

Implementation of Religiosity and Spirituality in Modern Human Life

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Abstract: *Spiritual is life energy. Spirituality is a quality of life. Religion is a transcendental experience. The relationship between spirituality, spirituality, and religion is the reality of life regarding religious experience from the ability to find meaning, value, and purpose in life, which originates from one's life experience so that it is transformed into a character that is imprinted in one's heart.*

Keywords : Religiosity and Spirituality

Introduction

Life in this modern era will require humans to be able to exist in the development of the times in the corridors of religion. There are two concepts of religiosity, identity development, and meaning in life in adolescence: exploration (questioning and searching for alternative goals in life) and commitment (choosing certain goals in life). At this stage, individuals begin to actively participate in growth, explore personal goals, and find meaning in life. The meaning of life focuses on present meaning through enlightenment from religion.

Religiosity is a person's spiritual expression related to beliefs, values, and the applicable legal system. Religiosity manifests itself in many aspects of life, not only when one performs the rituals of one's religion, but also when one performs other activities that are supported by supernatural powers. Visible and visible activities and invisible activities that occur within the individual. In essence, religiosity is not just a belief, but there are aspects of internalization that need to be practiced. Religious behavior is better instilled in the family environment, namely in childhood. Early childhood is the right time to learn the basics of religious life. All children may be religious from birth, but the form of religious belief they carry is completely dependent on the guidance, upbringing, and influence of their parents.

So far, we have always assumed that religion (religion) and spirituality (divinity) are the same concept. In fact, the word religious sometimes replaces the word spiritual and vice versa in everyday understanding.

Religion and spirituality are two different concepts (words). I do not intend to lead to a philosophical discussion by explaining these two words separately. To make it clear that both (spiritual and religious) have different meanings, we provide a diagram below. Are we haters of non-religious people? Yes, because of course our country is not an atheist country, but do we hate the wicked? Of course we say yes, and our nation is also based on one God. But it turned out that the worst of the two was his second statement. In fact, most people, even those who are religious, experience it.

We are sometimes confused by the understanding between religion and divinity. Upon closer inspection, some of the existing religions have no clear concept of God or no concept of God at all. This means that religion and divinity are different concepts.

A religious person does not have to have a spiritual experience. For example, those who pray fervently may not necessarily feel the year's page in their prayers. This means that the person only prays according to religious instructions (Sharia) and does not describe God in his prayers. Therefore, a religious person is not always able (mentally) to control his actions in the name of divinity.

Logically, religion is a standard set of rituals that cannot go beyond any rules that have been set by default. Spirituality is the ability to feel and appreciate aspects of divinity or something powerful beyond human control. Therefore, religious people do not necessarily have spiritual experiences.

However, when studying and deepening the concepts related to several existing religions, it is undeniable that there are those who teach spiritual experiences within the framework of religious rituals. This religious ritual is intended to worship and express spiritual (divinity). Therefore, if someone performs a religious ceremony without presenting divinity in the ceremony, it means that he is releasing the religious ceremony from the divinity that should be offered. Religious people can be atheists because they are unable to show/feel the spiritual aspect (divinity) when performing religious rituals.

Spiritual and Religious

The word spiritual has the root word " *spirit* " which means spirit. The word comes from the Latin *spiritus* , which means breath. Also, the word *spirit* can mean a purified form of alcohol, so it can be interpreted as spiritually pure. The word spiritual can be interpreted as the life energy that allows us to live, breathe and move. ¹Swidler recognizes faith from the Latin root "re-

¹ Krauss Stephen Hood Jr., Ralph W, "Religion, Spirituality, Conduct of life: Manners Customs" *International Series in the Psychology of religion. Vols 16, 8-9, 2013*

ligare" which means closing information which means life, especially based entirely on one's transcendent thoughts and experiences.²

Religion is a set of established beliefs, practices, rituals, and logos designed (a) to facilitate transcendent activity, and (b) to promote an understanding of one's relationships and obligations to others in the conversation of living together in community. Therefore, every belief combines the four "C" namely: *Creed, Code, Cult, and Community-structure* :

- 1) *Creed* refers back to the cognitive aspect of faith and is the ultimate mind which means life.
- 2) *Code* is a code of conduct or ethics that consists of all policies and behaviors of human action,
- 3) *Cult* worship all rituals and devotional sports related to transcendent beliefs, which include prayers, worship customs, getting closer to ruler figures, celebrations, etc.;
- 4) *Community-structure* refers to the relationships among spiritual people; these will vary, from strictly egalitarian relationships, through 'forms' which include presbyterian, congregational, monarchical and others. Therefore, Swidler recognizes faith because it is outer or outer which means humanity including thoughts, feelings, actions, and personality at the conceptual level.

