
Dynamics Of Tasawuf Morals: The Effect Of Urban Migration On The Decline Of The Quality Of Faith And Religious Practice

Natasha Aulia Nurhasanah

Sekolah Tinggi Agama Islam Sebelas April Sumedang, Indonesia

Email: otasnatasha@gmail.com

Abstract

This study examines the impact of urban migration on the quality of faith and religiosity, focusing on the dynamics of Sufism morality among individuals who experience a change in environment from rural to urban. This topic was chosen because increasing urbanization often has an impact on changes in spiritual values and religious practices, especially among the younger generation. Fast-paced, materialistic, and individualistic urban life often poses a major challenge to the preservation of moral values and spirituality. This study uses a quantitative approach with observations of 2 individuals who migrated to big cities in the last five years. The research instrument includes observations designed to measure the level of faith, involvement in religious practices, and understanding of Sufism values. The results of the study show a decline in the quality of faith and intensity of religious practices in most respondents after migration. The main influencing factors are work pressure, the temptation of a modern lifestyle, and the lack of religious communities in urban environments. This study highlights the importance of community support and technology-based adaptation strategies to maintain the quality of faith amidst the challenges of urbanization.

Keywords: Sufism morals, urban migration, quality of faith, urbanization, young generation, religion.

INTRODUCTION

Urbanization is a global phenomenon that continues to increase along with the development of the times. Migration from rural to urban areas not only brings social and economic changes, but also has implications for the spiritual and religious dynamics of individuals. In the context of Indonesia, urbanization has created new challenges for Muslims in maintaining moral values and faith amidst urban modernity. City life full of hustle and bustle, work pressure, and the temptation of a hedonistic lifestyle often makes it difficult for individuals, especially the younger generation, to maintain religious practices and deepen the values of Sufism.

Urbanization is the phenomenon of population movement from rural to urban areas that occurs as part of social and economic development. According to the World Bank, urbanization can be defined as "the process by which more people live in cities than in villages." This process can be seen from the increasing proportion of the population living in urban areas along with the development of large cities. In many cases, urbanization is triggered by various

factors, both push factors in villages and pull factors in cities.

Migration from rural to urban areas is a global phenomenon that has significant impacts on various aspects of life, including the spiritual realm and individual religious practices. The change in environment from a homogeneous and religious community in the countryside to a heterogeneous and secular urban life often affects the quality of one's faith and the intensity of one's religious practice. In the context of Sufism, which emphasizes the purification of the soul (*tazkiyah al-nafs*) and closeness to God, this dynamic is an important issue to study.

Sufism, as an esoteric dimension of Islam, emphasizes the importance of developing noble morals and a deep spiritual relationship with Allah. However, fast-paced and materialistic urban life can be a challenge for individuals in maintaining their spiritual commitment. According to research, urbanization brings new spiritual patterns that are unique to urban communities, different from the typology of rural communities. This shows that environmental changes can affect individual spiritual patterns and religious practices.

The theory of disengagement religious behavior explains that modernization and urbanization tend to reduce individual involvement in religious practices. In the context of urban society, religious practices may decline, while religions also adapt to new ways of creating space for religious practices. In addition, rapid urbanization can affect the accessibility of Quranic education and increase the demand for educational programs that are relevant to busy urban life.

This study aims to examine in depth the influence of urban migration on the dynamics of Sufism morals, with a focus on the decline in the quality of faith and religious practices. Using a social and Sufism theory approach, this study attempts to answer the question: to what extent does urbanization affect a person's spiritual and moral values? This study is expected to provide theoretical and practical contributions, especially in understanding religious challenges in the modern era and providing recommendations for strengthening Sufism values amidst the dynamics of urbanization.

RESEARCH METHODS

The method used by the researcher is a quantitative method. Quantitative research methods are systematic approaches used to measure and analyze phenomena through numerical data. This study uses a descriptive quantitative approach with an indirect observation method of two respondents who migrated to big cities in the last five years. This design was chosen to measure changes in the quality of faith and religious practices through observations of their activities reflected in activity reports, and social media track records. The focus of the study is on changes in worship patterns, religious-based social interactions, and the application of Sufism values in everyday life.

RESULTS AND DISCUSSION

• Results

1. Research Results on Two Respondents (Changes in the Quality of

2. Faith)

a. Respondent 1

Feeling that there was a decline in the quality of his faith after moving to the city, he admitted that he had difficulty maintaining consistency in performing the five daily prayers, and found it even more difficult to find time to worship because of the busyness of work and socializing in the city, "In the village it used to be easier to maintain prayer, here it is very difficult, busy with work."

b. Respondent 2

Feeling a change in the way of looking at religion after living in the city. Although he felt more open and gained a lot of religious knowledge from the studies held in the city, he also found it difficult to carry out congregational worship at the mosque. He said, "I attend studies more often, but for congregational prayers at the mosque, it is very rare because the work is very difficult to leave."

