From Mysticism to Modernity: The Evolution of Kebatinan Traditions In Indonesia

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ABSTRACT

Background. Spirituality in Indonesia has deep roots in mystical traditions that have been passed down from generation to generation. Previously, spirituality was only practiced by certain groups who had certain spiritual understandings and experiences. However, in recent decades, spirituality in Indonesia has undergone a significant transformation. This change involves not only how spirituality is practiced, but also how spirituality is accepted and adapted by the wider community, including the younger generation. This research aims to understand the process of spiritual evolution, from practices limited to exclusive groups to more inclusive and relevant to modern life that is increasingly open to technology and globalization.

Purpose. This research aims to explore how spirituality in Indonesia adapts to social and technological developments, as well as how the younger generation integrates spirituality into their lives.

Method. This study uses a qualitative approach with a case study design, which involves in-depth interviews and observations of the spiritual community in Java. Data was collected from a variety of respondents with different educational backgrounds and ages.

Results. The results of the study show that spirituality has transformed to be more inclusive, with the influence of technology and social media that allows the spread of its teachings to a wider audience, including the younger generation. In addition, spirituality also underwent changes in the form of currents, such as the adoption of Contemporary Sufi teachings.

Conclusion. Spirituality in Indonesia has adapted to the changing times, maintained its traditional values, and integrated technology in its practice. This research shows that spirituality has the potential to continue to develop in the midst of modernity and globalization.

KEYWORDS

Spirituality, Modernity, Adaptation

INTRODUCTION

Spirituality in Indonesia has been an integral part of people's lives since ancient times. This spiritual practice is basically a deep spiritual search, which aims to achieve harmony between the human self and the universe (Yahya et al., 2022). Spiritual teachings not only include metaphysical aspects, but also teach balance in daily life, as well as the connection between humans and the invisible spiritual world. This spiritual tradition is often considered a reflection of the original culture that is loaded with symbolism, rituals, and rich local philosophies (Handayani & Widowati, 2020).

The diversity of spiritual teachings in Indonesia comes from various sources, both from the influence of local religions and ancient beliefs. External influences such as Hinduism, Buddhism, and then Islam also enrich this spiritual teaching (Rubianti et al., 2022). Javanese society, for example, developed a form of spirituality that was heavily influenced by Hindu-Buddhist teachings, but still retained its local essence. From this influence, various spiritual schools have been created, each of which has its own characteristics, such as Kejawen, Kapitayan, and others, which develop with their own characteristics and spiritual teachings (Hasanah & Sukmawan, 2021).

In the context of modern Indonesian society, kebatinan is often considered a traditional heritage that needs to be preserved. Although spirituality is not part of the official religion, many Indonesians still practice it as a form of identity search and spiritual fulfillment (Manullang et al., 2021). The recognition of spirituality as part of the nation's culture has brought about a change in people's perspective on this practice. Spirituality, which was often considered mystical and unscientific, is now beginning to be seen as an important part of Indonesia's cultural identity (Nastiti, 2020).

The interest of the younger generation in spirituality has increased along with the phenomenon of searching for a deeper meaning of life. In the midst of the increasingly rapid flow of globalization, spirituality is one way to find balance in the midst of fast-paced modernity (Dwihantoro et al., 2023). Spirituality offers spiritual and ethical values that are often considered relevant in modern life that tends to be materialistic. People are beginning to appreciate spirituality as part of local wisdom that has universal meaning and is relevant to the challenges of today's life (Musthofa & Ali, 2021).

In its development, spirituality has begun to be seen as a phenomenon that deserves to be researched in academic studies, especially in the fields of anthropology, history, and religious studies (Santoso et al., 2023). As part of Indonesia's cultural heritage, kebatinan now attracts the attention of researchers from within and outside the country who want to understand its essence and influence in people's lives. Various researches conducted show that spirituality has a rich philosophical depth, which reflects the unique and different outlook on life of the Indonesian people from the spiritual traditions in other countries (Kamar et al., 2021).

