

Hybrid Spirituality in Paulo Coelho's Novel *Al-Khīmiyā'*: A Study of Lucien Goldmann's Genetic Structuralism

Sarah Khairunnisa Arifin

saarhkr@gmail.com

Rohanda

rohanda@uinsgd.ac.id

Mawardi

mawardiyahya@uinsgd.ac.id

UIN Sunan Gunung Djati Bandung

ABSTRACT

The objective of this research is to reveal how hybrid spirituality is constructed in Paulo Coelho's novel *Al-Khīmiyā'* using Lucien Goldmann's Genetic Structuralism. This study employs a qualitative descriptive method. Data were collected by identifying textual units, including narratives and dialogues, that represent the interaction between Western and Eastern values. The analysis was conducted by connecting the internal structure of the story with the broader social context of the author to reach a comprehensive understanding of the text. The results indicate that the protagonist, Santiago, successfully harmonizes individual agency (the West) with spiritual surrender or *maktub* (the East). Paulo Coelho is identified as a representation of the collective subject of modern society seeking common ground amidst the spiritual crisis of the global era. This research concludes that the novel offers a Hybrid Spirituality as a solution to value contradictions between cultures, affirming the role of literature as a bridge for global harmony.

Key words: *Al-Khīmiyā'*; Collective Subject; Genetic Structuralism; Hybrid Spirituality

INTRODUCTION

The development of interactions between civilizations has brought significant changes in the way humans interpret life. The encounter between Eastern and Western cultures has not only encouraged advances in science and technology but has also influenced shifts in values and worldviews. Western culture tends to emphasize rationality and individualism, whereas Eastern culture places greater emphasis on spirituality and the awareness of life's meaning (Siregar et al. 2024). This cultural encounter positions literature as a medium that reflects human experiences and cognitive responses to social changes (Setiawati & Rohanda 2020). As one form of literary work, the novel is not merely an imaginative narrative but also a representation of human life and its environment, containing diverse values reflected through characters and events (Monalisa 2023). In the global era, literary works frequently depict the interaction between cultures, presenting new

expressions that reflect the convergence of different worldviews (Firmansyah, Puspitasari, & Suryadi 2024). Cultural values, therefore, become dynamic elements that evolve through intercultural encounters and are often represented symbolically in literary texts (Hambali et al. 2024).

One literary work that reflects the encounter between Eastern and Western cultures is the Arabic-translated novel *Al-Kh̄imiyāī* by Paulo Coelho. This novel narrates Santiago's journey in search of treasure while portraying a transformation of consciousness that integrates Western rationality with Eastern spirituality. The settings, which include Spain, North Africa, and the Egyptian desert, symbolize the meeting point of different cultural traditions (Coelho 2024). Coelho's works are widely recognized for presenting a form of hybrid spirituality that combines intuitive wisdom and rational thought (Upadhyay & Dhand 2022).

The concept of hybrid spirituality in this novel is reflected through symbolic elements such as the idea of *Maktub* (fate), surrender to divine will, and the interpretation of universal signs (Sebastian 2023). Santiago's journey illustrates a dialectical process between rational decision-making and spiritual awareness, representing an effort to synthesize two different cultural perspectives (Muttaqin 2012). This synthesis forms a worldview that emphasizes harmony between logic and faith as essential aspects of human existence (Mohammad 2025).

From the perspective of Genetic Structuralism, literary works are closely related to the social background of the author and the collective consciousness of the society they represent. Paulo Coelho can be viewed as a representative of modern society that experiences spiritual anxiety due to the dominance of rationalism (Hakim 2019). The global reception of *Al-Kh̄imiyāī* reflects a universal concern regarding the search for meaning and self-realization in human life (Abthaheer & Arunachalam 2022). Therefore, the novel can be interpreted as a reflection of a collective worldview that seeks to reconcile the tension between rationality and spirituality.