3. Research Results on Two Respondents (The Influence of Sufism Morals on Religious Behavior)

a. Respondent 1

There is not much influence from the teachings of Sufism in his daily life in the city. He admits that the teachings of Sufism that he received in the village, such as the importance of patience and self-introspection, feel increasingly distant in the city, considering the busyness and pressures of life.

b. Respondent 2

Stating that he felt that the teachings of Sufism helped him to find inner peace even though he could not carry out the practices of Sufism conventionally. He felt calmer and more reflective in facing the difficulties of life in the city, but he admitted that he could not carry out dhikr in congregation like in the village.

4. Analysis Results

a. Frequency of Obligatory Worship

Before migration, individuals maintained the frequency of obligatory worship with a score of 9. After migration, the score decreased to 6, indicating a decrease of 33.33%. This decrease is due to work pressure and busyness in the urban environment, which reduces time and attention to obligatory worship.

b. Frequency of Sunnah Worship

The frequency score of sunnah worship decreased drastically, from 8 to 4 (a 50% decrease). The materialistic city environment and minimal spiritual support are the main factors in reducing motivation to perform sunnah worship.

c. Religious Community Involvement

Individual involvement in religious communities declined sharply, from a score of 7 to 3 (57.14% decrease). Large cities that tend to be individualistic make it difficult for individuals to be active in religious communities, which were previously a source of spiritual support.

d. Implementation of Sufism Values

The value of Sufism in daily life also decreased, from a score of 8 to 5 (a decrease of 37.5%). The distraction of a hedonistic lifestyle in urban areas makes it difficult for individuals to apply Sufism values consistently.

- **Discussion**

1. The Importance of Sufism Morals

Sufism morals refer to behavior, attitudes and character that reflect spiritual values in Islamic teachings, which are formed through the Sufism or Sufism approach. Sufism is an esoteric dimension of Islam that focuses on purifying the soul (tazkiyah al-nafs), closeness to Allah (ma'rifatullah), and developing noble morals. In this context, Sufism morals are the core of the formation of a person with good character, who not only carries out religious rituals but also practices spiritual values in everyday life. Understanding Sufism Morals according to Imam Al-Ghazali, Sufism morals are noble qualities embedded in the human soul that motivate them to behave in accordance with Islamic law without the need for coercion or pretense. In the book *Ihya Ulumuddin*, Al-Ghazali emphasized that noble morals, such as patience, gratitude, trust and sincerity, are the fruit of spiritual practice (riyadhah) which is based on love for Allah (mahabbah).

Meanwhile, Ibn Qayyim Al-Jawziyyah explained that Sufism's morals are a reflection of the condition of the heart which is in harmony with divine truth. He stated that good morals are "the fruit of a clean heart," which can only be achieved through purifying the soul and drawing closer to Allah through dhikr, worship, and controlling one's desires.

With the ethics of Sufism, it will help individuals cleanse their souls from despicable traits such as arrogance, envy, and greed. This process strengthens the relationship with Allah, so that individuals are able to achieve ihsan, which is the awareness that Allah always supervise every action. Through Sufism morals, a person is trained to have a humble, patient, sincere, and honest attitude. This character not only reflects obedience to Allah, but also creates harmonious social relationships. And in the modern world full of materialism and hedonism, Sufism morals become a spiritual solution to maintain balance in life. Sufism provides guidance for individuals not to get caught up in worldly pleasures, but to remain oriented towards the afterlife.

2. Urban Migration and the Decline in the Quality of Faith

One of the main factors that influences the decline in the quality of faith after migration is a very significant change in lifestyle. Fast-paced, competitive, and more focused city life often makes individuals complacent and neglects the practice of worship that is the basis for strengthening faith. Urbanization brings with it changes in social structures, where religious communities that were once deep in villages become looser and less organized in cities.

This phenomenon is in accordance with the theory of disengagement religious behavior, which states that modernization, including

urbanization, can reduce individual involvement in religious activities. A life full of economic and work demands causes individuals to focus more on worldly needs than their spiritual needs.

3. **Sufism Morals in the Context of Urban Life**

Sufi morals, which are based on values such as patience, sincerity, and sincerity in worship, become more difficult to maintain in the midst of urban life which is often materialistic. In the village, where these values are more easily found in everyday life, one can more easily maintain Sufi morals. However, in the city, worldly temptations are stronger and these values are often neglected. Sufi morals which teach the importance of self-control (tazkiyah al-nafs) face the reality that the pressures of urban life can damage one's emotional and spiritual balance.

