



Transformation of Spirituality in Contemporary Muslim Life

Hayati ¹, Abdul Kadir ², Wahyuni Eka Putri ³, Riza Awal Novanto ⁴, Muslimin ⁵

¹ Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

² Sekolah Tinggi Ilmu Tarbiyah Syekh Burhanuddin Pariaman, Indonesia

³ Sekolah Tinggi Ilmu Tarbiyah (STIT) Yayasan Pendidikan Islam Kerinci, Indonesia

⁴ Universitas Muhammadiyah Tegal, Indonesia

⁵ Universitas Muhammadiyah Palembang, Indonesia

Corresponding Author: Hayati, E-mail: hayati.hayati@ar-raniry.ac.id

Received: March 19, 2023	Revised: March 22, 2023	Accepted: March 25, 2023	Online: March 27, 2023
--------------------------	-------------------------	--------------------------	------------------------

ABSTRACT

This paper describes the transformation of spirituality in contemporary Muslim life. The transformation of spirituality in contemporary Muslim life involves changes in the understanding and practice of spirituality in modern Muslim society. The purpose of this study is to find out and understand how the transformation of spirituality in contemporary Muslim life occurs. The method used in this study is an exploratory qualitative research method that attempts to analyze research problems from reading sources by applying content analysis. Researchers use qualitative research to review the results of previous studies and to interpret a phenomenon scientifically. Data collection techniques are carried out through documentation techniques from various journals, proceedings, online news, and relevant books. The results of this study explain how the transformation of spirituality in contemporary Muslim life occurs and to deepen the understanding and practice of spirituality in Islam, seeking a balance between the world and the hereafter. The conclusion of this study is that understanding the transformation of spirituality in contemporary Muslim life will be able to develop good relationships between humans and their God and between humans and other humans. The limitation of this study is the lack of data availability to analyze the transformation of spirituality in contemporary Muslim life. The researcher's hope for future researchers is that they will be able to develop further the spiritual transformation of contemporary Muslim life.

Keywords: *Contemporary, Spirituality, Transformation*

Journal Homepage <https://ejournal.iainbatanghari.ac.id/index.php/attasyrih/index>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

How to cite: Hayati, Hayati., Kadir, A., Putri, E. W., Novanto, A. R., & Muslimin, Muslimin. (2024). Transformation of Spirituality in Contemporary Muslim Life. *At-Tasyrih: Jurnal Pendidikan dan Hukum Islam*, 10(2), 480-493. <https://doi.org/10.55849/attasyrih.v10i2.269>

Published by: Pusat Penelitian dan Pengabdian Masyarakat, Institut Agama Islam Nusantara Batang Hari

INTRODUCTION

In the midst of the contemporary era full of dynamic and turbulent changes, no element can be considered as something stable or unchanging (Pikó et al., 2011b). Change has become the only consistent aspect in human life, especially with the rapid advancement of technology, the broad impact of globalization, and the inevitable social changes (Muttaqin, 2014). As one of the groups of people who play a role in the global stage, Muslims are faced with a complex task in dealing with this change, especially when linking it to a very deep and personal dimension, namely the aspect of spirituality.

Spirituality directs individuals to establish a better relationship with God, find out what the meaning and purpose of life is and develop life to be better, but not infrequently this concept of spirituality is often considered something that is difficult for some people to understand (Pikó et al., 2011a). Spirituality is also a human effort to find what is the meaning of life, the purpose of life (Johnes et al., 2014), find meaning and also peace in life. Spirituality helps a person find the meaning and purpose of life in Islam, with this spirituality a person will show more of their personal values (Pratama & Endraswati, 2017). These personal values will reflect the desire to make a difference and help make the world more meaningful (Bagdy, 2014). Therefore, having spirituality in everyday life is very important to make a person a better individual.

The transformation in the spirituality of Muslims in contemporary times not only reflects the impact of external changes, but is also a response to new challenges and opportunities that arise (Pikó et al., 2012). Modern life that takes place at a fast pace, is interconnected, and often full of uncertainty has encouraged Muslims to re-introspect how they interpret and feel connected to God, fellow human beings, and the environment around them. Spirituality is the most important aspect of life because it will encourage humans to become better people and find ways to give meaning to life and make life more peaceful and serene (Bensaid et al., 2021). The highest happiness can be achieved by someone when he can control his thoughts, lusts and always feel his closeness to God. When someone is close to his God, feels close to Allah then he will feel peace within himself (Nagy, 2009). Therefore, by continuing to strive and try to establish a good relationship with Allah and get closer to Allah SWT.