Swidler understands that spiritual refers to the inner or inner meaning of humanity. Stoyles understood spirituality as the ability and uniqueness that drives a person to seek meaning, to transcend oneself, and to unite in relationship with the real world. In other words, spirituality seeks and perceives a relationship between oneself and others, and sees that relationship as an expression coming from the heart, outside oneself, to seek meaning in the reality of life (transcendental experience).³

Spiritual Development

Spirituality is a basic human need that Branden understands as healthy self-esteem integrated with aspects (*self-efficacy*) as self-competence and as *self-respect*.⁴ Self-esteem is related to the self-esteem belief that everyone has the right to be happy, and describes a person's level of integrity. (*Self-efficacy*), on the other hand, refers to one's thinking ability to face life's challenges and represents one's level of rationality. The level of rationality and honesty of a person reflects his reputation.⁵

Branden understands that reputation is based on a philosophical belief that we can deal effectively with challenges and an emotional belief that everyone is happy, successful, accomplished and deserving of love and respect.⁶are working on. Self-esteem is our reputation from our own point of view. Conceptually, according to Branden, self-reputation represents both psychological *self-efficacy* (*self-efficacy*) in overcoming life's challenges and spiritual *self-esteem* (*self-esteem*) in achieving happiness. can be defined as trust. This reputation is based on the six pillars of spiritual stability and spiritual self-worth as a discipline. These six pillars, which Branden calls spiritual self-actualization, are the hallmarks of healthy mental self-esteem and describe one's spiritual development as follows:⁷

- a) Self-awareness
- b) Accepting yourself
- c) Self-assertion
- d) Purpose of life
- e) Responsibility
- f) Integrity

Based on the rational theories explained, spiritual development has a balanced and accurate view of oneself, and recognizes one's weaknesses, has spiritual self-esteem, is safe and secure. It is defined as feeling worthy and having good relations with others showing respect for others and for articulating their needs, opinions and decisions.

According to Engel, as a mental measure (level) that affects basic human needs, a person's spiritual development philosophically can be described and explained as follows.

- 1) Self-awareness
Self-awareness is about changing attitudes and empowering healthy behaviors. Empowerment refers to education that can enhance the ability to generate ideas, work, make decisions and solve problems. The ability to solve problems requires self-knowledge as an educational process to make improvements to increase self-intelligence and has the goal of increasing both academic and non-academic achievements and increasing self-confidence in maintaining self-existence
- 2) Accepting yourself

² Leonard Swidler, "Sorting Out Meanings: Religion, Spiritual, Interreligious, Interfaith", Etc. *Journal of Ecumenical Studies*. 49, 3, 375, 2014

³ Swidler, "Sorting Out Meanings: Religion, Spiritual, Interreligious, Interfaith", 375

⁴ Branden, N, " *The Branden Institute for Self-Esteem* ," in Engel, JD Logo Basic Values Counseling (Jogjakarta: Kansius Publisher, 2014), 9.

⁵ Engel, J. D, *Basic Values of the Counseling Logo* (Jogjakarta: Kanisius Publishers, 2014), 17.

⁶ Engel, J. D, *Basic Values ...*, 11

⁷ Engel, J. D, *Elementary Values ...*, 11-12

Self-acceptance is self-awareness and self-development to become a complete human being, achievement, and ability. Self-awareness and self-development are related to regulation as a self-management system and strategic decisions as self-control, which is one's mental strength.

Knowing yourself is a personal way for each individual to improve their own life, understand themselves with self-competence (system) and self-character (management), increase self-control, and develop self-identity. give opportunity. The metric is to stop comparing yourself and your achievements to others. By recognizing good and bad habits, we can eliminate feelings of dissatisfaction, hatred, anger, and unhappiness. You can turn to ugly activities and accept their existence, their ugly appearance, their fragile personality, their uncontrollable emotions, and their painful experiences. Such activities can reduce symptoms by immersing oneself in work and selecting appropriate attitudes that enable individuals to cope not only with external conditions but also themselves. Confidence helps each individual overcome himself and develop the strength to overcome the suffering he experienced.

3) Self Assertiveness

Assertiveness is personal and includes managing behavior, speech and appearance in relation to the character one wishes to have and in relation to the goals, values and results one wishes to achieve. Ness refers to the ability to strengthen one's own soul in relation to a set of aspirations, ideals, hopes and values to be achieved, namely mental strength.

Self-affirmation becomes meaningful by distancing oneself from the problem phenomena experienced. Selflessness as a spiritual force assures each individual of his ability to develop positive thinking assumptions with the aim of increasing assertiveness. beyond human problems to understand meaning and value, freedom and responsibility, conscience and duty, choice and purpose of life behind suffering through paradoxical intent.

