

**REBUPLIC OF TURKEY
SAKARYA UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES
DEPARTMENT OF PHILOSOPHY AND THEOLOGICAL
SCIENCES**

**THE RELATIONSHIP BETWEEN SPIRITUALITY,
MINDFULNESS, AND PRAYER AMONG TURKISH
EMERGING ADULTS**

HAVAGÜL AKÇE

MASTER'S THESIS

Supervisor: Assist. Prof. Ayşe ŞENTEPE LOKMANOĞLU

SEPTEMBER- 2021

**REBUPLIC OF TURKEY
SAKARYA UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES**

**THE RELATIONSHIP BETWEEN SPIRITUALITY,
MINDFULNESS, AND PRAYER AMONG TURKISH
EMERGING ADULTS**

MASTER’S THESIS

Havagül AKÇE

Department: Philosophy And Theological Sciences

**The examination was held on 22 /09/2021 online and approved unanimously
by the following committee members.”**

COMMITTEE MEMBERS	ASSEMENT
Assoc. Prof. Mahmut Zengin	Succeed
Assist. Prof. Ayşe Şentepe Lokmanoğlu	Succeed
Assist. Prof. Merve Altınlı Macıç	Succeed

ETHICS DECLARATION FORM

According to the Similarity Report received by Sakarya University, Social Sciences Institute within the framework of the Implementation Fundamentals, I declare that the similarity ratio of the dissertation study provided above does not contain any plagiarism; accept all kinds of legal responsibilities that may arise in the unlikely event that the contrary will be determined and I have received the approval document if the Approval of the Ethics Committee is required.

Is there a need for an ethics committee approval document?

Yes

No

(Research requiring the permission of the Ethics Committee is as follows:

- All kinds of research conducted with qualitative or quantitative approaches that require data collection from participants using survey, interview, focus group study, observation, experiment, interview techniques,
- Use of humans and animals (including materials/data) for experimental or other scientific purposes,
- Clinical trials conducted on humans,
- Research on animals.,
- Retrospective studies by the law on the protection of personal data.)

Havagül AKÇE

22.09.2021

TABLE OF CONTENTS

LIST OF ABBREVIATIONS	iii
LIST OF FIGURES	iv
TABLE LIST	v
ABSTRACT	vii
ÖZET	viii
INTRODUCTION	1
CHAPTER 1: THEORETICAL FRAME	7
1.1. Spirituality	7
1.2. Mindfulness	12
1.3. Prayer.....	17
1.3.1. Personal Prayer.....	17
1.3.2. Ritual Prayer.....	21
1.4. Spirituality, Mindfulness, and Prayer Relatedness.....	23
CHAPTER 2: METHOD	27
2.1. Research Model	27
2.2. Participants	28
2.3. Instruments	29
2.3.1. Demographic Information Questionnaire	29
2.3.2. Mindful Attention Awareness Scale (MAAS)	30
2.3.3. Prayer Scale.....	30
2.3.4. Spirituality Scale	30
2.4. Procedure	31
2.5. Design and Data Analysis	32
CHAPTER 3: FINDINGS	34
3.1. Descriptive Analyses of the Measures of the Study	34
3.1.1. Mindful Attention and Awareness Scale.....	34
3.1.2. Spirituality Scale	35

3.1.3. Prayer Scale.....	36
3.2. The Correlational Analysis Between Demographic Variables and the Study Variables.....	37
3.2.1. Demographic Variables and Spirituality	37
3.2.2. Demographic Variables and Mindfulness	41
3.2.3. Demographic Variables and Prayer	42
3.2.4. Demographic Variables and Frequency of Prayer, Frequency of Salaah, and Subjective religiosity.....	45
3.3. The Correlational Analysis between Mindfulness and the Study Variables	47
3.3.1. Mindfulness and Spirituality	47
3.3.2. Mindfulness and Prayer.....	48
3.3.3. Mindfulness and Frequency of Prayer, Frequency of Salaah, and Subjective Religiosity	50
3.4. The Correlational Analysis between Spirituality and the Study Variables	51
3.4.1. Spirituality and Prayer.....	51
3.4.2. Spirituality and Frequency of Prayer, The Frequency of Salaah, and Subjective Religiosity	53
3.5. The Correlational Analysis between Prayer and Study Variables.....	55
3.5.1. Prayer, Frequency of Prayer, Frequency of Salaah, and Subjective Religiosity	55
CHAPTER 4: DISCUSSION.....	57
CONCLUSION	65
REFERENCES	66
RESUME	81

LIST OF ABBREVIATIONS

ANOVA	: Analysis of Variance
EEG	: Electroencephalography
MAAS	: Mindful Attention and Awareness Scale
S-ART	: Self-awareness, Self regulation and Self-transcendence Framework for Understanding Mechanism of Mindfulness
SPSS	: Statistical Package for the Social Science

LIST OF FIGURES

Figure 1: The Traditional-Historical Version of Spirituality	9
Figure 2: The Modern Version of Spirituality.....	9
Figure 3: The Tautological Version of Spirituality	10
Figure 4: The Modern-Clinical Version of Spirituality.....	11
Figure 5: The Relational Screening Model of the Study	27

TABLE LIST

Table 1 : Sample Demographics	28
Table 2 : Mean, Minimum Scores, Maximum Scores, Skewness Values, Kurtosis Values of MAAS	34
Table 3 : Mean, Minimum Scores, Maximum Scores, Skewness Values, Kurtosis Values of Spirituality Scale and Its Subdimensions	35
Table 4 : Mean, Minimum Scores, Maximum Scores, Skewness Values, Kurtosis Values of Prayer Scale's subdimensions	36
Table 5 : The Relationship Between Spirituality, Spirituality's subdimensions, and Gender	37
Table 6 : The Relationship Between Spirituality, Spirituality's subdimensions, Educational Status, and Income Level.....	38
Table 7 : The Relationship Between Spirituality, Spirituality's subdimensions, and Employment Status	39
Table 8 : The Relationship Between Spiritual Well-Being and Employment Status .	40
Table 9 : The Relationship Between Mindfulness and Gender	41
Table 10 : The Relationship Between Mindfulness, Educational Status, and Income Level	41
Table 11 : The Relationship Between Mindfulness and Employment Status.....	41
Table 12 : The Relationship Between Meditation and Relaxation, Spiritual Dissatisfaction, and Gender	42
Table 13 : The Relationship Between Wish and Gratitude and Gender	42
Table 14 : The Relationship Between Meditation and Relaxation, Spiritual Dissatisfaction, Educational Status, and Income Level.....	43
Table 15 : The Relationship between Wish and Gratitude, Educational Status, and Income Level	43
Table 16 : The Relationship between Meditation and Relaxation, Spiritual Dissatisfaction, and Employment Status	44
Table 17 : The Relationship between Wish and Gratitude and Employment status.....	44
Table 18 : The Relationship between Frequency of Prayer, Frequency of Salaah, Subjective Religiosity, and Gender	45

Table 19 : The Relationship between Frequency of Prayer, Frequency of Salaah, Subjective Religiosity, Educational status, and Income Level.....	45
Table 20 : The Relationship between Frequency of Prayer, Frequency of Salaah, Subjective Religiosity, and Employment Status.....	46
Table 21 : The Relationship between Mindfulness, Spirituality, and Spirituality’s Subdimensions.....	47
Table 22 : The Impact of Spiritual Well-Being on Mindfulness	48
Table 23 : The Impact of Harmony with Nature on Mindfulness.....	48
Table 24 : The Relationship between Mindfulness, and Wish and Gratitude	48
Table 25 : The Relationship between Mindfulness, Relaxation and Meditation, and Spiritual Dissatisfaction.....	49
Table 26 : The Impact of Spiritual Dissatisfaction on Mindfulness.	49
Table 27 : The Relationship between Mindfulness, Frequency of Prayer, Frequency of Salaah, and Subjective Religiosity	50
Table 28: The Impact of Frequency of prayer on Mindfulness	50
Table 29 : The Relationship between Spirituality, Spirituality’s Subdimensions, Meditation and Relaxation, and Spiritual Dissatisfaction	51
Table 30 : The Relationship between Spirituality, Spirituality’s Subdimensions, and Wish and Gratitude	52
Table 31 : The Relationship between Spirituality, Spirituality’s Subdimensions, Frequency of Prayer, Frequency of Salaah, and Subejective Religiosity..	53
Table 32 : The Impact of Frequency of Prayer on Spiritual Coping.....	54
Table 33 : The Impact of Frequency of Salaah on Spiritual Coping	54
Table 34 : The Relationship between Frequency of Prayer, Frequency of Salaah, Subjective Religiosity, and Wish and Gratitude.....	55
Table 35 : The Relationship between Frequency of Prayer, Frequency of Salaah, Subjective Religiosity, Meditation and Relaxation, and Spiritual Dissatisfaction.....	55

ABSTRACT	
Title of Thesis: The Relationship Between Spirituality, Mindfulness, and Prayer Among Turkish Emerging Adults	
Author of Thesis: Havagül AKÇE	
Supervisor: Assist. Prof. Ayşe ŞENTEPE LOKMANOĞLU	
Accepted Date: 22.09.2021	Number of Pages: viii (pre text) + 81 (m.b.)
<p>The study aims to examine the relationship between spirituality, mindfulness, and prayer among Turkish emerging adults. A relational scanning model was used. Two hundred seventy-four emerging adults aged 18-25, including 219 females and 55 males, attended the quantitative study. Data was collected via an online data collecting tool. The questionnaire consisted of a demographic information package, The Mindful Attention Awareness Scale, The Prayer Scale, The Spirituality Scale. Frequency of prayer, frequency of salaah, and subjective religiosity were included in the study. Relations between dependent and independent variables were analyzed by using statistical techniques on SPSS. Pearson correlation analyses, Spearman correlation analyses, Independent T-test, Mann-Whitney U test, Analysis of variance, Kruskal Wallis test, and Simple linear regression analyses were applied to test the study's hypotheses. The study found that spiritual well-being was significantly positively correlated with mindfulness, and it explained about 8% of the change in mindfulness; harmony with nature was significantly negatively correlated with mindfulness, and it explained about 2% of the difference in mindfulness; spiritual dissatisfaction prayer was negatively correlated with mindfulness, and it explained about 8% of the change in mindfulness; frequency of prayer was significantly correlated with mindfulness, and it explained about 1.5% of the difference in mindfulness. According to study findings of the relationship between spirituality and prayer, meditation and relaxation prayer and wish and gratitude prayer were significantly positively correlated with spirituality and all dimensions. Spiritual dissatisfaction prayer was significantly negatively associated with spirituality and its all dimensions except harmony with nature.</p>	
Keywords: Emerging Adulthood, Mindfulness, Prayer, Salaah, Spirituality	

ÖZET

Başlık: : Beliren Yetişkinlik Dönemindeki Türk Yetişkinler arasında Maneviyat, Bilinçli Farkındalık ve Dua Arasındaki İlişkinin İncelenmesi

Yazar: Havagül AKÇE

Danışman: Dr. Öğr. Üyesi Ayşe ŞENTEPE LOKMANOĞLU

Kabul Tarihi: 22.09.2021

Sayfa Sayısı: viii (ön kısım) + 81 (tez)

Çalışmanın amacı, beliren yetişkinlik dönemindeki Türk yetişkinler arasında maneviyat, bilinçli farkındalık ve dua arasındaki ilişkiyi incelemektir. İlişkisel tarama modeli kullanılmıştır. Kantitatif çalışmaya 18-25 yaşları arasında 219 kadın ve 55 erkek olmak üzere 274 kişi katılmıştır. Veriler çevrimiçi bir veri toplama aracı ile toplanmıştır. Anket demografik bilgi formu, bilinçli farkındalık ölçeği, dua ölçeği ve maneviyat ölçeğinden oluşmaktadır. Çalışmaya dua etme sıklığı, namaz sıklığı ve öznel dindarlık algısı değişken olarak dahil edilmiştir. Bağımlı ve bağımsız değişkenler arasındaki ilişkiler SPSS programıyla istatistiksel teknikler kullanılarak analiz edilmiştir. Çalışma hipotezlerini test etmek için Pearson korelasyon analizi, Spearman korelasyon analizi, Bağımsız T testi, Mann-Whitney U testi, Varyans analizi testi, Kruskal Wallis testi ve Basit Doğrusal Regresyon Analizi uygulanmıştır. Çalışmada beliren yetişkinlik dönemindeki katılımcılar arasında manevi hoşnutluğun bilinçli farkındalık ile anlamlı olarak pozitif korelasyon gösterdiği ve manevi hoşnutluğun bilinçli farkındalıktaki değişimin yaklaşık %8'ini açıkladığı; doğayla uyumun bilinçli farkındalık ile anlamlı olarak pozitif korelasyon gösterdiği ve manevi hoşnutluğun bilinçli farkındalıktaki değişimin yaklaşık %2'ini; manevi hoşnutsuzluk dua alt boyutunun bilinçli farkındalık ile istatistiksel olarak anlamlı bir şekilde negatif korelasyon gösterdiği ve manevi hoşnutsuzluğun bilinçli farkındalıktaki değişimin yaklaşık %8'ini açıkladığı; dua sıklığı ile bilinçli farkındalığın anlamlı olarak pozitif yönde korelasyon gösterdiği ve dua sıklığının bilinçli farkındalıktaki değişimin yaklaşık %1.5'ini açıkladığı bulunmuştur. Maneviyat ve dua ilişkisi açısından çalışmada istek ve şükür dua alt boyutu ve tefekkür ve rahatlama dua alt boyutunun maneviyat ve maneviyatın tüm alt boyutları ile anlamlı olarak pozitif korelasyon gösterdiği, manevi hoşnutsuzluğun doğayla uyum alt boyutu hariç maneviyat ve maneviyatın tüm alt boyutları ile negatif korelasyon gösterdiği bulunmuştur.

Anahtar Kelimeler: Beliren Yetişkinlik, Bilinçli Farkındalık, Dua, Namaz, Maneviyat

INTRODUCTION

The Subject of the Study

In industrialized societies, most individuals aged 18-25 have indicated that they have seen themselves as neither adolescents nor young adults, depending on economic, demographic, and cultural factors. A new theory of development from the late teens through the twenties, focusing on ages 18-25, is called this period as emerging adulthood (Arnett, 2000). Emerging adulthood has five main features: identity exploration, instability, becoming self-focused, feeling in-between, and endless possibilities. Identity exploration can occur in love, work, and worldviews. In the process of identity exploration, the individual explores who s/he is, what s/he wants to do in life and expects from life, what her or his skills and limitations are. Emerging adults make plans in many areas of life during identity exploration. Almost all of the emerging adults review their goals many times during their emerging adult years in perspective of their identity exploration so that instability may seem more in the emerging adulthood than other developmental periods. In this process, emerging adults learn to get to know themselves better and stand on their own. Being self-focused is significant for identity exploration and gaining the skills that are necessary for adulthood. Another feature of this period is the feeling in-between. Most emerging adults see themselves somewhere on the path to adulthood. In emerging adulthood, individuals have high hopes and high expectations about their future. They have various options and endless possibilities in their identity exploration for their adulthood (Arnett, 2000). Other developmental stages can have these features. However, these are more intense in emerging adulthood. In the perspective of the main features of emerging adulthood, spirituality, prayer, and trait mindfulness can be significant since spirituality, prayer, and mindfulness may contribute to identity exploration towards instability and endless possibilities by enhancing self-awareness, self-regulation, and self-transcendence. Until now, a study has not been conducted on emerging adults to estimate the relationship between spirituality, prayer, and trait mindfulness. The current study estimates the relationship between spirituality, mindfulness, and prayer among Turkish emerging adults.

Spirituality has attracted increasing attention in psychological studies. Studies on spirituality have focused on the sacred, beliefs about sacred, effects of those beliefs on emotion, thought, and behavior, experiences of spiritual consciousness, and integrating spirituality into treatments (George, *et al.*, 2000). Despite increased attention, defining spirituality is complex. While religiosity seems to be linked to formal religious institutions, spirituality seems to be more individual, and it is described in the literature as feelings or experiences of connectedness or relationship with sacred beings. The definition of spirituality varies depending on researchers with the effects of the spirit of the time (*zeitgeist*) (Düzgüner, 2013). The current study examines spirituality by evaluating various dimensions of human spirituality: spiritual coping, transcendence, inner life, searching for meaning, spiritual well-being, spiritual connectedness, harmony with nature.

Most studies examined the impact of various dimensions of spirituality on mental health and indicated the positive effects on mental health by reducing stress as a coping mechanism (Koenig, 2010). The positive impact of spirituality on people's health by reducing stress resembles the effect of mindfulness on mental health (Cobb, 2017). Mindfulness is defined as intentionally paying attention to present moment experience non-judgementally, thereby cultivating a stable and non-reactive awareness (Carmody, *et al.*, 2008). Mindfulness has roots in Buddhist doctrines and is used for developing higher spiritual states (Brazier, 2014). Over the last two decades, attention to mindfulness has increased. Mindfulness has integrated clinically-based interventions for mental health care (Brazier, 2014) by secularizing out of Buddhist context at least to some extent (Gooch, 2014). Today's mainstream literature conceptualizes a dispositional characteristic of being mindful (trait mindfulness) or perceived level of attention to and awareness of their present experience during a specific period (state mindfulness) (Levy, 2017; Cobb, 2017). Despite the secularization of the term, studies found a significant correlation between mindfulness, spirituality (Leigh, *et al.*, 2005; Lazaridou & Pentaris, 2016) and its various dimensions such as spiritual well-being (Cho, *et al.*, 2021), spiritual beliefs (Da Silva & Pereira, 2016), spiritual intelligence (Ünal-Aydın, *et al.*, 2020). Studies searched the effect of mindfulness-based psychotherapy programs on spirituality, the impact of mindfulness meditation on spirituality, and mental health (Carmody, *et al.*, 2008; Matiz, *et al.*, 2017). The current

study estimates the relationship between spirituality with various subdimensions and trait mindfulness among emerging adults.

Besides, the relationship between prayer and mindfulness was investigated. Prayer is defined as communication between individuals and the Supreme Being (Hökelekli, 2015). The drives for prayer can be various such as momentary, concrete, immediate threatened needs; wishes for fulfilling the desires; the emotion of joyful gratitude to thank the sacred being; praying on behalf of others and confession (Heiler, 1997). A study found that the particular types of prayer focused entirely on a divine power, such as adoration, thanksgiving, and reception prayer were significantly correlated with mindfulness (Levy, 2017). The current study examines prayer with subdimensions of '*meditation and relaxation,*' '*wish and gratitude,*' and '*spiritual dissatisfaction.*'

At the same time, the current study includes frequency of prayer, frequency of salaah, and subjective religiosity. The study's subject is defined as the relationship between spirituality, mindfulness, prayer types, frequency of prayer, frequency of salaah, and subjective religiosity among emerging adults with various demographic variables.

Aim of the Study

The study aims to research the relationships between spirituality, mindfulness, and prayer among emerging adults by estimating their mindfulness and spirituality levels and examining their prayer attitudes. The study has two general aims: First, the study aims to determine whether there is a relationship between spirituality and mindfulness among emerging adults and in what direction, if there is any. Second, the study aims to determine whether there is a relationship between prayer's subdimensions and mindfulness among emerging adults and in what direction, if there is any. Along with these, the study aims to estimate whether the relationship between frequency of prayer, frequency of salaah, and subjective religiosity are significantly correlated with mindfulness among emerging adults. Another aim of the study is to determine whether levels of mindfulness, spirituality, and prayer subdimensions differ according to demographic variables. For this reason, the study included gender, educational status, income level, and employment status. The study's main hypothesis was determined as

“there is a significant relationship between the levels of mindfulness, spirituality and prayer’s subdimensions among emerging adults.”

Sub-hypotheses are as follows,

H1- Level of spirituality and its subdimensions, mindfulness level, and prayer subdimensions among emerging adults significantly differ according to demographic variables.

H2- Frequency of prayer, frequency of salaah, and subjective religiosity among emerging adults are significantly correlated with demographic variables.

H3- Mindfulness level is significantly correlated with the frequency of salaah among emerging adults.

H4- Mindfulness level is significantly correlated with frequency of prayer among emerging adults.

H5- Subjective religiosity is significantly correlated with mindfulness level among emerging adults.

H6- Level of spirituality and its subdimensions are significantly correlated with frequency of prayer, frequency of salaah, and subjective religiosity among emerging adults.

H7- Frequency of prayer, frequency of salaah, and subjective religiosity are significantly correlated with prayer subdimensions.

