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of Kampung Keputihan in the Modern Era**

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## ISLAMIC ESOTERIC EDUCATION IN INTERNALIZING CULTURAL VALUES OF KAMPUNG KEPUTIHAN IN THE MODERN ERA

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### Abstract

*This article investigated the enduring value of esoteric wisdom in guiding spiritual seekers through contemporary challenges. Despite the fast-paced, chaotic nature of modern life, esoteric teachings offer critical solutions to existential issues that transcend cultural and historical boundaries. Employing a constructivist paradigm qualitative approach, the research aimed to understand individuals' behaviors, perceptions, motivations, and actions. It revealed how these teachings aid in achieving inner peace, resilience, and self-awareness. Findings indicated that cultural and spiritual practices, despite being influenced by migration and economic pressures, retain core beliefs that foster identity and continuity. The study concluded that esoteric attitudes, embedded in daily life and rituals, emphasize humility, gratitude, patience, and sincerity. These values provides a solid foundation for individuals navigating modern existential challenges. By integrating these teachings into everyday life, people can cultivate a deeper sense of purpose and connection, offering valuable insights for contemporary seekers. The research underscores the importance of maintaining and revitalizing traditional spiritual practices to address the complexities of modern existence. Ultimately, the study highlights the timeless relevance of esoteric wisdom in fostering spiritual growth and resilience, helping individuals find balance and meaning amidst the uncertainties of modern life.*

**Keywords:** *Esoteric Wisdom; Spiritual enlightenment; Culture Value.*

## A. Introduction

Internalization of values and socialization of culture involves adopting societal values and standards through learning and adapting to conditions, circumstances, and environments (Amirul Wahid&Prayogi, 2021). (Character is continually revealed through behavior, and despite increasing cultural influences, Indonesia maintains its cultural identity (Laufer, 2019). Cultural internalization adds value by shaping individuals' thinking to recognize the significance of experiential reality, influenced by religion, conventions, values, and culture (Lynch, 2020; Edwita et al., 2019).

According to the Indonesian Dictionary (KBBI), "esoteric" refers to something special, secret, or limited. The Oxford Dictionary defines it as "intended only for those who are initiated, for a small circle of disciples or followers: abstruse"(Powell, 2015).

Esoteric teachings are thus meant for a select group of learners who undergo rigorous screening (Stone, 2022). Historical figures like Pythagoras, Plato, and Aristotle taught esoterically to small groups. Esoteric teachings are also seen as internal aspects of religion, addressing inner concerns and actualized forms of spirituality(Patwardhan & Singh, 2023)Andreu-Miralles 2023).

Esoteric teachings provide unique insights into addressing inner struggles and existential questions, offering profound wisdom to navigate life's challenges by exploring consciousness and the self's interconnectedness with the universe (Marsyam, 2022). Despite their value, esoteric education has received limited attention in contemporary research, particularly regarding its relevance in addressing modern existential issues.

Esoteric teachings play a crucial role in helping individuals understand themselves on a deeper level. By exploring their inner world, including thoughts, emotions, and subconscious beliefs, seekers gain insights into their motivations and inner struggles. This self-exploration enables them to confront and overcome fears, doubts, and insecurities, leading to a more profound understanding of themselves and their inner dynamics (Barratt, 2019).

Another fundamental aspect of esoteric wisdom is the transcendence of the ego, the false sense of self that often leads to suffering and conflict. Practices such as meditation, self-reflection, and spiritual inquiry help individuals identify with their higher consciousness rather than the ego. This shift fosters inner peace and clarity, allowing seekers to access higher states of consciousness and experience a more authentic sense of self (Bauer & Weatherbie, 2023). And how cultural and spiritual practices are passed down through generations, shaping the community's identity and continuity (Manan, Kamarullah, Husda, Rasyad, & Fauzi, 2024).

The journey towards spiritual enlightenment is another key aspect of esoteric traditions. These teachings encourage individuals to awaken to their true nature and transcend the limitations of the physical world. Through practices such as prayer, ritual, and contemplation, seekers deepen their connection to the divine and align with higher spiritual truths. This process leads to profound inner transformation and realization, guiding them toward a state of spiritual enlightenment (Schaefer, 2015).

