

SUFISM METHODS IN DELINQUENCY THERAPY FOR THE MILLENNIAL GENERATION

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Abstract: Various treatment efforts have been made to address juvenile delinquency, but their effectiveness in resolving the issue has been limited. Meanwhile, the incidence of juvenile delinquency is increasing. This study seeks to investigate the historical events and rituals associated with the sacred stick. "KH". Sofyan Jambong successfully guided them in the correct direction. The author employs a qualitative research method, conducting interviews with KH Sofyan Jambong and a group of young individuals who have engaged in juvenile delinquency. The author made significant discoveries that they believed were suitable for public dissemination. KH Sofyan Jambong's possessions include a sacred stick, a gentle touch, and the Sufism method. The author anticipates that additional research will uncover the advantages of employing Sufism methods in addressing juvenile delinquency, as this issue persists and extends to other regions.

Keywords: Sufism Method, Juvenile Delinquency, Millennial Generation.

1. INTRODUCTION

Juvenile delinquency continues to be a significant problem in societies worldwide, encompassing various issues. The range of actions encompassed by youth delinquency spans from minor misconduct to criminal behaviour, which can have adverse consequences for both the individuals involved and their communities (Joshi et al., 2022). The interventions used to address this problem include legal, educational, and psychological approaches. Contrary to Western culture and belief systems, Indonesian society is heavily influenced by culture and religion. Therefore, implementing strategies that align with indigenous culture and spirituality may be more effective (Hefner, 2021; Mulyatno, 2020). One of the strategies practiced in KH is the Sufism method. Sofyan Jambong proposes to examine the rehabilitation and transformation process of delinquent youth. The community has made several unsuccessful attempts to address juvenile delinquency. The occurrence of juvenile

delinquency is a cause for concern within the community. Despite numerous proposed solutions, controlling juvenile delinquency remains challenging. The government has implemented platforms, such as sports and religious arts, to mitigate juvenile delinquency. According to a report, there were homicides committed by teenagers aged 17 and 15. Because of their high enthusiasm, teenagers have significant potential as future leaders of the next generation. A prior study attributes behavioural deviations in adolescents to a deficit in self-control. Prior studies often examine juvenile delinquency in relation to education, health, and law. These three aspects have not significantly reduced juvenile delinquency. The role of character education in addressing juvenile delinquency among teenagers has been examined in previous studies. The health aspects of addressing juvenile delinquency have been extensively debated. Studies indicate that adolescents have insufficient knowledge about reproductive health. The legal aspects of juvenile delinquency encompass the discussion of behaviour that deviates from criminal law norms (Rulmuzu, 2021). Researchers widely view studies that examine the use of a Sufism approach as a novel treatment for addressing juvenile delinquency from spiritual and economic perspectives. Tasawwuf, also known as Sufism, is a mystical aspect of Islam that seeks to cultivate a deep spiritual connection with Allah (SWT) by focusing on the purification of the heart and soul (Nafisah & Rusydi, 2024). The study emphasizes the cultivation of virtue, practice, and obedience through spiritual practices, ethical behaviour, and the deepening of one's devotion (Muvid & Kholis, 2024). Sufism encompasses more than just personal spirituality; it also promotes the development of a morally upright and compassionate community (Kus Risti, 2021). This paper aims to analyze how KH. Sofyan Jambrong has applied Sufism in rehabilitating thugs and punk kids, focusing on the behavioural and moral reforms achieved. It also explores the potential impact of this spiritual approach on their lives. This study aimed to develop effective strategies for addressing juvenile delinquency, with the goal of promoting strong moral values and integrity in future generations. In multiple ways, juvenile delinquency has significantly impacted national figures and leaders. KH posed three questions about Sufism-based therapy. Sofyan Jambrong is highly effective and efficient. KH Sofyan Jambrong's success is largely due to his use of a magic wand in conjunction with various rituals. Patience, touch, and gentleness are equally effective in healing. KH Sofyan Jambrong's method has successfully rehabilitated numerous delinquent teenagers, enabling them to abandon their criminal activities and reintegrate into society as law-abiding individuals. This study argues that the effectiveness of the Sufism method in addressing juvenile delinquency is attributed

