The Challenge of Religiusity and Spirituality in the Era of Disruption

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Abstract

The era of disruption is marked by various forms of innovation in information technology. This is useful for helping business development and market expansion. This change impacts various lines of people's lives, including the meaning of religiosity and Spirituality. In the era of disruption, Religiosity and Spirituality are instantaneous and simplification of relationships. Religious activity is only meant as a religious activity without involving deep Spirituality. In contrast, religiosity and Spirituality have a close relationship with a person's personal development, which will shape his moral behavior in social life. The era of disruption presents a challenge to religiosity and Spirituality to re-strengthen the system structure so that it does not experience degradation and bankruptcy of spiritual morality. Using the literature review method on various journals and intellectual products, the author examines the challenges of religiosity and Spirituality in the era of disruption. Various literature is arranged systematically with good groupings, thus obtaining universal information about the position in the era of disruption. The era of disruption creates instant Spirituality. This is due to the fast flow of information. This can result in moral deviation by taking refuge behind the intellect, which overrides the values of religiosity.

I. Introduction

The world is currently experiencing speedy development and entering all lines of human life. Since the presence of technology as a result of the industrial revolution, the world's performance in creating innovations is increasingly varied and affects the pattern of human behavior. The world is currently entering the era of revolution 4.0, which is also being hailed as an era of disruption. In this era, various forms of creativity and innovation shift the old order of human life. Systems that are outdated and do not use high technology crumble and go bankrupt. In Indonesia, the national education system will change following this era. The Head of the Research and Development Agency of the Ministry of Education and Culture (Kemendikbud) of the Republic of Indonesia, Totok Suprayitno, revealed that to face the era of disruption, national education will change the curriculum to be more adaptive and teaching in the classroom that teachers always do will be replaced with technology. The purpose of this change is so that students achieve independence in learning. In England, based on 2017 data from the organization Church in Wales, it was revealed that there were around 115 Anglican Churches closed over ten years (or 8% of all churches in England). According to the National Churches Trust, the Church closing rate in Wales is higher, at about 20 churches annually. The closure occurred due to fewer people coming to church and fewer innovative Church services. And there are still many events that show that the era of disruption has led the current generation to "worship" technology so that it has an impact on the obsolescence of the old system order.

Development is a systematic and continuous effort made to realize something that is aspired. Development is a change towards improvement. Changes towards improvement require the mobilization of all human resources and reason to realize what is aspired. In addition, development is also very dependent on the availability of natural resource wealth. The availability of natural resources is one of the keys to economic growth in an area. (Shah, M. et al. 2020)

Technological developments significantly affect life in the era of disruption. Currently, everyone is very familiar with social media (Prabawa et al., 2018). Everyone tends to be more interested in interacting with the visual-based internet than reading books and scriptures (Prianta et al., 2017). There is a paradigm shift that makes everything instant and changes their perspective on everything, including religiosity. Information technology that is getting faster brings the human paradigm faster to change and move.

As a result, the era of disruption impacts the quality of Christians' religious and spiritual life. Reality shows that in quantity and quality, there is a change in behaviour in the Christian life of God. Behaviour that always shows self-existence when worshipping, through the use of modern products, is increasing in the lives of Christians. Possession of luxury and modern goods and excessive use of information technology are often exhibited by Christians when carrying out Christian rituals. The use of e-bibles, multitasking (such as viewing WA, Instagram and others) while listening to sermons, and other behaviours are the effects of changes in Christians due to the development of modernity. This also has an impact on the quality of spirituality. Things like the decline in understanding of Christian values, excessive arguments to avoid worshipping, and behaviour that connotes the weakness of other spiritualities are impacted by the worship of modernity. Modernity ultimately changes the shape of the face of religiosity and results in a change in the form of spirituality.

