

BUKTI KORESPONDENSI

Penulis : Sutoyo
Judul : Sufism Methods in Delinquency Therapy in the Millennial Generation
Bidang Ilmu : Tasawuf
Jurnal : European Journal for Philosophy of Religion (EJPR)
Issue : Vol. 16 Issue 2, Februari 2024
Link : <https://www.philosophy-of-religion.eu/index.php/ejpr/issue/view/325>

Riwayat Penerbitan

No	Deskripsi	Tanggal
1	Submit awal, email dan artikel original, turnitin 4%	28 Oktober 2023
2	Pemberitahuan editor submit artikel diterima	1 November 2023
3	Perintah revisi 1 dari editor	20 November 2023
4	Jawaban perintah revisi dan dokumen hasil revisi	18 Desember 2023
5	Tanggapan revisi dan perintah revisi kedua	20 Desember 2023
6	Jawaban revisi 2	22 Desember 2023
7	Accept submission dan LoA	8 Januari 2024
8	Pemberitahuan terbit	15 Februari 2024
9	Hasil cek turnitin 4%	

1. SUBMISSION

Fwd: Submit article

To: **Editor in Chief** <deputy.editor@philosophy-of-religion.eu>

Sat, 28 Oct, 2023

Subject: [EJPR] Submit article

Dari: Sutoyo <sutoyomuhammad@gmail.com>

Dear Editor,

Kindly please find my submission of article to European Journal for Philosophy of Religion (EJPR) with the title: "Sufism Methods in Delinquency Therapy in the Millennial Generation".

Best Regards,

Sutoyo

State Institute of Islamic Studies (IAIN) Ponorogo

ORCID ID: <https://orcid-org/0000-0003-4475-1001>

Email: sutoyomuhammad@gmail.com

The screenshot shows a web browser window with the following elements:

- Browser Tabs:** "Fax Salam - proteguh@gmail.c...", "Submissions | European Journal".
- Address Bar:** "https://www.philosophy-of-religion.eu/index.php/ejpr/submissions".
- Page Header:** "European Journal for Philosophy of Religion" with a notification bell icon.
- Main Content Area:**
 - Submissions:** A section with tabs for "My Queue (1)" and "Archives", and a "Help" button.
 - My Assigned:** A sub-section with a search bar, "Filters", and "New Submission" button.
 - Submission List:** A table with one entry:

4318	sutoyo	Sufism Methods in Delinquency Therapy in the Millennial Generation	1/1	1	Review	View
------	--------	--	-----	---	--------	------

The browser's taskbar at the bottom shows the Windows logo, search bar, and various application icons. The system tray on the right indicates "28°C Partly cloudy" and the date "22/09/2024".

Lampiran artikel original

Sufism Methods in Delinquency Therapy in the Millennial Generation

Sutoyo

State Institute of Islamic Studies (IAIN) Ponorogo

E-mail: sutoyomuhammad@gmail.com; <https://orcid-org/0000-0003-4475-1001>

Abstract

There have been many treatment efforts for juvenile delinquency, but they have not been effective in solving the problem. At the same time, the level of juvenile delinquency continues to increase. This research aims to find out what actually happened and what was practiced to accompany the sacred stick. KH Sofyan Jambrong was able to get them back on the right path. The method the author uses is a qualitative research method by interviewing KH Sofyan Jambrong and thugs consisting of young people who have fallen into juvenile delinquency. Then the author discovered important things that the author thought could be published to the public, namely the sacred stick owned by KH Sofyan Jambrong, a touch of gentleness, and the Sufism method applied by KH Sofyan Jambrong. The author hopes that further research will reveal the benefits of Sufism methods in dealing with juvenile delinquency because this problem continues to experience continuity and spreads in other areas.

Keywords: Sufism method, juvenile delinquency, millennial generation

1. Introduction

Many attempts to treat juvenile delinquency have been made, but many have failed. Juvenile delinquency that occurs is disturbing to the community, even though many have provided solutions, juvenile delinquency is still difficult to control. The government has provided platforms to reduce juvenile delinquency, such as sports and religious arts. As reported, there were murders by teenagers aged 17 years and 15 years (Kompas, 2023) . In fact, teenagers have high enthusiasm and have very important potential as the next generation of future leaders. As explained by (Usman & Lusiawati, 2020), behavioral deviations occur in adolescents due to a lack of self-control.