Finally, esoteric teachings embrace universal wisdom drawn from various spiritual and philosophical traditions. This body of knowledge transcends cultural and religious boundaries, offering a wealth of insights into the human condition and the interconnectedness of all life. By integrating wisdom from different traditions, seekers gain a comprehensive understanding that fosters empathy, compassion, and unity. This holistic approach promotes a sense of universal harmony and interconnectedness, essential for personal and collective well-being (Samsudin, 2021).

This research addresses critical gaps in understanding the applicability and impact of esoteric teachings in the modern world. Previous studies have often overlooked the practical implementation and transformative potential of esoteric wisdom in contemporary settings. This study employs a constructivist paradigm qualitative approach, focusing on individuals' behaviors, perceptions, motivations, and actions to reveal how esoteric teachings contribute to inner peace, resilience, and self-awareness.

## B. Method

This research adopts the constructivist paradigm, which is grounded in the belief that an individual's worldview shapes their perception of reality (Khatri, 2020). According to this paradigm, the research was constructed through interactions within groups, societies, and cultures (Thomas, 2023). Recognizing the uniqueness of each person's experiences, our research employed a paradigm that valued and appreciated diverse perspectives. Furthermore, the constructivist paradigm perceived reality as fluid and dynamic, with each individual attributing their meaning to their social environment (Dyczkowska & Fijałkowska, 2022). As the figure below:

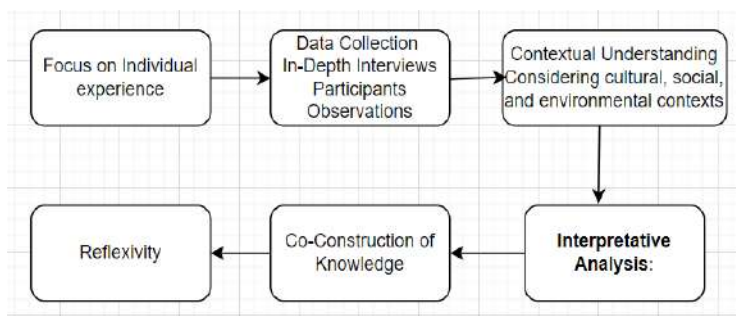


Figure 1. Research flowchart

The phenomena experienced by the research subjects, including citizens' behaviors, perceptions, motivations, and actions in their lives. This understanding is articulated through descriptive narratives using natural language, within the specific context of the study, and leveraging various natural methods (Creswell, 2020).

Data collection techniques include in-depth interviews, observations, and literature reviews (Cissé & Rasmussen, 2022). In-depth interviews were conducted with five informants to gather detailed information through face-to-face interactions, utilizing a question-and-answer format in some indicators such as indicators of *tawadhu*, grateful, patient, and sincere in difficult situations (Sun, Conrad, & Kreuter, 2021). Observations were carried out using non-participant methods, relying primarily on visual observations and supplemented by other sensory inputs (Farid, 2022). (Busetto, Wick, &

Gumbinger, 2020), additionally, literature studies were conducted to source data and references from a wide range of literature, both in print and electronically (Notoatmodjo & M.A., 2018).

In this study, researchers also transcribed the interviews conducted with each participant by abbreviation R1-R5 (Respondent 1 up to Respondent 5). These transcripts were then meticulously sorted and categorized to exclude any unnecessary data, ensuring that only relevant information was included in the analysis and discussion. To maintain clarity and objectivity, the researchers used precise and firm language, minimizing the potential for bias. The data were thematically categorized to support the study's statements, ensuring that each part of the data description was relevant and necessary for the research findings.

Finally, in the conclusion-drawing phase, researchers presented the data obtained from interviews and observations in a clear and unbiased manner, categorizing the data thematically and integrating it into necessary parts of the description to support the study's statements. This inductive technique allowed for conclusions without generalizing findings from one context to another, ensuring the conclusions were well-supported by the data (Balmer, Varpio, Bennett, & Teunissen, 2021).

### **C. Results and Discussion**

*Kampung Keputihan* community exemplifies a rich tapestry of cultural and spiritual practices deeply rooted in the traditions of their ancestors. Situated within a dynamic and evolving modern context, this community maintains a steadfast adherence to esoteric teachings that provide valuable insights into inner peace and spiritual resilience. Despite the pressures of contemporary life, such as migration and economic challenges, the core cultural beliefs and practices of *Kampung Keputihan* remain intact, fostering a sense of identity and continuity. This steadfastness is evident in their daily rituals and communal activities, which emphasize values like humility, gratitude, patience, and sincerity.

