Spirituality: The Core Of Attitude With Social Awareness

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Abstract

The individuals' spiritual step is tightly enough with attitude and personality. The better of the spiritual, the better of the habit and personality are. This can be caused by defining the life in which there are running to always orientate on their process and purpose of life, it is achieving a better life. This article used library research from previous studies which explored the changing attitude and social awareness of human on spiritual value. This is aimed to explain the core of the changing human's attitude with social awareness through the spiritual dimension. Then, to support the explanation, this article is completed with academic debate on the involvement spiritual dimension toward the changing human's attitude and social awareness. In this article, it will be explained that the changing of human attitude and social awareness that will directly be guided to the better one and always coupled with the spiritualist step through the dimension.

Keywords: Spiritual Dimension, The Changing Of Attitude, Social Awareness, Humane Life

Introduction

Spirituality: Framing Practice Towards Self-Awareness

Spirituality will never die apart from being passed down through generations, it has also penetrated urban society amid materialistic glitter. The term spirituality is sometimes distinguished by religiosity. Actually according to Gotterer (2001) that social sensitivity arising from within a person is born from the dimensions of spirituality and religion. He also added that there are many dimensions of spirituality and religiosity that are strongly related to the practice of social work. The values of social support found in several religious rituals also have an added value in the spirit of empowerment.

In general, the explanation of spirituality and religiosity according to Imaduddin (2017) is very different. The very basic difference is that spirituality is part of individual development, not part of religiosity. Meanwhile, according to

Armastrong is "with religiosity defined in terms of religious practices and beliefs and spiritualitas defined as emphasizing a relationship between the individual and some transcendent force (God or higher power)." Armstrong's explanation means that religiosity is closely related to practice and belief, while spirituality emphasizes the transcendental relationship between individuals and God.

The same case with Mujib (2015) explanation which states that not automatically all religious followers are spiritual owners. It is just that the search for meaning, purpose, and life relations according to him is not solely extracted from the belief system in formal religion, so the indicators and measurements are also very different. As exemplified by the spirituality of Rabi'al al Adawiyah in the concept of love described by al-Qusyairi that her love shows his spiritual progress (Damis, 2014).

Furthermore, according to Dale, Daniels, and Elkins, explained humans to an

extraordinary essence that controls the entire universe can be connected by the power of spirituality. The connecting rope to measure how intimate the interaction between individuals and transcendents is manifested through positive changes in daily life is a form of connection between feelings and transcendence (Supriyanto, 2018).

Spiritualitas: Framing Ruhani's Highest Needs

Humans are the locus of spirituality according to the view of Abusahrin (2011) in terminology, spirituality is better known as ego, while the area of psychology examines the soul (psyche) and spirituality touches the soul as spirit. Inner self is a term that is often referred to in Western culture as "personal self" which was filled in by God at the time of human creation. Although it is believed that God is the source of religion, spirituality is a human area. The attitude that believes in the presence and intervention of God in all conditions of the human being is a spiritual orientation, although not necessarily.

The analysis of the dimensions of spiritual well-being on the concept of spiritual well-being described by Imaduddin (2017) is shown by: (1) believing in God who has all abilities, (2) the purpose and meaning of life, (3) internal potential, and (4) togetherness with the community. The higher one's spirituality, the higher the quality of humanity. In the context of worship, without spirituality, worship is only a routine or an obligation so that they are unable to feel anything.

August Comte, explains that modern society often ignores ethics so that it tends to feel the need for the presence of spiritual values along with the complexity of life experienced. He also added that in essence, the spirituality of religion and humanity according to Musa Asy'ari is a universality that starts from the same root of loyalty to one's conscience as a manifestation of the presence of God in individuals and at the same time as a reflection of nature

According to Krishnakumar and Neck, spiritual values that exist in a person can fully enjoy themselves in all their daily routines so that they have an effect on increasing moral values and the need for self-actualization (Arwani, 2013). Spirituality is closely related to certain behaviors or attitudes that exist in individuals (Yusuf, 2017). Furthermore, manifestation of spirituality can be in the form of action plans that are planned systematically, repeatedly, involving motor, cognitive and affective aspects which are carried out in certain ways both individually and in groups (Supriyanto, 2018).