Previous research tends to discuss juvenile delinquency from the aspects of education, health and law. These three aspects have not had a significant impact on reducing juvenile delinquency. In the educational aspect of teenage acquaintances, character education as a solution to juvenile delinquency has been discussed (Fitriyah, 2018; Shidiq & Raharjo, 2018; Suryadin, 2020) . Health aspects have also been widely discussed as a solution to juvenile delinquency (Advitri Febriani, 2021 ; Sukaesih et al., 2020; Sunnah et al., 2020) . Studies on health aspects show that adolescent knowledge about reproductive health is inadequate. The legal aspects of juvenile delinquency also discuss a lot about juvenile delinquency, including all behavior that deviates from

criminal law norms. (RULMUZU, 2021; Afifah, 2014; Nugraeni & Zuhdy, 2021) . Studies that look at treatment using a Sufism approach as a new solution that enriches methods for dealing with juvenile delinquency from spiritual and economic aspects are studies that are still widely viewed by researchers.

This research was conducted to complete methods for dealing with juvenile delinquency so that future generations of the nation will have good and high integrity. Juvenile delinquency has drained the energy of national figures and leaders in various ways. In line with this, three questions were asked, firstly, therapy using the Sufism method carried out by KH. Sofyan Jambongan is very effective and efficient. The factor that determines KH Sofyan Jambongan's success is his magic wand with rituals. Patience and touch and gentleness are aspects that are no less effective in healing. With this method, many naughty teenagers who became thugs were cured by KH Sofyan Jambongan and returned to repentance and live a normal life.

This research is based on an argument that the success of the Sufism method in dealing with juvenile delinquency lies in two things. First, the success of Sufism is determined by the charisma possessed by Sufism figures. Charisma and great confidence in the character have had a great psychological influence on teenagers. Second, success in dealing with juvenile delinquency was due to the Sufism approach touching more on the consciousness of young people. With an emic approach carried out through the Sufism method, it allows teenagers to realize mistakes and correct inappropriateness in their behavior. Thus, the success of Sufism lies in how young people are understood and touch their consciousness to improve attitudes and behavior.

2. Literature Review

Sufism Method for Healing

Sufism is an aspect of Islamic teachings that emphasizes inner appreciation, so it is classified as a science that uses irfani epistemology (Zuhri, 2016) . Sufism functions as a controller of forces that destroy the balance of power and soul, so that it is immune to external influences so that it feels calm, peaceful and happy in the soul (Hasbi, 2016) . The obsession with happiness referred to in Sufism is eternal spiritual happiness (Mannan, 2018) . Sufism is divided into (1) amali Sufism, namely the method, path or methodology for achieving purity of soul, closeness to Allah and feeling His presence. Amali Sufism is built on the principle of "ilmu amaliah, scientific charity", which in practice follows the direction of the tarekat led by a *murshid* (Usman, 2019) . (2) Philosophical Sufism, namely the scope of Sufism which highlights the combination of heart and reason, spirituality and rationality as a new paradigm that gives birth to a pattern of Sufism with a rational mindset (Syatori, 2022) . (3) Moral Sufism or also known as Sunni Sufism is a Sufism teaching to realize noble morals and avoid *madzmumah morals* (Pradityas et al., 2015) .

The Sufism method has been widely used as a method of psychospiritual therapy in various contexts and conditions, both psychological, sociological and spiritual (Afnan, 2018) . Subandi et al. (2022) , for example, states that Sufism is used as a therapeutic method at the Tetirah Dhikr Islamic Boarding School, an Islamic Sufism-based rehabilitation center for people with mental illness and drug addiction. The value of Sufism is seen in the practice of zikr, where dhikr is believed to improve the mental

health of participants. The Sufism method from an Islamic psychology perspective is similar to the process of purifying the soul. This process consists of three stages, namely *takhlli* or purifying the soul from despicable qualities, *tahalli* or adorning a noble and praiseworthy soul, and *tajalli* or achieving a pure soul. In line with that, Sufism as a therapeutic method was also expressed by Bahadorani et al. (2021) through a Sufistic practice called Tamarkoz. This practice is meditation as an art of self-knowledge that can control and discipline the mind, body and emotions to avoid negative disturbances. Thus, it appears that the Sufism approach is a therapeutic method that has a significant influence on various psychospiritual conditions.

