussion with an ustadz. It was conveyed that prayer is a form of communication between a servant and his Lord. Communication will take place well when the parties involved speak in the same language and understand each other. The language used in prayer recitations poses a challenge for most Indonesian Muslims because Arabic is not their mother tongue. This means that understanding prayer recitations is important because only then can a servant know what he is saying or what the Creator is saying. Understanding prayer recitations is the first step in supporting the final and very important step, which is to contemplate the meaning of each recitation in prayer with the heart and mind. Only by appreciating the meaning of the recitations in prayer did a companion of the Prophet Muhammad SAW cry when reading verses about punishment or feel no pain when an arrow stuck in his back was removed. Individuals experience a transcendent state (Al-Krenawi & Graham, 2000). When an individual tries to appreciate the meaning of the prayer recitations, indirectly he or she practices physical khusyuk because of full concentration on the recitations so that he or she does not rush through the movements of prayer. Khusyuk of the heart itself has proven to be difficult to do. Even a companion of the caliber of Ali bin Abi Thalib (may Allah be pleased with him) once failed to pray with khusyuk. In addition, a number of previous studies have proven that

praying five times a day helps maintain behavior and mental health through an understanding of the wisdom of prayer (Ubale & Abdullah, 2015, Nahuda et al., 2022; Elis, 2018; Idris et al., 2012).

Meanwhile, the basis for deducing student behavior refers to QS Al-'Ankabut (45), issues of behavior and late adolescence development, phenomena reported by a number of media outlets, previous research results (e.g., Qorbanpoor et al., 2021), and the researcher's personal findings as an educator and counselor in higher education regarding general student behavior.

Thus, the statements regarding the quality of prayer performance and student behavior consist of:

1. The quality of performing the five daily prayers, with a total of 4 items: discipline (performing the five daily prayers with personal awareness, performing them on time (not delaying)) and sincerity (understanding the meaning of each prayer recitation, appreciating the meaning of each prayer recitation).
2. Student role behavior, with a total of 21 items: self-perception (e.g., feeling insignificant), behavior towards parents (e.g., speaking rudely/yelling at parents), behavior towards friends (e.g., talking about friends' bad points without their knowledge), behavior as a student (e.g., not cheating during exams). Sex life and drugs, alcohol, and other addictive substances (e.g., consuming alcoholic beverages, having sex outside of marriage), and behavior as a member of society (e.g., spreading false news/hoaxes through friends or social media, violating traffic rules).

Statements about prayer and daily behavior are positive and negative items, with options ranging from "Never" to "Always" (scores 0 to 3). Validity and reliability tests were conducted on the prayer quality scale using exploratory factor analysis in IBM SPSS Statistics 25, with the following results in Table 1 and Table 2.

The results of the factor analysis test show that the KMO value (0.505) and Bartlett's Test (0.000) prove that the correlation between items is sufficiently strong to perform factor analysis. Two

Table 1

Assumptions of Exploratory factor analysis test results

| Test | Statistic |
|---|-----------|
| Kaiser-Meyer-Olkin of Sampling Adequacy | .505 |
| Bartlett's Test of Sphericity | |
| Approx. Chi-Square | 199.728 |
| df | 6 |
| Sig. | .000 |

Table 2

Exploratory factor analysis test results

| Item | MSA | Extraction | Component Matrix |
|------------------------|------|------------|------------------|
| Pray 5 times | .489 | .328 | .573 |
| Pray on time | .523 | .403 | .634 |
| Understand the meaning | .499 | .644 | .803 |
| Live the meaning | .510 | .655 | .809 |

items (praying on time and appreciating the meaning of the prayer recitation) have met the criteria because the MSA value is > 0.5 . Meanwhile, the other two items can still be considered because the MSA value is close to 0.5. Considering that the variable of prayer quality is unidimensional, no rotation is performed. The communalities values for the items understanding the meaning and appreciating the meaning of prayer recitations are above 0.50, which means that both can explain the prayer performance variable well ($>50\%$). Meanwhile, the items performing the five daily prayers consciously (32.8%) and performing prayers on time (40.3%) can only explain the variable on a moderate scale. The component matrix shows that the correlation between the items and the variable of the quality of prayer performance, in descending order, is appreciating the meaning of the prayer recitation, understanding the prayer recitation, performing prayer on time, and performing the five daily prayers consciously. The reliability test shows a Cronbach's Alpha value of 0.665.

