

## **The Meaning of Five-Time Daily Prayers on Adolescents' Psychological Well-Being: A Descriptive Phenomenological Approach**

Arien Firanda, Ike Utia Ningsih  
State Islamic University Raden Fatah Palembang  
Corresponding email: [firandaa1707@gmail.com](mailto:firandaa1707@gmail.com)

### **ARTICLE INFO**

#### **Keywords**

Psychological Well-being  
Adolescents  
Five Daily Prayers  
Spirituality  
Emotional Regulation  
Phenomenological Approach

### **ABSTRACT**

This study aims to explore the meaning of performing five daily prayers (shalat) in relation to the psychological well-being of adolescents. A qualitative method with a descriptive phenomenological approach was used to deeply understand the participant's lived experiences. The study involved one participant: a 19-year-old male university student who has consistently performed the five daily prayers since childhood. Data were collected using semi-structured interviews and analyzed thematically. The findings indicate that shalat is perceived as a vital need that brings inner peace, emotional stability, and spiritual strength. It functions as a coping mechanism that helps manage stress, anger, and anxiety, while also reinforcing discipline, self-awareness, and life direction. In conclusion, five daily prayers not only serve as a religious duty but also significantly contribute to adolescents' holistic psychological well-being through spiritual and emotional regulation.

### **Introduction**

Adolescent mental health is gaining increasing attention in today's global society. With rising pressures from various aspects of life—academics, social expectations, and digital influences—teenagers often face complex challenges in maintaining emotional and psychological balance. In response to these mental health concerns, religious practices such as Islamic prayer (shalat) have been recognized as a potential psychological and spiritual resource. Prayer is not only a religious obligation but can also serve as a source of mental strength and emotional stability. A holistic approach to adolescent mental health must consider not only physical and psychological aspects but also spiritual dimensions. In this context, integrating prayer into adolescents' daily lives may contribute significantly to their

mental resilience. Previous studies suggest that prayer can function as a form of reflection, meditation, and spiritual connection, helping individuals manage stress and emotional difficulties (Harahap, Kurniawan, & Saftia, 2024).

According to Quraish Shihab (in Suparman, 2015), prayer is an essential human need, both mentally and spiritually. It represents a connection to Allah SWT and reflects a system of cosmic intelligence governed by divine order. The deeper a person understands the universe, the more committed and solemn they become in performing prayers.

Psychological well-being is an important aspect of adolescent development. It enables individuals to experience positive emotions, life satisfaction, and happiness while reducing negative behaviors and depressive tendencies. Adolescents often face identity crises, emotional instability, and decision-making difficulties. Thus, they need direction to shape a responsible and emotionally stable personality (Deviana, Umari, & Khadijah, 2023).

The five daily prayers (shalat) are obligatory acts of worship that reflect obedience to Allah SWT. However, they also have broader benefits, including improved discipline, inner peace, and enhanced life quality. Performing shalat consistently can instill a sense of organization and commitment in other aspects of life such as education and social relationships (Maulana, 2022; Arifin & Sofa, 2025). Prayer may reduce stress, increase self-awareness, and foster sincerity, patience, and gratitude.

Teenagers today are exposed to various challenges that affect their mental health. Although several studies have discussed the relationship between religiosity and psychological well-being, few have investigated this phenomenon using a phenomenological lens. There is a need to explore how adolescents subjectively experience and give meaning to their practice of five daily prayers in managing emotions, building life goals, and achieving psychological balance.

This study aims to explore the spiritual experience of an adolescent who regularly performs shalat, focusing on how the practice affects psychological well-being, including emotional control, inner peace, and life direction. To capture this lived experience, the research employs a descriptive phenomenological approach, which is appropriate for examining how individuals interpret and internalize their personal experiences.

## **Method**

This research uses qualitative research methods. The term qualitative research according to Kirk and Miller, defines that qualitative research is a certain tradition in the social sciences that fundamentally depends on human observation in their own

area related to those people in their language and transitions. And in general, qualitative research is, a research procedure that aims to research a problem by formulating a problem and then researching it in an in-depth way, namely observation, recording, interviewing and being involved in the research process to find explanations in the form of patterns, descriptions and compiling indicators. (Muhajirin, Risnita, & Asrulla, 2024).

