

## BAB 5

### KESIMPULAN

Pada bab 5 ini, saya akan membuat kesimpulan hasil dari analisis penelitian saya. Bab 5 ini akan menguraikan beberapa poin penting yang berkaitan dengan penelitian. Pokok pembahasan pada penelitian saya adalah analisis kegiatan *Meditatea* yang dilakukan oleh komunitas Free Souls. Kegiatan *Meditatea* ini dimaknai sebagai sebuah kegiatan untuk melepaskan diri dari rutinitas keseharian mereka. Keseharian pekerja urban yang terlihat pada komunitas Free souls berkaitan dengan kegiatan yang mereka lakukan pada waktu luang. Dalam hal ini, saya menemukan dua permasalahan yang menjadi identifikasi masalah dalam penelitian ini, yaitu mengenai keterkaitan keseharian pekerja urban dengan kegiatan spiritual dan bagaimana kegiatan spiritual yang dilakukan oleh suatu komunitas dilihat sebagai suatu *leisure activity*.

Dalam menganalisis kedua permasalahan diatas, saya menggunakan kerangka teoritis Henri Lefebvre untuk melihat keseharian anggota komunitas yang ada di kota Bekasi. Dalam konteks ini, rutinitas pekerja urban yang tergabung dalam komunitas free souls menjadi keseharian yang diteliti. Selain itu, saya juga menggunakan konsep alieansi Karl Marx untuk membantu saya memahami kondisi pekerjaan yang dijalani oleh para anggota komunitas Free Souls.

Pada pembahasan keseharian anggota komunitas Free souls, para anggota komunitas ini mayoritas merupakan seorang pekerja dan memiliki waktu kerja

yang hampir sama. Dalam konteks waktu, para anggota komunitas Free souls memiliki waktu kerja dan waktu luang yang hampir mirip, yakni waktu kerja

mulai hari senin hingga jum'at dan waktu luang di hari sabtu dan minggu. Dengan latar belakang pekerjaan yang berbeda-beda para anggota komunitas Free Souls memiliki rutinitas pekerjaan yang berbeda-beda. Namun secara garis besar rutinitas keseharian mereka pada hari kerja (Senin hingga Jum'at) memiliki kesamaan. Rutinitas harian mereka didominasi oleh aktifitas pekerjaan, mulai perjalanan berangkat dan pulang kerja, hingga aktifitas domestik dirumah. Pada Rutinitas pekerjaannya para anggota komunitas Free Souls ini mengalami keterasingan yang diakibatkan sistem kerja yang membuat mereka tidak memiliki waktu untuk mengenali diri dan menikmati hidup mereka.

Komunitas Free Souls menjadikan waktu luang mereka sebagai waktu dimana mereka dapat melepaskan diri dari rutinitas pekerjaan mereka. Pada waktu luangnya, mereka melakukan sebuah kegiatan meditasi. Bagi para anggota komunitas Free souls, kegiatan meditasi dilakukan untuk mendekatkan diri kepada diri mereka sendiri. Mereka merasa bahwa dengan bermeditasi, mereka dapat mendapatkan pengalaman mengenali diri, dimana pada kesehariannya mereka tidak dapat merasakan pengalaman tersebut. Mereka percaya dengan mengenali diri, mereka dapat bereaksi terhadap segala sesuatu yang terjadi pada keseharian mereka dengan lebih tenang. Pengenalan diri pada konteks ini tidak hanya mengenal diri dari sisi karakter atau sifat, namun lebih kepada hal-hal yang bersifat transenden.

Selain itu, anggota komunitas Free souls juga memaknai kegiatan meditasi ini sebagai sebuah kegiatan untuk melepaskan diri dari rutinitas keseharian mereka (*leisure*). Keseharian (*the everyday*) mereka yang didominasi oleh rutinitas pekerjaan membuat mereka membutuhkan suatu aktifitas yang

berbeda dari rutinitas tersebut. Dalam beberapa waktu, komunitas Free souls mengadakan Souls free camp, yang didalamnya terdapat kegiatan meditatea di alam terbuka seperti gunung atau air terjun, . Bagi komunitas Free souls, *soul free camp* ini adalah sebuah upaya untuk menjauh dari hiruk pikuk kota. Kota yang selalu menjadi arena mereka dalam kesibukan rutinitas pekerjaan ditinggalkan dan dilupakans sejenak. Kegiatan ini menjadi sebuah selebrasi kebebasan mereka dari kepenatan kehidupan kota.