In addition to the construct (evidence based on internal structure), the validity test of the five daily prayer quality scale was also conducted using evidence based on test responses in the form of asking 10 students for their opinions and understanding of each sentence in the questionnaire to ensure that they understood the meaning as intended by the researcher. The student role behavior scale also received treatment based on evidence from test responses.

The research data was processed using inferential statistics in the form of a Pearson product moment correlation test, as well as descriptive statistics in the form of percentages, averages, and categorizations. The scores on the

negative items were reversed first before being processed further. The entire data processing process was carried out using Microsoft Office Professional Plus 2019 Excel and IBM SPSS Statistics 25.

Results

There were 159 student respondents (38 males, average age 19.66 years; 121 females, average age 19.67 years), with an average age of 19.7 years for all respondents. The average age per year of study was 18.9 years for Year I and 21.1 years for Year IV.

Table 3 below lists the number and percentage of each type and category of demographic data. Respondents consisted of 24% men and 76% women. First-year students accounted for 63% and fourth-year students accounted for 37%. Until the age of early adulthood, 83% of respondents' parents still emphasized and reminded them to perform the five daily prayers.

The quality of performing the five daily prayers, based on the average score obtained through four prayer items, is divided into four categories. Table 4 below shows the categories of quality in performing the five daily prayers.

Among respondents with an average age of 19.7 years, most were in the "poor" (43.4%) and "fair" (43.4%) categories in terms of discipline and devotion in performing the five daily prayers. Only 6.3% of respondents were categorized as "good" in terms of the quality of their discipline and devotion in prayer. In fact, 6.9% of respondents were categorized as "very poor" in performing the five daily prayers.

Table 3

Data demographic participants

| Category | Category | Number | % |
|--|----------------------|--------|--------|
| Gender | Male | 38 | 24 |
| | Female | 121 | 76 |
| Year of study | First year | 100 | 63 |
| | Year IV | 59 | 37 |
| Residence during college | Boarding house | 62 | 39 |
| | House lease | 5 | 3 |
| | With siblings | 12 | 8 |
| | With parents | 80 | 50 |
| The role of parents in performing prayer | Required | 132 | 83 |
| | Not required | 27 | 17 |
| Parental education | Father | | Mother |
| | % | | % |
| | Junior High School | 4 | 4 |
| | High School | 49 | 50 |
| | Associate Degree | 10 | 14 |
| | D4/Bachelor's Degree | 30 | 27 |
| | Master's | 6 | 4 |
| | Doctorate | 1 | 0 |

Table 4

Categorization of the quality of obligatory prayers

| Range | Category | Number | % |
|-------------|-----------|--------|------|
| 0 – 0.75 | Very poor | 11 | 6.9 |
| 0.76 – 1.5 | Poor | 69 | 43.4 |
| 1.51 – 2.25 | Fair | 69 | 43.4 |
| 2.26 – 3.00 | Good | 10 | 6.3 |

**Based on the total average score*

In performing the five daily prayers (Table 5), only the item "performing the five daily prayers consciously" had a percentage of respondents with a score of 3 (always) above 30%. The item "able to appreciate the meaning of each recitation in prayer" had the highest percentage of respondents with a score of ≤ 1 (never & rarely) (64.2%). This was followed by the item "able to understand the meaning of each recitation in prayer" (59.1%) and the item "performing the five daily prayers on time, without delay" (51.6%). This means that not many respondents were able to achieve solemn prayers. It turns out that it is not easy to feel the presence of Allah SWT in every obligatory prayer that is performed.

Table 6 shows the correlation results between the quality of performing the five daily prayers and the attitudes/behaviors of students in a number of different roles in their daily lives. There are five roles in students' lives that have been proven to be significantly correlated with their prayer performance. These are the roles of self, children's behavior towards parents, behavior as students, sexual behavior and drug abuse, and behavior as members of society. However, friendship

behavior has not been proven to be correlated with the quality of the five daily prayers.

