



The Religious Pattern of the Urban Community: a Study on an Nahl Islamic Study Congregation in Pilahan, Rejowinangun Village, Kotagede, Yogyakarta



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Abstract

Changes in public awareness of the value and appreciation of a religion are characterized by increasing religious awareness in the middle of communal life which is called a social reality. This also happened in the an Nahl Islamic study foundation. This study aims to determine the pattern of religiosity and the background of increasing religiosity in the an Nahl Islamic study congregation. A qualitative study was used in this study, starting from determining the location, subject and object of research, data collection methods, data analysis techniques, and data validity tests that produce data to explore the findings on the diversity of the city's Muslim community which is centered on the an-Nahl recitation congregation who have difference patterns. The emergence of the formation of the religious pattern of the urban Muslim community at the an Nahl Islamic study foundation is influenced by several factors ranging from internal factors, namely factors originating from the individual congregation itself, to external factors in the form of supporting facilities for the implementation of an Nahl Islamic study. There were two religious' patterns, namely traditional Islam presented by NU and modern Islam presented by Muhammadiyah.

Keywords: *Religious Patterns, Urban Muslim, Islamic Study Congregation.*

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A. INTRODUCTION

Nowadays, the phenomenon of an alteration in public awareness of religious values and appreciation is an interesting subject to be discussed in the study, which means there is an increase in religious awareness in the midst of community life. The direction of the alteration in public awareness throughout Indonesia has also occurred in the an Nahl Islamic Study Foundation located in the Rejowinangun, Kotagede sub-district, Yogyakarta City. This can be seen in the changes in their practice of religious teachings. Hence, researchers are interested in investigating further issues related to the factors of socio-religious change, religious intensity and community religious patterns. The an Nahl Islamic Study Foundation was originally formed from an association of women who wanted to study Islamic teachings in their spare time. This foundation was initiated in 1992 in which only eight people attended the house of Mrs. Suparmiatuningsih in the Pogung Baru area, Yogyakarta. The congregation now comes from various areas in the city of Yogyakarta, who have different professions, ranging from housewives to entrepreneurs. In their spare time, they are motivated to strengthen their spirituality.

The emergence of the spirituality movement can be driven by the fact that political, economic, and social changes are taking place on a massive scale. The implication is that various basic human problems arise, for example, disorientation, disruption, as well as psychological dislocation among certain people (Azra, 2000). This indifference and split soul mark a phenomenon of urban society returning to the religious domain. The society flocked to escape from modern reality by getting closer to God as a kind of spiritual escape in which the people have inability of reason and the aridity of the soul that come from materialism and modernity. This phenomenon marks the era of urban Sufism, a phenomenon of religious adherents in urban society.

Accordingly, the religious phenomenon of the an Nahl Islamic Study Foundation is an interesting object to be studied. This study aims to explore to what extent is the direction of the congregation's awareness of religion, and what the religious pattern of the an Nahl Islamic Study congregation, viewed from their religious activities. This study significantly contributes to map the direction of the spiritual awakening of the community.

B. DISCUSSION

1. Tradition of Urban Medium Muslim Community

As the time passes, religion is dynamic which is always closely related to patterns of social change in the community (Muttaqin, 2014). This can be interpreted as a variety of ways of life that have been well accepted due to changes in geographical, cultural, ideological conditions, or because of diffusion and new discoveries in society. (Soekanto, 2014).

Indonesian Muslims experienced a significant shift from the New Order era to the Reformation period with the opening of the entry of democracy. Previously Muslims could not express their political interest and now they can find a new way. This condition was marked by the establishment of Islamic parties and new Islamic organizations. This has had an impact on social and cultural changes for Muslims in the practice of their religious behavior.

Technological advances today bring an era of openness in all aspects of life, including the practice of religious life. Urban middle class Muslims use technology as a means to highlight their Islamic identity (Budiantoro, 2017). One thing that is quite interesting is the increasing public interest in studying religion. The rise of available media allows Muslims to choose the media they want to deepen their religious knowledge.