## 1. Results

*Kampung Keputihan* is in Weru District, Kertasari Village, Cirebon Regency. Geographically, Weru District is in the northern part of Cirebon Regency, which is between 108°48' Western longitude and between 6°07'31" South Latitude. Weru District is an agricultural area which is shown by the still large area of rice fields reaching 461 Ha, as well as the area of land harvest of 466 Ha in 2021, and other commodities (Purnama, 2011).

Kertasari Village has the lowest population density of 5,404 people/km<sup>2</sup> in 2021, and Kertasari Village consists of 34 households totaling 120 residents. In *Kampung Keputihan* three wells are believed to have magic (*keramat*), including Jalatunda Well, Kyai Mani Well, and White Catfish Well. This well is still often used by some pilgrims in the term "*ngalap bekah*" (ask for blessings). The story from the respondent (Mr. R) is that sometimes many pilgrims not only come from the Cirebon area but come from other areas around Java. This well is thought to be able to bring peace of mind for pilgrims as well as healing, and what makes it special is the well never runs dry, even throughout the dry season. As shown in the picture below. This is the sole walled well in *Kampung Keputihan*.



Figure 2. Jalatunda well

*Kampung Keputihan* is struggling to maintain its customs after many generations of change. This transformation is evident in the construction of houses, where traditional woven bamboo walls have been replaced with GRC (Glassfiber Reinforced Cement). In the past, windows were not used,

but now glass windows are common. Floors are now made of cement or ceramic, and roofs (*suhunan*) are constructed with zinc instead of sugarcane or coconut leaves. Additionally, wells must be situated in specific parts of the resident's homes, and while walls are permitted, they must not exceed one meter in height to prevent conflicts with the village's snake population. This adaptation to modern materials and methods reflects the community's ongoing efforts to balance tradition with contemporary needs. The accompanying picture illustrates these changes.



*Figure 3. Home front view*



*Figure 4. GRC wall*

Figures 3 and 4 the residents of *Kampung Keputihan* in Cirebon harbor a fear of constructing their houses with bricks or walls, as these materials remain taboo in their village. This fear is deeply rooted in a particular incident where a family decided to build their home using bricks and walls. According to the constructivist paradigm, this reality was not objective but

was constructed through interactions within the village community. Each individual's experiences and shared history contributed to the collective perception that building with bricks or walls could lead to adverse outcomes. Thus, the social environment of *Kampung Keputihan* dynamically shaped the residents' understanding and acceptance of construction materials, with each person attributing their meaning to this societal norm. For example, tragedy struck when the husband and wife from one family were involved in an unforeseen accident, leading to their untimely deaths. This misfortune reinforced the villagers' belief that the use of bricks and walls was ill-fated. Consequently, the community regarded adherence to the traditional practices established by their ancestors as more prudent and safe. This incident solidified the preference for traditional building methods among the villagers, as they believed it ensured their well-being and respected their cultural heritage. As shown in the figure below.



Figure 5. Glass

As previously mentioned, the shape of structures in *Kampung Keputihan* is gradually changing. However, this does not diminish the villagers' belief in the stories and traditions that have been passed down through centuries. Cultural values are deeply ingrained in the residents of *Kampung Keputihan*, forming the core concept of how they perceive the reality of life. These values guide their interactions with the world and each other.

According to the constructivist paradigm, it is essential to comprehend the social reality of the residents of *Kampung Keputihan*. This

paradigm emphasizes that their beliefs and practices have been shaped by the collective understanding and cognitive frameworks developed over generations. This shared understanding profoundly influences how the villagers perceive and practice their ancestral culture, ensuring that traditions are deeply rooted in their way of life and identity. Despite the physical changes in their environment, they continue to maintain a strong connection to their cultural heritage. They view it as an essential part of their identity and way of life, ensuring that their traditions and customs are preserved and respected. This enduring bond with their cultural roots provides a sense of continuity and belonging amidst the evolving landscape. As shown in the table below.