Table 7 shows the conditions of performing the five daily prayers based on the demographic data of the respondents. Male respondents had a higher total percentage than female respondents for the "fair" and "good" prayer behavior categories. When looking at the average age of respondents and their year of study, there is an indication that older respondents are more likely to be in the "fair" and "good" categories in terms of the quality of their five daily prayers. Interestingly, respondents who live with their parents have a smaller percentage in the "fair" and "good" categories in terms of the quality of performing the five daily prayers compared to respondents who live separately from their parents.

Meanwhile, Table 8 and Table 9 shows the quality of prayer performance based on the parents' education level. Both the father's and mother's education levels show the same pattern; that is, the higher the parents' education level, the more respondents with "very poor" and "poor" prayer behavior. Parents who still frequently remind respondents to perform the five daily

prayers have a higher number of respondents in the "adequate" and "good" prayer behavior categories than parents who leave the matter of performing prayers entirely up to the respondents (Table 10).

Discussions

Based on the sincerity of the heart and discipline in performing prayers (Table 4), it can be seen that only 6.3% of respondents were able to achieve the good category. This means that these respondents felt the presence of Allah SWT in their prayers and were disciplined in performing the five daily prayers, namely on time and out of personal awareness. The largest percentage is in the category of adequate prayer quality (43.4%) and poor prayer quality (43.4%). Adequate prayer quality means that the respondents have grown aware that prayer is important for them, so they pay attention to the timing and number of prayers, but still have difficulty understanding the meaning of each prayer recitation, let alone appreciating its meaning. Respondents with poor prayer quality have not yet shown any awareness that prayer is important, so they need reinforcement from external parties in order to pray on time and perform the five daily prayers. Respondents also do not yet understand what is recited in prayer, nor do they appreciate the presence of Allah SWT when they pray.

Discipline in performing prayer has been proven to be related to disciplinary behavior in daily life. This includes academic discipline (Al Amin, 2013; Arifin, 2015). Behavior that is repeated and reinforced tends to become permanent, and then generalized to similar situations. Reinforcement can come from the external environment, such as parents and peers, and from internal self. The sense of relief from having fulfilled one's obligations and the sense of calm experienced after performing prayer can serve as reinforcements that maintain this disciplined behavior. This is in line with the principle of conditioning learning (Santrock, 2011). Individuals who are accustomed to performing prayers in a disciplined manner unconsciously develop a habit of valuing time. It is easier for them to learn to manage their time so that it can be optimized in the form of productive activities. Individuals like this are more likely to attend lectures and submit assignments on time.

This is in line with Saputri's (2022) research, which proves the influence of the five daily prayers on self-management. Individuals with self-management display characteristics such as

being able to motivate themselves to achieve their goals, manage their lives efficiently, control themselves in a way that supports the achievement of goals without harming others, and have the awareness to develop their potential (Saputri, 2022). A study by Idris et al. (2012) found that prayer can reduce stress and anger levels, thereby bringing peace. In other words, individuals who perform the five daily prayers properly are more likely to exhibit socially acceptable behavior, thereby reducing the occurrence of social conflicts.

Devotion allows individuals to feel the presence of the Creator in their prayers. They concentrate fully on appreciating everything that is said and done in their prayers (Fathurrahman, 2021; Ukkasyah, 2022). This aspect of devotion in prayer is not easy. To be able to appreciate the meaning of the prayer recitations, one must first understand the meaning of each sentence that is recited. The recitations in prayer use Arabic, a language that is foreign to most Muslims in Indonesia. Considering that Arabic is not their mother tongue, it is less popular than English, Chinese, and Korean.

Many of the mandatory recitations in prayer refer to the existence and majesty of Allah SWT. When we understand their meaning, it encourages us to remember that as creatures, humans have many limitations and are powerless. It is not our right to be arrogant and proud. All humans are equal before Allah SWT. The only difference is in the quality of our faith and piety. This appreciation influences individuals to remain humble, while at the same time being more confident in worldly matters. Individuals will not be dazzled or envious of the wealth possessed by others. Instead, they will be jealous and look up to people who have extraordinary religious understanding and worship. In the end, work and study are intended for worship, so they are carried out in a manner approved by Allah SWT.

