

PRAYER AS A PREDICTOR OF SELF-CONFIDENCE: A Statistical Analysis

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Abstract

Self-confidence is a crucial psychological factor for teachers and parents in fulfilling their educational and caregiving roles. Although prayer is generally believed to foster inner calmness and strength, empirical evidence regarding its relationship with self-confidence remains limited, particularly in the Indonesian context. This exploratory quantitative study aims to examine the relationship and statistical contribution of prayer intensity to self-confidence. Using a survey design with snowball sampling, data were collected from 30 respondents via a 1–5 Likert-scale questionnaire and analyzed using simple linear regression. The results indicate a positive but weak correlation between prayer intensity and self-confidence ($R = 0.272$). The coefficient of determination ($R^2 = 0.074$) indicates that prayer explains only 7.4% of the variance in self-confidence, while the remaining 92.6% is attributable to external variables. The regression coefficient of 0.181 suggests a positive direction, yet it does not reach statistical significance ($p = 0.146$). These findings challenge the assumption of a direct causal link between spiritual practice and psychological well-being, while affirming that prayer may serve as a preliminary predictor requiring broader validation. This study addresses a gap in the literature by providing critical preliminary empirical data for the development of large-scale research on the psychology of religion in the future.

Keywords: *Prayer; Self-Confidence; Small sample*

Abstrak

Kepercayaan diri merupakan faktor psikologis krusial bagi guru dan orang tua dalam menjalankan peran edukatif dan pengasuhan. Meskipun doa secara umum diyakini dapat menumbuhkan ketenangan dan kekuatan batin, bukti empiris mengenai hubungannya dengan kepercayaan diri masih terbatas, khususnya di konteks Indonesia. Penelitian eksploratif kuantitatif ini bertujuan menguji hubungan dan kontribusi statistik



intensitas doa terhadap kepercayaan diri. Menggunakan desain survei dengan teknik *snowball sampling*, data dikumpulkan dari 30 responden melalui kuesioner skala Likert 1–5 dan dianalisis menggunakan regresi linier sederhana. Hasil analisis menunjukkan adanya hubungan positif namun lemah antara intensitas doa dan kepercayaan diri ($R = 0,272$). Koefisien determinasi ($R^2 = 0,074$) mengindikasikan bahwa doa hanya menjelaskan 7,4% variasi kepercayaan diri, sementara 92,6% lainnya ditentukan oleh variabel eksternal. Koefisien regresi sebesar 0,181 menunjukkan arah positif, namun tidak mencapai signifikansi statistik ($p = 0,146$). Temuan ini menantang asumsi hubungan kausal langsung antara praktik spiritual dan kondisi psikologis, sekaligus menegaskan bahwa doa berpotensi sebagai prediktor awal yang memerlukan validasi lebih luas. Studi ini mengisi kesenjangan literatur dengan menyajikan data empiris awal yang kritis bagi pengembangan riset psikologi-keagamaan berskala besar di masa depan.

Kata kunci: *Doa; Keyakinan Diri; Sampel Kecil*

A. Introduction

In Islamic tradition, prayer is viewed not only as a spiritual ritual but also as a means of self-reflection that is believed to help individuals better understand their thoughts and feelings. This introspective process may theoretically enhance self-awareness and strengthen one's connection with spiritual beliefs. Several studies have shown that prayer is associated with increased positive emotions, the cultivation of kindness, and improvements in self-esteem and self-confidence, such as feelings of compassion and being loved.¹ By strengthening positive emotions, prayer is also assumed to free cognitive resources that are usually used to cope with stress and worry, enabling individuals to focus more effectively on their activities.

However, most studies on prayer and psychological aspects have been dominated by qualitative or descriptive approaches. Quantitative studies specifically examining the relationship between prayer intensity and self-confidence remain relatively limited, especially in the context of teachers and parents. Yet these two groups play a central role in shaping the educational environment and the psychological development of students. Teachers interact directly with students in the learning process, while parents constitute the first and primary environment for children's character formation. Therefore, both

¹ Nirmala Lekhak et al., "Prayer and Mental Health in Later Life: The Role of Positive Emotions," *Issues in Mental Health Nursing* 44, no. 7 (July 3, 2023): 639–48, doi:10.1080/01612840.2023.2212776.

must collaborate in fostering development.² Teachers' self-efficacy beliefs are related to teaching effectiveness and students' academic achievement,³ whereas parental self-confidence is associated with parenting styles and role modeling.⁴ To date, only a limited number of pilot studies have employed statistical approaches to examine the relationship between prayer intensity and self-confidence among teachers and parents.

Theoretically, the relationship between prayer and self-confidence may be explained through the following logical pathway. First, prayer as a repeated spiritual practice is assumed to contribute to emotional regulation, particularly in reducing anxiety and stress.⁵ *Second*, good emotional regulation contributes to increased self-efficacy, namely an individual's belief in their ability to handle specific situations.⁶ *Third*, increased self-efficacy is in turn believed to strengthen self-confidence in various activities.⁷ This pathway remains hypothetical and requires empirical testing.