Based on this background, the research problem of this study focuses on how hybrid spirituality is represented in the novel *Al-Kh̄imiyāī* and how these representations reflect the worldview of the collective subject through the perspective of Genetic Structuralism. Therefore, this study aims to analyze the forms of hybrid spirituality in the novel, to identify the worldview constructed through the dialectical relationship between Western rationality and Eastern spirituality, and to explain the relationship between the literary structure and the socio-cultural background of the author.

LITERATURE REVIEW

Previous Related Study

Research on the relationship between the structure of literary works and the author's worldview has been extensively conducted from various perspectives, beginning with Langit and Mufid (2019), who employed the theory of genetic structuralism to reveal how the narrative structure of the novel *Tanah Bangsawan* represents social class conflict. Subsequently, Kafrawi (2023) analyzed the novel *Sang Alkemis* through the lens of Jean-Paul Sartre's Existentialism, focusing their findings on the aspects of freedom and authentic consciousness of the main character as an individual. Although these studies make significant contributions to understanding the personal dimensions of the characters, they remain limited to the realm of individual existence and have not yet addressed the collective dimensions that shape the text's structure. Moving to more recent studies, Fitri and Dewi (2025) a genetic structuralist approach to the novel *Lelaki Harimau* to uncover the representation of social inequality as a human reality. Unlike previous studies, this research posits that the novel *Al-Khīmiyā'ī* does not merely address the quest for personal freedom but serves as an articulation of the worldview of a specific social group engaged in a dialectical interplay between Western rationality and Eastern spirituality. Thus, this study aims to fill this gap by employing a genetic structuralism approach to uncover the construction of "Hybrid Spirituality" as a collective identity that transcends the individual interests of its characters.

Genetic Structuralism

The main variables in this study were analyzed using the framework of Genetic Structuralism developed by Lucien Goldmann, which views literary works not as static entities, but as meaningful structures that express the world vision of a collective subject. In this context, the research variables are positioned as structural components that interact dialectically to construct the totality of the text's meaning through three key variables. First, the variable of human facts, which encompasses all human activities both verbal and physical as well as inner and social phenomena, identified in this study through the narrative of Santiago's journey and his existential decisions. Second, the collective subject or trans-individual subject variable, which refers to social groups as the driving force of thought within the text, where the author acts as an articulator representing the group's aspirations through social clusters that embody the anxieties of modern humanity. Third, the worldview variable as a synthesis that crystallizes the relationship between human realities and the collective subject, which in this study focuses on the revelation of Hybrid Spirituality as a form of spiritual adaptation that reconciles Western rationality with Eastern intuitive depth. Through the integration of these three variables, this study dialectically reveals how the narrative structure of the novel *Al-Khīmiyā'ī* articulates a harmonious synthesis of values between material achievement and spiritual glory as a response to the dynamics of global civilization.

Genetic Structuralism is built upon three main variables that interact dialectically: human facts, the collective subject, and the worldview. Human facts refer to all human activities or creative outputs that possess a meaningful structure and function as an effort to achieve balance between the subject and the surrounding world (Goldmann 1980). In literary analysis, human facts are manifested through the actions of characters, dialogue, and setting, which are viewed as coherent responses to their environment. Furthermore, the concept of the collective subject or transindividual subject asserts that the true creator of a major work is a social group, in which the author acts as a spokesperson articulating the group's aspirations through the text. This relationship is identified through homology, or structural correspondence between conflicts within the text and social tensions in the real world.

Literary Sociology and Genetic Structuralism

Literary sociology is a branch of literary criticism that examines the reciprocal relationship between literary works and the social context in which they are produced. Goldmann (1980) explains that literary works are not merely the creations of isolated individuals, but rather social products that reflect the mental structures of specific social groups. In this field, Genetic Structuralism emerges as a method that seeks to understand the origins or genesis of a work by linking the internal structure of the text with external social structures. This approach argues that literary works possess a coherent, meaningful structure that functions as a response to the issues faced by the author's social group. Through this framework, literature is viewed as a tool for expressing a collective consciousness that transcends individual experiences.