Significance of The Study

Despite increased interest in the study of spirituality and mindfulness, a few studies are related to both spirituality and mindfulness in Turkey (Yalçın, 2018; Yavuz & Dilmaç, 2020; Ceylan, 2020). Turkish literature needs studies to examine the relationship between spirituality and mindfulness, while “spiritual and guidance counseling” and “mindfulness-based therapy programs” have attracted increasing attention. A study has not been conducted on the relationship between spirituality and mindfulness among emerging adults until yet. Significantly, the development stage of emerging adulthood is a period where identity exploration is intense and requires awareness, so trait

mindfulness and spirituality can be significant in this period. On the other hand, prayer can be an essential tool for self-awareness, self-regulation, and self-transcendence in the perspective of identity exploration in emerging adulthood. Prayer's subdimensions and frequency of prayer are included in the study; in this way, the complex relationship between prayer and mindfulness is examined. Furthermore, performing salaah can be taken into account as a meditation for cultivating trait mindfulness. The impact of mindfulness on worship (Demmrich, *et al.*, 2021) and the correlation between mindfulness and salaah have been investigated (Albatnuni & Koszycki, 2020; Ijaz, *et al.*, 2017) in previous studies. The current study estimates the relationship between mindfulness and frequency of salaah, one of the main pillars in Islam for the first time in Turkey.

Research Method

A quantitative approach was used as a method in the research. The survey technique was used as a data collection tool to determine participants' demographic, trait mindfulness, spirituality, and prayer types. In the study, the effect of demographic characteristics on trait mindfulness, spirituality, and prayer subdimensions was asked to be estimated. A short questionnaire including four parts was prepared, it was shared online, and the data was collected by using convenience sampling. In the first part, there was a demographic information package. The second part consisted of The Mindful Attention Awareness Scale, developed by Brown & Ryan (2003) and adapted into Turkish by Özyeşil *et al.* (2011). The third part was composed of The Prayer Scale, developed by Yaman and Temiz (2014). The fourth part consisted of The Spirituality Scale, developed by Şirin (2018). Turkish emerging adult participants voluntarily filled out the questionnaire. Relations between dependent variables and independent variables were analyzed using statistical techniques using the SPSS program. The method part is discussed in detail in the second section.

Preliminary Admissions and Limitations of Research

It is assumed that the emerging adults who composed the sample group understand the survey questions correctly and respond to the questions with sincerity.

It is recognized that The Mindful Attention Awareness Scale, The Prayer Scale, and The Spirituality Scale are valid and reliable measurement tools and the techniques used during data analysis provide reliable and valid information.

Participation in the study was restricted. Participation for the research required to be between 18 and 25 years of age.

Due to the covid-19 pandemic, access to participants was limited. An online questionnaire tool was used.

Due to the large emerging adult sample, other research techniques (observation, interview) were not used to perform a faster application.

The characteristics of the research data collection tool are limited to the method and techniques used.

CHAPTER 1: THEORETICAL FRAME

In the theoretical framework of the study, the definition of spirituality, mindfulness, and prayer as personal prayer and ritual prayer will be included. Later, the relatedness of spirituality, mindfulness, and prayer will be discussed.

1.1. Spirituality

Recently, spirituality has attracted increasing attention and is becoming conceptualized with different dimensions. Some scholars place the terms “*religion*” and “*spirituality*” into opposite poles, while others clarify the term spirituality is distinct from religion, but they are closely interrelated (Düzgüner, 2013). Psychologists who have traditional approaches use the terms religion and spirituality interchangeably because they understand religious phenomena from substantive and functional perspectives. Researchers who have a substantive perspective define religion by giving place to the sacred, and they investigate emotions, thoughts, and behaviors related to transcendent or imminent power. For example, James (1902/1961) has defined religion as “*the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine.*” Functional perspective investigates the purpose of religiousness in an individual’s life. Beliefs, emotions, practices, and experiences are considered as functional mechanisms that are used to cope with existential issues. As it emphasizes personal aspects of religiousness, it also stresses social or communal aspects of religious life. Instead of the traditional approach, spirituality has emerged within a dualistic framework as a distinct construct from religion. The functional role of religiosity, which is mentioned in the definition of religiosity, has transferred to the definition of spirituality. In literature, spirituality is mostly defined as feelings or experiences of connectedness or relationship with sacred beings or forces. For instance, Vaughan (1991) has defined spirituality as “*a subjective experience of the sacred*” (Zinnbauer & Pargament, 2005). Spirituality has been individualized by representing an individual's effort at reaching a variety of sacred or existential goals in life. In contrast, religiosity has been institutionalized by referring to institutional dimensions such as church membership, organizational practices, activities, adherence to institutionally based belief systems, and performance of rituals (Zinnbauer & Pargament, 2005).

The connection between spirituality and religion has not answered what spirituality is for general definition (Helmiak, 2008). Definitions of spirituality are relatively inconsistent across researchers and mental health professionals (Zinnbauer & Pargament, 2005; Charzyńska & Heszen-Celińska, 2019). Since there is still no consensus on spirituality's definition, inner structure, and psychological function, many different instruments are used to assess this construct (Koenig, 2008; Demmrich & Huber, 2019). Cook (2004) examined 265 published books and papers that were written about spirituality and addiction. The concept of spirituality was identified as thirteen conceptual components:

1. *Relatedness,*
2. *Transcendence,*
3. *Humanity,*
4. *Core/force/soul,*
5. *Meaning/purpose in life,*
6. *Authenticity/truth,*
7. *Values,*
8. *Non-materiality,*
9. *(Non)religiousness,*
10. *Wholeness,*
11. *Self-knowledge,*
12. *Creativity,*
13. *Consciousness.*

On the other hand, Charzyńska and Heszen-Celińska (2019) interviewed with 121 Polish mental health professionals about their definitions of spirituality. Regarding their definitions of spirituality, seven categories were identified:

1. *Relationship with (God or higher being; the world or the universe; other humans; the self),*
2. *Transcendence,*
3. *Dimension of functioning,*
4. *A specific human characteristic,*
5. *Searching for the meaning of life,*
6. *Value-based lifestyle,*
7. *Elusiveness and indefinability.*

Since the concept is blurred and less precise than religion and is interpreted by each person individually, spirituality and religiosity are variously defined by researchers and mental health professionals in literature. Spirituality and religiosity are attributed to different meanings by individuals. Religiosity is indicated as church attendance, performing religious rituals, acts of altruism, while spirituality is indicated as interest in angels, New Age interest, and evangelical or Pentecostal religious experiences

(Zinnbauer, *et al.*, 1997). Apart from traditional and dualistic views, the term of spirituality is examined in various conceptualizations. Koenig (2018) has explained the extent of spirituality with four illustrations: the traditional-historical version, the modern version, the modern-tautological version, and the modern-clinical version.

In figure 1, the traditional-historical version of spirituality defines spirituality as a subset of deeply religious people. Religion, spirituality, and the secular are seen as possible “*sources*” of human moral values, positive character traits, and positive mental states.



Figure 1: The Traditional-Historical Version of Spirituality

Figure 2 shows that the modern version of spirituality includes religion, but spirituality expands beyond religion. Spirituality is defined as the “*search for the sacred*” without dependence on established religious tradition. The version is more used in pluralistic health care settings. It is applied to persons with different religious affiliations or non-affiliations. “*Spiritual but not religious*” is represented in the modern version of spirituality.

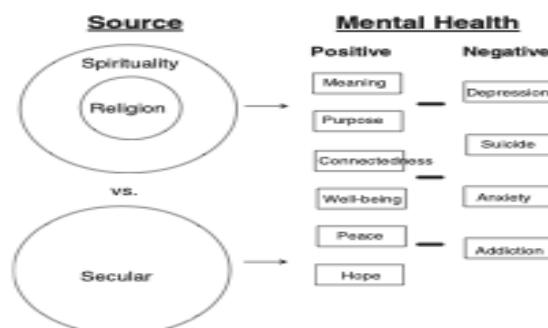


Figure 2: The Modern Version of Spirituality

Figure 3 includes positive mental health and human values as part of its definition in addition to the modern version of spirituality. Its definition is more than a search for the sacred. It also has positive psychological states, such as purpose and meaning in life, connectedness with others, peacefulness, harmony, and well-being.

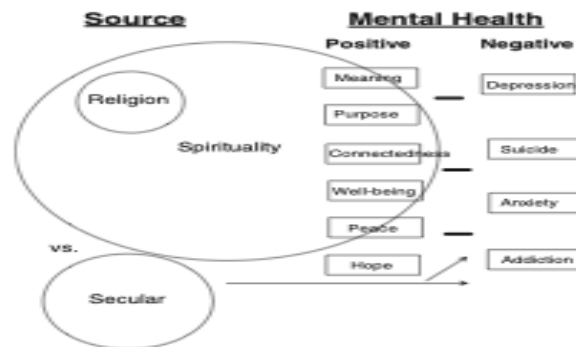


Figure 3: The Tautological Version of Spirituality

In figure 4, everyone is spiritual whether they have a religious affiliation or not. Secular gets involved in spirituality. Spirituality comprises religion, secular, and positive indicators of mental health (Koenig, 2008). The definition of spirituality of Moreira-Almeida, Koenig, and Lucchetti overlaps with the fourth model. They have defined spirituality as *“The personal quest for understanding answers to ultimate questions about life, about meaning, and about a relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and the formation of community”* (Moreira-Almeida, *et al.*, 2014).

The Spirituality Scale developed by Şirin and was widely used in studies in Turkey bears a resemblance to the modern-clinical version of spirituality. It consists of spiritual coping, transcendence, inner life, searching for meaning, spiritual well-being, spiritual connectedness, and harmony with nature (Şirin, 2018).

Spiritual Coping: Spirituality helps in coping with stress and reducing anxiety (Tabei, *et al.*, 2016) since spirituality refers to strategies for individuals to cope with stressful conditions (Gryschek, *et al.*, 2020). Therefore, spirituality serves as a psychological and social resource for dealing with stress (Koenig, 2010).

Transcendence: Spirituality is related to connection with divine beings, essential wholeness, and a sense of being (Moss, 2019). Spiritual transcendence addresses a perceived experience of the sacred (Seidlitz, *et al.*, 2002).

Inner Life: Inner life refers to what extent individuals live and improve their spirituality.

Searching for Meaning: Victor. E Frankl, the founder of logotherapy, has stated that the primary motivation in life is searching for meaning (Frankl, 2017). Searching for meaning has attracted increased attention in mental health studies. Moreover, searching for meaning is a significant component of spirituality. Spirituality refers to searching for meaning, finding an ultimate purpose in life, and living accordingly (Klerk, et al, 2006).

Spiritual Well-Being: Spiritual well-being is the ability to experience and integrate meaning and purpose in life by a person’s connectedness with self, others, or a divine being (Srivastava, 2019).

Spiritual Connectedness: Connectedness is an integral component in spirituality (Greene & Nguyen, 2012), and spirituality assumes that all life is interconnected (Spaniol, 2002).

Harmony with Nature: Harmony with nature refers to spiritual connections with the natural environment (Egri, 1997).

The fourth model is mainly used in clinical settings (Koenig, 2008).

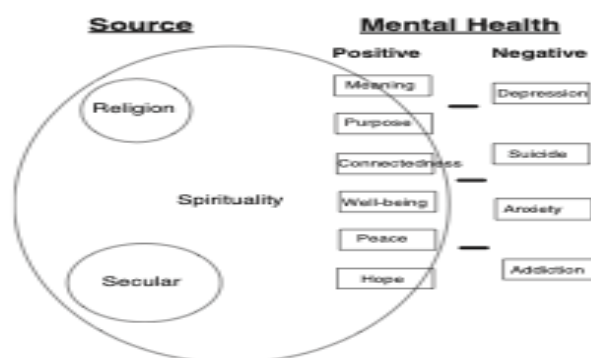


Figure 4: The Modern-Clinical Version of Spirituality

Charzyńska and Heszen Celińska (2019) concluded that most mental health participants in their study applied elements of spirituality in therapy. In the study, some mental

health professionals indicated that they unconditionally used spirituality in therapy sessions since spirituality influences the client's functioning, well-being, and recovery. Moreover, spirituality allows understanding the client more deeply and holistically. Some mental health professionals stated that they conditionally used spirituality in therapy sessions:

- Their client's psychopathology or other problems are related to spiritual issues
- Their client, as a first, makes spiritual issues subject in his or her treatment.

Furthermore, the study showed that some mental health professionals preferred to use spirituality indirectly. At the same time, some mental health professionals did not desire to use spirituality in diagnosis or treatment due to lack of need, lack of scientific basis and unclear conceptualization, a little knowledge and experience on spirituality, and ethical inappropriateness. Despite various views on applying spirituality for treatment, spirituality is examined with increasing attention in health studies (Düzgüner, 2013). For example, three systematic reviews of the academic literature identified more than 3,000 empirical studies on spirituality and mental health (Moreira-Almeida, *et al.*, 2014). Moreover, Tabei and his friends reviewed 51 articles about spirituality. According to literature reviews, positive impacts of spirituality on people's health were indicated (Tabei, *et al.*, 2016). Higher levels of spirituality were found to be more associated with optimistic life orientation, greater perceived social support, higher resilience to stress, and lower level of anxiety in studies (Pardiana, *et al.*, 2000).

1.2. Mindfulness

Mindfulness is defined as intentionally paying attention to present moment experience nonjudgmentally, thereby cultivating a stable and non-reactive awareness (Carmody, *et al.*, 2008). The term 'mindfulness' was translated in English by Rhys Davids in 1881 from the word 'sati' into the Pali language used by Buddha (Aktepe & Tolan, 2020). Sati is understood as 'recollects' and 'remembers' what activity is engaged in, in the present moment (Peacock, 2015). It has its roots in Buddhism and has been long practiced (Carmody, *et al.*, 2008) since sati has to be cultivated by training it over and over again, even if it exists naturally (Peacock, 2015). Sati represents spiritual practice to develop higher spiritual states within a much wider frame (Brazier, 2014).

Mindfulness is the heart of Buddhist meditation (Shapiro, *et al.*, 2006). Despite the term *sati* coming from thousands of years ago within Buddhism and increasing regard and empirical study on mindfulness within psychology and medicine over the past few decades, there is not a consensus on the definition of mindfulness (Lykin, 2014).

Various definitions have been made in the literature on mindfulness and its process. Marlatt and Kristeller (1999) have described mindfulness as concentrating on the proceeds of the moment by prioritizing acceptance and compassion. Bishop and his friends (2004) have clarified the term of mindfulness with two-component models of mindfulness: *self-regulation of attention* and *a particular orientation*.

- Self-regulation of attention allows for increased recognition of mental events in the present moment
- A particular orientation is characterized by curiosity, openness, and acceptance toward one's experiences in the present moment.

Atalay (2020) has approached the term of mindfulness with three points: paying attention to what is happening in the present moment, recognizing the quality of this attention, and accepting all these notices without rush and judgment (Marlatt, *et al.*, 1999; Atalay, 2019).

Attention, intention, and attitude are the three main sets of mindfulness. The first step, *attention*, ensures to focus on the moment and realize the context. The aim of mindfulness is not always staying in the moment. The aim is to be aware of the tendency to stay in the past or future at the moment and the tendency to act by an automatic pilot for coming back to the moment after being aware. While focusing on the moment, there are so many internal and external stimuli at that time. The second step, *intention*, specifies selective attention for eliminating unimportant details and focusing on what matters. Mindfulness does not mean living for the moment. To live for the moment directs to be tended to for pleasure, happiness, and ignoring miserable ones in life. Mindfulness is to be able to experience everything that is at the moment, such as pleasures, pains, happiness, sufferings, poverty, wealth since life is dialectical, so the third step, *attitude*, is related to how to encounter what is being aware of (Atalay, 2019; Shapiro, *et al.*, 2006; Akteper & Tolan, Ö., 2020). Attitudinal factors that are major

pillars of mindfulness are *non-judging*, *patience*, *beginner's mind*, *trust*, *compassion*, *non-striving*, *acceptance*, and *letting go*.

Non-judging: Everything can be labeled and categorized by the mind depending on what is experienced in the past and how it is thought of value. This situation can lead to an automatic reaction to what is happening now. Non-judging means being aware of this labeling and categorizing and being aware of what is happening on an objective basis.

Patience: Patience is a form of wisdom that highlights that sometimes things must unfold in their times, like a caterpillar turning into a butterfly. Being patient ensures being utterly open to each moment, accepting it in its fullness, and accepting that sometimes things must unfold in their times.

Beginner's mind: What we know prevents us from seeing things as they are. It directs an automatic pilot. The beginner's mind is a mind that is willing to see everything as if, for the first time, it ensures witnessing the richness of the present time without the automatic pilot.

Trust: It is the attitude of trusting yourself and your fundamental wisdom and goodness. It emphasizes being your person and understanding what it means to be yourself.

Compassion: Compassion ensures an attitude for understanding suffering and its nature while in the situation of suffering. It is related to accepting emotions and situations that give suffering to us or others without identifying with those. A suffering person with the attitude of compassion realizes the universality of suffering. The person does not see himself or herself or another suffering person as unskillful, unlucky, deficient, disadvantageous, etc.

Non-striving: In the meditative domain, the best way to achieve one's goals is to back off from striving for results and instead start focusing carefully on seeing and accepting things as they are, moment by moment.

Acceptance: It is a prior condition for seeing things as they actually are in the present. It does not represent liking everything and taking a passive attitude toward everything. It protects from wasting a lot of energy on denial. It is the step for changing (Kabat-Zinn,

1982). Rumi, an Islamic Scholar, had the same perspective as mindfulness from the point of acceptance as stated in his poem.

This being human is a guest house.

Every morning a new arrival.

A joy, a depression, a meanness, some momentary awareness comes as an unexpected visitor.

Welcome and entertain them all!

Even if they are a crowd of sorrows,

Who violently sweep your house

Empty of its furniture,

Still, treat each guest honorably.

He may be clearing you out for some new delight.

The dark thought, the shame, the malice.

Meet them at the door laughing and invite them in.

Be grateful for whatever comes.

Because each has been sent as a guide from beyond (Al-Din Rumi, et al., 1997).

Letting go: There are certain thoughts, feelings, and situations, whether they are pleasant or painful, that they want to hold on. Letting go is a way of letting our experience be what it is and not identifying them as part of the personality (Kabat-Zinn, 2021; Atalay, 2019).

Over the last two decades, mindfulness has achieved mainstream popularity. It has been used for clinically-based interventions for mental health care (Brazier, 2014). The word of mindfulness and the practice of cultivating have been secularized out of Buddhist context, at least to some extent (Gooch, 2014). Mindfulness is used as a therapeutic technique and specifically is defined as “a mental state achieved by focusing one’s awareness on the present moment, while calmly acknowledging and accepting one’s feeling, thoughts, and bodily sensation used as a therapeutic technique (Oxford University Press, 2021). Kabat-Zinn has developed Mindfulness-Based Stress Reduction (MBSR). This first therapy program used mindfulness to treat patients with chronic physical pain that conventional medicine was not alleviate (Kabat-Zinn, 1982). Mindfulness has been integrated into other therapy programs such as Dialectical

Behavior Therapy (DBT) (Linehan, *et al.*, 2006), Mindfulness-Based Cognitive Therapy (MBCT) (Segal, *et al.*, 2001), and Mindfulness-Based Relapse Prevention (MBRP) (Bowen, *et al.*, 2021).

Mindfulness-based therapy models are usually viewed as consisting of integration of Buddhist psychology and Western Psychology. According to a review of Islamic tradition, many aspects of Mindfulness-based therapy models exist in the Islamic tradition, Sufi psychology (Isgandarova, 2018). Mindfulness is a form of metacognition that infers awareness of one's awareness. It helps to be aware of what is really going on inside one's mind and heart (Parrot, 2017). This awareness is highlighted in Sufism that provides an essential foundation for Islamic psychotherapy. Sufism emphasizes the training of *nafs* (ego, self, soul) and actualization of the fullness of self-awareness, *aql* (the intellect) (Isgandarova, 2019). In the Islamic context, mindfulness is the virtue of *muraqabah*, one of the mediation methods in Sufism (Parrot, 2017; Omar, *et al.*, 2017). The word *muraqabah* means 'to watch, observe, look inside oneself, regard attentively' (Karagöz, 2010; Parrot, 2017). Regarding spiritual definition, it is defined as "watching over one's own spiritual heart or soul, and acquiring knowledge about it, its surroundings, and its creator. It reminds believers that human behavior is monitored by Allah (Shukor, *et al.*, 2019). *Muraqabah* has integrated mindfulness-based therapy programs within Islamic psychotherapy (Isgandarova, 2018).