From a Qur'anic interpretive perspective, the relationship between prayer and self-confidence can be drawn from Surah Taha (20): 25–28, in which Prophet Moses prays: “My Lord, expand for me my chest, ease for me my task, and untie the knot from my tongue so that they may understand my speech”.⁸ This verse does not merely depict a request for help, but also contains the concepts of *tuma'ninah* (inner tranquility) and *tawakkal* (reliance upon God after effort). In *Tafsir Al-Misbah*, Quraish Shihab explains that Moses' supplication reflects awareness of personal limitations while simultaneously maintaining confidence that God's assistance will come.⁹ This may be described as *secure attachment to God*: self-

² Rahmat Aziz et al., “Teacher-Parent Collaboration for Developing Student Character in Online Learning,” *International Journal of Evaluation and Research in Education (IJERE)* 12, no. 3 (September 1, 2023): 1477–85.

³ Gian Vittorio Caprara et al., “Teachers' Self-Efficacy Beliefs as Determinants of Job Satisfaction and Students' Academic Achievement: A Study at the School Level,” *Journal of School Psychology* 44, no. 6 (December 1, 2006): 473–90, doi:10.1016/j.jsp.2006.09.001.

⁴ Ariana M. Albanese, Gabrielle R. Russo, and Pamela A. Geller, “The Role of Parental Self-efficacy in Parent and Child Well-being: A Systematic Review of Associated Outcomes,” *Child: Care, Health and Development* 45, no. 3 (May 2019): 333–63, doi:10.1111/cch.12661.

⁵ Lekhak et al., “Prayer and Mental Health in Later Life.”

⁶ Meysi Intan Tanjung, Mustika Fitri, and Sandey Tantra Paramitha, “Strategi Regulasi Emosi Terhadap Self Efikasi Pada Atlet Beladiri Wanita,” *Jurnal Kejaora (Kesehatan Jasmani Dan Olah Raga)* 8, no. 2 (November 23, 2023): 216–21, doi:10.36526/kejaora.v8i2.3104.

⁷ Tyaswiranti Fajrina and M. Si Prof. Dr. Mochamad Nursalim, “Kemampuan Resiliensi Pada Siswa Smk: Analisis Hubungan Antara Self Efficacy Dan Regulasi Emosi,” *Jurnal BK UNESA* 15, no. 1 (January 22, 2025): 44–52.

⁸ “Qur'an Kemenag,” accessed April 24, 2026, <https://quran.kemenag.go.id/quran/per-ayat/surah/20?from=25&to=28>.

⁹ Yoga Basyiril Sabirin dan Hamidullah Mahmud, “Motivasi Perspektif Al-Quran Dalam Membangun Kepercayaan Diri: Kajian Surah At-Thaha 25-28: Tafsir Al-Misbah,” *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 1, no. 4 (2024): 149–60, <https://ejournal.aripafi.or.id/index.php/Karakter/article/view/171>.

confidence rooted in spiritual awareness and submission to God rather than personal arrogance.

It should be noted that not all previous studies support a direct positive relationship between prayer and self-confidence. Some studies have found insignificant results or relational complexities that warrant attention. Maltby, Lewis, and Day found that reminding individuals of religious beliefs or prayer did not significantly affect self-efficacy, perseverance, or logical performance. In two related experiments, participants who prayed showed no meaningful differences compared to the control group on these three variables. These findings suggest that the effect of prayer on self-confidence may depend on other factors such as context, type of prayer, or individual characteristics.¹⁰

Research by Krause revealed that the effectiveness of prayer in enhancing self-esteem depends greatly on individuals' expectations regarding prayer. A study involving 1,500 older adults found that self-esteem was lower among individuals who believed prayers should be answered immediately and exactly as requested. In contrast, self-esteem was higher among those who believed that only God knows the best time and way to answer prayer. Furthermore, the benefits of prayer for self-esteem were stronger among African American older adults than among White older adults, indicating that demographic factors such as race/ethnicity moderate this relationship.¹¹

A study by Laird et al. showed that prayer is a multidimensional phenomenon, meaning its effects vary depending on the type of prayer performed. They identified five forms of private prayer: adoration, confession, thanksgiving, supplication, and reception. In a sample of arthritis patients, several forms of prayer—particularly belief in prayer effectiveness, thanksgiving prayer, and receptive prayer—were associated with lower symptoms of depression and anxiety, better social interaction, and more positive health perceptions. In simple terms, prayer does not automatically produce the same psychological effects for everyone. Its impact depends on how a person prays and the meaning attributed to the prayer.¹²

Research by Oman and Bormann found that the effectiveness of repeated prayer/mantram in increasing self-efficacy among veterans with PTSD

¹⁰ John Maltby, Christopher Alan Lewis, and Liza Day, "Prayer and Subjective Well-Being: The Application of a Cognitive-Behavioural Framework," *Mental Health, Religion & Culture* 11, no. 1 (January 1, 2008): 119–29, doi:10.1080/13674670701485722.

¹¹ Neal Krause, "Assessing the Relationships Among Prayer Expectancies, Race, and Self-Esteem in Late Life," *Journal for the Scientific Study of Religion* 43, no. 3 (2004): 395–408, doi:10.1111/j.1468-5906.2004.00242.x.

