

## ADOLESCENT PRAYER MENTORING AS A TECHNOLOGY FOR SPIRITUAL HUMAN CAPITAL FORMATION

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### Abstract

This study conceptualizes adolescent prayer mentoring as a structured pedagogical technology for spiritual human capital formation and examines its relevance for psychosocial and non-military resilience. Methodologically, it employs qualitative library research with a normative-conceptual orientation supported by a Systematic Literature Review (SLR). Data were collected from peer-reviewed journal articles, academic books, and institutional reports on adolescent spirituality, Islamic pedagogy, prayer practices, character formation, spiritual capital, human capital, psychosocial resilience, and non-military resilience. Literature was traced through Scopus Preview, DOAJ, and Google Scholar using keywords such as “adolescent prayer mentoring,” “Islamic pedagogy,” “religious pedagogy,” “spiritual human capital,” “self-regulation,” “meaning-making,” “social empathy,” and “non-military resilience.” The initial search identified more than 120 sources. After screening for relevance, conceptual clarity, and contribution to the proposed framework, 47 studies were retained, and 32 core sources were selected for synthesis. Data analysis followed the SLR stages of identification, screening, selection, classification, and conceptual synthesis. The selected literature was organized into four analytical themes: prayer as Islamic pedagogical formation, prayer mentoring and value internalization, spirituality–psychosocial resilience–character formation, and spiritual human capital–non-military resilience. Findings show that prayer mentoring operates through bodily and spiritual habituation, reflective dialogue, moral exemplarity, emotional regulation, autonomous value internalization, meaning in life, and social empathy. These mechanisms transform prayer from private ritual observance into spiritual human capital for sustainable, resilient civic life. The article proposes the pathway: prayer mentoring → self-regulation → meaning in life → social empathy → spiritual human capital → non-military resilience.

### Keywords

Adolescent Prayer Mentoring, Non-Military Resilience, Self-Regulation, Social Empathy, Spiritual Human Capital.



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## INTRODUCTION

Recent developments in developmental psychology, character education, and human capital economics show a shift from cognitively oriented education toward holistic models that recognize affective, moral, and spiritual dimensions as core elements of human quality (Heckman et al., 2019; King & Boyatzis, 2015; Nucci et al., 2018). Accordingly, the post-pandemic adolescent crisis should not be read only as an academic problem, but also as a crisis of meaning-making, emotional regulation, self-discipline, and value orientation (Aggarwal et al., 2023; UNICEF, 2021). Globally, more than 13% of adolescents live with mental disorders, and one in seven aged 10–19 experiences mental health problems, including depression, anxiety, and behavioral disorders (WHO, 2025). In Indonesia, adolescents aged 10–19 exceeded 44 million in 2023, while I-NAMHS reported 15.5 million adolescents with mental health problems, of whom only 2.6% accessed professional services (BPS, 2024; Center for Reproductive Health, University of Queensland, 2022). This gap highlights the need to examine religion as structured guidance for developing spiritual human capital (King et al., 2023; Palme & Wong, 2013).

Within this framework, adolescent prayer guidance is understood as a planned, repeated, measurable, and contextual pedagogical process that transforms prayer from individual ritual into a mechanism for self-awareness, emotional control, moral perseverance, and transcendent life orientation (King et al., 2023; Ryan & Deci, 2017). The term “technology” refers not to digital devices, but to an educational design involving actors, stages, methods, and outcome indicators through which religious practice becomes character formation and value internalization (Nucci et al., 2018; Sahin, 2013). Religious mentors help adolescents interpret prayer, reflect, manage anxiety, nurture hope, and translate spirituality into responsible behavior (King & Boyatzis, 2015; King et al., 2023). This aligns with human capital economics, which identifies non-cognitive skills as determinants of educational attainment, work readiness, and success (Heckman et al., 2019; Schanzenbach et al., 2016). Although the *Profil Pelajar Pancasila* recognizes spirituality and morality, research on prayer guidance mechanisms, indicators, actors, and outcomes in Indonesia remains limited (Badan Standar, Kurikulum, dan Asesmen Pendidikan, 2022; Palmer, & Wong, 2013).