*Table 1. Esoteric's manner*

No.	Esoteric	Manner
1.	<i>Tawadhu (to be humble and to be aware of one's nothingness before Allah)</i>	<i>A disposition of faith in God</i>
2.	Grateful	<i>An appreciation for all of God's gifts</i>
3.	Patient	<i>The disposition of accepting everything as it is in God's will</i>
4.	Sincere	<i>The motivation behind every activity is to please Allah.</i>

*Source: Adopted. kemenag.co.id*

The research conducted on the residents of *Kampung Keputihan* highlighted the significant role that esoteric manners play in their spiritual lives and daily practices. Four key esoteric manners were prominently observed, illustrating the profound impact these practices have on the community's spiritual and cultural identity. This study emphasizes the importance of understanding these unique customs to gain deeper insights into the villagers' way of life.

*Tawadhu* (humility), Gratefulness, Patience, and Sincerity. Each of these virtues was evident in various aspects of the residents' behaviors and attitudes, reflecting their deep-rooted faith and cultural values shown in the interview.

In *Kampung Keputihan*, the value of *tawadhu*, or humility, is central to many social and religious practices. Through interviews with residents,

several ways in which they practice and internalize this value in their daily lives were revealed. One respondent explained that *tawadhu* is reflected through various forms of selfless service. *"Humility is demonstrated through acts of service. We often help each other in activities such as farming, building houses, and preparing communal events, without expecting anything in return"*, (Interview R1). This not only fosters solidarity but also deepens the appreciation of togetherness and humility before God.

Another respondent described fasting as a form of *tawadhu* when a neighbor builds a new house. *"I also fast when my neighbor builds a new house"*, (Interview R2). This practice is seen as a spiritual cleansing and an acknowledgment of human limitations, seeking blessings for the new home being built.

Adding an emotional dimension, another respondent expressed his sadness when he could not help others. *"I feel sad when I cannot help my neighbors"*, (Interview R3). This demonstrates that humility involves sensitivity and empathy for the difficulties faced by others.

Overall, activities such as fasting during the construction of a new house are not only a way for the residents of *Kampung Keputihan* to express their humility but also a means to draw closer to God. These practices acknowledge their limitations and seek His blessings and protection, reinforcing their spiritual and communal bonds.

Another value in *Kampung Keputihan* shown is gratefulness. A profound acknowledgment of the divine presence in every aspect of life. It involves a deep appreciation for spiritual growth and the interconnectedness of all things, fostering humility, joy, and a heightened awareness of the divine's role in personal and universal harmony. One of the respondents stated that *"the key aspect of gratitude in daily life in Kampung Keputihan is the sharing of resources and food"*, (Interview R3, R4).

In other responding represented heightened awareness of the divine's role in personal and universal harmony. *"I don't ever want to move to my son's home, I want to stay here even I'm in poorness"*, (Interview R1).

In other words, the value of this interconnectedness and mutual support system highlights the esoteric teaching that true spiritual fulfillment comes from serving others and maintaining harmony within the community.

The next value is patience as the disposition of accepting everything as it is in God's will, known as patience, was also a significant esoteric manner observed among the residents. The interviews with the residents of *Kampung Keputihan* revealed the profound practice of patience in their daily lives, especially during times of hardship. One respondent shared a personal experience *"In the moment of need, a neighbor came and gave me some food"*, (Interview R3). This shows that the act of kindness not only highlights the community's support system but also underscores the patience and resilience required to endure difficult times.

Another respondent described a collaborative approach to dealing with financial scarcity. *"When both he and his neighbor had no money, they would look for something they could eat together, such as fishing, or find items they could sell"*, (Interview R4). This approach reflects a patient and resourceful attitude, demonstrating their ability to adapt and sustain themselves through collective effort and mutual support.

In addition, this new endeavor illustrates their patience and determination to improve their situation, showing a gradual yet steady progression towards stability shown by the answer *"They now have a job-making net, which provides short-term sustenance"*, (Interview R2).

In the context of esoteric teachings, their patience reflects a deep spiritual practice, emphasizing the importance of steadfastness and trust in divine timing. This esoteric approach to patience fosters a harmonious balance between enduring life's trials and maintaining a strong, supportive community, reinforcing their spiritual and cultural identity.

