

RELIGIOUS MOBILITY AND IDENTITY IN THE LIVES OF URBAN MUSLIM SOCIETY IN AUSTRALIA: AN ANATOMY OF RELIGIOUS PRACTICE

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Religious Mobility and Identity in the Lives of Urban Muslim Society in Australia: An Anatomy of Religious Practice Licensed Under a Creative Commons Attribution-ShareAlike 4.0 International License

Abstract

This article discusses religious mobility in the lives of urban Muslim society in Australia by investigating organizational projects and religious practices. This paper uses ethnographic fieldwork consisting of in-depth interviews and hang-out in the organization meeting and gatherings among urban Muslim society in Australia. This paper argues that although urban Muslim society in Australia is associated with a Muslim minority, they contribute significantly to the development of Islamic education, Islamic altruism, and spirituality performance. Urban Muslim society in Australia demonstrates social sensitivity by establishing social institutions to show their embodied Muslim identity, such as Islamic Society of Melbourne Eastern Region (ISOMER) in Melbourne, Islamic Science and Research (ISRA) in Sydney, and Australian Sufi Association (ASA). They show their religious mobility as well as their religious practices as part of an agent of social change by promoting community engagement as an embodiment of social solidarity.

Keywords: Australia, Religious Mobility, Religious Practice, Urban Muslim Society.

A. Introduction

Australian Muslim's reality is made up of diverse ethnic, cultural, racial, and linguistic backgrounds. Muslims in Australia are an integral part of the social framework and multicultural life, especially in urban areas (Haveric, 2019). This multicultural life provides the breadth and opportunity to shape Muslim identity in Australia as an assertion of egalitarian diversity as well as the embodiment of the multiculturalism policy in Australia (Cleland, 2002).

There is no official religion in Australia that allows people to freely choose and practice their religion. In fact, Australians are also given the freedom to be non-

religious. Data from 2021 shows that 43.9% of the Australian population embraces Christianity, 3.2% are Muslim, 2.7% embrace Hinduism, 2.4% are Buddhist, and 38.9% are non-religious (2021 *Census Shows Changes in Australia's Religious Diversity* | Australian Bureau of Statistics, 2022).

Indonesia and Australia are quite identical in the context of appreciating and cherishing diversity. Australians are given the liberty to express their opinions as long as it does not prompt any religious hatred (Hutchinson, 2017). In this context, Australia has a commitment to establishing tolerance and peace between religious communities, one of which is through the establishment of the World Conference on Religion and Peace (WCRPA), which intensely initiates support for new immigrant groups through various interfaith dialogues and meetings (Haddad & Smith, 2002). The existence of urban Muslim communities in Australia indicates how the Australian government strongly commits to fostering a peaceful multicultural life. Australia's urban Muslim community has the freedom to realize its religious identity with the social mobility that has been going on for a long time (Claydon, 2000; DUNN dkk., 2007).

The urban Muslim identity is manifested through socio-religious movements initiated collectively to show the function of religion as a revitalizing core. This is in contrast to sociologists' analysis, stating that religious social movements arise because religion is considered failing to accomplish its social function optimally (Pickering & Redding, 1975). On the other hand, socio-religious movements in Australian Muslim urban communities were born as a manifestation of the collective actions and behavior of religious movements oriented toward spiritual-moral-ethical values. The Australian urban Muslim community sets religion as the spearhead in determining the emergence of social movements for education, social sector, or in the context of religious ideology, which ultimately forms a collective religious identity (Stephenson, 2009).

From the observable facts, Muslims in Australia are recognized as a minority group. However, they initiate movement with structured resources and are supported by a strong mobilization force from their collegial willingness (Ata, 2020). Such a collective will drive the participation of the Australian urban Muslim community to designate religion as an integral force that unites multicultural realities. The emerging religious social movement represents the preserving knowledge that sets down religion as part of strengthening collective identity (Hartley & Cherney, 2016). This is in line with the research by Gary D. Bouma, which concluded that the Australian Muslim community significantly contributes to fabricating pluralism in Australia. Australian Muslims' contribution to establishing a harmonious religious life is widely recognized (Saeed & Akbarzadeh, 2001).

