The Role of Sufism as Social Piety and Individual Piety for the Young Generation: Study Pondok Pesantren Tasawuf Underground

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Abstract:

Many people think that Punk is a deviant behavior, a nuisance, synonymous with violence, a free lifestyle, closely related to drugs, free sex, thuggery, and so on which gives a negative stigma. Punk children who are members of the underground Sufism community, have learned and made themselves better, this indicates that not all punk children are negative like what is stigmatized by society. This study aims to find out how the background of the underground Sufism community, as well as how the underground Sufism community can be close and change punk children by applying appropriate educational methods. And to find out what the punk kids are learning as well as what good changes are happening in their lives. The research method used in this research is descriptive qualitative research method by interpreting phenomena that occur and are carried out, involving existing methods. In qualitative research, the methods commonly used are interviews, observations, and the use of documents. The results of this study concluded that the da’wah strategy carried out by Ustadz Halim Ambiya in fostering punk children in the Tasawuf Underground community, for the first time, took an individual persuasive approach to punk children, by being present as a friend, offering the concept of love and affection, taking the role of a father, and introduce the road map back to God and family. The da’wah guidance carried out by Ustadz Halim focused on releasing alcohol, drugs, sex, and other crimes, by conducting psychotherapy following tariqoh qadariyah wa naqsybandiyah (TQN) Suryalaya with the concept of al-inabah. In his coaching of punk children,
Ustadz Halim uses both formal and non-formal teaching methods and uses social and economic empowerment methods.

**Keywords:** Punk Children, Underground Sufism, Social Piety, Social and Economic Empowerment.

**INTRODUCTION**

Nowadays, the development of an increasingly advanced era and the influence of globalization are increasingly permeating the human soul, so the majority of people today claim to be muslims but their behavior and morals are not appropriate as true muslims. As a result, humans become increasingly distant from the creator. The global and digital era in all dimensions of human life brings the impact of the birth of a new culture in the form of rationality and individuality that tends to eliminate the spirituality and traditions of the Indonesian nation. The more rapid global currents in digital can erode the nation’s customs and traditions, so people tend to want to be free from various values and moral ties and are difficult for the state to control (Agus Samsulbassar, 2018).

Seeing this reality, of course, becomes the basis for the need for moral education for the younger generation, especially spiritual education and the cultivation of Islamic values which tend to be more needed than other needs. This is important because, amid families in science and technology as the backbone of modernization and industrialization, it can unwittingly result in negative impacts in the form of environmental damage. Environmental damage here is not only in a physical sense, namely pollution and other natural damage, including the environment in the sense of life values or moral damage (Amin Syukur, 2012; 130).

In today’s life, the situation of the people which tends to lead to moral depravity, the loss of self-confidence, the drying up of the sense of unity and brotherhood, compassion, mutual assistance, and the like, Sufism is starting to get serious attention and its participation is required to be actively involved in the context of solving the problems faced by the people, especially the younger generation. Honestly, it can be said that the condition of the people who tend to experience decline amid modernization is one result of the dryness of spiritual values which often
causes the younger generation to lose their grip on behavior (Syamsul Ni’am, 2014; 208). Meanwhile, in Islamic teachings the spiritual side can be viewed through aspects of Sufism in which there is a tarekat that emphasizes aspects of moral education.

For that we need enlightenment for people today, namely hearts that have been blinded by the changing times. Therefore, the science of Sufism that develops in the Tarekat is to fortify the human heart from the temptations of the devil that makes his heart and life uncomfortable, especially his inner peace. The science of Sufism is useful for fostering faith in the human heart so that it is not swayed by the temptations and seductions of Satan, lust, and the trials that Allah SWT gives. So that in their hearts the secrets of heaven are revealed. Their hearts are filled with the light of Allah. They become helpers and protectors for people who need them. Because their hearts are always with Allah al-Haqq (the all-true), then their every word and deed come from al-Haqq, and in the end are always directed to the truth (Mu'alimin, 2012; 8).

If you look at these problems, in this study, the tarekat in this case has a strategic position in fortifying the people from the process of moral and spiritual decline, namely by maintaining and developing spiritual values through Sufism. Like the Community underground mysticism, Punk children who are members of the underground Sufism community, have learned and made themselves better, this indicates that not all punk children are negative like what is stigmatized by society. This study aims to find out how the background of the underground Sufism community is, well as how the underground Sufism community can be close and change punk children by applying appropriate educational methods, as well as changing the bad stigma of society towards punk children under the Tebet bridge. And to find out what the punk kids are learning as well as what good changes are happening in their lives.

This study shows that the underground Sufism community has an approach and learning method that can be easily accepted by punk children. So that punk children who are members of the underground Sufism community have shown better changes in themselves, starting from changes in attitude, as well as changes in the economy, because in the underground Sufism community it teaches punk children who are members of the underground Sufism community to manage return to
their lives as well as their aspirations. Within a year after punk children joined the community and also learned about the beauty of Sufism from the books and also the dhikr that they did, they felt aware of their spirituality, is aware and want to learn to be a beer human beings than before.

