



Indicators of Spiritual Mortality in Religious Practice: A Conceptual Study of Theological and Psychological Perspectives

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Abstract

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This paper attempts to re-read, rather carefully, what spiritual death actually means in religious practice. The focus is not just on whether or not religious activity is crowded, but on something that often goes unnoticed: the depth of the inner experience. In many places, for example, religious studies are becoming more accessible, mosques are full at certain times, and even da'wah content is circulating on social media. But at the same time, there is an impression that the intensity is not always directly proportional to the quality of the experience. That is where this research departed. The approach used is qualitative through library *research*. The Book of *Al-Hikam* is used as the main foothold to explore the idea of the death of the heart, then read side by side with the thoughts of other scholars as well as contemporary psychological frameworks such as religious/spiritual struggles, meaning-making, and spiritual numbness. This process is not always linear, but sometimes it shows an interesting tension between the symbolic language of Sufism and the analytical concept of psychology. The findings lead to one rather disturbing but important conclusion: religious practices that are not deeply internalized risk giving rise to spiritual stagnation, even contradictions in everyday moral attitudes. This is where this research tries to contribute, although certainly not perfectly, by bringing together classical Sufism and modern psychology in one more complete conversation about the inner dynamics of religion.



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INTRODUCTION

In the midst of fast-paced modern life, religious practices seem to be getting more and more crowded on the surface. The mosque is full, studies are easily accessible, and even religious content circulates endlessly on social media. However, if you look at it more carefully, there is something that feels strange. Religious activity increases, but the depth of the inner experience does not always grow. A number of global studies have indeed pointed to that. Involvement in rituals does not automatically bring about a living meaning or a real psychological change in a person (Exline, Pargament, Grubbs, & Yali, 2021); (Captari et al., 2022). At some point, religion can be run simply as a symbolic routine. It was done, yes. Infused, not necessarily. From here, the possibility of spiritual emptiness begins to be seen, even though religious expressions seem high. In the Islamic tradition, especially in the treasures of Sufism, this issue has actually been discussed for a long time. The inner dimension is not considered complementary, but rather the core. Shaykh Ibn Atha'llah as-Sakandari, for example, through *Al-Hikam*, touched on something quite disturbing: "The sign of the death of the heart is when a person no longer feels sad for his neglect of worship and does not regret the mistakes he has made" (As-Sakandari, 2004).

The sentence is simple, but when you think about it, it's quite profound. There is an emphasis on taste sensitivity. It is not just whether a person worships or not, but whether he is still able to feel loss when he is negligent, or restless when he makes a mistake. Here, spirituality does not stop at formal obedience, but moves on subtle inner sensitivity. Interestingly, in religious psychology, similar phenomena are discussed in different terms. There is a concept known as religious and spiritual struggles, which is a condition when a person experiences an inner conflict in his or her religion. He may still practice rituals, but lose meaning, even feeling emotionally distant from the values he believes in (Exline et al., 2021); (Wilt, Grubbs, Exline, & Pargament, 2022). The results of the meta-analysis also showed that religiosity that was not accompanied by internal meaning tended to be related to spiritual stagnation, even a decrease in psychological well-being (Davis, Worthington, Hook, & Hill, 2020); (Captari et al., 2022).

So, there's a kind of distance between what is done and what is felt. And that distance, if left unchecked, could widen. If pulled further, this problem is also related to how a person interprets his life experience. In meaning-making studies, the ability to give meaning to experiences, including religious experiences, is an important key to Park's mental and spiritual health. (2021); Van Tongeren et al., (2021). Without a sufficient process of reflection, religious practices can turn mechanical. It is done like a daily checklist, just finished. In such a situation, the loss of remorse for a mistake is not just a moral issue, but can be a sign that the process of self-reflection is not going well. The impact does

not stop at the individual level. When spiritual sensitivity is weakened, moral sensitivity is also affected. A person may appear religious, but less sensitive to the suffering of others, or even exhibit behavior that is contrary to the values he or she believes in (Hardy & Carlo, 2020). Some studies have even found that poorly internalized religiosity can give birth to such contradictions (Leman & Janssen, 2020). At this point, religion loses its transformative power. He is still present, but no longer deeply character-forming.

