

# **SPIRITUAL TRANSFORMATION: A RELIGIOUS PERSPECTIVE FOR ADDRESSING GANGSTERISM THROUGH THE PRACTICES OF PADEPOKAN SAPU JAGAT EAST JAVA**

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### **Abstract**

*The prevention and management of social issues that are considered normal are addressed using legal methods, such as implementing social penalties and legal-formal penalties through the court system. This study aims to propose a religious perspective as a means of addressing gangsterism. The research aims to elucidate the application of spiritual principles by the social institution, Padepokan Sapu Jagat, to those who have previously engaged in thuggery. This study employs a qualitative approach through the use of a case study methodology. Data gathering strategies were carried out in three ways, namely: 1) Firstly. The methods employed include the utilization of visual media such as photographs and movies, as well as direct observation at Padepokan Sapu Jagat Sukabumi. Conducted semi-structured interviews with 5 administrators of hermitages and 9 individuals who were previously involved in acts of thuggery. The findings indicated that Padepokan Sapu Jagat used the practice of pencak silat, which encompasses spiritual principles, as a method of exerting social influence over former delinquents. The spiritual ideals are derived from the Qur'an and Hadith, aiming to facilitate a constant transformation in the social conduct of former criminals.*

**Keywords:** Social control; Spiritual principles; Criminal behavior

### **Abstrak**

*Pencegahan dan penanganan masalah sosial normatif dilakukan melalui pendekatan hukum, seperti pemberian sanksi sosial dan sanksi legal-formal melalui proses lembaga peradilan. Penelitian ini bermaksud menawarkan pendekatan religius sebagai salah satu upaya untuk menangani premanisme. Fokus dari studi adalah mendeskripsikan bagaimana institusi sosial yakni Padepokan Sapu Jagat menerapkan nilai-nilai spiritual kepada mantan pelaku premanisme. Penelitian ini menggunakan metode kualitatif studi kasus. Teknik pengumpulan data dilakukan dengan tiga cara, yaitu: 1). Dokumentasi dalam bentuk foto dan video; 2) observasi ke Padepokan Sapu Jagat Sukabumi; dan 3). Wawancara semi terstruktur ke 5 pengurus padepokan dan 9 mantan pelaku aksi premanisme. Hasil penelitian menunjukkan bahwa Padepokan Sapu Jagat menggunakan pencak silat yang memiliki muatan nilai-nilai spiritual sebagai sarana kontrol sosial para mantan preman. Nilai-nilai spiritual ini diambilkan dari teks Al Quran dan Hadist (perkataan Nabi Muhammad) dengan tujuan agar mantan preman dapat secara konsisten merubah perilaku sosial mereka.*

**Kata Kunci:** Kontrol sosial; Nilai-nilai spiritual; Premanisme

## **A. INTRODUCTION**

As individuals with limitations and imperfections, humans will never be exempt from making mistakes, whether intentional or unintentional. Throughout the journey of life, humans will always be colored by behavioral changes, either from negative to positive or vice versa (Wathoni 2020). Similar to the behavior of thuggery, which often causes concern for society, such behavior doesn't always end in a negative manner. In this concept, there are many former practitioners of thuggish acts who actually find their way in life and apply positive values in the community. Since thuggery is a form of social deviation, repressive efforts are needed as a pattern for shaping behavior based on values and norms to create social control for a better change.

The formation of behavior is often grounded in spiritual values closely related to religious concepts and the belief in divinity, which is thought to have power over all things sacred. Just as spiritual values frequently bring inner peace to the turmoil in the hearts of individuals filled with guilt due to their misconduct (Firmansyah 2020). This also applies to former thugs who seek personal improvement through the application of spiritual values. However, in practice, thuggish acts still create their own negative and frightening stigma. The criminal actions carried out make perpetrators of thuggery become alienated from the community. Therefore, it is difficult for the community to trust former thugs who seek repentance due to the crimes that disturb society as a result of the still prevalent thuggery.

Based on the criminal statistics for the year 2022, national crime cases reached 239,481. This is exacerbated by thuggish acts involving violence, extortion, and even engaging in fights that make the public feel vulnerable and threatened. As seen in South Bekasi, Bekasi City, West Java, a thug caused distress to the community by brandishing a machete at the windows and doors of an

apartment, posing a serious threat to their safety (Mawardi 2021). In Batam, in April 2023, 25 teenagers and children were caught involved in thuggery activities, including drug abuse, gambling, theft, and the discovery of thousands of bottles of alcoholic beverages (Gusmeri 2023). The handling of thuggery actions in Indonesia is still predominantly carried out by the police to ensure security, but there is currently a lack of specific rehabilitation methods for thuggery perpetrators. Therefore, efforts are needed to minimize thuggery through consistent rehabilitation to shape better behavior.