Prayer guidance is increasingly important because modernization, urbanization, and digitalization have transformed adolescent value formation. Adolescents learn from families, schools, social media, peers, popular culture, and algorithmic environments that intensify comparison, identity confusion, and instant behavior (Nesi, 2020; Orben, 2020). In Indonesia,

internet penetration reached 79.5%, or 221.56 million users, in 2024, with Generation Z as the largest user group at 34.40% (PJII, 2024). BPS also recorded 64.22 million Indonesian youth in 2024, 60.72% of whom lived in urban areas (BPS, 2024). These conditions indicate that adolescent moral formation occurs in a fast digital environment. Prayer guidance may function as an inner formation system that provides silence, reflection, hope, moral correction, and connectedness with God (King et al., 2023; King et al., 2020). Its influence on character, spiritual consciousness, emotional regulation, empathy, and responsibility requires systematic study (Aggarwal et al., 2023; Iannello et al., 2022; Pargament, 1997; Ryan & Deci, 2017).

Recent studies have examined prayer, spirituality, and adolescent formation from related perspectives, but have not produced a coherent model of prayer mentoring as spiritual human capital formation technology. Safrilsyah et al (2021) found a positive relationship between Islamic religiosity and prosocial behavior among 649 students in Islamic and public schools in Banda Aceh, with a correlation coefficient of 0.703 and an R-square value of 0.494. These findings link religious commitment with helping behavior, empathy, and social responsibility (Safrilsyah et al., 2021). However, the study treats religiosity as a general psychological variable without explaining how guided prayer becomes spiritual capital.

Hafizah and Uyun (2023), Firanda and Ningsih (2025), Mentari, Handayani, Firmansyah, Salfitri, and Fezira (2025), and Apandie and Rahmelia (2026) show that prayer, Islamic coping, and spiritual capital support emotional regulation, well-being, coping, discipline, moral reasoning, social cohesion, and character. Hafizah and Uyun (2023) found that Islamic coping reduced problematic internet use through emotional regulation. Firanda and Ningsih (2025) showed that five daily prayers supported inner peace, discipline, and adolescent well-being. Mentari, Handayani, Firmansyah, Salfitri, and Fezira (2025) reported that Qur'anic prayer therapy improved mental well-being, coping skills, spiritual awareness, and inner calm. Apandie and Rahmelia (2026) conceptualized spiritual capital as values, meaning, moral reasoning, social cohesion, and service orientation. Nevertheless, these studies frame spirituality as coping, personal experience, therapy, or civic capital, and examine religiosity, coping, prayer practice, therapeutic intervention, and spiritual capital separately. They have not integrated prayer mentoring, spiritual capital, adolescent character, moral quality, emotional regulation, and social responsibility within one framework.

King, Mangan, and Riveros (2023) argue that religion and spirituality support youth thriving through meaning-making, caring relationships, transcendent beliefs, and values-aligned goals. Their

framework views spiritual development not merely as private belief, but as a relational and developmental process shaped by beliefs, practices, relationships, and transcendence. Prayer mentoring can thus become a pedagogical environment where adolescents encounter transcendent meaning, develop self-regulation, internalize moral values, and transform spiritual experience into responsible social action (King et al., 2023).

This study aims to formulate a conceptual model of adolescent prayer mentoring as a technology for spiritual human capital formation and examine its relevance for psychosocial and non-military resilience. Theoretically, it integrates religious pedagogy, developmental psychology, character education, social capital theory, and human capital economics. It positions prayer mentoring as a formative mechanism for internalizing spiritual values into self-regulation, meaning in life, social empathy, moral responsibility, and social commitment. Pragmatically, the study supports value-based educational policy in Indonesia by offering a conceptual basis for schools, families, religious educators, and communities to strengthen adolescent well-being, moral discipline, and social cohesion.