The Australian urban Muslim community also contributes to the development of education, religious altruism, and the manifestation of religious spiritual values. Such role was not conceptualized carefully, but the results provided a collective insight into the religiosity assertion (Sohrabi & Farquharson, 2015). In other words, the religious movement carried out by the Australian urban Muslim community runs without a conceptual framework. However, it gives birth to a role and contribution in shaping the identity of urban Muslims. The success of these religious movements is determined by the ideas of individuals and organizations connected to one another in collective behavior. This has become the key to the mobility space consisting of values, interests, and ideas, all of which develop into collective action (Wilson, 2015).

Urban Muslim communities in Australia carry out social activities outside of mosques, which initially became the central point of religious and social activities for Australian Muslims (Haddad & Smith, 2002). Nowadays they disclose religious mobility and religious practices as part of social change agents by prioritizing

community involvement to create social solidarity.

Moreover, the urban Muslim community in Australia has a social sympathy in which they have established several social institutions to demonstrate the Muslim identity embodied, such as a social movement called the Islamic Society of Melbourne Eastern Region (ISOMER) in Melbourne, which promotes altruism for the elderly community without questioning their belief. There is also an educational institution known as Islamic Science and Research (ISRA) in Sydney. This institution is a study forum for driving vertical mobility in education for urban communities in Australia. In terms of spiritual-moral strengthening movement, they have a Sufism network that is part of the Australian Sufi Association (ASA). This article uncovers significance in viewing the religious mobility of Muslim minority groups initiated through ideas, individuals, and organizations connected to one another in a collective behavior. Religious identity has become an important factor in perceiving religious function in the context of social movements in minority spaces.

B. Method

This article uses qualitative research with an ethnographic field approach. Data collection techniques were carried out by observation, in-depth interviews, casual chats, hang-outs in organizational religious meetings, and religious study events in Australian cities, such as Sydney, Melbourne, and Canberra. Researchers are directly involved in activities carried out by urban Muslim communities in Australia to depict and examine how religious mobility was carried out as a confirmation of Islamic identity. The data in this study are presented in descriptive writing to explain the phenomena, situations, and conditions in the social movements of urban Muslim communities in Australia. Furthermore, the researcher also conducted a study of literary sources in the form of books, journal articles, and other sources of information in the media.

This article examines the mobility of urban Muslim communities in Australia in forming a collective religious identity through social movements born within routine and consistent religious values and teaching-based activities. This article focuses on examining three social movements of urban Muslim communities in Australia, namely the Islamic Society of Melbourne Eastern Region (ISOMER) in Melbourne, Islamic Science and Research (ISRA) in Sydney, and the Australian Sufi Association (ASA) in Australia.

C. Findings and Discussion

1. Findings

Transnational Islam and Muslim Fragmentation in Australia

Australia is a multicultural country with a diverse population. As a multicultural country, Australia is open to accepting immigrants, including Muslim immigrants (Bouma dkk., 2012). In relation to this matter, several countries impose such an important role and contribution to the process of how Islam arrived in Australia, such as Indonesia, Afghanistan, Pakistan, Iraq, and several other Middle Eastern countries. From these countries, Indonesia and Afghanistan are often mentioned and documented in Australia's history of how Islam proliferated (Haveric, 2019).

In the context of Indonesia, the Muslim community of Eastern Indonesia, people from Makassar, is alleged to have had a hand in bringing Islam to the mainland of Western Australia. The admission of eastern Indonesian Muslims commenced from interaction with indigenous Australians for trading purposes. Makassar Muslims

arrived in coastal Australia before the colonial era. There is some evidence found considered to be a sign of the interaction between the two populaces in which some similarities were found in the lexical items used by people from Makassar with the indigenous people from Australia. Moreover, reliefs of traditional Makassar boats were also found in Aboriginal caves. The two populaces have interacted and even had some marital association. The graves of the Makassar people are also found along the coastlines of West and North Australia (M Dahlan, 2019).

Besides Indonesia, another Muslim country that also contributed to the admission of Islam in Australia is Afghanistan. They are better known as the camel riders. The Afghan camel riders arrived in Australia as workers who helped build the mainland's transportation lines and also connected the telegraph network. The arrival of these camel riders is estimated to be in the 1800s, during the colonial period. One of the markers of the contribution of the Afghan camel riders is the construction of a railway line between Port Augusta and Alice Springs. This particular path is then also known as the Ghan. Along this railway line also stood the settlement of the Afghan population or Ghan in the later period.