Efforts to change behavior towards the betterment of all sectors, especially thuggery perpetrators, have been undertaken by the Padepokan Sapu Jagat Sukabumi Foundation by introducing the Inner Martial Arts of Pencak Silat through an Islamic religious approach. Initially, Indonesia's ancestors developed self-defense to protect themselves from nature, mimicking the movements of animals such as monkeys and tigers. Indigenous tribes in Indonesia also had skills in hunting and fighting with machetes, shields, and spears. The kingdoms of Sriwijaya and Majapahit had skilled warriors. According to Draeger, silat developed through weapon artifacts and the horse stances depicted in reliefs at Prambanan and Borobudur temples. Sheikh Shamsuddin mentions the influence of Chinese and Indian martial arts in silat, due to cultural influences from traders and migrants. Silat flourished in the 14th century through the spread of Islam, taught alongside religious studies in suraus or pesantrens, becoming a part of spiritual exercises.

Just as pencak silat is a martial art that provides self-defense through physical strength, spirituality, on the other hand, is the inner strength within an individual that is inherently concealed (Muhammad Nur Salim 2021). The application of spiritual values through Inner Martial Arts of Pencak Silat leads

members of the Padepokan to embody goodness through the concept of spirituality, which serves as a driving force for an individual. Pencak silat, as a martial art, not only teaches physical resilience but also serves as a means to transmit spiritual values to one's inner self.

Pencak silat functions as a platform for preaching, conveying spiritual values through bodily movements during training sessions (Dagun, Irwana, and Arafik 2021). In line with that, the Padepokan Sapu Jagat Sukabumi also employs a teaching method involving the application of spiritual values to one's inner self through the medium of Pencak Silat movements. Surprisingly, this becomes an attraction for individuals involved in thuggery, as the Islamic approach serves as the foundation for teaching Inner Martial Arts of Pencak Silat, applying values based on the Quran, Hadith, Ijma, and Qiyas. The Inner Martial Arts of Pencak Silat at Padepokan Sapu Jagat Sukabumi instill belief in Allah SWT, who provides all strength. The implementation of spiritual values in Inner Martial Arts of Pencak Silat ultimately brings about behavioral changes for the better, especially for former thugs.

The application of spiritual values, rich in sacred religious meanings, brings inner peace to an individual. When utilized to the fullest, Inner Martial Arts of Pencak Silat can help minimize thuggery through the rehabilitation of thugs by instilling the spiritual values embedded in Inner Martial Arts of Pencak Silat. Conversely, if Pencak Silat learning lacks guidance on religion, it may lead to arrogance among its practitioners. An incident involving an anarchic act by a group of martial artists from the Setia Hati Terate Brotherhood (PSHT) serves as an example. This occurred during their convoy procession, causing a riot in the Senopati Parking Lot, Jogja City. This incident resulted in a parking attendant and a pedicab driver suffering head injuries that required stitches as a consequence of the event.

Thus, these thugs can abandon their thuggish actions by making religion a form of social control. Emile Durkheim argued that religion, with its concept of divinity, possesses a power surpassing other creatures. This power, according to him, makes humans submit and adhere to the rules established by God within religious teachings (Adnan 2020). This research contributes to the scholarly field of the sociology of religion by examining the social control process for former thugs through the functions of religion as demonstrated in Indonesian local wisdom and combined with religious values. Additionally, the study extends sociological knowledge by emphasizing the socialization process, highlighting the character development through the internalization and introduction of prevailing values and norms in society. Therefore, the religious concept is utilized as a tool for social control, capable of transforming former thugs into more religious individuals and abandoning their troubling thuggish actions that disturb the community.

## **B. METHODOLOGY**

This research employs a qualitative approach, as qualitative methods aim to explore and understand the meaning of the studied object in-depth (Creswell 2016). The method utilized in this research is a case study, as Robert K. Yin (2008) explains in his book titled "Case Study: Design and Methods" that the use of a case study is highly relevant for research aiming to comprehensively explain the uniqueness of an individual, a group, a program, an organization, or a societal situation. There were 14 informants in this study, consisting of 5 leaders of the martial arts school who were involved in criminal activities and 9 former perpetrators of thuggish acts, serving as key informants and members of the Padepokan Sapu Jagat Sukabumi. Informants were selected using purposive sampling, where the selection is based on specific characteristics that can address the research

problems. It is known that informants were previously involved in criminal activities, such as assault, motorcycle gang activities, extortion, drug use, and even homicide. The research was conducted at the central location of Padepokan Sapu Jagat Sukabumi.