**METHOD**

This study uses a qualitative method with a descriptive approach where the data collection used is in the form of participant observation and in-depth interviews. The subjects in this study were punk children of the underground Sufism community in Tebet Jakarta. The results of this study indicate that the underground Sufism community has an approach and learning method that can be easily accepted by punk children. So that punk children who are members of the underground Sufism community have shown better changes in themselves, starting from changes in attitude, as well as changes in the economy, because the underground Sufism community it tees punk children who are members of the underground Sufism community to manage return to their lives as well as their aspirations. Within a year after punk children joined the community and also learned about the beauty of Sufism from the books and also the dhikr they do, they feel aware of their spirituality, are also aware and want to learn to become better human beings than before. The researcher here describes the empowerment of the marginalized, in this case street children, which has been carried out by the Underground Sufism Community. In this study, researchers also used a field approach, where this study studied intensively the background of the current situation and environmental interactions of a social unit, individual, group and societies research have a deep characteristic about a certain social unit. Therefore, with this approach, researchers can find out more about empowering the marginalized through screen printing entrepreneurial skills in the Underground Sufism Community.
RESULTS AND DISCUSSION

A. The Moral Condition of Today’s Young Generation and the Need for Moral Education

The definition of the younger generation in the workshop on the younger generations which was held on 4-7 October 1978 AD, was divided into several categories. First, biologically, in this category the young generation are those aged 12-15 years in this age are referred to as teenagers and 15-30 years are called youth. Second, culture, the younger generation are those aged 13-14 years. Third, the work level, which is made by the Ministry of Home Affairs, is those aged 18-22 years. Fourth, the interests of development planning, referred to as young human resources are those aged 0-18 years. Fifth, political ideology, the younger generation who are the substitutes are those aged 18-40 years. Sixth, institutions and the social environment, in this case the younger generations divided into three categories. Category of students, namely students aged 6-18 years, namely the age of 18-25 years and years outside school aged 15-30 years. Meanwhile, in terms of age, namely, ages 0-5 years are called toddlers, ages 5-12 years are called school-age children, ages 12-15 years are called teenagers, ages 15-35 years are called youth, and ages 0-35 years is called the younger generation.

Amid modern life, the younger generation as potential resources, and future owners, need to develop themselves and develop into strong individuals to face life in the future (Abuddin Nata, 2015). Our young generation, which is undergoing dramatic changes in all aspects of its personality, was raised in a rapidly changing environment. The flood of information from all corners of the world, exposes our young generation to various norms and values that often conflict with the norms and values adopted in the surrounding environment. So, it is often swayed and difficult to determine the value that it relies on as a guide to behavior.

In such conditions the younger generation can experience a crisis of identity, so their behavior can lead to immoral actions. The actions they take are more driven by a momentary personal desire or pleasure, there is no reach into the future (Sinto B. Abdelar, 1996; 143). Especially amid current globalization, cultural diverse has progressed rapidly after the emergence of popular culture which on the one hand is believed to be able
to damage or threaten traditional culture, especially the ideology behind the popular culture of global capitalism which is considered by some to be very dangerous to the identity of the community, the younger generation, nation and religion. The influence of popular culture on the younger generation can be a reflection from young generation who has a Korean fever, inspired by Korean boy bands, girl bands, duplication of boy bands, and Indonesian girl bands, and even many television shows that package programs with a Korean impression, so that many generations our young people who follow the hairstyle, how to dress and Korean-style knick-knacks (Rusmin Tumanggung, 2014; 40-43).

The development of increasingly advanced technology, on the one hand has a positive influence and provides broad insight, but on the other hand has a negative impact (Surbakti, 2009: 108-111). especially for the younger generation. Even information from all over the world is easily accessed through internet sites, television and so on, not infrequently our young generation who do not have a sufficient identity and religious education, are more likely to follow norms and values that are contrary to the surrounding community.

Such rapid social changes caused the influence of parents, education and religion to lag. Even the attitudes and behavior of our youth today are becoming more difficult to control. In addition to the rapid development of technology, there are also many other institutions in the community that are a source of delinquency, such as nightclubs, prostitutes' houses localized by the local government, internet crimes and others. So that the fate of the nation's children at this time is getting worse (Sofyan Willis, 2014; 89-90). For example, juvenile delinquency in the past was limited to small actions such as running away from home, cheating parents and the like. However, at this time the delinquency that occurs is increasingly concerning, starting from theft, drug and drug abuse, acts of thuggery, the circulation of pornographic entertainment media and even promiscuity that leads to free sex behavior.