The concept of spirituality that has developed in Indonesia has evolved from a mystical tradition to something more inclusive and adaptable in modern life. Many spiritual practices are now adapted to modern mindsets and values without losing their essence (Supriatin & Istiana, 2022). This evolution shows that spirituality has flexibility and the ability to adapt to changing times, making it a relevant and valuable tradition for Indonesian society in the modern era (Djaya, 2020)

The study of spirituality in Indonesia is often limited to mystical and spiritual views that have been passed down from generation to generation without an in-depth exploration of the changes that occur in the context of modernity. Many researches still focus on the mystical aspects and traditional ceremonies of spirituality, so it does not provide an explanation of how spirituality has evolved to face social and cultural changes in Indonesia (Nur, 2020) The perception of spirituality as a static and unchanging practice creates a gap in understanding how this tradition adapts in the modern era. The lack of research that explains this evolutionary process makes the mind trapped in an old narrative that is less relevant to the current context (Aryanti & Zafi, 2020)

Information about the role of spirituality in the life of modern Indonesian society is also still very limited. Kebatinan is often considered a cultural heritage that is solely inherited from generation to generation, without taking into account the possibility that this tradition can undergo transformation according to the times (Nashihin & Dewi, 2020) How spirituality is adapted by the

younger generation, especially in the face of globalization and the influence of foreign cultures, is still minimally discussed in academic studies. The absence of this perspective leaves a gap in knowledge about the position of the inner world as part of a vibrant and dynamic cultural identity in Indonesia.

Changes in the meaning of spirituality in the face of technology and modern media have also not received much attention in research. Spirituality as a traditional spiritual practice is now faced with technological advances that allow spiritual information and rituals to be accessed and learned online. The impact of technology on the spread, adaptation, and perception of spirituality among modern society has not been studied in depth. This gap provides an opportunity to understand how the inner world is transformed in the midst of technological advances and whether these changes lead to new meanings or actually reduce their essence (Sujati, 2019)

The social and economic factors that influence the evolution of the mind have also not been comprehensively explored. Spirituality is not just a ritual, but also part of a value system that influences people's perspective on life and well-being. How economic pressure and changes in social structure in Indonesian society affect spiritual practices is still unclear (Sudirana, 2019) Research on this can help expand the understanding of how spirituality survives and thrives amid complex socio-economic changes.

The limitations of research related to spirituality in the realm of cross-cultural and religious interaction are other areas that need to be considered. Spirituality has developed in a pluralistic environment, and its practice is influenced and sometimes interacts with major religions such as Islam, Hinduism, and Buddhism. However, research that examines how spirituality adapts or experiences adjustments in the context of religious pluralism is still very limited. Understanding these dynamics can provide new insights into inner flexibility in the context of Indonesia's multicultural culture.

Kebatinan has deep historical and cultural value in Indonesian society, and examining its evolution could open up a broader understanding of how this tradition adapts to modernity. As a spiritual practice that has evolved over the centuries, spirituality not only reflects mystical beliefs, but also responds to social, economic, and cultural changes (Suriani & Betaubun, 2022) Providing a more in-depth study of inner transformation will help answer questions about its role in shaping national identity and its relevance to modern society.

Explaining how spirituality adapts amid the influence of globalization and technology offers insight into the sustainability of this tradition in the digital age. As Indonesian society becomes more open to global culture, the sustainability of spirituality shows that local traditions have the ability to transform without losing their essence (Muhammad & Yosefin, 2021) Understanding this adaptation process can be the foundation for the preservation and revitalization of the inner world as a cultural heritage that is not only relevant to previous generations, but also to the younger generation who face the challenges of different eras.

This research aims to fill the knowledge gap about the changing role and meaning of spirituality in modern Indonesian society. By exploring the relationship between spirituality and aspects such as technology, economics, and cultural pluralism, this study seeks to answer how spirituality can remain alive and meaningful in the midst of dynamic change. The findings of this study are expected to provide a new understanding of spiritual flexibility, as well as open up a more inclusive perspective on traditional spiritual practices in Indonesia.

RESEARCH METHODOLOGY

This study uses a qualitative design with a case study approach to explore the evolution of spiritual traditions in Indonesia in the context of modernity (Kawasaki, 2021) This case study will explore the transformation of spirituality from mystical tradition to a practice that is integrated with modern people's lives through in-depth interviews and observations. This approach allows researchers to gain a comprehensive and in-depth understanding of the meaning, practice, and adaptation of spirituality in the era of globalization (Adlini dkk., 2022)

The population of this study is people who still practice the tradition of spirituality in Indonesia, focusing on spiritual groups in Java as one of the centers of the development of this tradition. The sample will be taken purposively to ensure that the respondents have a deep understanding of spirituality and are active in the practice of spirituality. In addition, several academics, cultural experts, and community leaders will be used as key informants to provide additional perspectives on spiritual change in the broader social and cultural context (Alfatsyah, 2020)

The main instruments used in this study are semi-structured interview guides and observation sheets. The interview guide is designed to explore information about the respondents' views on the evolution of the mind, the practices they carry out, as well as their views on the adaptation of the mind to modernity. Observation sheets are used to record spiritual practices directly, including aspects related to symbolism, rituals, and interactions within spiritual groups (Sarosa, t.t.).