In the past, spirituality in Muslims may have tended to focus more on the implementation of conservative religious rituals and obedient devotion to established norms. However, in contemporary life situations, Muslims are faced with the challenge of adapting to the social, cultural, and technological changes that are occurring. As a result, there have been changes that have changed the way spirituality is integrated into everyday life. However, now spirituality in Islam is not only the implementation of religious rituals, but also includes deeper and more personal discussions (Beck et al., 2013). This involves a deep understanding of religious teachings, a personal journey that deepens faith and belief, and a search for identity as a servant of God (Ramadan, 2005). Islamic spirituality guides individuals to strengthen their relationship with God, increase self-confidence and achieve inner peace (Chong & Liu, 2009).

Spirituality is referred to as something multidimensional, namely the existential dimension and the religious dimension, the existential dimension focuses on the purpose and meaning of life, while the religious dimension focuses more on the closeness between a person and his God. The meaning of spirituality in Islam here is to give expression that there is something inside a person that is related to feelings (Rudnycky, 2009), cleanse the soul from negative traits such as envy, arrogance, greed, and so on (Wilson & Liu, 2011). A person will try to develop virtue and get closer to God (Yousef, 2001). The meaning of spirituality also involves worship that is done with full awareness and a sincere heart such as prayer, fasting, zakat and so on (Bourkhis & Nabi, 2013). Spirituality

is able to present trust, hope and see the meaning of life and maintain relationships with others (Ali & Al-Owaihian, 2008). In addition, spirituality also has a goal, namely to increase piety, quality of faith, quality of worship, quality of morals and to achieve the goal of a good life (Lydon, 2009). Spirituality in Islam can be achieved through various aspects of life such as work, intellectual, emotional and so on (Ahmed & Matthes, 2017). In Islam there are seven levels of spirituality that must be achieved by a Muslim (Abu Raiya et al., 2008), namely Islam (Muslim), Iman (believer), al-shalah (righteous), ihsan (muhsin), al-syahadah (martyr), al-shiddiqiyyah (shidiq), al-qurbu (qarib).

The same research was also conducted by (Nur Azizah & Miftakhul Jannah, 2022) Stating in his research entitled *Spirituality of Modern Society in Sufism* Buya Hamka, he stated that the role of spirituality which is an important part of Hamka's Sufism as an alternative solution to the current humanitarian crisis. Then according to (Istiqomah et al., 2018) stated in his research entitled *Spirituality, Prayer and Learning Achievement* he stated that Spirituality is a human attitude that has a fundamental life and is consistent, which does not agree with this attitude, whatever the reason, is considered to violate the rights of human progress and those who violate human rights are a mental burden that makes social discomfort, will open up the possibility of blaming each other, debates that can lead to jealousy and so on.

Then according to (Nugraha Pratama, 2014) stated in his research entitled *The Influence of Spirituality, Intellectualism, and Professionalism on the Performance of Stain Salatiga Lecturers* he stated that (1) spirituality partially does not have a significant effect on faculty performance (2) partial intelligence does not have a significant effect on faculty performance (3) professionalism partially has a positive and significant effect on lecturer performance. The reason for this study was to re-examine the transformation of spirituality in contemporary Muslim life. It is expected that with the understanding of spirituality in Islam and this can be used as well as possible, so that we can know the transformation of spirituality in contemporary Muslim life is one way that can be used to help humans in living their daily lives. Based on the explanations above, it is hoped that there will be an Action or improvement regarding the problem of spirituality in Islam, therefore researchers are trying to develop this research to help facilitate understanding what spirituality in Islam really is.

RESEARCH METHODOLOGY

The above research that this research is part of This research uses an explorative-oriented qualitative research method that tries to analyze research problems from reading sources by applying content analysis (Kim et al., 2020). This study uses a qualitative research method with an exploratory literature study strategy (Van Dijk-de Vries et al., 2012). Researchers use qualitative research to review the results of previous research and to interpret a phenomenon scientifically (Ahmed Zebal & M. Saber, 2014). In addition, exploratory qualitative-based research can increase understanding by revealing new ideas about a phenomenon and by describing research problems in more detail (Dominici et al., 2019). Data collection techniques are carried out through documentation techniques from

various journals, proceedings, online news, and relevant books. In addition, to analyze the collected data (Kragelund, 2011). Researchers use content analysis to discuss the contents of documents to provide a comprehensive explanation of understanding the meaning and purpose of spirituality in Islam.