Then are there any changes in religious life due to the era of disruption? And is there a change in perspective on Spirituality? This question seeks to be answered with various arguments by the millennial generation in this era. The current generation is more trapped in everyday activities in their daily lives. Christian values are not interpreted and implemented in everyday life. This is not surprising because all societies in this era are universally conditioned to emphasize individual achievement, especially in Western countries. Everyone is driven to achieve material, rather than spiritual, success. However, society cannot always provide the same means and facilities for everyone to achieve this material success. In pursuing this success, people move amid a fragmented society structure, which then turns into an atomistic (micro) group that is very mobile. In such situations, many people experience depersonalization. On the other hand, social control and tradition lose a lot of their influence. On the other hand, the lust of modern humans to compete to achieve material success is increasing, and the competition is getting fiercer. Such conditions can pressure every community member, and many people experience disappointment and frustration (Kartono et al., 1989: 85). According to Sofa Muthohar (2013), the global factors that cause the degradation of Spirituality and morality are: 1) The spread of materialistic views without Spirituality, the measure of success is more measured on material success and puts aside morality. 2) The concept of decency morality becomes loose because it is influenced by western culture due to the ease of finding information through Information Technology. 3) Global culture offers pseudo enjoyment through the 3Fs: food, fashion, and fun. 4) The level of competition is getting higher due to the opening of local barriers, most of which are online. 5) Society is more individualistic and less concerned with the environment, so moral control, especially in adolescents, becomes low. 6) Families cannot provide direction because each parent already has a busy life or

even a broken home. 7) Most schools cannot fully control student behavior due to limited time, resources, and funding sources or not emphasizing the importance of morality.

Modernity seems to play an essential role in the millennial era. The millennial era as it is happening today has the characteristics of the era of globalization, which include: 1) intense competition as a result of the free market; 2) demands fairer, egalitarian, humane, and democratic treatment as a result of political fragmentation; 3) political hegemony as a result of interdependence; 4) have to re-learn as a result of advances in science and technology; 5) and the existence of moral decadence as a result of the entry of a new culture that is not in line with the values of religious teachings (Bell in Byron, 2010).

By looking at the aforementioned conditions, religiosity and Spirituality must again be seen as a cause-and-effect unit. Religiosity is a form of re-binding religious values that are spiritual. And will have an impact on increasing the Spirituality of the younger generation. Religiosity is not Spirituality but is the cause of the effects of Spirituality. According to Glock and Stark (1968), religiosity is a belief, practice of religion/worship, experience, religious knowledge, and consequences.

Furthermore, psychologically the benefits of religiosity are to provide positive beliefs and thoughts. Next, Mario Beauregard and Denyse O'Leary (in Krentzman, 2013) argue that Spirituality means an experience that is thought to bring it into contact with God. From these two understandings, religiosity is a religious practice that aims to improve the relationship between individual humans and the divine God.

By trying to see the relationship between religiosity and Spirituality in the current millennial era, the researcher wants to reduce the rational, intellectual variable that is often used by modernity in simplifying the meaning of religiosity and Spirituality. Religious activity is not without direction and only presents a practice without meaning. However, religiosity is an activity carried out to optimize Spirituality within the individual human being. By understanding this connection, religious activities in Christianity will not be replaced by rational intellectuals increasing in the millennial era. However, it will be interpreted as an effort to reveal transcendent and divine energy, Spirituality.

With this background, the researcher wants to conduct an in-depth study of "the challenges of religiosity and spirituality in the era of disruption." The purpose of this paper is to describe the importance of the relationship between religiosity and Spirituality, and its challenges in the era of disruption

Religiosity is the level of one's religious faith reflected in beliefs, experiences, and behaviors that point to the quality aspects of religious people living their daily lives well. Stark and Glock (in Setiawan, 2007) argue five dimensions of religiosity: religious commitment, determination, and faith-related to religious life. The five dimensions of religiosity are: 1) The ideological dimension. The dimension of belief is how a person accepts and acknowledges dogmatic things in his religion. For example, the belief in God's attributes, the existence of angels, heaven, prophets, and so on. 2) The dimension of worship or religious practice (the ritualistic dimension). This dimension is how a person fulfills ritual obligations in his religion—for example, performing prayers, zakat, fasting, hajj, etc. 3) The dimension of feeling or appreciation (the experiential dimension). The dimension of appreciation is a religious feeling that has been experienced and felt, such as feeling close to God, peaceful when praying, being touched by hearing the verses of the holy book, feeling afraid to sin, feeling happy that his prayer is being answered, and so on. 4) The dimension of religious knowledge (the intellectual dimension). This dimension is how far a person knows and understands his religious teachings, especially those in the holy book. 5) Dimensions of effect or practice (the consequential dimension). The

experience dimension is how the implications of religious teachings influence a person's behavior in social life. For example, donating wealth for religious and social purposes, visiting sick people, strengthening friendships, etc.

Furthermore, according to Wagner and Young (in Reich et al., 2010), in developing resilience, religiosity is essential because one of the internal factors that influence resilience is religiosity (in Dhita Lutfi A. 2014). There are still many problems that arise, such as the inability of children to establish social relationships, lack of confidence, or low self-esteem because they come from children with low economic parents and other problems.