4. **Adaptation and Change in the Practice of Sufism**

However, not all individuals who migrate to the city lose their morals. their Sufism. Some of them try to adapt in a way that is more appropriate to urban conditions. For example, the practice of dhikr which used to be done collectively in the village, can now be done privately or through digital applications. This shows that although migration to the city can lead to a decline in direct religious practices, individuals still try to maintain a spiritual relationship with Allah through media that are more flexible and appropriate to urban life.

Therefore, the role of religious institutions and spiritual communities in the city is very important to create spaces for Sufism practices, such as pengajian, Sufism courses, and dhikr groups, which can help individuals overcome the challenges of urban life.

CONCLUSION

This study shows that urban migration has a significant impact on the decline in the quality of faith and religious practices of individuals, especially in the moral dimension of Sufism. A life full of pressure and materialism in the city reduces the intensity of religious practice and damages the development of noble morals. However, with adaptation through the use of technology and the organization of spiritual communities, individuals can still maintain Sufism values amidst the challenges of urbanization. Therefore, there needs to be a joint effort from the community and religious institutions to provide space for balanced spiritual development in urban environments. Based on the findings of two respondents, it can be concluded that:

1. **Decline in the Quality of Faith:** Both respondents felt a decline in the quality of their faith after moving to the city. This is related to the busyness of life in the city which reduces the time for routine and regular worship. Dense activities and a more secular environment are the main obstacles for migrants in maintaining the consistency of their religious practices.
2. **Dynamics of Sufism Morals:** The teachings of Sufism, which should focus on self-control and closeness to God, have a positive influence on the aspect of inner peace for respondents, although they cannot be fully applied in daily practice. One respondent felt that the teachings of

Sufism helped calm the heart amidst the difficulties of city life, but the difficulty in carrying out conventional Sufism practices was an obstacle.

3. **Religious Practices:** Lifestyle changes in the city have made religious practices, such as congregational prayer and worship at the mosque, increasingly difficult to do regularly. Although both respondents have greater access to religious studies and religious study groups, time constraints and work commitments make them more likely to worship at home than to participate in collective religious activities.

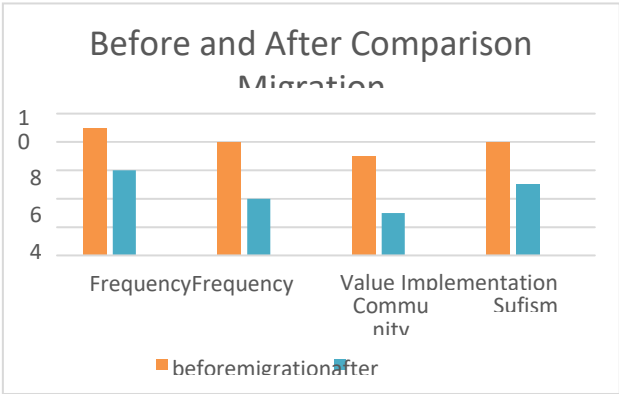
Overall, although cities offer new opportunities for religious education and religious activities, the challenges of urban life still affect the quality of faith and worship practices. Therefore, a more adaptive and flexible approach is needed in integrating religious life with the demands of urban life, especially for migrants who try to maintain their faith and religious practices amidst the hustle and bustle of the city.

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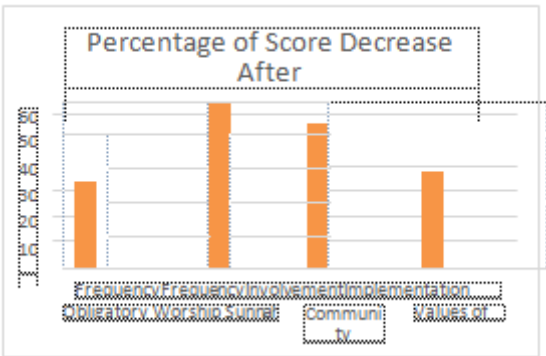
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GRAPHIC DESCRIPTION



Graph 1: Comparison Before and After Migration



Graph 2: Percentage of Score Decrease After Migration

TABLE DESCRIPTION

Indicator	Before Migration	After migration	Percentage (%)
Frequency of Obligatory Worship	9	6	33.33
Frequency of Worship Sunnah	8	4	50.00
Community Engagement Religious	7	3	57.14
Application of Values Sufism	8	5	37.50

Table 1. Research result