RESULT AND DISCUSSION

Understanding Spirituality

Spirituality etymologically means "spirit" derived from the Latin word "spiritus", which among other things means "spirit, soul, spirit, self-awareness, incorporeal form, breath of life, life's soul." In further developments, the word spirit is interpreted more broadly (Piedmont, 2007). Spirit gives importance to anything that is thought to be the center of all aspects of a person's life. Spirit gives importance to anything that is thought to be the center of all aspects of a person's life. Spirituality is something that is influenced by culture, development, life experiences, beliefs and life values (Hill & Pargament, 2003). Philosophers, connote "spirit" with the power that animates and energizes the cosmos, consciousness related to ability, desire, and intelligence, immaterial beings, ideal forms of reason (intellectuality, rationality, morality, holiness or divinity).

Spirituality is able to bring love, trust, and hope, see the meaning of life and maintain relationships with others. Spiritual is a unique concept for each individual (Farran et al, 1989). Each individual has a different definition of spirituality, this is influenced by culture, development, life experiences and their own ideas about life.

According to Emblen, 1992 spirituality is very difficult to define. Words used to describe spirituality include meaning, transcendence, hope, love, quality, relationship and existence. Spirituality connects between intrapersonal (relationship with oneself), interpersonal (relationship between oneself and others), and transpersonal (relationship between oneself and God/supernatural powers) (Fry, 2003). Spirituality is a belief in the relationship between humans with some powers above them, creative, glory or energy sources and spirituality is also a search for meaning in life and the development of one's values and belief systems which will conflict if their understanding is limited.

Meanwhile, Allama Mirsa Ali Al-Qadhi is quoted in his book Dr. H. M. Ruslan, MA said that spirituality is a stage of a human's inner journey to seek a higher world with the help of riyadahat and various practices of self-restraint so that his attention does not turn away from Allah, solely to reach the peak of eternal happiness.

In addition, quoted in the same book, Sayyed Hosseein Nash, one of the Islamic spiritualists, defines spirituality as something that refers to what is related to the spiritual world, close to the Divine, containing innerness and interiority that are equated with the essential (Hill et al., 2000). Spirituality according to Ibn 'Arabi is the mobilization of all spiritual potential in humans that must comply with the provisions of sharia in seeing all forms of reality both in the empirical world and in the spiritual world.

Anshory in the Psychology Dictionary says that spirituality is an assumption about transcendental values. In a broader sense, spirit can mean the following:

The power that energizes the cosmos.

Consciousness related to desire and ability.

Something Immaterial.

The Ideal Form Of Reason (Intellectualism, Rationality, Morality, Holiness Or Divinity).

Spiritual can also mean something that has eternal truth related to the purpose of human life, both humans to fellow humans and to God, often confronted with the worldly and temporary (Zinnbauer et al., 1997). Spiritual can be an expression of a greater life, which can be a person's outlook on life. One of the characteristics of spirituality is a person's ability to achieve the desired goal, which can increase a person's strength to approach and relate to God, with which it can eliminate the illusion of false ideas that come from the senses, feelings, and thoughts. In the practical order, spirituality comes from religious teachings and traditions (Ashmos & Duchon, 2000). Religion is believed to have spiritual teachings that are deeply embedded and can direct the mindset and behavior of its adherents. Islam, for example, teaches the principle of balance in the human mindset to understand, reflect, describe, answer, and respect nature as a creature. Even nature is a manifestation of God, where God himself is the most magnificent environment that encompasses and surrounds humans. The teachings of Islam also teach that God is a being who is all-powerful over all things, all-seeing and all-watchful, inspiring its followers (Muslims) to be careful and always control themselves from deviant behavior.

In human life, in order to be perfect physically and mentally, one must protect the heart from challenges and the shackles of lust in order to be healthy and energetic. To achieve energy, one must always worship and be close to Allah SWT through dhikr, that is why when an individual has carried out the stages in his worship, it is certain that the spiritual values in the individual will be formed, introduction to the procedures of worship and awareness of the individual in communicating with his God is the most effective way to increase the spiritual values of the individual.

Spirituality has Several types, Namely:

Heteronomic Spirituality

Namely spirituality that is characterized by accepting, understanding, believing or practicing spiritual references (spiritual values) that come from external authority.

Autonomous Spirituality

Namely spirituality that comes from one's own thoughts. Spirituality is characterized by self-contained and independent of external authority, namely spirituality²⁰ that rejects external influence and authority and only accepts the results of one's own thoughts and reflections.