The meaning of morality and morality is not substantially different, because they both refer to good and bad deeds. Therefore, some experts say that morality is a moral concept in Islam. Moral teachings and moral teachings usually refer to teachings, discourses, sermons, standards, a collection of rules and regulations, both oral and written, about how
humans live and act so that they become good human beings (Abdul Mustaqim, 2007; 4).

In Islamic teachings, morals are usually called morals, both of which have the same meaning, namely the character or character that stays strong in a person’s soul and is the source of the emergence of certain actions from him easily and lightly, without the need for thought or planning previously. So, if from this temperament good and commendable actions arise according to common sense and the Shari’ah, he can be called a good character or a person with good morals. On the other hand, if what arises from it are bad deeds, he is called bad morals or someone with bad morals. Islam has given moral messages that are applicable and concrete in everyday life, both morally in front of Rob, fellow creatures, as well as with the natural environment (Gusti Abd Rahman, 2012; 89).

From this understanding, we can see some of the characteristics contained in moral actions. First, actions that have been deeply embedded in his soul, so that it becomes his personality. This means that wherever and wherever his attitude will be brought, so that comes his identity. Second, actions that are done easily and without thinking. When doing something, the person concerned is conscious, not sleeping, not losing his memory and not crazy. This means that the act is carried out by someone who has a sound mind. However, because the action is ingrained, then at the time of doing it no longer requires consideration or thought anymore. Third, the act arises from within the person who does it, without any coercion and pressure from outside. Fourth, actions committed out of sincerity, discipline value. This value is in the form of actions that show orderly behavior and comply with various provisions and regulations (Abuddin Nata, 2015; 5-6).

A person is said to have good morals when in his heart values are embedded which then grow actions that are by the social and religious order. These values include: First, religious values. This value is in the form of obedient attitudes and behavior in carrying out the teachings of their religion, tolerance for the implementation of worship of other religions, and living in harmony with adherents of other religions. Second, is honest value. This value is in the form of behavior based on efforts to make himself a person who can always be trusted in actions, words and
work. Third, the value of tolerance. This value is in the form of attitudes and actions that respect differences in religion, ethnicity, opinions, attitudes, and actions of other people who are different from themselves. Fourth, the value of discipline. This value is in the form of actions that show orderly behavior and comply with various provisions and regulations. Fifth, the value of responsibility. This value is in the form of a person's attitude and behavior to always carry out his duties and obligations himself, his family, the community and the surrounding environment. Sixth, the value of caring. This value is in the form of attitudes and actions that always try to prevent damage to the surrounding environment, both material and immaterial damage, and always help others and the community regardless of their status (Zubaidi, 2015; 17-18). Seventh, the value of tawāḍu’. This value is in the form of an attitude of eliminating arrogance and arrogance to oneself, in this value a person is required to accept advice from others as long as the advice is correct, regardless of the status and age of the person giving the advice (Muhammad Fauqi Hajjaj, 2011; 330).

The meaning of education is not merely being able to send children to school to gain knowledge, but more broadly than that, children will grow and develop well if they receive a comprehensive education, so that later they become useful human beings for their family, community, nation, state and society. religion. Thus, education in a broad sense is the act or effort of the older generation to impart their knowledge, experience, skills and skills to the younger generation, to prepare them to fulfill their life functions, both physically and spiritually (Mansur, 2011: 84-85). Education can be in the form of teachings, discourses, sermons, standards, a collection of rules and regulations, both oral and written, about how humans must live and act so that they become good human beings (Frans Magnis and Suseno, 1987; 14).

Education can be viewed from two aspects, namely from the perspective of society and from the point of view of the individual. From the perspective of society, education means cultural inheritance from the older generation to the younger generation so that the identity and culture that exists in the community are still alive and well maintained. Meanwhile, from the perspective of the individual, education means the development of hidden and hidden potentials. In other words, human
prosperity depends on the success of his education in finding and working on the hidden wealth of each individual. Thus, education that is as old as or equal to the age of mankind is an attempt to pass down values that will be a helper and determinant in living life and at the same time improve the fate and civilization of mankind.

Without human education today will be no different from past generations, maybe even lower and of worse quality. Therefore, it is appropriate to say in an extreme way that the progress or the good and bad of a nation and the civilization of a society is determined by how education is carried out by the people of that nation (Wenata Sairin, 2006; 7).