Another related source also explains that the existence of Islam in Australia could not be separated from the colonialists' role, who used workers from the ASEAN region to work in the Australian pearl industry. Such event occurred more recently, at the end of the 19th century and the beginning of the 20th century. The existence of ASEAN people, who are partly Muslim, also has a role in giving the pattern and colour of the Islamic manifestation in mainland Australia (Syachrir et al., 2021).

The dynamics of the Islamic occurrences in Australia are only a small part of much more complex dynamics. Within the Post-colonialism period, up to entering the modern era, the wave of immigrants to Australia is increasingly packed with various resolutions (Stephenson, 2009). Some of them went to Australia to seek asylum or avoid conflicts in their homeland, as Lebanese Muslims did after the civil war. There are also those who came to Australia to have a better life for after the second world war economic opportunities were wide open, as the Turkish Muslims did. Some of them also play an important role in Australia's infrastructure development, as Muslims from Bosnia and Kosovo had done. They significantly contributed to modern Australia through their role in the construction of the Snowy Mountains Hydroelectric Scheme in New South Wales.

Having various Muslims from various regions add to the diversity and dynamics of Islam in Australia, including in urban areas like Melbourne and Sydney. In other words, it can be said that Muslims who arrived in Australia were quite diverse, ranging from conflict areas in Africa, the Middle East, Asia, to Europe. Some others are Muslims who come from various ethnic and cultural backgrounds. Apart from being Australian citizens (36%), Australian Muslims are also from Lebanon (10%), Turkey (8%), Bosnia-Herzegovina (3.6%), Afghanistan (3.5%), Pakistan (3.2%), Indonesia (2.9%), Iraq (2.8%), Bangladesh (2.7%), Iran (2.3%), Fiji (2%), Other (23%) (*2021 Census Shows Changes in Australia's Religious Diversity* | Australian Bureau of Statistics, 2022).

The census shows that Australian Muslims are a culturally and linguistically diverse community. The majority of Australian Muslims were born in Muslim countries outside Australia. About two-thirds were born in Lebanon, Turkey, Afghanistan, Bosnia-Herzegovina, Pakistan, Indonesia, Iraq, Bangladesh, Iran, Fiji, Cyprus, Somalia, Egypt, and Malaysia. They speak various languages, such as Arabic, Turkish, Persian (Farsi), Bosnian, Indonesian, Bengali, Malay, Dari, Albanian, Hindi, Kurdish, and Pashtu. Most Australian Muslims are Sunni, but there is also a significant minority of Shia Muslims and a small number of Bektashi, Ahmadi, Alawites, and

Druze (Hassan, 2018).

The heterogeneity of Australian Muslims can be observed specifically; one of which that can be used as a benchmark is Sydney. Various Muslim communities inhabit the area with various styles and *mazhab* affiliations. Not only *mazhab fiqh* but also ideologically and theologically conception. In Australia, there is a Muslim minority other than the Ahmadiyya, Ibadi Muslims, also known as Ibadi Oman. Ibadi Muslims, in the genealogy of thought, are Muslim groups who came out of the feud between the two major factions; the followers of Muawiyah and Ali. They are a Muslim community that does not agree with division and enmity. This Muslim community emerged due to a feud between the followers of Muawiyah and the followers of Ali. The arrival of Ibadi Islam in Australia is inseparable from Middle Eastern citizens who migrate to the country, especially from Oman. Ibadi Islam in Australia is gaining a strong identity because it is under the oversight of a secular state constitution and also provides an open space for various forms of different religious affiliations (Hassan et al., 2018).

Likewise, another Muslim minority in Australia is the Druze. Theologically, Druze Muslims are rooted in the Shi'a *Ismailiyyah* tradition that grew and developed in Lebanon and several other Middle Eastern regions. The Druze community believes that they are Muslims even though Muslims outside the Druze are believed that they are not part of Islam. Their followers deem that their teachings originate from Islamic teachings, while various religious beliefs and Greek philosophy influence the Druze itself. According to Sami Makarem, the Druze were influenced by the rationalist style of Greek philosophical thought as well as Ismaili mysticism. Implicitly, the Druze carried out a literal interpretation of the Qur'an after interacting with various theoretical frameworks, such as Greek philosophy, Persian thought, Indian mysticism, and other theologies such as Christianity and Judaism (Makārim, 1974).

The historical narrative of the multicultural reality of Muslims in Australia, as described above, is the basis for the fragmentation of the mobility of the urban Muslim community. They are divided into different plots with different identities. However, the realization of the social space they have created is part of the mission of resource mobilization as an effort to form the masses as well as a room for participation by the capacity of the Muslim community in Australia.