Data collection was conducted using three techniques: 1) Interviews, carried out directly with the informants using a semi-structured technique to elicit perspectives and opinions from them; 2) Documentation, in the form of documents, photos, and videos; 3) Observation, conducted directly at the Padepokan Sapu Jagat Sukabumi (Creswell 2016). After the data has been collected, the next stage involves data analysis and interpretation, which includes making conclusions using Creswell's theory. This involves transcribing and repeatedly reading the transcripts to capture the entirety of the data. Subsequently, conceptualization, classification, categorization, identification of themes, and their descriptions are conducted to relate them to relevant theories. The process of data analysis and interpretation is facilitated with the assistance of NVivo software to avoid research subjectivity.

## **C. RESULT AND DISCUSSION**

### ***1. Islamic Methods in Inner Martial Arts of Pencak Silat***

The basic principle of pencak silat involves utilizing bodily movements as a martial art to defend oneself against various threats and dangers (Pratama 2019). In addition to enhancing physical abilities, the martial art of pencak silat also integrates the cultural richness of the archipelago, showcasing distinctive movements. Pencak silat martial arts also aim to train both physical and spiritual strength, maintain the purity of the heart, and control emotions (As'ad Pawaid and Malki Ahmad Nasir 2022). Therefore, pencak silat is a traditional martial art of the archipelago that combines physical and spiritual strength to defend oneself against various threats. The significance of art in

pencak silat not only encompasses the beauty of movements but also embodies moral values and spiritual education (Ediyono and Widodo 2019). This aligns with the teaching of Inner Martial Arts of Pencak Silat at Padepokan Sapu Jagat Sukabumi, which combines the spiritual and physical aspects (*dhahir*). Padepokan Sapu Jagat implements Inner Martial Arts of Pencak Silat without neglecting physical training to strengthen self-defense and internalize spiritual values in every movement. This is done to enhance one's abilities, knowledge, and physical strength, reinforcing agility and reflexes. Inner Martial Arts of Pencak Silat consists of two forms: 1) Form 5, where each movement includes recitations of subhanallah, alhamdulillah, Muhammad, Allah, and allahu akbar; and 2) Form 9, where each movement mentions the name of Allah SWT nine times. As the teaching system of spiritual values is applied to the inner self, it will be later implemented in the outer movements of pencak silat (*dhahir*), inseparable from the utterance of the names of Allah SWT. In this context, it is believed that Allah SWT is the entity providing strength to an individual. Therefore, every movement in pencak silat is not only a preservation of cultural heritage but also a means of applying spiritual values.

Furthermore, the preservation of the cultural heritage of Inner Martial Arts of Pencak Silat is not detached from other supporting elements, such as the use of machetes in training. This is done with the aim of enriching knowledge in Nusantara culture and not as an act of using sharp weapons to harm each other. The usefulness of teaching methods that apply spiritual values has become the foundation for individuals to learn Inner Martial Arts of Pencak Silat. This is evident in the fact that members of the martial arts school or former thugs do not solely use the movements of Inner Martial Arts of Pencak Silat to harm others. In this regard, spiritual values based on belief in Allah SWT can make individuals wiser in their behavior in society. Based on this

statement, it has a connection with the theory of religion as a "cure" expressed by Max Weber. This means that the presence of religion can serve as a soothing remedy for a troubled heart. As the teaching method of Inner Martial Arts of Pencak Silat can transform thuggish behavior, which is deviant and harmful.