The last value in *Kampung Keputihan* is sincerity, defined as the motivation behind every activity to please Allah, which was a fundamental esoteric manner that guided the residents' actions. One respondent reflected on the fundamental esoteric value of sincerity in their daily lives.



*"I emphasized the awareness that every action is observed by both Kyai Maja and Allah", (Interview R2).* This constant mindfulness serves as a reminder to act with sincere intentions, knowing that their deeds are witnessed by divine and respected figures. This perspective fosters a sense of accountability and encourages residents to maintain purity in their actions and intentions.

Adding a manifestation of the divine presence, *"An incident where a thief couldn't escape the village until morning and was merely walking around aimlessly", (Interview R3).* This story underscores the belief that living in the village requires a pure heart and positive thinking toward Allah.

Another respondent demonstrated their commitment by stating *"a long-standing tradition of uprooting eggplant and chili plants, which has been passed down through generations without an explicit reason", (Interview R5).*

This practice highlights the residents' adherence to ancestral wisdom and their trust in the esoteric teachings that emphasize sincerity and pure intentions. By following these traditions, the residents demonstrate their commitment to living following values that have been deemed essential for maintaining spiritual and communal harmony.

These values were reflected in their dedication to performing religious duties and engaging in community service with pure intentions. The study found that the residents were motivated by a genuine desire to earn Allah's pleasure, rather than seeking personal gain or recognition. This sincerity was evident in their consistent participation in religious activities, their willingness to help others, and their commitment to upholding moral and ethical standards in all aspects of life. The residents' actions were aligned with their spiritual goals, emphasizing the importance of sincerity in their relationship with God.

## 2. Discussion

The findings of this study highlight the role of esoteric education in internalizing cultural values within the *Kampung Keputilhan* community. The qualitative data collected through in-depth interviews and observations reveal that despite modern socio-economic pressures, the residents of

*Kampung Keputihan* maintain a strong adherence to spiritual traditions and esoteric teachings, which shape their daily lives and community interactions. This discussion critically examines these findings about the study's objectives, methodological framework, and broader theoretical perspectives, while also considering its implications in a global context.

**a. Esoteric teachings and cultural continuity**

The results indicate that the values of humility (*tawadhu*), gratitude (*syukur*), patience (*sabar*), and sincerity (*ikhlas*) form the core esoteric attitudes practiced by the community. These values are deeply embedded in religious and cultural rituals, reinforcing social cohesion and spiritual resilience. The constructivist paradigm employed in this study provides a valuable lens for understanding how these esoteric teachings are transmitted intergenerationally and sustained despite changing environmental and economic conditions. As indicated by R1 and R2, the practice of fasting during house construction is not merely a cultural tradition but a manifestation of humility and spiritual discipline, aligning with Islamic teachings on self-purification (Interview R1, R2). This finding corroborates previous studies suggesting that esoteric wisdom functions as a stabilizing force in communities facing modernization pressures (Marsyam, 2022).

Furthermore, the esoteric teachings in *Kampung Keputihan* are not only preserved through rituals but also embedded in daily social interactions. The respondents emphasized mutual support and a deep sense of interconnectedness, as reflected in their reluctance to leave the village despite economic hardships (Interview R3, R4). This aligns with prior research on cultural continuity, where spiritual traditions provide a framework for resilience and collective well-being (Amirul Wahid & Prayogi, 2021). The concept of patience (*sabar*) is particularly significant in this context, as demonstrated by the community's approach to economic challenges—engaging in collective labor, resource-sharing, and ritualistic acts of endurance (Interview R4). Such practices resonate with Islamic esoteric traditions that emphasize perseverance as a means of attaining divine proximity (Nasruddin & Muiz, 2020).

### **b. Sacred spaces and symbolic meanings**

The study also identifies the role of sacred spaces and spiritual objects in reinforcing esoteric values. The wells considered sacred by the residents symbolize their spiritual connection to nature and ancestral heritage (Figure 2). The belief that these wells provide spiritual benefits reflects the integration of indigenous wisdom with Islamic esoteric principles, further illustrating the constructivist notion that reality is socially and spiritually constructed. These sacred sites function not only as places of spiritual practice but also as communal spaces that reinforce collective identity and intergenerational transmission of knowledge. This finding is consistent with previous research on the role of sacred spaces in fostering communal resilience and maintaining cultural traditions.