The Concept of Hybrid Spirituality

Hybrid spirituality emerges as a distinct worldview within the context of global society, where traditional values and modern rationality intersect. In this study, hybrid spirituality is conceptualized as a synthesis between the progressive and rational values of the West and the contemplative and intuitive depth of the East. This aligns with the thinking of Upadhyay and Dhand (2022) that Paulo Coelho's works offer a form of hybrid spirituality through his characters who embrace various traditions simultaneously. This concept aligns with Goldmann's (1980) view of worldview as a mental framework that seeks to resolve contradictions within the reality of social groups. The protagonist's journey in the novel *Al-Khīmiyāi* serves as a narrative representation of this spiritual adaptation, demonstrating that modern individuals can integrate material success with spiritual peace. Therefore, hybrid spirituality functions as a meaningful response to the spiritual crisis of the modern world, offering a balanced perspective that acknowledges both the journey of outward achievement and the inner journey of the soul as a totality of meaning.

METHOD

Design and Samples

This study employed a qualitative descriptive design to analyze the representation of Hybrid Spirituality in Paulo Coelho's novel *Al-Kh̄miyā'ī* (translated edition). Qualitative research was selected because it allows an in-depth interpretation of meanings, symbols, and character experiences presented in narrative texts, making it suitable for examining literary structures and their social meanings (Creswell 2014). The data consisted of narrative units, character actions, and dialogues taken from the novel that reflect the categories of human facts, collective subjects, and worldview. Data collection was conducted using purposive sampling by reading the novel comprehensively and identifying relevant textual segments related to the concept of Hybrid Spirituality (Sugiyono 2013). Only text segments that explicitly or implicitly show elements such as destiny (*Maktub*), spiritual transformation, surrender to divine will, symbolic interpretation of signs, and conflicts between rationality and spirituality were selected as the research samples. Through this selection process, a total of 78 data points were obtained and used as the main data for analysis based on the Genetic Structuralism theory.

Instruments and Procedures

The researcher served as the primary instrument in this study by planning, collecting, analyzing, and interpreting the research data. The material instrument used in this study was the Arabic-language version of the novel *Al-Kh̄miyā'ī* by Paulo Coelho (2024), published by Sharikat al-Matbu'at lil-Tawzi' wa-al-Nashr, while the digital PDF version of this edition was utilized to facilitate systematic reading and data identification. A data classification table was employed as a supporting tool to organize the selected data. The research data were collected through close reading of the novel, focusing on identifying relevant narrative units related to Santiago's interactions with his environment and other characters such as King Salem, the Crystal Merchant, and the Alchemist. The selected narrative units were then classified into three analytical categories based on Lucien Goldmann's genetic structuralism, namely human facts, collective subjects, and worldview, and each relevant passage was coded and organized into 78 data points to ensure that the analysis was conducted systematically and consistently throughout the research process.

Data Analysis

The data were analyzed using a qualitative descriptive approach based on the Genetic Structuralism theory. In simple terms, dialectical analysis was used to examine the relationship between the events in the story and the social meanings represented in the novel. The analysis began by reading the selected data carefully to understand the narrative context of each segment. Next, the selected textual units were grouped according to the categories of human facts, collective subjects, and

worldviews. After grouping the data, each segment was interpreted by relating the character's experiences to the socio-cultural background represented in the novel, especially the interaction between Western rational values and Eastern spiritual values. Finally, the analyzed data were reviewed repeatedly to identify patterns and connections that reflect the worldview of Hybrid Spirituality in the narrative.

RESULT AND DISCUSSION

This section presents the findings of the study based on the genetic structuralism analysis developed by Lucien Goldmann. The findings are categorized into three main variables: human facts, collective subjects, and worldview, which together construct the concept of Hybrid Spirituality in the novel *Al-Khīmiyā'ī*. The distribution of the 78 identified data points is presented in Table 1.