## ***2. The Allure of Inner Martial Arts of Pencak Silat for Thuggish Perpetrators***

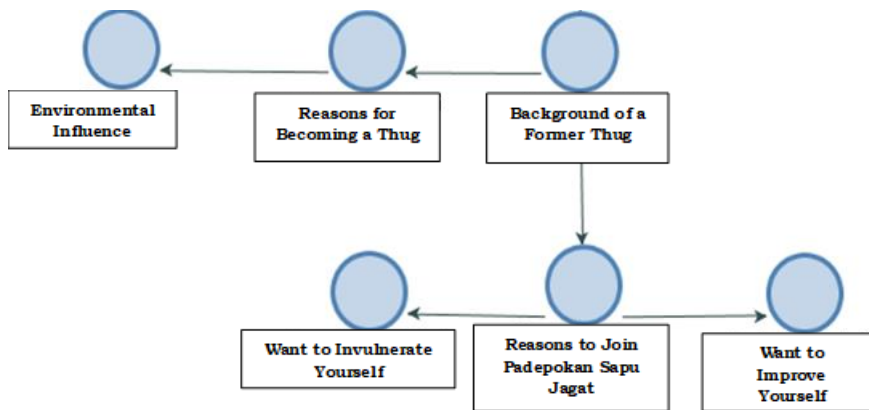
Inner Martial Arts of Pencak Silat becomes a unique attraction for former thugs to join and deepen their knowledge of self-defense. However, the application of spiritual values such as *istighfar*, *shahada*, and prayer actually aligns with the original purpose of joining *Padepokan Sapu Jagat*. Nevertheless, a process of conveying this to the members is needed for it to have a lasting impact. Similar to the theory of socialization, which entails the process of habituation in an individual, allowing it to be internalized into their life (Wibisono 2020). In this way, an individual will internalize religious concepts deeply due to the socialization process acquired from social institutions.

Furthermore, it can also serve as a "warning" for someone in carrying out an action, which must be based on considerations of benefit and not solely driven by personal desires. As former perpetrators of thuggish acts join *Padepokan Sapu Jagat Sukabumi*, they will receive initial teachings involving the application of spiritual values through the inner concept. Thus, whatever initial intentions may underlie the decision of former thugs to join *Padepokan*, they must ultimately go through the implementation of spiritual values. Below is the visualization of the project map outlining the reasons why former thugs join *Padepokan Sapu Jagat Sukabumi*:



**Figure 1.**

**Project Map: Background of Former Thugs**



The fear of one's imminent death leads former thugs to believe in an inevitable, greater power, making them feel vulnerable. This statement aligns with Frederick Schleiermacher's assertion that an individual's religious source stems from an absolute sense of dependence, meaning that it makes humans feel weak, causing them to rely on the power of God for their existence (Surawan and Mazrur 2020). In this regard, humans believe in the cycle of life towards eternity. Thus, humans need provisions to receive good rewards from God. Humans also believe in entities that are sacred and unseen. Moreover, they believe in the existence of a higher power beyond rational limits and beyond human reach.

Apart from the desire to repent and improve oneself, former perpetrators of thuggish acts who join Padepokan Sapu Jagat are also motivated by the desire to strengthen or fortify themselves through pencak silat. Just as physical strength is required in carrying out criminal actions against various threats and dangers. This can also serve as a tool to make others feel intimidated and submissive to their thuggish actions. Inner Martial Arts of Pencak Silat is believed to have spiritual power to provide immunity to an

individual. Eventually, this becomes an attraction in introducing Islamic teachings to former thugs.

Regarding this statement, Glock & Stark state that one dimension of an individual's religiosity is the ritual dimension, which is related to various behaviors in daily life, behaviors predetermined by the rules in the religion, such as worship procedures, and even the performance of various other rituals (Dilawati et al. 2020). This has also been proven by the numerous perpetrators of thuggish acts who repent and become aware of their actions through the approach of Islam. In line with this, it is related to the study of symbolic interactionism that humans become integrated with an action. The action stems from stimuli generated from their environment in the form of interactions (Triwiyanto 2020). Therefore, to transform the actions of former thugs towards a better direction, it certainly must go through several stages and cannot be achieved instantly.

As Mead proposed in his theory of symbolic interactionism, the stages of a person in taking action are, first, Impulsive, where an individual will consider not only the current situation but also past experiences as a basis for anticipating the results in the future. Second is perception, where someone seeks and elicits a response to stimuli related to impulsivity. Third is manipulation, taking actions related to it. Fourth is resolution, where, considering the deliberation in the previous three stages, the actor will decide to implement what has been considered (Goodman 2009). Thus, the initial intentions that serve as the foundation for former thugs to join Padepokan Sapu Jagat will still be facilitated, and they will receive teachings of Islamic values.

### **3. The application of spiritual values through the concept of the inner self**

The spiritual element is often likened to the depths of the heart, which serves as the foundation for one's actions. This inner concept involves the spiritual aspect to wholeheartedly embrace the teachings of Islam (Tarni and Nur 2022). In this context, spiritual values become a religious concept applied to one's inner self to foster improvement. Spiritual values can be understood as a reconstruction of religious and divine concepts, providing positive values for individuals (Ismanto and Mulia 2021).