B. The History of the Establishment of a Pondok Pesantren Underground Sufism with Punk Santri

An Islamic boarding school called Ponpes Tasawuf Underground located in South Tangerang, Banten, has its uniqueness. This Islamic boarding school accommodates street children or what is commonly called punk kids through this Islamic boarding school, punk children learn religion so that they become better individuals. This community was founded in 2012 and is an active community sharing Islamic posts in the form of quotes from Muslim figures and quotes from books that are mostly about Sufism. At first the da’wah activities were carried out on social media, namely Instagram and Facebook. The Sufism community founded by Halim Ambiya in 2012 started its da’wah through Social Media. They posted Sufism teachings from Sheikh Abdul Qadir Jaelani, Imam Al Ghazali, Sheikh Ibn Athaillah as-Sakandari, and others. Its fans are increasing day by day. Now followers on Facebook and Instagram have reached more than 400 thousand. Then in 2015 began to carry out direct activities to reach a wider community so that they can recite the Koran. “Underground Sufism was founded 8 years ago. Then in the third year, an offline halaqah was held for the local community to attend. Using only mats and billboards from the campaign, he teaches about the hijaiyah letter and the meaning of life in the world through the Underground Sufism community.
Then 4 years ago around 2017 Halim Ambiya held it at a cafe. It was a unique thing for Tasawuf Underground when it held an offline *halaqah*, which seemed to embrace various groups of people. The off-air recitation conducted by Ustadz Halim Ambiya in the Jabodetabek area accepts all levels of society without exception, especially punk children and street children. As the name implies, Sufism is a superior science that is applied and taught in this community, because Sufism is part of psychology and psychotherapy in Islam. The science of Sufism is used as the main guide for fostering punk and street children, most of whom are exposed to drugs, sex, promiscuity, juvenile delinquency and other crimes. Told by the builder and founder of Tasawuf Underground, Ustadz Halim Ambiya, who held a *halaqah* agenda at one of the cafes. This is because he wants to provide a new atmosphere in the Qur’an that is more relaxed but still gets its essence. Initially there was no specific target to participate in the Qur’an in Underground Sufism, all could and were allowed to participate. Then in 2017, when the activity was held at a café, Ustadz Halim met a punker who was hanging out drinking coffee.

In recent years, the phenomenon among teenagers to youth and adults has emerged and has had a considerable influence on social conditions. This phenomenon is called the punk style, which and now there are still several communities that contain punk children with their
unique quirky style. At first punk is a culture brought from the West and has a special ideology, namely freedom and anarchism. But over time, it seems that the essence of punk is disappearing and is now only visible symbols. For some who claim to be punkers, they think that punk is boots, piercings, tattoos, all ball-blacksloppy clothes.

On the other hand, the understanding of being punk is often misunderstood by some generations who claim to be punkers. The reality of today, there is a misconception about the ideology punker. As the term anarchism is assumed to be an act of destruction and crime. So many of the punkers are drunk, gambling, free sex, busking on the streets or public transportation by force, and various other irregularities. Pros and cons arise along with the emergence of a group of punk children. For those who are pro against punk are those who want freedom, while those who are against are those who feel disadvantaged and feel restless from the existence of the punk group.

The founder of the Pondok Pesantren Tasawuf Underground Halim Ambiya, said that the pesantren, which was built on Jalan RE Martadinata two years ago, has a long story. The activity of embracing street children and punks to emigrate has been carried out since a decade ago through social media. This intention was born from his personal experience which was quite astonishing in the riots that occurred on the Malaysia-Thailand border. At that time, Halim was a tourist who was caught and was died by rioters. Then several punk boys helped him escape the more brutal actions of the riot. From there, he began to enter the world of street children and punk in the Jakarta area in 2012. He regularly fills weekly recitations at various points which become the base camp street children in the capital city.

The purpose of Underground Sufism is to reintroduce religion and change the stigma of society towards punk and street life. According to Halim Ambiya as builder of Underground Sufism, “The root of the problems that occur in the majority of punk children is due to broken homes, and they are among the most difficult to fix. Because that makes them more aggressive and rebellious, besides that, other factors are the social and economic environment.”(Mega Kusumawati, 2020). In addition, Halim Ambiya argues, "Three years ago there was a phenomenon when urbanites did not care about street children and punk what is
considered trash, something that is socially disturbing even though it is the effect of many things in our lives.”

Starting from here, Ustadz Halim was determined to embrace the punkers until finally they were nurtured to become a better and more independent Muslim person. At first the Koran activities were held twice a week under the bridge in the Tebet area, but because they felt it was lacking and wanted to be more intensive, then in 2020, the PUNKs assisted by Tasawuf Underground were resettled and the activities were made in such a way that they resembled Islamic boarding schools. The location of the Pondok Pesantren Tasawuf Underground is in the Ciputat Shophouse Complex, Jalan RE Martadinata No.27, Cimanggis, Ciputat, Tangerang Selatan 15418. Every Friday and Saturday from 14:00 to 17:00, the Underground Sufism community regularly holds recitations from learning the hijaiyah letter to study improvements in Islam and mental religion under the Tebet bridge, South Jakarta.

Education in Indonesia is divided into three main lines, namely formal, non-formal, and informal. Non-formal education is an educational path outside formal education that can be carried out in a structured and tiered manner, such as course institutions, study groups, and even Tarekat institutions. To see the education carried out by the Tarekat or Sufism, one must review what the ultimate goal of Islamic education is itself. Because the teachings of the Tarekat are also Islamic teachings that cannot be separated. If the ultimate goal of Islamic education is the realization of humans as servants of Allah (Heri Gunawan, 2014; 16), Therefore, education must be able to make all human beings willing to serve themselves to Allah SWT.