¹² Steven P. Laird et al., "RESEARCH: 'Measuring Private Prayer: Development, Validation, and Clinical Application of the Multidimensional Prayer Inventory,'" *The International Journal for the Psychology of Religion* 14, no. 4 (October 1, 2004): 251–72, doi:10.1207/s15327582ijpr1404_2.

varied according to demographic characteristics. The increase in self-efficacy was greater among White veterans, those with higher income, and—interestingly—those who were non-religious (marginal trend, $p < 0.10$). These findings indicate that religiosity may moderate the relationship between prayer practices and self-efficacy.¹³

A systematic review by Whittington and Scher in *Counseling and Values* concluded that the relationship between prayer and mental health is not uniform but depends on the type of prayer. Colloquial and meditative prayer were positively associated with mental health through closeness to God, whereas ritualistic and petitionary prayer could even be negatively associated with mental health if not accompanied by reflective awareness. These findings emphasize that ritualistic prayer without reflective awareness does not significantly correlate—or may even correlate negatively—with improvements in psychological well-being.¹⁴

The contradictory findings above indicate that the relationship between prayer and self-confidence is neither automatic nor universal. Factors such as type of prayer, expectations regarding prayer, demographic characteristics (age, race, income, level of religiosity), and psychological stress context are assumed to moderate this relationship. Therefore, the claim that “prayer effectively increases self-confidence” needs to be empirically tested in specific contexts, including among teachers and parents in Indonesia. This study does not seek to ignore these contradictory findings, but rather to provide an initial contribution in examining whether a positive relationship between prayer intensity and self-confidence is also found—or not found—among teachers and parents.

Thus, the research gap addressed by this study includes: (1) the scarcity of exploratory quantitative studies on the relationship between prayer intensity and self-confidence, (2) the absence of statistical pilot studies in the context of teachers and parents in Indonesia, and (3) the limited efforts to formulate preliminary hypotheses that may serve as a foundation for future studies with larger and more representative samples. Therefore, this study aims to propose an initial hypothesis regarding the influence of prayer on self-confidence, without intending to generalize the findings.

Based on the explanation above, the research questions in this study are: (1) How strong is the relationship between prayer intensity and self-confidence

¹³ Doug Oman and Jill E. Bormann, “Mantram Repetition Fosters Self-Efficacy in Veterans for Managing PTSD: A Randomized Trial,” *Psychology of Religion and Spirituality* 7, no. 1 (2015): 34–45, doi:10.1037/a0037994.

¹⁴ Brandon L. Whittington and Steven J. Scher, “Prayer and Subjective Well-Being: An Examination of Six Different Types of Prayer,” *International Journal for the Psychology of Religion* 20, no. 1 (January 2010): 59–68, doi:10.1080/10508610903146316.

among teachers and parents? (2) How large is the influence of prayer intensity on self-confidence among teachers and parents? (Note: “influence” here refers to statistical contribution, not absolute causality.)

B. Method

This study aimed to measure the relationship between prayer and increased self-confidence in various activities. The target population consisted of teachers and parents in Indonesia selected at random. The inclusion criteria for respondents were active teachers or parents with children, individuals who regularly practiced prayer, and those willing to complete the questionnaire voluntarily. Data were collected through the distribution of a questionnaire using a 1–5 point Likert scale. The questionnaire was distributed using a snowball sampling technique, in which the researcher first contacted several teachers and parents who met the criteria, and they were then asked to recommend colleagues or fellow parents to participate.¹⁵

The data collection procedure included: (1) the researcher contacted 3–5 teachers or parents as seed respondents; (2) the initial respondents were asked to complete the questionnaire and forward the link to a maximum of three colleagues (fellow teachers or parents) who met the criteria; and (3) the process continued for 14 days in August 2025 until the target of 30 respondents was reached. However, this study was not intended to produce generalizable findings. The sample size of only 30 respondents constitutes a major limitation, meaning the data are insufficient to serve as a basis for broad general conclusions.

The respondents came from various regions, including Surabaya, Sumenep, Sidoarjo, Cilacap, Tulungagung, Probolinggo, Blitar, Madura, and Kalimantan, with the majority residing in Surabaya. In terms of age, respondents ranged from 23 to 56 years old, reflecting variation from productive adulthood to mature age groups. Meanwhile, the parent group was distributed across Sumenep, Surabaya, and Sidoarjo. This diversity in regional background and status provides a reasonably representative overview of the respondents' characteristics in the study.

In addition, the use of non-probability snowball sampling and the limited sample size may have reduced the stability of the statistical results, particularly the significance values (p-values). Small changes in the data could affect the p-value, while the statistical power to detect actual effects was also low. Therefore, non-significant findings, such as $p > 0.05$, should not be interpreted as

¹⁵ Endang Widi Winarni, *Teori dan Praktik Penelitian Kuantitatif, Kualitatif, PTK, Re&D* (Jakarta: Bumi Aksara, 2021).

definitive evidence that no effect exists. Rather, the findings of this study are more appropriately understood as preliminary results that may serve as a basis for hypothesis development in future studies with larger and more representative samples.