According to Sugiyono, qualitative research is a research method used to research natural conditions, (as opposed to experiment) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combination), data analysis is inductive, and qualitative research results emphasize meaning more than generalization. (Safarudin, et al., 2023).

Data collection in this study was conducted through semi-structured interviews that allowed respondents to share their experiences and perceptions of 5 times of prayer and its effect on psychological well-being. The purpose of this interview is to find the problem more openly, where the interviewed party is asked for their opinions and ideas. (Kamaria, 2021) Semi-structured interviews have question guidelines, but researchers have the flexibility to adjust the order or deepen the questions based on the respondent's response. This interview allows freedom in discussion, so that researchers can obtain richer and deeper information. (Ramdona, et al., 2025).

According to Sugiyono (2018:467) this type of interview has been included in the in-depth interview category, where semi-structured interviews are carried out by asking questions freely compared to structured interviews but still remain in the interview guidelines that have been made. (Wanta, Jamaludin, & Romli, 2022).

Data were collected through semi-structured interviews, allowing the participant to narrate his experiences and perspectives openly (Kamaria, 2021). The interviews were audio-recorded, transcribed verbatim, and analyzed using thematic analysis. The thematic analysis process followed Braun and Clarke's model: familiarization with data, generating initial codes, identifying potential themes, reviewing and defining themes, and finally producing a comprehensive report (Wahyudi & Yusuf, 2022).

By using a descriptive phenomenological approach to understand the meaning of 5-time prayer and its effect on the psychological well-being of adolescents. According to Van Mannen, in (Nurrissa, Hermina & Norlaila, 2025) Phenomenology is a description of a person's direct experience, while hermeneutics is the interpretation of the direct experience text. In the qualitative approach of phenomenology, there is a text that describes a person's direct experience. Another definition of phenomenology is a research strategy in which researchers identify the

nature of human experience about a certain phenomenon. Understanding human life experiences makes phenomenological philosophy as a research method whose procedures require researchers to study a number of subjects by being directly and relatively long involved in it to develop patterns and relationships of meaning. (Nurissa, Hermina, and Norlaila, 2025).

To ensure the validity and trustworthiness of the data, several strategies were employed. Member checking was conducted by presenting the transcript and thematic interpretations to the participant to confirm the accuracy of meanings (Zahrah & Lestari, 2024). Methodological triangulation was also applied by integrating data from interviews, field notes, and researcher reflections (Wahyudi & Yusuf, 2022). In addition, peer debriefing was carried out in collaboration with academic supervisors to critically discuss the findings and minimize researcher bias (Harahap, Kurniawan, & Saftia, 2024).

Littlejohn and Foss (Littlejohn 2005) in Nasir et al., 2023 revealed that Phenomenology is related to the perception of an object, event, or state. In human view, knowledge comes from conscious experience. In this context, phenomenology implies letting things appear as they are. Meaning arises, on the one hand, by allowing reality, phenomena, experiences to be revealed. On the contrary, meaning appears as a result of the interaction between the subject and the phenomenon it encounters (Nasir, et al., 2023).

The subject in this study is a 19-year-old boy who is a 4th semester student at Raden Fatah Palembang State Islamic University, who can tell his experience and views regarding the meaning of 5 times prayer on his psychological well-being, so that he can give a deep picture of how 5 times prayer affects the psychological well-being of teenagers. This study employed a qualitative method with a descriptive phenomenological approach to understand the spiritual experiences of adolescents in performing the five daily prayers. The phenomenological approach was chosen for its ability to deeply explore individuals' lived experiences and subjective meanings (Nurissa, Hermina, & Norlaila, 2025).

This methodological design enabled the researcher to capture rich, in-depth insights into the participant's spiritual experience and how it relates to psychological well-being, supported by credible and rigorous qualitative procedures.

## **Results and Discussion**

Based on an in-depth interview with a participant, namely a teenage boy who regularly performs five times of prayer since the age of seven, it was found that the practice of praying 5 times has a very deep meaning and has a positive impact on his psychological well-being. The participant revealed that his motivation in

performing prayer consistently comes from his desire to keep his life in order and avoid evil deeds. He considers prayer as the main need, even more than just an ordinary need. According to him, when he left the prayer, life felt chaotic, and as if the world was not on his side.