This Tasawuf cottage occupies a three-story shophouse on Jl RE Martadinata. On the second floor, there is Ustaz Halim Ambiya who is teaching young people here. Halim is the person behind the founding of this Pondok Tasawuf Underground. This is a Sufism hut inhabited by street children and young people who look flashy, people used to call them punks. They all study Islam with a conscious heart. The Pondok Pesantren Tasawuf Underground in Ciputat itself has founded not long ago, namely in 2020. From here on punk children are given space by Halim to gather, learn, and develop themselves. Over time the number of punk children increased little by little. The number of students continues
to grow, so Ustaz Halim Ambiya has to prepare a more mature concept so that he uses the pesantren module. Finally, I founded an underground Sufism boarding school. Ustaz Halim Ambiya with his Pondok Tasawuf Underground helps street children, including punks, to rediscover a good life according to Islamic teachings. These young people were shown the way to escape from drug entanglements, drink alcohol, and even follow the path of God.

Around 2018 the Tasawuf Underground community began to increase the scope of its da'wah partners, Ustadz Halim began to try to do real da'wah by taking to the streets (down to earth), then holding recitations under bridges around the Jabodetabek area. This community tries to embrace marginalized communities, especially punk and street children. As a marginal community, punk children are usually seen with a negative stigma. Their existence is usually considered disturbing, the way they dress, act, and think and their anti-establishment ideology and always carry out rebellions against their families and society have earned them a negative label from the wider community. The community's assessment of this punk kid made Ustaz Halim Ambiya challenged and moved to try a persuasive approach and present themselves as a friend to punk children and street children. With Ustaz Halim's gentleness and knowledge, they began to be called and moved to study Islam more deeply with Ustaz Halim Ambiya.

Three years ago, Halim Ambiya and this community have been trying to promote Sufism by inviting Punk and street children in Greater Jakarta. They go under bridges, terminals, markets and stations. Now the number of foster children reached 120 people. Since last November, regularly, every Friday and Saturday, this community has held Qur'an reading and writing recitations, Bulughul Maram recitations, and Al-Hikam books at Kolong Jembatan Tebet. The children were also empowered with training in graphic design, screen printing, barista, and handicrafts. In addition, Halim Ambiya teaches Sensory Strategies (manhaj al-hissi), including first, treat them to prayer and remembrance (the practice of prayer and remembrance), so that they can feel for themselves how delicious prayer and remembrance are with emphasis on meaning. Second, do hydrotherapy, namely by doing the practice of taking a bath of repentance at the time before dawn. Third, psychotherapy,
namely by carrying out a tariqah approach to Sufism, with the concept of *al-inabah*. Fourth, try to be a good example. e. Provide economic and social empowerment.

Institutionally, Underground Sufism has the aim of grounding the *shahada* in life and all activities carried out. I want to convey that religion is not only carrying worship rituals out of necessity but out of necessity, because of the nature of human nature. It is hoped that people who join and study with ground Sufism will be able to recognize their nature as human beings, so that all worship performed can have an impact on their behavior in social life because they know the meaning behind every worship activity that is carried out. An understanding of the nature of human existence cannot be obtained without an educational process. Although humans are born in a state of nature, in fact the environment has a stronger influence than innate. Therefore we need a controller so that humans can live properly. These controllers can be obtained through the proper education and coaching process.

Ustadz Halim Ambiya’s da’wah strategy, in conveying his da’wah message to his da’wah partners, namely punk children, uses a da’wah strategy with the following details: First, sentimental strategy (*manḥaj al-*’aṭhifī*). Second, Approach as friends. Second, Offer the concept of love and affection. Third, take on the role of a father. Fourth, Rational Strategy (*manḥaj al-*’aqli*). Fifth, Taking on the role of a teacher. Sixth, Creating discussion forums. c. Conducting *tafakkur*, namely by teaching religious studies, such as fiqh, morals, creed and so on. Seventh, Doing *tazakkur*, namely by repeating the lessons that have been given. Eighth, Performing *nazar*, namely by inviting the children of Binayana on pilgrimage. Ninth, Doing *tadabbur*, namely by inviting their fostered children to discuss and so on. Tenth, Provide formal school facilities (Ayu Aprilia Melany, 2021).

Inviting street children to recite the Qor’an is not an easy matter. The twists and turns of the journey color Halim Ambiya’s every step. However, with strong determination and a humanist approach, they slowly began to want to change their lifestyle. They come from various backgrounds such as buskers, *angkot* drivers, bus assistants, and beggars. Children punk it comes from various regions such as Depok, Bekasi, Tangerang, to other provinces such as East Java. They are mostly from around Jakarta. Those from outside Jakarta initially migrated to get a
decent life. Success is not taking sides, they have to give in to the harshness of life in Jakarta and wander on the streets.