The preachers use social media such as Facebook, Instagram, WhatsApp, YouTube so that they are easily accessible by their congregations whenever and wherever they are (Ummah, 2020). The worshipers are connected through a virtual that may not know each other in the real world but they interact in a common search engine (Mandville, 1999).

2. Patterns of Diversity

According to Wekke, the pattern of religion (Islam) is divided into two models, namely in accordance with the local context in the form of "Indigenous Islam" in the form of "Authentic Islam" or "purifikative Islam" (Wekke, 2016). Indigenous Islam is understood as a practice of religious life that varies according to the place in which Islam is practiced. While authentic or purifikative Islam is the understanding where Islam should be practiced in accordance with the place of origin, namely the Middle East.

Gellner mentioned that there are two models of Islamic society, namely upper-class urban Muslims and rural Muslims. The first group is literal and fanatical, who are like the character of the people from the town. While the second group is open and in accordance with the needs of the villagers. With the increasing urbanization, the lower class of Muslim becomes less while the upper class increases. The high desire to learn from urban groups is burdened by the process of modernization of the government, so they seek themselves the need for religious knowledge through tarbiyah (training/mentoring), tabligh (preaching), halaqah (discussing in a group).

Muhammad Khodafi classified the religious patterns of muslim communities into three groups according to the region where the people lived, namely agrarian society, transitional society and industrial society (Khodafi, 2004). Agrarian societies tend to implement the religion irrationally, mystically, openly in accepting local culture and often to use religion as a political legitimacy. They have a strong devotion to religious leaders (kyai) and political figures. This is in line with the low level of education. The agrarian cultural values are still thick with traditional which motivate them to often resist new changes. Their religious activities tend to

be normative, by performing practices that relieve the soul's needs and rituals that are influenced by local values such as slametan (Javanese feast) and istighosah (recitation for asking help) (Khodafi, 2004).

From the aforementioned explanation, it can be understood that Indonesian Muslims are not homogeneous people. In other words, they do not have one understanding in carrying out their religious activities but they are diverse in their perception. This diversity can be seen from the place of residence, namely in cities and villages; from the division of industrial areas, i.e. local and trans-national, transitional and agrarian; as well as from traditional and modern practices; and also from ideologies, that is moderate and salafi.

3. The History and Development of an Nahl Islamic Study Foundation

The an Nahl Islamic Study Foundation which was the object of study, initially was only a group of mothers who wanted to study Islam more deeply in their spare time as housewives. Historically, the an Nahl Islamic Study Foundation was first held in 1992 at Mrs. Suparmiatuningsih's house. She was the pioneer in establishing the an Nahl Islamic Study Foundation in the Pogung Baru. Based on the results of an interview with Mrs. Suparmiatuningsih at her residence, Muslim women's clothing is one of the things that was be concerned. She is very worried about Muslim women's clothing that is not in accordance with Islamic teachings. She said, "At that time there were many women who wore low-necked clothes so that their chests could be seen, some even showed their cleavage." Meanwhile, we know that such clothing is against Islamic law and this can lead to the low dignity of their femininity.

Islam teaches women to maintain their dignity by dressing as well as possible, for example by wearing a headscarf. According to Maftuh Ahnan as quoted by Syarifah Alawiyah et al in his journal entitled "Adab Berpakaian Wanita Muslimah Sesuai Tuntunan Syariat Islam", explains that Muslim women must wear hijab when go outside the house or in front of men who are not the mahram, which is clothing that can cover the body from the head until the feet or cover most of the body, so that only the face and palms are visible (Alawiyah, Handrianto & Rahman, 2020). Another thing that women need to pay attention to is that it is not the material of clothing that determines a person's dignity, but the way of dress that plays a role. Clothing will also distinguish between Muslim women and non-Muslim women, because it can emphasize the existence of Muslim women in society.