## **METHOD**

This study is designed as a conceptual paper supported by systematic literature mapping. Rather than testing hypotheses or estimating empirical effects, it seeks to clarify, reconstruct, and integrate key concepts across relevant bodies of literature. This design is appropriate because the study formulates adolescent prayer mentoring as a technology for spiritual human capital formation by bringing together insights from religious pedagogy, developmental psychology, character education, human capital theory, social capital theory, and non-military resilience studies. Its qualitative orientation allows the study to interpret, categorize, and synthesize concepts across disciplines in a systematic manner (Creswell & Poth, 2018). The normative foundation is drawn from moral education, while prayer is positioned as a formative educational practice shaped by cognition, emotion, social relations, moral awareness, and meaning-making (Halstead, 2019; King & Boyatzis, 2015; Nucci et al., 2018; Oser et al., 2006).

The literature corpus was delimited through explicit inclusion criteria to ensure objectivity, transparency, and traceability. The sources were primarily limited to publications from 2015 to 2025, with priority given to recent studies on adolescent spirituality, religious practice, mental health, prayer, and resilience. Earlier works were included only when they served as foundational

references in human capital, social capital, character education, or spiritual development. The review was limited to English and Indonesian sources in order to connect global scholarship with the Indonesian context. The data consisted of peer-reviewed articles indexed in Scopus Preview, DOAJ, and Google Scholar, supplemented by academic books and institutional reports. The keywords used in the search process included adolescent spirituality, religious pedagogy, prayer practice, spiritual capital, human capital, character education, psychosocial resilience, and non-military resilience. Through the screening process, more than 120 sources were reduced to 47 relevant studies and then refined into 32 core sources based on their relevance, conceptual clarity, and contribution to the development of the proposed framework (Abdel-Khalek, 2019; Heckman et al., 2019; UNICEF, 2021).

Data analysis was conducted in three stages: descriptive mapping, thematic coding, and conceptual integration. In the first stage, each source was organized into a literature matrix covering the author, year of publication, disciplinary background, research object, method, key concept, main finding, and relevance to adolescent prayer mentoring. In the second stage, the sources were grouped into three thematic clusters: religious pedagogy, psychosocial resilience, and human capital formation. The coding process included categories such as prayer mentoring, value internalization, self-regulation, meaning-making, emotional control, prosocial behavior, spiritual capital, and non-military resilience. In the third stage, the coded findings were compared across disciplines to identify points of convergence, contradiction, and conceptual gaps related to the links between prayer, character formation, spiritual growth, human capital, and social bonding (Halstead, 2019; Heckman et al, 2019; King & Boyatzis, 2015; Nucci et al., 2018; Oser et al., 2006; Putnam, 2000).

## **FINDINGS AND DISCUSSION**

### **Findings**

Before presenting the findings, this study clarifies that the data were not derived from fieldwork, interviews, surveys, or statistical testing, but from structured literature mapping. In this context, the findings refer to conceptual and empirical evidence drawn from studies on Islamic pedagogy, adolescent spirituality, prayer practices, psychosocial resilience, spiritual human capital, and non-military resilience. The literature was traced through Scopus Preview, DOAJ, and Google Scholar to identify indexed articles, open-access studies, books, book chapters, and institutional reports relevant to the topic. The search keywords included adolescent spirituality, prayer

mentoring, religious pedagogy, Islamic pedagogy, prayer practice, spiritual capital, spiritual human capital, psychosocial resilience, self-regulation, meaning-making, social empathy, character education, social capital, and non-military resilience. The main publication period was limited to 2018–2023, while several foundational sources published before 2018 were retained to provide theoretical grounding in adolescent spiritual development, character education, self-determination, and human flourishing (Berkowitz & Bier, 2014; King & Roeser, 2009; Lapsley & Stey, 2014; Park, 2013; Ryan & Deci, 2017; VanderWeele, 2017).