Around 90 street children have registered to enter the pesantren. Halim targets that in the future he will build a wider pesantren in the Rumpin area, Bogor, so that it can accommodate more street children. Doy (32), one of the students at the Pondok Pesantren Tasawuf Underground admitted that he was interested in staying at the pesantren because he had the desire to retire from the street world and wanted to see a brighter future. Doy admits, during his life on the streets he spent a lot of doing negative things. Starting from consuming alcohol to drugs every day. Since studying with Halim Ambiya, Doy admits that he has experienced many changes in himself. His social life improved, he also did business activities. He continued his undergraduate education at a private university in South Tangerang. Doy said “I took the faculty of education, God willing, I want to be a teacher, but not an elementary, middle, and high school teacher. Because the basics are on the road, wanting to reach out to friends on the road, teaching reading, writing, arithmetic, and religion for their provisions, (Eva Rianti, 2022)”.

Currently, many street children have managed to survive. In total, there have been 130 street children who have participated in activities under the care of Halim Ambiya. For now, 45 street children are being fostered. Among that number, there are 26 who live at the Pondok Pesantren Tasawuf Underground Ciputat headquarters (Detiknews, 2022).

C. Tasawuf Underground Santri as in Economic Empowerment Against Negative Stigma

Accessories attached to them are always associated with a bad image by some people. He believes that every human being has the same rights and obligations, both in the social environment and in his relationship with God. Living on the streets is not their choice, but environmental conditions that do not take sides make children live on the streets. The majority of children punk The street is a victim of family violence, divorce, and some people don't know their father or mother. The inherent sloppy identity is a problem in itself. They are aware that changing people's views is not an easy matter. However, one thing is
believed that God never fails in judging his people.

Sufism gives important attention to guiding the social ethics of the millennial generation. Because indeed, the essence of Sufism is morals, and morality. This Sufism responsibility is intended to change the behavior of the millennial generation who usually ignores the importance of ethics in life, including ethics to parents and lecturers. Sufism provides provisions, to grow, and control the social ethics of the millennial generation. With the hope, Sufism can guide them to behave and have good morals, to avoid despicable behavior.

To be able to shape this character, contemporary Sufism provides nine forms to develop this character. First, Sufism teaches and guides the life and values taught by the Prophet Muhammad as well as arming the millennial generation with new spiritual values to face the materialist life and realize the balance of the soul.

Second, Sufism gives the spirit of life in the social and spiritual aspects of the millennial generation. The spirit of the spirit given by Sufism is the path of the Prophet’s uswah values and the new spirituality, so that their spirit is controlled and proportionate in facing various materialistic challenges that are increasingly rampant.

Third, Sufism provides a means of purifying the soul towards Allah swt. This responsibility provides a spirit for the development of the millennial generation’s self-confidence. What is certain is with a clear direction towards Allah swt, as the basis and control.

Fourth, Sufism makes people enthusiastic about goodness. In addition, Sufism also raises the generosity and generosity of fellow creatures. This is focused so that the character of the millennial generation develops, especially in terms of achievement. With that, the millennial generation is formed to do good that contributes to spreading benefits for life. All of this is by the hadith of the prophet which reads that the best of humans are those who are most beneficial to humans.

Fifth, Sufism develops the relationship of globalization, transnationalism, and millennial generation hybridity through networks both online and offline. Although online networks are important, millennials still need guidance for offline network development to manifest true friendship values. Because online media is very influential for da’wah in this day and age.
Sixth, Sufism encourages better insight into life and can maintain behavior towards others. This responsibility is intended for the development of the character of “a communication pattern that is very open and respects the diversity” of the millennial generation. The character of open communication is balanced by an attitude of appreciation, not an attitude of discrimination.

Seventh, Sufism guides the development of local voluntary implications and emphasizes solemnity. This is for proper character development according to social, economic, social and cultural conditions.

Eighth, Sufism equips the millennial generation with introspection so that it is not easy to blame others. This responsibility is for the development of the character of sensitivity to the environment.

Ninth, Sufism also equips the millennial generation not to be bucin (slaves of love) or crazy about wealth and position. This responsibility is intended for character development so that the millennial generation can be more efficient. With this responsibility, the millennial generation can learn to save for the future, especially saving for rewards. On the other hand, Sufism can embrace the younger generation, as Tasawuf Underground is an empowerment community that embraces punk and street children and seeks to bring them closer to Islam. In addition, this community aims to change their lives by emigrating and increasing prosperity both in this world and the hereafter. Thus, the presence of this community is expected to become a forum for providing knowledge about *hijrah* and introducing religion to them (Nur Hana Putri Nabila, 2021; 83-94).