Aspects of Spirituality

The aspects or components that exist in spirituality are still being debated by academics. Each has its concept of spirituality with its approach. Thus, this research must take one aspect of spirituality theory that best fits the context of this research and must make comparisons between these theories. Regarding the spiritual aspect, according to Swinton in Peter Gilbert (2007) spirituality has five central aspects or features, namely meaning, value, transcendence, connecting, and becoming.

Rene (2007) an expert on spiritual care from the Lindeboom Institute, explains that aspects of spirituality consist of beliefs and views of life, goals and life balance, experiences and emotions, courage, hope and growth, spiritual practices and customs, relationships, authority, and guidance.

Benavides (2009) an expert on developmental psychology and spirituality from the University of Texas, explains that aspects of spirituality consist of meaning and purpose, responsibility, freedom, and self-transcendence. What is meant by responsibility is the responsibility of the

individual in the search for meaning. Freedom is freedom of self in interpreting situations.

Models of Self-Spirituality Enhancement

Personal meaning is a cognitive component or system individually based on subjective values that contribute to life satisfaction (Rowold, 2011). According to Colucci (2008) the cognitive component consists of beliefs and expectations, affective consists of feelings related to one's satisfaction, and the motivational component consists of one's life goals. Education of religion and character for children and adolescents is very important to instill good values and character from an early age and sustainable. Furthermore, to increase one's spirituality, the implementation of religious teachings and worship activities is often linked with 'religious practice. One's spirituality can be elevated outside of religious institutions. In Islam, if spirituality is centered on the heart, then activities of the heart such as faith, patience, prayer, qana'ah, istiqomah, and tawakkal are one's implementation of Islamic spirituality that is in them.

There are various ways of improving self-spirituality which according to Musyafiq (2012) among others is a model of institutional spirituality and does not take institutional. First, institutional spirituality model. This is shown by various types of tarekat, namely models of spirituality which have the main pillars of a murshid with several fairly strict techniques and procedures. This model becomes an option for those who want to be more disciplined in terms of improving spiritual qualities under the guidance of a teacher. The spiritual guidance model can generally be classified into two parts. First, a tarekat that is believed to have a genealogy of official spirituality from murshids to Rasulullah SAW.

These tarekat according to Martin van Bruinessen are commonly known as al-tarīqah al-mu'tabarah (standard tarekat). Examples of this type of tarekat include the Qadiriyyah Tarekat, the Naqsyabandiyyah Tarekat, the Qadiriyyah Wa Naqsyabandiyyah Tarekat, and others. The most popular tarekat is the Qadiriyyah wa Naqsyabandiyyah (Riyadi, 2016).

Second, the Wahidiyyah tarekat is considered not to have a recognized official lineage. Other examples are the tarekat al-Rasuli and so on. On the other hand, they emphasize the ascetic lifestyle, refraining from worldly glorious lifestyles (Harmalis, 2018).

Spirituality in Life

The Greek rationalist Plato rm" belonged to the category of morality – existed and could only be found through reasoning or common sense (Suryaningrum, 2011). Rena (2018) explains that spirituality can function as a counter if related to stress management. Likewise with Ibn Sina, explaining that the internal quality of the soul greatly influences individual spirituality. Chastity and purity of the soul can only be obtained through a perfect balance of knowledge both in theory and practice that boils down to self-improvement.

Spirituality in a psychological context according to Purnomo (2017) emphasizes the mind compared to the body (matter), being is compared to having and mental effort compared to physical activity. Several scholars according to Aldwin (2014) consider that spirituality strongly involves the connectedness of a person to something considered holy, sacred, and great.