In the process, the application of spiritual values in the inner concept needs to be repeatedly implemented and follow specific patterns to generate the expected behavioral changes. Additionally, the application of the Pencak Silat Kebatinan method is accompanied by an inner concept containing spiritual values derived from the Quran, Hadith, Ijma, and Qiyas, as well as believing in the power of Allah SWT. Thus, Pencak Silat Kebatinan is used as a medium to spread Islam, making it easily accepted by society. As former thugs study Pencak Silat, they are inevitably involved in the recitation of dhikr and remembering Allah SWT, which provides strength and protection to believers, transforming former thugs into individuals who believe in the power of Allah SWT.

In the research conducted by Kholis in 2016, it is stated that Pencak Silat encompasses spiritual, cultural, martial, and sports aspects for its members (Kholis, 2016). Because fundamentally, pencak silat is not just about body movements; it shapes an individual's personality that emphasizes helpfulness, brotherhood, self-control, and discipline. This is reinforced by research results indicating that the informants, who had a background of involvement in premanisme actions, gradually, through learning pencak silat kebatinan, developed a strong belief in Islam because

every movement involved reciting Islamic phrases such as *subhanallah*, *alhamdulillah*, Muhammad, Allah, and *Allahuakbar*.

The Pencak Silat Kebatinan method integrates Islamic values emphasized in one's inner self, utilizing the concept of Thareqat Anfasiah, which is an effort made to seek the pleasure of Allah SWT. Another definition states that Thareqat Anfasiah is the path to ma'rifat Allah SWT or the way to feel close to Allah SWT without any doubt. In this context, Anfasiyah is a breathing method that mentions the name of Allah to the depth of the heart. The purpose is to enable the members of Padepokan Sapu Jagat to constantly remember Allah SWT at all times and wherever they are. Thus, the inner naming in Pencak Silat Kebatinan represents the Islamic concept planted in one's heart and actualized into the visible movements of pencak silat.

Thareqat Anfasiah itself is a method that teaches dhikr through breathing techniques (Hakim 2019). In this context, advanced dhikr is described, meaning that someone engaged in dhikr is guided towards positive self-realization, bringing them closer to their true self. Additionally, the teachings of Islam serve as the foundation for consistently reciting istighfar, hamdalah, sholawat, syahadat, and the names of Allah. The goal is to ensure that every exhaled breath places an individual in a state of eternal remembrance. Although, fundamentally, the breath remains within the body, it is metaphorically considered to never cease mentioning Allah SWT. In other words, when the breath works, it never stops mentioning Allah SWT and always remembers Him. This symbolizes that breath never escapes from an individual, even during sleep and when approaching death or the agonies of death; it will always remember Allah SWT.

The spiritual values emphasized at Padepokan Sapu Jagat include the necessity of istighfar, syahadat, sholawat, dhikr, recitation of the Quran, prayer, fasting, and constant remembrance

of Allah SWT. As a former thug with a dark past, it is challenging to abandon such behaviors instantly. However, the inner concept applied by Padepokan Sapu Jagat emphasizes that Allah SWT will accept repentance from His servant who seeks to change for the better. This is reflected in the requirement to recite *istighfar*, where former thugs seek forgiveness from Allah SWT for their past sins. Additionally, this effort is reinforced by fasting to fortify former thugs and shield them from their desires. The necessity of performing these acts of worship serves as a means for former thugs to strengthen their faith in Allah SWT, believing in His power, and minimizing the recurrence of thuggish actions.

Before learning the movements of *pencak silat (dhahir)*, members of Padepokan Sapu Jagat also need to apply spiritual values within their inner selves to strengthen and fortify their hearts. This emphasis is crucial because Padepokan Sapu Jagat applies the concept of battling against one's desires, which can be overcome by strong spiritual values. The fundamental teachings of *Pencak Silat Kebatinan* at Padepokan Sapu Jagat are based on the spiritual values of Islamic teachings:

- 1) The Basmala sentence, "*Bismillahirrahmanirrahim*," translates to "In the name of Allah, the Most Gracious, the Most Merciful." According to scholars of interpretation, the Basmala holds the meaning that power and help come solely from Allah SWT. In this context, the Basmala also signifies that Allah SWT is the primary cause of all actions and is the entity bestowing mercy in this world and the Hereafter.
- 2) The term "*Taubat*" sentence, in terminology, represents heartfelt regret for sins or mistakes committed. In this case, seeking forgiveness from Allah SWT by saying *istighfar*, "*Astaghfirullahaladzim*," meaning "I seek forgiveness from Allah, the Most Great." The *Taubat* sentence is also accompanied by a sense of remorse, discontinuation of

wrongdoing, and a determination not to repeat it. In this regard, Padepokan Sapu Jagat employs a teaching method by reminding its members of three times: the past to serve as experience and learning, the present to rectify past mistakes, and the future as a reference for self-improvement.