In more specific psychological language, this condition is often associated with spiritual numbness. A state in which a person no longer feels an emotional connection to his or her religious values (Captari et al., 2022). There is no more constructive guilt, no drive to improve oneself, and even regret feels alien. If taken from a theological perspective, this kind of condition is in line with what is called the death of the heart. Two terms from different disciplines, but point to similar symptoms. Unfortunately, most research on religiosity still tends to focus on things that are easy to measure. The frequency of worship, the level of belief, or involvement in religious activities are often used as the main indicators (Emmons & Paloutzian, 2021). This approach is important, but it is not yet enough to capture deeper subjective experiences, such as regret, spiritual sadness, or moral awareness.

On the other hand, the dialogue between classical Sufism and modern psychology has also not been seriously explored. That's where this research gap comes in. Departing from this anxiety, this study seeks to trace the indicators of spiritual death in religious practice with a qualitative approach that combines theological and psychological perspectives. The focus is no longer on what appears on the outside, but on what is felt on the inside, especially in relation to the loss of sense of regret and spiritual sadness. It is hoped that this research will not only enrich the theoretical discourse, but also provide a new direction in designing spiritual coaching that is more reflective, more honest, and, perhaps, more touching.

METHOD

This research departs from a qualitative approach with the type of literature study (*Library Research*), but it doesn't stop at simply collecting references. There is an attempt to read, weigh, and even occasionally doubt, before finally stringing together a concept of what is called an indicator of spiritual death in religious practice. The qualitative approach was chosen not without reason. The phenomenon discussed here moves in areas that are difficult to touch: inner experiences, moral anxiety, to the moment when a person feels "empty" even though they continue to perform worship regularly. These kinds of things make more sense to be understood through the search for meaning, not statistical measurement. In that context, literature studies become a space for dialogue between texts, not just a place to quote (Creswell & Poth, 2021). From there, this research tries to bring together two worlds that sometimes run separately:

Sufism in the Islamic tradition and contemporary psychology (Marlion, Kamaluddin, & Rezeki, 2021).

The data sources are organized in layers. On the one hand, there is primary data in the form of classical works of Sufism, in particular *Al-Hikam* By Ibn Atha'illah as-Sakandari. This book was not chosen by chance. In it there is a sharp reflection on the condition of the human heart, including when it loses its spiritual sensitivity. Many expressions in *Al-Hikam* which feels simple, but if read slowly, it actually opens up a layer of meaning that is quite deep. On the other hand, secondary data are taken from articles in reputable international journals as well as academic books published in recent years, especially those that discuss religiosity, spiritual struggle, meaning-making, and psychological well-being. This literature serves not only as a complement, but also as a comparative tool, a kind of mirror for looking back at theological concepts in the language of modern psychology (Fatha Pringgar & Sujatmiko, 2020).

Data collection was carried out through systematic searches in various academic databases such as Google Scholar, Scopus, and ScienceDirect. The keywords used are quite specific, for example spiritual numbness, religious struggle, and Islamic spirituality. From here, the selection process is not always straight. There are articles that seem relevant at the beginning, but after further reading it turns out to be inappropriate. There are also those that initially look technical, but instead provide an interesting point of view. The criteria used include the relevance of the topic, the credibility of the source, and the novelty of the research. In addition, the study of classical books and the works of scholars is still carried out to maintain the depth of the theological perspective, especially in understanding the concept of the death of the heart which is not always explicitly discussed in modern literature.

In the analysis stage, this study uses content analysis techniques with a thematic approach. The process starts from data reduction, which is sorting out concepts that are repetitive or have a close meaning, such as the loss of regret after making a mistake, weakening moral sensitivity, or reduced self-reflection ability. After that, the concepts are grouped into broader themes. Here, the meeting between theological and psychological perspectives begins to be seen, sometimes harmonious, sometimes tense. The final stage of interpretation is quite a challenging part, because researchers need to string the two together without losing their respective characters (Davis et al., 2020; Van Tongeren et al., 2021). To maintain the validity of the findings, source triangulation is used by comparing various literature from different disciplines.

RESULT AND DISCUSSION

Indicators of Spiritual Death

The indicator of spiritual death is a picture of a person's inner condition when the relationship with divine values, the meaning of life, and moral consciousness begins to weaken and even be severed. Spiritual death is not

always physically visible, but is reflected in one's attitudes, behaviors, and the way a person interprets daily life. It happens slowly, often unconsciously, until finally a person feels empty, lost, and far from inner peace. One of the main indicators of spiritual death is the loss of sensitivity of the heart. Hearts that were previously easily touched by God's kindness, advice, or verses become hard and difficult to accept the truth.