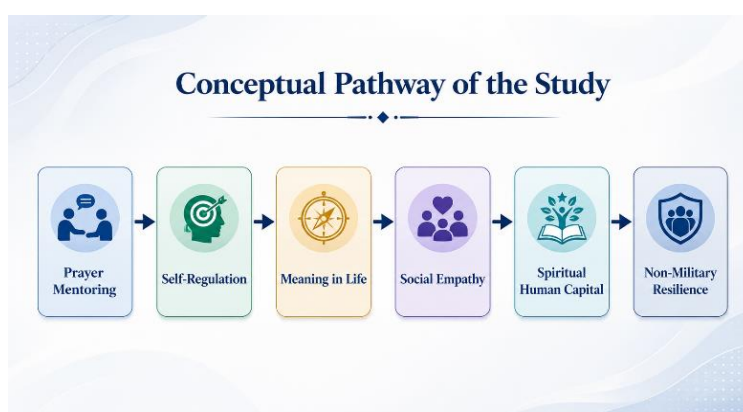
**Table 1.** Data Findings from Literature Mapping

No.	Focus of Finding	Main Finding	Key References	Relevance to the Study
1	Prayer as Islamic Pedagogical Practice	Prayer is increasingly understood not only as a normative ritual obligation but also as a pedagogical practice involving bodily habituation, inner reflection, and value internalization. Repeated and conscious prayer practices support self-discipline, moral sensitivity, attention regulation, and meaning orientation among adolescents.	Park (2013); Kvarfordt and Herba (2018); Rosmarin et al. (2022); Immordino-Yang et al. (2019)	This finding supports the argument that prayer can be conceptualized as an educational mechanism that integrates cognitive, affective, moral, and spiritual development.
2	Prayer, Mentoring, and Value Internalization	Prayer mentoring works through the mentor–mentee relationship. Mentors function not only as instructors of ritual correctness but also as formative figures who provide reflective dialogue, moral exemplarity, continuous feedback, and ethical interpretation of religious experience.	King and Roeser (2009); Roehlkepartain et al. (2006); Ryan and Deci (2017)	This finding strengthens the position of prayer mentoring as a process of value internalization rather than mere ritual compliance.
3	Prayer, Spirituality, and Psychosocial Resilience	Structured spiritual practices help adolescents manage identity crisis, anxiety, depressive symptoms, social isolation, and uncertainty. Spirituality supports emotional regulation, hope, coping capacity, and meaning-making in the face of psychosocial pressure.	Loades et al. (2020); Racine et al. (2021); Sawyer et al. (2018); Patel et al. (2018); Park (2023); Koenig (2012)	This finding shows that prayer mentoring may function as a protective psychosocial mechanism for adolescents.
4	Religious Engagement and Character	Sustained religious engagement is associated with lower risk behavior, stronger	Hardy et al. (2019); Hardy et al. (2020); Berkowitz and Bier	This finding supports the claim that guided prayer can shape

	Formation	self-control, empathy, interpersonal responsibility, and prosocial orientation. Character formation becomes more effective when moral instruction is integrated with practice, reflection, and social relationships.	(2014); Lapsley and Stey (2014); VanderWeele et al. (2019)	ethical dispositions expressed in everyday social behavior.
5	Spiritual Human Capital	Human capital is no longer limited to formal education, technical competence, and productivity. Contemporary literature expands it to include nonmaterial capacities such as values, meaning in life, self-regulation, moral orientation, empathy, trust, and social responsibility.	OECD (2019); Heckman and Kautz (2014); Hanushek and Woessmann (2020); VanderWeele (2017); Chen and VanderWeele (2018)	This finding provides the theoretical basis for positioning spirituality as a form of nonmaterial human capital.
6	Spiritual Capital and Non-Military Resilience	Spiritual capital contributes to social cohesion, horizontal trust, psychological preparedness, and community solidarity. National resilience depends not only on institutions and material resources, but also on the moral and psychosocial quality of citizens.	Boin and McConnell (2007); Bruneau et al. (2003); OECD (2019)	This finding links adolescent spiritual formation with broader social and national resilience.
7	Interdisciplinary Integration	Islamic pedagogy, resilience psychology, and non-military defense economics can be integrated to explain prayer mentoring as a technology of spiritual human capital formation. Prayer mentoring works at multiple levels: individual discipline, meaning orientation, empathy, prosocial responsibility, and collective resilience.	Sahin (2013); Masten (2021); Bruneau and Reinhorn (2007)	This finding supports the interdisciplinary novelty of the study.
8	Conceptual Pathway	The mapped literature supports the pathway: prayer mentoring → self-regulation → meaning in life → social empathy → spiritual human capital → non-military resilience. Self-regulation becomes the first psychological mechanism, meaning-making provides moral direction, and empathy	Hardy et al. (2020); Park (2023); Ungar (2021)	This finding becomes the basis for constructing the conceptual model proposed in the study.