- 3) The Two Sentences of *Shahada* are the first pillar of the five pillars of Islam, serving as a prerequisite for valid entry into the Islamic faith. When someone embraces Islam, it becomes obligatory to follow all of Allah SWT's commands and abstain from His prohibitions.
- 4) The *Tafwid* sentence entails surrendering the meaning of attributes to Allah SWT and considering that only Allah SWT knows the meaning of His attributes (Allah Azza Wa Jalla).
- 5) The Tauhid sentence, "*Laa Ilaaha Illa I-Laah*," means "There is no god but Allah."
- 6) The Sholawat Nabi sentence, "*Allaahumma sholli alaa muhammadin nabiyyil ummiyyi wa alaa aalihi wasallim*," translates to "O Allah, bestow blessings upon Prophet Muhammad, who could not read and write (Ummi), and may peace be upon his entire family."
- 7) The Takbir sentence, "*Allahu Akbar*," means "Allah is the Greatest."

The internalized concept is further strengthened through the core teachings of Sapu Jagat, which involve embodying or practicing the attributes of Allah SWT's qudrat iradat, which consists of beliefs and spiritually significant values. This is done to fortify and stabilize faith towards Allah SWT while adhering to legal provisions as they should be. As the objective of Sapu Jagat's teachings is to nurture individuals in the effort to strengthen their faith in Allah SWT, it encompasses shaping ethical behavior, fostering a patriotic and obedient attitude, and fulfilling obligations while avoiding matters inconsistent with applicable laws. Thus, the

application of spiritual values in this internalized concept can lead former perpetrators of premanisme to abandon their thuggish ways and move towards a better path in accordance with the teachings of Islam.

Furthermore, in the development method of Pencak Silat Kebatinan at Sapu Jagat, they also implement educational principles, namely: 1) *Tauhid* or surrendering oneself to Allah; 2) *Ihwalul islamiyah*, which involves fostering brotherhood; 3) *Tsabuh* or mutual respect; 4) *Tasamuh*, which signifies mutual tolerance in truth; 5) *Musyawah*; 6) *Ta'awun* or mutual assistance in goodness; 7) *Takafulul Ijtima'*, representing a spirit of solidarity; 8) *Jihad Fisabilillah* or striving in the path of Allah SWT; 9) *Fastabiqul Khairat*, signifying racing towards goodness; and 10) Staying straight and firm on the righteous path as sanctioned by the laws of Allah SWT, His Messenger, and the state. Thus, the application of spiritual values in this internalized concept is not merely for the sake of religious goodness but has also contributed to a change in attitude that leads individuals toward goodness in society in accordance with prevailing values and norms.

In maintaining the consistency of behavioral changes undertaken by former thugs to abandon their criminal actions, a method involving religious activities has been introduced. In this regard, Sapu Jagat Training Center organizes religious activities known as "*tawasul*," comprising collective prayers and routine lectures conducted by teachers and religious scholars every week. The *tawasul* activities include advice and motivation provided by the instructors to remind members of their past sins. Consequently, there is a self-awareness of the sins committed during the former thug's life on the streets. The *tawasul* activities have brought inner peace to former thugs seeking repentance and seeking forgiveness from Allah SWT.

The application of the internalized spiritual concept prompts the inner self of former perpetrators of thuggery to repent and apply the spiritual values acquired. Within the spiritual values lies a religious concept urging individuals to do good deeds, promising rewards in return (Rohman 2022). This is done due to a belief in Allah SWT as the ultimate helper and forgiver for His servants. (Ma'zumi 2020). Thus, former thugs who joined the Padepokan Sapu Jagat not only to strengthen themselves in the realm of their thug activities but gradually began to abandon such behavior and move towards a better path. Various changes experienced by former perpetrators of thuggery in the application of spiritual values through the concept of inner spirituality are marked by the initiation of ritual worship—which was often neglected during their thug days—up to refraining from alcoholic beverages.