Keseluruhan aktifitas dalam komunitas Free souls memunculkan suatu gaya hidup yang berbeda dengan masyarakat modern. Gaya hidup komunitas Free souls cenderung terlihat sebagai suatu gaya hidup yang *slow living*. Mereka menghabiskan waktu luang mereka dengan bermeditasi, meminum teh, dan terkadang pergi ke alam. Dalam cara berpakaian, pada saat melakukan kegiatan meditatea, para anggota Free souls sering kali menggunakan pakaian yang dibuat dengan teknik *tie dye*, yakni sebuah teknik pewarnaan pakaian dengan cara di celup ke dalam pewarna. Dimana pakaian tersebut menunjukkan kesan santai dan sederhana

Dalam pelaksanaan kegiatan meditatea, komunitas Free souls sering kali menggunakan ruang urban seperti kedai kopi. Hal ini dipengaruhi oleh kondisi ruang publik yang tersedia di kota Bekasi. Komunitas Free souls merasa bahwa ketersediaan ruang publik yang dapat digunakan untuk kegiatan mereka masih sangat terbatas, maka dari itu mereka memanfaatkan ruang yang tersedia seperti kedai kopi. Hal ini terkait dengan pembangunan dan pengembangan kota Bekasi yang didominasi oleh ruang-ruang konsumsi seperti mal, ruko atau cafe dan restoran. Kota Bekasi yang dipenuhi oleh ruang-ruang konsumsi tersebut

membuat komunitas Free souls pada akhirnya menggunakan ruang konsumsi seperti kedai kopi sebagai ruang mereka untuk beraktifitas. Peran pemerintah dan pengembang kota berpengaruh dalam aktifitas komunitas kota. Namun karena keterbatasan waktu, hal-hal tersebut belum saya bahas lebih lanjut pada penelitian ini. Sehingga, untuk penelitian mengenai konsumsi ruang oleh komunitas kota selanjutnya diharapkan memerhatikan aspek ini.

## RESEARCH SUMMARY

The emergence of a popular culture called healing which is interpreted as a way to break away from work routines provides an overview of the daily conditions of urban workers. The term healing is often used by urban workers when they are on a tourist vacation. However, the term healing is also used by workers in rural areas when they go to urban areas. This shows that the expression healing is basically used when workers spend their free time to be able to leave their routines and work environment.

The daily routine of work takes a lot of time for urban workers. It leaves them have no time to think about themselves. As a result they cease to feel the basic needs that are also the most difficult needs to be filled, the need for space, for fresh air and freedom, for time to be alone and contemplated. This gives rise to a condition called alienation.

The condition of urban workers who are alienated from themselves, makes urban workers look for ways to reflect back on themselves, to be able to enjoy the time they have. The everyday which filled by the routine of work makes them focus on material needs and tend to forget psychic needs. This condition makes workers felt a confusion or emptiness in life. This feeling of lost made them look for ways to be able to fill the void they felt. One of the ways that some urban workers do is by participating in spiritual activities.

In the research I conducted, a spiritual activity was found to be carried out in the urban area of Bekasi. The activity is conducted by a community called Free Souls. Free Souls is a group of urban workers who practice meditation as a form of their dialectic with themselves. The type of meditation performed is a combination of

meditation with drinking tea, this activity is called Meditatea. This community consists of urban workers with different backgrounds.

In meditatea, community members perform a series of meditation activities in which there are activities of drink tea together and some elements such as music, decorations and scents. This activity is conducted in several coffee shops in urban areas. The series of activities in meditatea are aimed to getting a relaxation experience, which is then used to be able to reflect on themselves.