C. Results and Discussion

The Influence of Prayer on Self-Confidence: An Integrated Review

Prayer is one of the most universal spiritual practices and is found in nearly all religious traditions around the world. In the context of psychology, prayer is not merely understood as a religious ritual, but also as a cognitive, emotional, and relational activity that has a tangible impact on an individual's psychological condition.¹⁶ Self-confidence—which includes self-acceptance, self-understanding, clarity of purpose, and positive thinking—is one of the most significant psychological aspects associated with quality of life and personal achievement.¹⁷

The relationship between prayer and self-confidence can be understood through several operational dimensions of prayer, namely frequency, intensity, devotion, and subjective experience. Each of these dimensions contributes uniquely to shaping the aspects of an individual's self-confidence. The following section presents an integrated discussion of these four dimensions of prayer in relation to self-confidence.¹⁸

Prayer Frequency and Self-Confidence

Prayer frequency refers to how often individuals engage in prayer activities in their daily lives. Research indicates that individuals who pray frequently tend to have higher levels of self-confidence than those who pray infrequently.¹⁹ This can be explained through an internal reinforcement mechanism: the more often a person prays, the stronger the belief that they are not alone in facing life's challenges, which in turn strengthens their self-confidence.²⁰

¹⁶ John Maltby, Christopher Alan Lewis, and Liza Day, "Prayer and Subjective Well-Being: The Application of a Cognitive-Behavioural Framework," *Mental Health, Religion & Culture* 11, no. 1 (January 2008): 119–29, doi:10.1080/13674670701485722.

¹⁷ Margaret M. Poloma and Brian F. Pendleton, "The Effects of Prayer and Prayer Experiences on Measures of General Well-Being," *Journal of Psychology and Theology* 19, no. 1 (March 1, 1991): 71–83, doi:10.1177/009164719101900107.

¹⁸ Albert Bandura, *Self-Efficacy: The Exercise of Control* (Macmillan, 1997).

¹⁹ Kevin L. Ladd and Bernard Spilka, "Inward, Outward, and Upward: Cognitive Aspects of Prayer," *Journal for the Scientific Study of Religion* 41, no. 3 (2002): 475–84, doi:10.1111/1468-5906.00131.

²⁰ Mary K. Bade and Stephen W. Cook, "Functions of Christian Prayer in the Coping Process," *Journal for the Scientific Study of Religion* 47, no. 1 (2008): 123–33, doi:10.1111/j.1468-5906.2008.00396.x.

1. Prayer Frequency and Self-Acceptance

Self-acceptance is an individual's ability to feel comfortable with themselves, including when being the center of attention, as well as the ability to appreciate their own strengths. Regular prayer provides individuals with opportunities to consistently evaluate themselves before God, thereby encouraging an attitude of accepting oneself as one is.²¹ The routine of prayer creates a consistent ritual of reflection in which individuals learn to acknowledge their strengths and weaknesses honestly without fear of judgment, thereby increasing their comfort with themselves in front of others.²²

2. Prayer Frequency and Self-Understanding

Regular prayer is also correlated with more realistic self-understanding. Individuals who habitually pray every day tend to be better able to recognize their abilities and limitations proportionately.²³ This is because repeated prayer forms a pattern of cognitive reflection, in which individuals periodically examine their inner condition, goals, and achievements. This reflective process strengthens metacognition—the ability to think about one's own thinking—which is the foundation of mature self-understanding.²⁴

Prayer Intensity and Self-Confidence

Prayer intensity is related to the depth and sincerity expressed by individuals when praying. Prayer performed with high intensity, accompanied by deep emotional expression, the articulation of hopes, and persistence, has been shown to have a stronger correlation with self-confidence than routine prayer performed without deep engagement.²⁵

1. Prayer Intensity and Clear Goals

One indicator of self-confidence is the ability to make decisions without excessive doubt and to set realistic targets. Prayer intensity directly contributes to this aspect. When a person prays earnestly about a goal or decision in life, the process compels the individual to clarify their desires, values, and

²¹ Christopher G. Ellison, Amy M. Burdette, and Terrence D. Hill, "Blessed Assurance: Religion, Anxiety, and Tranquility among US Adults," *Social Science Research* 38, no. 3 (September 1, 2009): 656–67, doi:10.1016/j.ssresearch.2009.02.002.

²² Kevin S. Masters and Glen I. Spielman, "Prayer and Health: Review, Meta-Analysis, and Research Agenda," *Journal of Behavioral Medicine* 30, no. 4 (August 1, 2007): 329–38, doi:10.1007/s10865-007-9106-7.

²³ Edward M. Anderson and Michael J. Lambert, "A survival analysis of clinically significant change in outpatient psychotherapy," *Journal of Clinical Psychology* 57, no. 7 (2001): 875–88, doi:10.1002/jclp.1056.

²⁴ Kenneth I. Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice* (Guilford Press, 2001).