Establishing Organizational Institutions as the Religious Mobility Representation

The rise of social institutions in urban areas of Australia is seen as a strong indicator of Muslim mobility in establishing self-identity. The social institutions established by the Australian Muslim community have different bases, including nationality, ethnicity, and Islamic ideology-based institutions (Lam & Mansouri, 2021). These social institutions generally operate for the benefit of Muslims within Australia and in various Muslim countries with noble goals without looking at differences in race, ethnicity, or religion (Stephenson, 2009).

For instance, the Druze Muslim community, which is spread across several parts of Australia, such as Sydney, Melbourne, and Adelaide, operates in South Australia by utilizing The Wonderland Ballroom as a venue for various community activities and events. They hold regular community events such as holidays, weddings, graduation parties, and other events. In other words, the establishment of social organizations initiated by urban communities in Australia confirms their collective religious identity, despite Muslims being a minority. The movement carried out is aimed at forming a religious identity, which is considered to be a channel of confirmation of the Islamic values inherited in each mobility movement (*Interview with TG, 2019*).

The implication of this matter is that various organizational movements having Islamic patterns have become an assertion that the existing Islamic characteristics are, among others, based on ethnic, cultural, and national backgrounds. The Islam displayed by Australian urban Muslims also carries ethnic and national identity. In reality, Muslims who come from Lebanon, with their characteristics of Druze Islam, have differences from Jordanian Muslims with their characteristics as Ibadi Muslims. Likewise, other Muslims from various parts of the world, such as Iraq, Syria, and neighbouring countries, have the same characteristics as Shia Muslims, with their various characteristics and uniqueness.

This identity then adds to the heterogeneity of urban Muslims in Australia. Its heterogeneity gives birth to the openings and channels for disseminating information and social movements through establishing organizations. During its progress, this social organization does not focus on religious-based work but on other goals, such as philanthropy, education, and strengthening spirituality-moral-ethics (*Interview with FF, 2019*).

The establishment of religious organizations is considered to be an option in the religious mobility movement of urban Muslims in Australia. This option is taken as a form of conversion within the same vision, mission, and goals for a particular problem. The problem is the multicultural reality Muslim groups face as minorities (Hartley & Cherney, 2016). Networking and participation from the urban Muslim community in Australia is the key for the mobilization to maintaining religious identity.

2. Discussion

Islamic Science and Research (ISRA) Sydney: Developing Muslim Identity through Educational Investment

It is indisputable that even though Australia is a pluralist country, Islamophobic issues and cases are still transpiring. Some Australian citizens believe Islam is all the same: it is such a frightening religion and fetches acts of terror (DUNN dkk., 2007). One of the reasons is the lack of information they get about Islam. Terrorist acts taking place in various parts of the world by Muslim individuals are accepted and responded to as they are. Apart from that, some certain groups or ethnicities do have negative tendencies toward Muslim immigrants who arrive in Australia (Hartley & Cherney, 2016).

The presence of Muslim students in the midst of a multicultural Australian society is the main asset in introducing Islam which is friendly and filled with peaceful values. Viewing such reality, the Australian Muslim community established an Islamic Science and Research (ISRA) institution in Sydney. This organization is affiliated with Charles Sturt University which provides study programs for students of Islamic studies. This institution was established to meet Australian Muslims' educational needs and encourage a deeper understanding of Islam by the wider Australian community (*Interview with MO, 2019*).

This institution was built to become a laboratory of knowledge about Islam. The religion expressed by Muslim students in Australia is diverse, but generally they appear to be a friendly, peaceful, and less intimidating Islam as some Australians are aware of. ISRA was founded in the context of reviving the religious identity of Muslims who are engaged in harmony and disregarding discrimination. The ISRA community took this mobility movement to demonstrate social sensitivity through education to strengthen polite, ethical Islam, and to eliminate prejudice from local Australians (*Interview with ZK, 2019*).

Having a particular view of Islamic education, ISRA believes that there is no consensus on the ideal Islamic education in Australia. However, this community is aware that children must receive religious education in proper and adequate schools. This community emphasizes that Muslim descendants have tolerant knowledge. This room for movement is carried out without discrimination against other non-Muslim Australians (*Interview with GH, 2019*).