The research procedure begins with identification and sampling based on purposive criteria, followed by in-depth interviews with respondents and key informants. Field observations are carried out at various spiritual events to obtain direct data on spiritual practices in the community. Data obtained from interviews and observations were analyzed thematically to identify patterns of change and adaptation of spirituality in the modern era (Coleman, 2021)

RESULT AND DISCUSSION

The data of this study was obtained from several secondary sources that include cultural reports, academic articles, and interviews that have been conducted with respondents from various spiritual communities in Indonesia. Statistics show that the majority of respondents are from Java, especially the Yogyakarta and Solo areas, which have strong spiritual traditions. In the table below, you can see the distribution of respondents based on age, education level, and level of participation in spiritual affairs.

Category	Number of Respondents (%)
Age 20-30 Years	25%
Age 31-40 Years	30%
Age 41-50 Years	20%
Age 51 years and above	25%

Table 1. Age Range of Respondents

Spiritual Participation Rate	Number of Respondents (%)
Active in Inner Life	60%
Occasional	30%
Inactive	10%

Table 2. Spiritual Penetration Level

Education Level	Number of Respondents (%)
Junior high school and below	10%
SMA	40%
Sarjana	50%

Table 3. Level of Education

From the data obtained, it can be seen that spirituality is still more widely embraced by the older generation, with 55% of respondents over 30 years old. The education level of the respondents, most of whom are at the high school and undergraduate levels, shows that spirituality is not only a tradition of people with low education, but also penetrates the more educated circles. This shows that spirituality has adapted to a wider range of social layers, involving individuals with various educational backgrounds.

Another table that presents further data shows the distribution of spiritual communities based on the streams embraced by the respondents. Based on the data collected, there is a significant difference in terms of the spiritual flow chosen by the respondents. Kejawen is the most widely adhered to school, followed by other smaller schools such as Kapitayan and modern schools such as Contemporary Sufi.

Spiritual Flow	Number of Respondents (%)
Kejawen	45%
Kapitayan	25%
Contemporary Sufi	15%
Other	15%

Table 4. Types of Spiritual Streams

This data shows the dominance of the Javanese school in spiritual practices in Indonesia, which is a manifestation of the very thick Javanese culture. Kejawen, with its teachings rooted in the philosophy of harmonious living, is widely accepted among people who prioritize inner peace and balance between the physical and spiritual worlds. The Kapitayan school, though not as large as the Kejawen, shows significant influence in some communities that are more focused on Islamic values. The Contemporary Sufi school describes the adaptation of the inner world to the dynamics of modern times.

The previous table shows that age, education, and spiritual traditions are closely related to the understanding and practice of spirituality in Indonesia. The younger generation, although slightly inferior in number, shows a tendency to choose more flexible and contemporary streams such as Contemporary Sufi. This indicates a shift in mindset, where spirituality is not only seen as part of an ancient cultural heritage, but also as part of a more personal and relevant spiritual quest for the modern world.

One of the case studies that illustrates the evolution of spirituality in Indonesia can be seen from the practice of Kejawen run by the community in Yogyakarta. One of the community leaders, a 50-year-old figure, explained that in recent years, the practice of Kejawen has become more open to new interpretations that are more in line with the times. They began to integrate technologies such as social media and online applications to spread spiritual teachings, which were previously only delivered orally or through face-to-face meetings.

The practice of spirituality carried out by adapting technology shows how the spiritual tradition in Indonesia strives to survive and develop in the face of the challenges of the times. By

utilizing online platforms, spiritual teachings that used to be accessible to only a few people can now be reached more widely. This proves that spirituality is no longer only tied to oral traditions or exclusive in a certain community space, but can develop more inclusively by utilizing technological innovations.

The change in the way spirituality is practiced, as seen in the Kejawen case study in Yogyakarta, shows how spirituality has transformed from an exclusive mystical practice to a more inclusive and integrated with the progress of the times. With the acceptance of technology and digital platforms, spirituality is able to maintain its relevance in the midst of modern society. It also proves that even though spirituality has deep roots in old traditions, it can still evolve with the social changes that occur around it.

This research shows that spirituality in Indonesia has undergone a significant evolution from an exclusive mystical tradition to a practice that is more open and relevant to modern life. The majority of respondents involved in spirituality came from educated circles, with the dominance of the Kejawen school. This change is reflected in the acceptance of technology and social media in spreading spiritual teachings. The younger generation, though not as much as the previous generation, began to adapt the spirituality to more contemporary schools such as Contemporary Sufism. This data shows that the mind has successfully adapted to social and technological dynamics without losing the core values of its teachings.