²⁵ Jochen E. Gebauer, Constantine Sedikides, and Wiebke Neberich, "Religiosity, Social Self-Esteem, and Psychological Adjustment: On the Cross-Cultural Specificity of the Psychological Benefits of Religiosity," *Psychological Science* 23, no. 2 (February 1, 2012): 158–60, doi:10.1177/0956797611427045.

priorities.²⁶ Research by Wachholtz and Pargament found that intensive spiritual meditation—which shares similar mechanisms with intense prayer—significantly increased clarity of life purpose and reduced ambiguity in decision-making compared with secular relaxation.²⁷

2. Prayer Intensity and Positive Thinking

Prayer intensity also plays a role in shaping positive thinking patterns. Deeply internalized prayer creates a psychological condition that Pargament refers to as sacred coping—a coping mechanism involving the perception of God as a source of strength.²⁸ Through this mechanism, individuals who pray with high intensity tend to be more willing to face difficult tasks because they feel supported by a power greater than themselves. This encouragement ultimately fosters a tendency to see the positive side of other people and the surrounding environment.²⁹

Prayer Devotion and Self-Confidence

Devotion in prayer refers to the quality of concentration, full presence (mindfulness), and inner engagement that occurs during prayer. This differs from frequency or intensity: a person may pray often and earnestly yet remain distracted, or pray briefly but with complete devotion.³⁰ Devotion in prayer shares characteristics similar to mindfulness meditation, and psychological literature has extensively documented the positive effects of mindfulness on psychological well-being, including self-confidence.³¹

1. Prayer Devotion and Self-Acceptance

Devotion in prayer directly contributes to self-acceptance. When a person prays with devotion, full attention is directed toward the intimate relationship between the self and God, creating a psychological space in which the individual feels wholly accepted—regardless of flaws and mistakes.³² This

²⁶ Amy B. Wachholtz and Kenneth I. Pargament, “Is Spirituality a Critical Ingredient of Meditation? Comparing the Effects of Spiritual Meditation, Secular Meditation, and Relaxation on Spiritual, Psychological, Cardiac, and Pain Outcomes,” *Journal of Behavioral Medicine* 28, no. 4 (August 1, 2005): 369–84, doi:10.1007/s10865-005-9008-5.

²⁷ Janice Bell Meisenhelder and Emily N. Chandler, “Prayer and Health Outcomes in Church Members,” *Alternative Therapies in Health and Medicine* 6, no. 4 (2000): 56.

²⁸ Michael J. Breslin and Christopher Alan Lewis, “Theoretical Models of the Nature of Prayer and Health: A Review,” *Mental Health, Religion & Culture* 11, no. 1 (January 2008): 9–21, doi:10.1080/13674670701491449.

²⁹ Michael Argyle, *Psychology and Religion: An Introduction* (London: Routledge, 2005), <https://api.taylorfrancis.com/content/books/mono/download?identifierName=doi&identifierValue=10.4324/9780203980453&type=googlepdf>.

³⁰ Neal Krause, “Assessing the Relationships Among Prayer Expectancies, Race, and Self-Esteem in Late Life,” *Journal for the Scientific Study of Religion* 43, no. 3 (2004): 395–408, doi:10.1111/j.1468-5906.2004.00242.x.

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sense of transcendental acceptance becomes the foundation for stronger self-acceptance. Krause found that the quality of the prayer experience—not merely its frequency—significantly predicted higher self-esteem, particularly among individuals who believed their prayers were heard and answered.³³

2. Prayer Devotion and Self-Understanding

Devotion also deepens self-understanding. In a devoted state, cognitive activity shifts from autopilot mode toward deeper awareness. Individuals become better able to identify the fears, hopes, and core values that drive their behavior.³⁴ Hackney and Sanders, in their meta-analysis, confirmed that intrinsic religiosity—whose characteristics closely resemble devotion—is positively correlated with mental health, including realistic self-understanding and healthy self-esteem.³⁵

Subjective Experience in Prayer and Self-Confidence

Subjective experience in prayer refers to the perceptions, feelings, and meanings personally experienced by individuals during and after prayer. This dimension is idiosyncratic: two individuals who pray in the same way may have very different subjective experiences.³⁶ In fact, this subjective dimension is often the strongest predictor of psychological change, including self-confidence.³⁷

1. Subjective Prayer Experience and Self-Acceptance

Individuals who experience prayer as a warm and personal dialogue with God—rather than merely a ritual obligation—tend to develop stronger self-acceptance. The experience of feeling “heard” and “accepted” by God serves as a psychological analogue to being accepted by a loving authority figure, which psychological literature recognizes as the basis for healthy self-acceptance.³⁸

³³ Charles H. Hackney and Glenn S. Sanders, “Religiosity and Mental Health: A Meta-Analysis of Recent Studies,” *Journal for the Scientific Study of Religion* 42, no. 1 (2003): 43–55, doi:10.1111/1468-5906.t01-1-00160.

Rosenberg Self-Esteem Scale, “Rosenberg Self-Esteem Scale,” *Results Indicated*, 1965, 623–642, <https://effectiveservices.my.site.com/s/measure/a007R00000v8Qf9QAE/rosenberg-selfesteem-scale>.

³⁴ Gene G. Ano and Erin B. Vasconcelles, “Religious Coping and Psychological Adjustment to Stress: A Meta-Analysis,” *Journal of Clinical Psychology* 61, no. 4 (2005): 461–80, doi:10.1002/jclp.20049.

³⁵ Peter C. Hill and Ralph W. Hood, “Measures of Religiosity,” 1999, https://www.researchgate.net/profile/Bob-Lew/post/How_to_measure_Religiosity/attachment/59d63ba779197b8077998ace/AS%3A419378475618305%401476999028454/download/Measures+of+Religiosity%2C+Hill+%26+Hood+%281999%29%2C+pp+001-100.pdf.