Table 1. Classification of Research Data based on Genetic Structuralism Variables

No	Variables	Subcategories	Total
1.	Human Facts	Individual	24
		Social	19
2.	Collective Subject	Representation of Collective Consciousness	15
3.	Worldview	Hybrid Spirituality	20
	Total		78

The classification shown in Table 1 is based on the dominant analytical category identified in each narrative segment. However, following the dialectical principle of Genetic Structuralism, these categories are interconnected rather than separate. Human facts form the basis of collective consciousness, which later develops into a coherent worldview. This finding supports Goldmann (1980) argument that literary structures reflect the relationship between individual actions and collective social meanings. Similar findings were reported by Muttaqin (2012), who emphasized that literary narratives often synthesize rational and spiritual dimensions within modern cultural contexts.

Individual Human Fact

According to Lucien Goldmann (1980), human reality is a significant structure formed through the subject's efforts to achieve equilibrium with their environment. In the novel *Al-Khīmiyā'ī*, individual human facts are represented through the transformation of Santiago's consciousness from a rational-material orientation toward intuitive-spiritual awareness. This transformation reflects the subject's effort to reorganize personal values in response to changing life circumstances,

beginning from his pastoral life in rural Spain and continuing through his journey across North African regions.

The early stage of this individual transformation is reflected in Santiago's interaction with nature while working as a shepherd in Spain, as shown in Data 1: قال لنفسه هامساً: ((لقد ألفت عاداتي، جيداً، حتى باتت تعرف مواعيدي))، ثم فكر، بعد لحظة، أن الأمر قد يكون عكس ذلك: إنه هو بالذات يعرف مواعيد ماشيته بدقة.

“They’ve gotten so used to me that they know my schedule,” he muttered. But on second thought, it might actually be the other way around: he was the one who had gotten used to their schedule.” (p. 18)

This statement illustrates a psychological shift in which Santiago realizes that he must adapt to natural rhythms rather than control them. This adaptation reflects the importance of harmony with nature, which becomes the foundation for his inner transformation. The development of this individual awareness is further seen in Santiago's belief that knowledge can be gained through direct experience, as reflected in Data 2:

أجاب الراعي الشاب: ((إن النعاج تعلم أشياء أكثر مما تعلمه الكتب)).

“Well, I usually learn more from my sheep than from books.” (p. 19)

This preference for experiential learning demonstrates an epistemological transition from rigid rationality toward intuitive understanding. Such a transition reflects the emergence of hybrid consciousness, where empirical observation and inner intuition begin to complement each other. This transformation deepens when Santiago begins to recognize universal meaning beyond verbal language during his journey through the Sahara Desert, as shown in Data 23:

وقال في نفسه: ((ثمّة لغة تتخطى الكلمات... إذا تعلمت فك رموز تلك اللغة التي تتخطى الكلمات، فسوف أتوصل إلى فك رموز العالم)).

“There must be a language that doesn't rely on words... If I can learn to understand this language that doesn't require words, I can also learn to understand the world...” (p. 58)

This realization indicates the subject's attempt to transcend logical limitations and develop sensitivity toward symbolic communication. According to Goldmann (1980), this stage represents the formation of a meaningful structure that connects personal experience with broader existential understanding. The culmination of Santiago's individual transformation is reflected in his realization that destiny provides meaning to human existence, as shown in Data 38:

قال الفتى في سزه بقدر ما يقترب المرء من حلمه، تغدو الأسطورة الشخصية الغاية الحقيقية للحياة.

“The closer a person comes to fulfilling their destiny, the more that destiny becomes the true reason for their existence, the boy thought.” (p. 90)

At this stage, Santiago achieves a state of personal equilibrium by integrating action, belief, and purpose. This individual human fact contributes significantly to the construction of the Hybrid Spirituality worldview, in which human existence is defined through conscious action directed toward transcendent goals.