The word Spirituality comes from the Latin, Spiritus, which means breath. Which is further translated into spiritual inner energy or spirit, which means everything that is not physical, unworldly, and not materialistic. Roof (1999) in Nelson (2009) argue that Spirituality includes four themes, namely: First, as a source of value, meaning, and purpose in life that transcends the boundaries of self (beyond the self), including a sense of mystery (sense of mystery) and self-transcendence (self-transcendence); Second, a way to understand and understand life; Third, inner awareness (inner awareness); and the fourth is personal integration. According to Nelson (2009), Spirituality has an integrative and harmonizing function that involves inner unity and connection with other human beings, as well as a broader reality that provides power and ability in the individual to become transcendent.

Spirituality has some common meanings and definitions in contemporary terms and scientific literature. This difference reflects that Spirituality is a broad term, covering several domains of meaning that may differ between cultural groups, nationalities, and various religions. Opelika (in Dale and Daniel, 2011) divides the concept of Spirituality into three forms: First, the form of God-oriented Spirituality, meaning that the thoughts, views, and practices of Spirituality rely on theology or revelation from God. This can be found in almost all forms of institutionalized religious practice, such as Islam, Christianity, Judaism, Hinduism, Buddhism, and others. Second is the form of world-oriented Spirituality (world-oriented), namely a form of Spirituality based on human harmony with ecology and nature. The harmony of nature with the human mind that nature is a magnetic field that will respond to all human thoughts is why humans are always required to develop positive thinking so that the universe provides positive feedback and inner life. Third, humanistic spiritualists base their spiritual form on optimizing the potential for goodness and human creativity at the peak of achievement, including, in this case, achievement.

Some scholars see Spirituality and religion as different concepts. Sinnott (2001) in (Nelson (2009), for example, consider Spirituality to involve one's relationship with something sacred, sacred, great, or majestic, as different from religion (religion) which involves adherence to beliefs and practices (rituals). Certain, although he also admits that the two are sometimes difficult to separate and are often indistinguishable in theory and research. However, separating the two Spirituality and religion has the advantage. It can provide recognition of various streams of Spirituality outside the religious traditions and societies that already exist and are formally institutionalized. Spirituality fits into the western framework and culture that focuses on individuals and their experiences rather than the needs and experiences of the wider community. This implies that Spirituality provides opportunities for each individual to have a spiritual path individually rather than just following the majority religion that applies to a larger community. The character or typology of western society tends to be individualistic rather than collectivistic Nelson (2009).

Dowling et al. (2004) in Nelson (2009) have found that religion and Spirituality have an independent effect on its rapid development, although Spirituality also affects religiosity. They found Spirituality to involve an orientation to helping others, doing good work, and participating in self-interested activities. This contrasts with religiosity, which involves dealing with beliefs and institutional influences.

Several studies with adults have also shown that religion and Spirituality can be separated. The development of religion and Spirituality in individuals can change differently during the aging process. On average, religious groups (religions) remain fairly stable throughout their life spans than spiritual groups. While the increase in Spirituality occurs especially after the age of 60 years, it means that in that age range, a person increasingly shows an increasing spiritual need and applies it in his thoughts and behavior. Individuals who are spiritual but not religious may also differ in their beliefs. For example, they have higher levels of nihilism, namely the belief that life has no purpose (Nelson (2009).

Etymologically, disruption comes from the English language disruption, which means disturbance or chaos, disturbance or problem that interferes with an event, activity, or process. Disrupt was known after Clayton M. Christensen wrote a book entitled The Innovator Dilemma in 1997 about competitive innovation in the business world. Disruption is a period a big change occurs to change the order. There are two characteristics of disruption, namely, first, the change is related to the business model. Large companies continue to innovate in the form of new business models to maintain market growth. And here, technology enters to form a new model in business. E-commerce, e-business, and other new forms of business were created to reduce operational costs and reach a wider market. Second, the changes that occur due to the presence of online media. Online media takes all market lines and becomes a new force in the business world and ends in digital disruption, which demands new approaches to various human behaviors.

This study aims to comprehensively look at the relationship between religiosity and Spirituality and the challenges in the era of disruption.

II. Research Method

The research method used in this study is qualitative. The qualitative research method is based on postpositivism, used to examine the condition of natural objects, where the researcher is the key instrument (Moeleong, 2006:4). This research is descriptive, in which the data presented are more in the form of narrative words than statistical figures. Descriptive research is a research method that describes all data or the state of the subject or object of research, then analyzes and compares based on the current reality, and then tries to provide solutions to the problem and can provide up-to-date information so that it is useful for the development of science. More can be applied to various problems (Supardi, 2005:28).

