

Finding Khusyuk Again: Spiritual Transformation through Worship Guidance in Congregational Prayer

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Abstract. This study aims to explore worship guidance as an approach to improving concentration and spiritual experience in congregational prayer. A qualitative case study was conducted at Al-Furqon Mosque, Tanjung Raya 2, Pontianak, West Kalimantan, Indonesia, over a six-month period from December 2025 to May 2026, through in-depth interviews, participatory observation, and documentation involving ten participants. Data were analyzed thematically using NVivo 12 through two-cycle coding and triangulation. The findings identified increased worship understanding and awareness, humanistic and contextual spiritual guidance, emotional and spiritual transformation, congregational solidarity, and challenges in maintaining worship consistency. The study concludes that continuous spiritual psychological guidance can support deeper and more sustainable prayer concentration.

Keywords: Prayer Concentration; Worship Guidance; Spiritual Transformation; Spiritual Awareness; Congregational Solidarity.

1. Introduction

Prayer is one of the fundamental forms of worship in Islam and occupies a central position in shaping the spiritual life, discipline, and religious character of Muslims. The quality of prayer is not determined solely by the fulfillment of its physical movements and recitations, but also by the worshipper's ability to maintain awareness, concentration, and presence of heart. This condition is commonly understood as *khusyuk*, a state in which prayer is performed with attentiveness, tranquility, humility, and spiritual consciousness. Therefore, developing *khusyuk* is important because prayer is expected to function not merely as a religious routine but as a process of spiritual formation that influences attitudes and behavior in everyday life.

In practice, maintaining *khusyuk* during prayer remains challenging for many worshippers. Daily responsibilities, psychological pressure, distracting thoughts, limited understanding of prayer recitations, and the tendency to perform worship as a routine can reduce concentration during prayer. Worshippers may perform the movements and recitations correctly while their attention is directed toward matters outside the prayer.

This condition indicates a gap between ritual performance and the internalization of its spiritual meaning. Consequently, efforts to improve the quality of prayer need to address not only ritual knowledge but also cognitive, emotional, and spiritual dimensions. Worship guidance can provide a structured process through which congregants develop a deeper understanding and experience of prayer. Such guidance is not limited to teaching the technical procedures of worship but may include understanding the meaning of prayer recitations and movements, reflective *dhikr*,

concentration exercises, spiritual mentoring, and self-evaluation. An educational, reflective, and participatory approach enables congregants to connect religious knowledge with their personal spiritual experiences. In this process, the mentor serves not only as a source of religious knowledge but also as a facilitator who assists congregants in recognizing distractions, developing spiritual awareness, and maintaining consistency in worship.

The social dimension of worship guidance is equally important. Religious activities conducted collectively create opportunities for interaction, mutual encouragement, emotional support, and the development of a sense of belonging among congregants. Collective religious practices can strengthen social relationships and support networks within a community (Power, 2018). Community cohesion is also associated with a sense of responsibility, belonging, and interpersonal connection (Lev-Wiesel, 2003). Furthermore, spirituality and religious practices can contribute to the development of positive social behavior and social cohesion (Malik et al., 2021). Thus, the process of developing *khusyuk* may involve not only individual spiritual efforts but also a supportive religious community.

The preliminary findings of this study indicate that worship guidance produces changes extending beyond the technical performance of prayer. Congregants reported increased understanding of the meaning of prayer, greater awareness during worship, emotional tranquility, stronger spiritual experiences, and improved social interaction. The qualitative analysis also identified increased participation, mutual support, empathy, and solidarity among congregants. These findings suggest that *khusyuk* develops through an interconnected process involving religious understanding, spiritual reflection, emotional regulation, repeated practice, and social reinforcement.

However, spiritual transformation does not necessarily occur uniformly or permanently. Some congregants continue to experience difficulties in maintaining concentration when praying independently or when facing psychological and everyday pressures. This indicates that *khusyuk* should be understood as a developmental process requiring continuous practice and reinforcement rather than as an immediate outcome of religious instruction. Sustainable worship guidance is therefore necessary to help congregants internalize the meaning of prayer and maintain spiritual awareness across different situations.