Social Human Facts

According to Goldmann (1980), social human facts possess historical and collective characteristics that emerge when individual actions intersect with social, economic, or cultural structures. Unlike individual facts, which focus on internal equilibrium, social facts demonstrate how individuals respond to external norms and traditions shaped by particular societies. In the novel *Al-Khīmiyā'ī*, these social realities appear across different geographical settings, particularly in Spain and Morocco, which represent distinct cultural systems influencing Santiago's journey.

The tension between personal aspirations and social expectations first appears in Data 11, which reflects the social structure in Spain, where professions such as bakers are socially valued more highly than shepherds:

ولكن بائعي الفشار أهم بكثير من الرعيان. والناس يفضلون تزويج بناتهم لبائعي الفشار، أكثر منهم للرعاة... (وأخيراً، فإن ما يفكر الناس فيه، بشأن بائعي الفشار، والرعيان يغدو، بنظرهم أكثر أهمية من الأسطورة الشخصية)).

"...being a baker is more highly regarded than being a shepherd... Parents prefer their children to marry a baker... In the end, other people's opinions... become more important to them than their own destiny." (p. 38)

This situation illustrates social stratification, where material stability becomes a dominant value within society. Santiago's decision to remain a shepherd represents resistance to collective expectations in pursuit of personal destiny. In Goldmann's view, this response reflects the subject's attempt to construct a new equilibrium beyond conventional norms. Social facts are further reflected in Data 30, which takes place in Tangier, Morocco, a trading city representing an economic and cultural crossroads between East and West:

قال التاجر أخيراً: كل شيء ((مكتوب)). ثم قال للفتى، وهو يطفئ جمر النار جيلة، أن باستطاعته تقديم الشاي للزبائن في أكواب من الكريستال. أحياناً، يستحيل احتواء نهر الحياة.

"Maktub," the merchant finally said... the boy could begin selling tea in crystal glasses. Sometimes the rush of a river cannot be held back. (p. 74)

The merchant's reference to *Maktub* indicates how spiritual beliefs rooted in Eastern traditions are integrated into daily economic practices. This interaction reflects the synthesis between material effort and spiritual acceptance, forming an essential component of Hybrid Spirituality. The influence of collective tradition becomes more evident in Data 57, which occurs within the desert oasis society of North Africa:

((إننا نتقيد دائماً، بالتقليد ويقول... التقليد إن أي واحة هي أرض محايدة... ولكن التقليد يقول لنا، أيضاً، أن نصدق رسائل الصحراء)).

"We always follow Tradition... Tradition dictates that the oasis is neutral territory... But Tradition also dictates that we must believe in the messages of the desert." (p. 124)

The concept of tradition functions as a social law regulating behavior. This demonstrates how individuals must align their actions with collective expectations,

reinforcing the social dimension of spiritual awareness. Social customs related to gender roles are also reflected in Data 62, particularly within the cultural context of desert communities:

وستنتظر بأمل، كما هي عادة نساء الصحراء اللواتي ينتظرن دائماً عودة رجالهن من الصحراء.
 "...she will wait with hope, just as is the tradition of desert women who always await the return of their men from the desert." (p. 140)

Fatima's role represents a culturally inherited tradition rather than an individual decision. According to Goldmann, such practices represent social equilibrium, in which individuals fulfill roles shaped by collective cultural expectations. Finally, social human facts culminate in Data 78, which reflects the importance of social responsibility in Spain, where Santiago remembers his promise to the Gypsy woman:

وتذكر، عندئذ، أن عليه الذهاب إلى طريفا ليعطي المرأة العجربة عشر الكنز. وأسر إلى نفسه ((كم هم أذكياؤ هؤلاء العجرا!))

"Santiago also recalled his promise to the Gypsy woman in Tarifa to give her a tenth of his wealth, acknowledging the resourcefulness of those travelers." (p. 186)

This act demonstrates the ethical dimension of social relations, emphasizing that spiritual success must be accompanied by moral responsibility toward others.

Collective Subject

Goldmann (1981) argues that literary works represent collective consciousness, in which the author acts as an articulator of the aspirations of particular social groups. In the novel *Al-Khīmiyā'ī*, the collective subject is represented through several groups that reflect different responses to modern life. These groups interact dialectically to construct the worldview of Hybrid Spirituality across various cultural settings, particularly in Spain, Morocco, and North African desert societies.

1. The Progressive Group (Santiago and His Father-Spain)

The progressive-transitional group represents individuals who seek transformation beyond traditional limitations. This is reflected in Data 5, set in Spain:

((وهنا، ليس سوى الرعيان يشاهدون بلداناً أخرى)). ((إنا سوف أصير راعياً)). في اليوم التالي، أعطى ابنه ثلاث قطع ذهبية إسبانية، قائلاً: ((وكنت أفكر بأن أقدماها للكنيسة بمناسبة سيامتك كاهناً)). قرأ الفتى في عيني والده رغبته، هو أيضاً، بالسفر. إنها رغبة تعيش في أعماقه، باستمرار، رغم عشرات السنين التي حاول خلالها، إشباع رغبته، وهو مقيم في المكان ذاته به ينام كل ليلة، وبه يتناول طعامه وشرايه.

"Among us, only shepherds travel far and wide." "In that case, I'll just become a shepherd." The next day, he gave his son a pouch containing three ancient Spanish gold coins... "I want this to be part of your inheritance." In his father's eyes, the son saw a desire to wander as well. Even though his father had been forced to bury it deep inside for years because he had to bear the heavy burden of finding drinking water, food, and the same shelter every night, his entire life. (pp. 24–25)

Santiago's father symbolizes a generation that suppresses personal dreams due to social responsibilities, while Santiago represents the emergence of a new consciousness willing to pursue change. The gold coins given by the father

symbolize material preparation for spiritual transformation. According to (Goldmann 1981), this reflects the articulation of collective aspirations toward mobility and self-realization in modern society.

2. The Spiritual Authority Group (King Melchizedek-Spain)

Spiritual authority figures represent collective guidance that directs individuals toward their destiny. This is reflected in Data 10, which occurs in Spain:

((هي ما تمنيت باستمرار، أن تفعله... بيد أن قوة غامضة تحاول مع مرور الوقت أن تثبت أن من المستحيل تحقيق أسطورتنا الشخصية... عندما ترغب حقاً بشيء ما، فإن تلك الرغبة تولد من روح الكون... وعندما ترغب في شيء ما، فإن الكون بأسره يطاوعك على القيام بتحقيق رغبتك)).

"...Destiny is what you have always wanted to achieve... But as time goes by, a mysterious force begins to convince them that it is impossible for them to fulfill that destiny." ... "If you truly desire something, it is because that desire originates from the soul of the universe... And when you desire something, the entire universe unites to help you achieve it." (pp. 37–38)

King Melchizedek functions as a symbolic authority that reconnects individuals with universal spiritual principles. His message demonstrates the synthesis between personal ambition and divine will, reinforcing the foundation of Hybrid Spirituality as a balance between effort and faith.

3. The Conservative Group (Crystal Merchants and Other Static Figures-Morocco)

The conservative group represents individuals who maintain stability but resist transformation. This is reflected in Data 27, which occurs in Tangier, Morocco:

((لأن مكة هي التي تيقيني قيد الحياة. وهي التي تمنحني القوة على تحمل كل هذه الأيام المتشابهاة... إنني أخاف إذا حققت حلمي، ألا يبقى لي، بعد ذلك، سبب للعيش)).

"Because it is precisely the dream of going to Mecca that keeps me alive. That dream is what gets me through these days that are always the same... I'm afraid that if my dream comes true, I'll have no reason left to live." (p. 70)

The Crystal Merchant symbolizes individuals trapped in comfort zones, illustrating how fear of change limits personal growth. From a genetic structuralism perspective, this group represents collective hesitation in transitional societies facing modernization. Their existence highlights the necessity of action in achieving spiritual fulfillment.

4. The Integrative Group (The Alchemist–North African Desert)

The integrative group represents individuals who achieve balance between empirical action and spiritual understanding. This is reflected in Data 64, which occurs in the North African desert:

((ثمة طريقة واحدة للمعرفة... هي العمل... وقد خلقه الله ليتمكن البشر، بواسطة الأشياء المرئية أن يفهموا تعاليمه الروحية وروائع حكمته. وهذا ما أسميه العمل)).

“There is only one way to learn... Through action... The world was created so that, through visible objects, humans might understand spiritual teachings and the wisdom of God. That is what is meant by action.” (pp. 144–146)

The Alchemist represents the culmination of Hybrid Spirituality, where material action becomes a medium for spiritual enlightenment. This group reflects the ideal synthesis between Western rational effort and Eastern intuitive wisdom, forming the central worldview of the novel.

The Author’s Worldview: Hybrid Spirituality

According to Goldmann (1980), a worldview represents a unified system of meaning constructed through the total structure of a literary work. Based on the analysis of 78 data points in the novel *Al-Khīmiyā’ī*, this study found that the narrative structure constructs a worldview identified as Hybrid Spirituality, which synthesizes rational-material values commonly associated with Western modernity and intuitive-spiritual values rooted in Eastern traditions. This worldview is reflected through Santiago’s journey, which demonstrates that material achievement and spiritual awareness are not contradictory but complementary. Values such as courage, perseverance, and rational decision-making are consistently integrated with trust in intuition, natural signs, and the concept of destiny (*Maktub*). This synthesis illustrates how human actions operate within both logical and spiritual dimensions, forming a balanced mode of existence.

The concept of the World Soul functions as a symbolic representation of the interconnected relationship between humanity and the universe. This belief reflects the idea that human effort and divine will operate simultaneously, reinforcing the notion that success is achieved not only through rational labor but also through spiritual alignment. From a genetic structuralism perspective, this reflects a collective aspiration for harmony between material progress and spiritual fulfillment.

These findings are consistent with previous studies that emphasize the integration of rational and spiritual values in literary narratives (e.g., (Sebastian 2023); (Upadhyay and Dhand 2022)). Such studies highlight that modern literary works often respond to spiritual crises in contemporary societies by promoting holistic perspectives on life. Therefore, the Hybrid Spirituality worldview identified in this study can be understood as a reflection of modern society’s search for balance between material success and inner meaning. Sociologically, this worldview indicates that literary texts function as cultural responses to global modernization, where individuals seek harmony between worldly achievement and spiritual awareness. Thus, the novel presents spirituality not as a separate domain from everyday life but as an integral component of human struggle and self-realization.

CONCLUSION

Based on the analysis of Paulo Coelho's novel *Al-Khīmiyā'ī* using Lucien Goldmann's genetic structuralism approach, this study identified three main findings. First, human facts in the novel are represented through the interaction between individual transformation and social adaptation, as reflected in Santiago's journey from rational awareness toward spiritual consciousness. Second, the narrative structure reflects the role of the author as an articulator of collective consciousness, representing the spiritual concerns of modern society. Third, the worldview constructed in the novel is Hybrid Spirituality, which integrates Western values of action and progress with Eastern values of intuition and destiny. These findings contribute to literary studies by demonstrating how genetic structuralism can be applied to analyze the relationship between literary structures and socio-cultural meanings in modern narratives. Furthermore, this study provides a foundation for future research to explore hybrid spirituality and worldview construction in other literary works from different cultural contexts.

REFERENCES

- Abthaheer, S., & Arunachalam. (2022). Journey To The Quest: The Path Of Self Actualization In Paulo Coelho's The Alchemist. *Journal of Language and Linguistic Studies*, 17(3).
<https://www.jlls.org/index.php/jlls/article/view/4701>
- Coelho, P. (2024). *الخيميائي* (36th ed.). Beirut, Lebanon: Sharikat al-Matbu'at lil-Tawzi' wa-al-Nashr.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage.
- Firmansyah, A., Puspitasari D., & Suryadi Y. (2024). Representasi Budaya Barat dalam Cerpen Terjemahan "Nihon No Kotowaza" dalam Perspektif Pascakolonial. *Haluan Sastra Budaya* 8(1), 1–18.
<https://doi:10.20961/hsb.v8i1.67213>
- Fitri, A., & Dewi D. W. C. (2025). Ketimpangan Sosial Dalam Novel Lelaki Harimau Karya Eka Kurniawan Analisis Strukturalisme Genetik. *Triwikrama: Jurnal Ilmu Sosial*, 8(3): 11–20.
- Goldmann, L. (1980). Lucien Goldmann Essays on Method in the Sociology of Literature.
- Goldmann, Lucien. (1981). *Method in the Sociology of Literature*. Oxford : B. Blackwell. <http://archive.org/details/methodinsociolog0000gold>
- Hakim, M. A. (2019). *Paulo Coelho : Pengembaraan Spiritual Sang Alkemis*. Nuansa Cendikia.
<https://bintangpusnas.perpusnas.go.id/konten/BK75338/paulo-coelho-pengembaraan-spiritual-sang-alkemis>.
- Hambali, A., Arif S., Fathurohman A. T., Fatan B., Mukaffi R. A., & Wahyu A. (2024). Pengaruh Budaya Asing Terhadap Budaya Lokal. *Jurnal Kajian Ilmiah Interdisiplinier*, 8.

- Kafrawi, M. (2023). Kebebasan Dan Kesadaran Dalam Novel Sang Alkemis Karya Paulo Coelho (Eksistensialisme Jean Paul Sartre). *Jurnal Ilmu Budaya* 20(1): 1–15.
- Langit, A. B., & Mufid N. (2019). Pengaruh Kelas Sosial Dalam Novel Tanah Bangsawan Karya Filiananur: Kajian Strukturalisme Genetik Lucien Goldmann. *Articles Konasindo*, 1(2024).
- Mohammad, S. (2025). The Role of Destiny in Paulo Coelho's The Alchemist: A Comprehensive Analysis. *Research Journal of English Language and Literature (RJELAL)*.
- Monalisa, M. (2023). Kepribadian Tokoh Utama Dalam Novel Teluk Alaska Karya Eka Aryani (Psikologi Sastra). (Diploma thesis, IKIP PGRI Pontianak) <https://digilib.upgripnk.ac.id/id/eprint/1636/>
- Muttaqin, A. (2012). *Hybrid Spirituality and Religious Efficacy of Yogyakarta Spiritual Centres*. Western Sydney University. <https://researchers.westernsydney.edu.au/en/studentTheses/hybrid-spirituality-and-religious-efficacy-of-yogyakarta-spiritua/>
- Sebastian, R. (2023). Rethinking Fate or 'Maktub' in Paulo Coelho's The Alchemist through Taoism. *Cogent Arts & Humanitie*, 10(1): 2257018.
- Setiawati, I. F., & Rohanda R. (2020). Konsep Cinta Dalam Novel Al-Laun Al-Ākhar Karya Ihsan Abdul Quddūs (Kajian Strukturalisme Genetik Lucien Goldmann). *Hijai*, 3(2): 31–51.
- Siregar, A., Yanti D. D., Sipayung D. V., Adani M. I., Rianti N. P., & Purnamasari I. (2024). Pengaruh Globalisasi Terhadap Identitas Budaya Lokal. *Jurnal Intelek Insan Cendikia*, 1(8), Oktober 2024): 4142–51.
- Sugiyono, D. (2013). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*.
- Upadhyay, Y., & Dhand, D. (2022). Concept of Hybrid Spirituality in the Works of Paulo Coelho. *IJFANS International Journal of Food and Nutritional Sciences*, 1 1(11, Iss.11, 2022).