This study uses a literature study. Djajasudarma (2006:7) reveals that literature study or library research uses books as data sources. The data collection technique is by conducting a review study of books, literature, notes, and reports that have to do with the problem being solved.

III. Result and Discussion

3.1 Relationship between Spirituality and Religiosity

Historically, religiosity and Spirituality are part of building a religion. Spirituality is seen as freedom in the process of personal livelihood to determine the choice of purpose and meaning in life. For this reason, Spirituality cannot be separated from religion (Li & Chow, 2015). Meanwhile, religiosity is considered formal and institutional because it reflects a commitment to religious beliefs and practices according to certain religious traditions (Zinnbauer & Pargament, 2005). This personal aspect of Spirituality makes it more accepted in a positive light by Western societies that value individual freedom in making life choices (Zinnbauer, Pargament, & Scott, 1999; Hill et al., 2000; Zinnbauer & Pargament, 2005). When looking at the definition of religiosity, the different approaches (epistemology) used to make each expert have certain emphases in making the definition (Nelson, 2009; Zinnbauer & Pergament, 2005). For example, William James, who has an empirical view, places greater importance on the effects of religion or personal religious experience than on religious beliefs and institutions (Ciarrocchi, Dy-Liacco & Deneke, 2008). James defines religiosity as "The feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand with whatever they may consider the divine" (Zinnbauer and Pargament, 2005:23).

Meanwhile, supporters of the functional approach emphasize the function of religion for individuals in dealing with problems of their existence, such as the meaning of life, death, or suffering (Zinnbauer, Pargament, & Scott, 1999). In addition, supporters of the substantive approach emphasize aspects of belief and relationship with God because, for them, the substance of religion is the sacred (Ciarrocchi, Dy-Liacco & Deneke, 2008; Zinnbauer & Pergament, 2005). Research on religiosity supports the view Substantive tends to be about relationships, emotions, thoughts, or behavior towards this Most Holy God. Canda and Furman (2010) stated that sometimes there is a connection between religion and Spirituality. They state that religion (religion) is a pattern of institutionalized values, beliefs, symbols, behavior, and experiences directed at Spirituality, known together in society, and passed down through tradition—relationships with oneself, others, and ultimate reality. Thus, people may express their Spirituality in a religious setting (with ultimate reality) or non-religious (with oneself, others, even the universe). Elkins et al. (1988) argue that Spirituality should be free from the limitations of formal rules and rituals of worship as in religiosity.

Spirituality makes a person feel longing and a strong urge to understand various things in life-related to religion or others (Ellen, in Ivtzan, Chan, Gardner & Prashar, 2011). The polarization of religiosity and Spirituality is opposed by many figures (Pargament, 1997; Zinnbauer, Pargament, & Scott, 1999; Zinnbauer & Pargament, 2005; Hill et al., 2000). For example, Hill et al. (2000) state that religiosity and Spirituality are related and cannot be separated because they involve "subjective feelings, thoughts, and behaviors that arise from a search for the sacred." The difference is that religion (as an institution) which is the basis of religiosity, provides certain ways and methods in searching for the sacred, namely in the form of ritual activities or other religious activities. According to Hill et al. (2000), with religiosity, people can also gain identity, a sense of belonging, meaning, health or happiness through their involvement in religious communities. This is not found in Spirituality. In their research, Davis, Kerr, and Robinson Kurpius (2003) tried to understand the reality of religiosity and Spirituality by analyzing many research results. Their findings conclude that religiosity and Spirituality can be separated conceptually because religiosity has a theological structure and formality that

Spirituality does not have. Still, in the reality of individual life, the two tend to be interrelated. Several researchers have also reported this relationship (Marler and Hadaway, 2002; Zinnbauer & Pargament, 2005; Zwingmann, Klein, & Bussing, 2011) that research subjects generally state that they are both religious and spiritual at the same time. Zinnbauer et al. (1997) also understand the reality of religiosity and Spirituality in individuals by using a policy-capturing approach, a statistical analysis method to capture the characteristics of decision-making and assessment of the subjects. The result is four signs of Spirituality, namely: (1) the spiritual process in the search for personal/ existential meaning; (2) the existence of spiritual experiences such as feeling close to God; (3) there is a sense of connectedness with the universe and all living things in it; and 4) spiritual behaviors such as meditation or yoga. These signs are different from religiosity resulting from the same analysis, namely: (1) involvement in religious organizations or institutions; (2) the behavior of altruism; (3) personal religious practices such as understanding the scriptures; and (4) the extent to which individuals feel they get support or comfort from their traditional religious beliefs.