Juvenile delinquency

Juvenile delinquency is a social phenomenon that is included in deviant behavior. This deviation occurs because there is behavior that is not in accordance with the rules, values, and social norms that apply in a society (Shofwatal Qolbiyyah, 2017) . Not only social norms, juvenile delinquency also includes various acts that deviate from criminal law norms (Rulmuzu, 2021) . Juvenile delinquency does not only occur in the physical world such as drugs, motorbike gangs and brawls but can also occur in the digital world such as *cyber crime*, *hacking* and fraud (Unayah & Sabarisman, 2016; Yang et al., 2022) . This happens because the environment, whether school family, society or digital, has a widespread influence on adolescent development (Asniati et al., 2020) . As changes and developments occur, teenagers are faced with questions regarding their existence, their future and their social roles (Andriyani, 2020) . Apart from that, societal stigma and labels can also influence adolescent behavior where this negative stigma becomes a self-concept (Jamilah & Putra, 2020) .

Juvenile delinquency is not only influenced by internal factors but also by external factors (Artini, 2018) . Internal factors include self-control (Hidayah, 2020) , identity crisis (Dewi et al., 2017) and spiritual experiences (Hartono & Saifudin, 2021) . Furthermore, Desmond et al. (2023) stated that religious dimensions such as religiosity, spiritual experiences and attendance at religious rituals are related to suppressing levels of juvenile delinquency. Teenagers who attend religious activities have a lower potential for deviance and crime. External factors include parenting style (Day et al., 2023) , environment (Andriyani, 2020) , technology (Resdati & Hasanah, 2021) . Furthermore, Holt et al. (2021) stated that technological developments, especially for the millennial generation, provide great access and opportunities to carry out various deviant behaviors. This behavior is mainly influenced by control in adolescents. Both internal and external factors have been the causes that trigger juvenile delinquency in society.

Millennial Generation

Discourse about the millennial generation has become the world's spotlight in various sectors of life (Rumbiak, 2021) . The millennial generation or also called generation Y are those born between 1981 and 2003 (Setiawan & Puspitasari, 2018) . In other words, millennials mean a group of people aged between 20 and 30 years (Pohan & Huda, 2021) . Arifin (2021) stated that the millennial generation is becoming a trend-setter in various fields including culture, political economy and technology. The millennial era is characterized by the speed of information, sophisticated technology, transportation and communication (Darmawan & Marlin, 2021) . Therefore, the

generation that was born and grew up in this era is considered to be a generation that has high capabilities in keeping up with current developments, especially developments in information technology (Rahim et al., 2022) . Rais et al. (2018) stated that because the millennial era is the momentum for the birth of globalization, the millennial generation is a generation that has creative and innovative characteristics, but on the other hand is materialistic, consumerist, and tends to glorify the culture of other nations rather than its own.

The development of the era which is marked by the era of technology, digitalization and modernization, apart from having a positive impact, has also given rise to various challenges for the millennial generation (Taopan et al., 2019) . It is feared that developments will degrade millennial ethical spirituality, for this reason the Sufism approach is one way to revitalize these values (Nuraini & Marhayati, 2020) . Contemporary Sufism pays attention to the millennial generation in three forms of responsibility, namely fostering positive character; fostering social ethics; and strengthening the direction of life and spirituality (Huda, 2019) . Muali et al. (2020) for example, stating that Islamic boarding school traditions such as studying classical texts and the yellow book have experienced a shift. Millennial Muslims are no longer interested in traditional study methods using the sorogan system, but are more interested in online studies on social media platforms. This then encouraged various efforts to integrate the Islamic boarding school system with a modernist education system. Thus, it appears that Sufism revitalizes ethical spirituality for the millennial generation in facing social developments and changes.

3. Method

Reasons for choosing a theme

This theme was chosen based on several reasons. *First*, the Sufism method is an effective non-medical method of treatment and tackles delinquency among the millennial generation. Juvenile delinquency is increasingly widespread and disturbing society, including KH. Sofyan Jambrong, who ultimately used a stick as a means of treatment and preaching to the community, especially invited young people who had fallen into delinquency. *Second*, the Sufism method has advantages, where the therapy system uses sticks in the treatment of patients ("bad children") with certain rituals and the stick is directed at the patient. *Third*, this method is carried out *door to door*, where patients are visited so that they can be treated appropriately and quickly. Before the thugs were treated, the thugs who still liked to get drunk were instead bought liquor to drink as much as they could until they were drunk. Once they were satisfied, they were invited and given directions.

