

BAB 5

Kesimpulan

Modernisasi menjadi titik dasar perubahan yang terjadi di dalam kehidupan masyarakat khususnya Indonesia. Modernisasi telah menguasai perubahan dunia dari zaman dahulu hingga zaman sekarang. Sampai kepada gaya hidup masyarakat yang semakin lama semakin berubah-ubah sesuai dengan perkembangan zaman ataupun *trend* yang berada pada alur kehidupan bersosial. Penelitian ini menganalisis gaya hidup yang dilakukan atau diterapkan oleh keluarga Muslim Urban dengan stratifikasi sosial kelas menengah atas (*upper middle class*) yang berdomisili atau menjalani kesehariannya di wilayah perkotaan (urban).

Kehidupan mereka dapat dilihat sebagai identitas seorang Muslim yang terpengaruhi oleh munculnya globalisasi yang menyebabkan modernisasi merubah segala lingkup dalam segala bidang di kehidupan bermasyarakat. Oleh sebab mereka dihadapkan dengan dua identitas yakni sebagai Muslim dan masyarakat Modern, maka mereka menjalankan kehidupannya dengan bernegosiasi diantara kehidupan modern namun tetap mengedepankan nilai-nilai Agama Islam. Dengan seperti itu, mereka mampu menyeimbangkan antara dua kehidupan yang memiliki ketentuannya masing-masing tersebut.

Oleh karena itu, penelitian ini akan mengkaji tentang bagaimana gaya hidup dari masyarakat keluarga Muslim Urban bisa dilihat sebagai bentuk negosiasi antara nilai modernitas dengan nilai keagamaan, kemudian bagaimana gaya hidup tersebut berkelindan dengan konteks komodifikasi budaya dan komodifikasi agama. Teori yang digunakan dalam penelitian ini merupakan teori Identitas oleh Stuart Hall dan

juga teori Modernitas oleh Baudelaire. Dengan menggunakan metodologi pengumpulan data berupa *interview* (wawancara), maka membutuhkan narasumber sebagai informan dalam menganalisis topik yang akan dibahas dan data yang akan diolah.

Narasumber dalam penelitian ini ialah orang tua dari Keluarga Muslim Urban dengan memiliki relevansi antara kehidupannya dengan kajian penelitian ini. Permohonan untuk menjadi narasumber dilakukan melalui *platform Whatsapp* dengan menjabarkan tentang maksud dan tujuan meminta persetujuan para narasumber. Setelah orang tua menyetujui dan bersedia menjadi narasumber, kami menyusun waktu dan Lokasi yang akan dilaksanakan untuk pengumpulan data (wawancara). Lokasi tersebut dilaksanakan di rumah atau salah satu Coffee Shop. Untuk waktu yang diperlukan adalah 4 hari dan 1 minggu untuk observasi sosial media.

Maka dapat disimpulkan dari penelitian mengenai analisis gaya hidup keluarga Muslim urban dapat mencakup beberapa poin penting, bergantung pada fokus dan temuan spesifik penelitian tersebut. Namun, secara umum, beberapa kesimpulan yang mungkin muncul dari penelitian ini dapat berupa penerapan keluarga Muslim Urban terhadap nilai-nilai Islam dalam kehidupan sehari-hari bisa dilihat dari sisi pendidikan, gaya hidup dan interaksi sosial. Meskipun menghadapi tantangan dari lingkungan urban yang mungkin kurang mendukung, mereka cenderung mencari cara untuk menyeimbangkan antara tuntutan modernitas dan ajaran agama.

Kemudian, dalam aspek pendidikan dan kesadaran dalam beragama sebagai seorang Muslim menjadi aspek penting dalam kehidupan keluarga Muslim Urban. Orang tua sering berusaha memberikan pendidikan agama yang kuat kepada anak-anak mereka dengan cara menyekolahkan di Sekolah Islam Terpadu. Hal itu dipilih oleh orang tua dikarenakan mereka sadar bahwa ilmu agama yang mereka punya sejak dahulu sangat kurang. Oleh karena itu, dengan menyekolahkan anak di sekolah yang berbasis dengan Agama, kelak anak mereka akan ditanamkan nilai-nilai keagamaan dalam dirinya dan mampu menjalani keseharian dengan baik dan benar.

RESEARCH SUMMARY

In the midst of rapid urban development in the modern era, the lifestyle of urban Muslim families is becoming increasingly interesting to pay attention to. This is because urban Muslim families are an integral part of society and life in an urban environment which is full of dynamics, challenges and opportunities. In their daily lives, they are faced with demands that influence the way they live their lives based on the religious principles and cultural values they adhere to.