The founder of the Tasawuf Underground community actualized the da’wah to empower the Islamic community by prioritizing real action. Empowerment da’wah is not only based on religious knowledge, but also in social, economic, and educational fields. The concept of "Map of the Way Home/Peta Jalan Pulang" which is the way back to God and the way back to parents which are implemented for punk children and street children has a significant change. Punk children and street children are far from drugs, drunkenness, and other addictive substances. Empowerment of the Islamic community helps them to live a better and more independent life so that they have a purposeful direction. This is the
empowerment of the Islamic community that can be seen tangibly and clearly as the embodiment of the “Map of the Way Home/Peta Jalan Pulang” of the Underground Sufism community.

The unique thing about the students of Underground Sufism is "Don’t be surprised to see tattooed people praying and reciting in the mosque. Be amazed by the tattooed people who never pray and recite in the mosque", the words slipped from the lips of Achil (28), a young manpunk full of tattoos all over his body who chose to emigrate by joining the Underground Sufism community. Achil is one of dozens of children punk streets in Tebet is often labeled as a social problem. Against general social norms, their whole body is covered with tattoos, wrinkled clothes, and earrings are their trademark. While taking a deep breath, Achil realized that it was only natural that some people still looked down on children who looked sloppy.

Time shows at 15.30 WIB, the call to prayer echoes in the universe. The thin man reminded the others to hurry to the mosque. He is Apriansyah (21). The man whose hands are covered with tattoos is someone who spends his days strumming the strings of his small guitar in the Jakarta area and under the bridge in front of Tebet station. His sharp eyes and sun-burned skin immediately changed a negative view when he asked for prayer. Afriansyah said "Before I was under this bridge I was singing, hanging out, playing and looking for money back and forth to Depok, Manggarai, looking for money, finally hanging out near the station here."

Afriansyah said that in the past he never knew the hijajiah letters or the procedures for self-purification. The situation turned around when he met someone he had just met asking a question. "He asked, you know dozens of songs, but how many surahs of the Koran do you memorize?" he imitated. The question made him feel devastated that all this time he had been very far from the Creator. Walking to Tebet, he finally found a vessel that would change his life and feel close to God.

As Irfan Saputra (20). Fighting stigma takes a long time. Life as a child punk, it is not uncommon for Irfan to be underestimated by people. For example, people playing cell phones public transportation will suddenly put their cell phones in their bags if Irfan Saputra and his friends are singing. Irfan Saputra said, “Sometimes when you pass by anywhere,
you see, you say from behind. I don't care, my people don't have any intentions. Just the intention to pick up sustenance."

Being someone who lives under the bridge, he is full of experience being secured by Satpol PP officers. One of them was when he was still sleeping under the Matraman bridge, in East Jakarta in 2010. The Satpol PP arrested him and sent him to Serpong, Tangerang. In Serpong there is one place where people with social welfare problems gather. Now he has found a new home with friends who are like blood relatives. If one of their friends has a problem, they try to help with a record of not committing a crime. Halim Ambiya and his students gather not only to recite the Koran but to advocate for friends who are in trouble.

Stigma slowly fade even though it takes a long time to change people's views. The struggle to be free from the dependence of life on the streets is slowly disappearing. Some of them do not sleep under the bridge, but jointly rent a boarding room around Tebet. He hopes that the movement that is built can inspire other people to do the same. Not only in Jakarta, but also in all regions of Indonesia.

This is reflected in the various volunteers who also help Halim Ambiya teach. As did Ahmad, a psychologist from Jakarta. When there is no work piled up, he always makes time to go under the Tebet bridge. He helped dozens of children punk terms of trauma healing. Children punk taught about the concept of life and become more useful human beings. Other volunteers pave the way for the children punk to achieve the right to a decent life. Some of them have even worked as baristas in a cafe and are shopkeepers while the rest are selling in front of Tebet Station. Halim Ambiya hopes that they will not depend on living on the streets but have more profitable jobs for their lives.

The Empowerment Stage or the precondition stage created by the Underground Sufism Community can change the condition of the marginalized so that they are ready to be intervened to the stage of the empowerment process. Through several stages of empowerment that are in theory put forward by Ambar Teguh Sulistityani, there are three stages, namely the awareness stage, increasing the spirituality of street children carried out by the Underground Sufism Community to provide a solid foundation of faith and the introduction of a road map to return to family and Allah SWT, able to form character of the margin the realized and able
to increase religious knowledge.

The transformation stage, the fruit of the awareness stage, can distance the marginal people who are fostered by Underground Sufism from deviant behaviors that have been carried out in the past. Then the intellectual improvement stage, Underground Sufism can provide experience and knowledge in the field of empowerment, one of which is the empowerment of screen printing entrepreneurial skills. The process of empowerment through screen printing entrepreneurial skills has a significant impact on the marginalized. In terms of improving screen printing skills, fostered members can carry out this screen printing program well, are skilled in screen printing, and assist the Tasawuf Underground screen printing business unit, then assisted members have also started to own and design future business plans (Imam Fauzi, 2022).