Prayer also serves as a means to deal with life pressures and emotional problems. Although it does not always provide a direct solution to the problems faced, participants feel that they get significant peace of mind after prayer. He mentioned that prayer helps relieve negative emotions such as anger, sadness, and anxiety, and functions as an inner medicine and medium to "talk to God." Furthermore, the participant explained that he felt inner peace and a more positive mood after praying. Prayer is considered as a means to get closer to Allah and also to yourself spiritually. He did not feel a big change since he started praying because this habit has been ingrained from an early age. However, he admits that this routine helps him maintain the stability of faith and emotions.

Environments such as families, Islamic boarding schools, and Islamic schools also support the consistency of their worship. He admits that the main challenge in maintaining five times of prayer is the influence of the external environment such as friends and girlfriends. However, participants still try to maintain their consistency by sticking to religious values and the belief that prayer is a form of guarantee of life and devotion to Allah.

The deepest meaning of the five-time prayer for participants is as a form of need, a source of tranquility, and a spiritual space to communicate directly with God. For him, prayer is not just an obligation, but an important foundation in living daily life more calmly, happily, and meaningfully. Based on the overall results of the interview, it can be concluded that five times of prayer is not only a worship routine, but also a spiritual coping mechanism that forms the emotional stability and spiritual maturity of the participants. This practice has a significant impact in building sustainable psychological well-being from an early age.

To strengthen the discussion, the findings can be compared to existing theories and studies. The participant's experiences of emotional regulation, personal discipline, and sense of meaning reflect the key dimensions of Carol Ryff's psychological well-being theory, including self-acceptance, personal growth, autonomy, purpose in life, and environmental mastery (Athiyah & Ridwan, 2024). Furthermore, his use of prayer as a way to handle emotional pressure aligns with the concept of spiritual coping, where religious practices help individuals respond to stress and adversity (Permatasari & Rahmadani, 2023).

Happiness is the dream of everyone who departs from a normal and healthy life. Therefore, every individual strives to create a prosperous life, both physically,

socially, and psychologically. This effort is carried out in order to improve the quality of life by meeting the needs that include physical, social, and psychological aspects. However, in fulfilling these needs, various problems often arise so that they can interfere with a person's psychological development. Every stage of human development is usually accompanied by psychological demands that must be fulfilled. In adolescence, these demands include the ability to accept physical conditions and utilize them effectively, gain emotional freedom from parents, associate maturely with both sexes, recognize and accept self-abilities, and strengthen self-mastery based on applicable values and norms (Ramadan, 2012).

Performing prayer is a form of obedience to Allah SWT. In addition to being a form of obedience, obligatory prayer also contains various virtues and wisdom that are very meaningful for individual life (Khoriah, et al., 2023). In the Islamic perspective, happiness is the effect of the piety and servitude of a servant. Prayer is one of the means taught by Allah to fear so that it can cause happiness. It is not surprising that Prophet Muhammad often uses prayer as a comfort for the heart (El-Sutha, 2016 in Nurhalim & Hermawan, 2024). This shows that prayer is not only an obligation of servitude, but also a soul need that can give birth to happiness. In Al-Quran, prayer is referred to as a means to remember Allah, and the function of this dhikr is explained as a way to achieve peace of mind. Thus, people who perform prayers will feel peace and inner happiness (Nurhalim & Hermawan, 2024).

Prayer, as a daily obligation for Muslims, is not just a repetitive physical activity, but a spiritual medium that affects peace of mind and emotional stability. Every movement and prayer in prayer contains dimensions that support inner peace, sincerity, and mental strengthening. (Khairina, et al., 2025). Prayers that are done humbly' can calm the soul and relieve anxiety. This is caused by the emergence of small feelings in front of Allah SWT, which makes the problems faced feel lighter compared to the power and greatness of the Creator. With prayer, a Muslim can release all the burdens and problems of life to the Merciful God (Ahmad, 2008 in Wahyudi & Yusuf, 2024).