Therapy programs, whether they are secular or not, are integrated with mindfulness. It is indicated that using mindfulness as a tool in therapy was effective on a wide variety of patient populations with psychological or medical disorders (Lykins, 2014), such as sexual dysfunction in women (Durna, *et al.*, 2020), obsessive-compulsive disorder (Gündogan, *et al.*, 2020), depression (Atia & Sallam, 2019). Regarding non-clinical samples, empirical studies on mindfulness demonstrated that mindfulness was psychologically beneficial by reducing stress, boosting memory, enhancing focus and concentration, contributing critical thinking tendency, decreasing emotional reactivity, improving social relationships, and increasing life satisfaction, body satisfaction, well-being, and happiness. (Yıkılmaz & Demir Güdül, 2015; Parrot, 2017; Sarıçalı & Satıcı, 2017; Kalafatoğlu & Turgut, 2017; Babahanoğlu & Mavili, 2018; Mert & Kahraman,

2019; Şahin, 2019; Yavuz & Dilmaç, 2020; Karataş & Camadan, 2020; Stephens, *et al.*, 2020; Çevik & Kırmızı, 2020).

Mindfulness meditation has three mechanisms that contribute to mental health: *a change in self-awareness, change in self-regulation, and increased self-transcendence (S-ART)*. The first mechanism, *change in self-awareness*, increases awareness of momentary states of the body and mind by recognizing automatic habits and automatic patterns of reactivity. The second mechanism, *change in self-regulation*, improves self-regulation via increased emotion regulation, increased self-compassion, and decreased rumination. The third mechanism, *increased self-transcendence*, enhances self-transcendence by ensuring a stronger awareness of the interdependence between self and others, heightening compassion (Verhaeghen, 2019).

1.3. Prayer

Believers get closer to the Divine through prayers, worship, rituals, and ceremonies (Hökelekli, 2015). According to William James (2018), prayer is “*the very soul and essence of religion.*” Prayer is a broad term whose characteristics such as certain bodily attitudes, facial expressions, gestures, and posture can be changed according to religious affiliation despite being a universal phenomenon. Heiller (1997) examined personal and ritual prayer in many groups with different religious affiliations and cultures through prayer history. He has indicated that motives of prayer for individual prayer were momentary, concrete, and immediately threatened needs since the connection between the feeling of dependence to the sacred being and self-asserting effort promise to fulfill of the need for believers; wishes for the fulfilling of the desires that are not in the hands of believers; an emotion of joyful gratitude to thank the sacred being; and a common need within groups for collective prayers. There are two forms of Muslim prayer: salaah and dua. Salaah is a ritual prayer in which all Muslims, after puberty, are obligated to perform salaah. Salaah has requirements on frequency, structure, and content. Dua is a personal prayer that is informal, optional (Williamson, 2018).

1.3.1. Personal Prayer

Prayer is defined as communication between people and the Supreme Being (Hökelekli, 2015). The drives for praying are needs and wishes; inability and desperation; being

blessed; the consciousness of faith and prayer, such as the faith of that prayer is communication between believer and Allah, and Allah hears the prayers (Türk, 2020).

The term of prayer has been conceptualized as a multidimensional phenomenon since early in the 1900s (Ladd & Spilka, 2002). The types of prayer have been examined with different approaches. The classical of different prayer types are:

Thanksgiving Prayer: The purpose of the prayer is to thank God.

Petitionary Prayer: The purpose of the prayer is to request to God for one's self.

Intercessory Prayer: The act of praying to a deity or a saint in heaven on behalf of oneself or others (Pandya, 2018).

Ladd and Spilka (2002) have approached the concept of prayer with a cognitive perspective. They demonstrated that prayers contain inward, outward and upward dimensions. Inward prayer is related to connection with oneself. It arises spontaneously without self-censorship. Outward prayer compromises of human-human connection. It engages the physical world and its inhabitants. Upward prayer is a human-divine connection. It involves adoration of the divine being. Meditation and contemplation of the divine-human relationship are examples of upward prayer (Ladd & Spilka, 2006).

Albayrak (2007), a Muslim scholar in the field of psychology of religion, has categorized the concept of personal prayer in the context of religious orientation. According to Albayrak, there are two prayer forms: *extrinsic-oriented prayer form* and *intrinsic-oriented prayer form*. In extrinsic-oriented prayer form, a psychological reality is at the forefront. People who are always dependent on outer circumstances and are always affected by psychological, physiological, and environmental needs use the extrinsic-prayer form. The main subjects of the extrinsic prayer form are the satisfaction of desires, fulfilling of requirements, protection from fear, heaven for the afterlife. It has specific patterns and times. Extrinsic-prayer form compromises the demanding prayer, the regular practice prayer, coping prayer. In intrinsic-prayer form, an ontological reality is at the forefront. The primary drive for praying is love toward the sacred being. Intrinsic-prayer reflects the inner life of the believers though it has specific patterns. Sincerity, faith, trust in God are seen in the prayer. The believers have anxiety due to fear that they do not live their lives according to religious affiliation.

Hökelekli (2017, p.102-134), a Muslim scholar in the field of psychology of religion, has defined prayer forms by referencing Quran, a holy book in Islam:

Glorification and Thanksgiving Prayer: To come into being and have blessings are grace and benevolence that are given by the supreme being. Due to these reasons, believers have boundless respect, love, admiration, and gratitude toward the supreme being. These feelings are expressed by praising the supreme being for thanking for what is given.

Adoration and Veneration Prayer: It is rooted in thoughts and feelings that come from commemorating the supreme being and realizing the greatness of the supreme being. It is the expression of religious experience after deeply thinking about the supreme being and the supreme being's reflection on creatures. The believers assert their devotion and sense of security to the supreme being.

Protection (istiaze) Prayer: It refers to praying for protection to the divine being because life can be miserable, and humans can feel unsafe.

Resignation Prayer: It comes from the belief that everything depends on the wish of the supreme being. The prayer reflects the commitment to the supreme being and the thought that Allah will arrange the result for the best after the believers discharge the responsibility.

Istirca prayer: It is defined as taking refuge in Allah in the moment of misfortune and coping with difficulties by showing patience and trusting in Allah.

Forgiveness Prayer: It comprises giving up committing sin and wishing from Allah mercy and forgiveness with a feeling of regret.

Salvation Prayer: It is defined as a wish to be protected from sins within a place where sins were normalized and became behavior standards.

Petitionary Prayer: It comes from earthly desires such as goods, premises, wealth, child, spouse, position, dignity, health, and reputation.

Prayer for Going in the Right Direction: It comprises that believers wish meaningfully living, directing their life according to good and proper aims, and being protected from unhappy endings.

Prayer for Others: It is defined as praying for others' goodness. Praying for others makes individuals closer and makes the believers closer to Allah.

Accursing for Others: It is defined as praying by trusting in Allah's agonizing power for people who inflict cruelty (Hökelekli, 2017).

The term of prayer is among the topics of interest in the psychology of religion. The term of prayer is searched to understand why people pray, how they feel while praying, and the effects of prayer on people (Yapıcı, 2005). Prayer is a universal term that every human being can apply, whether they have a religious affiliation or not. For example, An empirical study showed that adolescents without religious affiliation prayed through their intrinsic motivation (Demmrich, 2015). Researchers indicated that people pray most when they face difficulties, just as Vergote has claimed that the drive to prayer is failure to well-being, weakness, and inability (Yapıcı, 2005). In cases where a person cannot control or overcome, the person tries to relax and find peace by using his religious feelings, thoughts, and behaviors. In this context, many studies examined the effects of religious coping on mental health. Most of them found that religious coping methods have a significant positive impact on mental health. It eliminates negative psychological phenomena, such as stress. Religious beliefs and practices have a very effective function in dealing with psychological problems. In this sense, the most used coping method is prayer (Koç, 2005). Many researchers found a positive relationship between personal prayer and mental health. However, the relationship between personal prayer and mental health is more complex since some prayer types are related to better mental health, while types are associated with poorer mental health (Winkeljohn, *et al.*, 2017). Particular types of prayer that are focused entirely on a divine power or the needs of others, such as expressing praise, thanksgiving, and praying on behalf of others, have a greater positive effect on psychological well-being, as opposed to more self-focused types of prayer that emphasize confession and asking one's own needs (Levy, 2017).

On the other hand, prayer is a significant resource among all the religious or spiritual resources in terms of social support (Simão, *et al.*, 2016). Sharp (2019) conducted

research to understand how prayer influences charitable volunteering and financial giving. The research found that frequency of prayer was positively correlated with the frequency of volunteering, giving money to charity, and the amount of money given to charity in the past year in a statistical manner. Prayer has a social dimension that helps to regulate social relationships. Ap Sio^hn (2008a) examined prayer requests among 1067 church visitors to an Anglican parish church in England. In terms of prayer reference, the study found that the majority (81%) of prayer requests were for family and friends (as cited in Lewis, *et al.*, 2008). Prayer has a positive effect on marital relationships by being a tool for individual improvement in the context of the marriage. It is influence on facilitating humility and positivity; facilitating communication; improving constructive communication between partners, contributing understanding among couples; helping in conflict resolution; increasing relational satisfaction; increasing couple's desire to protect their relationship; and increasing sacred perception of the connection (Fincham, *et al.*, 2020; Hatch, *et al.*, 2015).

Prayer also contributes to self-discovery since analyzing oneself, and the environment is essential for knowing what a believer wants. Prayer requires believers to know what is wanted and how to want (Ayas, 2013; Türk, 2020). According to Carrel (1948), frequent prayer keeps the person mature. While praying, people see themselves as to how they are, and they realize their weaknesses, misconceptions, etc. (Ayas, 2013). Kierkegaard has claimed that to pray does not mean changing God's wish. It means changing oneself (as cited in Albayrak, 2007).

1.3.2. Ritual Prayer

Performing the ritual prayer (salaah) is an obligation (fard) for the Muslim everyday at particular times as a second main duty of Muslims. Heiller (2007, pp. 127–129) has focused on describing characteristics of salaah by considering making a distinction between two types of prayer in Islam: salaah (ritual prayer or worship in Islam) and dua (personal prayer in Islam), to distinguish ritual prayer in Islam from Christian and Jewish prayer while prayer, both personal and ritual, plays a central role in all three prophetic religion. According to Heiller, firstly, salaah is disciplined since it requires several elements such as specific times for performing, the performance of ablution and wudu, a minimum required standard for dress in male and female, and performing

particular body movements associated with salaah (in order of the standing- Al-Qiyam, bowing- Al-Ruku, prostration- Sajdah). Secondly, salaah is concentrated because it is performed for God as it is reflected in the declaration of purpose (niyah) by saying Allahu akbar, which means God is the greatest, at the beginning of salaah. Thirdly, salaah is universal for being performed at the same time, in the same manner, in the direction of Mecca, and Arabic for all Muslims whether they know Arabic or not, so it strengthens the sense of community (ummah). Finally, prayer is authentically human because it is an expression of the sense that human beings owe their existence wholly and utterly to God that in their destiny, they are constantly dependent on a higher power but are also responsible for their God (Heiller, 2007).

According to Islam, Holy Quran mentionsthe effect of salaah and its benefits on mental health. Mentioned two essential benefits are “*satisfaction for heart*” and “*source of keeping a person away from wrong behavior.*” Satisfaction for the heart is conceptualized “*as a state of peaceful mind, in which a person is free from worries and depression*” (Ijaz, *et al.*, 2017). Mahdavinejad and others (2019) conducted a survey to understand the effectiveness of salaah on university students in Iran. The majority of the participants (75.5%) indicated that salaah was highly or very effective in their individual and social life.

Regarding satisfaction for hearth, while performing salaah, it is necessary to disengage from non-prayer relations, distract emotions and thoughts from worldly interests, and purify the mind from thinking about other things except Allah (Kasapoğlu, 2015). Performing salaah at least five times a day allows Muslims to get away from the anxiety and stress that life has brought. According to the findings of the studies on performing salaah, performing salaah increased self-esteem, psychological well-being, humility, forgiveness, and life satisfaction (Kimter, 2016). Doufesh, et al. (2014) investigated the effect of Muslim prayer in the perspective of neuroscience on 30 healthy Muslim men by using electroencephalography (EEG). Positive changes in human brain function and human well-being during performing salaah were observed. These changes were associated with an increase in the parasympathetic component and a decrease in the sympathetic component in the autonomic nervous system. The research demonstrated that regular salaah practice may promote relaxation and minimize anxiety.

Regarding the source of keeping a person away from wrong behavior, *salaah* develops consciousness of the servant by remembering that they are a servant to Allah (Kasapoğlu, 2015). The consciousness of the servant to Allah keeps Muslims away from wrong behavior that is not proper in Islam. In a research which Kimter (2016) conducted on 319 participants between the ages of 15 to 56, it was found that performing *salaah* statistically predicted ethical maturity. According to the findings of the studies about performing *salaah* were examined, *salaah* positively motivated personality, reinforced the moral behavior of individuals by ensuring the mechanism of inner self-test (Kimter, 2016).

1.4. Spirituality, Mindfulness, and Prayer Relatedness

Hanh (1975) has illustrated the practice of mindfully washing a teacup in his book *The Miracle of Mindfulness*. He has portrayed three aspects of mindfulness practice. The first aspect is awareness of present moment experiences. While washing a teacup, a person becomes aware of the quality and shape of the teacup. The second aspect is awareness for remembrance of the potter who created the cup and that it will be broken one day. It reflects two key areas of Buddhist teaching. Remembrance of the potter reminds us of our dependent origination and that all objects, indeed all things, arise in dependence upon certain conditions. Because teacup's existence depends upon many factors that are not of itself, such as the condition of its manufacture. At the same time, remembering the fragility of the teacup reminds us that all things are without permanent existence. The third aspect is an awareness of spiritual truth. It becomes apparent since mindful washing the teacup is a reminder of the deep nature of experience. It reminds the truth of dependent origination and impermanence as a core of the teaching of Buddhism. In Hanh's illustration, his teaching is recognition of the teacup as devoid of self-existence. The teacup can not control its origination or its end. In as much as it exists at the moment between its creation and its demise, it is a transient and conditioned phenomenon. It becomes a representation of the sacred (as cited in Brazier, 2014). From Hanh's perspective, mindfulness is a gateway to great spiritual awareness and ultimately a more integrated spiritual life (Cobb, *et al.*, 2015).

Even though the concept of mindfulness is claimed to have originated from Buddhist doctrine, mindfulness is presented in two distinct ways within a secular context:

spiritual mindfulness and *problem-solving mindfulness*. Problem-solving mindfulness is used as a technique for addressing particular problematic mental contents and patterns (Gooch, 2014) and mindfulness is more understood in secular terms as the cognitive ability to focus on the present moment with a state of nonjudgemental awareness (Jnaneswar & Sulphrey, 2021). Today's mainstream literature conceptualizes mindfulness without relying on any religious doctrine, or even meditation as a dispositional characteristic of being mindful (known as trait mindfulness) or perceived level of attention to and awareness of their present experience during a specific period of time (known as state mindfulness) (Levy, 2017; Cobb, 2017). Nevertheless, It is seen in previous literature that mindfulness-based therapy programs or mindfulness meditations improved trait mindfulness and enhanced spirituality and its various dimensions (see: Carmody, *et al.*, 2008; Matiz, *et al.*, 2017). Because spirituality and mindfulness constructs still have common fundamental components, such as awareness, attention, and attunement to self, other, and universe (Cobb, 2017) since spirituality involves complete involvement in life, noted by awareness and attention to the metaphysical, a transcendent and unifying principle in the universe (Delgado, 2005).

Regarding prayer and mindfulness relatedness, mindfulness has three mechanisms (change in self-awareness, change in self-regulation, increased self-transcendence) that enhance positive mental health (Verhaeghen, 2019). These mechanisms are valid for prayer forms. Regarding the change in self-awareness, prayer improves one's self-awareness of what is really going on inside one's mind and heart by the act of turning to and communicating with the divine being, seeking aid and spiritual empowerment from the divine being. Regarding change in self-regulation, prayer creates a cognitive and or spiritual state that allows individuals to act thoughtfully and be mindful of the moral implications of their own actions (McGill Office of Religious and Spiritual Life, 2020). Therefore, prayer has a positive impact on self-regulation, just as mindfulness does. Regarding increased self-transcendence, prayer is a way of connecting with the self, and the sacred. Therefore, prayer as a channel for connecting with the sacred is used for sustaining hope and spirituality via a sacred dimension and self-transcendence (Esperandio & Ladd, 2015). Prayer assists in mindfulness (Jeynes, 2020), and prayer can be integrated into mindfulness-based therapy programs (see: Latipah, *et al.*, 2020). However, a previous study indicated that the relationship between prayer and

mindfulness was determined depending on prayer types. The study found that mindfulness was significantly correlated with adoration, thanksgiving, and reception prayer, while mindfulness was not significantly correlated with supplication, confession, and obligation prayer (Levy, 2017).

Regarding the relationship between ritual prayer and mindfulness, mindfulness can be a significant trait for providing khushu, the Islamic concept of humility and presence of mind during prayer. While performing ritual prayer, a person should turn his mind to Allah, perform salaah for the sake of Allah and attain khushu in the rest of the ritual prayer (Cobb, 2014). According to Islamic Jurisprudence, performing salah without khushu would not give a reward to believers but would be considered acceptable (Ijaz, *et al.*, 2017). Mindfulness can have a significant role in improving khusku and avoiding distractions, substantial errors (Thomas, *et al.*, 2017) because mindfulness is related to khushu in ritual prayer (salaah) in the perspective of an automatic pilot. Mindfulness ensures awareness of the tendency of automatic pilot or mindlessness. The metaphor of automatic pilot is a tendency to perform automatically and inattentively, allowing our mind to wander freely. Automatic piloting is particularly applicable to routine daily activities. However, there is a possibility of salaah being automatically performed with mindlessness since Muslims have to perform salaah five times a day (Thomas, *et al.*, 2017). For instance, in an interview that was conducted with seven Muslims with different cultures, participants indicated that they did not feel a connection with Allah at times salaah was performed as a mechanical exercise (Williamson, 2018) even religious prayer provides an experience of closeness and connectedness with Allah (Albatnuni & Koszycki, 2020). To enhance concentration and minimize distractions during performing salaah, mindfulness was integrated into group therapy programs for individuals who struggle with repetitive, ruminative, or self-critical thoughts in their prayers, perform salaah more like a routine, and have difficulties concentrating during the salaah (Life Matters Academy, 2018). On the other hand, performing salaah can significantly enhance mindfulness by being taken into account as meditation. In a study, the strongest level of spiritual experiences was reported by adolescent participants who reported both engagement in religious practice and a higher level of trait mindfulness (Cobb, 2017).

Furthermore, spirituality, mindfulness, and prayer have a commonality in being a protective factor against mental and physical health (Cobb, 2017). By taking this situation into consideration, studies that examine the terms of spirituality, mindfulness, and prayer become crucial. The current study examines the relationship between mindfulness, spirituality, and prayer subdimensions among Turkish emerging adults with various demographic variables.

CHAPTER 2: METHOD

In this part of the study, the research model, participants and their qualifications, measurement tools, methods, and techniques used in the process of obtaining data will be explained.