The introduction of spiritual values in the concept of inner spirituality is also applied to the learning of firm belief. As there are five levels of faith or conviction in a person according to Islam: 1) Taqlid faith, which means following everything done by others in religious concepts, such as performing prayers without knowing its essence or its basis; 2) Knowledge faith or *Yaqin* faith, which means understanding the knowledge and essence of performing religious worship but not delving too deep into it; 3) *'Ainul Yaqin* faith, *laa haula wa laa kuwwata illa billah*, humans cannot do anything without the help of Allah SWT. In other words, a person believes in the power of Allah SWT as the ultimate helper and the most powerful. Like the phrase *kun fayakun*, what is impossible becomes possible; 4) *Haq* faith or *Haqqul Yaqin*, which means always bringing Allah SWT into one's heart, a level of faith only possessed by someone wise like the Prophets and Messengers; and 5) *Hakikat* faith, which is the highest level of faith because a servant only does something to draw closer to Allah SWT. "That's why many thugs repent because they experience it. It turns out, in



Sapu Jagat (with the application of spiritual values), with prayer, you can find peace, with repentance, you can find peace, it is cultivated. Faith development, mental development, character development. Thus, in the application of faith, Padepokan Sapu Jagat emphasizes and strives to achieve 'Ainul Yaqin faith.'" (Interview with ID, March 2023).

The reconstruction of teaching methods within the spiritual concept instills a wholehearted belief in the presence of Allah SWT. Although faith comes in different levels, efforts are made to continuously nurture and consistently practice the teachings of the religion (Suryani et al. 2021). In this concept lies the key to all behaviors grounded in the belief in the divine concept, the most powerful entity. Thus, the behavioral orientation reflected in the spiritual teaching method has brought forth everything done solely for the sake of Allah SWT. Marrie Cornwall expresses the opinion that religious commitment is a factor influencing an individual's religious behavior (Hamdi 2022). The spiritual commitment directly related to God is reflected in an individual's faith in fulfilling obligations and avoiding prohibitions, as well as institutional commitment directly related to the relevant organization (in this case, Padepokan Sapu Jagat) as an organization shaping the religious behavior of former thugs in Sukabumi.

In the concept of spirituality, values are applied that extensively teach how one should truly appreciate the available time. Learning from all time conditions, from past time used for self-reflection to make improvements. For the present time, it involves optimizing it and structuring self-improvement for the future. In this spiritual teaching pattern, it shapes social character in the form of patriotism and noble character. The implications of these teachings on patriotism and noble character make members of Padepokan Sapu Jagat constantly develop attitudes of

advocating justice, not harming others, behaving responsibly in society, and possessing moral dignity.

The spiritual concept implemented by Padepokan Sapu Jagat can lead former perpetrators of thuggery to abandon deviant behavior and start upholding the prevailing values and norms to create tranquility in society. The gathering of former thugs also becomes crucial in shaping their behavior. As expressed by Marrie Cornwall in her theory of religious behavior, group involvement fosters participation in a group that shares the same beliefs (Hamdi 2022). The gathering of former thugs in Padepokan Sapu Jagat forms a new community, thus serving as one of the motivations for them to learn about religion. In other words, the environment acts as a supportive factor for consistent behavioral changes.

#### ***4. Religion as Social Control for Former Perpetrators of Thuggery Actions***

Religion, as a guide for human life, is considered a binding set of rules that can regulate individuals to create a conformist social life. In this regard, Religion has a set of provisions derived from God to guide humans in carrying out His commands and avoiding His prohibitions. This religious concept is then adopted as a norm in society to create a stable social condition. Just as religion imposes penalties in the form of sins if humans violate God's provisions, which will be repaid on the day after death arrives (Aziz 2019). The fear of death is what makes humans submissive and obedient, accumulating various provisions such as good deeds that will be rewarded with blessings or rewards for following religious rules.

Through the religious approach applied by Padepokan Sapu Jagat Sukabumi, it provides understanding for former perpetrators of thuggery to become better individuals in the eyes of God and

society. Although initially the desire to join the Padepokan is not purely to improve oneself, the methods applied by Padepokan Sapu Jagat actually require former thugs to worship according to the principles of Islam. Since joining Padepokan Sapu Jagat, former thugs are required to declare the faith, seek forgiveness, perform prayers, recite blessings, and observe fasting. Mandatory worship to Allah aims to familiarize former thugs with remembering Allah. Thus, this Islamic method can assist in the transformation of a more religious attitude for former thugs, as the religious concept embeds the meaning of doing good to others.