Counsel no longer bears its mark, and even truth is often rejected or ignored. In this condition, a person tends to follow his desires more than the guidance of good values. Another indicator is a reduced or lost awareness of God's presence in life. Worship is carried out simply as a routine without appreciation, or even abandoned altogether. There is no longer any fear of sin or hope for Divine grace. Life becomes centered on mere worldly interests, such as material, power, and momentary pleasures (Hasan, 2012).

Spiritual death is also characterized by prolonged mental restlessness. Although outwardly a person may seem successful or sufficient, there is an unfilled void within him. He easily feels anxious, dissatisfied, and loses the meaning of life. The happiness sought through worldly things never really provides peace. In addition, the weakening of morality is also an important indicator. A person who experiences spiritual death is likely to lose his ethical compass. Actions that were previously considered wrong can become commonplace, even justified. Honesty, empathy, and concern for others began to fade, replaced by selfish and individualistic attitudes.

Finally, an indicator that is no less important is the disconnection of healthy social relationships. People who experience spiritual death often feel alienated, both from the environment and from themselves. He has difficulty building a sincere relationship, because his heart is no longer filled with the value of affection and sincerity. Thus, spiritual death is not just an abstract concept, but a reality that can be recognized through various signs in one's life. Awareness of these indicators is important as the first step to self-reflection and revive spiritual values so that life becomes more meaningful, balanced, and peaceful (Hasan, 2012).

Religious Practices

Religious practice is a concrete form of a person's belief in the teachings he adheres to. It does not only stop at the level of belief, but transforms into a tangible action that connects humans with God, others, and their environment. In religious practice, spiritual values are translated into worship, moral behavior, and a lifestyle that reflects obedience and awareness of the meaning of life. At the individual level, religious practices are seen in the implementation of ritual worship such as prayer, fasting, prayer, reading the scriptures, and various other forms of servitude. This activity is not just a formal routine, but a means to build an inner closeness to God. When done with awareness and sincerity,

this practice is able to foster calm, strengthen faith, and form a more patient, honest, and humble character (Rozi, 2012).

On the other hand, religious practices also have a strong social dimension. Religious values encourage a person to care for others through actions such as almsgiving, helping, maintaining justice, and respecting differences. Thus, religious practice serves not only as a vertical relationship between man and God, but also as a horizontal relationship that builds social harmony. In addition, religious practices also shape culture in people's lives. Religious traditions, such as holiday celebrations, recitations, or religious-based social activities, are a means of internalizing values while strengthening collective identity. In this context, religion is not only present as a normative teaching, but also as a force that shapes the mindset, attitude, and behavior of the community (Zainuddin, Mutholib, Ramdhani, & Octafiona, 2024).

Nevertheless, religious practices also face challenges, especially when they are carried out in a formalistic manner without deep meaning. Worship that loses its spiritual spirit has the potential to become just a habit without a significant impact on behavior. Therefore, it is important to balance between the aspects of ritual and substance, between symbol and meaning, so that religious practice truly becomes a means of self-transformation. Thus, religious practice is a dynamic process that integrates faith, charity, and morals in daily life. It is not only a reflection of obedience, but also a path to building a more meaningful, harmonious, and oriented life towards the values of universal goodness (Ajidin, 2020).

Conceptual Theological and Psychological Perspectives

Conceptual theological and psychological perspectives are integrative efforts to understand human beings as a whole, both as spiritual beings connected to God and as individuals who have inner, emotional, and behavioral dynamics. This approach does not see humans partially, but rather as a unity between spiritual and psychic dimensions that influence each other in shaping personalities and life patterns. From a theological perspective, humans are understood as creatures created by God who have an existential purpose, namely to worship and serve Him. Human life is directed by the divine values enshrined in revelation, which serve as moral and spiritual guidelines. Concepts such as faith, piety, sin, and merit are the main framework for understanding human behavior. In this view, a person's mental state is greatly influenced by the quality of his relationship with God. Spiritual closeness will give birth to tranquility, while disconnection from it can cause anxiety and emptiness of meaning (Rahman, 2024).