2.1. Research Model

This research is quantitative research conducted using the relational screening model. A relational screening model was used in the study, and the study's sampling consisted of 274 emerging adults. The relational screening model was used in this study, which examined the relationship between demographic variables, spirituality, prayer types, and mindfulness among emerging adults. The following is a research model of the relationship between demographic variables, spirituality, prayer's subdimensions, and mindfulness of emerging adults:

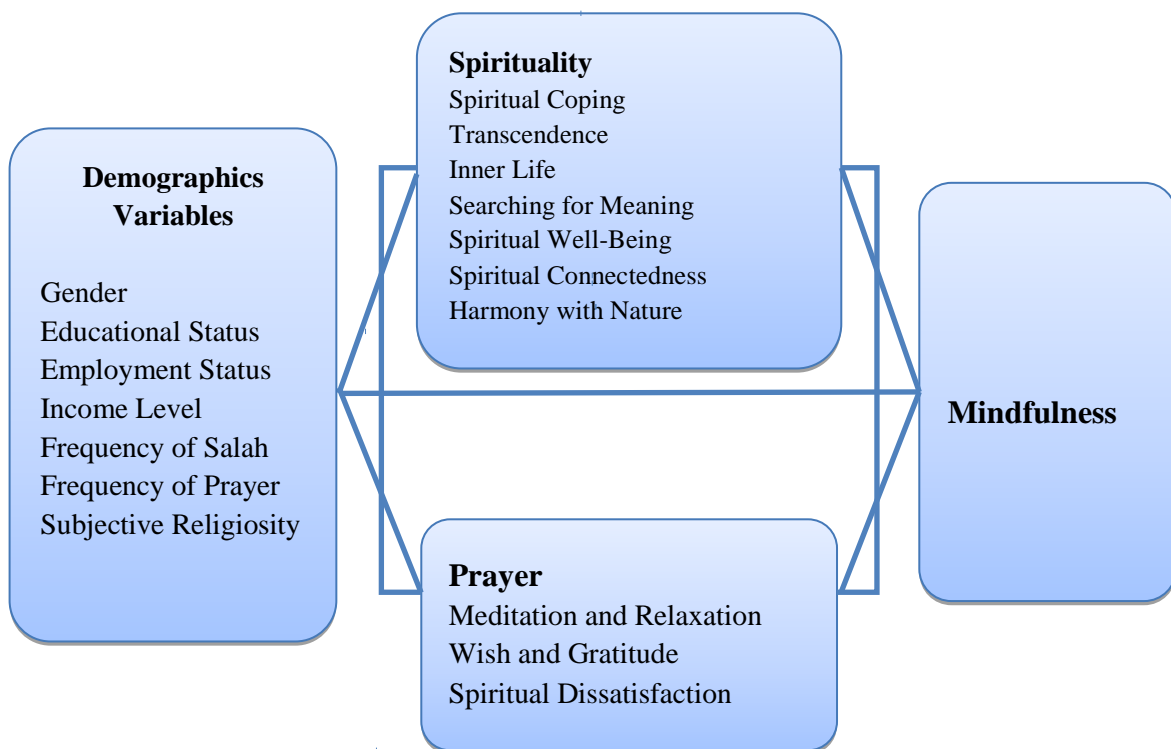


Figure 5: The Relational Screening Model of the Study

2.2. Participants

Table 1: Sample Demographics

	n	%
<i>Gender</i>		
Female	219	79,9
Male	55	20,1
Total	274	100
<i>Educational Status</i>		
High School Degree and Below	40	14,6
College and University Degree	178	65
Master and Doctorate Degree	56	20,4
Total	274	100
<i>Marital Status</i>		
Single	264	96,4
Married	10	3,6
Total	274	100
<i>Employment status</i>		
Employee	66	24,1
Nonemployed	35	12,8
Student	173	63,1
Total	274	100
<i>Income Level</i>		
Low	87	31,8
Average	134	48,9
High	53	19,3
Total	274	100
<i>Religious Affiliation</i>		
Muslim	263	96
Deist	9	3,3
Agnostic	2	0,7
Total	274	100
<i>Level of Religiosity for Muslim</i>		
Nonreligious	25	9,5
A bit religious	81	30,8
Religious	136	51,7
Very religious	21	8
Total	263	100
<i>Frequency of Salaah for Muslims</i>		
Never	23	8,7
Rarely	40	15,2
Occasionally	76	28,9
Usually	57	21,7
Always	67	25,5
Total	263	100
<i>Frequency of Prayer</i>		
Never	4	1,5
Rarely	14	5,1
Occasionally	48	17,5
Usually	115	42,
Always	93	33,9
Total	274	100

Two hundred seventy-four emerging adult participants attended the study. Data were collected between December 28, 2020, and February 22, 2021, in 57 days. Data

collection started after written approval of the Sakarya University's Ethics Committee for Master and Ph.D. Theses in Social Sciences. Data was collected via an online data collecting tool which was Google Forms. The participants attended this study voluntarily and got an informed consent form. The participants were informed about the estimated time duration of the study (at least ten minutes), confidentiality policy, and that they could leave the study whenever they wanted. The age range was from 18 to 25 ($M=22,30$, $SD=2,22$). The sample was composed of 219 females and 55 males. The sample consisted of 264 single participants and ten married participants. Regarding educational status, 40 participants reported high school degrees or below, 178 reported college or university degrees, 56 reported master or doctorate degrees. Regarding employment status, 66 were employees, 35 were non-employees, and 173 were students. Regarding income level, 87 participants indicated low-income, 134 indicated average-income, 53 indicated high-income. Most of the participants are Muslim (263), and the rest of the sample included Agnostic (2), and Deist (9) participants. 25 Muslim participants were nonreligious, 81 Muslim participants were a bit religious, 136 Muslim participants were religious, and 21 Muslim participants were very religious. Regarding performing salaah, Muslim participants indicated how frequently they performed salaah. 23 never performed salaah, 40 rarely performed salaah, 76 occasionally performed salaah, 57 usually performed salaah, and 67 always performed salaah. Regarding informal prayer, participants indicated how frequently they prayed. 4 never prayed, 14 rarely prayed, 48 occasionally prayed, 115 usually prayed, 93 always prayed.

2.3. Instruments

The survey package for the current study consisted of a demographic questionnaire and three other scales: The Mindful Attention Awareness Scale, The Prayer Scale, and Spirituality Scale. Detailed information about the demographic questionnaire and each scale was given in the following sections.

2.3.1. Demographic Information Questionnaire

The demographic questionnaire asked age, gender, educational status, marital status, employment status, income level, religious affiliation, religiosity level, frequency of prayer, and frequency of salaah.

2.3.2. Mindful Attention Awareness Scale (MAAS)

The Mindful Attention Awareness Scale, developed by Brown & Ryan (2003) and adapted into Turkish by Özyeşil et al. (2011), was used to assess the level of an individual's awareness and attention to present events and experiences. The scale consists of 15 items such as “I do jobs or tasks automatically, without being aware of what I'm doing.” The scale has only one factor. Participants indicated how frequently or infrequently they experienced using a 6-point scale, from 1 (almost always) to 6 (rarely). Level of mindfulness in participants increases as the score increases. A lower score indicates a lower level of mindfulness in participants, and a higher score indicates a higher level of mindfulness in participants. The internal reliability of the scale was satisfactory ($\alpha = .83$, $n=274$).

2.3.3. Prayer Scale

The Prayer Scale, developed by Yaman and Temiz (2014), was used to demonstrate the drives that induce individuals to pray and the effects of prayer on individuals. The scale consists of 23 items. The scale is comprised of three subdimension: Meditation and relaxation, wish and gratitude, and spiritual dissatisfaction. The meditation and relaxation subdimension consists of eight items, such as “I get relaxed when I pray.” The subdimension of wish and gratitude consists of nine items, such as “I pray to God for blessings I have been given.” The spiritual dissatisfaction subdimension consists of six items, such as “I get angry when the wish I have prayed for is not realized.” Participants indicated to what extent they agreed or disagreed with each item using a 4-Likert scale, from 1 (I do not agree at all) to 4 (I totally agree). The scale scoring was calculated within the subdimensions. The internal reliability of the subdimension of meditation and relaxation was satisfactory ($\alpha=.92$, $n=274$). The internal reliability of the subdimension of wish and gratitude was satisfactory ($\alpha=.87$, $n=274$). The internal reliability of the subdimension of spiritual dissatisfaction was satisfactory ($\alpha=.81$, $n=274$).

2.3.4. Spirituality Scale

The Spirituality Scale was developed by Şirin for evaluating various dimensions of human spirituality. The scale consists of 27 items. The scale is composed of seven

subdimensions: Spiritual coping, transcendence, inner life, searching for meaning, spiritual well-being, spiritual connectedness, and harmony with nature. The spiritual coping subscale consists of five items, such as “My spirituality gives me strength.” The transcendence subscale consists of two items, such as “I believe that there is a transcendent (divine) being in the universe.” The inner life subscale consists of five items, such as “I believe that it is necessary to be trained about spirituality.” The searching for meaning subscale consists of four items, such as “I believe that there is a purpose for me to be in existence.” The spiritual well-being subscale consists of four items which three are reversed coded, such as “I am not happy to be who I am.” The spiritual connectedness subscale consists of four items, such as “I feel that Allah loves me.” The harmony with nature subscale consists of three items, such as “I carry the things I believe in its energy.” It is a five-point rating scale from 1 (Not applicable to me at all) to 5 (Completely applicable to me). Three items are reversed coded. The high score on the scale shows a high level of spirituality. The internal reliability of the scale was satisfactory ($\alpha=.91$, $n=274$). The internal reliability of the subscale spiritual coping was satisfactory ($\alpha=.89$, $n=274$). The internal reliability of the subscale transcendence had an acceptable level of reliability ($\alpha=.60$, $n=274$). The internal reliability of the subscale inner life was satisfactory ($\alpha=.83$, $n=274$). The internal reliability of the subscale searching for meaning was satisfactory ($\alpha=.74$, $n=274$). The internal reliability of the subscale spiritual well-being had an acceptable level of reliability ($\alpha=.68$, $n=274$). The internal reliability of the subscale spiritual connectedness was satisfactory ($\alpha=.88$, $n=274$). The internal reliability of the subscale harmony with nature had an acceptable level of reliability ($\alpha=.62$, $n=274$).

2.4. Procedure

After ethics committee approval taken from Rectorate of Sakarya University, Ethics Committee for Masters and Ph.D. thesis in Social Sciences on 09.12.2020 (see the document, number: E-61923333-050.99-), the data collection was started. Convenience sampling was used for data gathering since data collection was planned for being facilitated in a short duration of time, most cheaply. All participants, the age of between 18 and 25, were invited to participate in the study by sending a link to the online questionnaire via mobile phone contact lists and social networking websites such as

Instagram, Facebook, and Twitter. All answers were kept confidential as it was written in the consent form. Answering each item on the scales was compulsory for preventing the possibility of missing data. Filling out the survey took at least ten minutes.

2.5. Design and Data Analysis

A quantitative research design and method were used in the study. Convenience sampling was used for data gathering. SPSS 22.0 (Statistical Package for the Social Science) computer program was used for the data analysis. The study's primary aim was to estimate the correlation between mindfulness, spirituality, and prayer among emerging adults. The following analyses were conducted:

- Descriptive analyses (number, percentile, mean, and standard deviation) were conducted to analyze the demographic characteristics of participants.
- Descriptive analyses (means, minimum scores, maximum scores, skewness values, kurtosis values, internal consistency coefficients) were conducted to analyze the descriptive features of the main measures.
- Pearson correlation analyses were used to examine the correlation between demographic variables (educational status and income level) and normally distributed study variables.
- Spearman correlation analyses were used to examine the correlation between demographic variables (educational status and income level) and not normally distributed study variable.
- Independent T test was used to analyze the relationship between gender and normally distributed study variables.
- Mann-Whitney U test was used to analyze the relationship between gender and not normally distributed study variable.
- Analysis of variance (ANOVA) was used to indicate the relationship between demographic variable of employment status and normally distributed study variables.

- Kruskal Wallis test was used to indicate the relationship between demographic variable of employment status and not normally distributed study variable.
- Simple linear regression analysis was run to predict the value of mindfulness based on spiritual well-being.
- Simple linear regression analysis was run to predict the value of mindfulness based on harmony with nature.
- Simple linear regression analysis was used to test whether spiritual dissatisfaction prayer subdimension predicts mindfulness.
- Simple linear regression analysis was used to test whether frequency of prayer predicts mindfulness.
- Simple linear regression analysis was used to understand whether spiritual coping can be predicted based on frequency of prayer and frequency of salaah.

In the current study, marital status and religious affiliation were not included as demographic variables because the number of married participants (N=10) and the number of non-muslim participants (N=11) were low within the study sample.

CHAPTER 3: FINDINGS

In this chapter, the result of normality analysis of the scales and the data analysis of the study variables (demographic variables, spirituality, mindfulness, prayer's subdimensions, frequency of prayer, frequency of salaah, and subjective religiosity) will be presented.

3.1. Descriptive Analyses of the Measures of the Study

Mean, minimum scores, maximum scores, skewness values, kurtosis values were calculated for Mindful Attention and Awareness Scales (MAAS), Spirituality Scales with its subscales, Prayer Scale's subdimensions. Findings of the scores obtained by emerging adults from the Mindful Attention Awareness Scale, the Spirituality Scale, and the Prayer Scale. Normality analysis of the scales will be written in this section.

3.1.1. Mindful Attention and Awareness Scale

Table 2: Mean, Minimum Scores, Maximum Scores, Skewness Values, Kurtosis Values of MAAS

	N	Mean	Min - Max	Skewness	Kurtosis
MAAS	274	60,12	28 - 86	-,154	-,074
				,147	,293

The mean score which was taken from Mindful Attention and Awareness Scale (MAAS) was 60,12. The taken minimum score was 28, and the taken maximum score was 86. Values of skewness and kurtosis for MAAS were found to be between -2 and +2; thus, the MAAS were assumed to be normally distributed.

3.1.2. Spirituality Scale

Table 3: Mean, Minimum Scores, Maximum Scores, Skewness Values, Kurtosis Values of Spirituality Scale and Its Subdimensions

	N	Mean	Min - Max	Skewness	Kurtosis
Spirituality	274	103,38	54 - 132	-,516	-,109
				,147	,293
Spiritual Coping	274	20,27	8 - 25	-,737	-,024
				-,147	,293
Transcendence	274	8,92	4 - 10	-1,160	,769
				,147	,293
Inner Life	274	16,95	6 - 25	-,391	-,323
				,147	,293
Searching for Meaning	274	16,60	4 - 20	-1,014	1,673
				,147	,293
Spiritual Well-Being	274	13,57	4 - 20	-,253	-,299
				,147	,293
Spiritual Connectedness	274	17,11	6 - 20	-1,281	1,401
				,147	,293
Harmony with Nature	274	9,87	3 - 15	-,234	-,245
				,147	,293

The mean score which was taken from Spirituality Scale was 103,38 after recoding reverse items. After recoding reverse items, the taken minimum score was 54, and the taken maximum score was 132. Values of skewness and kurtosis for the Spirituality Scale were found to be between -2 and +2; thus, the Spirituality Scale' scores were assumed to be normally distributed. Regarding the subscales of the Spirituality Scale, Skewness and Kurtosis values were investigated to test whether a normal distribution is achieved for each of the subscales. Values of skewness and kurtosis for the subscales were found to be between -2 and +2; thus, the subscales' scores were assumed as normally distributed.

3.1.3. Prayer Scale

Table 4: Mean, Minimum Scores, Maximum Scores, Skewness Values, Kurtosis Values of Prayer Scale's Subdimensions

	N	Mean	Min-Max	Skewness	Kurtosis
Mediation and Relaxation	274	26,84	8 - 30	-1,036	1,717
				,147	,293
Wish and Gratitude	274	30,71	9 - 36	-1,331	3,271
				,147	,293
Spiritual Dissatisfaction	274	9,09	6 - 18	,864	,424
				,147	,293

The mean score which was taken from mediation and relaxation prayer subdimension was 26,84, the taken minimum score was 8, and the taken maximum score was 30. The mean score which was taken from wish and gratitude prayer subdimension was 30,71, the taken minimum score was 9, and the taken maximum score was 36. The mean score which was taken from spiritual dissatisfaction prayer subdimension was 9,09, the taken minimum score was 6, and the taken maximum score was 18. Regarding the subdimensions of the Prayer Scale, Skewness and Kurtosis values were investigated for testing whether a normal distribution is achieved for each one of the subscales. Values of skewness and kurtosis for the subdimension of mediation and relaxation were found to be between -2 and +2; thus, the subdimension of mediation and relaxation scores were assumed to be normally distributed. Values of skewness and kurtosis for the subdimension of wish and gratitude were found to be higher than between -2 and +2; thus, the subdimension of wish and gratitude scores were assumed as not normally distributed, so nonparametric tests were run for estimating the relationship between wish and gratitude and study variables. Values of skewness and kurtosis for the subdimension of spiritual dissatisfaction were found to be between -2 and +2; thus, the subdimension of wish and gratitude scores were assumed to be normally distributed.

3.2. The Correlational Analysis Between Demographic Variables and the Study Variables

3.2.1. Demographic Variables and Spirituality

Mean comparison analyses were run to assess demographic variables of gender, income level, and educational status on a dependent variable of spirituality (Spirituality Scale).

Table 5: The Relationship Between Spirituality, Spirituality's Subdimensions, and Gender

		N	Mean	St.D	t	df	p
Spirituality	Female	219	103,81	14,56	,932	272	,352
	Male	55	101,70	16,94			
Spiritual Coping	Female	219	20,42	3,59	1,084	72,304	,282
	Male	55	19,71	4,49			
Transcendence	Female	219	8,95	1,23	,794	272	,428
	Male	55	8,80	1,51			
Inner Life	Female	219	16,98	4,22	,282	272	,778
	Male	55	16,80	4,47			
Searching for Meaning	Female	219	16,66	2,76	-,330	272	,741
	Male	55	16,80	2,78			
Spiritual Well-Being	Female	219	13,42	3,11	-1,482	272	,140
	Male	55	14,15	3,65			
Spiritual Connectedness	Female	219	17,26	2,78	1,407	72,337	,164
	Male	55	16,55	3,47			
Harmony with Nature	Female	219	10,12	2,68	3,011	272	,003
	Male	55	8,89	2,75			

An independent sample t-test was used to estimate whether there is a statistically significant difference between spirituality and its all dimensions' mean in females and males. Regarding spirituality, the result showed that there was not a significant difference in females and males, $t(272)=,932$, $p=,352$, despite females ($M=103,81$, $SD=14,56$) attaining higher scores than males ($M=101,69$, $SD=16,94$). Regarding spiritual coping, the result showed that there was not a significant difference in females and males, $t(72,304)=1,084$, $p=,282$, despite females ($M=20,41$, $SD=3,59$) attaining higher scores than males ($M=19,71$, $SD=4,49$). Regarding transcendence, the result

showed that there was not a significant difference in females and males, $t(272)=-,794$, $p=,428$, despite females ($M=8,95$, $SD=1,23$) attaining higher scores than males ($M=8,80$, $SD=1,51$). Regarding inner life, the result showed that there was not a significant difference in females and males, $t(272)=,282$, $p=,778$, despite females ($M=16,98$, $SD=4,22$) attaining higher scores than males ($M=16,80$, $SD=4,48$). Regarding searching for meaning, the result showed that there was not a significant difference in females and males, $t(272)=-,330$, $p=,741$, despite males ($M=16,80$, $SD=2,78$) attaining higher scores than females ($M=16,66$, $SD=2,76$). Regarding spiritual well-being, the result showed that there was not a significant difference in females and males, $t(272)=-1,482$, $p=,140$, despite males ($M=14,14$, $SD=3,65$) attaining higher scores than females ($M=13,42$, $SD=3,11$). Regarding spiritual connectedness, the result indicated that the result showed that there was not a significant difference in females and males, $t(72,337)=1,407$, $p=,164$, despite females ($M=17,25$, $SD=2,78$) attaining higher scores than males ($M=16,54$, $SD=3,47$). Regarding harmony with nature, the result showed that there was a significant difference in females and males, $t(272)=3,011$ $p=,003$) with females ($M=10,11$ $SD=2,68$), indicating higher scores than males ($M=8,89$, $SD=2,75$). Independent t-test revealed that there was a difference in harmony with nature between participants that differed on gender.

Table 6: The Relationship Between Spirituality, Spirituality's Subdimensions, Educational Status, and Income Level

	Educational Status	Income Level
Spirituality	,038	,145*
Spiritual Coping	,032	,133*
Transcendence	,083	,070
Inner Life	,009	,116
Searching for Meaning	-,059	,127*
Spiritual Well-Being	,140*	,107
Spiritual Connectedness	,034	,102
Harmony with Nature	-,029	,033

* $p<.05$

Pearson's two-tailed correlation was used to assess differences in spirituality and its subdimensions between participants that differed on demographic variables of educational status, income level, and spirituality with its subscales. The result has found that there

was a very weak significant positive correlation between educational status and spiritual well-being ($\alpha=,140$, $p<0.05$). Regarding income level, it was positively correlated with spirituality ($\alpha=,145$, $p<0.05$) and the strength of the correlation was very weak; it was positively correlated with spiritual coping ($\alpha=,127$, $p<0.05$) and the strength of the correlation was very weak; and it was positively correlated with searching for meaning ($\alpha=,127$, $p<0.05$) and the strength of the correlation was very weak in a statistical manner.