Surah Al-Fatihah is a mandatory recitation in every rakaat of prayer. As stated in QS Al-Hijr: 87, reinforced by Abu Hurairah RA (HR. Muslim: 598, in (Busrah, 2022), which means:

The Prophet SAW said that whoever prays without reciting Ummul Qur'an, his prayer is incomplete—he repeated it three times—it is not perfect.

A hadith qudsi (HR. Ahmad:7291, HR. Muslim:395, in Busrah, 2022) narrated by Abu Hurairah RA explains that when a Muslim recites Al-Fatihah in prayer, a dialogue occurs between

Table 5

Item score for the quality of obligatory prayers^a

| Item Score ^b | % of Respondents | | | |
|-------------------------|------------------|-------------|---------------------------|----------------------|
| | Self-Awareness | Punctuality | Understanding the Meaning | Appreciating Meaning |
| 0 | 1.3 | 1.3 | 9.4 | 10.7 |
| 1 | 18.2 | 50.3 | 49.7 | 53.5 |
| 2 | 41.5 | 45.9 | 28.3 | 30.8 |
| 3 | 39.0 | 2.5 | 12.6 | 5.0 |

^aBased on the scores for discipline and devotion^bOptions: never, rarely, often, always

Table 6

Correlation Between the Quality of Obligatory Prayers and Student Behavior

| Variable | Correlation | p-value | Statistical Interpretation |
|------------------------|-------------|---------|--|
| About oneself | .188 | .018 | Weak positive correlation & significant |
| Towards parents | .363 | < .001 | Moderate positive correlation & highly significant |
| Towards friends | .057 | .473 | Very weak and insignificant correlation |
| As a student | .311 | < .001 | Moderately positive & highly significant correlation |
| Sexual life & NAPZA | -.327 | < .001 | Moderate and highly significant negative correlation |
| As a member of society | .205 | .010 | Weak positive correlation & significant |

him and Allah SWT. That is why some scholars advise reciting Al-Fatihah without rushing. Surah Al-Fatihah is divided into two parts, namely the part of Allah SWT and the part of the servant who performs the prayer. The part of Allah SWT is praise and acknowledgment of His greatness. Meanwhile, the part of the servant is what is asked for in the prayer (HR. Ahmad: 7291, HR. Muslim: 395, in [Busrah, 2022](#)).

The meaning of Surah Al-Fatihah is as follows. It begins with the intention to worship Allah SWT, who is full of love and compassion. It continues with gratitude for all the blessings that Allah has given. It acknowledges that Allah has created, nurtured, educated, regulated, cared for, and provided sustenance to all His creatures. It reminds us that after death there will be a day of reckoning. No creature can escape the Day of Judgment. Surrender as a servant before his Lord. Acknowledging one's weaknesses, acknowledging that only Allah is worthy of being asked for help, the most reliable place to rely on. Acknowledging His extraordinary power. Expressing the hope that the life lived will always be in accordance with the commands of Allah, the commands of the Messenger, and bring blessings ([Qur'an, 2022](#)).

The contemplation of the recitation of Al-Fatihah alone supports the formation of self-control. The belief that there is eternal life after death, and that there is retribution for the behavior

exhibited in daily life, is sufficient to guide a Muslim when making decisions and taking action. All within the corridor of hope for the pleasure of Allah SWT.

At the age of 19 and above, individuals should ideally have control over their emotions and behavior. The process of developing self-control is certainly inseparable from a number of religious values instilled by family and society. Bronfenbrenner's "The Individual Development Ecology Theory" shows that children and adolescents are influenced by their environment through the support provided by their families, communities, and social institutions during their development process (Nazim, Sham & Hamzah, 2013 in [Jusoh & Chowdhury, 2017](#)). Western researchers themselves have paid attention to and proven that religious education is important for overcoming moral problems. Spiritual values can be a stronghold in facing the negative symptoms of the impact of modernization on society ([Jusoh & Chowdhury, 2017](#)).