to two factors. The success of Sufism is determined by the charisma of Sufi figures. The character's charisma and confidence have had a significant psychological impact on teenagers. The success in addressing juvenile delinquency can be attributed to the Sufism approach, which focuses on raising the consciousness of young individuals. The use of an emic approach, specifically through the Sufism method, enables teenagers to recognize and rectify errors and inappropriate behavior (Estok, 2022). The success of Sufism depends on the understanding and engagement of young people, as it influences their consciousness and promotes positive attitudes and behaviour. This study focuses on the methodology employed by KH Sofyan Jambrong, which involves identifying and engaging with youth in their specific context, providing them with necessary resources, and gradually introducing them to Sufism practices. These activities encompass rituals, Quranic recitation, prayer, and adherence to religious moral principles. The text further discusses specific aspects of his moral practice and behaviour, including the use of a stick in ritualistic processes and a strong emphasis on purity and adherence to halal in daily life. This study aims to analyse the practices that inform the methods used in youth rehabilitation. Furthermore, the study investigates the underlying reasons behind the efficacy of this particular Sufi method, identifying key factors that contribute to its effectiveness. KH Sofyan Jambrong is involved in various youth activities, economic issues, and spiritual support for personal growth. This paper investigates how these factors contribute to positive changes in young people's lives, leading them away from delinquency and towards moral and spiritual growth. Last but not least, the study examines the effectiveness of healing in addressing the well-being of the soul, mind, and patience among individuals associated with KH. The method of Sufism was developed by KH Sofyan Jambrong. The study investigates the impact of religious practices and collective activities on the sense of control, significance, and well-being of young individuals. The research examines the role of sufism in promoting psychological health and facilitating the re-socialization of former delinquents, drawing on the experiences of individuals who have successfully transformed their lives. This paper examines the effectiveness of KH Sofyan Jambrong's Sufism method in rehabilitating delinquent young people in Indonesia. It focuses on the transformative impact of this method on behaviour, spirituality, and reintegration. In order to achieve the above-stated aim, the following are the objectives of this study: To investigate what kinds of Sufi spiritual practices and activities that are used by KH Sofyan Jambrong in its rehabilitation activities and the ethical meanings behind it. To determine the effectiveness of Sufism method in positively altering the behaviours and attitudes of thugs and punk

kids. To examine the key factors that could explain KH Sofyan Jambrong's success in implementing the health facility interventions, the level of personal contribution, economic support, and availability of spiritual assessment. To understand further advantages and disadvantages of this particular method, considering participants' soul, mind, and patience, as well as other aspects of their sanity.

2. LITERATURE REVIEW

- *Sufism Method for Healing*

Sufism, a component of Islamic teachings, emphasizes introspection and can be categorized as a science rooted in irfani epistemology (Baried & Hannase, 2021). Sufism functions as a mechanism for maintaining equilibrium between power and the soul, appearing serene, tranquil, and content internally, despite its apparent impracticality to external observers (Lajwani et al., 2021). The focus on happiness in Sufism pertains to the enduring and spiritual happiness of the soul. Sufism can be categorized into different branches. (1) Amali Sufism, which focuses on the method and path to achieving purity of the soul and closeness to Allah. This approach follows the guidance of a murshid, or spiritual guide, and is based on the principle of "ilmu amaliah, scientific charity" (Usman, 2019). (2) Philosophical Sufism, which emphasizes the combination of heart and reason, spirituality and rationality. This perspective offers a new paradigm for Sufism with a rational mindset (Syatori, 2022). (3) Lastly, there is moral Sufism, also known as Sunni Sufism, which aims to cultivate noble characteristics and abstain from negative traits (Prayogi & Nasrullah, 2024). The Sufism method has been extensively utilized as a psychospiritual therapy in diverse contexts and conditions, encompassing psychological, sociological, and spiritual aspects (Afnan, 2018). Subandi et al. highlight that Sufism is employed as a therapeutic approach at the Tetirah Dhikr Islamic Boarding School (Subandi et al., 2022). This institution serves as a rehabilitation center for individuals grappling with mental illness and drug addiction, with a foundation rooted in Islamic Sufism. The significance of Sufism becomes apparent through the practice of zikr, as it is believed to enhance the mental well-being of those who partake in it. The Sufism method, when viewed through the lens of Islamic psychology, bears resemblance to the soul's purification process. This process involves three stages: purifying the soul from undesirable qualities, cultivating a noble and praiseworthy soul, and attaining a pure soul. Furthermore, Bahadorani et al. explored the therapeutic potential of Sufism by

examining the practice of Tamarkoz (Bahadorani et al., 2021), a Sufistic method. This practice involves the art of self-knowledge through meditation, allowing one to gain control and discipline over the mind, body, and emotions in order to prevent negative disturbances. Therefore, it seems that the Sufism approach is a therapeutic method that has a notable impact on different psychospiritual conditions.

- *Juvenile Delinquency*

This process involves three stages: purifying the soul from undesirable qualities, cultivating a noble and praiseworthy soul, and attaining a pure soul. Furthermore, Bahadorani et al. explored the therapeutic potential of Sufism by examining the practice of Tamarkoz (Bahadorani et al., 2021), a Sufistic method. This practice involves the art of self-knowledge through meditation, which helps in controlling and disciplining the mind, body, and emotions to prevent any negative disturbances. Therefore, it seems that the Sufism approach is a therapeutic method that has a noteworthy impact on different psychospiritual conditions (Asniati et al., 2020). As changes and developments arise, adolescents are confronted with inquiries about their purpose, their upcoming prospects, and their societal responsibilities (Andriyani, 2020). In addition to that, societal attitudes and stereotypes can also impact the behaviour of adolescents, leading to the internalization of negative beliefs about themselves (Jamilah & Putra, 2020). Various factors contribute to the occurrence of juvenile delinquency, including both internal and external influences (Artini, 2018). Internal factors encompass aspects such as self-control, identity crisis, and spiritual experiences, as discussed by Hidayah and Hartono and Saifudin (Hartono & Saifudin, 2021; Hidayah, 2020). In addition, Desmond et al. found a correlation between religious dimensions, such as religiosity, spiritual experiences, and attendance at religious rituals, and lower levels of juvenile delinquency (Desmond et al., 2023). Teenagers who participate in religious activities demonstrate a reduced likelihood of engaging in deviant behaviour and criminal activities. External factors encompass parenting style (Day et al., 2023), environment (Andriyani, 2020), and technology (Resdati & Hasanah, 2021). Holt et al. argue that technological advancements have facilitated the engagement in deviant behaviours (Holt et al., 2021), particularly among the millennial generation. The behaviour of adolescents is primarily influenced by control. Various factors, both internal and external, contribute to the occurrence of juvenile delinquency in society.