Prayer is worship that is done at times that have been determined by Allah. When the time comes, it must be carried out immediately. So that indirectly the command of prayer on time teaches humans to be disciplined and responsible, prayer can also train themselves to be a responsible person and not whiny when facing problems. Through prayer, a Muslim develops many positive qualities that can form a strong and solid personality. (Khoriah, et al., 2023)

Prayer can also help teenagers in finding the meaning of life and a greater purpose. Through reflection and prayer related to their life goals, teenagers can develop a deeper understanding of their identity and role in society. This can

increase their sense of self-esteem, life satisfaction, and mental resilience. The practice of prayer helps teenagers understand their life priorities. By strengthening their spiritual connections, they understand that this life is more than material pleasure. They learn to prioritize spiritual activities and gain a better understanding of their life goals. Thus, the practice of prayer is not only about formal worship, but also a process of forming a disciplined soul that includes respect for time, consistency, commitment, self-control, spiritual awareness, and understanding of life priorities. (Harahap, Kurniawan & Saftia, 2024).

Prayer is one of the connecting vertical media between the servant and the creator, namely Allah SWT, carrying it out can awaken human awareness of the identity and nature of life. Prayer is also a manifestation of self-servement and self-need to Allah SWT, so prayer can be a medium of request, help in getting rid of all forms of difficulties encountered by humans in their life journey (Azzam and Hawwas, 2009:145) in Elvina, (2022). The prayer that is done can be an alternative solution in dealing with various life problems, this is because there is a spirit in the prayer process that can build self-awareness towards an event that occurs in humans. (Elvina, 2022).

In the context of psychotherapy, prayer has a great influence as a therapy for anxiety and turmoil. Performing prayers with humility brings a sense of calm, peace, and peace. Rasulullah SAW also always prays when facing problems that make the heart restless. Hudzaifah RA once said, "If the Prophet Shallallahu Alaihi Wa'sallam feels disguised because of a matter, then he performs the prayer" (HR. Abu Dawud) (Permatasari & Rahmadani, 2023).

The relationship between prayer and adolescent mental health is an interesting and important topic to be studied in depth. Prayer as the main worship in Islam not only has a spiritual dimension, but also has an impact on the mental well-being of individuals. (Harahap, Kurniawan & Saftia, 2024). When praying, a person produces great spiritual power, which affects the physical and psychological condition. This power can reduce stress, weakness, and help heal various diseases. Individuals who regularly perform prayers tend to be able to control themselves, be calmer, and patient. This self-control plays an important role in dealing with life pressure and stress. People who are calm and patient are more proactive in maintaining their health than those who are easily angry or restless. This is also relevant to teenagers who routinely perform five times of prayer, who tend to have better psychological well-being than those who do not regularly worship (Hasanah, 2019 in Shifa & Fauziah, 2023).

The good development of teenagers is greatly influenced by their psychological well-being. Psychological well-being helps teenagers face critical and

turbulent times. Adolescent psychological well-being includes life satisfaction, awareness of positive emotions, absence of psychopathology, academic function, social skills, social support, and physical health. This situation becomes a strong foundation for the formation of the personality of teenagers in the future. Adolescence is a crucial phase where values, directions, and life goals begin to form (Khan et al., 2015 in Astuti, 2025).

Five times of prayer as a daily worship routine has an important role in shaping the meaning of life for teenagers. Through this spiritual routine, teenagers can strengthen their relationship with God, which brings inner peace and readiness in facing the pressures and disappointments of life. This shows that surrendering to Allah is an effective way to maintain psychological health. Al-Ghazali explained that humans consist of physical and spiritual elements, so that psychological well-being can only be achieved if both aspects are developed in a balanced way (Syakur, 2007 in Putri, Shofiah, & Rajab, 2024).

In the realm of positive psychology, Carol Ryff developed the Theory of Psychological Well-Being by creating the Psychological Well-Being Scales (PWBS) in 1989 which defined the six main dimensions of psychological well-being, namely self-acceptance, positive relationships, autonomy, environmental control, life goals, and personal growth. This theory emphasizes the importance of positive psychological function and individual strength to achieve overall well-being. This model is very influential in positive psychology and becomes an important foundation in understanding mental health and life satisfaction. Ryff emphasized that optimistic people have effective abilities and strategies in dealing with life pressures (Athiyah & Ridwan, 2024).