Meanwhile, the psychological perspective views humans as individuals who have complex psychological structures, including cognitive, affective, and conative aspects. Human behavior is explained through mental processes such as perception, motivation, emotions, and past experiences that shape

personality. Psychology also emphasizes the importance of basic needs, self-actualization, and mental health as factors that determine the quality of a person's life. In this context, happiness and psychological well-being are important indicators in assessing an individual's condition. When these two perspectives are combined, a more comprehensive understanding of human beings emerges. Theological values provide direction and meaning, while psychological approaches provide an explanation of how human internal processes work. For example, religious practices are not only understood as spiritual obligations, but also as psychological mechanisms that can calm the mind, reduce stress, and improve emotional balance (Miftah & Riyani, 2018).

This integration also helps in explaining various life phenomena, such as crises of meaning, anxiety, or inner conflicts. From a theological perspective, it can be understood as a weak relationship with God, while from a psychological point of view, it can be explained as an emotional imbalance or mental distress. By combining the two, the solutions offered become more holistic, including spiritual strengthening as well as the right psychological approach. Thus, the conceptual theological and psychological perspectives provide a solid foundation for understanding human beings as a whole. He emphasized that spiritual health and mental health cannot be separated, but must go hand in hand to achieve a balanced, meaningful, and calm life.

Indicators of Spiritual Mortality in Religious Practice: A Conceptual Study of Theological and Psychological Perspectives

The discussion of spiritual death in religious practice cannot actually be separated from the way we understand religiosity itself. It is not just a matter of being present at a place of worship or carrying out rituals regularly. There is a deeper layer, which often goes unnoticed, namely the inner experience and the way in which the individual gives meaning to his beliefs. In the framework of religious psychology, religiosity is usually understood as a combination of beliefs, worship practices, spiritual experiences, and moral consequences that appear in daily life (Mulyadi, 2016). However, not all religious practices automatically reflect the depth of religiosity.

Ancok and Suroso (2011), for example, emphasizes that mature religiosity can be seen from the extent to which religious values live within oneself, not just formally obeyed. It was at this point that the idea of spiritual death began to feel relevant. This condition is not always visible. A person can continue to practice worship, even disciplinedly, but lose inner involvement in it. There is a kind of distance that is slowly forming between action and meaning. Operationally, such situations can be recognized by weakened self-reflection, decreased moral sensitivity, and loss of emotional response to perceived value violations. For example, a person who used to feel anxious after doing something wrong, now feels normal, as if there is nothing to question.

In the Islamic theological tradition, especially Sufism, this phenomenon is often referred to as the "death of the heart" or *qalb* that is no longer alive. The heart is seen as the center of moral and spiritual awareness, so when it is no longer sensitive, behavior is also affected. Interestingly, this idea has similarities with concepts in modern psychology known as *Spiritual numbness*, which is a condition when individuals experience a decrease in emotional involvement in their religious experiences (Captari et al., 2022). So, the problem is not whether or not worship exists, but whether worship still feels alive or runs like an empty routine. If drawn to the contemporary psychological literature, this discussion often appears within the framework of *religious and spiritual struggles*. Exline et al. (Exline et al., 2021), explains that spiritual struggle includes inner conflict, guilt, and even feelings of being cut off from God. Not all of these conflicts are bad, but when left unresolved, the repercussions can be quite serious (Ajidin, 2020).

Davis et al. (Davis et al., 2020), through meta-analysis, showed that prolonged struggle was negatively correlated with psychological well-being. In some cases, moral conflict even develops into *Moral Injury*, i.e. psychological wounds due to a mismatch between the values believed in and the actions taken (Wilt et al., 2022). Here it is seen that spiritual death may not be a sudden event, but rather the result of inner conflicts that continue to accumulate without ever being fully processed. On the other hand, the cognitive-affective approach offers a somewhat different point of view, mainly through theory *Meaning-Making*. Park (Park, 2021) emphasizing that the ability to give meaning to life experiences is the key to maintaining psychological balance. In the context of religiosity, this process appears in self-reflection, contemplation, or even inner dialogue after undergoing a particular experience. Ancok and Suroso (Ancok & Suroso, 2011) also alludes to the importance of this reflective dimension as part of a deeper appreciation of religion. Without it, religious practice risks becoming mechanical, simply done out of habit.