- *Millennial Generation*

The millennial generation has garnered significant attention across various sectors of life (Rumbiak, 2020). The millennial generation, also known as generation Y, refers to individuals born between 1981 and 2003 (Setiawan & Puspitasari, 2018). Millennials refer to individuals who fall within the age range of 20 to 30 years (Pohan, 2021). According to Arifin, the millennial generation is emerging as influential figures in culture, political economy, and technology (Arifin, 2021). The millennial era is characterized by rapid information dissemination, advanced technology, efficient transportation, and effective communication (Darmawan & Marlin, 2021). Therefore, the current generation is recognized for its adeptness in staying abreast of contemporary advancements, particularly in the field of information technology (Rahim et al., 2022). Rais and Dien argued that the millennial generation, being born during the era of globalization, possesses both creative and innovative traits (Rais et al., 2018). However, they also tend to exhibit materialistic and consumerist tendencies, and show a preference for foreign cultures over their own. The advent of technology, digitalization, and modernization has brought both positive impacts and challenges for the millennial generation (Taopan et al., 2019). The potential degradation of ethical spirituality among millennials is a concern. To address this issue, the Sufism approach has been suggested as a means to revitalize these values (Nuraini & Marhayati, 2019). Contemporary Sufism focuses on the millennial generation through three forms of responsibility: promoting positive character, fostering social ethics, and enhancing life direction and spirituality (Huda, 2019). Muali et al. argue that Islamic boarding school traditions, including the study of classical texts and the yellow book, have undergone a transformation (Muali et al., 2020). Millennial Muslims have shifted their preference from traditional study methods, such as the sorogan system, to online studies conducted on social media platforms. Consequently, there were subsequent attempts to merge the Islamic boarding school system with a modern education system. Therefore, it seems that Sufism rejuvenates ethical spirituality among millennials in response to social advancements and transformations.

3. METHOD

This section discusses the use of a methodological approach to evaluate the effectiveness of the KH Sofyan Jambong Sufism approach in addressing

delinquency among young people. The study utilizes a cross-sectional analysis, qualitative research, and appropriate data collection techniques to conduct the research.

- *Reasons for Choosing a Theme*

The selection of this theme was based on multiple factors. The Sufism method is an effective non-medical approach for addressing delinquency among the millennial generation. The unique ideology of Sufism offers a non-medical approach to addressing juvenile delinquency. Svensson and Oberwittler have identified a significant increase in youth delinquency (Svensson & Oberwittler, 2021). Therefore, KH Sofyan Jambrong's approach, which incorporates spirituality and culture, may offer a potential solution to address this issue. Juvenile delinquency is a growing concern in society, including in KH. Sofyan Jambrong's community. He has resorted to using a stick as a method of disciplining and preaching to young people who have engaged in delinquent behaviour. The Sufism method utilizes sticks in a therapeutic system to treat patients, specifically those referred to as "bad children." This treatment involves certain rituals and the directed use of the stick on the patient. The method employs unconventional use of sticks in therapy, incorporating unique rituals that are considered special. Extended durations are believed to have a unique psychological and spiritual impact on patients, including those who are difficult or misbehaving. Thirdly, this method involves conducting visits to patients' homes in order to provide prompt and appropriate treatment. Prior to their treatment, the individuals who still had a preference for alcohol consumption were provided with liquor to consume until they became intoxicated.

After their needs were met, they were extended an invitation and provided with instructions. When providing treatment to the client, it is done in their own environment, ensuring that they receive the necessary care in a familiar setting. As a result, this type of probation service and/or management is widely regarded as effective and valuable, as it enhances the likelihood of success in the overall rehabilitation process. Due to the nature of this approach, which involves direct engagement with young individuals, including providing alcohol to those who still consume it in order to reach a point where they are open to change, a remarkable method of connecting with people in their authentic state is employed, leading to genuine transformation.