In regard to this phenomenon, Mrs. Suparmiatuningsih felt touched to try to invite her friends to study and explore religious knowledge. One of the goals is to gain knowledge and experience. Even though the majority of those who did not wear headscarves are teenagers, Ms. Suparmiatuningsih preferred women who were already married to be invited together to examine the existing problems.

Then, Mrs. Suparmiatuningsih realized that she did not have enough knowledge to overcome the problems that existed in society at that time. Besides, Ms. Suparmiatuningsih is very curious about how the law of religious practice or

practices in society, whether it is included in the category of *bid'ah* (anything newly invented matter that is without precedent and is in opposition to the Qur'an and Sunna) or not. Thus, she had a plan to conduct Islamic study at his residence by inviting a religious teacher. She hoped that the holding of the Islamic study would be able to provide a better change in his social life.

Indeed, at that time, Mrs. Suparmiatuningsih's intention to hold this activity had not been carried out, because she was busy as a business woman so it was difficult for her to divide her time and to invite her friends to hold the activity. Another reason was that she was going to perform Umrah. When she performed Umrah, she did not forget to pray so that the the Islamic study could be carried out. She strongly believed that intentions that were accompanied by enthusiasm would bring a solution or a way out in every problem faced. She also said, "There are many keys to success to choose from. You just choose the key to success what you want, because life is a choice."

After completing a series of Umrah practices, Mrs. Suparmiatuningsih met someone who gave her a book entitled "Al-Insanul Kamil" by As-Sayyid Muhammad Alwy al-Malik al Hasani. The meeting was unplanned. Then, Mrs. Suparmiatuningsih wanted to study more deeply about the book. However, she still did not forget her intention to hold the Islamic study because she was really concerned about the condition of the clothes worn by Muslim women at that time.

After Mrs. Suparmiatuningsih returned from Baitullah, she approached an ustadz (Islamic teacher) named Fahmi Muqaddas. Then they had a dialogue with each other while expressing Mrs. Suparmiatuningsih's wishes regarding her desire to study a book entitled "al-Insanul Kamil" which she got while performing Umrah. In addition, Ustadz Fahmi Muqaddas was asked to express his opinion and invited him to analyze the problems being faced, namely about the clothes that were currently popular to be worn, as well as her desire to establish an Islamic study forum.

After they had finished the discussion, Ustadz Fahmi Muqaddas planned to find the right ustadz to study the Al-Insanul Kamil book. Finally, he found one of his colleagues who was one of the teachers at the Mu'allimin Mu'allimaat Muhammadiyah Yogyakarta Madrasah named Ustadz Sumedi. Ustadz Sumedi agreed to his offer to fill the recitation program which was held at Mrs. Suparmiatuningsih's residence. After Mrs. Suparmiatuningsih knew the news, she invited her friends to attend Islamic Study program at her house. According to Mrs. Suparmiatuningsih, if we want to change society, we must change from the closest one, therefore she chose to invite her friends. Mrs. Suparmiatuningsih's opinion was confirmed by Mrs. Jundan who was one of the people contacted by Mrs. According to the results of an interview with Mrs. Jundan, she said, "At the past, Mrs. Suparmiatuningsih and other friends invited me to join an Islamic study program at her house, then we discussed and agreed to the invitation." In 1992, a recitation group consisting of eight people was established at the Mrs. Suparmiatuningsih's

house, to be precise in the Pogung Baru village. The eight people consisted of Mrs. Suparmiatuningsih, Mrs. Bintarto, Mrs. Ismudiyanti, Mrs. Suharyono, Mrs. Sumarlan, Mrs. Sa'adah Fahmi, and Mrs. Jundan.