Types and methods of data collection:

Primary-secondary. The primary data for this article is the results of interviews with informants. The secondary data is in the form of literature related to the topic of this study. Primary data was obtained through observation. Observations were made on the treatment activities carried out by KH. Sofyan Jambrong at the Pesantrenahrus Sholawat boarding school and other places used as places for treatment, including at the residence of KH Sofyan Jambrong and the house that was designated as a suitable place for

treatment. This observation was carried out for 3 months so that the author could see and understand the treatment he was carrying out. The Bahrus Sholawat Islamic boarding school is in Madiun Regency, East Java. Apart from observations, data was also obtained through interviews with several informants, including KH Sofyan Jambrong. The informants interviewed were nine former thugs who had recovered from their crimes and repented. Likewise, data was obtained from literature and document searches. The literature referred to is in the form of books, journals and newspapers. The documents used are photos and several relevant images.

Analysis method: Analysis-descriptive.

Data that has been obtained through several methods is analyzed using a phenomenological approach. This approach aims to explore the meaning behind KH treatment activities. Sofyan Jambrong who has successfully cured many patients to date. The data obtained is first grouped based on their respective tendencies. After that, several interview excerpts were re-stated to make them easier to understand. Because not all interviews were conducted in Indonesian, especially with KH Sofyan Jambrong, to maintain politeness, we used refined Javanese. Likewise, interviews with several young people who had recovered from delinquency were conducted in Javanese because they could not speak Indonesian well. The next stage of analysis was data interpretation, where at this stage observation, interview and document data were given appropriate meaning (interpretation). with needs and then the author concludes

4. Results

How KH's Sufism method works. Sofyan Jambrong

Sufism is cleansing the heart by drawing closer to Allah SWT. Drawing closer to Allah is done by truly implementing the rules and boundaries outlined by the teacher. Clean the heart by recognizing heart diseases that are dangerous and threaten mental peace. KH. Sofyan Jambrong (50 years old) showed that the Sufism method he practices to treat criminal thugs involves several things that must be followed:

Table 1. How KH Sofyan Jambrong 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 Jambrong).
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 Jambrong 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 they had finished drinking, KH Sofyan invited them and explained the true/positive way of life for their lives. KH. When giving advice to the thugs, Sofyan usually holds a stick which he points at the patients. After the patients received a special ritual using the KH stick Sofyan Jambrong was directed at patients (thugs and punks) as if they were obeying and following KH Sofyan Jambrong's orders to repent and be aware of thug behavior and become good and repentant people.

Meanwhile, the second treatment teaches thugs and punks to learn to purify themselves by performing ablution and bathing properly so that in living their lives they are accustomed to practicing physical and mental cleanliness. They were also taught dhikr and invited to carry out recitations at taklim assemblies once a month on a large scale and attended by many people from various regions, including former thugs and punks. This is done so that their hearts become soft, affection arises between each other, friendship is established by good visits to each other, it is hoped that sincere brotherhood will arise. They are taught to raise halal animals so that they know which halal animals can be slaughtered and consumed and which haram animals cannot be consumed. It is hoped that changes in their lives will not only be in terms of worship and behavior, but the way they consume will also change because they know which animals are halal and which animals are haram.

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.

Thugs and punks gathered in one place are given recitation and dhikr together every month and recite prayers to continuously open awareness on the right path. At the gathering, there were 2,000 thugs and punks present dressed in various colors and models according to their level of conscience.

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 gentle heart, never blamed harshly on those in the stalls on the streets, given an understanding of the origins of our existence and those who created it. They are also given understanding so that we know the end of worldly life. This awareness made them diligently follow what KH said. Sofyan Jamrong. KH. Sofyan Jamrong also gave the doctrine to the conscience of the heart to remember the Creator at all times with this feeling, making them aware of the importance of living a righteous life, ultimately leading them to the natural path as shown by KH. Sofyan Jamrong.

1. Because Sufism is the domain of the heart

According to the thugs and punks who have regained consciousness on the right path, their hearts are touched every time they meet KH. Sofyan Jamrong, with soft words full of wisdom, seems as if they are hypnotized and can forget the crimes they have committed, as said by Paino (20 years old).

2. Sufism never blames people who do wrong

KH. Sofyan Jamrong in recruiting and approaching thugs and punks never used words to corner them, he never even used harsh words for what they did, he never blamed them. Nahrowi (21 years old).

3. Promises peace

While joining and following KH. Sofyan Jamrong, the thugs and punks, never make noise and harm other people. Murdiono (23 years). Many young people who were homeless and thugs realized that they repented again because of a touch of heart and they felt that their existence was appreciated and acknowledged.