becomes the relational expression of spiritual formation.

Based on the revised literature mapping, the findings are organized into four main themes. First, the theme of prayer as Islamic pedagogical formation shows that prayer should not be understood merely as a ritual obligation, but also as a pedagogical practice that involves bodily habituation, reflection, attention regulation, moral sensitivity, and value internalization. Second, the theme of prayer mentoring and value internalization highlights the importance of the mentor-mentee relationship. Through reflective dialogue, moral exemplarity, feedback, and ethical interpretation, prayer can move beyond formal compliance and become a meaningful religious experience. Third, the theme of spirituality, psychosocial resilience, and character formation indicates that structured spiritual practices may strengthen emotional regulation, hope, coping capacity, self-control, empathy, responsibility, reduced risk behavior, and prosocial orientation. Fourth, the theme of spiritual human capital and non-military resilience positions spirituality as a non-material resource consisting of meaning in life, self-regulation, moral orientation, trust, social responsibility, and community solidarity. Taken together, these findings suggest that adolescent prayer mentoring functions through a developmental pathway in which prayer mentoring strengthens self-regulation, deepens meaning in life, cultivates social empathy, forms spiritual human capital, and ultimately contributes to non-military resilience.



**Figure 1.** Conceptual Pathway of Prayer Mentoring as a Technology for Spiritual Human Capital Formation

## Discussion

### Prayer as Islamic Pedagogical Formation

Prayer, or *shalat*, in Islamic pedagogy should not be reduced to a ritual obligation, as it also serves as a formative practice that cultivates disciplined, reflective, and morally oriented adolescents. Islamic educational thought connects religious practice with *tarbiyah* and *adab*, both of which emphasize holistic cultivation through knowledge, ethics, spiritual awareness, and social responsibility (Halstead, 2004; Sahin, 2013). Within this framework, prayer functions as a pedagogical medium through which adolescents learn order, humility, accountability, and transcendent meaning. This understanding is consistent with developmental perspectives that view religion and spirituality as important formative domains during adolescence, a period marked by identity exploration, value negotiation, emotional instability, and the search for purpose (King & Roeser, 2009). Thus, prayer contributes to the formation of self-discipline, inner calm, and value orientation.

The pedagogical strength of prayer lies in its repetition, bodily movement, temporal discipline, and focused attention. Through repeated performance, prayer trains adolescents to organize time, regulate conduct, and restrain impulsive responses within a framework of spiritual discipline. From the perspective of self-determination theory, religious practices become educationally meaningful when they are internalized as personally endorsed values rather than experienced merely as external demands or imposed compliance (Ryan & Deci, 2017). Educational neuroscience also shows that learning and self-formation are closely connected to social-emotional experience, attention, motivation, and embodied routines (Immordino et al., 2019). In a similar direction, recent neuroscience and mental health literature suggest that religious and spiritual practices may support psychological regulation, coping, and meaning-oriented adaptation, depending on the degree of internalization and the surrounding context (Rosmarin et al., 2022). In this sense, prayer becomes a form of habituation that links the body, attention, emotion, and values in adolescent character formation (Park, 2013).