Temuan Van Tongeren et al. (Van Tongeren et al., 2021) reinforcing this by showing that religiosity connected to the meaning of life tends to contribute positively to psychological well-being. On the other hand, failure in the process of interpretation often leads to spiritual stagnation, which slowly erodes moral consciousness. Although various studies have linked religiosity to spiritual conflict and psychological well-being, there is a gap that is still felt. Many studies have focused on conflict or struggle, but have not specifically explored the affective indicators of spiritual death itself. For example, a loss of remorse, a dullness of spiritual sadness, or even indifference to the wrongs committed. Exline et al study (Exline et al., 2021) and Davis et al. (Davis et al., 2020) does provide an important picture of spiritual conflict, while Captari et al. (Captari et al., 2022) more highlighting spiritual integration in psychotherapy. On the other hand, the study of Islamic psychology such as Mulyadi (Mulyadi, 2016) and

Ancok and Suroso (Ancok & Suroso, 2011) It has long emphasized the importance of the inner dimension, but it has not been widely associated with the empirical approach of modern psychology.

From this, it can be seen that there is a need to string together two approaches that have been running separately. The Sufism perspective offers conceptual depth about the heart and spiritual awareness, while contemporary psychology provides an empirical framework for measuring it. This research then tries to bridge the two through an integrative conceptual framework. Religiosity is placed as the main variable, *Meaning-Making* as a mechanism that describes internal processes, and *Spiritual numbness* or spiritual death as the end result. With this approach, the dynamics of the loss of inner sensitivity in religious practice are expected to be understood more fully, not only as a theological phenomenon, but also as a psychological phenomenon that can be systematically observed and analyzed (Arafah, 2020).

If you read it slowly, from classical Sufism texts to modern psychological writings, there is a pretty strong impression: spiritual death rarely comes suddenly. It is more like a process that creeps, smooth, almost without sound. People are often unaware of exactly when the shift began. From the thematic analysis carried out, it can be seen that there are three interrelated patterns, a kind of knots that slowly form these conditions: a decrease in affective sensitivity, a cessation of self-reflection, and a widening distance between religious practice and the experience of meaning. Regarding affective sensitivity, this seems to be the earliest symptom, although it often goes unnoticed. There is a phase when one no longer feels bothered after missing a spiritual moment. Hasty prayer, for example, leaves no guilt. Or a mistake that used to make you nervous, now feels ordinary. In *Al-Hikam*, this situation is described quite sharply: the loss of regret and the absence of sadness over negligence as a sign of a dying heart (Arafah, 2020).

Interestingly, in contemporary psychology, such a condition is often referred to as *Spiritual numbness*, a kind of numbness to values that used to be considered important. Somewhat annoyingly, this condition doesn't always feel like a problem. Sometimes it is present as a deceptive calm, as if everything is fine, even though some are slowly eroding. Next, there is a pattern of disconnection of self-reflection. Worship continues, it may even look consistent from the outside. However, the inner space for contemplation feels increasingly narrow. Religious activities turned into mechanical routines.

A person may be diligent in studying or reading religious texts, but no longer ask himself: what does all this mean for my life? In the psychological literature, this is often associated with failure *Meaning-Making*, that is, when religious experience is no longer connected to the search for the broader meaning of life. The impact is not always immediately felt, but over time religious practices lose

their transformative power. It no longer moves, it is only repeated (Yasyah Sinaga, 2024).

Then there is a third pattern that feels a bit paradoxical. Socially, one can look very religious. He is active in religious activities, disciplined in worship, and may even be a reference for others. However, on the other hand, there is a void that is difficult to explain. It's like there's a distance between what is done and what is really felt. In some of the cases recorded in the literature, this condition develops into a kind of moral contradiction. Values that are believed in are no longer fully reflected in behavior. At this point, religiosity appears more as an external identity than an inner experience. When these three patterns are put together, a pretty clear picture emerges: spiritual death does not mean that a person leaves religion. On the contrary, he continued to carry out religious practices.

However, the emotional, reflective, and meaningful connection to the practice is slowly disappearing. Religion remains, but no longer "lives" within oneself. These findings, in a way, reinforce what has long been discussed in the psychology of religion. Concept *religious and spiritual struggles* of Exline and his colleagues, for example, emphasizing the existence of inner conflict in religious experience. But here comes a somewhat different nuance. Not all spiritual deaths are marked by perceived conflict. In fact, in some situations, what emerges is the absence of conflict itself. No more anxiety, no more questions. At first glance it looks stable, but maybe that's just where the problem lies.