From the practice of spirituality conducted by the Free souls community, it can be seen that the reason behind the practice. The spiritual practice that they are doing not in the context of worship, but rather an activity of enjoying leisure. They look meditation as an activity where they can let go of their work routine for a moment and focus on themselves. However, how do these activities relate to their daily work? and how is that articulated?

From the explanation above, I would like to further examine the relationship between healing, the everyday of urban workers and the phenomenon of the presence of a wave of spirituality in urban areas. The emergence of the healing phenomenon is related to the everyday of alienated workers. The work routine makes them doesn't have much time to be able to think about themselves. They are pushed to always be productive which in the end, it is not for themselves. From this condition comes the various forms of expression of urban workers. One of them is the meditatea conducted by community called Free souls.

On this research, I will do some interviews and also involved observations. In the process of being involved, I will participate directly in the activities and communities to be researched. This approach will help me to be able

to directly feel and experience the activities conducted by the community. In addition, I will also conduct interviews with members of the Free souls community. This is done to see the perspectives of the members of this community.

In this research, I used two theories from Henry Lefebvre and Karl Marx. I used Lefebvre's conceptual about the everyday to examine the routines lived by urban workers. This conceptual theory is also used to examine the activities conducted by the free souls community as a leisure. Meanwhile, Karl Marx's concept of Alienation was used to examine the working conditions of the members of the free souls community.

I used the previous literature in conducting this research, which aimed to get an overview and reference in doing this research. The first literature I used as a reference was research by Ida Afidah, *The Spirituality of Urban Society*. I use this research because of its explanation of the emergence and development of spirituality in urban areas. This research focuses on the emergence and development of spirituality in urban areas and its relation to modernity as the main factor of it.

The second previous literature is Zehra and Nefel, *Urban Spirituality: Need for Connectedness and Communication*. This research shows that there is a gap that can be seen from the spirituality needs of the urban society as a way of connectedness with modern urban development planning for sustainable urban life. There are a wide variety of challenges that urban residents face in their lives in modern urban areas. Those things give rise to various needs in living life in the city. These needs are related to the needs of spirituality.



The third literature is the research of Pelati and Rika, *The New Trend of Islam through the Hijra Movement: A Case Study of the Pemuda Hijrah Shift*. This research shows the emergence of a trend of spirituality that can go hand in hand with modern lifestyles. The modern lifestyle that seems to distance itself from religion, the Shift movement is used as an attraction to invite more people, especially young people, to learn religious knowledge. This research provides an overview that the activity of spirituality can affect a person's lifestyle

Base on the data I got, I saw that in the everyday work of the members of the Free souls were alienated. This is through the condition of urban workers who spend more time working, and do not have much time to enjoy life. They spend too much time on something that in the end isn't really for themselves. so that they feel alienated to themselves.

In the context of Marx's, the feeling of unhappiness experienced by the actors of production (labor) is based on the exploitation conducted by the owners of capital. This happens because of the difference in social class between the workers and the owners of capital. The owners of capital are those who own the tools or machine of production, while the labors are those who do the work without owning the tools or machine of production. So, workers are “forced” to give their time and energy to the owners of capital (capitalists) with various kinds of policies in it. This happens because there is no choice for the workers.

In my research context of urban workers, there has been a significant growth of the production actors. With various kinds of technological and scientific progression, urban society can have a proficiency to be able to produce something. This makes urban workers have self-value so they tend to be able to

choose where they want to work. However, even though urban workers already have certain skills, in the end they choose to work for others, which is the owners of capital (capitalists).

Then, I examine about the everyday of the members of the free souls community who is a worker. The everyday life of urban workers is not only characterized by the activities they do, but also the roles they live. Urban workers have a role as actors of production. The role that urban workers live shapes their understanding of how they live their everyday lives.

In the group of urban workers I researched, they had almost the same working time of five working days in one week. They only have two days off. Some of these urban workers do not have families yet, so time off is used as time for their ownself. For some who are married, time off is used for other routines such as household activities.