Prayer also functions as a space for reflection, meaning-making, and value internalization. Through proper guidance, prayer becomes more than a sequence of gestures and recitations; it becomes a reflective encounter in which personal experience, moral struggle, hope, gratitude, and responsibility are interpreted within a spiritual horizon. Religious and spiritual development occurs through the interaction of cognition, emotion, relationships, practices, and transcendent beliefs,

enabling adolescents to construct identity, worldview, moral commitment, and purposeful behavior (King & Boyatzis, 2015; King et al., 2023). Adolescent religiosity is also associated with moral identity, prosocial concern, self-regulation, and character formation, particularly when it develops within meaningful relational contexts (Hardy et al., 2019). Therefore, reflective spirituality can support flourishing and provide moral direction in adolescent development (VanderWeele, 2017).

As an integrative educational mechanism, prayer connects cognitive understanding, affective regulation, moral judgment, and spiritual orientation. Character education literature emphasizes that moral development requires moral reasoning, emotional disposition, repeated practice, social relationships, and moral identity, rather than abstract instruction alone (Berkowitz & Bier, 2014; Nucci et al., 2014). Prayer is relevant in this regard because it provides a recurring structure for discipline, reflection, humility, gratitude, empathy, and accountability. Its moral significance becomes stronger when supported by reflective dialogue, moral exemplarity, and practical translation into daily conduct. Since moral education aims to shape moral self-identity, and adolescent spirituality involves belief, relationship, practice, and moral agency, prayer can be understood as a formative practice that links religious devotion with character formation and responsible social action (Lapsley & Stey, 2014; Roehlkepartain et al., 2006).

### **Prayer, Mentoring, and Value Internalization**

In prayer mentoring, the mentor–mentee relationship serves as the primary medium through which adolescents are guided to understand prayer beyond procedural correctness. Religious teachers, parents, and spiritual figures do not function merely as ritual instructors but also as facilitators of meaning, emotional support, ethical reflection, and spiritual orientation. Youth mentoring literature shows that effective mentoring depends on close, consistent, and developmentally responsive relationships that foster confidence, self-understanding, and prosocial orientation (DuBois et al., 2011; Rhodes & DuBois, 2008). This relational dimension is especially important because adolescence is a period of identity construction, moral questioning, and spiritual interpretation (Halstead, 2004; King & Roeser, 2009; Sahin, 2013).

The effectiveness of prayer mentoring depends strongly on reflective dialogue and moral exemplarity. Adolescents are more likely to internalize religious values when mentors provide space for questioning, reflection, feedback, and moral interpretation, rather than relying solely on instruction or correction. Social learning theory explains that behavior is shaped through observation, modeling, and self-regulation; therefore, the moral credibility of mentors is central to

transforming religious instruction into ethical practice (Bandura, 1977). Character education also affirms that moral development involves knowing, desiring, and doing the good, not verbal teaching alone (Berkowitz & Bier, 2014; Lickona, 1991). In this sense, exemplary mentors help adolescents experience prayer as a meaningful religious practice rather than as externally imposed compliance (Ryan & Deci, 2017; Smith et al., 2020).

The movement from ritual compliance to moral identity occurs when adolescents begin to connect prayer with self-understanding, emotional regulation, and ethical responsibility. Prayer is no longer perceived simply as an external demand, but becomes part of the adolescent's self-concept and moral orientation. Moral education theory explains that character formation involves moral judgment, emotion, identity, and action within social contexts (Nucci et al., 2014). It also emphasizes the formation of moral self-identity, because stable ethical behavior emerges when values become central to one's understanding of the self (Lapsley & Stey, 2014). In a similar way, adolescent spirituality develops through relationships, practices, beliefs, meaning-making, socialization, internalization, self-regulation, and moral motivation (Hardy et al., 2019; King et al., 2023; Roehlkepartain et al., 2006).