The basic idea of establishing the recitation began with the desire and request of Mrs. Suparmiatuningsih and her friends to increase faith and good deeds as well as to increase religious knowledge. An Islamic study program was held every Thursday starting at 10:00 WIB until dhuhur time. This time was chosen because the program came from among mothers or women who were already married who had the duty to take care of the family. This program was held every Thursday starting at 10:00 WIB until dhuhur time. This time was chosen because the program came from among mothers or women who were already married who had the duty to take care of the family. Therefore, the time is considered appropriate to be used as a schedule for Islamic study program. Mrs. Suparmiatuningsih said "In the morning, women took care of housework, including taking care of their husbands, cooking, children and many others. So, when you finish your homework, you just go to the Islamic study forum." The subject matter that was conveyed to the Islamic study forum was material related to the example of the Messenger of Allah in the hope that the congregation would know every example of the Prophet and then put it into practice. The program donot only facilitate the delivery material, and question and answer session, but also there is a consultation session about a problem experienced by each congregation who attends it. Thus, the Islamic study program will be usefull for human life.

The community welcomed the Islamic studies activities very well. This can be seen from the number of congregations who attended the study from several regions. The Islamic study program that has been held can change the situation. For example, some pilgrims who initially did not wear a headscarf when traveling, after attending several Islamic studies they began to understand and realize, then they put on a headscarf. With the establishment of the recitation, the congregation began to be able to feel the meaning and take lessons, especially in religious and social matters. With the Islamic studies program, the congregation began to be able to feel the meaning and take lessons, especially in religious and social matters.

4. The Implementation of the an Nahl Islamic Study

In practice, Islamic studies activities are carried out weekly and monthly. The weekly program is held every Tuesday, Thursday, and Sunday morning. The daily program is held from 10.00 WIB until the time for the call to prayer for dhuhur, specifically for Tuesdays and Thursdays. As for Sunday morning program, the study activities are held from 07.00 WIB to 09.00 WIB in the hall of the An Nahl Islamic Study Foundation. Then, for monthly program, the Islamic studies is held every 9th, starting at 16.30 WIB until maghrib time in the hall of the An Nahl Islamic Study Foundation. Then in the procedure for its implementation, for special weekly recitations on Tuesdays and Thursdays, after all congregations have gathered, the ustadz begins the recitation by reading some of the holy verses of the Qur'an for

about 15 minutes, which is then imitated by all congregations. One of the congregations then read the translation in Indonesian. Verses that are usually read relate to the material to be delivered. The program took place about an hour and a half with 80-100 congregations.

In delivering the material, the ustadz uses lecturing method. The lecturing method is an oral explanation by the tutor to the learning community (Sismanto, 1984). This method is related with when the Prophet Muhammad preached. When the Prophet Muhammad preached, he used al-Hikmah method. Regarding the meaning, al-Hikmah method is the same as the lecturing method, particularly Al-Hikmah means knowledge that is explained with the truth and eliminates misunderstandings verbally which is stated firm and true and able to influence the soul of the congregation (Bunyamin, 2017). Ustadz delivered his material on the minbar to make the congregation could listen carefully. In carrying out the recitation, the ustadz is able to produce an interactive atmosphere because the material presented is in accordance with the conditions of the congregation, so that it is easily understood by the them.

At the time of delivering the material, the congregation also carried out infaq collection and filled out the attendance list by relaying from one congregation to another which took about 20 minutes. The infaq box is divided into two, namely infaq which is used for fii sabiilillah (ones who fight for the cause of Allah) and routine infaq. The average yield of infaq obtained for each Islamic study activity is around Rp. 200.000,00 to Rp. 500.000,00 which is then announced to the congregation after the program. From the results of the infaq of An Nahl Islamic Study program on Tuesdays and Thursdays, the infaq money is allocated for the operational implementation of the program as well as assisting every activity in relation to the development of the an Nahl Islamic Study Foundation. After the discussion session as well as collecting infaq and filling the attendance list, the ustadz ended the recitation by reciting hamdallah, followed by the closing prayer of the majlis, then the congregation prayed dhuhur at the an Nahl mosque.