The esoteric principle of sincerity (*ikhlas*) is evident in the residents' commitment to preserving traditional practices without seeking material rewards, highlighting the role of spirituality in shaping ethical behavior (Interview R5). This aligns with Qur'anic teachings emphasizing sincerity as a prerequisite for divine acceptance (Surah Al-Zumar 2-3). The symbolic role of esoteric education in fostering sincerity is also reflected in the way villagers perceive their obligations to their ancestors, maintaining practices that they believe contribute to spiritual and communal well-being.

### **c. Impact on societal structures and modern challenges**

A significant contribution of this study is its exploration of how esoteric values influence broader societal structures in the face of modernity. The ability of *Kampung Keputihan* residents to sustain their traditions despite urbanization and globalization reflects a unique resistance to cultural homogenization. While many rural communities worldwide are experiencing a decline in traditional knowledge systems due to economic and technological transformations (Afeltra et al., 2023), *Kampung Keputihan* presents a model of cultural resilience through esoteric education. This resilience is particularly relevant in discussions of sustainable development, where preserving indigenous knowledge and

spiritual traditions is increasingly recognized as essential for maintaining cultural diversity (Chatlos, 2021).

At a broader level, the findings highlight the growing global interest in esoteric education as a response to existential crises. In many contemporary societies, individuals face increasing stress due to rapid modernization, economic instability, and environmental degradation. The *Kampung Keputihan* model suggests that esoteric teachings—particularly those emphasizing humility, patience, and sincerity—offer practical strategies for coping with these challenges. This perspective is consistent with psychological studies indicating that spiritual resilience fosters greater mental well-being and social harmony (Tyurina & Stavkova, 2020). The global relevance of these teachings is evident in the rising popularity of mindfulness practices, meditation, and spiritual retreats, which reflect a broader recognition of the value of esoteric wisdom in fostering inner peace and personal transformation (Asprem & Strube, 2020).

#### **d. Implications for global discourse on spirituality and education**

The study's findings also contribute to the global discourse on the role of spirituality in education. Many contemporary educational models focus primarily on cognitive skills while neglecting spiritual and ethical development. The case of *Kampung Keputihan* underscores the potential of esoteric education in fostering moral and character development, which could serve as a model for broader educational reforms. Scholars have argued that integrating spiritual wisdom into mainstream education could enhance students' ethical awareness and emotional resilience (Filipović, 2021). The esoteric principles identified in this study—humility, gratitude, patience, and sincerity—could inform international discussions on character education and values-based learning (Kirabaev & Chistyakova, 2020).

Additionally, the ability of *Kampung Keputihan* residents to integrate Islamic teachings with local wisdom offers valuable insights for multicultural societies striving to balance religious diversity with national identity. This aligns with ongoing discussions in international forums on the importance of



preserving cultural heritage while fostering social cohesion (Polat, 2019). By demonstrating how esoteric teachings can be both spiritually enriching and socially cohesive, this study highlights the relevance of traditional knowledge systems in addressing contemporary global challenges.

By maintaining esoteric values amidst socio-economic changes, the community demonstrates the enduring relevance of spiritual traditions in contemporary settings. This study contributes to global debates on cultural sustainability, spiritual well-being, and values-based education. Future research could further explore how these esoteric teachings interact with broader socio-political factors, particularly in the context of increasing globalization and religious pluralism.

Based on the explanation above, several key points emerge. First, it's essential to explore the cultural dynamics in Indonesia and how its landscape has evolved, incorporating various influences while retaining its unique identity. First, Despite the increasing presence of foreign cultures, Indonesia's rich heritage and traditions continue to shape societal norms and values (ZA, 2014; Куклин & Куклина, 2021). Second, globalization has accelerated the exchange of ideas, values, and cultural practices worldwide (Polat, 2019; Afeltra et al., 2023).

Moreover, in Indonesia, the dynamic interplay between traditional values and modern influences significantly affects cultural internalization. Religious and philosophical perspectives provide valuable insights into esotericism. Exploring different belief systems' interpretations of esoteric teachings offers a broader understanding of their implications in personal and societal contexts (Filipović, 2021).