Indicators of effective prayer mentoring should therefore include not only ritual frequency, but also observable moral, emotional, and social outcomes. Effective mentoring is reflected in consistency of worship, reflective awareness, self-control, honesty, responsibility, empathy, prosocial behavior, and moral decision-making. Mentoring studies show that developmental benefits are more likely to emerge when programs provide relational quality, structure, continuity, and youth-centered guidance (DuBois et al., 2011; Rhodes & DuBois, 2008). In adolescent religious development, positive outcomes appear when religious practices are connected to identity, values, relationships, and daily conduct (Hardy et al., 2019; King & Roeser, 2009). Accordingly, the evaluation of prayer mentoring should include spiritual discipline, self-regulation, moral consistency, relational empathy, and social responsibility (Berkowitz & Bier, 2014; Lickona, 1991).

### **Spirituality, Psychosocial Resilience, and Character Formation**

Adolescent vulnerability in the digital and post-pandemic context should be understood as a multidimensional developmental condition. Adolescence is a critical period for identity formation, emotional differentiation, moral orientation, and transition into social roles. For this reason, prolonged uncertainty, social isolation, and digital pressure may disrupt the development of stable selfhood and social responsibility (Patel et al., 2018; Sawyer et al., 2018). During and after the

pandemic, isolation and loneliness increased the risk of depressive and anxiety symptoms among children and adolescents (Loades et al., 2020; Racine et al., 2021). At the same time, digital media intensifies social comparison, identity experimentation, social surveillance, and emotional reactivity. Psychosocial vulnerability among adolescents, therefore, emerges from the interaction between developmental instability, digital disruption, and weakened value orientation (Nesi, 2020; Orben, 2020).

Spirituality can be understood as a protective psychosocial resource because it offers adolescents meaning, hope, inner stability, belonging, and an interpretive framework for dealing with adversity. Research indicates that religious and spiritual involvement may help prevent and manage depression and anxiety when it is internalized in healthy, non-coercive, and meaning-oriented ways (Aggarwal et al., 2023). Adolescent religiosity and spirituality are also associated with coping capacity, subjective well-being, health-related outcomes, and social connectedness, although their effects depend on context, relational support, and the quality of religious engagement (Iannello et al., 2022). Religious coping theory further explains that spirituality helps individuals reinterpret suffering, sustain hope, seek sacred meaning, and mobilize emotional resources during stressful experiences (Pargament, 1997).

Guided prayer contributes to self-regulation and emotional control because it combines repetition, attention, bodily discipline, reflection, and value orientation. Its significance lies not only in ritual frequency but also in its capacity to train adolescents to pause, regulate impulses, organize time, and reinterpret distress through transcendent meaning. From the perspective of self-determination theory, values become more stable when they are internalized through autonomy-supportive guidance rather than imposed compliance (Ryan & Deci, 2017). Longitudinal research also shows dynamic associations between religiousness and self-regulation from adolescence into young adulthood (Hardy et al., 2020). Religious upbringing and spiritual orientation are likewise associated with later well-being and prosocial outcomes (Chen & VanderWeele, 2018; VanderWeele, 2017).

Character formation through spiritual practice occurs when prayer is translated from private devotion into ethical disposition and prosocial action. Character education requires more than the transmission of rules; it involves repeated practice, meaningful relationships, moral reflection, emotional engagement, and opportunities to enact responsibility (Berkowitz & Bier, 2014). Prayer mentoring can strengthen discipline, empathy, honesty, patience, humility, responsibility, and

concern for others when adolescents are guided to connect worship with daily moral decisions. Religious and spiritual influences shape adolescent outcomes through socialization, internalization, identity formation, moral motivation, and behavioral regulation (Hardy et al., 2019). Thus, guided prayer supports character formation by linking inner awareness with ethical conduct, resilience, and communal responsibility.