Psychological well-being is influenced by various factors such as age, gender, socioeconomic status, social support, religion, optimism, emotional control, social attachment, and the achievement of life goals (Rahmawati, 2017). These factors must be considered so that a person can achieve optimal psychological well-being. Religiosity is closely related to individual behavior, and affects the tendency to behave well or badly (Nuandri & Widayat, 2014). Psychological well-being itself is a concept that describes an individual's feelings and experiences towards daily activities and emotional expressions that are perceived as a result of his life observation (Sayyidah, et al., 2022).

Furqani's research (2020) shows that religiosity has a positive relationship with psychological well-being, where the higher the level of religiosity of a person, the better his psychological well-being. This is in line with the findings of Permatasari and Rahmadani (2023) which states that the practice of worship, especially prayer, plays a role as an important means of growing gratitude which has a positive impact

on mental health. By integrating spirituality into daily life through prayer, individuals can improve positive aspects in thoughts and feelings that support psychological well-being.

Wahyudi and Yusuf (2022) similarly found that prayer has a calming effect and contributes to adolescents' emotional stability, which supports the participant's statement that prayer brings peace and patience in facing life's challenges. Additionally, Zahrah and Lestari (2024) highlighted that prayer functions as a spiritual anchor for adolescents facing emotional instability and insecurity.

The results of this research are in line with the phenomenological approach that emphasizes the importance of individual subjective experience in interpreting a phenomenon. In this case, the spiritual experience through the five-time prayer is perceived as the main source of tranquility, self-control, and meaning of life for the participants. By understanding the meaning of prayer from the perspective of adolescents, this finding contributes to the development of interventions based on spiritual values in improving the psychological well-being of adolescents. Although the findings offer valuable insights, this study is limited to a single participant. Future research involving multiple participants from diverse backgrounds is recommended to gain broader and more generalizable insights into how spiritual practices like prayer support adolescent psychological well-being.

## **Conclusion**

Based on the research findings, it can be concluded that performing five daily prayers holds a profound meaning for adolescents as a form of spiritual need that is not merely ritualistic, but also functional in daily life. This practice serves as a means of self-reflection, strengthening faith, and emotional regulation that helps individuals cope with life's pressures. Prayer provides inner peace, enhances the connection with Allah SWT, and improves emotional stability and self-discipline. Therefore, five daily prayers play a significant role in shaping adolescents' overall psychological well-being. However, this study is limited by the inclusion of only one participant, which restricts the generalizability of the results. While the phenomenological approach is intended to explore deep personal meaning, involving more participants from diverse backgrounds could offer a more comprehensive understanding.

Future research is encouraged to include multiple participants with varying characteristics such as age, gender, and religiosity levels. Researchers may also consider triangulating data using observation or reflective journals to enrich the findings. Additionally, comparative studies between adolescents who consistently

perform five daily prayers and those who do not could further explore the impact of spirituality on psychological well-being

### Declarations

The author expresses his deepest gratitude to Allah SWT for His mercy and grace so that this research can be completed well. Thank you also conveyed to the beloved family for the prayers and support that never stops, as well as to the supervising lecturers and all academic parties who have given direction, input, and motivation during the process of preparing this article. The author also thanks the research subjects who have been willing to take the time and share very valuable experiences. Not to forget, the author appreciates every form of help and support from various parties that cannot be mentioned one by one. May all the help given be a charity and receive a good reward from Allah SWT.

### References

- Arifin, M. Z., & Sofa, A. R. (2024). Pengaruh shalat lima waktu terhadap disiplin dan kualitas hidup. *Lencana: Jurnal Inovasi Ilmu Pendidikan*, 3(1), 70–78.
- Athiyyah, N., & Ridwan, A. (2024). Aktualisasi teori kesejahteraan psikologis Carol Ryff dalam konteks remaja Islam. *Jurnal Psikologi Islam dan Pendidikan*, 9(1), 55–66.
- Deviana, L. P., Umari, N., & Khadijah, K. (2023). Peran kesejahteraan psikologis dalam perkembangan remaja. *Jurnal Ilmiah Psikologi dan Pendidikan*, 12(1), 45–56.
- Elvina, S. N. (2022). Terapi sholat sebagai upaya pengentasan anxiety pada masyarakat modern. *Counseling As Syamil*, 2(2), 64–78.
- Harahap, A. M., Kurniawan, D., & Saftia, Z. (2024). Integrasi sholat dengan kesehatan mental remaja. *Jurnal Penelitian Ilmiah Multidisiplin*, 8(6).
- Khoiriah, K., Firdaus, F., Rosdialena, R., & Saiman, S. (2023). Harmoni spiritual dalam kehidupan sehari-hari: Mengajarkan keutamaan dan hikmah shalat fardu bagi remaja di Pasir Kandang. *Mena Rah Pengabdian*, 1(1), 45–56.
- Maulana, M. W. I. (2022). Pengaruh shalat lima waktu terhadap kedisiplinan diri. *Jurnal Sudut Pandang*, 2(12), 137–145.
- Muhajirin, R., Risnita, R., & Asrulla, A. (2024). Pendekatan penelitian kuantitatif dan kualitatif serta tahapan penelitian. *Journal Genta Mulia*, 15(1), 82–92.
- Nasir, A., Ramadhani, N., & Fauzi, M. (2023). Fenomenologi dalam kajian komunikasi: Pemahaman makna dan pengalaman subjektif. *Jurnal Ilmiah Komunikasi*, 15(2), 112–125.