Although previous studies have discussed *dhikr*, spirituality, religious behavior, community participation, and social cohesion, there remains a need to understand how these dimensions interact within a structured process of worship guidance directed specifically toward the development of *khusyuk*. This study addresses this issue by examining worship guidance as an integrated spiritual-psychological and social process. Rather than viewing *khusyuk* exclusively as an individual spiritual state, the study considers how understanding, reflection, emotional experience, mentoring, and congregational support collectively contribute to transformation in prayer.

Accordingly, this study aims to explore the process of spiritual transformation through worship guidance in congregational prayer, identify the principal forms of change experienced by congregants, and formulate an integrated understanding of how worship guidance supports the development of *khusyuk*. The study focuses on the relationship between increased understanding of worship, spiritual and emotional transformation, congregational solidarity, and the challenges of maintaining consistency. The findings are expected to contribute to the development of mosque-based worship guidance that integrates educational, spiritual, psychological, and social dimensions in strengthening the quality and sustainability of congregational prayer.

2. Method

This study employed a qualitative approach with a case study design to explore spiritual transformation through worship guidance and its contribution to the development of *khusyuk* in congregational prayer. The qualitative approach was selected because *khusyuk* involves subjective spiritual, emotional, and behavioral experiences that require an in-depth understanding of participants' perspectives. The case study design enabled the researchers to examine worship guidance within its natural religious and social context and to explore the interactions between congregants, worship mentors, and the environment in which the guidance activities were conducted.

The participants were selected using purposive sampling based on their direct involvement in worship guidance activities. A total of ten participants were involved in the study, consisting of five key participants representing worship mentors and mosque administrators and five supporting participants representing active congregants. Participants were selected based on their involvement in worship guidance or *khusyuk*-oriented activities for at least three months and their willingness to provide information relevant to the research objectives. This selection strategy was intended to obtain information from individuals who had sufficient experience with the phenomenon under investigation.

Data were collected through in-depth interviews, participatory observation, and documentation. Each in-depth interview lasted approximately 30–45 minutes. In-depth interviews were used to explore participants' experiences and perceptions regarding worship guidance, understanding of prayer meanings, concentration during prayer, spiritual and emotional experiences, and perceived changes in religious behavior. The interviews were conducted using a semi-structured interview guide, allowing the researchers to maintain consistency across participants while providing sufficient flexibility to explore significant experiences emerging during the interviews.

Participatory observation was conducted during worship guidance and related religious activities. The observation focused on congregants' participation, interaction between congregants and mentors, responses during the guidance process, the atmosphere of collective worship, and behaviors associated with concentration and spiritual engagement. Field notes were used to document relevant situations and interactions observed during the activities. Documentation was used as supplementary data and included materials related to worship guidance activities and other relevant research records. The combination of interviews, observation, and documentation allowed the researchers to examine the phenomenon from multiple sources.

The collected data were analyzed using thematic analysis with the assistance of NVivo 12. The analytical process was conducted systematically through data organization, repeated reading of interview transcripts and field notes, initial coding, categorization, theme development, theme review, and interpretation. A two-cycle coding procedure was applied. In the first cycle, open and descriptive coding was used to identify meaningful statements related to participants' experiences, such as understanding prayer meanings, concentration, emotional tranquility, spiritual awareness, social support, and difficulties in maintaining consistency. In the second cycle, related initial codes were grouped into broader conceptual categories and themes that represented recurring patterns across the data.

The credibility of the findings was strengthened through source triangulation by comparing information obtained from key and supporting participants and examining its consistency with observational and documentary data. Similarities and differences across data sources were considered during theme development rather than treating individual statements as independent

findings. This process resulted in five principal themes: increased understanding and awareness of worship, humanistic and contextual spiritual guidance, emotional and spiritual transformation, congregational solidarity and support, and challenges in maintaining worship consistency. These themes were subsequently interpreted to explain how worship guidance contributes to the development of *khusyuk* as an interconnected spiritual, psychological, and social process.