The correlation test results in [Table 6](#) prove that the quality of performing the five daily prayers has a significant relationship with a number of attitudes and/or behaviors of individual students towards themselves and in their various roles. These include attitudes and behaviors towards parents, as adult students, attitudes towards sex and drugs, and behaviors and/or atti-

Table 7

Cross tabulation of the quality of obligatory prayers & respondent demographic data

| Salat Category | Gender (%) | | Mean Age | Academic Year (%) | | Residence (%) | | | |
|----------------|------------|----|----------|-------------------|----|---------------|----|----|-----|
| | M | F | | I | IV | BH | RH | RL | PH |
| Very Poor | 3 | 8 | 19,9 | 5 | 10 | 8 | 0 | 0 | 7,5 |
| Poor | 39 | 45 | 19,5 | 47 | 37 | 42 | 40 | 42 | 45 |
| Fair | 55 | 40 | 19,8 | 44 | 42 | 48 | 40 | 42 | 40 |
| Good | 3 | 7 | 20,4 | 4 | 10 | 2 | 20 | 16 | 7,5 |

M = Male, F = Female; BH = Boarding Home, RH = Rental House, RL = Relative House, PH = Parents' House

Table 8

Cross Tabulation of the Quality of Obligatory Prayers & Father's Education

| Salat Category | Father | | | | | |
|----------------|--------|----|----|--------|----|----|
| | JHS | HS | AD | D4/ BD | MD | DD |
| Very Poor | 0 | 8 | 6 | 2 | 20 | 50 |
| Poor | 17 | 36 | 63 | 53 | 40 | 50 |
| Fair | 66 | 51 | 31 | 34 | 40 | 0 |
| Good | 17 | 5 | 0 | 11 | 0 | 0 |

JHS = junior high school, HS = high school, AD = associate degree, BD = bachelor's degree, MD = master degree, DD = doctoral degree

Table 9

Cross Tabulation of the Quality of Obligatory Prayers & Mother's Education

| Salat Category | Mother | | | | | |
|----------------|--------|----|----|----|----|----|
| | MS | HS | AD | BD | MD | DD |
| Very Poor | 0 | 6 | 14 | 2 | 29 | 0 |
| Poor | 14,3 | 41 | 59 | 42 | 57 | 0 |
| Fair | 71,4 | 48 | 23 | 47 | 14 | 0 |
| Good | 14,3 | 5 | 4 | 9 | 0 | 0 |

JHS = junior high school, HS = high school, AD = associate degree, BD = bachelor's degree, MD = master degree, DD = doctoral degree

Table 10

Cross Tabulation of the Quality of Obligatory Prayers & Parents' Attitude to Children's Salat

| Salat Category | Parents' Attitude to Children's Salat (%) | |
|----------------|---|------------|
| | Have to | It's Up to |
| Very Poor | 6 | 11 |
| Poor | 43 | 44 |
| Fair | 44 | 41 |
| Good | 7 | 4 |

udes as members of society. The correlations produced are still classified as weak to moderate. This is because only a small portion (6.3%, Table 4) of the respondents have achieved the "good" criteria for the quality of performing the five daily prayers. In terms of items, only the item on discipline in performing the five daily prayers based on personal awareness has a number of respondents exceeding 30% (Table 5).

Table 6 proves that the five daily prayers can strengthen positive self-image and self-control, thereby preventing individuals from harming themselves ($r = 0.188$; $p < 0.018$). Prayer can also play a role in fostering respect and emotional closeness to parents ($r = 0.363$; $p < 0.001$). It

prevents them from speaking rudely to their parents and encourages honesty in managing money entrusted to them. Students who pray five times a day tend to be more aware of their academic role and personal responsibilities ($r = 0.311$; $p < 0.001$). They try to study regularly, do not cheat during exams, and contribute to the completion of group assignments.

Students who perform the five daily prayers have the self-control to reject deviant behavior, which also demonstrates the internalization of moral values. This allows them to stay away from promiscuity and the use of illegal addictive substances ($r = -0.327$; $p < 0.001$). As members of society, they are responsible and ethical ($r = 0.205$;

$p = 0.01$). They do not damage public property, do not steal, are vigilant against fake news, and are willing to help others in need even if they are strangers.