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Such individuals are more comfortable being the center of attention because their self-acceptance does not depend on the approval of others.³⁹

2. Subjective Prayer Experience and Self-Understanding

Subjective experience in prayer also facilitates more mature self-understanding. Prayer that is experienced as meaningful encourages individuals to actively reflect on their life circumstances, identify their strengths and weaknesses, and accept these conditions within a broader framework.⁴⁰ Research by Francis and Evans among adolescents in England showed that the quality of prayer experience was positively correlated with a stronger sense of purpose and clearer self-understanding, both of which are core components of self-confidence.

3. Subjective Prayer Experience, Clear Goals, and Positive Thinking

When prayer is experienced as meaningful and responsive, individuals gain inner peace that supports firmer decision-making. The sense of calm after prayer reduces cognitive distractions that often lead to excessive doubt.⁴¹ In addition, positive subjective prayer experiences—especially feelings of gratitude, hope, and peace—directly foster positive thinking patterns. Rosmarin et al. found that positive religious experiences, including the quality of prayer, were negatively correlated with anxiety and positively correlated with happiness—psychological conditions that support positive thinking toward oneself and others.⁴² Overall, the results of the analysis above can be seen in the following table as research indicators:

Table 1. Variable Operationalization

<i>Variable</i>	<i>Dimension</i>	<i>Indicators</i>
<i>Prayer (X)</i>	Frequency	1) Frequency of praying in daily life 2) Regularity of prayer times (for example, before starting activities)
	Intensity	1) Duration of time spent praying in one occasion

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⁴⁰ Leslie John Francis and Jeff Astley, *Psychological Perspectives on Prayer: A Reader* (Gracewing Publishing, 2001), 9–21.

⁴¹ Kirrat Ahmad, *Mental and Physical Health of Adolescents During the Early Months of COVID-Induced Restrictions: A Pilot Study* (The University of Regina (Canada), 2022), <https://search.proquest.com/openview/15776f70bf1e5087629e75aec541f6d4/1?pq-origsite=gscholar&cbl=18750&diss=y>.

⁴² David H. Rosmarin, Kenneth I. Pargament, and Annette Mahoney, “The Role of Religiousness in Anxiety, Depression, and Happiness in a Jewish Community Sample: A Preliminary Investigation,” *Mental Health, Religion & Culture* 12, no. 2 (March 1, 2009): 97–113, doi:10.1080/13674670802321933.

<i>Self-Confidence (Y)</i>		2) Consistency in praying under various conditions (both joyful and difficult times)
	Devotion	1) Level of concentration during prayer (minimal distractions) 2) Internalization of the meaning of the prayers recited
	Subjective Experience	1) Feelings of calmness or comfort after praying 2) Increased optimism or motivation after praying
	Self-Acceptance	1) Feeling comfortable when being the center of attention 2) Appreciating one's own strengths
	Self-Understanding	Realistically recognizing one's abilities and limitations
	Clear Goals	1) Able to make decisions without excessive doubt 2) Accustomed to setting realistic targets
	Positive Thinking	1) Willing to learn and complete tasks even when difficult 2) Tending to see the positive side in others

Data tabulation

Data tabulation is the process of organizing data into tables so that analysis becomes more efficient. In this way, survey or research data are presented systematically, making explanation and understanding easier.⁴³

Table 2. Tabulation of Variable Data

<i>Category</i>	<i>Variable X</i>	<i>Variable Y</i>
<i>Number of Respondents</i>	30 people	30 people
<i>Highest Score</i>	10	7
<i>Lowest Score</i>	2	1
<i>Common Score Range</i>	6–10 (dominant)	4–7 (dominant)

⁴³ Maria Veronika Roesminingsih dkk., *Metodologi Penelitian Kuantitatif* (Madiun: Bayfa Cendekia Indonesia, 2024)

<i>General Category</i>	Majority demonstrate good understanding	Majority demonstrate fair to good understanding
<i>Respondents with Maximum Score</i>	Several (indicating very good)	Several (indicating very good)
<i>Respondents with Low Scores</i>	Few	Very few

For the Prayer variable (X), the highest score reached 10 and the lowest score was 2. The most dominant score range was within the interval of 6–10, indicating that most respondents had a good quality of prayer practice. This is reinforced by the general category stating that the “majority demonstrate good understanding.” In addition, several respondents achieved the maximum score, meaning they demonstrated a very high level of prayer in terms of frequency, intensity, devotion, and subjective experience. Meanwhile, only a few respondents were in the low-score category, suggesting that prayer practices within this research sample were relatively high and evenly distributed.

Meanwhile, for the Self-Confidence variable (Y), the highest score was 7 and the lowest score was 1, with the dominant score range falling within the interval of 4–7. This indicates that respondents’ self-confidence levels were generally in the fair to good category. The general category also confirms that most respondents possessed fairly good self-confidence, although not as high as the Prayer variable. Several respondents reached the maximum score, reflecting very strong self-confidence, while the number of respondents with low scores was very small. This suggests that, in general, respondents already had reasonably developed self-acceptance, self-understanding, clear goals, and positive thinking patterns.