- *Types and Methods of Data Collection*

The study collects both primary and secondary data through a range of methods, guaranteeing a comprehensive and diverse data set. The main source of data for this article consists of the findings obtained from interviews conducted with informants. The secondary data consists of literature that is relevant to the topic of this study. Observation was used to collect primary data. Observations were conducted on the treatment activities conducted by KH. Sofyan Jambrong at the Pesantrenahrus Sholawat boarding school and other locations utilized for treatment, such as KH Sofyan Jambrong's residence and a designated house for treatment purposes. This observation was conducted over a period of 3 months to allow the author to thoroughly observe and comprehend the treatment being implemented. The Bahrus Sholawat Islamic boarding school is located in Madiun Regency, East Java. In addition to conducting observations, interviews were conducted with multiple informants, including KH Sofyan Jambrong. The individuals interviewed were nine former individuals who had rehabilitated themselves from their past actions and expressed remorse. By conducting interviews and making observations, valuable insights can be gained into a method that holds significance both on an individual and collective level within the realm of Sufism. Exploring the personally constructed and phenomenological nature of the rehabilitation process is crucial in understanding its significance. In addition, data was gathered through extensive research and analysis of various sources. The data collected consists of books, journals, and newspapers. The materials collected include photographs and various pertinent images. An in-depth examination of various literature sources, including books, journals, newspapers, and other documents, focusing on topics such as Sufism, juvenile delinquency, and spiritual correction methods. This provides a solid theoretical and contextual basis for the research that will be undertaken. It further aligns the research with previous findings from the existing literature and provides additional levels of context and credibility to the primary data results.

- *Analysis Method: Analysis-Descriptive*

Data obtained through various methods is analyzed using a phenomenological approach. This study aims to investigate the underlying meaning of KH treatment activities. Sofyan Jambrong has achieved a high success rate in curing patients. The

data is initially grouped according to their respective tendencies. Subsequently, interview excerpts were restated for enhanced comprehension. Refined Javanese was used in interviews, particularly with KH Sofyan Jambrong, to ensure politeness, as not all interviews were conducted in Indonesian. Similarly, interviews were conducted with multiple young individuals who had successfully rehabilitated from delinquency. These interviews were conducted in Javanese due to their limited proficiency in Indonesian.

The data is analyzed using descriptive and phenomenological approaches. The treatment activities and their results are classified based on the themes and patterns derived from the interviews, observations, and documentary analysis. Conducting a descriptive analysis of data is beneficial for reporting findings as it allows for the identification of significant patterns in the data (Morris, 2021). In addition, the phenomenological approach is used to elucidate the significance of Sufism treatment activities. This study involves examining the lived experiences of participants and their spiritual and psychological transformation processes. This data analysis approach is particularly applicable for evaluating subjective experiences, perceptions, and attitudes towards Sufism methods and comprehending the underlying dynamics of these processes. Therefore, triangulation is used in this study to validate the findings obtained from interviews, observations, and the literature review. The results obtained are considered reliable and dependable (Bans-Akutey & Tiimub, 2021).

Triangulation enhances the rigor and independence of the study by incorporating multiple sources and perspectives, thereby strengthening the robustness of the findings. The subsequent phase of analysis involved data interpretation, where observations, interviews, and document data were assigned meaningful interpretations. The author concludes by addressing the identified needs.

4. RESULT

- *How KH's Sufism Method Works. Sofyan Jambrong*

Sufism involves purifying the heart through seeking closer proximity to Allah SWT. Approaching Allah is achieved through the genuine application of the rules and boundaries prescribed by the teacher. Identify and address potentially harmful heart diseases to promote mental well-being. KH. Sofyan Jambrong, a 50-year-old

practitioner, demonstrates the application of Sufism as a method for rehabilitating criminal individuals. This approach entails adherence to specific guidelines:

Table 1: How KH Sofyan Jambroing Treats Thugs.

| | |
|---|--|
| 1 | Approaching the thugs and providing the necessities they need; the drunkards are actually bought as much liquor as they like. (KH Sofyan Jambroing). |
| 2 | Praising and appreciating the greatness of the thugs who drank large amounts of liquor. |
| 3 | Provide information about the dangers of drinking too much wine, drugs and the dangers of venereal disease. |
| 4 | Stick rituals directed at his patients, thugs, punk kids, etc. |
| 5 | Provide lessons on purification from hadast and uncleanness by providing lessons on ablution and proper bathing. |
| 6 | Mujahadah means getting up every night to bathe and pray at night and dhikr and during the day fasting and praying. |
| 7 | Taught to grow crops in rice fields and gardens to get halal results and taught to raise halal animals so that in the future the food consumed is halal. |
| 8 | Grand recitation and invitation to read prayers together once a month in the field in the evening. |