Interactive Spirituality

Namely spirituality that is formed through an interactive process between oneself and one's environment. This spirituality is the result of a dialectical process between spiritual potential (mental, emotional, and moral) and external authority in the form of traditions, folkways, and the world order that surrounds it.

The basis of spirituality is the view that spirit is the essence of life and that spirit is (eternal) and is not destroyed by the death of the body or soul.²² In this connection, the

nature of Spirituality is an absolute nature possessed by human individuals from an early age which is also their provision and initial capital in going through the life experienced by the human individual, because in essence spirituality is a harmonious relationship between humans and creatures, humans with nature, and humans with God (Powell et al., 2003). In this case, it is necessary to emphasize that Spirituality can be honed through habits carried out by the individual human being in various ways or methods, one of which is by understanding the meaning and purpose of spirituality in Islam.

The Purpose of Spiritualism in Islam

There are several main goals of spiritualism between humans and God, namely:

- Improving the quality of faith and piety
- Improving the quality of worship
- Improving the quality of morals
- Achieving true peace
- Salvation of the world and the hereafter

The meaning of spirituality in Islam

The meaning of Spiritualism in Islam spiritualism is a form of characteristic system of thought that believes in the existence of immaterial reality that cannot be absorbed by the senses. In France, this movement was pioneered by Victor Cousin with Royer Collard, a reaction against the positivism of Auguste Comte in the 19th century. In the United States, spiritualism began in 1848, referring to a movement that was interested in relationships with the spirits of the dead. In Italy, spiritualism refers to the 20th-century movement known as Christian spirituality, which originated from Gentile and religious existentialism. Spiritualism strengthens humans when experiencing disasters or facing an uncertain future. With spiritualism, humans can penetrate pain, misery, disasters, and predictions of a hopeless future. Spiritualism sees a more meaningful meaning than just the material-physical, so when receiving a disaster, people can say "there must be a more meaningful wisdom from this disaster". In fact, Javanese people always say "luckily" behind a disaster. For example, "luckily only my left leg was broken in this accident". Spiritualism is able to maintain the fortitude and strength of many people who have been victims of floods, landslides, and other disasters recently. They penetrate the boundaries of the disaster towards something transcendent. In the Javanese cultural heritage, spiritualism refers to a mindset, attitude, and behavior that prioritizes things behind the reality that is visible to the eye (unseen), the reality behind reality. spiritual also contains spiritual meaning or something related to the spiritual or inner self. Spirituality is a gift from God given to humans that resides in the heart. The heart always tells the truth, never lies. The conscience is the key to spirituality because it is the emanation of God's qualities. God breathes divine qualities into the human soul, so that humans have desires in their lives.

Function of Spiritualism in Islam

In the history of Islam, there is a very valuable spiritual treasure, namely Sufism, it developed following the dialectic of the times since Muhammad was sent until now in the classical Islamic era, Sufism is an individual interest. In the Middle Ages, it turned into a tarekat. Spiritualism in the first generation of Islam functioned to push the movement of

history forward and at the same time make life more balanced, for backward communities. The role of spiritualism in the future makes Islam not just an ethical religion where Islam functions more as an ethical teaching accompanying the process of modernization and secularization. more than that, Islam has a tendency as a civil religion that is lived and practiced as a reaction to the very rapid changes in society due to advances in science. We are optimistic that Sufism and its tarekat will emerge as the spirit of the times.

Aspect of spirituality

The human nature has been created (made/born) by Allah SWT, and He has called in their natural nature a natural tendency towards faith, monotheism and religiosity. In this realm there are several aspects related to the spiritual attitude itself, including:

Aspects of spiritual care

One of the responsibilities of parents and special educators is to be strict and strict with their children who are toddlers and are still weak, like dough that can still be formed as desired by parents and teachers, accompanied by explaining their strengths (competencies) and natural preparation.

Aspects of spiritual formation

This aspect aims to strengthen the faith and beliefs in children, by maintaining and strengthening their spiritual values, as well as expanding the light of their awareness of religious knowledge, and cultivating and imparting their religious knowledge and good morals in a way that is appropriate to the development of their understanding of reason and their results in learning and seeking knowledge, in order to facilitate and show them interesting things and varied learning media (education) that they like and enjoy.

Healing aspect

Spiritual This important topic in spiritual education refers to how to help children who have gone astray and gone astray to return to the true faith and straight creed, and this is done by freeing them/saving them from the bonds of doubt in their creed, by saving them from the clutches of the claws of religious deviation, and keeping them away from slipping morals, and teaching them the straight/correct path, and guiding them continuously in terms of patience, tolerance, and compassion to return to the path of faith and truth.