Such positive behavior and attitudes are predicted to strengthen if the respondents' five daily prayers become more solemn and perfect. They must be orderly in number, orderly in the timeliness of their prayers, understand what they read, and, above all, truly appreciate all the prayers. They must be able to bring Allah SWT into their prayers. They must truly appreciate their position as servants when communicating with their Lord. This condition can occur because respondents internalize the understanding that Allah SWT witnesses their every action, thought, and feeling. Every time they must be accountable for everything before Allah, namely when performing the five daily prayers. There are consequences for everything an individual does, and through the recitation of prayers, they understand that Allah never fails to give rewards or punishments. Although it seems that the individual's behavior is ultimately driven by something outside of themselves, self-control over this behavior is intrinsic. Remembering heaven and hell as reinforcement for individual behavior is something abstract. This reinforcement can play a role in an individual's life as a result of a belief or form of faith.

A different finding in the correlation results in Table 6 is related to the respondents' behavior in the context of friendship. The correlation results are very weak and insignificant ($r = 0.057$; $p = 0.473$). It appears that attitudes and/or behaviors related to friendship are not directly related to the quality of performing the five daily prayers. These respondents are students who frequently meet and interact with their peers on campus. They are fully aware that their academic life depends on their success in maintaining relationships with their campus friends. For example, completing course assignments and obtaining lecture notes or exam questions directly affects their academic performance. As a result, they will pay close attention to and ensure that they maintain positive relationships with their peers. This is also inseparable from the position of the respondents, two-thirds of whom are first-year students who are still struggling to adapt to the demands of higher education. So, whether they pray or not, they will still try to acknowledge their friends' mistakes, try not to talk about their friends' bad points, and refrain from expressing envy towards their friends.

Research in the 1980s on criminality showed that developing countries with Muslim-majority populations had lower crime rates than developed countries. These criminal behaviors included assault, murder (intentional and unintentional), drugs, rape, fraud, and theft (Serajzadeh, 2001). This is because Islam has a number of behavioral rules (sharia) that are accompanied by consequences when these rules are violated. However, modernization has slowly begun to erode these sharia values. The current version of Islam seeks to embrace modern values and general Islamic principles. Of course, this situation has an impact on the economic structure of society. In fact, religion continues to have a strong influence on the social life of Muslims, with a continued strong concern for obeying God's will and practicing the teachings of the Quran in daily life (Serajzadeh, 2001).

The above statement is evident in Table 10, which shows that in the current era of information technology, parents still pay attention to their children's prayer practices. This parental behavior results in better prayer practices than among respondents whose parents are more lax. Even when children no longer live at home, when parents continue to pay attention to the obligation to pray five times a day, parental support encourages children to continue to carry out their worship obligations (Table 7). This is in line with the statement by Nahuda et al. (2022) that parents are figures who are expected to provide incentives for better prayer performance in their children.

The impact of modernization is also evident in the data on parents' educational levels and the quality of respondents' prayers. Table 7 shows a trend that the higher the level of parental education, the fewer respondents are categorized as having a "fair" or "good" quality of performing the five daily prayers. Nowadays, with the demands of technological and knowledge advancement, as well as the necessities of life, people are competing to get the highest education possible because it is considered to open up wider opportunities in their careers.

Previous research has found that the higher an individual's education, the lower their involvement in religious activities (Hungerman, 2014). It is possible that this condition influences individuals when they become parents. It is not surprising that they then pay less attention to their children's prayer practices. In addition, highly educated parents generally also have more advanced careers. They become busier outside the home and have less time to pay attention to their

children's activities. Materially, these children's needs may be met, but it is not uncommon for their emotional needs or attention to be slightly neglected. This is especially true when mothers also work and focus on their careers (Heinrich, 2014). Table 8 and Table 9 shows that as parents' education levels increase, the number of respondents with poor prayer quality also increases.

In their article, Davis-Kean et al. (2021) wrote that parents with higher levels of education have expectations for their children's academic success. In fact, mothers with higher levels of education have more ambitious expectations for their children's attendance and completion of college. These mothers are more emotionally responsive and have positive interactions with their children, preventing conflicts (Klebanov et al., 1994 in Davis-Kean et al. (2021). Academic expectations and mothers' attitudes when interacting with their children may have an impact on reduced supervision of the five daily prayers and a greater focus on children's ability to cope with academic demands.