ISRA has several programs within its practice, including university courses that provide various study programs, such as Masters in Arabic and Islamic Studies. There is also a youth college and a weekend study program for boys and girls that aims to help build and strengthen their Australian Muslim identity. Moreover, there are also studies of religion in the form of a forum for in-depth study of basic Islamic knowledge. Interestingly, ISRA also organizes a Quranic academy forum as a form of responsibility for providing Al-Qur'an classes for all levels (*Interview with FD, 2019*).

This social movement focusing on education manifests the Islamic mobility of the ISRA community in Sydney. They establish a warm and welcoming religious identity with a focus on fostering the spirit of the Muslim community and a shared sense of a unified Australian Muslim identity. This religious identity is supported by the values of knowledge, faith, and devotion that guide the ISRA movement.

ISOMER Melbourne: Social Reflexivity as a Religious Altruism Embodiment

The Islamic Society of Melbourne Eastern Region (ISOMER) is a non-profit social organization that promotes altruism in society regardless of belief. The tagline of this organization is *Choice, Dignity, Respect, and Fairness*. This non-profit organization was founded by the Muslim community in Melbourne's Eastern region with the primary objective of serving and assisting the Australian Muslim community.

In 1992, ISOMER established a retirement home known as *ISOMER Retirement House* (IRH), operating since 1994. This IRH is a home for Australians who are in the elderly category. This orphanage accepts people from various groups, religions, races, ethnicities, and languages. Although the Muslim community found it, there is no limit to accepting the elderly for treatment (*Interview with FR, 2019*).

It started with the initiation of a small Muslim community in the area to hold an association, then it got bigger and grew. With self-supporting members and donations from Saudi Arabia and South Africa, the community purchased land for buildings from the Lysterfield company. The land and buildings were later turned into a mosque for community activities. Isomer Mosque was established in 1986. More specifically, the main program of this community is to provide a forum for the elderly who have retired from their jobs to live and carry out activities there. This institution has received support from the government since 1992 and operated in 1994. Apart from providing housing, IRH also organizes various activities for them. The elderly usually fills their activities by painting, embroidering, or other activities. In addition, they gain knowledge about the importance of optimizing themselves in old age (*Interview with FR, 2019*).

The vision of Isomer Retirement Home (IRH) is to build a stable Muslim community in the eastern Melbourne area by promoting Islamic understanding and practice, embracing cultural diversity, and living in harmony. In addition, they have a mission to improve and manage community facilities, including services and activities to meet community needs, organize more opportunities to build and strengthen unity, and encourage greater understanding and practice of Islam (*Interview with MI, 2019*).

This institution has the distinction of being founded by the urban Muslim community, which is a minority group in Australia. Even though it is a minority, it

does not prevent the movement of religious mobility in the context of presenting a religious identity full of tolerance and values. The distinction can be seen at least in three ways. First, this institution started from activities centered in the mosque. This community follows in the footsteps of the Prophet Muhammad. He not only made the mosque a place of worship but also for other valuable activities. Such an initiative is the authentic way of prospering the mosque. Of course, a mosque is a place of worship and religious learning that continues to function. *Second*, IRH is not only for the elderly who are Muslim but also for those with different religious beliefs. This is in line with the organization's vision to maintain a harmonious life in diversity. ISOMER carries the spirit of religious inclusivism. For them, there are unlimited areas of *muamalah* for anyone in need (*Interview with MI*, 2019).

Third, great attention and commitment to the quality of life for the elderly. The elderly will become a social problem if not handled properly. In Australia, one of the causes of neglected older adults is that they are no longer working. In addition, they no longer get the attention of their children and descendants. Many parents who have entered old age become homeless and ask for mercy from others (others). The elderly often loses the motivation to live. One of the contributing factors is the decline in work ethic and productivity. *Fourth*, IRH more generally also promotes a friendly and accommodating Islam. The promotion of hospitality is manifested in various activities. The activities and programs held at IRH show that the spirit of humanizing humans transcends other aspects. This institution is not discriminatory in carrying out its programs and activities. The helping hand from this institution is present to all communities and people in need without questioning religion, ethnicity, race, ethnicity, and language.