The absence of inner struggles may not be a sign of maturity, but rather a sign that sensitivity has declined. When compared to the findings of Davis and colleagues in 2020, which linked *Spiritual Struggle* With psychological well-being, this research is like adding one more layer. It's not just the conflict that is important to pay attention to, but also what happens when it disappears. Is it true that the problem is solved, or is there something "out"? In the Sufism tradition, this condition is often referred to as the death of the heart, a term that sounds metaphorical, but is actually quite descriptive (Ghazali, 2016).

From the point of view *Meaning-Making* As discussed by Park (2021), the findings about the cessation of self-reflection feel reasonable. Without a process of meaning, religious practices lose their existential context. He no longer answers the deeper questions of life. This view is in line with Van Tongeren and colleagues (2021) who emphasize the importance of the connection between religiosity and the meaning of life. The difference here is that failure in meaning not only has an impact on psychological well-being, but also on a decrease in moral awareness.

If we look at the perspective of Islamic psychology, especially the thinking of Ancok and Suroso (2011), this finding is actually not too surprising. They have long emphasized that mature religiosity is not measured by how often rituals are performed, but by how deeply they are lived. In this context, spiritual death can

be understood as a failure of internalization. Religious values are not really permeable, so they no longer function as a living system of meaning. The implications are quite broad. Theoretically, it is difficult to understand this phenomenon from just one approach (Dewi Murni, 2018).

The theological perspective gives depth to the concept of the heart and inner dynamics, while psychology helps explain it more measurably and systematically. The two, when combined, actually complement each other. In the practical realm, there is a kind of subtle warning. A religious approach that emphasizes too much routine, without room for reflection, risks producing a dry religiosity. In the context of education or da'wah, for example, there may be more space to ask questions, reflect, and even doubt constructively. Self-awareness, emotional sensitivity, and reflective abilities do not seem to be complementary, but rather core. Even so, there are limitations that cannot be ignored. Because they are based on literature studies, all of these findings are still in the conceptual realm (Fadli & Sudrajat, 2020).

We haven't really heard the voice of direct experience from the individual who experiences it. Future research may need to move to qualitative approaches, such as in-depth interviews, to capture richer subjective dynamics. In addition, the development of psychological instruments to measure things like loss of regret or spiritual sadness is also still homework. In the end, there's one thing that feels pretty basic, even though it may sound simple. In religious practice, what determines is not just what one does, but whether a person can still feel something from what he or she is doing. When that feeling fades, slowly, maybe that's where the real problem begins to take shape.

CONCLUSIONS

If you look back slowly, the findings in this study actually lead to one thing that is disturbing enough to admit: spiritual death does not come as a sudden event, a kind of "fall" that is immediately felt. It is more like a process that runs silently. At first, it may just be a reduced sense of touch when praying, then self-reflection that begins to be rarely done, until finally religious practice feels like a routine that is empty of meaning. These three symptoms are interrelated: decreased affective sensitivity, stagnant self-reflection, and a widening distance between ritual and inner experience. Interestingly, in such conditions, one can still look religious from the outside. He is still present at recitations, still carries out daily worship, and may even be active in religious activities. However, on the other hand, something was slowly disappearing. The guilt of doing wrong is no longer bothering, spiritual sadness becomes dull, and moments that should be evocative feel flat. At this point, the inner dimension no longer seems to be working as it should. From this it is also increasingly clear that religiosity is not sufficiently understood as formal obedience, but rather as a whole experience, involving affective, cognitive, and even existential aspects.

Theoretically, this research tries to bridge two worlds that often run separately. On the one hand there is the classical Sufism tradition with the concept of "death of the heart", on the other hand there is contemporary psychology that knows the term *Spiritual numbness*. Both, if you look closely, speak of similar phenomena, only in different languages. This is where an important contribution of this research arises, which is to open up the possibility of a more serious cross-disciplinary dialogue. In this context, *Meaning-Making* It appears to be a key mechanism that keeps the spiritual experience alive, not stopping at repetitive routines without direction. The practical implications feel quite close to everyday reality. Religious formation, for example, often still focuses on ritual discipline: punctual, procedural, and consistent. All of that is certainly important, but it is not enough. Without room for self-reflection, without the urge to re-experience the meaning of each practice, worship risks becoming mechanical. In the context of education and da'wah, perhaps it is necessary to start thinking about how to present spaces for more honest reflection, inner dialogue that is not just normative, and the strengthening of moral awareness that grows from within, not only from external pressure. In that way, religious practice does not stop at the symbolic surface, but really touches the depth of the individual's experience.

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