Factors that influence a person's spirituality

Spirituality is an important component of an individual's possession and an integral aspect of holistic philosophy. Spiritual development must experience conditions that are not always good like physical. Directly or indirectly there are several things that influence spiritual development. Spirituality is not always related to religion, but spirituality is how a person understands his existence and his relationship with the universe. People interpret spirituality in various ways and for their own purposes. Every religion states that humans are under the power of God. However, from all of that, every human being tries to control their spirituality. This is what is called maintaining spiritual health. The most important thing that affects spiritual development and we should maintain it is spiritual nutrition. This includes listening to positive things and loving messages and fulfilling religious obligations that are adhered to. In addition, observing the beauty and wonders of this

world can provide spiritual nutrition. Judging the beauty of nature can be food for our souls. Even insects that look ugly are a wonder to observe and appreciate. Peace through meditation is another form of getting spiritual nutrition. It is not asking our God for what we want but seeking silence to reflect and be grateful for whatever we have received. Another thing that affects our spiritual development is exercise. Not only basic exercise for physical health, but also spiritual exercise to maintain spirituality. This exercise consists of using our souls. So that the exercise touches our souls and is used to guide us to behave well, to show love and feelings for others to understand and to seek peace. Another factor that affects spiritual health is the environment. This is because the environment in which we live is the main source of evil that can affect our souls. We must be vigilant to avoid the evil that comes from our environment and look for positive things that can be taken. Challenges that can threaten our spiritual development can come from outside or from within us. External threats are because everyone has a form of spiritual transmission that spreads spiritual disease to others around them. Some people damage morals and try to attract others to follow their beliefs. Some religions provide sufficient faith to reject other beliefs. Many people do bad and evil things. Then influence others to follow the bad things they do. The desire to do these bad things arises from one's own desires. So, the factors that affect spiritual health are nutrition, exercise and the environment in which we live. In addition, there are threats from outside and from within ourselves. So we must be smart in maintaining our spiritual health.

Here are some factors that affect a person's spirituality explained by Asmanadi as follows:

Stage of development

A person's good spiritual development stage will influence the process of developing a person's potential and belief in God

Family

Family is the main aspect that influences a person's spirituality. The formation of a person's spirituality is certainly obtained from a family that is built with strong spirituality. Because the closest environment is a reflection of a person's quality of life.

Background

Culture Not a few in the general public, the beliefs and spirituality that they follow are formed from traditions, values, attitudes and beliefs of the surrounding culture.

Life experience

No matter how bitter and sweet a person's life journey is, it will not be in vain when he interprets it wholeheartedly that all life events are a form of God's power, this life experience is what influences the form of a person's spirituality.

Spiritual needs

Spiritual needs are the need to maintain or restore faith and fulfill religious obligations and the need to get forgiveness or forgiveness, love, establish a relationship full of trust with God. Spiritual needs are the need to find meaning and purpose in life, the need to love and be loved, and the need to give and receive forgiveness.

The spiritual needs of humans are:

The need for basic trust, this need is continuously repeated to raise awareness that life is worship.

The need for meaning and purpose in life, the need to find the meaning of life in building a relationship that is in harmony with God (vertical) and fellow human beings (horizontal) and the surrounding environment

The need for commitment to worship and its relationship with everyday life, an integrative religious experience between worship rituals and experiences in everyday life

The need for regular filling of faith in a relationship with God, the goal is so that a person's faith does not weaken.

The need for self-acceptance and self-esteem, everyone wants to be appreciated, accepted, and recognized by their environment.

The need for a sense of security, security and safety for future hopes.

The need to achieve a higher degree and dignity as a whole person

The need to maintain interaction with nature and fellow human beings. Humans live interdependently with each other, therefore relationships with people around them must always be maintained.

The need for a community life filled with religious values

Spiritual transformation and its challenges

When exploring the transformation of spirituality in contemporary Muslim life, it cannot be ignored that such changes are generally accompanied by various challenges that affect the views and implementation of religious teachings by Muslim individuals and communities. Some of the challenges that arise in the process of spiritual transformation include religious conservatism and intolerance, which have important implications for how spirituality is understood and applied in everyday life.

Religious conservatism

Religious conservatism is one of the challenges that hinders the transformation of spirituality in contemporary Muslim society. Having a solid and inflexible understanding of religious teachings, and rejecting more inclusive interpretations or those that can adapt to the times, has the potential to cause spirituality to be divided and less responsive to changes that occur in the current context. These challenges clearly remind us of the importance of maintaining a balance between adherence to tradition and the ability to respond and reflect on the evolving realities of the times.