3. Result

The thematic analysis of interview, observation, and documentation data identified five major themes describing the participants' experiences of worship guidance and the development of *khusyuk* in prayer. The themes were: (1) increased understanding and awareness of worship, (2) humanistic and contextual spiritual guidance, (3) emotional and spiritual transformation, (4) congregational solidarity and social support, and (5) challenges in maintaining worship consistency. These themes demonstrate that the changes experienced by participants involved cognitive, spiritual, emotional, and social dimensions rather than concentration during prayer alone. Table 1 summarizes the principal themes and empirical characteristics identified from the data.

Table 1. Main Themes of Spiritual Transformation through Worship Guidance

No.	Theme	Empirical Characteristics
1	Increased understanding and awareness of worship	Greater understanding of prayer recitations and movements, increased awareness during prayer, and stronger attention to the meaning of worship
2	Humanistic and contextual spiritual guidance	Explanation of prayer meanings, reflective <i>dhikr</i> , concentration practice, personal guidance, and participatory interaction
3	Emotional and spiritual transformation	Greater tranquility, concentration, emotional control, spiritual awareness, and presence of heart during prayer
4	Congregational solidarity and social support	Mutual encouragement, empathy, openness, cooperation, sense of belonging, and active participation in religious activities
5	Challenges in worship consistency	Difficulty maintaining concentration outside guidance sessions, distraction by everyday concerns, and the need for continuous practice

Increased Understanding and Awareness of Worship

The first theme concerns changes in participants' understanding and awareness of prayer. Participants described that worship guidance helped them move beyond the mechanical performance of prayer toward a more conscious understanding of the meaning of recitations and movements. Understanding the meaning of prayer became an important element in directing attention and creating greater awareness during worship.

The qualitative coding showed that expressions related to *shalat*, *dzikir*, *makna*, *hati*, *fokus*, and *tenang* appeared prominently in the participants' narratives. These patterns indicate that the experience of *khusyuk* was closely associated with understanding what was being recited, directing attention toward worship, and consciously presenting the heart during prayer. Participants who previously described their prayer as hurried or easily distracted reported greater efforts to understand each recitation and maintain concentration after participating in worship guidance.

The findings also indicate that increased understanding was accompanied by greater self-awareness during prayer. Participants became more conscious of their thoughts, emotional conditions, and distractions. Rather than focusing solely on the correctness of movements and recitations, they began to recognize the internal dimensions of prayer, including intention, concentration, sincerity, and spiritual presence.

Humanistic and Contextual Spiritual Guidance

The second theme concerns the characteristics of the worship guidance experienced by participants. The guidance was not limited to lectures or explanations of religious rules. It incorporated discussion of the meaning of prayer, reflective *dhikr*, concentration exercises, spiritual mentoring, and opportunities for participants to reflect on their experiences.

Participants described the guidance process as interactive and supportive. Worship mentors provided explanations while also allowing congregants to communicate difficulties experienced during prayer. This approach enabled participants to discuss problems such as wandering thoughts, difficulty understanding prayer recitations, emotional disturbances, and inconsistency in maintaining concentration.

The data further showed that mentors played an important role in creating an environment in which congregants felt comfortable discussing their religious experiences. The guidance therefore operated through both instructional and interpersonal processes. Participants received religious knowledge while simultaneously obtaining encouragement and direction appropriate to their individual experiences.

Emotional and Spiritual Transformation

Emotional and spiritual transformation emerged as another prominent theme. Participants frequently described greater tranquility, emotional stability, concentration, and spiritual awareness after participating in worship guidance. Prayer was increasingly experienced not merely as an obligation but as a religious activity associated with inner calmness and conscious engagement with Allah.

Participants also described changes in their ability to manage distracting thoughts and emotional conditions during worship. Reflective *dhikr* and concentration exercises were associated with attempts to reduce internal distractions and restore attention when concentration was disrupted. The findings indicate that this transformation developed progressively through repeated participation rather than occurring immediately after a single guidance session.

The emotional dimension was particularly visible in descriptions of calmness and increased control over thoughts during prayer. The spiritual dimension was reflected in participants' descriptions of greater awareness of Allah, deeper appreciation of prayer, and stronger motivation to improve the quality of worship. These findings show that emotional tranquility and spiritual awareness developed as interconnected aspects of the participants' experience.