Table 7: The Relationship Between Spirituality, Spirituality's subdimensions, and Employment Status

		df	SS	MS	F	Sign.
Spirituality	Between Groups	2	216,57	108,28	,476	,622
	Within Groups	271	61674,20	227,58		
	Total	273	61890,76			
Spiritual Coping	Between Groups	2	14,26	7,13	,495	,610
	Within Groups	271	3906,20	14,41		
	Total	273	3920,47			
Transcendence	Between Groups	2	4,57	2,29	1,380	,253
	Within Groups	271	448,82	1,66		
	Total	273	453,39			
Inner Life	Between Groups	2	6,91	3,45	,189	,828
	Within Groups	271	4967,27	18,33		
	Total	273	4974,18			
Searching for Meaning	Between Groups	2	21,56	10,78	1,417	,244
	Within Groups	271	2061,08	7,60		
	Total	273	2082,63			
Spiritual Well-Being	Between Groups	2	67,20	33,60	3,268	,040
	Within Groups	271	2785,99	10,28		
	Total	273	2853,18			
Spiritual Connectedness	Between Groups	2	11,16	5,58	,644	,526
	Within Groups	271	2350,33	8,67		
	Total	273	2361,49			
Harmony with Nature	Between Groups	2	4,10	2,05	,273	,761
	Within Groups	271	2035,17	7,51		
	Total	273	2039,27			

A one-way analysis of variance was conducted to examine the group differences among employees, students, and non-employees in terms of spirituality and its subscales. Regarding spirituality, the study found that there was not a statistically significant difference among group means (employees, students, and non-employees) as determined by one-way ANOVA ($F(2)=.476$, $p=.622$). Regarding spiritual coping, the result of ANOVA indicated that employment status did not have a significant effect on spiritual coping ($F(2)=.495$, $p=.610$). Regarding transcendence, the study estimated that there was not a statistically significant difference among group means based on employment status as determined by one-way ANOVA ($F(2)=1.380$, $p=.253$). Regarding inner life, the result of ANOVA indicated that employment status did not have a significant effect on inner life ($F(2)=.189$, $p=.828$). Regarding searching for meaning, the result of ANOVA indicated that there was not a statistically significant difference among group means based on employment status ($F(2)=1.417$, $p=.244$). Regarding spiritual well-being, the study found that there were statistically significant differences among group means (employees, students, and non-employees) as determined by one-way ANOVA ($F(2)=3.268$, $p=.040$). Regarding spiritual connectedness, the result of ANOVA indicated that employment status did not have a significant effect on connectedness ($F(2)=.644$, $p=.536$). Regarding harmony with nature, there was not a statistically significant difference among group means based on employment status ($F(2)=.273$, $p=.761$).

Table 8: The relationship Between Spiritual Well-Being and Employment Status

(I)	(J)	Mean Differences (I-J)	Std.Error	Sig.
Employees	Students	,7219	,46	,299
	Non-employees	1,69957*	,67	,042
Students	Employees	-,72219	,46	,299
	Non-employees	,97737	,59	,260
Non-employees	Employees	-1,69957*	,67	,042
	Students	-,97737	,59	,260

Post-hoc analysis techniques were used to determine which groups caused the significant difference in spiritual well-being that was determined after ANOVA, so

Scheffe's multiple comparison technique was preferred since variances were homogenous ($LF=,81$, $p>0.05$). Post hoc analyses using the Scheffe post hoc criterion for significance indicated that spiritual well-being was significantly lower in non-employees ($M=12,54$, $SD=3,25$) than employees ($M=14,24$, $SD=3,33$).

3.2.2. Demographic Variables and Mindfulness

Table 9: The Relationship Between Mindfulness and Gender

		N	Mean	St.D	t	df	p
Mindfulness	Female	219	60,20	10,94	,241	272	,810
	Male	55	59,80	11,38			

The association between gender and mindfulness was analyzed by using an independent sample t-test. It revealed that there was not a significant difference in mindfulness that differed on gender, $t(272)=,241$, $p=,810$, despite females ($M=60,20$, $SD=11,94$) attaining higher scores than males ($M=59,80$, $SD=11,38$).

Table 10: The Relationship Between Mindfulness, Educational Status, and Income Level

	Educational status	Income Level
Mindfulness	,011	,081

Pearson's two-tailed correlation analysis was used to examine the correlation between demographic variables of educational status and income level, and mindfulness. Pearson's two-tailed correlation analysis revealed that mindfulness was not significantly correlated with educational status and income level.

Table 11: The Relationship Between Mindfulness, Employment Status

	df	SS	MS	F	Sig.
Mindfulness Between Groups	2	81,40	40,70	,334	,716
Within Groups	271	33017,63	121,84		
Total	273	33099,03			

A one-way analysis of variance was conducted to examine the group differences among employees, students, and non-employees in terms of mindfulness. The study indicated

that there was not a statistically significant difference among group means (employees, students, and non-employees) as determined by one-way ANOVA ($F(2)=,334$, $p=,716$).

3.2.3. Demographic Variables and Prayer

Table 12: The Relationship Between Meditation and Relaxation, Spiritual Dissatisfaction, and Gender

	N	Mean	St.D	t	df	p
Meditation and Relaxation	Female	219	27,13	2,226	272	,027
	Male	55	25,65			
Spiritual Dissatisfaction	Female	219	9,04	-,646	272	,519
	Male	55	9,31			

The independent samples t-test was used to evaluate whether the means of meditation and relaxation and spiritual dissatisfaction subdimensions differ significantly across females and males. The study found that male participants had statistically significantly lower scores on meditation and relaxation prayer subdimension ($M=25,65$, $SD=4,87$) compared to female participants ($M=27,13$, $SD=4,28$), $t(272)=2,226$, $p=,027$. Besides that, female participants had lower scores on the spiritual dissatisfaction prayer subdimension ($M=9,04$, $SD=2,58$) than male participants ($M=9,31$, $SD=3,35$). However, this difference was not statistically significant, $t(272)=-,646$, $p=,519$.

Table 13: The Relationship Between Wish and Gratitude, Gender

	N	MeanRank	Sum of Rank	U	Z	p
Wish and Gratitude	Female	219	141,44	5160,500	-1,648	,099
	Male	55	121,83			

Mann Whitney Test was conducted to determine whether the distribution of wish and gratitude is the same across categories of gender or not. Mann-Whitney test indicated that regarding wish and gratitude prayer subdimension, there was not a significant difference between females and males, $U=5160,50$, $p=,099$, $r=-,0995$.

Table 14: The Relationship Between Meditation and Relaxation, Spiritual Dissatisfaction, Educational Status, and Income Level

	Meditation and Relaxation	Spiritual Dissatisfaction
Educational Status	,039	,044
Income Level	,107	,-177**

**p<.01

Pearson’s two-tailed correlation analysis was used to examine the correlation between demographic variables of educational status and income level, meditation and relaxation prayer subdimension, and spiritual dissatisfaction prayer subdimension. The correlation analysis found that meditation and relaxation prayer subdimension was not significantly correlated with income level, and educational status. However, the correlation analysis found that there was a significant weak negative correlation between income level and spiritual dissatisfaction prayer subdimension ($\alpha=-,177$, $p<0.001$). Regarding educational status, there was not a significant correlation between educational status and spiritual dissatisfaction prayer subdimension.

Table 15: The Relationship between Wish and Gratitude, Educational Status, and Income Level

	Wish and Gratitude
Educational Status	,136*
Income Level	,104

*p<.05

Spearman’s two-tailed correlation analysis was used to examine the correlation between demographic variables of educational status and income level, wish and gratitude prayer subdimension. The correlational analysis found that there was a weak significant positive correlation between educational status and wish and gratitude prayer subdimension ($\alpha=,136$, $p<0.05$).

Table 16: The Relationship between Meditation and Relaxation, Spiritual Dissatisfaction, and Employment Status

	df	SS	MS	F	p
Meditation and Relaxation Between Groups	2	28,24	14,12	,717	,489
Within Groups	271	5337,37	19,69		
Total	273	5365,61			
Spiritual Dissatisfaction Between Groups	2	24,62	12,31	,658	,519
Within Groups	271	5072,02	18,72		
Total	273	5096,64			

A one-way analysis of variance was conducted to examine the group differences among employees, students, and non-employees in terms of meditation and relaxation prayer subdimension, and spiritual dissatisfaction prayer subdimension. Regarding meditation and relaxation prayer subdimension, the study found that there was not a statistically significant difference among group means (employees, students, and non-employees) as determined by one-way ANOVA ($F(2)=,717$, $p=,489$). Regarding spiritual dissatisfaction prayer subdimension, the result of ANOVA indicated that employment status did not have a significant effect on spiritual dissatisfaction prayer subdimension ($F(2)=,658$, $p=,519$).

Table 17: The Relationship between Wish and Gratitude and Employment Status

	Educational status	N	Mean Rank	Chi-Square	df	p
Wish and Gratitude	Employee	66	127,70	1,703	2	,424
	Student	173	142,09			
	Nonemployee	35	133,29			

A Kruskal-Wallis test was conducted to evaluate differences among the three employment status (employees, students, non-employees) on median change in the scores of wish and gratitude prayer subdimension. The result of the analysis indicated that there was not a significant difference in medians, $X^2(2, N=274)=1,703$, $p=,424$.

3.2.4. Demographic Variables and Frequency of Prayer, Frequency of Salaah, and Subjective Religiosity

Table 18: The Relationship between Frequency of Prayer, Frequency of Salaah, Subjective Religiosity, and Gender

		N	Mean	St.D	t	df	p
Frequency of Prayer	Female	219	4,08	,90	2,305	272	,022
	Male	55	3,76	,96			
Frequency of Salaah	Female	210	3,44	1,24	1,119	261	,264
	Male	53	3,23	1,34			
Subjective Religiosity	Female	210	2,62	,73	1,552	69,872	,125
	Male	53	2,42	,91			

An independent sample t-test was performed to compare frequency of prayer, frequency of salaah, and subjective religiosity in females and males. Non-Muslim participants were excluded from analyzing the efficacy of the demographic variables for frequency of salaah and subjective religiosity among emerging adults. Regarding frequency of prayer, the result showed that there was a significant difference in frequency of prayer between females and males, $t(272)=2,305$, $p=,022$, with females ($M=4,08$, $SD=,90$) attaining higher scores than males ($M=3,76$, $SD=,96$). Regarding frequency of salaah, the result showed that there was not a significant difference in frequency of salaah between females and males, $t(261)=1,119$, $p=,264$, despite females ($M=3,44$, $SD=1,24$) attaining higher scores than males ($M=3,23$, $SD=1,34$). Regarding subjective religiosity, the result showed that there was a significant difference in frequency of prayer between females and males, $t(69,872)=1,552$, $p=,125$ despite females ($M=2,62$, $SD=,73$) attaining higher scores than males ($M=2,41$, $SD=,91$).

Table 19: The Relationship between Frequency of Prayer, Frequency of Salaah, Subjective Religiosity, Educational Status, and Income Level

	Educational Status	Income Level
Frequency of Prayer	-,036	,032
Frequency of Salaah	,109	,172**
Subjective Religiosity	,052	,199**

** $p<.01$

Pearson's two-tailed correlation analysis was used to examine whether demographic variables of educational status, and income level were significantly correlated with frequency of prayer among emerging adults, frequency of salaah among Muslim emerging adults, and subjective religiosity among Muslim emerging adults. A very weak positive correlation between income level and frequency of salaah appeared statistically ($\alpha=.172$, $p<0.001$). The result indicated that the frequency of salaah increased as income level enhanced. The study also found that there was a weak positive correlation between income level and subjective religiosity ($\alpha=.199$, $p<0.001$). and a weak positive correlation between income level and frequency of salaah ($\alpha=.172$, $p<0.001$). However, income level was not significantly correlated with frequency of prayer, while educational status was not significantly correlated with frequency of salaah, subjective religiosity, and frequency of prayer.

Table 20: The Relationship between Frequency of Prayer, Frequency of Salaah, Subjective Religiosity, and Employment Status

		df	SS	MS	F	p.
Frequency of Prayer	Between Groups	2	3,73	1,87	2,204	,112
	Within Groups	271	229,18	,85		
	Total	273	232,91			
Frequency of Salaah	Between Groups	2	2,27	1,13	,715	,490
	Within Groups	260	412,81	1,56		
	Total	262	415,08			
Subjective Religiosity	Between Groups	2	,35	,18	,296	,744
	Within Groups	260	155,64	,60		
	Total	262	155,99			

A one-way analysis of variance was conducted to examine the group differences among employees, students, and non-employees in terms of frequency of prayer among emerging adults, and estimate the group differences among employees, students, and non-employees in terms of frequency of salaah among and subjective religiosity among Muslim emerging adults. Regarding frequency of prayer, the study indicated that there were not statistically significant differences among group means (employees, students

and non-employees) as determined by one-way ANOVA ($F(2)=2,204$, $p=.112$). Regarding frequency of salaah, the study indicated that there was not a statistically significant difference among group means (employees, students, and non-employees) as determined by one-way ANOVA ($F(2)=,715$, $p=.490$). Regarding subjective religiosity, the study indicated that there was not a statistically significant difference among group means (employees, students, and non-employees) as determined by one-way ANOVA ($F(2)=,296$, $p=.744$).

3.3. The Correlational Analysis between Mindfulness and the Study Variables

3.3.1. Mindfulness and Spirituality

Table 21: The Relationship between Mindfulness, Spirituality, and Spirituality's Subdimensions

	Mindfulness
Spirituality	,038
Spiritual Coping	,000
Transcendence	,081
Inner Life	-,076
Searching for Meaning	,027
Spiritual Well-Being	,290**
Spiritual Connectedness	,044
Harmony with Nature	-,128*

** $p<.01$, * $p<.05$

Pearson's two-tailed correlation analysis was used to examine the correlation between mindfulness and spirituality among emerging adults. The correlation analysis found that mindfulness was positively correlated with spiritual well-being in a statistical manner ($\alpha=.290$, $p<0.01$), but the strength of the correlation was weak. However, mindfulness was negatively statistically correlated with harmony with nature ($\alpha=-.128$, $p<0.05$), but the strength of the correlation was very weak.

Table 22: The Impact of Spiritual Well-Being on Mindfulness

Model				
Stage		ΔR²	F	p
1		,084	24,899	,000
Stage	Independent Variables	β	t	p
1	Spiritual Well-Being	,986	4,990	,000
Dependent Variable: Mindfulness				

Simple linear regression analysis was used to understand whether mindfulness significantly can be predicted based on spiritual well-being. The fitted regression model was: Mindfulness score=46,736+.986*(spiritual well-being score). The overall regression was statistically significant ($R^2=0.84$, $F(1,272)=24,889$, $p<0.000$). It was found that spiritual well-being score significantly predicted prayer mindfulness score ($\beta=.986$, $p<0.000$). Spiritual well-being explains about 8% of the change in mindfulness.

Table 23: The Impact of Harmony with Nature on Mindfulness

Model				
Stage		ΔR²	F	p
1		,016	4,514	,035
Stage	Independent Variables	β	t	p
1	Harmony with Nature	-,515	,242	,035
Dependent Variable: Mindfulness				

Simple linear regression analysis was used to understand whether mindfulness can be predicted based on harmony with nature. The fitted regression model was: Mindfulness score=65,200–.515*(harmony with nature score). The overall regression was statistically significant ($R^2=0,16$, $F(1,272)= 4,514$, $p<0.05$). It was found that harmony with nature significantly predicted prayer mindfulness score ($\beta=-,515$, $p<0.05$). Harmony with nature explains about 2% of the change in mindfulness.

3.3.2. Mindfulness and Prayer

Table 24: The Relationship between Mindfulness and Wish and Gratitude

	Mindfulness
Wish and Gratitude	-,019

Spearman's two-tailed analysis was used to determine whether mindfulness was significantly correlated with wish and gratitude prayer subdimension or not. The

correlation analysis found that mindfulness was not significantly correlated with wish and gratitude prayer subdimension.

Table 22: The Relationship between Mindfulness, Relaxation and Meditation, and Spiritual Dissatisfaction

	Mindfulness
Relaxation and Meditation	,097
Spiritual Dissatisfaction	-,280**

**p<.01

Pearson’s two-tailed analysis was used to determine whether mindfulness was statistically correlated with meditation and relaxation prayer subdimension and spiritual dissatisfaction prayer subdimension. The correlation analysis found that mindfulness was negatively correlated with spiritual dissatisfaction prayer subdimension in a statistical manner ($\alpha=-,280$, $p<0.01$), but the strength of the correlation was weak.

Table 26: The Impact of Spiritual Dissatisfaction on Mindfulness

Model				
Stage		ΔR^2	F	p
1		,078	23,081	,000
Stage	Independent Variables	β	t	p
1	Spiritual Dissatisfaction	-1,121	-4,808	,000
Dependent Variable: Mindfulness				

Simple linear regression analysis was used to test if spiritual dissatisfaction prayer subdimension significantly predicts mindfulness. The fitted regression model was: Mindfulness score= $70,318-1,121*(\text{spiritual dissatisfaction prayer subdimension score})$. The overall regression was statistically significant ($R^2=0.78$, $F(1,272)=23,081$, $p<0.000$). It was found that spiritual dissatisfaction prayer subdimension score significantly predicted mindfulness score ($\beta=-1,121$, $p<0.000$). Spiritual dissatisfaction explains about 8% of the change in mindfulness.

3.3.3. Mindfulness and Frequency of Prayer, Frequency of Salaah, and Subjective Religiosity

Table 23: The Relationship between Mindfulness, Frequency of Prayer, Frequency of Salaah, and Subjective Religiosity

	Mindfulness
Frequency of Prayer	,120*
Frequency of Salaah	-,062
Subjective Religiosity	,003

*p<.05

Pearson's two-tailed correlation analysis was used to examine the correlation between mindfulness and frequency of prayer among emerging adults; and the correlations between mindfulness, frequency of salaah, and subjective religiosity among Muslim emerging adults. The correlation analysis found that mindfulness was not significantly correlated with frequency of salaah and subjective religiosity among Muslim emerging adults, while mindfulness was significantly positively correlated with frequency of prayer among emerging adults ($\alpha=-,280$, $p<0.05$) but the strength of the correlation was weak.

Table 28: The Impact of Frequency of Prayer on Mindfulness

Model				
Stage		ΔR^2	F	p
1		,015	4,004	,000
Stage	Independent Variables	β	t	p
1	Frequency of Prayer	1,436	2,001	,046
Dependent Variable: Mindfulness				

Simple linear regression analysis was used to test if frequency of prayer significantly predicts mindfulness. The fitted regression model was: Mindfulness score=54,351+1,436*(frequency of prayer). The overall regression was statistically significant ($R^2=0.015$, $F(1,272)=4,004$, $p<0.000$). It was found that frequency of prayer significantly predicted mindfulness score ($\beta=1,436$, $p<0.000$). Frequency of prayer explains about 1.5% of the change in mindfulness.

3.4. The Correlational Analysis between Spirituality and the Study Variables

3.4.1. Spirituality and Prayer

Table 24: The Relationship between Spirituality, Spirituality’s subdimensions, Meditation and Relaxation, and Spiritual Dissatisfaction

	Meditation and Relaxation	Spiritual Dissatisfaction
Spirituality	,731**	-,427**
Spiritual Coping	,661**	-,371**
Transcendence	,588**	-,267**
Inner Life	,553**	-,257**
Searching for Meaning	,534**	-,243**
Spiritual Well-Being	,278**	-,469**
Spiritual Connectedness	,836**	-,440**
Harmony with Nature	,201**	-,037

**p<.01

Pearson’s two-tailed analysis was used to examine the correlation between spirituality with its all subdimensions, meditation and relaxation prayer subdimension, and spiritual dissatisfaction prayer subdimension among emerging adults. The correlation analysis found that meditation and relaxation prayer subdimension was positively correlated with spirituality ($\alpha=.731$, $p<0.01$), and the strength of the correlation was strong; spiritual coping ($\alpha=.661$, $p<0.01$), and the strength of the correlation was strong; transcendence ($\alpha=.588$, $p<0.01$), and the strength of the correlation was moderate; inner life ($\alpha=.553$, $p<0.01$), and the strength of the correlation was moderate; searching for meaning ($\alpha=.534$, $p<0.01$), and the strength of the correlation was moderate; spiritual well-being ($\alpha=.278$, $p<0.01$), but the strength of the correlation was weak; spiritual connectedness ($\alpha=.836$, $p<0.01$), and the strength of the correlation was very strong; harmony with nature ($\alpha=.201$, $p<0.01$), but the strength of the correlation was weak in a statistical manner. Spiritual dissatisfaction prayer subdimension negatively correlated with spirituality ($\alpha=-.427$, $p<0.01$), and the strength of the correlation was moderate; spiritual coping ($\alpha=-.371$, $p<0.01$), but the strength of the correlation was weak; transcendence ($\alpha=-.267$, $p<0.001$), but the strength of the correlation was weak; inner life ($\alpha=-.257$, $p<0.01$), but the strength of the correlation was weak; searching for meaning ($\alpha=-.243$, $p<0.01$), but the strength of the correlation was weak; spiritual well-being ($\alpha=-.469$, $p<0.01$), and the strength of the correlation was moderate; spiritual

connectedness ($\alpha=-,440$, $p<0.01$), and the strength of the correlation was moderate in a statistical manner.