Thugs and punks realize they can think clearly

Thugs recruited by KH. Sofyan Jamrong can think and be objective because they are open to their awareness that they feel that past confusion is an obstacle to good and systematic thinking.

The thugs and punks felt anxious and depressed because no one in society paid attention after KH. Sofyan Jamrong approached them with good news, so their hearts calmed and their consciousness opened. Because they are a normal society like others, their existence is the same as society in general.

The return of thugs to a normal life who previously never knew worship is now a person who diligently performs the 5 daily prayers, reads the Koran, and does social activities. The touch with the Sufism method made thugs who used to cause trouble every day and harm the community after returning to the right path, they became mosque marbots. And the prostitutes who sell themselves every day with a touch of Sufism methods return to normal and good households.

The heart is the main factor that causes them to fall into humiliation with the Sufism method used by KH. Sofyan Jamrong is able to change consciousness and calm.

The habit of cleanliness is very visible in daily life because we are used to living guided by KH. Likewise, changes in family manners and etiquette are increasingly maintained, trying not to harm or disappoint others. Jambet and judging are no longer unheard of, there is only help and sharing among others, their social awareness is getting higher. Hard work is done, helping each other to earn a living and reminding each other

not to fall into things that are prohibited by religion. No longer feel the prestige of working as little as possible, the important thing is that it is halal (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.

4.2.1. Come to Location

KH. Sofyan Jambrong in making thugs and punks aware of their locations in hangouts, stalls, discotheques, localities to meet them, mingle with them and adapt to their lives, but not get involved in their behavior because their main goal is to rid them of humiliation. to a degree of glory and awakening to the right path of life. KH. Sofyan Jambrong is not angry and is always patient with his words that touch the hearts of the thugs and often spends money to give them snacks and the food they usually eat. The arrival of KH. Sofyan Jambrong where they hung out and was localized was welcomed by the thugs because KH. Sofyan Jambrong gives hope for shade, it is proven that every time he meets, he always spends money for their needs, both for snacks and meals.

4.2.2. Economic solution

KH. Sofyan Jambrong is a public figure who has a strong influence and whose integrity really amazes the public so that he can provide inspiration to most people, especially street thugs who never pay attention. KH Sofyan Jambrong is here to bring enlightenment that is very touching and provides a way out of the impasse in their lives. Especially those who are in debt and unemployed can be helped by the presence of KH Sofyan Jambrong who helps street groups with certain practices and rituals to break up their deadlock. Sufism indeed brings changes in a person's mind. If the heart becomes calm then life becomes happy. The practice given to the congregation is always carried out in accordance with the needs of most of those who carry out the practice of a diploma from KH. Sofyan Jambrong all problems ranging from being in debt, looking for work, economic difficulties, marriage problems are all resolved and get solutions.

Economic problems were a factor in depression before they met KH. Sofyan Jambrong they thought as if the economy was the main factor that made them happy after hearing KH's explanation. Sofyan Jambrong, then they no longer think about economics, that economy is the main factor in life's happiness.

4.2.3. Inner solution

KH Jombrang's followers are increasing in number and making them aware of clothing during recitation, which is usually modest clothing like when they were thugs. As the months progressed, they began to think about clothing, trying to wear white robes with turbans like the Sufis. Their appearance changed to no longer seen as thugs and showed changes ranging from clothing to appearance and behavior. Their morals are getting better. Morals towards Allah and towards Allah's creatures. Between them, they are affectionate towards each other, changes in attitude can be seen in the relationships, the friendship becomes more intimate and well established. Caring is also seen in animals which used to be cruel to animals, now this change can be seen when they meet animals, they are very caring and affectionate. The media used by KH. Sofyan Jombrang is holding recitations and dhikr assemblies.

4.3 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 Jombrang's heart becomes calm and peaceful, his life feels happy.	Peace of mind
Aziz (21 years)	After becoming a student of KH. Sofyan Jombrang 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

4.3.1. The thugs and punks who had taken part in the dhikr assembly recitation activities showed that the thugs and teenagers who carried out Sufism therapy managed to get out of their thuggish and naughty behavior because they practiced certain rituals outlined by KH. Sofyan Jombrang. That the activities of KH. Sofyan Jombrang used Sufism as a method of raising awareness among thugs and punks, which was very useful, proven to make more than 2,000 thugs and punks aware with certain rituals. Their changes in appearance are influenced by situations and conditions. Their situation and social interactions forced them to change because friends in their group dressed in white robes forced them to take off their old clothes and replace them with the same white robes as their friends. And you also want to see changes as a whole, not only attitudes and behavior but also clothing, so you try to change your appearance and clothes because you want recognition of the changes as a whole. Sufism therapy is used to change people who are sick, both mentally and spiritually and physically ill, so that they experience changes

both physically and spiritually. As Amin Syukur stated, the therapy in question is an effort to make people happy, happy and calm, so that they are able to survive and try to fight the pain, and this results in healing. This is connected with the correlation between mind and body in the concept of psychoneuroendocrinology. Thus, therapy can be interpreted more broadly, including prayer, fasting, dhikr and heart management, which are strong in the practices of Sufis in Sufism (Syukur, 2012)