Intolerance

Intolerance towards differences in religious beliefs, views, or practices has become an obstacle to the spiritual transformation of Muslim communities. Lack of hospitality towards variations in interpretations or different points of view can hinder dialogue among religious members, generate conflict, and hinder the progress of an inclusive and tolerant spirituality. Therefore, these challenges underscore the urgency of adopting an open and empathetic approach to understanding the diversity of perspectives on spirituality.

To address these challenges, it is essential to foster a balanced and inclusive approach to embracing the transformation of spirituality in contemporary Muslim communities. This can involve educational strategies that stimulate critical thinking,

dialogue between religious individuals that opens up space for broader understanding, and efforts to integrate tradition with the contemporary context. Understanding and addressing these challenges can help shape a more dynamic, inclusive, and contemporary spiritual environment.

Spirituality pattern

A normal spiritual pattern is a pattern that is integrated and related to other dimensions within an individual. Spirituality represents the totality of a person's being and serves as a driving perspective that unites various aspects of the individual. Makhija states that religious faith or belief is very important in an individual's personal life. This belief is known as a powerful factor in healing and physical recovery. Each individual has a different definition and concept of spirituality. Words used to describe spirituality include meaning, transcendence, hope, love, quality, relationship, and existence.

Each individual has their own understanding of spirituality because each has a different perspective on it. Differences in the definition and concept of spirituality are influenced by culture, development, a person's life experiences, and their perceptions of life and living. These influences can later change a person's view of the concept of spirituality in themselves according to the understanding they have and the beliefs they hold firmly. The concept of spirituality has a different meaning from the concept of religion. The two are often used together and are interrelated. The concept of religion is usually related to the implementation of an activity or the process of carrying out an action. The concept of religion is a specific unification system regarding practices related to certain forms of worship. Emblen in Potter and Perry defines religion as a system of beliefs and organized worship that is practiced by someone that clearly shows their spirituality. From several of these definitions, it can be concluded that religion is the process of carrying out a worship activity related to a particular belief. This is done with the aim of showing their spirituality. While spiritual has a more general concept regarding a person's beliefs.

Apart from the worship procession carried out in accordance with these beliefs and beliefs. The spiritual concept is related to a person's values, beliefs, and beliefs. Belief itself has a scope ranging from atheism (rejection of the existence of God) to agnosticism (belief that God exists and is always watching) or theism (belief in God in a personal form without a physical form) such as in Christianity and Islam. Belief is something deeper than an individual's belief. Belief underlies a person to act or think according to the beliefs they follow. Belief and belief in God are usually associated with the term religion. In this world, many religions are embraced by society as a form of their belief in the existence of God. Each religion in the world has different characteristics regarding matters related to beliefs and convictions according to the principles they hold firmly. These beliefs also influence an individual to judge something that exists according to the meaning and philosophy they believe in. For example, a Muslim's perception of health psychology and disease response is certainly different from a Buddhist's perception. It all depends on the spiritual concept that is understood according to an individual's beliefs and faith. There are several examples of Islam that apply its normal spiritual patterns in the following ways:

The pattern of parents teaching children to perform prayers
The pattern of parents providing an example to respect their elders
The normal pattern of parents in using time to study the Koran with children in the family Normal spiritual pattern.

Makhija even stated that faith or religious belief is very important in an individual's personal life. He further said that faith is known as a very powerful factor in healing and physical recovery, which cannot be measured.

CONCLUSION

The process of spiritual transformation in contemporary Muslim life involves a shift in the interpretation and implementation of spiritual dimensions in modern Muslim society. Based on the results of the search, several factors can be identified that play a role in directing the transformation of spirituality in contemporary Muslim life, including education, social environment, technology, globalization, and personal experience in the practice of Islamic spirituality. This transformation process also faces challenges such as religious conservatism and intolerance. However, personal experience in practicing Islamic spirituality shows a significant influence in the transformation, where individuals are able to reflect on the meaning of life, strengthen their relationship with Allah, increase the dimensions of spirituality, and find inner peace. Therefore, by considering the factors that influence the transformation of spirituality and experiencing personal experiences in the practice of spirituality, it is hoped that individuals can better understand and implement spirituality in everyday life.

ACKNOWLEDGEMENT

This is a short text to acknowledge the contributions of specific colleagues, institutions, or agencies that aided the efforts of the authors.