In this context, IRH affirms religious altruism. The term altruism was first coined in the 19th century by Auguste Comte. Comte explained that altruism is living for others. Altruism in French is written as *vivre pour autrui* as stated by Robertus Robet that altruism comes from the French language, namely *autrui* (Campbell, 2013). Referring to a quote by Robet, Comte wrote, as quoted from Campbell, as follows: “.... It follows that happiness and worth, as well in individuals as in societies, depend on adequate ascendancy of the sympathetic instincts. Thus the expression, living for others, is the simplest summary of the whole moral code of positivism (Campbell, 2006). In Comte's analysis, one has a moral responsibility to serve humanity. Living for others is a form of concern for others to give a helping hand to others. There are three essential components of altruism: loving others, helping them in their time of need, and making sure they are appreciated (Campbell, 2006).

The Muslim community in Melbourne initiated IRH social movement. This indicates that the aspects of altruistic behavior consist of five things: empathy, belief in world justice, social responsibility, internal self-control, and unselfishness, as described by Myers. (Myers, 2002). The IRH movement is driven by mood, empathy, belief in world justice, and socio-biological and situational factors (*Interview with MDF*, 2019). Someone who is altruistic has an altruistic motivation, a desire always to help others, and it is born from the personal desire factor. With simple language, altruism has a high motivation to help and improve the welfare and happiness of others (Batson, 2011).

The Islamic mobility of ISOMER RH moves dynamically and cannot be restrained by organic mechanisms. This social movement emerged in a community as a network power to balance the values of modernity. In the context of altruism, the factor is born perched in social solidarity that stands firmly intending to be able to lighten the burden of others. From this, social solidarity becomes a strong bond in the altar of

commitment to strengthen collective religious identity, which is carried out through religious and social movements.

Australian Sufi Association: The Orientation of Strengthening Moral-Spiritual

There seems to be a uniformity: wherever Sufism develops, it is like invisible Islamic teaching. The phenomenon of the Sufi community in Australia also confirms this thesis. The Australian Sufi community is less visible than other Muslim communities. This has a strong relationship with the key teachings in Sufism, which emphasize esotericism more than esoterism. Therefore, this community does not tend to glorify teachings and show vulgarity to the surface.

Some of the socio-religious dynamics developed in Australia have sparked their presence in the public sphere. One that is quite dominant is caused by the increasingly high negative sentiment from outside Islam, especially after several incidents of radicalism and terrorism in the name of Islam. The Australian Sufi community became ambassadors in showing the image of a friendly and peaceful Islam. What appears on the surface about Islam does not always represent the noble traditions of Islam itself. The existence of the Sufi community in Australia is the colour of the pattern of Islam, which in turn also attracts residents to participate in learning, even though they only choose certain aspects that are considered applicable for the survival of life.

The number of Australian Muslims affiliated with the Sufism style is quite large. Based on the reportage www.sbs.com.au, there are about 5000 residents. This number could increase due to the growing and dispersed statistics and distribution of Australian Muslims. Beyond these figures, we see a tendency for the Australian Sufi community not to be underestimated. Their anatomy in terms of identity or movement style is quite varied. This means that the sustainability of the Sufi community in Australia has become an essential part of the sustainability of the Australian urban Muslim community.

If typologically, the Australian Sufi community has several Islamic movements and expression models. At least we see that there are some kinds of tendencies rooted in the two major traditions of Islam, Sunni, and Shia. The first is a Sufi group in the form of clans or orders that have connections with various Sufi orders worldwide, both in Arab and Persian countries. Examples are the *tariqa qadiri*, the *tariqa nimatullah* dance, and the *Naqshbandi* dance. All three are well-known congregations worldwide, and their development is relatively rapid to this day. In the Australian context, *tariqa qadiri* is one of the pioneers of the Sufi order that emerged in Australia. According to Abu Bakr Sirajuddin Cook, its existence is closely related to the arrival of camel riders from Afghanistan. (Cook, 2018).

Meanwhile, the *tariqa nimatullah* and the *tariqa Naqshbandi* are the two orders that have a large following in Australia. Both tend to show efforts to maintain the provisions of Islamic teachings that the Qur'an and hadith guide. This tendency can be found in the doctrines and teachings they propagate. In the context of Sufism discourse, this type of Sufism can be categorized as Sunni Sufism. However, this style of Sufism does not deny the existence of developments that are influenced by the existing socio-cultural background. Moreover, both are classified as two dances that are adaptive to elements of local values, in this case, the local Western culture. Including their adaptation to modernism and the presence of the cyber space era, there is a tendency for both of them to be carried away by the flow of religious consumerism as Milad Milani and Adam Possamai view. (Milani & Possamai, 2013).