According to the CIBEST Model notes as explained by Beik, & Arsyianti (2015) there are five variable standards to meet basic spiritual needs, among others: zakat, prayer, fasting, family environment, and government

policy. There are several fundamental reasons for these five variables: first, the decrease in the quality of a person or household can be caused by neglecting the obligation to perform five-time prayers, Ramadan fasting, and zakat which is a very basic obligation for every Muslim. Second, the process of fulfilling one's spiritual needs is strongly motivated by the conduciveness of the family environment as al madrasah al ula. Third, to meet people's spiritual needs is strongly influenced by government policies. Therefore, one of the roles of the Government for the community by ensuring security in the relationship between communities and God in the process of conducting worship to avoid repressive actions. Reid-Arndt as a health psychologist from the University of Missouri explained in his research that there were no differences in the level of spiritual experience, the level of religious practice, and the level of religious support between men and women.

Spirituality according to Zimmer, Jagger, Chiu, Beth, & Rojo (2016) is very closely related to the psychic, psychological, and social dimensions. Furthermore, the drive and energy within a person to continue to be connected to something meaningful is part of the spiritual experience. This connection is very dominant in contributing to the ability to survive and struggle in facing life's challenges. The spiritual reframing method, in this case, is the most commonly used. The following displays an overview of the characteristics of spiritual experiences in humans, in Figure 1.

According to Hana, Eva, Iva, & Hana (2013) spiritual psychology is very important to increase individual values and concludes that spirituality has a very dominant role in a person's quality of life. Furthermore, Rachmah, Anganthi, & Uyun (2015) prove that the results of their research support that the quality of a person's life is very much determined by the quality of his spirituality.

Research also produced by Poston (2004) strongly emphasizes that the quality of family life is strongly influenced by spirituality and religion. Purpose and balance of life is an individual's effort that he/she must do something important during his life in this world. Each individual also strives to do something better than before usually based on contemplation or learning from life experiences. Therefore it is in line with the opinion of R. Van Leeuwen et al., (2007) which emphasizes that life like this will be balanced and consistent.

Figure 1.
Characteristics of Spiritual Experience
(Seligman et al., n.d.)
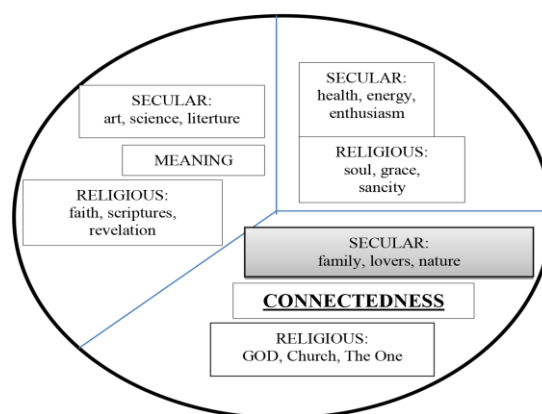
Aydin (2010) said that if the spiritual impulse increases, then the ego "I" will be more flexible because at this level spirituality begins to open wide and can be felt favors. The service strives to achieve mental health, must also lead to a peaceful, happy, and god-valued life. The path to happiness according to Subandi (2013) is only with faith, piety, worship, and commendable morals. Islamic psychotherapy has a strong connection with the nature of life and human happiness. He also explained that humans need relationships with others, the environment, and God.

Fitriani (2017) also agreed that one's spirituality can be obtained through religion, thus people can choose where their life is taken, easy or difficult, happy, or suffering. All of which is a choice. As physical needs

for human life that must be strived for and fought for, and the soul also has needs that must be met. The fulfillment of this spiritual need and urge was placed at the depths of his soul.

Spirituality in Islam is inseparable in the awareness of the One True God and the life lived according to His will. In the worldly definition of Islamic spirituality is nothing but the realization of tawhid. Islamic spirituality in Zimmer et al., (2016) is love that is always colored and conditioned with knowledge and is based on God, who has been practiced and contained in life following Islamic law. Rasul SAW. Said: My people will live in prosperity as long as they do not abandon their obligation to call people to good deeds and prevent evil and cooperate in goodness.

Factors Affecting Spirituality

MacKinlay (2006) which explains that the attainment of spiritual values apart from religious media can also be achieved through other media such as art, relationships with other people and with God, even with the environment. Simpson (2008) an expert in counseling psychology, religion, and spirituality from Valparaiso University, explains how the relationship factor is a factor that affects spirituality.