REFERENCES

- Abu Raiya, H., Pargament, K. I., Mahoney, A., & Stein, C. (2008). A Psychological Measure of Islamic Religiousness: Development and Evidence for Reliability and Validity. *The International Journal for the Psychology of Religion*, 18(4), 291–315. <https://doi.org/10.1080/10508610802229270>
- Ahmed, S., & Matthes, J. (2017). Media representation of Muslims and Islam from 2000 to 2015: A meta-analysis. *International Communication Gazette*, 79(3), 219–244. <https://doi.org/10.1177/1748048516656305>
- Ahmed Zebal, M., & M. Saber, H. (2014). Market orientation in Islamic banks – a qualitative approach. *Marketing Intelligence & Planning*, 32(4), 495–527. <https://doi.org/10.1108/MIP-08-2013-0138>
- Ali, A. J., & Al-Owaihian, A. (2008). Islamic work ethic: A critical review. *Cross Cultural Management: An International Journal*, 15(1), 5–19. <https://doi.org/10.1108/13527600810848791>

- Ashmos, D. P., & Duchon, D. (2000). Spirituality at Work: A Conceptualization and Measure. *Journal of Management Inquiry*, 9(2), 134–145. <https://doi.org/10.1177/105649260092008>
- Bagdy, E. (2014). Mental health and spirituality. *Magyar Pszichológiai Szemle*, 69(4), 643–663. <https://doi.org/10.1556/mpszle.69.2014.4.1>
- Beck, T., Demirgüç-Kunt, A., & Merrouche, O. (2013). Islamic vs. conventional banking: Business model, efficiency and stability. *Journal of Banking & Finance*, 37(2), 433–447. <https://doi.org/10.1016/j.jbankfin.2012.09.016>
- Bensaid, B., Machouche, S. B. T., & Tekke, M. (2021). An Islamic Spiritual Alternative to Addiction Treatment and Recovery. *Al-Jami'ah: Journal of Islamic Studies*, 59(1), 127–162. <https://doi.org/10.14421/ajis.2021.591.127-162>
- Bourkhis, K., & Nabi, M. S. (2013). Islamic and conventional banks' soundness during the 2007–2008 financial crisis. *Review of Financial Economics*, 22(2), 68–77. <https://doi.org/10.1016/j.rfe.2013.01.001>
- Chong, B. S., & Liu, M.-H. (2009). Islamic banking: Interest-free or interest-based? *Pacific-Basin Finance Journal*, 17(1), 125–144. <https://doi.org/10.1016/j.pacfin.2007.12.003>
- Dominici, A., Boncinelli, F., & Marone, E. (2019). Lifestyle entrepreneurs in winemaking: An exploratory qualitative analysis on the non-pecuniary benefits. *International Journal of Wine Business Research*, 31(3), 385–405. <https://doi.org/10.1108/IJWBR-06-2018-0024>
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14(6), 693–727. <https://doi.org/10.1016/j.leaqua.2003.09.001>
- Hill, P. C., & Pargament, K. I. (2003). Advances in the conceptualization and measurement of religion and spirituality: Implications for physical and mental health research. *American Psychologist*, 58(1), 64–74. <https://doi.org/10.1037/0003-066X.58.1.64>
- Hill, P. C., Pargament, K. I., Hood, R. W., McCullough, Jr., Michael E., Swyers, J. P., Larson, D. B., & Zinnbauer, B. J. (2000). Conceptualizing Religion and Spirituality: Points of Commonality, Points of Departure. *Journal for the Theory of Social Behaviour*, 30(1), 51–77. <https://doi.org/10.1111/1468-5914.00119>
- Istiqomah, N., Pebrian, R., & Mutoharoh, S. (2018). Spiritualitas, Doa Dan Prestasi Belajar. *BELAJEA: Jurnal Pendidikan Islam*, 3(2), 125. <https://doi.org/10.29240/belajea.v3i2.652>
- Johnes, J., Izzeldin, M., & Pappas, V. (2014). A comparison of performance of Islamic and conventional banks 2004–2009. *Journal of Economic Behavior & Organization*, 103, S93–S107. <https://doi.org/10.1016/j.jebo.2013.07.016>
- Kim, S., Choi, S., Seo, M., Kim, D. R., & Lee, K. (2020). Designing a Clinical Ethics Education Program for Nurses Based on the ADDIE Model. *Research and Theory for Nursing Practice*, 34(3), 205–222. <https://doi.org/10.1891/RTNP-D-19-00135>
-