The word Urban refers to a place that has followed developments over time, one of which is the influence of foreign culture. In this day and age, there is not much difference between villages and cities due to the influence of globalization which has given rise to aspects of modernity and sophisticated tools which have made society begin to influence this. External cultural influences applied by this family include lifestyle, clothing style, socialization with the environment and education of their children.

In the Oxford Dictionary, the word Urban relates to being connected to a town or city with the meaning of prioritizing things that are connected in a city or urban area. In addition, the dictionary states that Urbanism is a process in which more and more people start to live and work in big cities rather than in the countryside. Urbanism also includes the process where more and more people are starting to live and work in big cities rather than in rural areas.

There are many urban definitions written in several journals, such as in a journal entitled "Basic Concepts of Urbanization" which states that Urbanization is the process of concentration of people in a particular territory or a well-defined area.

According to Mitchell, Urbanization is the process of becoming urban, moving to cities, changing for agriculture to other suits common to cities. (Kushwaha Neeti, 2015) Meanwhile, the journal "Urbanisation Concepts and Trends" explains that Urbanisation refers to the increasing number of people who live in urban areas'. However, only about half of global urban population growth can be ascribed to the increasing share of the population that is urban, the other half being the result of natural population growth. (McGranahan et al., 2014)

In this research, the urban space that will be the study area is Bekasi City. The city of Bekasi is nicknamed the Patriot City, which until now has been exposed to technological advances caused by the influence of modernization. In a short time, the city of Bekasi, with an area of 210.94 km, has successfully transformed into a modern city. Where many skyscrapers, elite housing, malls, classy hotels, schools, famous hospitals and even a magnificent football stadium have been built, are now present in the city of Patriot.

Meanwhile, the object to be researched is urban society, namely urban Muslim families with an upper middle class social level. The parameters that are the standard for the upper middle class can be seen from urban Muslim families who choose education for their children in elite schools based on Integrated Islam. In general, these schools prioritize Islamic teachings from an early age with the aspect of cultivating character in accordance with religious values.

This research will examine how urban Muslim families live at the upper middle class social level by collecting data using the interview method with the parents of these families. The number of sources or parents who will provide

information related to their lives is 8 people. Apart from interviews, data collection was also carried out through social media observations via the Instagram accounts of parents from Urban Muslim families. The reason for choosing Urban Muslim family parents as sources in this research is because they have lives related to the topic of this study so they know specific information.

Besides that, the urban community in this study has an identity as a Muslim. As we already know, Islam is the majority religion in Indonesia. This religion teaches its people to always surrender to Allah S.W.T by carrying out His commands and staying away from His prohibitions. Along with the influx of foreign cultural influences and modernization, now Muslim aspects have been influenced by this both in the fields of education, economics, lifestyle including how to dress.

Many aspects have been influenced by the development of Islam from ancient times to the present day. A Muslim family is defined by its clothing style which is in accordance with Islamic law. For example, women are required to dress to cover their private parts, while men cover their private parts, namely from the navel to the knees. However, in this research it can be said to be an Urban Muslim family with limitations including, among other things, the life of a Muslim in an upper middle class urban area and keeping up with the times.

Therefore, the Muslim lifestyle is now different from ancient times and today, starting from clothing styles which are now starting to vary because there are many stylish fashion styles that combine Muslim clothing with a modern touch. Apart from that, if we look at the educational aspect, because urban Muslim families are at the upper middle class social level, they often choose the best education for

their children. Urban Muslim family parents prioritize religious values to their children. Therefore, Integrated Islamic schools are the main destination for Urban Muslim families.

In general, Integrated Islamic schools are schools that implement the concept of Islamic education based on the Al-Qur'an and As-Sunnah. Building character is also an important thing for schools to do for children to live their lives by knowing what is good and bad. Apart from providing academic education, Integrated Islamic schools also teach Tahfidz and Sunnah Rasul sports such as archery and horse riding. The parents of Urban Muslim families hope this can be a useful lesson for their children.

An Integrated Islamic School located in an upper middle class environment certainly has a capital value that is high enough to be used as a tool in determining its position based on criteria that contain both modernity and religion. With attractive offers, parents of Urban Muslim families decided to give their children their education at this school. Therefore, this research is also related to the term commodification in both religion and culture.

In the world of education, commodification is something that cannot be completely avoided. With the fees offered, they can prove that they are capable of carrying out these responsibilities. Urban Muslim family parents who send their children to Integrated Islamic schools can implement negotiations between the commodification of religion and culture through the teaching given at school. For the commodification of religions such as Tahfidz and the cultivation of Islamic

character from an early age. Meanwhile, cultural commodification, for example, schools teach culture through arts such as regional dances, cultural studies, etc.