Table 1 shows that there are two treatments carried out by KH Sofyan Jambroing on his patients. First, give them things they like, like drinking hard as KH said. Sofyan to them "Drink as much as you like, don't buy it, don't buy it all!" After consuming the beverages, KH Sofyan graciously invited his guests and guided them towards a fulfilling and meaningful existence. Dear Sir or Madam, when providing guidance to individuals, Sofyan typically carries a tool that he directs towards those in need. Following the patients' participation in a ceremonial procedure involving the KH stick, Sofyan Jambroing urged individuals perceived as unruly or rebellious to follow his guidance and change their behaviour. He emphasized the significance of repentance and encouraged them to strive to become virtuous and remorseful individuals. Meanwhile, the second treatment focuses on teaching individuals to cultivate a sense of cleanliness, both physically and mentally, in order to lead a more disciplined and balanced life. They were also educated in dhikr and encouraged to participate in recitations at monthly taklim assemblies that attracted a diverse crowd, including individuals from different regions and backgrounds. This is done in order to foster a sense of warmth and connection, where affection can blossom and friendships can be forged through meaningful interactions. The ultimate goal is to cultivate genuine bonds of brotherhood. Individuals are instructed in the rearing of halal animals to discern which animals are permissible for slaughter and consumption, and which animals are forbidden (haram) for consumption. It is anticipated that individuals will not only experience changes in their religious practices and conduct, but also in their consumption habits as they become aware of the distinction between halal and haram animals. Second, starting to get into the

essence of Sufism therapy. KH. Sofyan first taught them the correct way to perform ablution and bathing. "I teach naughty teenagers how to perform ablution and bathing properly" (KH. Sofyan Jambrong, 50 years old). "At every meeting of punk teenagers and thugs, I invite them to read salawat." (KH. Sofyan Jambrong, 50 years old). "In the past, I ate and drank by stealing and eating animals that were forbidden by Allah and dressing as the result of cheating. Now I teach you how to find halal sustenance." (KH Sofyan Jambrong, 50 years old). Grand recitation and invitation to read prayers together once a month in the field in the evening. Every month, a gathering of individuals with delinquent behavior engage in recitation and dhikr, collectively reciting prayers to promote continuous awareness and guidance towards the correct path. The gathering consisted of 2,000 individuals who were dressed in different colors and models, reflecting their level of consciousness.

- *Sufism Always Invites Peace and Does not Justify Right and Wrong*

Basically, humans like goodness, if they are glorified then they will be touched, invited to be good, they are not able to fight them according to what KH said. Sofyan Jambrong. Teenagers who are mentally ill or homeless are approached by KH. Sofyan Jamrong, with a compassionate demeanour, never passes harsh judgment on those in the stalls on the streets, displaying an understanding of the origins of our existence and the individuals responsible for it. They are also provided with comprehension so that we may ascertain the conclusion of earthly existence. They were committed to closely following KH's instructions. Mr. Sofyan Jamrong. KH. Sofyan Jamrong emphasized the importance of always remembering the Creator and living a righteous life. His teachings aimed to awaken the conscience of the heart and guide individuals towards the natural path.

1. Because Sufism is the domain of the heart: Individuals who have reformed from a life of crime and delinquency express a deep emotional connection whenever they encounter KH. Paino suggests that Sofyan Jamrong possesses a mesmerizing ability to speak eloquently and appear oblivious to their past transgressions (20 years old).

2. Sufism never blames people who do wrong: KH. Sofyan Jamrong recruited and approached thugs and punks without using confrontational language or blaming them for their actions. Nahrowi (21 years old).

3. Promises peace: When associating with KH. Sofyan Jamrong, the individuals known as thugs and punks refrain from causing disturbances or harming others. Murdiono is 23 years old. Several homeless youth and delinquents experienced a

change of heart, leading them to repentance. They felt a sense of appreciation and recognition for their existence.

4. Thugs and punks realize they can think clearly: Thugs recruited by KH. Sofyan Jamrong demonstrate the ability to think objectively and critically, as they recognize that past confusion hinders effective and systematic thinking. The thugs and punks felt uneasy and downhearted because they received little recognition from society following KH. Sofyan Jamrong approached them with positive news, bringing a sense of calm and opening their minds. Their existence mirrors that of any other society. The transformation of thugs who previously had no exposure to religion into devout practitioners of their faith, engaging in daily prayers, studying religious texts, and participating in community initiatives, is truly remarkable. The influence of the Sufism method transformed individuals who were previously causing trouble and harming the community into devoted members of the mosque. And those who practice providing services with a touch of Sufi methods return to respectable and wholesome households. The heart plays a significant role in inducing feelings of humiliation through the Sufism techniques employed by KH. Sofyan Jamrong effectively alters consciousness and promotes a sense of tranquillity. The practice of cleanliness is readily apparent in our daily lives as we are accustomed to living according to established hygiene standards. Similarly, there is a growing emphasis on preserving and adhering to changes in family manners and etiquette in order to avoid causing harm or disappointment to others. Jambet and judging are becoming more prevalent as social awareness increases, leading to increased help and sharing among individuals. The individuals engage in diligent efforts, mutually assisting one another in the pursuit of livelihood, and providing reminders to avoid engaging in activities that are deemed religiously forbidden. The focus has shifted from prioritizing minimal effort to valuing the halal nature of work (Hafiu, 2017).