Schwadel (2016) states that overall religiosity declines sharply during adolescence but stabilizes around the age of 25. Individual participation in religious activities declines when adolescents leave their parents' homes and increases when they start their own families. Research shows that the level of education of parents and student respondents influences religiosity. Children with highly educated parents are relatively less religious, and higher education graduation is associated with a decline in several aspects of religiosity. Such as, frequency of prayer and religious belief (Schwadel, 2016).

Referring to the perspective of secularization, religiosity is an obstacle to economic growth and therefore is not in line with modern characteristics (Lunn, 2009 in Rachmatullah et al., 2019). There is a negative correlation between economic growth and religiosity, both in Christian and Muslim samples (Rachmatullah et al., 2019). The negative impact of higher education on religiosity is even stronger in relatively religious countries. Those with higher education are innovators and early adopters of new ways of practicing religion, and this secular view spreads to less educated segments of the population (Schwadel, 2015). It is also explained that when individuals are intensely involved in educational activities, they seem to no longer have free time to engage in religious activities, so that in the end their religiosity will decline (Rachmatullah et al., 2019).

Regarding the practice of prayer and the gender of respondents, Table 7 shows that the percentage of male respondents categorized as "fair" and "good" is greater than that of female respondents. A literature review conducted by Idris et al. (2012) found that male students in a computer science diploma program at an Iranian university participated in worship activities more often than female students. However, this study did not specifically discuss differences in the quality of performing the five daily prayers based on gender. Gender differences are more often associated with involvement in criminal and antisocial behavior (Idris et al., 2012; Qorbanpoor et al., 2021; Solichah et al., 2020).

The five daily prayers are performed by Muslims from the age of 7, in accordance with the words of the Prophet Muhammad SAW. This habit continues until the age of akhil balegh or puberty. The Prophet taught that parents should hit their children when they do not pray at the age of 10. It is surprising that in early adulthood, these student respondents did not yet have the habit of praying five times a day on their own initiative. Self-management in early adulthood is generally better than in late adolescence. Increased life experience becomes a learning process for students to find ways to manage their emotions, reflect, and make considerations so that they are better able to face life's challenges and appreciate them (Berk, 2018).

This study has provided empirical evidence of the truth of Allah SWT's words and the hadith of Rasulullah SAW that prayer has an influence on self-control and behavior. However, a number of findings in the cross-tabulation of the quality of performing the five daily prayers and demographic data certainly require further research and empirical evidence. For example, the relationship between an individual's gender and age with the quality of their prayer. Or the issue of the relationship between parents' education level and an individual's independence with the quality of their prayer. On the other hand, this study used a limited number of respondents in terms of both quantity and location, which impacts the generalizability of the research findings.

Conclusion

Based on the data processing and discussion to answer the questions posed, the following conclusions were drawn.

This study shows that the quality of performing the five daily prayers is generally

categorized as "fair" to "poor." Discipline in performing the five daily prayers with self-awareness is a factor that has the highest number of respondents in the "fair" and "good" categories. However, the number of respondents decreased in the factors of discipline in performing prayers on time and sincerity, which is understanding the meaning of all the prayers. The factor of appreciation of the meaning of each prayer had the fewest respondents in the "fair" and "good" categories.

The Pearson product moment correlation test proves that there is a positive correlation between the quality of performing the five daily prayers and the attitudes and/or daily behavior of student respondents. This is particularly true of attitudes towards parents, behavior as students, and sexual life & drugs, alcohol, and other addictive substances. The better the quality of the five daily prayers, the more well-behaved they are. This finding is in line with the results of the study by Qorbanpoor et al., (2021)

Parents are still important figures in reminding their children to pray. Once children begin to live separately from their parents, this becomes a strong predictor of their willingness to pray independently. However, when children live separately from their parents, even if their parents remind them to continue performing the five daily prayers, ultimately there is no adult figure who directly supervises their implementation. Everything depends on individual self-control.

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