This research is different from many previous studies that tend to view spirituality as a static practice and trapped in a purely mystical narrative. Many previous studies have emphasized spirituality as a cultural heritage that is preserved by certain circles without considering its adaptation in the modern context. This research highlights that spirituality has developed and been adapted by society, especially among the younger generation, by utilizing technology to support the spread of its teachings. This is in line with a more inclusive view of spirituality, which is not only a spiritual heritage but also a dynamic social phenomenon.

The results of this study can be seen as an indicator that the spiritual tradition in Indonesia is not only able to survive, but also develop in the face of changing times. Spirituality, which was once seen as an ancient practice, is now increasingly accepted by modern society, especially with its openness to technology and new ways of spreading the teachings. This shows that spirituality does not simply rely on mystical elements or traditional rituals, but can also adapt to social, cultural, and technological dynamics, making it relevant in the lives of contemporary societies.

The implications of the results of this study show that spirituality has the potential to continue to develop in line with the social changes that occur in Indonesia. The practice of spirituality that is increasingly open to modernity provides an opportunity for spirituality to play a role in shaping a cultural identity that not only focuses on old traditions but is also able to answer the challenges of the times. This is important in an effort to preserve local culture that is not trapped in the romanticization of the past, but is able to develop and adapt to the spiritual needs of today's society. Therefore, spirituality can serve as a bridge between tradition and modernity, enriching the spiritual life in Indonesia.

The implications of the results of this study show that spirituality in Indonesia has successfully transformed and remains relevant in the context of modernity. Batinan, previously thought of as an isolated mystical tradition, has now evolved into a more inclusive and adaptive practice to social and technological change. This adaptation process opens up opportunities for spirituality to continue to develop, maintain its relevance, and play an important role in the spiritual life of the Indonesian people, especially among the younger generation who are increasingly open

to technology. This provides a new understanding that traditions can survive and even grow despite the challenges of the times.

The results of this study can be explained through various factors that encourage the mind to adapt to social changes. Indonesian society, which is now increasingly open to globalization and technology, tends to look for a more flexible and relevant form of spirituality in daily life. Spirituality, which has strong cultural roots, is not left behind in this process. The success of spirituality in adapting to social media and online platforms shows that these spiritual teachings are not only connected to traditional rituals, but can also fill the psychological and spiritual needs of a growing society. The younger generation, who are more open to these new ideas, tend to see spirituality as a way to achieve a more modern balance of life without having to abandon their traditional roots.

The next step of this research is to continue to explore and explore how the inner world can be more integrated in modern life without losing its essence. Further research can be conducted to explore how spirituality can provide spiritual solutions relevant to contemporary social issues such as anxiety, stress, and the search for meaning in life. In addition, it is important to see how spirituality can be used as part of cultural preservation policies that also adapt to the times. The use of technology in spiritual practices can be an effective model to reach a wider audience and teach more inclusive and open spiritual values.

It is important to see spirituality not only as a cultural heritage, but also as a source of strength that can continue to develop. With the development of social media and online platforms, spirituality can be more easily accessed by the wider community, especially by the younger generation who are more familiar with technology. Therefore, the next step is to develop more modern spiritual education and training programs that are in accordance with spiritual needs in the digital era. This approach can pave the way for spirituality to become more relevant in daily life, as well as introduce spiritual values to the wider community in a form that is easier to accept and understand.

CONCLUSION

The most important finding in this study is that spirituality in Indonesia has undergone a significant transformation from a mystical tradition that is limited to a certain group to a practice that is more inclusive and relevant to modern life. Spirituality is now not only practiced by certain circles, but also practiced by the younger generation who are increasingly open to the influence of technology and social change. This shows that spirituality has succeeded in adapting to the changing times without sacrificing the core values that exist in the tradition.

The value of this research lies in the approach that combines traditional studies of spirituality with today's social and technological developments. This research adds to the understanding that spirituality is not only a cultural heritage, but also a dynamic social phenomenon that can survive and develop in the era of globalization. The concept of flexible and adaptive spirituality in the digital era is an important contribution to the study of more contemporary Indonesian culture.

The limitations of this study lie in the limited scope of several regions in Indonesia, especially Java, and on respondents who focus more on those who are already active in spirituality. Advanced research can broaden the scope of the research area and involve more heterogeneous groups, including those who are not yet involved in spiritual practices. This will provide a more complete picture of how spirituality is accepted and practiced at various levels of society.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

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