- *The Secret of the Success of the Sufism Method (What Factors in Effective Sufism)*

Table 2: Secrets of the Success of the Sufism Method KH. Sofyan Jambrong.

| Factor | Information |
|--|---|
| Kh. Sofyan Went Straight to the Thugs and Punks at their Place | Come to the location |
| Someone Heard the Recording of his Recitation, | Touched by the inner advice/solution |
| KH Sofyan Pays the Debts of Thugs, Prostitute Workers (PSK) | Paying off prospective patients' debts/economic solutions |
| Kh. Sofyan Finds a Job | Economic solution |

KH. Sofyan in applying his Sufism teachings started from three processes. Coming to Location; Economic solutions; Inner solution.

- *Come to Location*

KH. Sofyan Jambrong aims to raise awareness among thugs and punks about their gathering places, such as hangouts, stalls, discotheques, and localities. He encourages individuals to interact with them and understand their lifestyles, while maintaining a distance from their behavior. The ultimate objective is to help them overcome humiliation. Experiencing a level of excellence and becoming aware of the correct course of life. KH. Sofyan Jambrong demonstrates a calm demeanor and consistently chooses his words carefully, which resonates with individuals who engage in criminal behaviour. Additionally, he frequently allocates funds to provide snacks and meals that align with their preferences. The arrival of KH. Sofyan Jambrong, who was warmly received by the local thugs, was seen as a source of hope and support. It has been observed that during his interactions with them, he consistently provides financial assistance for their various needs, including snacks and meals.

- *Economic Solution*

KH. Sofyan Jambrong is a highly influential public figure known for his remarkable integrity, serving as a source of inspiration for many individuals, particularly those who have previously disregarded societal norms. KH Sofyan Jambrong offers profound insights and practical solutions to help individuals overcome challenges and find a path forward in their lives. Individuals facing unemployment and debt can benefit from the assistance of KH Sofyan Jambrong, who supports street groups through specific practices and rituals to overcome their challenges. Sufism has the capacity to induce cognitive transformations in individuals. A calm heart leads to a happy life. The practice conducted within the congregation aligns with the majority's needs. It addresses various issues such as financial debt, job search, economic challenges, and marital problems, providing effective resolutions. The presence of economic problems contributed to the onset of depression prior to their encounter with KH. After hearing KH's explanation, they believed that the economy was the primary factor contributing to their happiness. Sofyan Jamrong's perspective suggests a shift away from considering economics as the primary determinant of life satisfaction.

- *Inner Solution*

The number of followers of KH Jombrang is growing, and they are being encouraged to wear modest clothing during recitation, similar to their attire when they were thugs. Over time, they contemplated attire and attempted to dress in white robes with turbans emulating the Sufis. Their appearance underwent a transformation, no longer being perceived as thugs. This change encompassed various aspects, including clothing, physical appearance, and behaviour. Their moral values are improving. Attitudes towards Allah and His creations. The individuals exhibit mutual affection, with noticeable shifts in their attitudes towards each other. Their friendship progresses towards a more intimate and firmly established bond. The phenomenon of animals displaying care and affection towards other animals, despite previously exhibiting cruel behavior, is evident in contemporary observations. KH. Sofyan Jamborong utilizes various forms of media, such as recitations and dhikr assemblies.

- *Healing Implications: Soul, Mind, Patience*

Table 3: Implications of KH's Sufism method. Sofyan.

| Informant | Statement | Description/Coding |
|----------------------|--|--------------------|
| Paino (20 years) | I was very touched when I attended the recitation and dhikr. | Repentance |
| Hariyanto (21 years) | After attending the dhikr and prayer assembly, I found my identity. | Repentance |
| Murdiono (23 years) | After I followed KH. Sofyan Jamborong's heart becomes calm and peaceful, his life feels happy. | Peace of mind |
| Aziz (21 years) | After becoming a student of KH. Sofyan Jamborong they feel calm and peaceful. | Repent |
| Andre (22 years) | After attending the assembly of dhikr and prayers, the heart becomes peaceful and calm. | Repent |
| Nahrowi (21 years) | After attending the dhikr and prayer assembly, he became the marbot of the mosque. | Jobs/economy |

The thugs and punks who participated in the dhikr assembly recitation activities demonstrated a transformation in their behaviour, transitioning from thuggish and mischievous tendencies to engaging in Sufism therapy. KH. Sofyan Jamborong prescribed specific rituals that led to this transformation. The activities of KH. Sofyan Jamborong utilized Sufism to effectively raise awareness among thugs and punks. Through specific rituals, he successfully made over 2,000 individuals from these groups more aware. Different situations and conditions influence their changes in appearance. Circumstances and social dynamics compelled them to