Congregational Solidarity and Social Support

The fourth theme demonstrates that transformation was not limited to individual religious experience. Worship guidance also strengthened interaction among congregants. Participants described greater openness, empathy, mutual encouragement, cooperation, and a stronger sense of belonging after becoming actively involved in collective religious activities.

The congregation provided a social environment in which participants could share experiences and encourage one another to maintain worship practices. Interaction during guidance activities increased opportunities for religious discussion and mutual support. Participants also became more actively involved in collective activities and demonstrated greater willingness to assist other congregants.

The findings indicate that the social dimension complemented individual spiritual development. The experience of being supported by mentors and fellow congregants helped create an environment conducive to learning and maintaining religious practices. Thus, the process of developing *khusyuk* occurred within both personal and collective contexts.

Challenges in Maintaining Worship Consistency

Despite the positive changes identified in the preceding themes, participants did not consistently experience the same level of concentration in every prayer. Some participants continued to report difficulty maintaining *khusyuk*, particularly when praying independently, experiencing psychological pressure, facing everyday concerns, or performing prayer in a hurried condition.

This finding indicates a difference between experiencing concentration during structured worship guidance and maintaining it independently in everyday life. Participants who experienced greater tranquility and concentration during collective activities could still encounter distractions outside the guidance environment. Consequently, repeated practice and continuous guidance remained important components of the process.

The persistence of these difficulties also demonstrates that the transformation identified in this study should not be interpreted as a uniform or final condition. Participants experienced different levels and patterns of change. While increased understanding, emotional tranquility, spiritual awareness, and social support were commonly identified, maintaining these changes required continued practice and reinforcement.

4. Discussion

The findings demonstrate that the development of *khusyuk* in prayer is not an isolated spiritual experience but a multidimensional transformation involving cognitive understanding, attentional regulation, emotional tranquility, spiritual awareness, and social reinforcement. The five themes identified in this study increased understanding and awareness of worship, humanistic and contextual spiritual guidance, emotional and spiritual transformation, congregational solidarity and social support, and challenges in maintaining worship consistency form an interconnected process. This pattern suggests that *khusyuk* develops gradually through the interaction between religious knowledge, repeated spiritual practice, personal reflection, guidance, and a supportive worship environment.

Understanding Prayer as the Cognitive Foundation of *Khusyuk*

The first significant finding is that increased understanding of prayer was closely connected with participants' awareness and concentration during worship. Participants described a transition from performing prayer primarily as a routine obligation toward understanding the meaning of recitations, movements, and spiritual intentions. This finding indicates that cognitive understanding provides an important foundation for developing *khusyuk*. When worshippers understand what they recite and recognize the meaning of each part of prayer, their attention can be directed more intentionally toward the act of worship. This finding is consistent with the concept of mindfulness during prayer, which emphasizes focused attention and awareness of the present religious experience. Ijaz et al. (2017) found that mindfulness during *Salah* was significantly associated with mental health and that education regarding *Salah* and mindfulness contributed significantly to the observed relationship. Although their study employed a quantitative design and therefore differs methodologically from the present qualitative study, the findings support the importance of conscious engagement in prayer rather than ritual performance without focused awareness.

More recent research also conceptualizes mindfulness during worship through dimensions of concentration, presence, and absorption. A 2025 validation study of the Mindfulness during Worship Scale found a positive association between mindfulness during worship and spiritual well-being, reinforcing the relevance of focused attention and present-moment awareness in Muslim prayer. The current study extends this perspective qualitatively by showing how such awareness

may develop through a structured process of understanding prayer meanings, reflective guidance, and repeated practice.

The significance of this finding is that religious knowledge should not be separated from spiritual experience. Knowledge of prayer procedures is necessary, but the participants' narratives indicate that procedural knowledge alone does not automatically produce *khusyuk*. Understanding becomes transformative when it enables worshippers to connect words, movements, intention, and spiritual meaning. Therefore, the cognitive dimension of worship guidance should be understood as an entry point into a deeper affective and spiritual process.

Spiritual Guidance as a Process of Attentional and Emotional Regulation

The second major finding concerns the role of humanistic and contextual spiritual guidance. The participants did not experience worship guidance simply as the transmission of religious information. Instead, the process involved explanation, reflective *dhikr*, concentration exercises, personal mentoring, discussion, and self-evaluation. This indicates that the development of *khusyuk* requires an experiential learning process in which participants are actively involved in recognizing and regulating their own attention.