In addition to teaching religious knowledge, this Underground Tasawuf Islamic Boarding School also teaches entrepreneurship such as laundry, cafes, and washing cars or motorbikes. Entrepreneurship is taught to punk children so that they can be more financially independent. Several alumni from this Islamic boarding school have also managed to study at prestigious universities in Indonesia. That's not enough. Ustaz Halim even encouraged his street punk children to be provided with formal education. Starting from attending a package school, until now there is one child under his care who is studying at Pamulang University majoring in Law in the second semester. It is hoped that he will become a figure of enlightenment for street punk children regarding legal issues. As well as motivating in the world of education.

They are made the boss of the entrepreneurs they are engaged in so they don't feel constrained and can be responsible. This street punk kid is not an ordinary kid, he needs love, and his approach is extra patient. He doesn't trust other people easily, and his parents can't be resisted, let alone Ustadz. God-level patience for accompaniment. They are not familiar with the discipline, so Ustaz Halim makes them the boss for himself and his own business. Underground Sufism applies the concept of "Mata Way Home". Namely, the way back to God with a spiritual formation that is used as therapy and releases them from drugs. Then the way back to the family with economic and social development. They must be ready to return to their families with an established economy, namely
This place of business was established for the following purposes: First, to become a place of economic empowerment for Punk and Street students. Second, to become a forum for the recruitment of newly joined Punk and street students. Third, to become a line of business that can help the economy of Pondok Tasawuf Underground. Fourth, to recruit 10 to 20 employees (3 shifts) from students of Underground Sufism. One of the students of Underground Sufism, Trian Anugerah Permana alias Pongky, felt a significant impact on economic and social empowerment. He feels he has a responsibility, can manage his time better, and has more experience. Not only on the streets and red lights but entrepreneurship. Having him in Underground Sufism, according to him, has more direction and purpose (Nur Hana Putri, 2021; 83). Trian Nugraha is now able to study at the undergraduate level. In the past, he was just singing and doing activities as a street punk kid. In addition, punk children and street children who live in these communities have started to leave and abe away from addictive substances, drugs, and psychotropic substances. They can read the Qur’an, pray five times a day, and the sunnah, remembrance, and write the Qur’an.

From Trian’s narrative, it can be seen that the stages of increasing spirituality carried out by Underground Sufism for street children can have a good effect and are followed slowly by the fostered children, both children under the fly over are still on the streets or those who have lived and fostered in Office. This stage is important in the street children empowerment scheme, because it is a very fundamental stage, especially in strengthening the beliefs and faith of every street child who will later be empowered in various programs, as well as instilling the principles of life according to the Islamic religion (Nur Hana Putri, 2021; 83).

CONCLUSION

In this modern era, the process of social transformation and change makes humans face something complex. The modernization that is happening today has had a tremendous impact or influence on the behavioral changes that occur; and the connotations are more negative, namely deviant behavior from social and religious institutions, one of the cultures present is Punk children. Many people think that Punk is a
deviant behavior, a nuisance, synonymous with violence, a free lifestyle, closely related to drugs, free sex, thuggery, and so on which gives a negative stigma. Punk children who are members of the underground Sufism community, have learned and made themselves better, this indicates that not all punk children are negative as what is stigmatized by society. The underground Sufism community can be close and change punk children by applying appropriate educational methods, as well as changing the bad stigma of society towards punk children under the Tebet bridge. And to find out what the punk kids are learning as well as what good changes are happening in their lives.

The Pondok Pesantren Tasawuf Underground in Ciputat itself has founded not long ago, namely in 2020. From here on punk children are given space by Halim to gather, learn, and develop themselves. Over time the number of punk children increased little by little. Ustaz Halim Ambiya with his Pondok Tasawuf Underground helps street children, including punks, to rediscover a good life according to Islamic teachings. These young people were shown the way to escape from drug entanglements, drink alcohol, and even follow the path of God. Negative stigma is embedded in the bodies of street punk children. Tattoos, piercings, and sloppy clothes were firmly attached to him. They are now doing repentance and migration. Through Underground Sufism, they slowly migrated and studied religion so that they could benefit others.

The founder of the Tasawuf Underground community actualized the da’wah to empower the Islamic community by prioritizing real action. Empowerment da’wah is not only based on religious knowledge, but also in social, economic, and educational fields. The concept of "Map of the Way Home" which is the way back to God and the way back to parents which are implemented for punk children and street children has a significant change. Punk children and street children are far from drugs, drunkenness, and other addictive substances. Empowerment of the Islamic community helps them to live a better and more independent life so that they have a purposeful direction. This is the empowerment of the Islamic community that can be seen tangibly and clearly as the embodiment of the “Map of the Way Home” of the Underground Sufism community.
BIBLIOGRAPHY