undergo a transformation, as their peers within their social circle, adorned in white robes, coerced them to discard their previous garments and adopt identical white robes. In addition to altering attitudes and behaviour, individuals may also seek to modify their appearance and clothing in order to garner recognition for comprehensive changes. Sufism therapy aims to facilitate holistic healing by addressing mental, spiritual, and physical ailments, resulting in transformative changes in individuals. Amin Syukur argues that the therapy aims to promote happiness and calmness in individuals, enabling them to cope with pain and ultimately achieve healing. This pertains to the correlation between the mind and body within the framework of psychoneuroendocrinology. Therapy can encompass various practices, such as prayer, fasting, dhikr, and heart management, which hold significance in the Sufi tradition of Sufism. The thugs and punks who participated in KH's recitations and dhikr assemblies. Sofyan Jambrong underwent profound inner transformations, resulting in a strong sense of inner peace and tranquillity, Spiritual peace influences good and upright behaviour and lifestyle. Inner kindness plays a significant role in promoting the efficient functioning of the economy and social life within society. Following a period of ordinary living, individuals often secure employment in various fields such as mosque marshalling, trading, and farming. This leads to a satisfactory economic status, social standing, and recognition from the broader society. The thugs who have recognized and regretted their actions, despite being farmers, traders, and others, do not engage in excessive pursuit of sustenance or accumulate wealth. They believe that the world's resources are only adequate for their needs. Individuals prioritize maintaining a clean heart in order to discern between good and bad, as a clean heart enables effective differentiation. According to Hamka, cleanliness purifies both the human spirit and body, enabling one to distinguish between what is dirty and what is clean. Through cleanliness, Allah grants human beings' intellectual clarity and protection in both the present life and the afterlife. The thugs who underwent a change in attitude and became repentant individuals, consistently demonstrating steadfastness in their worship, experienced improved work efficiency and were instructed in various skills by KH. Sofyan Jambrong can serve as a means of livelihood for meeting basic needs and religious obligations through activities such as farming, gardening, carpentry, and masonry. Despite possessing sufficient abilities, he is not driven by greed and finds satisfaction in the rewards he receives for his daily work. The majority of individuals perceive material possessions solely as a means for survival rather than for indulgence, due to the prevalence of a tranquil and composed mindset. The individuals strive to lead a modest lifestyle

and adhere to ascetic practices. In the world of Sufism, things like that are common practice. As stated by Sufism experts including Alquzairi, asceticism is the attitude of a person who loves the affairs of the afterlife more than the affairs of the world. Not interested in loving and enjoying the pleasures of the world. People who practice asceticism consider the material world to be something inferior and a hijab or obstacle to achieving ma'rifat in Allah. The main purpose of human life is not to compete for worldly material things, but to worship God (Hafiun, 2017).

Table 4: Analysis of Result and Discussion

| 4 | Results=What? Data Not Theory | 5 | Discussion=Why? Literature |
|-----|--|-----|--|
| 4.1 | How the Sufism Method Works (Conclusion) (E1, E2, E3) | 5.1 | Why does this happen? How does the Sufism method work as shown in finding 4.1? |
| 4.2 | The Secret of the Success of the Sufism Method (What Factors in Effective Sufism) (E1, E2, E3) | 5.2 | Why does this happen? The secret to the success of the Sufism method (what factors in effective Sufism) as shown in finding 4.2? |
| 4.3 | Healing Implications: Soul, Mind, Patience (E1, E2, E3) | 5.3 | Why do healing implications: soul, mind, patience occur, as shown in finding 4.3? |

- *Why Does KH Sofyan's Sufism Method Work Like That?*

Sufism, as demonstrated by KH Sofyan, has influenced the attitudes and behavior of the thugs. KH Sofyan Jambroing provided patient guidance to help the thugs find their way back to the right path. He contributed both his wealth and time to this cause. The individuals in question have thus far displayed a lack of empathy and compassion. The presence of KH Jambroing provided care and recognition to the thugs. The monthly recitation, attended by over 2000 individuals, evokes a reaction from the thugs as they witness a large congregation engaging in the chanting of dhikr to Allah. The lecture delivered by KH. Sofyan Jambroing, emphasizing the name of Allah, deeply impacted and transformed the lives of the thugs, as noted by Wati and Hasanah (Wati & Hasanah, 2021). This approach to Sufism has a transformative effect on the individual's mindset. A calm heart leads to a happy life (Aziz, 2019).

- *The Success of This Method*

The effectiveness of this approach is closely tied to the simplicity and attention to detail demonstrated by KH. Sofyan Jambroing's recitation of the Koran at regular meetings has a strong appeal to street thugs, attracting a large crowd for dhikr. Khoirul Anwar highlighted the presence of inherent potentials or strengths within human beings. Nature has an inherent inclination towards goodness. The concept

of morality Sufism is an academic discipline that examines theories related to behaviour and moral development. The preaching movement led by KH. Sofyan Jambrong demonstrates the successful application of Sufism methods in specific therapeutic contexts, as supported by Amin's explanation. There is a need to place greater emphasis on Sufism as a source of moral teachings for contemporary society. These teachings can guide individuals in their daily lives, leading to increased happiness and well-being. Sufism focuses on the transformation of the human personality, aiming to cultivate a sound mind, high moral standards, and appropriate behavior towards oneself, others, and God (Muvid & Kholis, 2024).