As members of society living in urban areas, they are involved in various activities and dynamics of urban life, such as work, education, socializing and relaxing. At the same time, they strive to maintain their Islamic identity in all aspects of their lives, including how they interact with the environment or society, participate in daily activities, manage finances, raise children and maintain physical and mental health.

Everyone says modern life emerged in the late nineteenth and early twentieth centuries and caused too much to happen and things to move quickly (Highmore, 2010). Urban Muslim families often show their modern life with a lifestyle influenced by the influx of foreign culture. They try to live in an urban environment with various advancements and modern aspects that are demonstrated by still instilling Islamic values in their daily lives and lifestyle.

Modernization has become something that cannot be hindered. Especially in the highly developed digital and information era, modernization has become an important part of people's daily lives. The most popular explanation of modernity seems to be “reason” and even “social” explanations tend to rely on reason. This is because social changes such as industrialization are thought to produce intellectual and spiritual changes, thereby breaking society from old habits and beliefs. Traditional religion and morality have become unsustainable because modern beliefs lack an independent rational basis, such as individualism and instrumental reason. (Taylor Charles, 2001)

Modernity is something that provides changes from time to time to things that are more modern both in terms of social, lifestyle, education and also including technology. One of the impacts of modernization that is easy to see and feel is progress in the field of technology. There were no cell phones yet, so the only way to exchange messages with people far away was through courier mail, which took a long time. But now, cell phones are no longer something that is difficult to find or use, because this item has become something that is commonly used by many people today.

Urban Muslim families in this research have also followed developments in the field of technology. They use cell phones for daily needs, whether for work or entertainment, this is called the Digital Era. The presence of this cell phone is accompanied by the emergence of various applications that can be used for several things or purposes. These include exchanging messages directly, making transactions, taking pictures or videos and even immortalizing moments by sharing them on social media, for example Instagram. Therefore, for the data collection process, I will make observations from the Instagram accounts of parents from Urban Muslim families.

A pluralistic society in its life has differences in several things and is something that is normal between individuals or groups. The differences in members of society in sociology are called social stratification. The classical view of class stratification in society began in the 19th century through the theories of Thorstein Veblen (1899) and Karl Marx (1977). Veblen in his "leisure class" theory divides society into two classes, namely the working class who struggle to survive

and the class who have a lot of free time because of their wealth. (Ningrum, Vanda 2014)

The word stratification comes from *stratum* which means layer, while social means society. The classification of society includes upper social, middle class and lower class. The middle class group or what is called the urban Muslim middle class lives in urban areas, where cities are said to be the center of social change and are quite strategic places for economic or cultural growth and development, especially among the middle class. Its position at the middle level makes this class a link between the lower class and the upper class, therefore the middle class can also be said to be a transition class. (Rofhani, 2015)

As a family at the upper middle class level who comes from urban areas and has a Muslim family identity, it is certain that they have an ideology that is adhered to in their family relationships. In a religious context, Urban Muslim families tend to combine traditional elements with modernity. They try to carry out religious rites such as prayer, fasting and zakat while adapting to the demands of busy urban life.

With extensive educational experience, it is not surprising that they also have high incomes that can be used for their living needs in urban areas. One of them is in terms of the vehicles used every day, the majority of Urban Muslim families already have private vehicles such as cars which are used for every purpose, whether for work, taking children to school or going on holiday with the family. As with technological developments, this aspect of modernity also affects the vehicle sector. As time passes, more and more vehicle models will be created.

Not only that, as educated parents with the desire to create an Islamic family, the instillation of Islamic values is often taught to their children from the start with the aim that their children can have life guidelines based on the religion they follow. In the concept of Islamic education, parents are responsible for their children's education. In this case, the family is the first and main educational institution needed to provide Islamic religious education. (Hidayati, 2020)

Meanwhile, the daily activities of Urban Muslim families reflect the needs and challenges of urban life. The lifestyle they adopt often results in problems that occur in the social sphere. They will be more selective in deciding something. They face time pressure, high mobility and limited access to the natural environment. Despite this, they still try to maintain a connection with nature and carry out activities that are relevant to their religious values.

In this context, the lifestyle of urban Muslim families can be an interesting study because it includes aspects related to the dynamics of modern life and traditional Islamic values. Therefore, there is a negotiation between Islamic values and the lifestyle adopted by Urban Muslim families. Through a holistic approach, the author will explore how urban Muslim families can manage their daily lives, taking into account spiritual, social, economic and health aspects, as well as how urban communities as a whole manage their daily lives.