The finding is relevant to contemporary discussions of prayer, mindfulness, and spiritual practices. Levin (2024) explains that prayer and mindfulness share mechanisms involving mind-body processes and may contribute to psychological and spiritual well-being. This does not mean that Islamic prayer should be reduced to a generic mindfulness technique. Rather, the comparison helps explain why deliberate attention, repetition, reflection, and emotional engagement may influence the subjective experience of worship. In the present study, these mechanisms remained embedded within the theological meaning and religious objectives of prayer.

The role of *dhikr* is particularly important in this process. Participants described reflective *dhikr* and concentration practice as supporting tranquility and helping redirect attention when thoughts became distracted. Research by Anwar et al. (2024) on older adults in Aceh similarly reported an association between *dhikr* practice and mental health, with the authors emphasizing the relevance of religious practice to psychological well-being. Evidence from Muslim clinical contexts has also indicated that *salat* and *dhikr* can be experienced as supporting mindfulness, concentration, and spiritual well-being (Irawati et al., 2023).

These findings support the interpretation that the spiritual-psychological dimension of worship guidance operates partly through attentional and emotional regulation. Participants learn not only what prayer means but also how to recognize distracting thoughts, restore attention, calm emotional responses, and return awareness to worship. Consequently, *khusyuk* can be understood as a dynamic process of repeatedly directing attention toward the spiritual object of prayer rather than as a permanent state that is either present or absent.

Emotional Tranquility and Spiritual Transformation

The third finding concerns the emotional and spiritual transformation experienced by participants. Greater tranquility, emotional control, spiritual awareness, and presence of heart were recurrent patterns in the data. Participants increasingly described prayer as an experience associated with calmness and conscious spiritual engagement rather than merely the completion of a religious obligation.

The relationship between prayer and emotional well-being requires careful interpretation. Froese et al. (2024), using national survey data in the United States, found that prayer was associated with mental well-being in both positive and negative ways. Praying with others and experiencing positive emotions during prayer were associated with more positive mental-health indicators. In contrast, certain negative religious emotions and forms of prayer were associated with poorer

outcomes. This is important for interpreting the present findings because it suggests that prayer frequency alone cannot explain psychological outcomes. The meaning, emotional quality, social context, and manner in which prayer is experienced may also be important.

The present study provides a qualitative contribution to this issue. Participants' descriptions indicate that emotional tranquility was associated with understanding, reflection, concentration, and supportive guidance rather than simply with performing prayer more frequently. Therefore, the relevant mechanism may be the quality of engagement with worship. This interpretation is also consistent with research among Muslim women in the United States, where prayer was described as promoting well-being, increasing faith, encouraging intentional awareness, and contributing to community building (Ong et al., 2022).

The spiritual transformation observed in this study should therefore not be interpreted simply as a change in emotion. Participants described a deeper awareness of worship, stronger motivation to improve prayer, and greater sensitivity to their own thoughts and behavior. Emotional tranquility appears to function as one dimension of a broader transformation involving meaning, awareness, self-regulation, and spiritual orientation.

Congregational Solidarity as a Social Reinforcement Mechanism

One of the most important findings is that the development of *khusyuk* did not occur exclusively at the individual level. The worship-guidance process also strengthened social interaction, empathy, openness, mutual assistance, and a sense of belonging among congregants. This finding indicates that spiritual transformation can be reinforced through the social environment in which religious practices occur.

The role of collective prayer is supported by recent research. Froese et al. (2024) reported that praying with others was positively correlated with several dimensions of mental well-being. Similarly, Ong et al. (2022) identified community building as one of the principal themes through which Muslim participants understood prayer. These findings are relevant because they suggest that collective religious practice can provide interpersonal resources in addition to its theological and ritual functions.

Religious communities can create opportunities for formal and informal social integration. Interaction before, during, and after collective religious activities can facilitate mutual support and strengthen interpersonal connections. Research examining religious well-being has emphasized that social integration within religious communities can contribute to opportunities for receiving and providing support. In the context of the present study, participants described fellow congregants and mentors as sources of encouragement, discussion, empathy, and assistance.