- *KH. Sofyan Jambrong Is a Character*

KH. Sofyan Jambrong is a revered ulama known for his charisma. He is highly regarded by a community of specialist ulama who work to eradicate individuals engaged in immoral activities, such as thugs, punks, and prostitutes, who are deemed beyond the reach of assistance from others. KH. Sofyan Jambrong guided them towards the correct path through the use of his magical stick and his assembly and recitation of dhikr. The individual's supernatural abilities, as well as his use of sticks and his dhikr assembly, attracted a significant number of people. KH. Sofyan Jambrong's use of his magic wand is primarily focused on healing and assisting others, while his ultimate dependence remains on Allah SWT. The actions conducted by the criminals have had consequences for mental well-being. The attainment of peace of mind has implications for physical well-being, promoting a healthy body and reducing the risk of disease. Pain is a result of an agitated heart, as a calm heart and peaceful body have positive effects on health.

5. CONCLUSION

Research findings reveal that KH. Sofyan Jambrong, a charismatic cleric, possesses a sacred stick that is utilized for treating delinquent children struggling with drug addiction, alcoholism, recklessness, homelessness, theft, and punk behaviour. KH. Sofyan Jambrong successfully guided misbehaving children towards righteousness and repentance. Children who exhibit naughty behavior but later reform and repent by adhering to KH's instructions. Sofyan Jambrong can be found in various locations across Indonesia. Methods for addressing individuals from the Kingdom of Cambodia. The patient undergoes a ritual involving Sofyan Jambrong using a stick, which is believed to lead to gradual recovery, following the example of KH. Sofyan Jambrong is expressing remorse. Once the patient has

complied, they are invited to participate in a monthly assembly where they recite the recitation and dhikr together.

- *Recommendation*

Upon completion of their research, the author recommends that individuals impacted by juvenile delinquency seek assistance from KH. Sofyan Jambrong to facilitate the reformation of wayward children. The author recommends that researchers conduct additional studies to identify similar interventions that can be promptly implemented in society to address the issue of juvenile delinquency. This is important as there is a growing number of individuals, such as KH. Sofyan Jambrong, who are actively involved in assisting troubled youth, resulting in a greater number of individuals benefiting from these interventions. An alternative solution, such as the one proposed by KH. Sofyan Jambrong proves to be highly effective, cost-efficient, and yields favorable outcomes. The author suggests providing alternative treatment for parents whose sons are exposed to drugs, alcohol, and exhibit challenging behaviour, similar to the approach taken by KH. Sofyan Jambrong.

- *Research limitations*

The author's research is limited to investigating the treatment of KH. Sofyan Jambrong using the highly effective Sufism method. KH Sofyan Jambrong Ulama Kharismati possesses a significant influence as a charismatic figure, particularly among mischievous children who engage in problematic behaviour. The author expresses hope that other researchers will explore additional aspects of KH Sofyan Jambrong's research, such as economic and political influences. As more researchers investigate KH Sofyan Jambrong, additional insights may emerge that could benefit the broader community. The author anticipates that this research will yield valuable benefits and contributions to the nation and state, while also alleviating the growing burden of juvenile delinquency. This resource aims to benefit individuals impacted by drug abuse and those seeking effective solutions to address juvenile delinquency.

- *Practical Implications*

The implications of the study's findings could be highly beneficial, particularly in the fields of juvenile delinquency rehabilitation and community intervention

programs. The study provides insight into the effectiveness of the experimental Sufism method advocated by KH Sofyan Jambrong, suggesting a nonviolent approach to addressing juvenile delinquency. Non-medical methods differ from medical methods by considering the physical, emotional, spiritual, and moral aspects of a person and aiming to reform them. The door-to-door treatment model, combined with the unconventional use of sticks in therapy, can be implemented by social workers, counsellors, and community leaders to reach out to at-risk youths in new and improved ways. This method ensures culturally relevant and community-led interventions, enhancing their effectiveness. The inclusion of concrete compassion and reasoning strategies in the approach, as well as the utilization of vices by young individuals until they are prepared to change their behaviour, demonstrates a valuable perspective on addiction and delinquency. This is beneficial for professionals in the field. This study suggests that incorporating traditional spiritual therapeutic interventions into contemporary rehabilitation programs can be effective in promoting sustainable change among delinquent youths.

- *Theoretical Implications*

Consequently, the study contributes to the theoretical understanding of juvenile delinquency and rehabilitation. This statement highlights the importance of culture and spirituality in the theoretical frameworks of intervention used in practice. This study contributes to the existing body of knowledge by describing the Sufism method as a form of therapy. It highlights the therapeutic processes of Sufism documented in the study, which contributes to the advancement of non-Western indigenous healing methods. This critique challenges the prevailing medical and secular perspectives that shape the field of juvenile rehabilitation, advocating for the inclusion of diverse religious approaches. The phenomenological understandings derived from this study provide additional insight into the impact of spiritual and communal rituals on psychological and behavioural changes. This study adds to the existing theoretical discourse on the connection between spirituality, culture, and mental health. The research findings may inspire future studies aiming to identify culturally appropriate rehabilitation models, contributing to the development of a comprehensive theoretical framework encompassing various approaches. This research addresses the discrepancy between traditional religious approaches to spirituality and modern psychological models of behaviour, change and healing.

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