Table 30: The Relationship between Spirituality, Spirituality’s Subdimensions, and Wish and Gratitude

	Wish and Gratitude
Spirituality	,717**
Spiritual Coping	,677**
Transcendence	,561**
Inner Life	,601**
Searching for Meaning	,475**
Spiritual Well-Being	,242**
Spiritual Connectedness	,722**
Harmony with Nature	,254**

** $p<.01$

Spearman’s two-tailed analysis was used to examine the correlation between spirituality with its all subdimensions and wish and gratitude prayer subdimension among emerging adults. Regarding wish and gratitude prayer subdimension, the correlation analysis found a positive significant correlation with spirituality ($\alpha=,717$, $p<0.01$), and the strength of the correlation was strong; spiritual coping ($\alpha=,677$, $p<0.01$), and the strength of the correlation was strong; transcendence ($\alpha=,561$, $p<0.01$), and the strength of the correlation moderate strong; inner life ($\alpha=,601$, $p<0.01$), and the strength of the correlation was strong; searching for meaning ($\alpha=,475$, $p<0.01$), and the strength of the correlation was moderate; spirituality well-being ($\alpha=,242$, $p<0.01$), but the strength of the correlation was weak; spiritual connectedness ($\alpha=,722$, $p<0.01$), and the strength of the correlation was strong; and harmony with nature ($\alpha=,254$, $p<0.01$), but the strength of the correlation was weak in a statistical manner.

3.4.2. Spirituality and Frequency of Prayer, The Frequency of Salaah, and Subjective Religiosity

Table 31: The Relationship between Spirituality, Spirituality's subdimensions, Frequency of Prayer, Frequency of Salaah, and Subjective Religiosity

	Frequency of Prayer	Frequency of Salaah	Subjective Religiosity
Spirituality	,573**	,491**	,509**
Spiritual Coping	,510**	,448**	,452**
Transcendence	,454**	,298**	,301**
Inner Life	,480**	,525**	,510**
Searching for Meaning	,376**	,319**	,333**
Spiritual Well-Being	,248**	,283**	,304**
Spiritual Connectedness	,657**	,422**	,467**
Harmony with Nature	,105	,039	,065

**p<.01

Pearson's two-tailed analysis was used to examine the correlation between spirituality with its all subdimensions and frequency of prayer among emerging adults and the correlations between spirituality with its all subdimensions, frequency of salaah and subjective religiosity among Muslim emerging adults. Regarding frequency of prayer, the correlation analysis found a significant positive correlation with spirituality ($\alpha=.573$, $p<0.01$), and the strength of the correlation was moderate; spiritual coping ($\alpha=.510$, $p<0.01$), and the strength of the correlation was moderate; transcendence ($\alpha=.454$, $p<0.01$), but the strength of the correlation was weak; inner life ($\alpha=.480$, $p<0.01$), and the strength of the correlation was moderate; searching for meaning ($\alpha=.376$, $p<0.01$), but the strength of the correlation was weak; spiritual well-being ($\alpha=.248$, $p<0.01$), but the strength of the correlation was weak; spiritual connectedness ($\alpha=.657$, $p<0.01$), and the strength of the correlation was moderate. Regarding frequency of salaah, the correlation analysis found a significant positive correlation with spirituality ($\alpha=.491$, $p<0.01$), and the strength of the correlation was moderate; spiritual coping ($\alpha=.448$, $p<0.01$), transcendence ($\alpha=.298$, $p<0.01$), and the strength of the correlation was moderate; inner life ($\alpha=.525$, $p<0.01$), and the strength of the correlation was moderate; searching for meaning ($\alpha=.319$, $p<0.01$), but the strength of the correlation was weak; spiritual well-being ($\alpha=.283$, $p<0.01$), but the strength of the correlation was

weak; and spiritual connectedness ($\alpha=.422$, $p<0.01$), and the strength of the correlation was moderate. Regarding subjective religiosity, the correlation analysis found a significant positive correlation with spirituality ($\alpha=.509$, $p<0.01$), and the strength of the correlation was moderate; spiritual coping ($\alpha=.452$, $p<0.01$), and the strength of the correlation was moderate; transcendence ($\alpha=.301$, $p<0.01$), but the strength of the correlation was weak; inner life ($\alpha=.510$, $p<0.01$), and the strength of the correlation was moderate; searching for meaning ($\alpha=.333$, $p<0.01$), but the strength of the correlation was weak; spiritual well-being ($\alpha=.304$, $p<0.01$), but the strength of the correlation was weak; spiritual connectedness ($\alpha=.467$, $p<0.01$), and the strength of the correlation was moderate. Harmony with nature was not significantly correlated with frequency of prayer, frequency of salaah, and subjective religiosity.

Table 32: The Impact of Frequency of Prayer on Spiritual Coping

Model				
Stage		ΔR^2	F	p
1		,260	95,772	,000
Stage	Independent Variables	β	t	p
1	Frequency of Prayer	2,094	9,786	,000
Dependent Variable: Spiritual Coping				

Simple linear regression analysis was used to test if frequency of prayer predicts spiritual coping among emerging adults. The fitted regression model was: Spiritual Coping=9,786+2,094*(frequency of prayer). The overall regression was statistically significant ($R^2=.260$, $F(1,272)=95,77$, $p<0.000$). It was found that frequency of prayer significantly predicted spiritual coping score ($\beta=2,094$, $p<0.000$). Frequency of prayer explains about 26% of the change in spiritual coping among emerging adults.

Table 33: The Impact of Frequency of Salaah on Mindfulness

Model				
Stage		ΔR^2	F	p
1		,200	65,359	,000
Stage	Independent Variables	β	t	p
1	Frequency of Salaah	1,293	8,084	,000
Dependent Variable: Spiritual Coping				

Simple linear regression analysis was used to understand whether spiritual coping significantly can be predicted based on frequency of salaah. The fitted regression model was: Spiritual Coping score=8,084+1,293* (frequency of salaah). The overall regression

was statistically significant ($R^2=.200$, $F(1,261)=65,359$, $p<0.000$). It was found that frequency of salaah significantly predicted spiritual coping ($\beta=1,293$, $p<0.000$). Frequency of salaah explains about 20% of the change in spiritual coping.

3.5. The Correlational Analysis between Prayer and Study Variables

3.5.1. Prayer, Frequency of Prayer, Frequency of Salaah, and Subjective Religiosity

Table 34: The Relationship between Frequency of Prayer, Frequency of Salaah, Subjective Religiosity, and Wish and Gratitude

	Wish and Gratitude
Frequency of Prayer	,547**
Frequency of Salaah	,363**
Subjective Religiosity	,390**

** $p<.01$

Spearman's two-tailed analysis was used to examine the correlation between wish and gratitude prayer subdimension, and frequency of prayer among emerging adults and the correlations between wish and gratitude prayer subdimension, frequency of salaah and subjective religiosity among Muslim emerging adults. The correlation analysis found that there was a significant positive correlation between frequency of prayer and wish and gratitude prayer subdimension ($\alpha=.547$, $p<0.01$), and the strength of the correlation was moderate; a significant positive correlation between frequency of salaah and wish and gratitude prayer subdimension ($\alpha=.363$, $p<0.01$), but the strength of the correlation was weak; and a significant positive correlation between subjective religiosity and wish and gratitude prayer subdimension ($\alpha=.390$, $p<0.01$), but the strength of the correlation was weak.

Table 35: The Relationship between Frequency of Prayer, Frequency of Salaah, Subjective Religiosity, Meditation and Relaxation, and Spiritual Dissatisfaction

	Meditation and Relaxation	Spiritual Dissatisfaction
Frequency of Prayer	,630**	-,288**
Frequency of Salaah	,332**	-,172**
Subjective Religiosity	,405**	-,273**

** $p<.01$

Pearson two-tailed analysis was conducted to estimate whether frequency of prayer, frequency of salaah, and subjective religiosity were correlated with meditation and relaxation prayer subdimension and spiritual dissatisfaction prayer subdimension in a statistical manner. The result indicated that frequency of prayer was positively correlated with spiritual dissatisfaction prayer subdimension ($\alpha=.630$, $p<0.01$), and the strength of the correlation was moderate; and negatively correlated with spiritual dissatisfaction prayer subdimension ($\alpha=-.288$, $p<0.01$), but the strength of the correlation was weak. The frequency of salaah was positively correlated with meditation and relaxation prayer subdimension ($\alpha=.332$, $p<0.01$), but the strength of the correlation was weak; and negatively correlated with spiritual dissatisfaction prayer subdimension ($\alpha=-.172$, $p<0.01$), but the strength of the correlation was weak. Subjective religiosity was positively correlated with meditation and relaxation prayer subdimension ($\alpha=.405$, $p<0.01$), and the strength of the correlation was moderate; and correlated with spiritual dissatisfaction prayer subdimension ($\alpha=-.273$, $p<0.01$), but the strength of the correlation was weak in a statistical manner.

CHAPTER 4: DISCUSSION

The study tested the main hypothesis and seven sub-hypotheses. The main hypothesis of the current study was that there is a significant relationship between mindfulness, spirituality, and prayer subdimensions among emerging adults. Regarding the relationship between spirituality and mindfulness, the result showed that there was not a significant correlation between spirituality level and mindfulness level among emerging adults despite previous literature (Leigh, *et al.*, 2005; Lazaridou & Pentaris, 2016).

However, the current study found that spiritual well-being was positively correlated with mindfulness level like a previous study (Cho, *et al.*, 2021), and spiritual well-being explained about 8% of the change in mindfulness. Spirituality has a transpersonal view that ensures individuals observe themselves and their relationship with others. It is related to self-understanding, self-actualization (Baker, 2002). Spiritual well-being refers to the need of an individual to be a part of a greater whole. It gives the point of view that each individual needs to contribute to the world in which s/he lives and that such contribution will have meaning once the person has passed away (Erikson, 1985). Spiritual well-being is the ability to experience and integrate meaning and purpose in life through connectedness with self, others, or a power greater than oneself. It is about inner life and its relationship with the broader world (Srivastava, 2019). It involves a sense of identity, self-awareness, joy in life, inner peace, and meaning in life (Mathad, *et al.*, 2017). The S-ART model (change in self-awareness, change in self-regulation, and increased self-transcendence) explains mechanisms of mindfulness. It can estimate the relationship between spiritual well-being and mindfulness since mindfulness enhances self-awareness and contributes to a positive relationship between self and others that transcends self-focused needs (Vago & Silbersweig, 2012).

On the other hand, the result indicated that harmony with nature as subdimensions of spirituality was negatively correlated with mindfulness. Harmony with nature explained about 2% of the change in mindfulness, although the meta-analytic finding has shown that greater mindfulness is associated with feeling more connected to nature. Mindfulness with non-judgemental awareness and its presence features may develop individuals to more fully engage with nature experiences, and increase a sense of connectedness to nature. Nonetheless, the meta-analytic finding has indicated that

studies with older participants rather than students found a significantly stronger association between mindfulness and connectedness to nature (Schutte & Malouff, 2018). The age range of participants may be related to the negative association between mindfulness and harmony with nature in this study.

Regarding prayer types\attitude, the current study examined prayer with three subdimensions:

Meditation and relaxation prayer subdimension is about thinking about bothers and applying prayer for feeling relieved (Yaman & Temiz, 2014). Thinking about bothers can enhance awareness and impact attitude change in keeping with attitudinal factors of mindfulness, such as non-judging, patience, trust, non-striving, acceptance, and letting go. So subdimension of meditation and relaxation was included in the current study.

On the other hand, *wish and gratitude prayer subdimension* is about prayers whose drives to pray are wishes stem from earthly desires and gratitude stems from praise (Yaman & Temiz, 2014). Such as in Hanh's illustration, mindfulness develops a point of view that highlights connectedness and transcendence that leads to praise. Besides, self-awareness and self-regulation are key terms to explain how mindfulness positively impacts mental health (Vago & Silbersweig, 2012).

Self-awareness and self-regulation may be improved through a prayer type of wish prayer. Therefore, *wish and gratitude prayer subdimension* was included in the current study. In addition, spiritual dissatisfaction prayer subdimension refers to displeasure because that prayer did not ensure the desired result (Yaman & Temiz, 2014). So, spiritual dissatisfaction prayer subdimension contradicts with attitudinal factors of mindfulness.

The result showed that mindfulness was significantly negatively correlated with the spiritual dissatisfaction prayer subdimension and spiritual dissatisfaction prayer subdimension explained about 8% of the change in mindfulness. Attitudinal factors can explain the relationship between spiritual dissatisfaction prayer subdimension and mindfulness. Attention, intention, and attitude are three main sets of mindfulness that are seen in prayer forms. Prayer forms require awareness and include various intentions and attitudes. Non-judging, patience, beginner's mind, trust, compassion, non-striving,

acceptance, and letting go (attitudinal factors) are significant pillars of mindfulness (Atalay, 2019). While some prayer forms include these attitudinal factors, some prayer forms do not. Spiritual dissatisfaction prayer subdimension involves a disappointed and angry attitude toward the supreme being as the opposite of compassion, non-string, acceptance, letting go when the wishes\prayer is not fulfilled.

Especially, the relationship between mindfulness and spiritual dissatisfaction prayer subdimension may be explained with the term of acceptance since spiritual dissatisfaction prayer subdimension does not include acceptance. Acceptance is a significant component of mindfulness that cultivates the capacity of letting things be as they are (Thomas & Grey, 2018). At the same time, the current study found that mindfulness was not significantly correlated with wish and gratitude prayer subdimension and meditation and relaxation prayer subdimension. However, a previous study found a significant correlation between adoration, thanksgiving, and reception prayer while not significant correlations between supplication, confession, and obligation prayer (Levy, 2017).

Since spirituality refers to being connected with self, others, the universe, and divine being (Naqwi, 2019), prayer makes believers connected with the Supreme being by ensuring communication with the divine (Hökelekli, 2017), so the relationship between spirituality and prayer types was examined in the study. Meditation and relaxation prayer subdimension and wish and gratitude prayer subdimension were positively correlated with spirituality and its all dimensions statistically.

However, spiritual dissatisfaction prayer subdimension was negatively correlated with spirituality and its all dimensions except the subdimension of harmony with nature in a statistical manner because spiritual dissatisfaction prayer subdimension refers to a negative God-image that steams from disappointment and angriness toward God due to unsatisfied desires, needs, or expectations.

As a result, *The main hypothesis of the study, there is a significant relationship between the levels of mindfulness, spirituality and prayer's subdimensions among emerging adults, was partially accepted.* Because the current study found two subdimensions of spirituality and one prayer type were significantly correlated with mindfulness. Spirituality and spirituality's subdimensions were significantly correlated with prayer

subdimensions, except for harmony with nature was not correlated with spiritual dissatisfaction prayer subdimension.

The study also aimed to test whether levels of spirituality and its subdimensions, mindfulness levels, and prayer types significantly differ according to demographic variables or not. According to the current study findings:

Regarding the relationship between spirituality and gender, the average scores of females in the spirituality scale and sub-scales of spiritual coping, transcendence, inner life, connectedness were higher than males as statically non-significant, the average scores of males in sub-scales of searching for meaning, spiritual well-being higher scores than female as statically non-significant. However, the average score of females in harmony with nature sub-scale was higher than males as statistically significant. A previous study found a significant difference in spiritual coping, transcendence, inner life, and connectedness between females and males. The average score of females in spiritual coping, transcendence, inner life, and connectedness was higher than males as statistically significant (Dursun,2019).

Regarding the relationship between spirituality and income level, the current study found that spirituality, spiritual coping, and searching for meaning were statistically correlated with income level. Spirituality, spiritual coping, searching for meaning increased as income level increased. The previous study found a significant difference in spiritual coping and spiritual well-being regarding income level. The average score of participants with an average-income level in spiritual coping was higher than participants with a higher-income and lower-income level. The average score of participants with a higher-income level in spiritual well-being was higher than participants with an average-income and a lower-income level (Dursun,2019).

The current study found that spiritual well-being was significantly lower in non-employees than employees regarding the relationship between spirituality and employment status.

Regarding the relationship between spirituality and educational status, the current study found that educational status was significantly positively correlated with spiritual well-being. Spiritual well-being increased as educational status increased.

Regarding mindfulness and demographic variables, the current study found that there was not a significant difference in taken mindfulness score of the participants with regard to income level, educational status, employee status, and gender despite females attaining higher scores than males, just as a previous study's findings indicated that there was a significant difference in mindfulness scores of university students with regard to income level and gender (Tuncer, 2017).

Regarding the relationship between prayer types and gender, the current study found that the average score of females in the meditation and relaxation prayer subdimension was higher than males in a statistical manner. The average score of males in the spiritual dissatisfaction prayer subdimension was higher than females as statistically non-significant, just as there was not a significant difference between females and males in wish and the gratitude prayer subdimension, while a previous study found that there was a significant difference in spiritual dissatisfaction prayer subdimension with regard of gender. The average score of females was higher in the spiritual dissatisfaction prayer subdimension than the average score of males (Temiz, 2019).

Regarding the relationship between prayer types and educational status, the current study found that wish and gratitude prayer subdimension was positively statistically correlated with education status. In contrast, the previous study found that there was not a significant difference in prayer subdimensions regarding educational status (Temiz, 2019).

Regarding the relationship between prayer types and income level, the current study found that spiritual dissatisfaction was significantly negatively statistically correlated with income level. But the previous study found that income level was positively statistically correlated with meditation and relaxation prayer subdimension (Temiz, 2019). Therefore, *H1, level of spirituality and its subdimensions, mindfulness level, and prayer subdimensions among emerging adults significantly differ according to demographic variables, was partially accepted.*

In respect of the H2, Frequency of prayer, frequency of salaah, and subjective religiosity among emerging adults are significantly correlated with demographic variables, the current study found that there was a significant relationship between

frequency of prayer and gender. Income level was positively correlated with frequency of salaah and subjective religiosity.

According to the current study findings regarding gender, the average scores of females in frequency of prayer were significantly higher than the average scores of males. The average scores of females in frequency of salaah and subjective religiosity were higher than the average scores of males as statistically non-significant. A previous study found that frequency of salaah was higher for females than for males in a statistical manner (Kimter, 2016).

Regarding educational status, the current study found that educational status was not significantly correlated with frequency of prayer, frequency of salaah, and subjective religiosity.

Regarding income level, the current study found that frequency of salaah and subjective religiosity were positively significantly correlated with income level despite a previous study finding that there was not a significant difference in frequency of salaah regarding income level (Kimter, 2016).

Regarding employment status, the current study indicated that the participants' frequency of prayer, salaah and subjective religiosity did not show significant differences regarding employment status. Therefore, *H2, level of spirituality and its subdimensions, mindfulness level, and prayer subdimensions among emerging adults significantly differ according to demographic variables, was partially accepted.*

The study aimed to estimate whether mindfulness is significantly correlated with frequency of salaah among emerging adults. Regarding frequency of salaah, the current study did not find a significant correlation between frequency of salaah and mindfulness among Turkish Muslim emerging adults, contrary to previous studies. Ibatnuni and Kosyzcki (2020) have found that frequency of obligatory prayer and non-obligatory prayer were positively correlated with mindfulness in Muslim Canadians, just as Ijaz et al. (2017) have found that there was a strong positive association between frequency of salaah and mindfulness in the Muslim samples. Atak (2020) has also found that students who had performed salaah more frequently had a higher level of attention which is a

significant component of mindfulness, than those who less or never performed salaah (Atak, 2020).