The fear of losing knowledge becomes a control for former thugs to apply themselves to good and beneficial things. Humans always fear losing everything they have, including knowledge. Additionally, religion teaches that humans can benefit others by doing good deeds (Al-Ghazali 2023). In other words, the misuse of knowledge will bring negative consequences that make humans infatuated with the world (Hubud Dunya) and forget about the eternal life that awaits after death (Rahmawati 2021). This is what subsequently leads former thugs to engage in acts of kindness, after initially having the intention to learn Inner Martial Arts (Pencak Silat Kebatinan) to strengthen themselves. However, the application of Islam in this method has cultivated a religious attitude in former thugs to become the best human beings and attain the pleasure of Allah SWT. Similar to the teachings of Islam that command its followers to do good and prevent wrongdoing or harm to the community's life (Achmadin 2023, 30). The Prophet Muhammad (SAW) said: *"The best among you is the one who benefits others the most, and the worst among you is the one who causes harm to others."*

Religion as a social control emphasizes that negative behavior will be rewarded by Allah SWT. This becomes a restraint for former thugs to avoid misconduct to avoid punishment for the

sins committed. Based on the Exchange Theory, it states that essentially humans will always seek benefits and advantages while avoiding the risks of their actions (Wibisono 2020). In other words, humans are creatures who always seek rewards or are reward-seeking animals. Thus, humans will avoid negative behavior by expecting the rewards or benefits promised by a religion to attain eternal life (hereafter) (Apriliani and Mukmin 2022). This then becomes social control for former thugs to achieve happiness after death, where former thugs always prepare themselves by becoming the best human beings. (Adnan 2020).

The change in attitude among former thugs is also accompanied by the use of religious terms such as the title "ustadz" and the use of symbols such as the cap (kopiah) and sarong. These religious terms and symbols are utilized as social control tools for former thugs to maintain their behavior in accordance with the teachings of Islam. Based on the symbolic interactionism approach, religion is seen as a symbol for individuals in navigating societal life (Adnan 2020).

Like the use of religious symbols and terms that characterize someone as devout in practicing religion and, as much as possible, displaying good behavior while avoiding negative things that could undermine the meaning of the symbols themselves (Mawardi 2021). After undergoing a long spiritual journey, former thugs who joined Padepokan Sapu Jagat Sukabumi can establish social control to achieve consistency in faith. The Pencak Silat Kebatinan method, which applies spiritual values, has endeavored to make former thugs aware that the criminal actions they committed are detested by Allah SWT. This is then used as a learning experience so that the past as perpetrators of thuggery does not repeat itself. In addition, the reinforcement of social control for former thugs is also inseparable from the role of Padepokan Sapu Jagat as a social institution that socializes spiritual values, where the words of the

teachers are used as guidelines and sources of truth adhered to by its members.

Through the application of spiritual values in the concept of inner self (*batiniah*) and the movements of Pencak Silat (*dhahir*), it ultimately shapes the social character of former thugs to have a responsibility towards their social environment, one of which is to prevent them from repeating their criminal actions. This certainly requires consistent commitment to avoid repeating past misdeeds. Spiritual commitment to religious beliefs and institutional commitment. Institutional commitment in this case is a commitment to the teachings provided by Padepokan Sapu Jagat. This is because Sapu Jagat teaches how a person should control their desires. The form of interaction is not based on seniority and does not prioritize individual interests above the group but emphasizes brotherhood. Thus, the implications of Pencak Silat Kebatinan can make former perpetrators of thuggery have a spirit of mutual assistance, without considering the subjectivity of the group, and maintaining peace in society.

#### **D. CONCLUDING REMARKS**

In essence, humans have the potential to change for the better, including former perpetrators of thuggery. The application of the Pencak Silat Kebatinan method by integrating spiritual values can be an alternative guidance for former thugs to behave well based on prevailing values and norms. Spiritual values derived from Islamic teachings can make former thugs more religious and establish social control to avoid negative behaviour. The concept of inner self (*batiniah*) through spiritual values based on the Quran, Hadith, Ijma, and Qiyas serves as the foundation for a martial artist to combat their desires. Thus, religion as a form of social control can instill belief in the power of Allah SWT, providing strength for everything done by humans, so that every step taken

by a martial artist is based on the approval and permission of Allah SWT.

The Pencak Silat Kebatinan method is expected to collaborate with local government authorities in combating the disturbing actions of thuggery. Additionally, social institutions can serve as a platform for former perpetrators of thuggery who seek self-improvement, which may be challenging due to the negative stigma associated with thuggery. Further research can be conducted to deepen the understanding of the impact of repentant thugs on society due to the Pencak Silat Kebatinan method based on Islamic values.

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