Thus, Spirituality and religiosity help individuals understand various things or problems in their lives. But the framework used to understand the problem may be different. There are theological foundations, guidelines, and guidelines from religion in religiosity, and there is already a framework or reference for understanding it. While in Spirituality, there are no such guidelines, but it becomes a personal quest for the individual.

3.2 The Challenge of Religion and Spirituality in the Age of Disruption

Rental Kasali in Indonesia popularized the era of disruption through a book entitled Disruption: There is nothing that cannot be changed before facing it. Motivation alone is not enough. Kasali marked the era of disruption with four indicators: Simpler, Cheaper, accessible, and faster. These four indicators are characteristics of generations in the era of disruption. Easy, cheap, fast, and affordable are the characteristics of the era of disruption favored by everyone who wants to get something instantly.

The internet and online media are tools that smooth the performance of the era of disruption. Access fast communication with WhatsApp, Facebook, and other online media and only requires email. Creating an era of disruption can enter anyone and at any time. Youtube media helps everyone lazy to read e-books to find out anything, without any obstacles. This helps religions use these media to introduce themselves and spread the teachings of their religion.

The above explanation does not necessarily make Spirituality grow for the better because the instant quality makes spirituality form. Religious symbols are used at religious celebrations as part of religiosity, but the user does not understand the meaning of these symbols. Apart from that, after the celebration of religious holidays, certain individuals return to the routine of life without being aware of applying the values of their spiritual meaning to their daily lives. These symbols disappeared with the end of religious celebrations. Instant religiosity produces Spirituality that is also instantaneous.

In addition to the challenges above, the era of disruption has also created uncriticalness in the generations within it. The era of disruption provides various forms of information to change the old, outdated order. However, the behavior of understanding problems and solving problems is not well developed in the era of disruption. Observation, experimentation, analysis, and other forms of criticality are time-consuming and not simple. This causes the process of reflection in the pursuit of Spirituality to be shallow and does not experience deep meaning. Next was the deviation of Spirituality (due to

misinformation) and the formation of wrong dogma. Assumptions based on a simple set of information are made into a conclusion that leads to Spirituality that smells of intellectuality rather than meaning to the Creator and the universe. Spiritual standards are made simpler and more material.

The above will lead to a reduced attitude of religiosity and lead a narrow spirituality. Media religiosity will mushroom, and capitalist symbols will attract more individuals to choose the Spirituality they want to have. The churches will be empty and replaced with virtual churches. Fellowships will be replaced by humanist actions that prioritize intellectual meaning rather than spiritual dogma. The world of religiosity and Spirituality will appear dynamic with a wealth of color but will experience the void of meaning from a reflection.

This will lead to a low attitude of morality. Morality which is the result of high Spirituality, will become nostalgia. Parents and children will create a discourse space to exchange information to form a new morality due to openness and democracy. There is no longer an ethic of Spirituality born of a reflection of faith in the almighty. But it gives birth to a moral that departs from individual desires and benefits. Acts of moral deviation will be something that can be accepted as an effort to realize the ideals of humanity. Corruption for places of worship forcing other people to worship others are forms of moral deviation that can be justified due to the instantaneous activity of religiosity and Spirituality.

IV. Conclusion

Religiosity and Spirituality have a close relationship because, without religiosity, there would be no spirituality, and high Spirituality requires the obedience of religiosity. Religiosity is related to the individual's formal actions to seek power and transcendence and give meaning to the universe. Meanwhile, Spirituality is the choice of a life path or a calling for an individual's life vision after their livelihood ends. With a set of norms and rules of religiosity, it will form a person who truly understands Spirituality correctly and lives life based on his spiritual calling responsibly.

The challenge of Spirituality and religiosity in the era of disruption is that it will first form instant Spirituality due to instant religiosity behavior. Second, it creates uncriticalness in living religiosity and Spirituality. This is because there is a lot of information and innovation on various forms of reality. Third, an attitude of moral deviation hides behind intellectuality and is not based on religious teachings or spiritual calls within oneself.

Thus, Spirituality and religiosity must be re-examined deeply in the era of disruption so that the current generation does not form a new order without a process of reflection or spiritual journey. However, they can maintain their Spirituality through consistent and responsible religious activities.

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