Then the implementation of the Sunday morning program is carried out in the morning from 07.00 to 09.00 WIB in the hall of the An Nahl Islamic Study Foundation. The events are almost the same as the activities carried out on Tuesdays and Thursdays when 1 hours is carried out for the delivering materils and the remaining for the discussion session, then between these activities, donations are collected with charity boxes carried out in a relay and filling in the attendance list of the congregation. During the Covid-19 pandemic, the recitation was carried out online via zoom.

The difference between the events held on Sunday and the activities held on Tuesdays and Thursdays is related to the ustadz who fills the event. On Sundays, the committee usually invites the ustadz for conveying material that is related to entrepreneurship. It is intended that the congregation who attend the program has an entrepreneurial spirit. For example, during the weekly program, the committee

presented a lecturer from Gadjah Mada University (UGM) who also works as an entrepreneur in the field of fisheries. In simple terms, entrepreneurship can be interpreted as an activity carried out by every entrepreneur who is able to see opportunities by seeking funds and other necessary resources by daring to take the risks that will be faced when doing the business (Kismono, 2011). By having an entrepreneurial spirit, it is hoped that the congregation will be able to develop their skills.

Meanwhile, in the second week, the Ustadz invited are usually people from outside the region. Before reciting Qur'an, one of the administrators conveys the sequence of events that will be passed together, then invites the ustadz who presents the material that will be studied together. By presenting ustadz who come from outside the region, it is hoped that the Islamic study program will be able to gain new knowledge and increase experience. Then, in the second week, after the recitation was finished, it was continued with the distribution of scholarships for students from elementary to high school.

5. The Ustadz and Congregation of the An Nahl Islamic Study Foundation
a. The Ustadz of the An Nahl Islamic Study Foundation

Based on an interview with Mr. Sumedi, the ustadz who is usually invited to the an Nahl Islamic study and works as a lecturer, there are 7 ustadz as permanent teachers in the an Nahl Islamic study foundation. With their abilities and experience, they are able to provide insight for the congregation.

b. The Congregation of the An Nahl Islamic Study Foundation

Most of the congregations are those who are already married (mothers) who come from outside the Rejowinangun area. This is because initially, the program was placed at the Mrs. Suparmiatuningsih's house, precisely in the Pogung area. The Islamic study are held on Tuesdays and Thursdays, specifically for mothers and congregations from various professions, such as entrepreneurs, civil and private employees, small traders, and housewives. Some of them are Pilahan residents and the others are from outside the area. Because the ustadz who fills the event also works as a lecturer and the activities held on Sundays, the congregation are also dominated by university students. However, the number of congregations on Sundays is not as many as those on Tuesdays and Thursdays which reach hundreds. Especially, it only reached 60 people. For the monthly program, which is held every 9th, it is reserved for mothers who are as housewives and come from the Pilahan area to be precise from RT 41 to RT 44. However, there are also many congregations who come from outside Pilahan to take part in Islamic study activities. The number of congregations who attended reached 50 people.

So, the total number of congregations reach hundreds which is a combination of the number of congregations who present on Tuesday, Thursday, Sunday and every 9th. Then, every 3 months the congregations are joint to take part in the MABIT event (Malam Bina Iman dan Taqwa/Night of Faith and Taqwa).

6. The Supporting and Hindering Factors of the an Nahl Islamic Study Foundation

The supporting factors in the implementation of the an Nahl Islamic study can be seen from several indicators. The first is related to the spirit possessed by each congregation to learn. This can be proven that there are still various activities related to the learning, for example teaching at the TPA (Taman Pendidikan Al Quran/ Quran education place) which is carried out in mosques of Pilahan village.