Overall, this tabulation shows a tendency for both variables to fall within positive categories, with the Prayer variable tending to be higher than Self-Confidence. This finding may serve as an initial indication of a potential relationship between the quality of prayer and the level of self-confidence, which can be further examined through statistical analysis.

Validity Test

Validity relates to the ability of a measuring instrument to measure what it is supposed to measure. In research, validity shows how precisely a measuring instrument reflects the actual content being measured. Validity tests are used to determine the extent to which the measuring instrument measures what it is

supposed to measure.⁴⁴ The validity test that is often used is the product moment correlation validity test formula.⁴⁵

$$r_{xy} = \frac{N \sum XY - (\sum X)(\sum Y)}{\sqrt{\left[N \sum X^2 - (\sum X)^2 \right] \left[N \sum Y^2 - (\sum Y)^2 \right]}}$$

- r_{xy} : Correlation coefficient between X items and total score Y
- N : Number of respondents
- $\sum X$: The sum of the products between the item value and the total
- $\sum Y$: The number of item values
- $\sum X$: Total value
- $\sum Y$: The sum of the squares of item values
- $\sum Y$: The sum of the squares of the total value

Item	r-value (X)	Sig. (X)	r-value (Y)	Sig. (Y)
P01	0.530	0.003	0.577	0.001
P02	0.737	0.000	0.603	0.000
P03	0.597	0.000	0.577	0.001
P04	0.591	0.001	0.622	0.000
P05	0.476	0.008	0.577	0.001
P06	0.413	0.023	0.587	0.001
P07	0.415	0.023	0.587	0.001
P08	0.403	0.027	1.000*	—
P09	0.562	0.001	—	—
Item 10	0.487	0.006	—	—

The first paragraph presents the analysis for Variable X, namely the aspect related to prayer, which was measured through 10 items (P01–P10). The analysis results indicate variations in the relationships among items, with several significant positive correlations. For example, the relationship between P01 and P03 is relatively strong, suggesting that an increase in one indicator is accompanied by an increase in the other. In addition, items P02 and P03 show a very strong relationship with the total score, indicating that both contribute substantially to representing the prayer variable as a whole. Other items such as P04, P05, P06, and P07 also demonstrate significant positive correlations with the total score. Therefore, it can generally be concluded that most indicators

⁴⁴ Musrifah Mardiani Sanaky, "Analisis Faktor-Faktor Keterlambatan Pada Proyek Pembangunan Gedung Asrama Man 1 Tulehu Maluku Tengah," *Jurnal Simetrik* 11, no. 1 (2021): 432–39, <https://www.ejournal-polnam.ac.id/index.php/JurnalSimetrik/article/view/615>.

⁴⁵ Rahmi Ramadhani and Nuraini Sri Bina, *Statistika Penelitian Pendidikan: Analisis Perhitungan Matematis dan Aplikasi SPSS* (Jakarta: Prenada Media, 2021).

within Variable X support one another. Nevertheless, several weak negative correlations were found, such as P10 with P01 and P07, although these relationships were not statistically significant. Overall, the significance values indicate that most items have meaningful relationships ($p < 0.05$), while a small number do not show significant relationships ($p > 0.05$).

The second paragraph presents the analysis for Variable Y, namely self-confidence, which was measured through 8 items (P01–P08) with a total of 30 respondents. The analysis results show that most items have positive and significant relationships. The relationship between P01 and P03, for example, demonstrates a strong association, meaning that improvement in one aspect tends to be followed by improvement in another. Item P08 emerges as the most dominant indicator because it has a significant positive correlation with all other items, indicating that P08 is highly representative in measuring the self-confidence variable. In addition, significant relationships were found between P06 and P04, as well as between P06 and P07, suggesting interconnections among certain aspects of this variable. However, not all item relationships were significant, such as between P02 and P04, which although positively correlated, was not statistically significant. In general, these findings indicate that Variable Y has fairly strong interrelationships among its indicators, with $p < 0.05$ indicating significant relationships and $p > 0.05$ indicating non-significant relationships.

Reliability Test

Reliability is an index that shows how reliable and trustworthy a measuring instrument is. These reliability results show the extent to which the measuring instrument can provide consistent and reliable results.⁴⁶

Reliability Test Formula

:Table 9. Reliability Test

Variable X		Variable Y	
Reliability Statistics		Reliability Statistics	
Cronbach's Alpha	N of Items	Cronbach's Alpha	N of Items
0,704	10	0,673	7

The results of the reliability test for Variable X, which is related to prayer, show a Cronbach's Alpha value of 0.704 with a total of 10 items tested. This

⁴⁶ Joko Prambudi and Jati Imantoro, "Pengaruh Kualitas Produk Dan Harga Produk Terhadap Keputusan Pembelian Produk Pada Ukm Maleo Lampung Timur," *Jurnal Manajemen DIVERSIFIKASI* 1, no. 3 (2021): 687–704

value indicates that the instrument has a fairly good level of internal consistency, meaning that each item is relatively capable of measuring the same construct in a stable manner. Therefore, the instrument for Variable X is considered suitable for use as a measurement tool, although there is still room for improvement to achieve a higher level of reliability.