Having the mental capacity to meet the therapeutic needs required at the level of assertiveness, namely the ability to act and act based on norms, aspirations, and goals, as well as the ability to stand alone from the phenomena of the problems experienced (*self-detachment*) . This allows each individual to increase self-control and develop an ideal self that is not synonymous with past fears, obsessions, low self-esteem, anxiety, depression, addictions, physical, psychological, and sexual injuries. . We are encouraged to understand that every individual has the value of living with spiritual power, not a helpless victim biologically, psychologically and socially.

4) Purpose of life

The purpose of life is a set of values and commitments that carry out certain activities that are focused on achieving the meaning and purpose of life. The meaning of life reflects the individuality of every individual who has achieved the meaning of life and has the dignity to respect himself.

Self-transcendence as a spiritual force that convinces each individual of his ability to develop realistic expectations with the aim of achieving positive life goals. This thought is supported by Frankl's opinion that self-transcendence means that each individual not only distances himself from his inner and outer state, but is also able to reach beyond himself and find meaning. By engaging in an uplifting activity in love or at work, or by responding to a situation by choosing the right attitude that transcends oneself. ⁸Frankl developed self-transcendence to help individuals overcome complex and intense dysfunctions and behavior patterns that were too intentional and too reflective.

According to Frankl and Lucas, hyperintention is paying attention to the unseen, what other people have and what they don't have, so that each individual becomes unable to let go of these thoughts, unable to stop himself. ⁹As a result, excessive exercise (*excessive intention*) creates competition, frustration, and dissatisfaction. This causes each individual to blame himself personally and constantly feel dissatisfied with his life. The most serious forms of hypertension are found in alcohol, drugs, and substance abuse. Hyperintentions include statements such as "I want to fill my boredom," "I want to have fun," "I want to win," and "I think I have nothing to lose." The desire for self-gratification rather than genuine appreciation from others is also an important factor in sexual neurosis. Hyperreflection, on the other hand, stems from the anxiety and fear that each individual generates personally and can increase vulnerability to future crises. It is unhealthy because it creates an image and reflects a negative image on others. Too much limiting attention leads to dissatisfaction and excessive demands on oneself, as if it had already happened. This traps each individual in hyperreflection leading to severe confusion. Excessive attention (hyperreflection) is a process that increases fear of failure and anxiety at work. *Overthinking* causes excessive vigilance to reduce errors and minimize mistakes. Excessive intention and excessive reflection resulted in each

⁸ Frankl, V. E, " *The Unheard Cry For Meaning: Psychotherapy and Humanism* , " Washington: Washington Square Press, 1985. 171

⁹ Marshall, M, *Prism of Meaning: Guide to the Fundamental Principles of Viktor E. Frankl's Logotherapy* , (Canada: Diplomat Logotherapy in Ottawa, 2011), 58.

individual failing to achieve his life goals. Therefore, self-transcendence is needed to experience transformational changes and changes in attitudes for the process of achieving life goals

5) Self Responsibility

Personal responsibility is a set of values to develop balanced self-esteem. Attitude value refers to the personal ability of each individual to examine himself to adapt to transformative change, resulting in a change in the attitude of each individual.

The value of attitude as a spiritual force that ensures that each individual can develop self-esteem that is balanced with performance goals is self-responsibility. This notion is supported by Coetzer and Schulenberg's observation that acknowledging responsibility can create attitudinal values that help a person develop strength and confidence in the face of adversity. This is inseparable from the balance that must be found between past achievements and future promises. Life demands living in the present. The past cannot be changed, but the present can correct past mistakes. Looking to the future is a responsibility that must be borne by everyone.

6) Self Integrity

Self-integrity is self-esteem and self-esteem related to personality, and each individual's personal self-perception influences psychological development. Beyrer revealed that the sexual exploitation of human trafficking victims affected their pregnancies, infertility resulting from untreated chronic infections. Self-integrity refers to harmony in your ability to think, act, and feel right, honest, and right.

Self-integrity is made meaningful through a confident approach to developing each individual's self-confidence. According to Hutchinson and Chapman, self-awareness as a process-oriented existential approach can meet the therapeutic needs required at the level of self-integrity. That itself affects his psychological development. Self-awareness as a psychic power that personally convinces each individual of his ability to develop self-confidence, with the aim of increasing self-integrity. This allows each individual to increase their self-esteem and develop their self-image. More free and safe, because the indicators show the capacity for self-actualization and the importance of improving relationships with others, respecting and respecting yourself, so that you feel free from fear, anxiety, stress or depression