This finding expands the understanding of *khusyuk* by showing that although an individual ultimately experiences concentration during prayer, the conditions supporting its development may be socially constructed. Congregants learn through observation, interaction, encouragement, and shared practice. The religious community consequently functions as a social reinforcement system that helps participants sustain motivation and normalize continuous efforts to improve worship.

This social dimension is particularly relevant to mosque-based religious education. If worship guidance is designed only as one-directional instruction, an important mechanism may be overlooked. The findings indicate that peer interaction and a sense of belonging should be considered integral components of worship guidance. The congregation becomes not merely an audience receiving religious instruction but an active learning community.

Khusyuk as a Continuous and Dynamic Process

The fifth finding provides an important qualification to the positive changes identified in this study. Participants did not report consistent concentration in every prayer or situation. Some

continued to experience distraction when praying independently, under psychological pressure, or while dealing with everyday responsibilities. This finding suggests that *khusyuk* is not a fixed condition achieved permanently after completing a guidance program.

Instead, the findings support an understanding of *khusyuk* as a continuous and dynamic process. Concentration can fluctuate according to internal and external conditions. Worshippers may experience deeper attention during one prayer and greater distraction during another. The development of *khusyuk* therefore involves repeated efforts to recognize distraction and redirect awareness toward prayer.

This interpretation is important because it avoids overstating the effectiveness of worship guidance. The qualitative evidence in this study does not establish that the program causes permanent improvement in *khusyuk*. Rather, it indicates that participants perceived changes in understanding, awareness, tranquility, and religious engagement while simultaneously acknowledging continuing difficulties. The persistence of these difficulties reinforces the importance of sustained guidance and repeated practice.

The finding also supports the need for longitudinal research. Future studies could examine whether the changes described by participants remain stable after formal guidance ends and which components of the program are most strongly associated with sustained engagement. Quantitative instruments assessing concentration, presence, and absorption during worship may complement qualitative accounts in future mixed-method studies.

Novelty: An Integrated Spiritual-Psychological-Social Model of Khusyuk

The principal novelty of this study lies in the integration of dimensions that are often examined separately. Previous research has examined prayer and mindfulness, prayer and mental well-being, *dhikr* and psychological health, or religion and social support. The present study indicates that within worship guidance, these elements may form a sequential and mutually reinforcing process.

Based on the findings, the process can be conceptualized as:

Understanding the meaning of prayer → reflective spiritual practice → attentional and emotional regulation → deeper spiritual awareness → congregational reinforcement → continuous practice and self-evaluation.

This proposed sequence represents an integrated spiritual-psychological-social model of *khusyuk*. The model does not introduce a new form of religious ritual. Its novelty lies in organizing existing elements of worship education and spiritual practice into a coherent developmental framework. Cognitive understanding provides meaning; reflective practice internalizes that meaning; attentional and emotional regulation supports concentration; spiritual awareness deepens the experience of worship; congregational support reinforces motivation; and continuous practice supports sustainability.

The model also modifies an exclusively individual understanding of *khusyuk*. In many discussions, *khusyuk* is treated primarily as an internal relationship between the worshipper and Allah. The present findings do not challenge that theological foundation. Rather, they demonstrate that the process through which worshippers learn to cultivate concentration can be supported by interpersonal and educational environments. Thus, the spiritual experience remains personal, while its development can be facilitated socially and pedagogically.

The findings are also compatible with recent developments in Islamic mindfulness research. A 2026 scoping review of 53 studies found growing use of Islamic practices – including *dhikr*, *salah*, Qur’anic recitation, and *muraqabah* within culturally responsive mindfulness interventions, while also identifying the absence of sufficiently standardized approaches across diverse Muslim populations. The current study contributes a mosque-based qualitative framework that may provide

a foundation for developing and subsequently evaluating a more structured worship-guidance model.