Meanwhile, the results of the reliability test for Variable Y, which measures self-confidence, produced a Cronbach's Alpha value of 0.673 with a total of 7 items. This value indicates that the instrument's level of internal consistency is still in the less satisfactory category, meaning that its reliability has not yet reached an optimal level. Nevertheless, the instrument still demonstrates some consistency in measuring aspects of self-confidence, although not strongly enough. Therefore, improvements are needed, such as revising or replacing several items, so that the instrument can provide more accurate and consistent measurement results.

Regression Equation Model

The data analysis technique used is simple regression using IBM SPSS Statistics 27. Simple linear regression is a statistical technique used to test the causal relationship between one independent variable and one dependent variable. The formula used is as follows:

$$Y = a + bX + e$$

- Y : Dependent variable (predicted variable)
- a : Independent variables (variables that influence)
- b : Constant (Y value when X = 0)
- e : Regression coefficient (shows the influence of X on Y)

The results of simple linear correlation test calculations of the effect of prayer as a predictor of self-confidence were tested using IBM SPSS Statistics 27 with the following results:

Table 10. Coefficient of Determination

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.272 ^a	0,074	0,041	1,593
a. Predictors: (Constant), Prayer				

The table presented is the result of a regression analysis that shows the model summary (Model Summary) for the variable predicted by the

independent variable, namely prayer. The following is the interpretation of these results:

The results of the analysis show that the correlation coefficient (R) value of 0.272 indicates a positive relationship between the independent variable, namely prayer, and the dependent variable. However, the strength of this relationship is considered weak, suggesting that the influence of prayer on the dependent variable is not particularly strong. This is further supported by the coefficient of determination (R Square) value of 0.074, which means that only about 7.4% of the variation in the dependent variable can be explained by the prayer variable, while the remaining variation is influenced by other factors outside the research model.

Furthermore, the Adjusted R Square value of 0.041 indicates that after adjusting for the number of variables in the model, the contribution of the prayer variable becomes even smaller. This confirms that the model's ability to explain data variation remains limited and has not yet reached an optimal level. On the other hand, the standard error of the estimated value of 1.593 indicates a fairly large discrepancy between the predicted values and the actual values. Therefore, it can be generally concluded that although there is a positive relationship between prayer and the dependent variable, the model used still has limitations in explaining and accurately predicting the outcome.

Interpretation of Results

The results from the Model Summary show that although there is a relationship between the Prayer and the dependent variable, the strength of the relationship is relatively weak with only 7.4% of the variation explained. This suggests the need for further exploration of other factors that may contribute to the variability in the data

Table 11. Regression Equation Model

Coefficients ^a						
Model		Unstandardized Coefficients		Standard ized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4,031	0,772		5,222	0,000
	Prayer	0,181	0,121	0,272	1,495	0,146

a. Dependent Variable: Self-Confidence

This regression coefficient table provides an overview of the relationship between prayer as the independent variable and self-confidence as the dependent variable, as reflected in the unstandardized coefficients, standardized coefficients, t-values, and significance levels. Based on the analysis results, the constant has a value of 4.031 with a significance level of 0.000, indicating that when the prayer variable equals zero, the average level of self-confidence is estimated to be at that value, and this result is statistically significant.

Meanwhile, the regression coefficient for the prayer variable is 0.181, indicating that every one-unit increase in prayer tends to be followed by an increase of 0.181 in self-confidence, assuming other factors remain constant. The standard error value of 0.121 indicates the level of precision of this coefficient estimate. In addition, the standardized coefficient (Beta) of 0.272 confirms that the relationship between prayer and self-confidence is positive. However, when further tested using a t-value of 1.495 and a significance level of 0.146, it is evident that the p-value is greater than 0.05, meaning that the effect is not statistically significant.

Therefore, although there is a tendency toward a positive relationship between prayer and self-confidence, the results of this analysis indicate that there is insufficient evidence to conclude that prayer has a statistically significant effect on self-confidence in the context of this study. In other words, an increase in prayer practices does not necessarily lead to a measurable increase in self-confidence, suggesting that other factors may play a more dominant role in influencing this variable.

D. Conclusion

Based on the results of the simple regression analysis, the strength of the relationship between prayer intensity and self-confidence among teachers and parents is indicated by a correlation coefficient (R) of 0.272. This value shows that the relationship between the two variables is positive, meaning that the higher the intensity of prayer, the more self-confidence tends to increase. However, the level of this relationship falls within the weak category, indicating that prayer intensity is not the main factor associated with respondents' self-confidence in this study.

Meanwhile, the magnitude of the effect or statistical contribution of prayer intensity to self-confidence can be seen from the R Square value of 0.074, or 7.4%. This means that prayer intensity is only able to explain 7.4% of the variation in self-confidence, while the remaining 92.6% is influenced by other factors outside the scope of this study. In addition, the significance test produced a p-value of 0.146 (> 0.05), indicating that the effect is not statistically significant. Therefore, although there is a tendency toward a positive effect, the empirical evidence from this study is not yet strong enough to conclude that

prayer intensity has a significant influence on self-confidence among teachers and parents.

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