However, the variable frequency of performing salaah may be inadequate to explain the relationship between performing salaah and mindfulness since salaah prayer, obligatory prayer that has to be performed five times in a day, can be performed with automatic pilot mood. For example, a study indicated that participants who performed salaah with mindfulness had significantly better mental health compared to participants who performed salaah without mindfulness (Ijaz, *et al.*, 2017). Mindfulness may play a significant role in improving the quality of salaah rather than increasing frequency of salaah. In conclusion, *H3, mindfulness level is significantly correlated with the frequency of salaah among emerging adults, was rejected.*

Prayer refers to an open mode of perceiving and monitoring all mental content such as perceptions, sensations, cognitions since prayer requires awareness of oneself and the environment (Ayas, 2013; Türk, 2020). Regarding estimating whether mindfulness level is significantly correlated with frequency of prayer among emerging adults or not, the current study found that frequency of prayer was significantly positively correlated with mindfulness among emerging adults. Therefore, *H4, mindfulness level is significantly correlated with frequency of prayer among emerging adults, was accepted.*

Religiosity is defined as the experience of a certain belief and teachings by a certain person, group, or society in a certain time and condition (Hökelekli, 2021). Since all believers do not experience religiosity in the same manner, the classification of religiosity emerges. The more important the religion in a believer's life, the more important it is to have a certain level of awareness about the beliefs (Aydın, 2019). For instance, a study showed that religious women preferred hijab because of their awareness of religious rules, not of tradition (Canatan, 2008). Although previous studies found a significant positive correlation between religiosity and mindfulness (Aydın, 2019; Yalçın, 2018), the current study did not find a significant correlation between subjective religiosity and mindfulness among Muslim emerging adults. Therefore, *H5, subjective religiosity is significantly correlated with mindfulness level among emerging adults, was rejected.* Participants ranked their religiosity level by answering one item in the current study just as in many studies, religiosity measured with one item such as 'Is

religion an important part of your daily life.’ (Newman & Graham, 2018). However, there are multiple dimensions of religiosity. A single item can not reflect the relationship between religiosity and mindfulness since the term religiosity has a complex construction. Dimensions of religiosity can be related to mindfulness rather than estimated subjective religiosity.

In respect of H6, the current study found that frequency of prayer, frequency of salaah, and subjective religiosity were positively correlated with spirituality and its all subdimensions except for the subdimension of harmony and nature in a statistical manner. Therefore, *H6, level of spirituality and its subdimensions are significantly correlated with frequency of prayer, frequency of salaah, and subjective religiosity among emerging adults, was partially accepted.* Because spirituality and frequency of prayer are related to spirituality refers to a subjective experience of the sacred, and personal and ritual prayer is a way to communicate with the sacred (Hökelekli, 2017). On the other hand, spirituality is connected with subjective religiosity. Because spirituality involves the functional role of religiosity (Zinnbauer & Pargament, 2005).

Furthermore, the current study tested whether spiritual coping can be predicted based on frequency of prayer and frequency of salaah since researchers have found that people pray most at that time they face difficulties (Yapıcı, 2005). According to the current study findings, frequency of prayer explained about 26% of the change in spiritual coping among emerging adults, and frequency of salaah explained about 20% of the change in spiritual coping. The study indicated that participants greatly use prayer and salaah as a tool of spiritual coping.

Regarding H7, the result indicated that frequency of prayer, frequency of salaah, and subjective religiosity were positively significantly correlated with meditation and relaxation prayer subdimension and wish and gratitude prayer subdimension, on the other side frequency of salaah and subjective religiosity were negatively significantly correlated with spiritual dissatisfaction prayer subdimension in statistical manner. Therefore, *H7, frequency of prayer, frequency of salaah, and subjective religiosity are significantly correlated with prayer subdimensions, was accepted.* All religion has own rituals, worships and belief systems. Religiosity in Islam comprises salaah as worship and prayer as a way of communicating with Allah. Individuals who perform their

worships such as salaah and often communicate with Allah through prayer see themselves as more religious. Individuals who pray to express their glorification to Allah feel gratitude to Allah, and they show their gratitude through prayer and worship. Likewise, individuals who believe that Allah knows the best and gives needed or desired wishes feel connected to Allah, showing their connectedness by way of prayer and worship. Therefore, it was expected that wish and gratitude prayer subdimension was positively correlated with frequency of salaah, frequency of prayer, and subjective religiosity.

On the other hand, individuals ask Allah for help to overcome their problems through ritual and personal prayer. Relaxation can occur as a result of a request for assistance or leaving the rest to Allah. Therefore, it was expected that meditation and relaxation prayer subdimension was positively correlated with frequency of salaah, frequency of prayer, and subjective religiosity.

However, individuals can respond to unsatisfied expectations after prayer by decreasing frequency of salaah and frequency of prayer, so it was expected that spiritual dissatisfaction prayer subdimension was negatively correlated with frequency of salaah, frequency of prayer, and subjective religiosity.

CONCLUSION

The study aimed to examine the relationship between spirituality, mindfulness, and prayer among Turkish emerging adults. A survey technique was used in the study. 274 Turkish emerging adults aged 18-25, including 219 females and 55 males, attended the study. The study was composed of an introduction and four chapters. The subject of the study, the aim of the study, the significance of the study, the research method and preliminary admissions, and the limitations of the research were given in the introduction. The first chapter consisted of a theoretical framework. The definition of spirituality, mindfulness, prayer as personal and ritual were written, and the relatedness of spirituality, mindfulness, and prayer was discussed in the first chapter. In the second chapter, participants and their qualifications, measurement tools, methods, and techniques used in the process of obtaining data were explained. The third chapter consisted of findings. The result of normality analysis of the scales and the data analysis of the study variables were given. The fourth chapter consisted of discussion. In the discussion, the study hypotheses were discussed with findings of previous literature.

The study examined the relationship between spirituality, mindfulness, and prayer among Turkish emerging adults with various demographic variables:

Regarding of the relationship between demographic variables and study variables, the average scores of females on frequency of prayer, harmony with nature and meditation and relaxation prayer subdimension were significantly higher than males. Spirituality, spirituality subdimensions except harmony with nature, and prayer subdimensions except meditation and relaxation prayer subdimension did not differ between females and males. The current study indicated that educational status was not significantly correlated with spirituality, spirituality subdimensions except spiritual well-being, and prayer subdimensions except wish and gratitude prayer subdimension. Educational status was positively correlated with spiritual well-being and wish and gratitude prayer subdimension. The current study found that spirituality, spirituality subdimensions except spiritual well-being, and prayer subdimensions did not differ among employees, students, and non-employees. Spiritual well-being was significantly higher in employees than non-employees. According to the current study findings, income level was not significantly correlated with spirituality subdimensions except spiritual coping

and searching for meaning, and prayer subdimensions except spiritual dissatisfaction prayer subdimension. Income level was positively correlated with subjective religiosity, frequency of salaah, spirituality, spiritual coping, and searching for meaning in a statistical manner. Income level was negatively correlated with spiritual dissatisfaction prayer subdimension.

Regarding with the relationship between spirituality and mindfulness, the current study found that mindfulness was not significantly correlated with spirituality and spirituality subdimensions except spiritual well-being and harmony with nature. Spiritual well-being was significantly positively correlated with mindfulness, and it explained about 8% of the change in mindfulness. Harmony with nature was significantly negatively correlated with mindfulness, and it explained about 2% of the change in mindfulness.

Regarding with subjective religiosity and mindfulness, the current study found that there was not a significant correlation between subjective religiosity and mindfulness.

Regarding with the relationship between prayer and mindfulness, the current study indicated that mindfulness was not significantly correlated with prayer subdimensions except spiritual dissatisfaction prayer subdimension. There was a significant negative correlation between spiritual dissatisfaction prayer subdimension and mindfulness. Spiritual dissatisfaction prayer subdimension predicted about 8% of the change in mindfulness. Besides that frequency of prayer was significantly positively correlated with mindfulness, while frequency of salaah as a ritual prayer in Islam was not significantly correlated with mindfulness. Frequency of prayer explained about 1.5% of the change in mindfulness.

According to study findings of the relationship between spirituality and prayer, meditation and relaxation prayer subdimension and wish and gratitude prayer subdimension were significantly positively correlated with spirituality and its all dimensions. However, spiritual dissatisfaction prayer subdimension was significantly negatively correlated with spirituality and its all dimensions except harmony with nature.

Moreover, the current study found that frequency of prayer explained about 26% of the change in spiritual coping among emerging adults, and frequency of salaah explained about 20% of the change in spiritual coping.

Based on the theoretical frame and findings of the study, the following suggestions are made;

- Prayer can be integrated with mindfulness based therapy programs as a tool for emerging adults during identity exploration within endless possibilities and instability. Because mindfulness contributes to mental health via the S-ART model, prayer improves self-awareness and self-regulation by referring to an open mode of perceiving and monitoring all mental content such as perceptions, sensations, cognitions. However, the current study found that mindfulness was negatively correlated with spiritual dissatisfaction prayer subdimension among emerging adults regarding prayer types. Spiritual dissatisfaction prayer subdimension refers to various attitudes that are opposite of the attitudinal factors that are major pillars of mindfulness, such as patience, compassion, non-striving, acceptance, letting go. Therefore, mindfulness-based prayer types can be formed that include the attitudinal factors to integrate these prayer types into mindfulness-based therapy programs for emerging adults.
- Spiritual well-being can be used as another tool for emerging adults for enhancing self-awareness and sense of identity during identity exploration. Because spiritual well-being involves a sense of identity and self-awareness and refers to an ability to experience and integrate meaning and purpose in life through a person's connectedness with self, others, or a power greater than oneself.
- Further studies can be undertaken to understand the relationship between salaah and mindfulness. Voluntary aspects of salaah and cognitive perspective can be taken in future studies, so estimated time duration for performing salaah per day, frequency of supererogatory prayer, and estimated degree of concentration on salaah can be included for future studies. Because performing salaah was considered a mediation to improve trait mindfulness, but the study finding did not support the consideration despite previous literature. While a significant

correlation between frequency of salaah and mindfulness did not appear, a significant positive correlation between frequency of prayer and mindfulness was found. Personal prayer is voluntary, but performing salaah is obligatory. Obligation can lead to performing salaah by an automatic pilot, making it difficult to concentrate on salaah.

- The study sample consisted of emerging adults. The relationship between spirituality, mindfulness, and prayer can be searched in other developmental stages for the generalization of the study results.

REFERENCES

- Aktepe, P.,& Tolan, Z. (2020). Bilinçli farkındalık: Güncel bir gözden geçirme. *Psikiyatride Güncel Yaklaşımlar - Current Approaches in Psychiatry*, 12(4), 534–561. <https://doi.org/10.18863/pgy.692250>
- Albatnuni, M.,& Koszycki, D. (2020). Prayer and well-being in Muslim Canadians: Exploring the mediating role of spirituality, mindfulness, optimism, and social support. *Mental Health, Religion & Culture*, 23(10), 912–927. <https://doi.org/10.1080/13674676.2020.1844175>
- Albayrak, A. (2007). Dindarlık tipleri açısından dua formları. *Marife*, 7(2), 189–201. <https://doi.org/10.5281/zenodo.3343835>
- Al-Din Rumi, J., Green, M., & Barks, C. (1997). *The illuminated Rumi* (1st ed.). Broadway Books.
- Arnett, J. J. (2000). Emerging adulthood: A theory of development from the late teens through the twenties. *American Psychologist*, 55(5), 469–480. <https://doi.org/10.1037/0003-066x.55.5.469>
- Atak, M. (2020). *Maneviyat psikolojisi 4: Gençliğin durumu ve gelecek*. Kimlik Yayınları.
- Atalay, Z. (2019). *Mindfulness - Bilinçli farkındalık: Farkındalıkla anda kalabilme sanatı*. İnkılap Kitabevi.
- Ayas, M. (2013). Dua öğretiminin birey üzerindeki etkileri ve değerler eğitimine katkıları. *Gaziosmanpaşa Üniversitesi İlahiyat Fakültesi Dergisi*, 1(2), 73–96.
- Aydın, C. (2019). Dindarlık ile bilinçli farkındalık arasındaki ilişkinin incelenmesi. *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi*, 237–265. <https://doi.org/10.17120/omuifd.617003>
- Babahanoğlu, R.,& Mavili, A. (2018). Sosyal hizmet öğrencilerinin eleştirel düşünme eğilimleri ile bilinçli farkındalıkları arasındaki ilişkilerin incelenmesi (Konya örneği). *Toplum ve Sosyal Hizmet*, 29(1), 90–113. <https://dergipark.org.tr/tr/pub/tsh/issue/38635/448690>
- Baker, D. C. (2003). Studies of the inner life: The impact of spirituality on quality of life. *Quality of Life Research*, 12(1), 51–57. <https://doi.org/10.1023/a:1023573421158>
- Bishop, S. R., Lau, M., Shapiro, S., Carlson, L., Anderson, N. D., Carmody, J., Segal, Z. V., Abbey, S., Speca, M., Velting, D., & Devins, G. (2004). Mindfulness: A proposed operational definition. *Clinical Psychology: Science and Practice*, 11(3), 230–241. <https://doi.org/10.1093/clipsy.bph077>

- Bowen, S., Chawla, N., Grow, J., & Marlatt, A. G. (2021). *Mindfulness-Based Relapse Prevention for Addictive Behaviors, Second Edition: A Clinician's Guide* (Second ed.). The Guilford Press.
- Brazier, C. (2014). Beyond mindfulness: An other-centered paradigm. In M. Bazzano (Ed.), *After mindfulness: New perspectives on psychology and meditation* (pp. 23–37). Palgrave Macmillan.
- Canatan, K. (2008). Gelenek ve modernleşme sürecinde kadınların değişen dindarlık biçimleri. *Eskiyeni*, 10, 55–61.
<https://dergipark.org.tr/pub/eskiyeni/issue/37285/432992>
- Carmody, J., Reed, G., Kristeller, J., & Merriam, P. (2008). Mindfulness, spirituality, and health-related symptoms. *Journal of Psychosomatic Research*, 64(4), 393–403. <https://doi.org/10.1016/j.jpsychores.2007.06.015>
- Carrel, A. (1948). *Prayer*. Morehouse-Gorham Co.
- Çevik, O., & Kırmızı, C. (2020). Z kuşağında bilinçli farkındalığın öznel mutluluğa etkisi: Öz şefkatin aracı rolü. *Bingöl Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 20, 183–202. <https://doi.org/10.29029/busbed.738994>
- Ceylan, İ. (2020). Madde bağımlısı bireylerin değişim sürecindeki farkındalık düzeylerine varoluşçu/manevi yaklaşım. *Türk Manevi Danışmanlık ve Rehberlik Dergisi*, 2(2), 97–134. <https://dergipark.org.tr/en/download/article-file/1265608>
- Charzyńska, E., & Heszen-Celińska, I. (2019). Spirituality and mental health care in a religiously homogeneous country: Definitions, opinions, and practices among Polish mental health professionals. *Journal of Religion and Health*, 59(1), 113–134. <https://doi.org/10.1007/s10943-019-00911-w>
- Cho, D., Kim, S., Durrani, S., Liao, Z., & Milbury, K. (2021). Associations between spirituality, mindfulness, and psychological symptoms among advanced lung cancer patients and their spousal caregivers. *Journal of Pain and Symptom Management*, 61(5), 898–908.
<https://doi.org/10.1016/j.jpainsymman.2020.10.001>
- Cobb, E. F. (2014). *The relationship of attachment to religiosity, spirituality, and mindfulness in secular and religious populations in Israel*. Columbia University.
<https://academiccommons.columbia.edu/doi/10.7916/D89C78W7>
- Cobb, E., Kor, A., & Miller, L. (2015). Support for adolescent spirituality: Contributions of religious practice and trait mindfulness. *Journal of Religion and Health*, 54(3), 862–870. <https://doi.org/10.1007/s10943-015-0046-1>
- Cook, C. C. H. (2004). Addiction and spirituality. *Addiction*, 99(5), 539–551.
<https://doi.org/10.1111/j.1360-0443.2004.00715.x>

- Da Silva, J. P., & Pereira, A. M. S. (2016). Perceived spirituality, mindfulness and quality of life in psychiatric patients. *Journal of Religion and Health*, 56(1), 130–140. <https://doi.org/10.1007/s10943-016-0186-y>
- Delgado, C. (2005). A discussion of the concept of spirituality. *Nursing Science Quarterly*, 18(2), 157–162. <https://doi.org/10.1177/0894318405274828>
- De Klerk, J. J., Boshoff, A. B., & van Wyk, R. (2006). Spirituality in practice: Relationships between meaning in life, commitment and motivation. *Journal of Management, Spirituality & Religion*, 3(4), 319–347. <https://doi.org/10.1080/14766080609518637>
- Demmrich, S. (2015). Prayer in religiously affiliated and non-affiliated adolescents: An exploratory study on socialization, concept of prayers and the God image in East Germany. *International Journal of Practical Theology*, 19(1). <https://doi.org/10.1515/ijpt-2014-1001>
- Demmrich, S., & Huber, S. (2019). Multidimensionality of spirituality: A qualitative study among secular individuals. *Religions*, 10(11), 613. <https://doi.org/10.3390/rel10110613>
- Demmrich, S., Koppold-Liebscher, D., Klatte, C., Steckhan, N., & Ring, R. M. (2021). Effects of religious intermittent dry fasting on religious experience and mindfulness: A longitudinal study among Baha'is. *Psychology of Religion and Spirituality*. Published. <https://doi.org/10.1037/rel0000423>
- Dong, M., van Prooijen, J. W., Wu, S., Zhang, Y., & Jin, S. (2018). Prosocial attitudes toward money from terror management perspective: Death transcendence through spirituality. *The International Journal for the Psychology of Religion*, 29(1), 1–17. <https://doi.org/10.1080/10508619.2018.1532267>
- Doufesh, H., Ibrahim, F., Ismail, N. A., & Wan Ahmad, W. A. (2014). Effect of Muslim prayer (Salat) on α electroencephalography and its relationship with autonomic nervous system activity. *The Journal of Alternative and Complementary Medicine*, 20(7), 558–562. <https://doi.org/10.1089/acm.2013.0426>
- Esperandio, M., & Ladd, K. (2015). “I heard the voice. I felt the presence”: Prayer, health and implications for clinical practice. *Religions*, 6(2), 670–685. <https://doi.org/10.3390/rel6020670>
- Durna, G., Ülbe, S., & Dirik, G. (2020). Kadında cinsel işlev bozukluğunun tedavisinde bilinçli farkındalık temelli müdahaleler: Sistemik bir derleme. *Psikiyatride Guncel Yaklasimler - Current Approaches in Psychiatry*, 12(1), 72–90. <https://doi.org/10.18863/pgy.470683>
- Dursun, N. (2019). *Evli ve bekar bireylerin yaşamın anlamı ve maneviyat düzeyleri arasındaki ilişkinin incelenmesi*.

- Düzgüner, S. (2013). *Maneviyat algısı ve diğerkâmlıkla ilişkisi: Kan bağışi örneğinde Türkiye ve Amerika karşılaştırmalı nitel bir araştırma*(Doctoral dissertation). <https://acikerisim.erbakan.edu.tr/xmlui/bitstream/handle/20.500.12452/838/350784.pdf?sequence=1&isAllowed=y>
- Egri, C. P. (1997). Spiritual connections with the natural environment. *Organization & Environment*, 10(4), 407–431. <https://doi.org/10.1177/192181069701000405>
- Erikson, E. H. (1985). *The life cycle completed: A review*. W W Norton & Co.
- Fincham, F. D.,& May, R. W. (2020). Generalized gratitude and prayers of gratitude in marriage. *The Journal of Positive Psychology*, 16(2), 282–287. <https://doi.org/10.1080/17439760.2020.1716053>
- Frankl, V. (2017). *İnsanın anlam arayışı: Man's search for Maning (Turkish edition)* (1st ed.). Okuyan Us Yayınları.
- George, L. K., Larson, D. B., Koenig, H. G., & McCullough, M. H. (2000). Spirituality and health: What we know, what we need to know. *Journal of Social and Clinical Psychology*, 19(1), 102–116. http://local.psy.miami.edu/faculty/mmccullough/Papers/CV%20Papers/SpiritualityandHealth_JSCP_2000.pdf
- Gooch, A. (2014). After mindfulness: New perspectives on psychology and meditation. In M. Bazzano (Ed.), *Mindfulness as a secular spirituality*(pp. 101–112). Palgrave Macmillan.
- Greene, G.,& Nguyen, T. D. (2012). The role of connectedness in relation to spirituality and religion in a Twelve-Step model. *Review of European Studies*, 4(1). <https://doi.org/10.5539/res.v4n1p179>
- Gryschek, G., Machado, D. D. A., Otuyama, L. J., Goodwin, C., & Lima, M. C. P. (2019). Spiritual coping and psychological symptoms as the end approaches: a closer look on ambulatory palliative care patients. *Psychology, Health & Medicine*, 25(4), 426–433. <https://doi.org/10.1080/13548506.2019.1640887>
- Gündoğan, N. A., Saltukoğlu, G., & Astar, M. (2020). Bilinçli farkındalık temelli bilişsel terapi programının obsesif kompulsif belirtiler üzerindeki etkisi. *OPUS Uluslararası Toplum Araştırmaları Dergisi*. Published. <https://doi.org/10.26466/opus.618175>
- Hatch, T. G., Marks, L. D., Bitah, E. A., Lawrence, M., Lambert, N. M., Dollahite, D. C., & Hardy, B. P. (2015). The power of prayer in transforming individuals and marital relationships: A qualitative examination of christian, jewish, and muslim families. *Review of Religious Research*, 58(1), 27–46. <https://doi.org/10.1007/s13644-015-0236-z>
- Heiler, F. (1997). *Prayer: A study in the history and psychology of religion (Mystical classics of the world)*. Oneworld Publications.