Secondly, it can be seen from the facilities and infrastructure provided to support the activities. The facilities and infrastructure provided are adequate and luxurious enough so that they can support the implementation of the Islamic study. As for the factors that hinder the implementation of an Nahl Islamic study activities is about the ustadz who fills an event at an Nahl Islamic study foundation. Particularly, sometimes there are different point of views to the such material because the ustadz are from different organizations. The Understanding of Religiousness in the an Nahl Islamic Study Congregation

There are several factors that influence the understanding of religion, namely from home environment, places to study religion, and certain religious communities. In urban communities where pluralism is very diverse, religious groups thrive with their own religious understanding. However, it is undeniable that in urban society there are groups of people who have low religious knowledge. This is due to a lack of religious teachers or environmental factors who are not religiously obedient.

The reason for the establishment of the an-Nahl Islamic study foundation is also a response to the low understanding of religion in the environment around Pilahan Village, Rejowinangun. The Islamic study was started by mothers who were eager to learn the Quran and the book of *Insan al-Kamil*. Then it grew rapidly with an increasingly diverse congregation. Until this research was conducted, the an-Nahl congregations could be divided into three main groups, namely mothers, public, and academics. These groups certainly have different understandings, from those who still cannot read the Quran well, to those who have better religious knowledge. In responding to the complex difference of understanding, the an-Nahl Islamic study committee divides its congregation into several groups, such as specifically for mothers, which is held on Tuesdays and Thursdays, while for Sunday mornings is dominated by students or academics. Then the public event is held every ninth which is attended by women and men around Rejowinangun and outside the region.

There are very clear differences between Muhammadiyah and NU in understanding Islam. Muhammadiyah is more rational towards Islamic laws and is also modernist. Meanwhile, NU itself is more traditionalist in understanding Islamic laws. Even though they have different organizational backgrounds, the harmony between congregations is still established and peace.

With a difference, the congregation can exchange ideas one another so that they gain new knowledge from each other. In addition, the existence of a pattern of religious understanding that is not only one understanding can train people to live

in harmony between each community, especially for the an-Nahl Islamic study congregation. One aspect that is important and should be done continuously that must be fought for in the social life of the community is related to harmony.

Based on Tadris Journal of Jamal Ghofir's entitled "Transformation of Religious Education Values in the Millennial Generation" states that all humans are the same and come from the same source, namely God. In Islam, the difference between the position of humans in the eyes of God is the achievements and the quality of piety of every human being. Regarding piety, it is only Allah SWT who has the authority to make an assessment. Thus, the existence of an-Nahl Islamic study is able to provide opportunities for every human being to assist in understanding religion (Ghofir, 2020).

In fact, it is very necessary to give an understanding of diversity to millennials, because we live in a pluralistic country. The values of religious education must be strengthened and developed. Plurality is the essence of the reality of life that cannot be denied today. Thus, the understanding of diversity is able to provide awareness that diversity can be used as a tool to strengthen association and mutual tolerance for one another. The Increased Awareness of Religiosity of the an Nahl Congregation in Rejowinangun.

7. Causative factor

With regard to the factors causing the increased awareness of religiosity of the an-Nahl Islamic study congregation, the main factor is the an-Nahl recitation itself because the congregation has attended the an-Nahl Islamic study which is based on the desire in each individual to join the program. Regarding the implementation of the an-Nahl Islamic study, it is also inseparable from Mrs. Suparmiatuningsih's efforts by making an approach to the ustadz to work together for the implementation of the program. The author needs to reiterate, the an-Nahl Islamic study was founded initially because of the concern from Mrs. Suparmiatuningsih for the clothes worn by the local women and indeed the clothes worn were not in accordance with what was suggested by Islam. Finally, after Mrs. Suparmiatuningsih discussed with the ustadz, the an Nahl Islamic study could be carried out and was well received by the community. Then this is also able to provide changes, especially related to the problem of clothing worn by the community, explicitly there has been a change by women to wear clothing that is in accordance with Islamic teachings.