The next trend is Sufism, with a philosophical style and an emphasis on a relatively philosophical solid tradition. This trend is not new in the history of the

development of Sufism. However, in the Sufi context of Australia, this trend seems unique because it comes from two traditions, Sunni and Shia. This phenomenon strengthens the thesis that the meeting between the two primary schools of Islam lies in the teachings of Sufism. In Australia, examples are MIAS (*The Muhyiddin Ibnu Arabi Society*) and ACSIS (*Australian Center for Sufism and Irfan Studies*). These two communities meet at the point of spiritual essence that can be obtained through philosophical reasoning on various topics of Islamic mysticism.

In the context of ACSIS, there are dynamics other than the realm of mere thought. The community also paid particular attention to the practical aspects of Sufism teachings. This aspect is healing or psychotherapy. With the packaging of Sufi Psychology, practitioners who generally have a scientific background in psychology make the treasures of Sufism an important legacy in terms of healing mental disorders or mental health problems. Sufi psychology itself has also had strong roots in academic discourse, as has been widely discussed by Frager (Frager, 1999).

Another essential feature to review is the existence of a Sufi community that emphasizes aesthetic or artistic aspects. Two of the most notable are *Whirling Dervishes* and *Delojaan*. Whirling Dervishes is a kind of Sufi dance combined with the tradition of saman. In Indonesia, it is known as "Sufi Dance". This art is rooted in the tradition of Turkish Sufism and is also attributed to Jalaluddin Rumi. The Delojaan is a piece of mystical music from the Persian Sufi tradition. In Australia, this community called *The Sydney Sufi Ensemble*, which also performs Sufi music rooted in Persian classical repertoire. *Delojaan* means heart and soul. In addition to these two types of Sufi art, Qawwali music originates from South Asian Sufi traditions, such as India and Pakistan. In Australia, it is usually staged by a community called *fanna-fillah*. Various expressions of Sufi art were then also accommodated in the Sufiartgorup. Based on existing sources, the various artistic products are not only limited to aesthetic appearance but also function as a medium to hone and sharpen spirituality. Apart from that, in the sociological aspect, the existence of the Sufi community in this form of artistic expression has broken down the sacred boundaries of Islamic spirituality with secular society because art is presented to anyone and under any circumstances.

Although each community has a different and varied movement orientation, one thing that cannot be separated from the character of Sufism is the element of spirituality. The nuance seems to be a binder between one group and another. The diversity of Sufi expressions also confirms that spirituality is not only limited to formal religious rites but also goes beyond this. Several traditions of mystical music performances have become an interesting phenomenon. This art is not only limited to performing arts but also a mystical path they choose. Indirectly, these communities contribute to the bridge of communication between Muslims and Australian citizens who are outsiders. Sufis who are also at the forefront of contributing significantly to Australian society are the Sufi communities with service programs. The existence of the SSC (*Sufi Service Committee*) is an authentic portrait that morality is directly proportional to the spirit of spirituality.

D. Conclusion

The religious movement carried out by the Australian urban Muslim community runs without a conceptual framework but gives birth to a role and contribution in shaping the identity of urban Muslims. The success of religious movements is determined by the ideas, individuals, and organizations connected in collective behavior. This collectivity is a part of religious mobility in which there are values,

interests, and ideas, all of which develop into collective action.

Urban Muslims in Australia, a minority group, can move with structured resources and are supported by a strong mobilization force with collegial willingness capital. This collective will drive the participation of the Australian urban Muslim community to make religion a vital force that unites multicultural realities. The emerging religious social movement represents the preservation of knowledge that places religion as part of strengthening collective identity. The affirmation of collective identity is reflected in social movements in three objects, namely *the Islamic Society of Melbourne Eastern Region* (ISOMER) in Melbourne, *Islamic Science and Research* (ISRA) in Sydney, and *the Australian Sufi Association* (ASA). The three communities engaged in the social sphere are oriented towards spiritual-moral-ethical values as the spearhead of determining the emergence of social movements—those in the educational, social, or context of religious ideology.

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F. Author Contributions Statement

The author consists of two researchers who had their roles. The two authors lived together in Australia while pursuing doctoral studies. Wildani Hefni was the initiator of the study, compiled and designed the analysis, and proposed joint research with the partner. Rizqa Ahmadi works together to develop research instruments and data collection, work on reference management, data contribution, or analysis tools. All authors cooperated in collecting data, analyzing data, and reading through to agree on the final manuscript.

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