Esoteric wisdom remains significant for those seeking spiritual enlightenment in today's complex world because of its timeless relevance, ability to offer inner guidance, and promise of deep spiritual fulfillment. It harmoniously blends traditional values with modern life and emphasizes personal transformation. In an era of rapid change and uncertainty, such teachings provide a guiding light, fostering self-awareness, inner peace, and a sense of spiritual awakening.

In *Kampung Keputihan*, the interplay between faith and cultural traditions is vividly seen through intergenerational communication. The residents continue to practice Islam alongside Sunda Wiwitan, maintaining a strong belief in their ancestral traditions. This is exemplified by figures like *Kyai Mani and Buyut Karang Asem*, whose humility and simplicity have left a legacy.

For generations, the simplicity and religiosity of the *Keputihan* people have been deeply rooted in their esoteric Islamic education. This education manifests through various esoteric attitudes, the foremost of which is humility. The residents exhibit a profound sense of humility and avoid arrogance before Allah Almighty, recognizing the inherent emptiness of a servant in the presence of the divine.

Based on the discussion above it can be concluded that the esoteric religion is a spiritual approach that emphasizes personal transformation and inner experiences. It prioritizes the individual's direct connection with the divine or ultimate reality over external rituals and dogmatic beliefs as the figure below.



*Figure 8. Esoteric religion*

*Source: Esoteric, spiritual stories, spirituality (Rozi, 2022)*

Figure 8 outlines the four key components that define this approach: Internalized Religion, Direct Experience, Meditation and Prayer, and Mystical Theology. Suitability with the research conducted by Mulia et al, where the Acehnese community's efforts to harmonize Islamic teachings with their local cultural traditions encapsulate the core of esoteric religion

(Mulia et al., 2024). This approach emphasizes the reconciliation of internal spiritual truths with external societal realities, fostering unity and understanding. Whereas the citizens of *Kampung Keputihan* directly implemented the four key components approach within.

#### D. Conclusion

This study, rooted in constructivist theory, demonstrates how individuals in *Kampung Keputihan* construct their spiritual realities through cultural and spiritual experiences. It reveals that cultural and spiritual practices handed down through generations cultivate a strong sense of identity and continuity among residents. Despite modern challenges such as migration and economic pressures, the core cultural beliefs of *Kampung Keputihan's* inhabitants endure. Changes in building materials and architectural styles have not eroded adherence to ancestral customs, indicating a profound cultural internalization of traditional values. The blending of Islamic and *Sunda Wiwitan* beliefs shapes the residents' spiritual lives, emphasizing humility, gratitude, patience, and sincerity. These esoteric attitudes permeate daily life and rituals, such as fasting during house construction and maintaining ancestral traditions.

The main findings highlight how esoteric wisdom and traditional values are integrated into the residents' lives, answering the research questions about the nature and persistence of these practices. The study illustrates that the cultural and spiritual practices in *Kampung Keputihan* are not only preserved but actively adapted to contemporary life. This underscores the relevance of esoteric wisdom in addressing modern existential challenges, providing a framework for understanding how traditional values can coexist with and adapt to changing socio-economic conditions.

This study contributes significantly to the knowledge of how esoteric teachings and cultural practices are maintained and adapted in contemporary contexts. By providing a detailed ethnographic account, it offers deep insights into the residents' spiritual and cultural practices,

illustrating the enduring relevance of traditional values. These insights are crucial for understanding the mechanisms through which cultural continuity and adaptation occur.

The findings of this study have broader relevance beyond *Kampung Keputihan*. They offer valuable insights into the resilience of traditional values and cultural practices in the face of modernization. For educational policy and application, the study provides a framework for policymakers and educators to understand and support the preservation of traditional values. This is particularly important in multicultural societies where the integration of modernity and tradition is necessary for maintaining cultural diversity and fostering social cohesion. The lessons learned from this study enrich the understanding of esoteric education and cultural internalization, providing valuable perspectives on the resilience of traditional values amidst contemporary challenges.

By focusing on these recommendations, the study underscores the importance of incorporating cultural and spiritual dimensions into educational policies and practices, ensuring that traditional values are preserved and respected in the face of rapid socio-economic changes. This approach can enhance the overall well-being of communities by fostering a sense of identity, continuity, and spiritual fulfilment.

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