Theoretical Implications

Theoretically, the findings suggest that *khusyuk* can be conceptualized through at least four interconnected dimensions: cognitive, affective, behavioral, and social. The cognitive dimension includes understanding the meanings and purposes of prayer. The affective dimension involves tranquility, emotional regulation, sincerity, and spiritual awareness. The behavioral dimension includes repeated practice, attentional control, and consistency in worship. The social dimension consists of mentoring, peer encouragement, collective practice, and congregational support.

These dimensions should not be treated as independent components. The findings indicate reciprocal relationships among them. Greater understanding may facilitate concentration; concentration may strengthen emotional tranquility; tranquility may deepen spiritual awareness; supportive interaction may strengthen motivation; and repeated practice may reinforce all these processes. This multidimensional perspective provides a broader framework for understanding religious learning than approaches focused exclusively on ritual competence.

Theoretically, the study also positions worship guidance as a form of transformative religious learning. The intended outcome is not merely the acquisition of knowledge but a change in how worship is understood, experienced, and maintained. This distinction is important for religious education because it suggests that successful worship guidance should be evaluated not only by what participants know but also by how they interpret, experience, and practice what they have learned.

Practical Implications

The findings have several practical implications for the organization of worship guidance. First, religious instruction should combine procedural knowledge with an explanation of the meanings of prayer recitations and movements. Congregants need opportunities to understand what they recite and reflect on its spiritual significance rather than simply memorizing religious procedures.

Second, worship-guidance sessions can incorporate structured reflective practices, including *dhikr*, guided concentration, self-reflection, and discussion of common distractions during prayer. These activities should remain grounded in Islamic religious teaching and should not be presented merely as psychological techniques.

Third, mentors should adopt a humanistic and participatory approach. Participants in this study benefited from opportunities to communicate their difficulties and experiences. A mentor therefore functions not only as an instructor but also as a facilitator who provides feedback, encouragement, and appropriate spiritual guidance.

Fourth, congregational interaction should be deliberately maintained as part of the guidance process. Small-group discussions, collective reflection, peer encouragement, and shared religious activities can strengthen the social environment supporting individual spiritual development.

Finally, continuity should become a central principle of the program. The persistence of concentration difficulties indicates that a single training session is unlikely to be sufficient. Regular follow-up, repeated practice, self-evaluation, and periodic mentoring are needed to help congregants transfer the experience of structured guidance into independent daily prayer.

Overall, the discussion indicates that *khusyuk* is best understood not as an instantaneous spiritual achievement but as an evolving process of learning, reflection, regulation, and reinforcement. The significant contribution of this study is the identification of a pathway linking understanding of prayer, reflective spiritual practice, emotional and attentional regulation, spiritual

transformation, and congregational support. This integrated perspective provides a conceptual basis for developing sustainable worship-guidance programs while also creating opportunities for future empirical testing across different Muslim communities.

5. Conclusion

This study concludes that the development of *khusyuk* in prayer is a multidimensional and continuous process involving cognitive understanding, spiritual awareness, emotional regulation, religious practice, and social reinforcement. The findings identified five interconnected themes: increased understanding and awareness of worship, humanistic and contextual spiritual guidance, emotional and spiritual transformation, congregational solidarity and social support, and challenges in maintaining worship consistency. Participants described greater understanding of prayer meanings, improved attention during worship, greater emotional tranquility, stronger spiritual awareness, and more supportive interactions with fellow congregants. However, difficulties in maintaining concentration outside structured guidance sessions indicate that the development of *khusyuk* requires continuous practice and reinforcement rather than a single period of religious instruction.

The findings support an integrated spiritual-psychological-social framework in which understanding the meaning of prayer provides a cognitive foundation for reflective spiritual practice; reflective practice supports attentional and emotional regulation; these processes contribute to deeper spiritual awareness; and congregational interaction reinforces motivation and continuity in worship. The contribution of this study therefore lies in conceptualizing *khusyuk* not solely as an individual spiritual state but as a developmental process that can be facilitated through structured worship guidance and a supportive religious community. Further research should examine this proposed framework across different congregational settings and larger participant groups. Mixed-method and longitudinal studies are particularly needed to assess changes in prayer concentration over time and to examine which components of worship guidance—such as understanding prayer meanings, reflective *dhikr*, concentration exercises, mentoring, and congregational support—contribute most consistently to the development and maintenance of *khusyuk*.

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