### **Spiritual Human Capital and Non-Military Resilience**

The concept of human capital has expanded beyond schooling, cognitive skills, and economic productivity to include nonmaterial capacities that sustain human development and social resilience. Classical human capital theory viewed education, training, and productive competence as investments that increase individual and national economic returns (Becker, 1993; Schultz, 1961). Contemporary scholarship, however, shows that perseverance, self-control, motivation, emotional regulation, and moral orientation also influence educational success, labor-market performance, and social participation (Heckman & Kautz, 2014; Heckman et al., 2019). Development economics similarly recognizes knowledge capital, socio-emotional skills, and adaptive capacities as important drivers of progress (Hanushek & Woessmann, 2020; OECD, 2019). From this perspective, spiritual and moral dimensions enrich the meaning of human capital because they contribute to personal flourishing and social well-being (VanderWeele, 2017).

Within this broadened framework, spiritual capital can be understood as a nonmaterial human resource consisting of internalized values, meaning in life, moral orientation, self-regulation, empathy, trust, and social responsibility. Palmer and Wong (2013) define spiritual capital as a resource rooted in transcendent meaning and value commitments that shape individual conduct and collective life. Baker and Miles-Watson (2010) further argue that religious and spiritual capital function not only as private belief, but also as public resources that influence social action, institutional trust, and community participation. In the context of adolescent prayer mentoring, guided spiritual practice transforms ritual experience into reflective character, emotional discipline, and moral agency (King et al., 2023; Ryan, & Deci, 2017).

The transition from individual spiritual formation to collective resilience occurs when self-control, empathy, meaning orientation, and moral responsibility develop into social trust, solidarity, and community preparedness. Social capital theory shows that trust, reciprocity, and civic participation are essential foundations of democratic and resilient societies (Putnam, 2000). Societies become stronger when citizens possess relational trust, public responsibility, and shared moral

commitments (Putnam & Garrett, 2020). Resilience studies also emphasize that preparedness depends not only on institutions and infrastructure, but also on adaptive community capacity. Crisis management requires resilience-oriented capacities, while resilience itself involves the ability to reduce disruption, absorb shocks, and recover essential functions (Boin & McConnell, 2007; Bruneau et al., 2003; Masten, 2021; Ungar, 2021).

Prayer mentoring can therefore be positioned as a non-military strategy because it strengthens the human qualities required for social endurance, civic responsibility, and adaptive capacity. In Islamic pedagogy, religious education includes identity formation, ethical cultivation, disciplined practice, and spiritual meaning, rather than doctrinal transmission alone (Sahin, 2013). In adolescent development, prayer mentoring becomes significant when mentors connect worship with self-regulation, meaning-making, moral responsibility, and social empathy (King & Roeser, 2009). Adolescent religiosity is also dynamically associated with self-regulation and character outcomes (Hardy et al., 2020). Thus, guided prayer may transform ritual discipline into spiritual human capital through a developmental pathway that moves from prayer mentoring to self-regulation, meaning in life, social empathy, spiritual human capital, and ultimately non-military resilience (OECD, 2019; Park, 2013).

## **CONCLUSION**

Adolescent prayer mentoring can be conceptualized as a structured pedagogical technology for spiritual human capital formation, rather than merely as ritual habituation or private religious observance. Based on the literature mapping, prayer functions as a form of Islamic pedagogical formation that integrates bodily habituation, spiritual discipline, reflection, meaning-making, and value internalization. Prayer mentoring operates through mentor–mentee relationships in which religious teachers, parents, and spiritual figures facilitate reflective dialogue, moral exemplarity, feedback, and autonomous value internalization. Through this process, spiritually guided prayer strengthens psychosocial resilience and character formation by fostering emotional regulation, self-control, hope, moral responsibility, empathy, discipline, and prosocial behavior. These capacities gradually accumulate into spiritual human capital, understood as a nonmaterial resource consisting of meaning in life, self-regulation, moral orientation, trust, and responsibility. This study, therefore, formulates a developmental pathway that moves from prayer mentoring to self-regulation, meaning in life, social empathy, spiritual human capital, and ultimately non-military resilience. Future

research should empirically examine this model through mixed-methods designs, longitudinal studies, or structural modeling.

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