- Kragelund, L. (2011). Student nurses' learning processes in interaction with psychiatric patients: A qualitative investigation. *Nurse Education in Practice*, 11(4), 260–267. <https://doi.org/10.1016/j.nepr.2010.11.019>
- Lydon, G. (2009). *On Trans-Saharan Trails: Islamic Law, Trade Networks, and Cross-Cultural Exchange in Nineteenth-Century Western Africa* (1st ed.). Cambridge University Press. <https://doi.org/10.1017/CBO9780511575457>
- Muttaqin, A. (2014). From occultism to hybrid Sufism: The transformation of an Islamic-hybrid spiritual group in contemporary Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 4(1), 81. <https://doi.org/10.18326/ijims.v4i1.81-104>
- Nagy B. M. (2009). The part of spirituality in the coping with chronic illnesses. *Mentálhigiéné és Pszichoszomatika*, 10(1), 21–46. <https://doi.org/10.1556/Mental.10.2009.1.2>
- Nugraha Pratama, A. A. (2014). PENGARUH SPIRITUALITAS, INTELEKTUALITAS, DAN PROFESIONALISME TERHADAP KINERJA DOSEN STAIN SALATIGA. *INFERENSI*, 6(2), 415. <https://doi.org/10.18326/infsl3.v8i2.415-436>
- Nur Azizah & Miftakhul Jannah. (2022). SPIRITUALITAS MASYARAKAT MODERN DALAM TASAWUF BUYA HAMKA. *Academic Journal of Islamic Principles and Philosophy*, 3(1), 85–108. <https://doi.org/10.22515/ajipp.v3i1.5007>
- Piedmont, R. L. (2007). Cross-cultural generalizability of the Spiritual Transcendence Scale to the Philippines: Spirituality as a human universal. *Mental Health, Religion & Culture*, 10(2), 89–107. <https://doi.org/10.1080/13694670500275494>
- Pikó B., Kovács E., & Kriston P. (2011a). Multicoloured Religiosity and Spirituality in Youth: From Religious Faith to Mental Health. *Társadalomkutatás*, 29(4), 422–443. <https://doi.org/10.1556/Tarskut.29.2011.4.2>
- Pikó B., Kovács E., & Kriston P. (2011b). Spirituality—Religion—Health. Youth's mental health in light of the indicators of spiritual well-being. *Mentálhigiéné és Pszichoszomatika*, 12(3), 261–276. <https://doi.org/10.1556/Mental.12.2011.3.4>
- Pikó, B., Kovács, E., & Kriston, P. (2012). Relationship between spirituality, religiosity and alcohol use among high school students. *Magyar Pszichológiai Szemle*, 67(4), 695–712. <https://doi.org/10.1556/mpszle.67.2012.4.4>
- Powell, L. H., Shahabi, L., & Thoresen, C. E. (2003). Religion and spirituality: Linkages to physical health. *American Psychologist*, 58(1), 36–52. <https://doi.org/10.1037/0003-066X.58.1.36>
- Pratama, A. A. N., & Endraswati, H. (2017). Spirituality, dual career family worker, demographic factors, and organizational commitment: Evidence from religious affairs in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 7(2), 277. <https://doi.org/10.18326/ijims.v7i2.277-304>
- Ramadan, T. (2005). *Western Muslims and the Future of Islam*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780195183566.001.0001>
- Rudnyckyj, D. (2009). SPIRITUAL ECONOMIES: Islam and Neoliberalism in Contemporary Indonesia. *Cultural Anthropology*, 24(1), 104–141. <https://doi.org/10.1111/j.1548-1360.2009.00028.x>
-

- Van Dijk-de Vries, A., Moser, A., Mertens, V.-C., Van Der Linden, J., Van Der Weijden, T., & Van Eijk, J. Th. M. (2012). The ideal of biopsychosocial chronic care: How to make it real? A qualitative study among Dutch stakeholders. *BMC Family Practice*, 13(1), 14. <https://doi.org/10.1186/1471-2296-13-14>
- Wilson, J. A. J., & Liu, J. (2011). The challenges of Islamic branding: Navigating emotions and halal. *Journal of Islamic Marketing*, 2(1), 28–42. <https://doi.org/10.1108/17590831111115222>
- Yousef, D. A. (2001). Islamic work ethic – A moderator between organizational commitment and job satisfaction in a cross-cultural context. *Personnel Review*, 30(2), 152–169. <https://doi.org/10.1108/00483480110380325>
- 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>

Copyright Holder :

© Hayati et al. (2024).

First Publication Right :

© At-Tasyrih: Jurnal Pendidikan dan Hukum Islam

This article is under:

