



PASSIONATE RELIGIOSITY AND THE NEW RELIGIOUS AWARENESS IN THE URBAN SOCIETY: A PSYCHO-SOCIAL STUDY

Hafidz

UIN Kiai Haji Achmad Siddiq Jember

aahafidz@gmail.com

Akhmad Munir

UIN Kiai Haji Achmad Siddiq Jember

ahmadmunir1986@uinkhas.ac.id

Abstract

Today the religious expression of the urban community looks passionate. This religious passion can be seen in worship manifested in caring for others, charity (*infaq, sadaqah*), and a shar'i lifestyle in the public sphere. However, on the other hand, this new enthusiasm for religion has created a new awareness of religion. This article investigates the phenomenon of passionate religion in Lumajang and Jember East Java using psycho-social studies with phenomenological interpretation analysis. The result is that the new religious passion is determined by religious knowledge, practice, and experience, which are constructed gradually over time. This awareness is then dynamically reflected and embodied in a pluralistic social life. This passionate religious expression has complex psycho-social factors in Muslim society due to different social interactions, individually and in groups. Firstly, this phenomenon is triggered by an understanding of religion that is more on the aspect of theology (spiritual aspects) than a hard-and-fast understanding of religion (the formal aspect of fiqh and sharia). Second, the people are disappointed with religious figures and institutions that only teach religious doctrines, not values and substance. Third, the social community and religious education do not encourage inclusive, reflective, and critical views on social issues.

Keywords: *Passionate Religion, New Awareness, Urban Society, Psycho-Social Study.*



Introduction

Abdul Wadud Nafis is a lecturer who has always invited da'wah held by the Jember and Lumajang communities, such as routine religious recitations from Islamic educational institutions by the Ibn Katsir, Nurul Hayat, and other institutes. Participants in the study are professionals, such as doctors, bureaucrats, officials of the Ministry of State-Owned Enterprises (BUMN), contractors, and entrepreneurs. They, according to Nafis, are middle-class Muslims who are thirsty for understanding religion and even tend to understand religion rationally and practically. This middle-class Muslim group does not like convoluted religions, such as following too much tradition and community culture, but a simple, uncomplicated, rational religion under Islamic sharia.¹

Their religious passion is not just about regularly attending recitations but is shown by practical acts of worship such as giving alms. In fact, according to Nafis, the cost of constructing the mosques at his Islamic boarding school, Manarul Quran in Lumajang and Ummul Qura in Jember, came from donations from recitation participants amounting to around 900 million. Indeed Nafis has a boarding school named.²

¹ Abdul Wadud Nafis, interview by author, July 15, 2020.

² Nafis.

Ahmadiono, a lecturer at an Islamic university and manager of the *Baitul Maal wa Tamwil* (BMT) Sharia, found several groups of people who had left the banking world and refused to use bank loan facilities on the pretext that banking activities contain usury which makes their life not a blessing according to Islam.³

In the mid-1990s discourse, futurologists John Naisbit and Patricia Aburdene predicted a resurgence of religion. According to them, this arises when the global community no longer believes in science and technology to guarantee happiness, so they turn to art and spirituality.⁴

Religious passion and the phenomenon of hijrah in the life of urban Muslim communities have now become a trend and are rife in the media world. The reality of this revival is happening in the professional urban Muslim community, not in rural communities. It indicates that the urban Muslim community is an educated society full of scientific and technological struggles. They are supported by economic stability, and it is possible that they will not get true happiness. Making their shift to the spiritual and religious dimension is interesting to study. Another analysis

³ Ahmadiono, interview by author, July 20, 2020.

⁴ John Naisbit & Patricia Aburdene, *Megatrends 2000* (New York: Morrow Publisher, 1990).

is that it can be seen from the psychosocial aspect that the religious attitude of the urban Muslim community, namely the tendency to be interested, excited, and stretched to pursue religion, is the result of dialectics between the internal aspects of one's experience and the external reality of the social environment that continuously influences.⁵ On the internal aspect, several things will be found, namely; such as the development of character and talent, namely temperamental, angry, introverted, confident, shy, and others. Another internal domain concerns intellectual and emotional abilities, such as reasoning ability-the absorption capacity of the brain to capture knowledge, intelligence, motor skills, and others. At the same time, external variables are something beyond one's ability. However, they significantly influence one's psychological development, namely, social reality and the development of religious institutions, and the reality of education (science) obtained. Each variable will determine the level of development of knowledge and understanding of religion in each individual.

In terms of cognition, for example, their religious knowledge was not built from childhood, which is different from traditional rural students who have

studied religion at Islamic boarding schools since elementary school, so the tendency to understand religion more deeply cannot be obtained. As a result, they seek religious knowledge when they are adults. Incidentally, several religious organizations recruit professional members. With explosive religious enthusiasm and a weak basic religious knowledge, because most of them have never studied religion from elementary school to university, their religious attitudes seem to be very simple, tending to simplify what is essential by the sunnah, and sometimes excessive fanaticism arose.

These religious views and attitudes have generated much debate among philosophers, psychologists, and sociologists. Robert W. Crapps,⁶ for example, differentiates into three types, namely; 1) Types in classical form, which were formed centuries ago, have become the embodiment of religious values and meanings that are upheld. Then this religion developed into branches or religious sects, such as Sunni-Shia Islam, Christianity, Catholic-Protestantism, or Zen Buddhism. 2) Types in the form of religious organizations, whose teachings vary and are based on the development of certain teachings, such as theosophical teachings, Sufism, and jurisprudence. For example, there are NU, Muhammadiyah, *thariqa* groups in Indonesia. 3)

⁵ Robert W. Crapps, *Dialog Psikologi dan Agama: Sejak William James Hingga Gordon W. Allport* (Yogyakarta: Kanisius, 1995), 20-23.

⁶ Crapps, 20-23.

Type in the form of culture or terms of civil religion. This religion has values and norms mixed with local traditions and is consistently associated with existing religions. However, the form of manifestation is separate—in Indonesia, it is called the Kejawen religion or belief.

Meanwhile, as the pioneer of the psychology of religion in his work *The Varieties of Religious Experiences*, William James has distinguished religious adherents into two groups, namely, groups who think religion is a tiresome activity and groups who see religion as a source of enthusiasm.⁷ The first group is characterized by coldness, giving up, and lack of enthusiasm, while the second group is excited, passionate, involved, and overflowing with vitality. James also distinguished two prominent religious attitudes, namely first, an attitude of healthy-mindedness, that is, a soul characterized a healthy soul is lively, optimistic, happy, and spontaneous. Second, a sick soul's attitude is characterized by a sense of regret, guilt, moodiness, and depression. For individuals with a sick soul, religion is lived in a religious struggle with a heavy burden and maintains faith in an atmosphere of despair.⁸

According to Crapps,⁹ this James-

⁷ William James, *The Varieties of Religious Experiences* (New York: Modern Library, 1902), 41-45.

⁸ James, 132-133.

⁹ Crapps, *Dialog Psikologi dan Agama*, 27.

style division created a tendency in the study of psychology to interpret religion over the forms of religious institutions and institutions. In interpreting religion, there are at least two groups of religious adherents. The first group is religious adherents who live their religion formally and based on custom. Meanwhile, the second group is religious adherents who view religion and faith as a conscious involvement. This distinction is relevant because many people adhere to the same religion but have different ways of experiencing religion and the impact it has on their lives, such as the events experienced by several urban Muslim communities in Jember and Lumajang.

Therefore, this research reveals several things. First, how is the religious awareness of the urban Muslim community in living and understanding their religion so far, or what has the Muslim community put forward new religious views and awareness in the cities of Jember and Lumajang regarding the religious doctrines they have believed so far? Second, how do urban Muslim communities understand the religious beliefs of other communities currently developing in Jember and Lumajang? Third, what kind of psycho-social causes form the basis or social factors that influence the emergence of changes in religious behavior in urban Muslim communities in Jember and Lumajang? This research focus will analyze

and identify personal experiences and chronological events that cause changes in social-religious behavior related to emotional, intellectual, and social experiences and conflicts resulting in changes.

Previous research as a perspective approach to see a portrait of religious passion, especially in urban society in various communities, needs to look at the background and context of urban society in understanding religious teachings so that they believe that religion is a source of spiritual strength to encourage change so that it becomes an identity and character of social diversity in the community. Like the scientific article by Zahara, Wildan, Komariah, titled "The Hijrah Movement: The Search for Identity for Millennial Muslims in the Digital Age." This scientific article seeks to explore the paradigm of the hijrah movement that occurred in the millennial Muslim generation in the digital era through social media platforms—using the phenomenological research method carried out on the movement of youth *hijrah* known as Shift. The participants in this study were the migrated, the founders of the migrated movement, and the families of the migrated. This research is studied through social movement as a collective behavior. His research findings that the hijrah movement occurred communally gave birth to a religious-based social movement.

The millennial Muslim movement has built a new identity as a religious community that obeys Islamic rules. The hijrah movement intends to make young people close to the Koran, pray on time, actively seek religious knowledge and spread Islamic teachings through social media platforms. In their activities, Shift members consist of young people from various groups, such as motorcycle, scooter, and skateboarder communities around Bandung. Regardless of their identity as young people in general, by participating in the hijrah movement, their identity construction and cultural framing become slang for youths devout to their religion.¹⁰

Research from the Center for the Study of Islam and Society (PPIM) UIN Jakarta entitled "Contemporary Hijrah Movement Diversity Trends" reveals that the development of contemporary hijrah in Indonesia goes hand in hand with increasing Islamic conservatism in the country, including in cyberspace. In general, the hijrah communities studied had religious understandings that tended to be conservative at various levels, and only one community supported Islamism. The various levels of conservatism can be seen from the

¹⁰ M.N. Zahara, D. Wildan & S. Komariah, "Gerakan Hijrah: Pencarian Identitas untuk Muslim Milenial di Era Digital." *Indonesian Journal of Sociology, Education, and Development* 2, no. 1 (2020): 52-68, DOI: 10.52483/ijsed.v2i1.21.

closed attitude in responding to specific issues but open to other issues. Conservatism, in this case, leads to Salafi and non-Salafi. This ideological typology and religious understanding can be seen from the meaning of hijrah and responses to various issues such as nationality, relations with non-Muslims, and gender. Even though the hijrah community has diversity in religious understanding, they are united in a united Muslim bond as a manifestation of *ukhuwah Islamiyah* and one *ummah*. In addition, hijrah is part of an intensification of religious conversion towards beliefs that shift from individual experiences or practices to joint movements and is developing among the urban middle class, especially millennial youth. With the target of the millennial age group, the hijrah community optimizes the use of social media. It presents messages in ways and contents that suit the tastes of young people, such as pop culture.¹¹

This study presents a perspective that is quite different from previous research, namely on the subject/research participants who were studied with a variety of professions and different backgrounds, starting from education,

the experience of interaction, especially contact with reality, and social dynamics of society. Therefore, each can form a perspective based on the provision of knowledge, experience, and actions while living a religious and social life. The subjects in question include teachers, lecturers, farmers and ice traders, journalists, village assistants, religious counselors, students, and others; and not limited to one particular community/religious group but active subjects who are involved in various activities such as worship, recitation, education, social service. It then analyzes his views/thoughts and his religious attitudes, especially in responding to the dynamics and problems of religion and *ummah*.

In addition, this study also reveals religious awareness and passion using a Phenomenological Analysis Interpretation. This approach is used starting from determining participants or informants, data collection techniques, and data analysis, as stated by Jonathan A. Smith and Mike Osborn, to reveal how participants interpret their personal and social worlds in detail. The main goal of AFI is the meaning of various experiences, events, and statuses owned by participants. This approach also involves a detailed examination of the living world, seeks to explore personal experiences, and emphasizes an individual's perceptions or opinions about objects

¹¹ Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, "Tren Keberagamaan Gerakan Hijrah Kontemporer Tahun 2021," accessed January 20, 2022, https://conveyindonesia.com/wp-content/uploads/2021/04/RINGKASAN-EKSEKUTIF_fixed-300121-2.pdf.

or events. Because AFI is an activity to make sense of the personal world, an activity is needed to make interpretations.

Religious Awareness of Muslim Society

In practice, many people interpret religious teachings as self-liberation so that religion is only understood as a mere doctrine, symbol, or ritual. A person's inability to interpret religion can limit themselves in acquiring self-wisdom and incredibly universal awareness of religion and make people forget the mission of religious teachings. Self-awareness of religion is fundamental because religious people cannot be separated from the reality of their life towards religion. However, this does not make religion a compulsion to carry out religious teachings. They accept and practice religion voluntarily (*internum*) and with an awareness of morality, ethics, and knowledge. Therefore, they accept religion as a living spirit to do and be useful, not only for themselves but especially for society.

Because rural communities are still thick with doctrines, rituals, myths, and religious traditions built from generation to generation, this has given rise to awareness of the importance of religion. Their awareness is expressed in religious traditions, such as *tahlilan*, recitation routines, *khataman*, and others. How-

ever, for certain groups of people, this religious awareness lives and develops in a broad scope and includes more than mere ritual and dogmatization.

Like the awareness in the Munjiatan recitation group in Balung Jember, Asbun one of the members of this group said, related to religious understanding, that the most important thing is to practice religious teachings even though they only know some of the knowledge of religion. Like the awareness in the Munjiatan recitation group in Balung Jember, Asbun said, related to religious understanding, the most important thing is to practice religious teachings even though they only know a little religious knowledge. This study group expresses their religious understanding in a routine recitation called "Munjiatan." This recitation as a *Ghairu Mahdah* worship is carried out once a week with the aim of self-discipline and getting closer to God. According to them, humans have the nature of forgetfulness and make mistakes in their lives.¹²

Busyness and work often make people not prioritize religion, so people feel arid and sometimes lose control of their consciousness. The position of religious people here is very weak. Therefore, recitation is the right tool to strengthen self-awareness by training and to get used to being involved in various religious activities. This aware-

¹² Asbun, interview by author, July 20, 2020.

ness will remind them that life is temporary (not eternal), so they must do many good deeds.

A teacher in Balung, Masykur, explained that the routine of worship in practicing religion is not enough. However, according to him, religion implies the responsibility for change, such as guiding and educating the public, especially children who need education as future Muslim generations.¹³

In a more dynamic view, Robith Fahmi, one of the young journalists, reveals that the position and function of religion is a noble value system so that it becomes a guide in views, attitudes, and behavior, not just a symbol and identity. If religion is only seen as a symbol and identity, then the face of religion can lead to the fanaticism of its adherents. Internally, religion is a totality to be inspired as a companion, guide, and direction to be believed and carried out, which must be carried out optimally. Therefore, about other religious communities, this understanding has the potential to cause conflict between individuals and religious groups. It usually starts from the views of fanatical individuals, thus blaspheming or blaming other religious groups. According to Fahmi, the substance of religion leads to inner peace and calm, not to conflict and harmony.¹⁴ Fahmi's views are influenced

by his mobility and interactions with various diverse people in urban society. Apart from his education, his family and teachers at Islamic boarding schools or his association on campus.

On the other hand, normative religious texts that teach things like the meaning of jihad are often interpreted reactive and even radically so that, at a practical level, they are far from the values taught in religion. Religious texts must be proportionally placed so that there are no gaps in practice. The conflicts that have occurred so far, one of which is in the name of religion, must be sought for the root of the problem so that problem-solving can be found.

This phenomenon has become people's anxiety; it does not mean to take it as a whole, but we can see that defending in the name of religion has given rise to violence in understanding religion. Instead, if religion is drawn into political issues, it will change the face of religion even more sinister, and in the end, the substance of religious teachings will be forgotten. The community's anxiety about the diversity that has developed so far has changed people's awareness of the shift in the construction of religious understanding of religion as a source of values of goodness, peace, safety, and benefit to turn into a source of harm.

¹³ Asbun, interview by author, July 20, 2020.

¹⁴ Masykur, interview by author, August 5,

2020.

In various dimensions of people's lives, both urban and rural communities, especially in the people of Jember and Lumajang, the level of their awareness of religion has begun to develop, which is not limited to understanding religion as a mere symbol, ritual, doctrine or teaching, but far from that now. It has developed into a dynamic religious practice, so they are more rational in accepting religion and their responsibilities as adherents. Not only worshipping spiritually but also socially, even touching on the socio-economic dimension, so it is not uncommon among followers of religions to be diligent in giving donations and alms, even sacrificing for others, because a new spirit of their religion has been born to help others.

It is like what Abdul Wadud Nafis, a lecturer at an Islamic university, experienced when he attended a study group and gave religious lectures to a study group costing up to 900 million, which was raised through donations. Almost the same experience was conveyed by Ahmadio, a lecturer at an Islamic university, as well as an actor and manager of BMT Syariah.¹⁵ While working in the world of Islamic finance, he found several groups of people who left the world of banking and refused to use bank loan facilities on the pretext that banking

is an activity that contains usury and their blessings in life will be revoked according to Islam.

Some other societies view Muslim society as a religion that tends to be exclusive, with rigid, even extreme, doctrines. This anxiety, in the end, gave birth to a new form of awareness about religion, which has implications for the practice of religious implementation. In the end, the religious pattern of the community is considered by the majority of Muslims as a deviant belief or maybe even considered heretical and apostate.

Islam, as a religion brought by the Prophet, aims to teach humankind not only to know and worship God but also as a guide to behavior, morals, and morality in interacting with fellow human beings. At the time of the Prophet, Islam did not become a debate in solving humanitarian problems because the Prophet had authority as a leader and messenger of God's message. The apostle becomes a model of behavior that reflects the substance of the teachings and values of the Islamic religion regardless of race, ethnicity, culture, and belief system. However, post-prophecy, socio-religious authority, and leadership shifted along with the development of human life in interpreting and practicing religious teachings.

Therefore, Ridwan A. Masmoedi emphasized that *ijtihad*, which refers to

¹⁵ Ahmadio, interview by author, July 20, 2020.

the Qur'an and al-Hadith, is essential in Islam.¹⁶ So far, the problem of interpreting or *ijtihad* in Islam is closely related to the socio-political development of society. At least in Islamic teachings can be distinguished into three things, namely issues of faith (*tauhid*), issues of worship (*mahdah*), and social issues (*shari'ah wa siyasah*). Historically, these three main things, in Said Aqiel Siradj's terminology,¹⁷ are referred to as the three visions that are fundamental, namely *aqidah*, *shari'ah*, and *siyasa*. This vision in the field of *aqidah* was instilled during the 13 years the Prophet preached in Mecca. Meanwhile, the vision of sharia has only been empowered intensely in the last ten years, namely in the city of Yathrib (Medina). Meanwhile, the vision of *siyayah* was when the Prophet was asked to lead the people in Medina through a declaration known as the Medina Charter.

For *mahdah* worship, Muslim intellectuals are free to carry out *ijtihad* to arrive at solutions and acceptable arguments. Social conflicts are not questioned at all and can be resolved immediately. Nevertheless, Islamic intellectuals have not been able to compro-

mise, and there have been no solutions for *ijtihad*, faith, and social or political issues up to this point. For example, in the context of faith, there is a conflict between Sunni, Shi'a, and Ahmadiyya. As for social issues, for example, leadership issues, the caliphate system, or the democratic system.

Therefore, there are many variants of Muslims in responding to this ummah problem. At least, in general, there are two faces when Islam acculturates with the culture and traditions that develop in the social life of diverse communities. First, his group longs for Islam as it was in the past with all its glory. They long for Islam in command, the caliphate system, because it is considered to follow the most accurate teachings of Islam. This group is usually delighted with religious attributes and formalities and is practically less tolerant of other truths. Second. Groups that view Islam as a universal value system can experience acculturation with specific social systems and values. They can compromise with the nature of democracy as it is today because it does not conflict with Islamic teachings. This group is less fond of formality and religious attributes and is practically very tolerant of other truths.

Both groups perform *ijtihad* by their respective beliefs in understanding Islam in the reality of social life. These two groups confirmed their under-

¹⁶ RA. Masmoudi, *Islam dan Demokrasi: Antara Masa Lalu, Masa Depan dan Masa Kini* (Jakarta: Paramadina, 2002), 35..

¹⁷ Said Aqiel Siradj, *Islam Kebangsaan, Fiqh Demokratik Kaum Santri* (Jakarta: Pustaka Ciganjur, 1999), 33-35.

standing through formalist organizations such as Hizbut Tahrir Indonesia (HTI), Islamic Defenders Front (FPI), Jama'ah Tabligh, and Jama'ah Salafi. Meanwhile, non-formalist groups were represented by NU, Muhammadiyah, and Jama'ah Thoriqoh.

Views on Religious Formalism

Syafi'i Ma'arif believes that the religious formalist group is synonymous with the fundamentalist group, which has the characteristic of feeling that they are the most righteous and consider truth other than themselves to be wrong. The most dangerous thing is that they do not just think that others are wrong but force others to submit and follow their beliefs in every way. Furthermore, Ma'arif argues that the theory that gives rise to fundamentalist attitudes among Muslims is the theory of the failure of Muslims to resist modernization because modernization always puts Muslims in a corner.¹⁸ As a result, Muslims entertain themselves by searching for an idealistic Islamic world. It is just that, oddly enough, they are fighting modernization by compiling political forces to fight modernization by all means, including through ter-

rorism movements. Another theory is the theory of solidarity towards fellow Muslims who are suffering in all parts of the world. It is just that the difference is if the majority Muslim group carries out a movement of solidarity and solidarity in ways that are polite, peaceful and avoid violence, then the fundamentalist group carries out a violent movement that is beyond reason, such as the suicide bombing case at J.W. Marriot, and various other cases in the name of Islamic Jihad.

The last theory, specifically for the Indonesian context, is about social injustice built by the system of power. Socio-economic issues, corruption, collusion, nepotism, and equity are the triggers for resistance, including resistance in the name of religion. In this context, Islam is identified with organizations and related to individual religious leaders. When Islam is considered a non-formalist teaching, it will encounter conflict in religious practices going on so far. As said by Imam Muzanni, one of the people of Kaliwates Jember, there is a tendency for Islam to be used as a pretext to legitimize the interests of individual religious leaders and groups. They act in the name of religion in politics and blame their political opponents for tyranny and other accusations. This situation needs to be clarified as to who should be emulated.¹⁹

¹⁸ Syafi'i Ma'arif, "Masa Depan Islam Indonesia (Sebuah Prolog)," in Abdurrahman Wahid, *Ilusi Negara Islam, Ekspansi Gerakan Islam Transnasional di Indonesia* (Jakarta: Wahid Institute, 2009), 8-10.

¹⁹ Imam Muzanni, interview by author,

Imron Baihaqi feels somewhat disappointed with religious leaders because he prefers to live with luxury and abundant wealth and perform Hajj and Umrah almost yearly. However, he needs to pay more attention to the people around him who are experiencing economic difficulties or changing the lives of the poor. Instead, they are more pre-occupied with the rulers. According to him, if they are close to power and do not lie to their people, that is okay. On the contrary, if the ummah is used as a cover for the interests of a few people, then this should be clarified.²⁰

Furthermore, politics influences the perspectives and behavior of religious communities, particularly individual religious figures, as if their political choices were different. It has sparked social and religious conflicts in society. The formalization of religion is not only understood as a particular organization but is related to the mission of upholding Islamic law and establishing an Islamic caliphate system.

The community's understanding of religious formalism is not only related to politics. However, it concerns people's daily social behavior, which has implications for the understanding that religious observance is only understood

in clothing, caps, turbans, or other symbolic identities such as creeds or rituals, not in the substance of religion in behavior and piety in social life.

Ridwan, a resident of Lumajang, said that worship, such as prayer, is a means to get closer to God. So prayer should give birth to good deeds in social life. Prayer and fasting are not interpreted as mere rituals. However, more than that can show a person who has good relations with his social environment or does not harm others and prevents actions prohibited by religion and the state.²¹

Thus, their understanding of religion is quite dynamic; religion can be a driving force in efforts to create a better social and personal life. Khotim, a member of the *Ahad Manis recitation*, is well aware of this. His religious observance made him stronger in working as an itinerant ice seller for his family.

My profession is not essential; the important thing is that I don't interfere with other people's work, work according to religious guidelines, and don't burden anyone. I believe God will not remain silent if his servant is in trouble. From a young age, my parents and I have been taught not to leave prayer, don't forget to be grateful and give

April 15, 2020.

²⁰ Imron Baihaqi, interview by author, April 24, 2020.

²¹ Muhammad Ridwan, interview by author, April 20, 2020.

alms, don't be afraid of difficulties, and try don't make things difficult for others. The parents' moral messages are deep enough, and I think religion is the substance, and I still believe in it to this day. Many unexpected things will happen beyond what we think if we believe in the meaning of religion in life. Sometimes, why are there so many rich people whose lives are not calm? Their lives are always chasing after the world, but sometimes they forget the pleasures of religion itself. They do carry out religious teachings such as prayer and fasting. However, the meaning of prayer and fasting in life has not been inspired and has become a spirit to do good and avoid things prohibited by religion.²²

Khotim's view above is the same as that of Imron Baihaqi. According to him, the essential thing in religion is that religion does not harm other people. In other words, religion encourages us to do the greatest good to others. Likewise, Robit's statement is that prayer is not the only way to approach God because the question of how to approach God is more personal. So, it is not a person who does not want to pray, but he wants closeness to God that cannot be measured only by prayer. The impact of religion on social life in this context is

²² Baihaqi, interview.

an experience of spirituality and is subjective.

Religious Passion Constructs Religious Awareness

Fromm's view of religion is rooted in his humanistic view; religion must support human development, develop unique human strengths, and not limit or even paralyze human strength. For Fromm, religion must be understood in the human ability to love because love is humanity.²³

When religion is understood as a process towards self-development, it is reminiscent of Abraham Maslow's theory of peak experience or Gordon W. Allport's theory of becoming. Maslow's theory of peak experience is related to human self-actualization. Self-actualization occurs when humans move up the hierarchy of needs toward *bevalues*.²⁴ Maslow believes that the peak experience is in religion.²⁵ Therefore, religion must be a vehicle to increase the peak experience in achieving self-fulfillment. However, many religious leaders prefer to advance religious institutions at the expense of peak experience.

²³ Erich Fromm, *Psychoanalysis and Religion* (New Haven: Yale University Press, 1950).

²⁴ Abraham H. Maslow, *Religions, Values and Peak-Experiences* (New York: Viking Press, 1964), 91-96.

²⁵ Maslow, 98.

Allport describes the whole person in the process of becoming (becoming). Each person must be seen as an individual relationship of factors continuously present in the change process.²⁶ Individual humans are not only seen as white paper (*tabula rasa*), and only when stimulated (stimulus-response) can humans develop (empirical psychology school). Humans are also not individuals primarily determined by their past (psychology in general), but they are also active individuals, not stopping to love, desire, or compare in the face of future possibilities.²⁷

Baihaqi said there are many ways to understand his religious actions, including looking for self-reference or self-introspection. That is, he constantly questioned whether, with religious actions like that, he could become a good person. Second, to understand oneself, look for references in the Koran, such as the expression *iqra'* (read) in the first letter of the Koran given to the Prophet. When the Prophet was told to read in the cave of Hira', no text needed to be read, so it should be read by himself. Third, seek information or additional knowledge in written texts in Islamic books. Fourth, always do medi-

tation, calming the mind. Fifth, consult a spiritual teacher who can help explain the believed understanding.²⁸

For Baihaqi, the religious awareness he believes so far has led him to be calmer, more complimentary, not bound by other people's doctrines and beliefs; and most importantly, there is no fanaticism in religion, and it does not appear or give rise to hatred of other people's beliefs and religions.²⁹

Robith said that the religious influence he believes so far has at least three things. First, it is easier to understand the conditions and problems of other people. Second, personally calmer in dealing with various problems. Third, be more open, tolerant, not rigid, and flexible in understanding one's religion and that of others.³⁰

The religious awareness experienced by the people of Jember and Lumajang above illustrates an extraordinary religious passion, perhaps different from other communities' religious experiences. This religious awareness has positively influenced the development of their soul and their understanding of religion so far, which has practical implications in everyday life.

²⁶ Gordon W. Allport, *Becoming: Basic Considerations for a Psychology of Personality*, (New Heaven: Yale University Press, 1955), 2-17.

²⁷ Robert W. Crapps, *Dialog Psikologi dan Agama: Sejak William James Hingga Gordon W. Allport* (Yogyakarta: Kanisius, 1995), 173.

²⁸ Baihaqi.

²⁹ Baihaqi.

³⁰ Robith Fahmi, interview by author, August 5, 2020.

Awareness of Religious Communities towards Others

In his research in Modjokuto, Clifford Geertz compared traditionalist *santri* and conservative modern students (*santri*) in terms of adaptation and tolerance towards culture, the tradition of the *abangan* people. Geertz reported that traditionalist *santri* circles were more likely to accept *abangan* beliefs, such as not refusing to say goodbye, accepting blessings, and others. Meanwhile, modern *santri* reject all traditions that are not in the Sunnah because of their spirit of Islamic purification. Geertz called this group of modern *santri* conservatives.³¹

Although there used to be an opinion that urban society was far from religious knowledge and maturity, this assumption has begun to shift. Besides the massive media influence and rational thinking, the interaction and mobility of urban and rural residents have changed the thinking of urban communities. On the other hand, they also entirely adhere to religious principles and traditions.

It can be seen in the construction of the religious knowledge of the residents of one of the study groups at the Griya Mangli Housing Complex. Debates about differences in schools of thought

and issues of *khilafiyah*, such as *qunut* in the dawn prayer, the number of cycles in the tarawih prayer, the determination of the start and end of Ramadan, whether by NU, Muhammadiyah, or other religious organizations, do not undermine their social harmony. They accept and respect each other's differences. They still believe in their respective religious understandings and do not demand justification from other groups or understandings. They respect each other in everyday life by fulfilling invitations to celebrations, regular recitations, economic activities, and others.

Imam Muzanni, a member of the Griya Mangli Jember residential community, realizes that urban society has begun to develop religious tolerance, that the substance of a religious community is not to demand justification but to seek the truth to become better at worship, do good to others, and to avoid disputes the social relationships.

If I am asked how I understand their religious beliefs in one another, it goes back to each individual. Nevertheless, at certain times there is debate, for example, the issue of *qunut* for the dawn prayer and the number of cycles in the tarawih prayer. In that case, I believe there is a basis for the *ijtihad* of each scholar, which is a reference in specific religious organizations as far as I have

³¹ Clifford Geertz, *Abangan, Santri, Priyayi dalam Masyarakat Jawa* (Jakarta: Pustaka Jaya, 1989).

observed, for example, in routine recitation activities, after reciting the Koran, praying, and going home. Yes, even though sometimes there are still those who haven't come home, they seem to be in harmony. Yes, maybe because urban communities are like living in the housing, they have started to be rational; even if there are disputes, it doesn't bring social effects and demands justification from one another, but if there are problems, they consult with each other, for example about reviving mosques with al-Qur'an activities for children, building or rehabilitating mosques, to the issue of social gatherings in study groups. Yes, because the housing community has learned from other areas where disputes often occur at first, they realize and see the effects are horrible.³²

In another context, in society, there is a crisis of trust in religious leaders because of their negative experiences with these figures. Figures who do not set a good example and use religious arguments to legitimize it will have fatal consequences for people's behavior. For example, religious leaders with particular interests will impact social relations and conflicts, especially if they are too fanatical about specific religious

³² Imam Muzanni, interview by author, April 20, 2020.

figures. It is not to mention the strong influence of massive social media on religious issues, which are provocative and tend to corner certain groups and trigger strong reactions among religious community groups. This phenomenon affects the religious perspective and thinking of the community.

Eka Rahman, one of the Lumajang youths active in the most prominent religious organization in Indonesia, thinks there is no problem if they only make judgments and do not disturb the congregation, let alone indoctrinate them with rigid doctrines.

As long as they do not make noise in this safe and peaceful country, let alone bring up the name of religion for the benefit of their group, not to embody the moral message of religion which is upheld. They do not deserve to be here if they want to destroy this beloved country.³³

New Religious Awareness of Urban Muslim Communities in Jember and Lumajang

Regarding the phenomenon of religious consciousness, William James stated several things. First, awareness occurs due to the existence of a soul force that controls one's habit so that a new perception emerges in him in

³³ Eka Rahman, interview by author, August 2, 2020.

the form of an idea that grows steadily. Second, religious awareness can occur because of a crisis in the soul that has been buried for a long time, thus giving rise to a new awareness gradually or suddenly (without a process).³⁴ The shift in awareness to the new religion is a process of inner struggle that wants to distance itself from sin because it wants to bring about truth.³⁵

James's thoughts are relevant to the religious phenomenon and the crisis of belief from the subjective experience of society. The people of Jember and Lumajang have tried to find the truth not through logical and theoretical arguments but through observations and life experiences.

Thus, several factors cause the possibility of religious awareness—*first*, the view of Islam. The Islamic view, which emphasizes faith more than a religious formality, is the main trigger for the birth of awareness. It is the same as James's opinion, which is gaining religious awareness through direct experience, not intellectual work that produces logical arguments and theoretical constructions.³⁶

³⁴ Robert H. Thouless, *An Introduction to the Psychology of Religion* (London: Cambridge University Press, 1972).

³⁵ Ramayulis, *Psikologi Agama* (Jakarta: Kalam Mulia, 2002).

³⁶ William James, *The Varieties of Religious Experience* (New York: Modern Library, 1902).

Second is disappointment towards religious leaders and organizations, both in the form of teachings and figures, which, according to them, no longer follow the actual substance of religion. Erich Fromm believes humans are intrinsically religious and need a universal worship system. It is just that, according to Fromm, religion must be able to expand human strength and liberate humanity from all forms of authoritarianism.³⁷

Third, the social environment transmits knowledge about critical religion. The informants had been educated in a religious environment, from junior to senior education levels, such as MI, MTs, and MA, or Islamic boarding schools. Strong Islamic knowledge makes them understand their religion critically. As Husen Ramadhan said, a Lumajang resident expressed his disappointment with one of the religious leaders because, according to him, some religious leaders recklessly used arguments to judge others and accuse others of being wrong without a firm basis and comprehensively understanding the problem. Even though according to him, a religious leader should be encouraged to think and act towards goodness, fairness, and wisdom, not to be prejudiced, and not to make religious teachings a means of division because the substance

³⁷ Erich Fromm, *The Art of Loving* (New York: Harper & Row, 1956).

of religion is goodness, calm, and safety. The point of view may be different, but that does not mean it is to judge and even hate others.³⁸

Conclusion

Religious doctrines construct the religious views of the Muslim community in Jember and Lumajang. This construction occurs from time to time-based on their knowledge, experience, and awareness embodied in their religious life. The religious awareness of the Muslim community in the cities of Jember and Lumajang in various types of professions (not to mention the whole) towards other communities has changed or shifted as a result of socio-religious construction related to the problems they face. This shift cannot be separated from collective awareness, media influence, social conflicts, and the absence of dynamic and reflective religious dialogue space to build social harmony.

Changes in the religious behavior of the city's Muslim community are psychosocially complex. Several things trigger the religious complexity: 1) the view of formality towards religion is the main trigger for the birth of awareness. 2) Disappointment towards religious leaders and religious groups who are seen as unable to be role models and

wise in people's lives because they do not yet believe in religious teachings in the context of behavior, in their subjective view. 3) the social or educational environment that transmits knowledge about religion does not encourage reflective and inclusive thinking in addressing socio-religious problems.

Bibliography

- Allport, Gordon W. *Becoming: Basic Considerations for a Psychology of Personality*. New Haven: Yale University Press, 1955.
- Crapps, Robert W. *Dialog Psikologi dan Agama: Sejak William James Hingga Gordon W. Allport*. Yogyakarta: Kanisius, 1995.
- Fromm, Erich. *Psychoanalysis and Religion*. New Haven: Yale University Press, 1950.
- _____. *The Art of Loving*. New York: Harper & Row, 1956.
- Geertz, Clifford. *Abangan, Santri, Priyayi dalam Masyarakat Jawa*. Jakarta: Pustaka Jaya, 1989.
- James, William. *The Varieties of Religious Experience*. New York: Modern Library, 1902.
- Ma'arif, Syafi'i. "Masa Depan Islam Indonesia (Sebuah Prolog)." In Abdurrahman Wahid, *Ilusi Negara Islam, Ekspansi Gerakan Islam Transnasional di Indonesia*. Jakarta: Wahid Institute, 2009.

³⁸ Husen Ramadhan, interview by author, April 24, 2020.

- Maslow, Abraham H. *Religions, Values and Peak-Experiences*. New York: Viking Press, 1964.
- Naisbit, John & Patricia Aburdene. *Mega-trends 2000*. New York: Morrow Publisher, 1990.
- Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta. "Tren Keberagamaan Gerakan Hijrah Kontemporer Tahun 2021." Accessed January 20, 2022. https://conveyindonesia.com/wp-content/uploads/2021/04/RINGKASAN-EKSEKUTIF_fixed-300121-2.pdf.
- R.A. Masmoudi. *Islam dan Demokrasi: Antara Masa Lalu, Masa Depan dan Masa Kini*. Jakarta: Paramadina, 2002.
- Ramayulis. *Psikologi Agama*. Jakarta: Kalam Mulia, 2002.
- Siradj, Said Aqiel. *Islam Kebangsaan, Fiqh Demokratik Kaum Santri*. Jakarta: Pustaka Ciganjur, 1999.
- Thouless, Robert H. *An Introduction to the Psychology of Religion*. London: Cambridge University Press, 1972.
- Zahara, M.N., D. Wildan & S. Komariah, "Gerakan Hijrah: Pencarian Identitas untuk Muslim Milenial di Era Digital." *Indonesian Journal of Sociology, Education, and Development* 2, no. 1 (2020): 52-65. DOI: 10.52483/ijsed.v2i1. 21.

