

ABSTRACT

The research on Religiosity of Muslim professional workers aims to find out two things: first, is it true that the religiosity of Muslim professional workers decreases as it is predicted by the theory of Peter L. Berger and secondly, is it true that religion is meaningful for Muslim professional workers as it is assumed from the point of view of Derrida. The research was done due to the prevailing phenomenon of the deterioration of religiosity amongst Muslim professional workers. The deterioration is supposed as an effect of secularization process emerging with the increasingly complexity of labor division in society and religion are no longer meaningful to them.

To answer the existing problems, the research took two steps: first, the researcher conducts a study on the Muslim professional workers to see their religiosity within their work place by using the Construction of Social Theory Peter L Berger. Apparently, they do not leave their religious values and rites because of their heavy workload because of secularization process, on the contrary, they make use of religion to reinforce the decisions taken as a solution to overcome the problems in their work when they are subjected to conditions of a dilemma.

Second, the researcher examines the thoughts of and expressions of the Muslim professional workers when they are faced with a dilemma in work conditions through deep interview. Obviously, they try to respond to the conditions of a dilemma the values of their religion to survive and work in a better way. This practice concerning incorporating religion into the workplace is a Deconstruction ala Derrida-strategy. Therefore, the practices produce many variations of religious significance for Muslims professional workers.

The conclusion of this study is that the Muslim professional workers who live in the modern society with diverse conditions of a dilemma between the religious values and the demands of expertise in their job tend to be more faithful to their beliefs that leaving them. Berger's thesis about secularization does not occur in the case of the Muslim professional workers. Religion stays functional for the workers through deconstruction strategy as it is assumed by Derrida. The traces of God can still be seen in the Muslim professional workers in Surabaya.

Key words: religiosity, Social Construction, Peter L. Berger, theodicy, Secularization, Deconstruction, Derrida, meaning.