The everyday life of Bekasi urban workers who are filled with work routines encourages them to be able to enjoy their free time. As stated by Levebvre "the vicious cycle of work and leisure, that we have to work hard to achieve leisure. Leisure, by this definition, can only have one meaning: 'to get away from work.'" From this statement, it can be seen that a pattern that occurs between work and leisure, namely working hard is a way to be able to achieve free time. Leisure in Levebvre's statement is defined as a condition of being away from work. In accordance with the conditions of the community that is the subject of my research that urban people must first work on weekdays to be able to enjoy free time on weekends.

From the results of the research, I found that meditation conducted by the urban worker community is interpreted as an activity to escape the fatigue of work. A person cannot really escape from his daily life. But a person can do an activity that is different from his daily life. In the current context, the people of the city have been caught up in their work routines. Workers only have free time when they are on holiday. Therefore, they need to work in advance to get free time. The free time referred to by Lefebvre is the time that can be used to break away from the routine of work.

In the context of time, the practice of meditatea activities follows the pattern of leisure time of urban urban workers. Meditatea is always held on weekends. This indicates that meditatea is intended as an alternative activity that urban workers can do in their free time. In addition, I also found that the Free souls community held an activity called souls free camp. In this activity there are several activities carried out such as bathing in a waterfall, making tie dye T-shirts and meditatea as the peak of the activity. From this activity, it can be seen that a goal is to get away from the hustle and bustle of the city. The city, which has always been an arena for urban workers with all its busy lives, seems to be abandoned and forgotten for a moment. This activity seems to be a celebration of the freedom of urban workers from the fatigue of city life.

In the Free Souls community, one of their main activities is meditatea. Meditatea is a meditation activity combined with drinking tea. Meditation itself is known as one of the spiritual activities carried out to understand oneself. The concept of meditation itself can be found in various religious teachings. In Islam there is an Islamic science with the concept of meditation called Sufism. In the

Buddhist context there is a meditative practice referred to as Bhavana. This shows universal value in the practice of meditation. In meditatea activities conducted by the Free Souls community, meditation tends to be flexible, tolerant, and accommodating to religious beliefs and local traditions.

In meditatea, one of the main objectives is self-recognition. This is based on the belief that by recognizing themselves, they can react to everything that happens to their everyday lives more casually. The approach of oneself with their oneself, paraded by the Free souls member has an impact on his everyday life. This is illustrated when he is faced with difficult decisions, because he recognizes himself, they tend to be easier to deal with. Self-recognition in this context is not only about the self in terms of character or nature, but rather things that are transcendent.

The final findings, led me to the discussion of the lifestyle of the free souls community. The lifestyle of the Free souls community is articulated one of them through how they use their free time. They make meditation a way to break away from their work routine and get closer to themselves.

The lifestyle of the Free souls community tends to be seen as a slow living lifestyle. They spend their free time meditating, drinking tea, and sometimes going to nature. In how to dress, when doing meditatea activities, free souls members often use clothes made with the tie dye technique, which is a technique of coloring clothes by dipping into dye. Where the clothes show a casual and modest impression.

The way of life of the Free souls community is also articulated through how they consume urban space. Urban places and spaces such as coffee shops

become spaces where the Free souls community gathers to do a meditation activity. The coffee shop, which is a public space, is consumed and reinterpreted by the Free Souls community. They hold meditation activities in coffee shops, where the meditation activities are interpreted as an activity with spiritual dimensions. If we see from the function of the space, the coffee shop is not a space commonly used for spiritual activities.

In lefebvre space production concept, one of the concepts of space is Spatial practice or perceived space which explains that a space is used as a place for activities and interactions. People use a space produced by the government or developer for their daily routines. Thus, spatial practice can be seen through the practices and activities in the space. It can be seen that with the current condition of the spaces in the city of Bekasi, the Free Souls community does not have many choices of space to conduct their activities, which in the end they take advantage of other spaces, such as coffee shops. Where actually a coffee shop is a space used for consumption activities of the people of the city. But the Free souls community does a different practice on the space.

All the data finally directed me to the conclusion, there are three conclusions about the persistence made by the free souls community. first in their work routine, they experience a state of alienation. it's because they don't have time to think about themselves. second, the activities carried out by the free souls community are a form of their expression of the working conditions of those who are alienated. and third, the overall activities carried out by the free souls community ultimately form a lifestyle for the members of the community.