Factors that cause an increase in religiosity include life orientation (Khodafi, 2004). Life orientation has a great influence in determining religious behavior. Value shifts and socio-cultural transitions can be a threat. People in the era of modernity inevitably have to be able to accept and adapt to all these changing situations, so that not a few of them experience psychological pressure, feel threatened and insecure. This raises the conscience of the community to get closer to the Creator to get peace in life. The increase of religiosity encourages people to

be more active in participating in religious studies at the an-Nahl Rejowinangun study.

In addition, based on the theory put forward by Thoules that education and various verbal thought processes or intellectual factors can affect a person's level of religiosity (Afiatin, 1998). This is in accordance with the an-Nahl recitation congregation in Rejowinangun, most of them are employees, students and academics. With high education, the congregations have a lot of experience and knowledge in terms of social, moral and spiritual.

Another factor that causes an increase in awareness of the religiosity of the an-Nahl Islamic study congregation in Rejowinangun is the age level. Based on interviews conducted by researchers, the data show that most of the congregation consisted of teenagers, mothers and fathers. At the age of adolescence and above, a person has experienced the development of a religious spirit. At the stages of a person's growth, there is also a process of physical change and also religiosity (Jalaluddin, 2015).

With increasing age, a person's tendency will appear to relieve himself, so that there is an increase in awareness of religiosity by repenting, getting closer to everything that is loved by the Creator and staying away from all His prohibitions.

5. The Driving Factor

The factors driving the religious pattern and increasing the religiosity of the an-Nahl Islamic study congregation can be seen from the activities carried out by the congregation both before the activities of Islamic study, as well as the activities carried out during the activity. Before going into this, it is necessary to explain the factors that cause the smooth running of the an-Nahl recitation, because without this factor the an-Nahl recitation cannot be carried out smoothly and is also less than optimal in providing a special change for the an-Nahl Islamic study congregation. These factors are related to the spirit possessed by each congregation to learn.

This can be proven by the continuing various activities related to learning, for example teaching Qur'an which is carried out in the Kampung Pilahan mosques. Secondly, it can be seen from the facilities and infrastructure provided to support Islamic study activities. It can be said that the facilities and infrastructure provided are adequate and luxurious enough to support the implementation of the Islamic study.

Furthermore, it is related to the activities carried out by the congregation before conducting the an-Nahl Islamic study. Based on an interview conducted with Arini Julia on June 26, 2021, the congregation usually reads the Qur'an before carrying out the an-Nahl Islamic study.

C. CONCLUSION

The establishment of the Nahl Islami Study foundation cannot be separated from Mrs. Suparniatuningsih, a business woman, who wanted to explore religion amidst her busy schedule. Due to her background as a businesswoman, the majority of the members

of the an Nahl Islamic Study belong to the upper middle class. In its development, both in terms of quantity and quality, the an Nahl Islami study foundation has progressed well. Even though during the COVID-19 pandemic, the program is still being held online.

The pattern of religiosity of the urban Muslim community which is positioned on the an Nahl Islamic study congregation has a different religious pattern. In the majority, the religious pattern of the urban Muslim community in the an Nahl Study congregation is in the form of modern Islamic community. Besides, there is also traditional Islama among them. The emergence of the formation of a religious pattern for the urban Muslim community which is centered on the an Nahl Islamic Study congregation is influenced by several factors, in particular religious organizations, namely NU and Muhammadiyah. NU has a traditional religious understanding, while Muhammadiyah has a modern-rational religious understanding.

The factors that cause and encourage increased awareness of religiosity are based on the spirit possessed by each congregation to learn. This can be proven by the continuing various activities related to learning, for example teaching Qur'an which is carried out at the Pilahan mosques. Secondly, it can be seen from the facilities and infrastructure provided to support the activities. It can be said that the facilities and infrastructure provided are adequate and luxurious enough to support the implementation of the Islamic Study. Please provide here your remarks as closing statement. It could be a final conclusion from your discussion and analysis and your recommendations for further research project. In this section as well you may give your acknowledgment for people and parties whose supports make your research possible.

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