According to him, two types of relationships affect spirituality: relationships with God and relationships with other people. The relationship with God according to Simpson (2008) can be done through religious beliefs and traditions. Religious belief systems, religious practices, and the relationships between those systems will help individuals get closer to the transcendent world. Ya-Lie Ku (2010) a nursing and biomedical expert from Fooyin University, explained that relationships with itself, relationships with others, relationships with God, and the attitude to face death are four factors of spirituality. These factors were

discovered by Ya-Lie Ku (2010) through several studies on cancer patients. From this research, Ya-Lie Ku made a measuring instrument called the Spiritual Distress Scale (SDS).

Spirituality as a Behavior Modifier and Social Piety

Any behavior supported by spirituality motivation according to Mujib (2015) is potentially good value and worth worship. Furthermore, Mujib (2015) explained that the purpose of Allah is merely the ultimate motivation of an Islamic personality. This is as God teaches His people through the Qur'an about all the activities and rituals of worship from prayer, hajj, and other worship purposes except to expect His pleasure.

The results of O'Connor's research 1962-1999 explained that spirituality and family health in 1966 and 1999 concluded that, First, spiritual is seen as a determinant of health, meaning that spirituality can affect a person's psychology, mental and psychological well-being. Spirituality can help a person be sensitive to diseases that are unlikely to be changed, and third, spirituality can help a person reach the path of life (Purnomo, 2017).

If spirituality is applied to the concept of leadership according to Greasley & Bocârnea (2014) is always put forward empowerment. In the context of the organization, Pandey, Gupta, & Gupta (2019) mentioned the role of spirituality is very influential on the role of contributing between groups. It is also said that individuals who have spiritual values will tend to be ethical and beneficial to others.

This is similar to the opinion of Evren Ayranci (2011) the person with spiritual value will always do good for others. This is Syamsudin & Azman (2012) concluded that the routine implementation of spirituality in life can form individual piety towards social

piety by entering the area of public morality. Furthermore, spirituality can improve the quality of life by giving transcendental meaning and mental and cultural poverty includes not only material but also non-material poverty such as spiritual poverty. It is even said that the spread of mental evil can be caused by spiritual problems experienced.

Interrelation and interconnection between components of society in a particular social system that is entwined as a whole, organized and systemic through the process of internalization, application, and acculturation Implementation of spirituality in social tradition according to Heriyanto (2018) is a meaning. In contrast, Siswanto (2008) explained that the human psyche becomes empty due to three factors, among others: a) the failure of modernity in realizing improvements, b) the contribution of modern science to the social, psychiatric, and environmental problems of modern society today such as hunger, poverty, environmental damage and so on, c) the need for spiritual dimension and more concern for the physical attributes of individuals has not been fully supported by modern science.

Personality according to Oliviera (2013) a person who has spiritual values is usually easy to accept positive things, besides it can also encourage a person to change in a better direction / forward that includes his values, culture, and personality. Yousef (2000) argues that spirituality can generally affect a person both cognitively, affectively, and characteristically.

Spirituality is very effective in directing human behavior to the problems of his life. This is according to Rahayuningsih (2012) because high spiritual can encourage people to always think positively, positive satisfaction, and always try to achieve a better quality of life. Based on the research of Afifah (2010) that spiritual-moral development can improve the self-esteem of street children. Fry's analysis, Kriger da Hanson on spiritual meaning is a potential source of spiritual value growth or spiritual intelligence in a person (Rahayuningsih, 2012).

Conclusion

The implementation of spirituality in changing human behavior and social awareness in life always upholds humanism which is based on the principles of the spiritual dimension. Although basically all actions are oriented to God. This spirit is not always visualized verbally let alone riya's actions until everyone knows that his actions are due to God's call but rather evidenced by the piety of social actions. This encouragement of piety is a tangible manifestation of clarity of conscience apart from being an individual's responsibility with society as well as a responsibility between human and God.

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