- Helminiak, D. A. (2008). Confounding the divine and the spiritual: Challenges to a psychology of spirituality. *Pastoral Psychology*, 57(3-4), 161-182. <https://doi.org/10.1007/s11089-008-0163-9>
- Hökelekli, H. (2015). *Din psikolojisi* (11th ed.). Türkiye Diyanet Vakfı.
- Hökelekli, H. (2017). *İslam psikolojisi yazıları*. Dem Yayınları.
- Hökelekli, H. (2021). *Din psikolojisine giriş*. Dem Yayınları.
- Ijaz, S., Khalily, M. T., & Ahmad, I. (2017). Mindfulness in salah prayer and its association with mental health. *Journal of Religion and Health*, 56(6), 2297-2307. <https://doi.org/10.1007/s10943-017-0413-1>
- Isgandarova, N. (2018). Muraqaba as a mindfulness-based therapy in Islamic psychotherapy. *Journal of Religion and Health*, 58(4), 1146-1160. <https://doi.org/10.1007/s10943-018-0695-y>
- James, W. (2018). *The varieties of religious experience*. Digireads.com Publishing.
- Jeynes, W. (2020). A meta-analysis on the relationship between prayer and student outcomes. *Education and Urban Society*, 52(8), 1223-1237. <https://doi.org/10.1177/0013124519896841>
- Jnaneswar, K., & Sulphay, M. (2021). A study on the relationship between workplace spirituality, mental wellbeing and mindfulness. *Management Science Letters*, 1045-1054. <https://doi.org/10.5267/j.msl.2020.9.038>
- Kabat-Zinn, J. (1982). An outpatient program in behavioral medicine for chronic pain patients based on the practice of mindfulness meditation: Theoretical considerations and preliminary results. *General Hospital Psychiatry*, 4(1), 33-47. [https://doi.org/10.1016/0163-8343\(82\)90026-3](https://doi.org/10.1016/0163-8343(82)90026-3)
- Kabat-Zinn, J. (2021). *Full catastrophe living how to cope with stress, pain and illness using mindfulness meditation [Paperback]* Jon Kabat-Zinn (Revised edition). Little, Brown Book Group.
- Kalafatoğlu, Y., & Turgut, T. (2017). The effects of mindfulness on overconfidence. *Journal of Administrative Sciences*, 15(29), 175-191. <https://dergipark.org.tr/tr/download/article-file/661206>
- Karagöz, İ. (2010). *Dini kavramlar sözlüğü* (5th ed.). Diyanet İşleri Başkanlığı.
- Karataş, Z., & Camadan, F. (2020). Üniversite öğrencilerinin psikolojik sağlamlıklarının açıklanmasında bilinçli farkındalığın ve çeşitli demografik değişkenlerin rolü. *Eğitim Bilimleri Dergisi*. Published. <https://doi.org/10.15285/maruaebd.604779>
- Kasapoğlu, A. (2015). Kişilik gelişimi açısından "namaz." *Hikmet Yurdu Düşünce-Yorum Sosyal Bilimler Araştırma Dergisi*, 8(16), 11. <https://doi.org/10.17540/hikmet.20151612066>

- Kimter, N. (2016). Namaz ve ahlakî olgunluk ilişkisi. *Dini Araştırmalar*, 19(50), 103–133. <https://doi.org/10.15745/da.280602>
- Kimter, N. (2016). Namaz ve psikolojik iyi olma arasındaki ilişki üzerine bir inceleme. *Ekev Akademi Dergisi*, 68. <https://doi.org/10.17753/ekev720>
- Koç, M. (2005). Ruh sağlığı ile dini başa çıkma metodu olarak dua ve ibadet fenomeni arasındaki ilişki üzerine psikolojik bir yaklaşım. *Ekev Akademi Dergisi*, 9(24), 11–31. http://ktp.isam.org.tr/pdfdrq/D01777/2005_24/2005_24_KOCM.pdf
- Koenig, H. G. (2008). Concerns about measuring “Spirituality” in research. *Journal of Nervous & Mental Disease*, 196(5), 349–355. <https://doi.org/10.1097/nmd.0b013e31816ff796>
- Koenig, H. G. (2010). Spirituality and mental health. *International Journal of Applied Psychoanalytic Studies*. Published. <https://doi.org/10.1002/aps.239>
- Ladd, K. L., & Spilka, B. (2002). Inward, outward, and upward: Cognitive aspects of prayer. *Journal for the Scientific Study of Religion*, 41(3), 475–484. <https://doi.org/10.1111/1468-5906.00131>
- Ladd, K. L., & Spilka, B. (2006). Inward, outward, upward prayer: Scale reliability and validation. *Journal for the Scientific Study of Religion*, 45(2), 233–251. <https://doi.org/10.1111/j.1468-5906.2006.00303.x>
- Latipah, S., Prabawati, D., & Susilo, W. H. (2020). The effectiveness of mindfulness based intervention: Prayer opens hearts against depression in HIV/ AIDS patients. *Jurnal Ilmiah Keperawatan Indonesia [JIKI]*, 4(1), 26. <https://doi.org/10.31000/jiki.v4i1.2819>
- Lazaridou, A., & Pentaris, P. (2016). Mindfulness and spirituality: Therapeutic perspectives. *Person-Centered & Experiential Psychotherapies*, 15(3), 235–244. <https://doi.org/10.1080/14779757.2016.1180634>
- Leigh, J., Bowen, S., & Marlatt, G. A. (2005). Spirituality, mindfulness and substance abuse. *Addictive Behaviors*, 30(7), 1335–1341. <https://doi.org/10.1016/j.addbeh.2005.01.010>
- Levy, D. B. (2017). *Prayer and psychological well-being: The mediating role of mindfulness*. ETD Collection for Pace University. <https://digitalcommons.pace.edu/dissertations/AAI10666060>
- Lewis, C. A., Breslin, M. J., & Dein, S. (2008). Prayer and mental health: An introduction to this special issue of mental health, religion & culture. *Mental Health, Religion & Culture*, 11(1), 1–7. <https://doi.org/10.1080/13674670701701466>
- Life Matters Academy. (2018, November 4). *Salat (prayer) mindfulness group therapy*. <http://lifemattersacademy.com.au/event/salat-group-therapy/>

- Linehan, M. M., Comtois, K. A., Murray, A. M., Brown, M. Z., Gallop, R. J., Heard, H. L., Korslund, K. E., Tutek, D. A., Reynolds, S. K., & Lindenboim, N. (2006). Two-year randomized controlled trial and follow-up of dialectical behavior therapy vs therapy by experts for suicidal behaviors and borderline personality disorder. *Archives of General Psychiatry*, 63(7), 757. <https://doi.org/10.1001/archpsyc.63.7.757>
- Lykins, E. L. B. (2014). Mindfulness, consciousness, spirituality, and well-being. *Cross-Cultural Advancements in Positive Psychology*, 203–225. https://doi.org/10.1007/978-94-017-8950-9_11
- M. Atia, M., & E. Sallam, L. (2019). The effectiveness of mindfulness training techniques on stress, anxiety, and depression of depressed patient. *American Journal of Nursing Research*, 8(1), 103–113. <https://doi.org/10.12691/ajnr-8-1-11>
- Mahdavinejad, G.-H., Asl, N. S., Ghorbani, R., & Aghajani, S. H. (2019). The extent of Semnan Medical Sciences University students' beliefs in the effectiveness of namaz in individual and social life (a survey research). *Science Arena Publications International Journal of Philosophy and Social-Psychological Sciences*, 5(1), 38–44.
- Marlatt, G. A., & Kristeller, J. L. (1999). Mindfulness and meditation. *Integrating Spirituality into Treatment: Resources for Practitioners.*, 67–84. <https://doi.org/10.1037/10327-004>
- Mathad, M. D., Rajesh, S. K., & Pradhan, B. (2017). Spiritual well-being and its relationship with mindfulness, self-compassion and satisfaction with life in baccalaureate nursing students: A correlation study. *Journal of Religion and Health*, 58(2), 554–565. <https://doi.org/10.1007/s10943-017-0532-8>
- Matiz, A., Fabbro, F., & Crescentini, C. (2017). Single vs. group mindfulness meditation: Effects on personality, religiousness/spirituality, and mindfulness skills. *Mindfulness*, 9(4), 1236–1244. <https://doi.org/10.1007/s12671-017-0865-0>
- McGill Office of Religious and Spiritual Life. (2020, May 5). *The most guide to faith-based meditation An introduction to meditative practices from various major world religions*. https://www.mcgill.ca/morsl/files/morsl/morsl_meditation_guide_may_5_2020.pdf
- Mert, A., & Kahraman, M. (2019). Body satisfaction and well-being status as predictors of conscious awareness. *Bartın Üniversitesi Eğitim Fakültesi Dergisi*, 645–665. <https://doi.org/10.14686/buefad.482699>

- Moreira-Almeida, A., Koenig, H. G., & Lucchetti, G. (2014). Clinical implications of spirituality to mental health: review of evidence and practical guidelines. *Revista Brasileira de Psiquiatria*, 36(2), 176–182. <https://doi.org/10.1590/1516-4446-2013-1255>
- Moss, H. (2018). Music therapy, spirituality and transcendence. *Nordic Journal of Music Therapy*, 28(3), 212–223. <https://doi.org/10.1080/08098131.2018.1533573>
- Naqwi, F. (2013). Prayers as a route to spirituality and spirituality as a route to value based management. *Social Science International*, 29(2), 271–281.
- Newman, D. B., & Graham, J. (2018). Religion and well-being. In E. Diener, S. Oishi, & L. Tay (Eds.), *Handbook of well-being*. Salt Lake City, UT: DEF Publishers.
- Omar, S. H. S., Embong, R., Adam, F., Othman, M. S., Basri, I., Engku Ibrahim, E. W. Z., Mohd Safri, A., Rohai, B., Mohamad, Z., & Suhaibah, O. (2017). Techniques of practicing muraqaba by sufis in Malay archipelago. *International Journal of Academic Research in Business and Social Sciences*, 7(5). <https://doi.org/10.6007/ijarbss/v7-i5/2973>
- Oxford University Press (OUP). (n.d.). *Mindfulness*. Lexico.Com. Retrieved June 7, 2021, from <https://www.lexico.com/definition/mindfulness>
- Özyeşil, Z., Arslan, C. ş., Kesici, Ş., & Deniz, M. E. (2011). Bilinçli farkındalık ölçeği'nin Türkçeye uyarlama çalışması. *Eğitim ve Bilim*, 31(160). <https://toad.halileksi.net/sites/default/files/pdf/bilincli-farkindalik-olcegi-bifo-toad.pdf>
- Pandya, S. P. (2018). Prayer lessons to promote happiness among kindergarten school children: A cross-country experimental study. *Religious Education*, 113(2), 216–230. <https://doi.org/10.1080/00344087.2017.1393181>
- Pardini, D. A., Plante, T. G., Sherman, A., & Stump, J. E. (2000). Religious faith and spirituality in substance abuse recovery. *Journal of Substance Abuse Treatment*, 19(4), 347–354. [https://doi.org/10.1016/s0740-5472\(00\)00125-2](https://doi.org/10.1016/s0740-5472(00)00125-2)
- Parrott, J. (2017). *How to be a Mindful Muslim: An Exercise in Islamic Meditation* [E-book]. Yaqeen Institute for Islamic Research. https://nyuscholars.nyu.edu/ws/portalfiles/portal/42476045/How_to_be_a_mindful_Muslim.pdf
- Peacock, J. (2014). Sati or mindfulness? Bringing the divide. In M. Bazzano (Ed.), *After mindfulness: New perspectives on psychology and meditation*(pp. 3–23). Palgrave Macmillan.
- Şahin, A. (2019). The relationship between mindfulness and life satisfaction & well-being among university students. *Üsküdar Üniversitesi Sosyal Bilimler Dergisi*, 8, 151–176. <https://doi.org/10.32739/uskudarsbd.5.8.61>

- Sarıçalı, M., & Satici, S. A. (2017). Bilinçli farkındalık ile psikolojik kırılganlık ilişkisinde utangaçlığın aracı rolü. *Hitit Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 10(1), 655–670. <https://doi.org/10.17218/hititsosbil.285121>
- Schutte, N. S., & Malouff, J. M. (2018). Mindfulness and connectedness to nature: A meta-analytic investigation. *Personality and Individual Differences*, 127, 10–14. <https://doi.org/10.1016/j.paid.2018.01.034>
- Segal, Z. V., Williams, M. J. G., & Teasdale, J. D. (2001). *Mindfulness-based cognitive therapy for depression: A new approach to preventing relapse* (First ed.). The Guilford Press.
- Seidlitz, L., Abernethy, A. D., Duberstein, P. R., Evinger, J. S., Chang, T. H., & Lewis, B. L. (2002). Development of the spiritual transcendence index. *Journal for the Scientific Study of Religion*, 41(3), 439–453. <https://doi.org/10.1111/1468-5906.00129>
- Shapiro, S. L., Carlson, L. E., Astin, J. A., & Freedman, B. (2006). Mechanisms of mindfulness. *Journal of Clinical Psychology*, 62(3), 373–386. <https://doi.org/10.1002/jclp.20237>
- Spaniol, L. (2002). Spirituality and connectedness. *Psychiatric Rehabilitation Journal*, 25(4), 321–322. <https://doi.org/10.1037/h0095006>
- Sharp, S. (2019). Prayer and charitable behavior. *Sociological Spectrum*, 39(1), 40–52. <https://doi.org/10.1080/02732173.2019.1576561>
- Shukor, K. A., Safar, J., Noor, A. F. M., Jasmi, K. A., Razak, M. I. A., Rahman, M. F. A., Hassan, P., Khalid, N. K., & Basir, M. K. A. (2019). The Impact of implementing Imam al-Ghazali's perception on self-monitoring (Muraqabah) on the development of healthy emotions among marine students during the pre-sea training. *International Journal of Academic Research in Business and Social Sciences*, 9(11). <https://doi.org/10.6007/ijarbss/v9-i11/6513>
- Simão, T., Caldeira, S., & de Carvalho, E. (2016). The effect of prayer on patients' health: Systematic literature review. *Religions*, 7(1), 11. <https://doi.org/10.3390/rel7010011>
- Şirin, T. (2018). Maneviyat ölçeği'nin geliştirilmesi: Geçerlik ve güvenilirlik çalışması. *Journal of Turkish Studies*, 13(18), 1283–1309. <https://doi.org/10.7827/turkishstudies.13996>
- Srivastava, R. (2019, September 19). *Spiritual wellbeing at work: How to do it right*. HRZone. <https://www.hrzone.com/lead/culture/spiritual-wellbeing-at-work-how-to-do-it-right>
- Stephens, A., O'Hern, S., Young, K., Chambers, R., Hased, C., & Koppel, S. (2020). Self-reported mindfulness, cyclist anger and aggression. *Accident Analysis & Prevention*, 144, 105625. <https://doi.org/10.1016/j.aap.2020.105625>

- Tabei, S. Z., Zarei, N., & Joulaei, H. (2016). The impact of spirituality on health. *Shiraz E-Medical Journal*, 17(6). <https://doi.org/10.17795/semj39053>
- Temiz, Y. E. (2019). *Dua ve başa Çıkma: Dua türleri ve başa Çıkma tarzları arasındaki İlişki*. Kimlik Yayınları.
- Thomas, J., Furber, S. W., & Grey, I. (2017). The rise of mindfulness and its resonance with the Islamic tradition. *Mental Health, Religion & Culture*, 20(10), 973–985. <https://doi.org/10.1080/13674676.2017.1412410>
- Tuncer, N. (2017). *Bir grup üniversite öğrencisinin belirlenen sosyal anksiyete düzeylerine göre bilinçli farkındalık ve yaşam doyumu düzeylerinin incelenmesi*(Master's dissertation). <https://acikerisim.isikun.edu.tr/xmlui/handle/11729/1203>
- Türk, N. (2020). İslâm'da duanın ruh sağlığına katkısı. *Kilitbahir*, 17, 74–109. <https://doi.org/10.5281/zenodo.4033468>
- Ünal-Aydın, P., Arslan, Y., & Aydın, O. (2020). Assessing the predictor roles of mindfulness and spiritual intelligence for depressive and anxiety symptoms. *Spiritual Psychology and Counseling*, 5(3), 273–285. <https://doi.org/10.37898/spc.2020.5.3.103>
- Vago, D. R., & Silbersweig, D. A. (2012). Self-awareness, self-regulation, and self-transcendence (S-ART): A framework for understanding the neurobiological mechanisms of mindfulness. *Frontiers in Human Neuroscience*, 6. <https://doi.org/10.3389/fnhum.2012.00296>
- Verhaeghen, P. (2018). The mindfulness manifold: Exploring how self-preoccupation, self-compassion, and self-transcendence translate mindfulness into positive psychological outcomes. *Mindfulness*, 10(1), 131–145. <https://doi.org/10.1007/s12671-018-0959-3>
- Williamson, W. P. (2018). The experience of Muslim prayer: A phenomenological investigation. *Pastoral Psychology*, 67(5), 547–562. <https://doi.org/10.1007/s11089-018-0831-3>
- Winkeljohn Black, S., Pössel, P., Rosmarin, D. H., Tariq, A., & Jeppsen, B. D. (2017). Prayer type, disclosure, and mental health across religious groups. *Counseling and Values*, 62(2), 216–234. <https://doi.org/10.1002/cvj.12060>
- Yalçın, S. B. (2018). Spiritual expressions' prediction of mindfulness: The case of prospective teachers. *Universal Journal of Educational Research*, 6(6), 1216–1221. <https://doi.org/10.13189/ujer.2018.060612>
- Yaman, E., & Temiz, Y. E. (2014). Dua ölçeği'nin geliştirilmesi: Geçerlik ve güvenilirlik çalışması. *Değerler Eğitimi Dergisi*, 12(28), 193–219. <https://toad.halileksi.net/sites/default/files/pdf/dua-olcegi-toad.pdf>

- Yapıcı, A. (2005). Gd ve ierik aısından ocuk duaları ve dualara yansıyan sorunlar. *ukurova niversitesi İlahiyat Fakltesi Dergisi (İFD)*, 5(2). <https://dergipark.org.tr/tr/pub/cuilah/issue/4169/54634>
- Yavuz, B.,& Dilma, B. (2020). The relationship between psychological hardiness and mindfulness in university students: The role of spiritual well-being. *Spiritual Psychology and Counseling*, 5(3), 257–271. <https://doi.org/10.37898/spc.2020.5.3.090>
- Yıkılmaz, M.,& Demir Gdl, M. (2015). niversite ğrencilerinde yařam doyumunu, yařamda anlam ve bilinli farkındalık arasındaki İliřkiler. *Ege Eėitim Dergisi*, 16(2), 297. <https://doi.org/10.12984/eed.09530>
- Zinnbauer, B. J.,& Pargament, K. I. (2005). Handbook of the psychology of religion and spirituality. In R. F. Paloutzian & C. L. Park (Eds.), *Religiousness and Spirituality*(pp. 21–42). The Guilford Press.
- Zinnbauer, B. J., Pargament, K. I., Cole, B., Rye, M. S., Butter, E. M., Belavich, T. G., Hipp, K. M., Scott, A. B., & Kadar, J. L. (1997). Religion and spirituality: Unfuzzifying the fuzzy. *Journal for the Scientific Study of Religion*, 36(4), 549. <https://doi.org/10.2307/1387689>

RESUME

Name and Surname: Havagül AKÇE	
Education Information	
Bachelor's Level	
University	Usküdar University
Faculty	Faculty of Human Art and Social Sciences
Department	Psychology
Article and Papers	
<ol style="list-style-type: none">1. Akçe, H. (2020). <i>Dindarlık ile tütün, alkol ve madde bağımlılığı arasındaki ilişki</i> [Paper presentation]. May 6–8. 2nd International Göbeklitepe Social and Human Sciences, Şanlıurfa, Turkey.2. Akçe, H (2020). Dindarlık ile tütün, alkol ve madde bağımlılığı arasındaki ilişki. In H. Eriş & Z. Alimgerey (Eds.), <i>2nd International Göbeklitepe Social and Human Sciences Proceedings Book</i>(pp. 447-456). IKSAD Global Publishing House. https://www.inbak.org/kongre-kitaplari	