- Nurhalim, M., & Hermawan, M. A. (2024). Pengaruh perlakuan sholat terhadap kebahagiaan: Studi mini research dengan pendekatan pre-eksperimental. *Paedagogy: Jurnal Ilmu Pendidikan dan Psikologi*, 4(4).
- Nurissa, N., Hermina, H., & Norlaila, N. (2025). Pendekatan fenomenologi deskriptif dalam memahami makna sholat 5 waktu dan pengaruhnya terhadap kesejahteraan psikologis remaja. *Jurnal Psikologi Islam*, 10(1), 45–60.
- Nuandri, V. T., & Widayat, I. W. (2014). Hubungan antara sikap terhadap religiusitas dengan sikap terhadap kecenderungan perilaku seks pranikah pada remaja akhir yang sedang berpacaran di Universitas Airlangga Surabaya. *Jurnal Psikologi Kepribadian dan Sosial*, 3(2), 60–69.
- Permatasari, A., & Rahmadani, O. L. (2023). Pengaruh sholat terhadap kesehatan mental. *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya*, 1(6).
- Putri, G. S., Shofiah, V., & Rajab, K. (2024). Psikologi ibadah dalam kesehatan mental. *Jurnal Psikologi dan Konseling West Science*, 2(4).
- Rahmawati, A. N. (2017). Kesejahteraan psikologis (psychological well-being) pada KSR PMI Kota Surakarta dalam menangani bencana. Universitas Muhammadiyah Surakarta.
- Ramadhan, Y. A. (2012). Kesejahteraan psikologis pada remaja santri penghafal Al-Quran. *Psikologika*, 7(1).
- Ramdoni, S., Junista, S. S., & Gunawan, A. (2025). Teknik pengumpulan data: Observasi, wawancara dan kuesioner. *JISOSEPOL: Jurnal Ilmu Sosial Ekonomi dan Politik*, 3(1).
- Safarudin, R., Zulfamanna, Z., Kustati, M., & Sepriyanti, N. (2023). Penelitian kualitatif. *INNOVATIVE: Journal of Social Science Research*, 3(2), 9680–9694.
- Sayyidah, A. F., Mardhotillah, R. N., Sabila, N. A., & Rejeki, S. (2022). Peran religiusitas Islam dalam meningkatkan kesejahteraan psikologis. *Jurnal Al-Qalb*, 13(2).
- Shifa, S. N., & Fauziah, N. (2023). Pengaruh sholat dalam perspektif Islam terhadap psikologi seseorang.
- Shofiah, V., & Rajab, K. (2024). Psikologi ibadah dalam kesehatan mental. *Jurnal Psikologi dan Konseling West Science*, 2(4), 318–326.
- Suparman, D. (2015). Pembelajaran ibadah shalat dalam perspektif psikis dan medis. *Jurnal Ilmiah*, 9(2).
- Wahyudi, F. E., & Yusuf, N. M. (2024). Pengaruh salat bagi kesehatan mental. *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, dan Konseling Islam*, 7(3).
- Wanta, A., Jamaludin, A., & Romli, D. (2022). Implementasi solusi untuk menghindari stres kerja pada pegawai UPTD Kebersihan Wilayah Bantargebang. *Jurnal Ilmu Manajemen*, 2(1), 25–29