Relationship of Spirituality and Religion

According to Jernigan, spirituality is a cognitive aspect that focuses on the life processes of individuals or groups, finding meaning, values, and relationships to make life worthwhile and death meaningful. ¹⁰It is based on cultural and religious traditions that influence patterns of meaning, values and relationships between individuals, families and communities. This definition refers to forms of cultural and religious traditions, as well as material related to life energy which includes thoughts, feelings, actions, and personal qualities of each individual and group. Dillon believes that spirituality and religion are related to the transcendental. ¹¹Derived from a quality of life in real world reality, religion is a system of doctrines, institutions, and practices that are spiritual embodiments. Rousseau describes spirituality as the search for meaning and purpose in life, spirituality as life-giving energy, while religion is a transcendental real-life experience to find the meaning of life. Heuken explained: spirituality can be called a way of practicing all of life which refers to the quality of life which includes love, morality, appreciation of nature, kindness, and piety

To achieve this, there are several things that are emphasized in spirituality itself. (1) Spirituality refers to transcendental reality, the basic awareness that already exists in humans. (2) Spirituality completely changes one's personality, leading to more comprehensive self-knowledge or self-awareness. (3) Spirituality is not limited to mental attitudes, but relates to a person's behavior, lifestyle or mentality, self-nature, etc.¹²

Based on the expert understanding above, it is concluded that spirituality represents quality of life, including responsibility, spiritual well-being, and health in various religious experiences. This assumption is based on the understanding that spirituality transcends religion, culture, and the individual in relation to happiness and responsibility. In relation to spirituality, spirituality enables individuals and groups to transcend themselves in their religious and cultural experiences.

1. The quest to understand one's own abilities and beliefs and to explore the relationships, habits, thought patterns, emotions, behaviors, choices and experiences that are the source of one's self and groups.
2. Accept weaknesses and achievements as strengths in dealing with life's problems. The goal is to help individuals and groups overcome themselves and develop their own strengths to overcome the suffering they experience.

¹⁰ Jernigan, Homer, " *Spirituality in Older Adults: A Cross-Cultural and Interfaith Perspective* , " *Pastoral Psychology*, Vol. 49, No. 6, 2001, 418-9

¹¹ Dillon, JJ, Book review of psychological studies on spiritual and religious development: The case of religion, Vol.2 (edited by Reich, KH, Oser, FK, and Scarlett, WG). in *The International Journal For The Psychology of Religion*, 13 (1) , 2003, 69 – 72.

¹² Heuken, *Christian Spirituality – Expansion of Spiritual Life for Twenty Centuries*, (Jakarta: Cipta Loka Caraka Foundation, 2002),

3. Strict adherence to standards of living and independence in all situations can meet the therapeutic needs required at assertiveness levels: norms, aspirations, goal-based actions and actions, and the ability to stabilize positions. . Distance yourself from the phenomenon of the problem you are experiencing (self-isolation).
4. Being an expression of quality of life that is accepted and respected in dignity, every individual and every group experiences transformational changes and shifts in values and attitudes towards the process of achieving life goals.
5. Value transformation as a spiritual force that convinces individuals and groups of their capacity for self-development, creates attitude values, and increases strength and confidence in facing obstacles.
6. Changing attitudes that are useful and meaningful to other people and the environment to improve relationships with others, free from fear, anxiety, stress, depression, and feel safe and respect yourself. . 7. Responsibility to strengthen the role, accept mistakes, failures and mistakes as an increase in one's quality of life, increase self-esteem and self-image.
7. Self-integrity is related to the totality of the ability to think, feel and act with integrity, honesty and truth. Demonstrate the capacity for self-actualization and realization of meaning with a more positive, constructive, healthy and dynamic orientation to have clear goals and objectives in life.

Conclusion

The millennial generation, which continues to develop modernization, influences religious activities that affect their spiritual quality. This shows that the life of the modern generation is currently experiencing changes both quantitatively and qualitatively. This shows the power imbalance between religious teachings and values and millennial spirituality. This is because the concepts of religiosity and spirituality were not clearly understood in this period. A description of the relationship between religiosity and spirituality in the modern era using a literature review method that considers various studies on religiosity and spirituality. According to some experts, religiosity and spirituality are closely related. Religiosity is a doctrinal activity that introduces each individual to religious teachings, rituals and rituals. Spirituality is an entity that exists within the individual and is related to self-awareness with God and self-existence as part of the expression of self-belief. Therefore, institutional, functional and substantive religiosity shapes individual spirituality so that religious values can be implemented as part of internal values. Religious activities for millennials require the right attitude. Activities that pay attention to the character of the Millennial generation and the technological devices used can direct the spirituality of this generation towards introducing honesty and social behavior that is in accordance with religious teachings. Religiosity is still needed to approach spirituality that is oriented towards a certain integrated social life.

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