4.3.2. The thugs and punks who took part in KH's recitations and dhikr assemblies. Sofyan Jambrong experienced inner changes, most of whom felt inner peace and tranquility. Spiritual peace has an influence on good and upright behavior and lifestyle. Inner kindness also influences the smooth running of the economy and social life in society. After experiencing a normal life, it is easy to find work and some of them become mosque marshals, some become traders, some become farmers, with a decent economic status and get a reasonable social status and gain recognition from society in general. The thugs who have realized and repented, even though they are farmers, traders and others, are not excessive in their search for sustenance and do not accumulate wealth because according to them the world's needs are only sufficient. Their life practices prioritize cleanliness of heart so that they can differentiate between good and bad, whether they can do it or not because with a good and clean heart they will be able to differentiate. As Hamka said, it cleanses the human spirit and body, so that he can differentiate between what is dirty and what is clean. With this cleanliness, Allah will open human reason and safety in this world and the hereafter (Saban, 2020)

4.3.3. The thugs who changed their attitude to become good and repentant people who always remained steadfast in carrying out their worship experienced ease in their work and were taught skills by KH. Sofyan Jambrong for farming, gardening, carpentry, masonry, can be used as a way to earn a living for the necessities of life and religious services. Even though he is a person who works with sufficient abilities, he is not greedy and feels that what he gets is enough in carrying out his daily work. Most of them view material possessions only as a means of worship for survival in the world, not for extravagance because of the dominance of a peaceful and calm mind. They try to live simply and practice asceticism. 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)

4.	RESULTS=WHAT? DATA Not Theory	5	DISCUSSION=WHY? LITERATURE You cannot use tables & you cannot quote from interviews
4.1.	How the Sufism method works (conclusion)	5.1	Why does this happen? How does the Sufism method work as shown in

	(E1, E2, E3)		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???

5.1. Why does KH Sofyan's Sufism method work like that?

The way Sufism works shown by KH Sofyan has led to changes in the attitudes and behavior of the thugs. KH Sofyan Jambrong patiently guided him from the beginning until the thugs returned to the right path and KH Jambrong contributed both wealth and time. The thugs have never had a touch of heart and affection so far. With the presence of KH Jambrong, the thugs felt cared for and received recognition. The recitation that is held every month and attended by more than 2000 people makes the thugs moved because they see many people gathered together chanting dhikr to Allah. The lecture delivered by KH. Sofyan Jambrong, who often mentioned the name of Allah, touched the hearts and opened the minds of the thugs, thereby bringing drastic changes to their lives (Wati & Hasanah, 2021) . This approach to Sufism really brings changes in a person's mind. If the heart becomes calm then life becomes happy (Aziz, 2020) .

5.2. The success of this method

The success of this method cannot be separated from KH's simplicity and care. Sofyan Jambrong attracts the hearts of street thugs, the recitation of the Koran delivered at regular meetings becomes a magnet for the masses to gather together for dhikr. Khoirul Anwar explained the same thing that within humans there are also potentials or strengths. There is something called nature which tends towards goodness. So, moral Sufism is a science that studies theories of behavior and moral improvement. (Khoirul Anwar, 2021). In the preaching movement KH. Sofyan Jambrong shows that Sufism methods tend to be successfully practiced for certain therapies because they are supported by Amin's explanation. Gratitude for Sufism for humans today, there should be more emphasis on Sufism as morals, namely teachings regarding morals that should be applied in everyday life in order to obtain optimal happiness. Sufism aims to form human character who has good mental attitudes and behavior, has ethics and good manners towards oneself, other people and towards God (Thohir, 2013).

5.3. KH. Sofyan Jambrong is a character

KH. Sofyan Jambrong is a charismatic ulama figure whose existence is taken into account by the community of specialist ulama who eradicate people who have fallen into despicable practices ranging from thugs, punks, prostitutes who can no longer be helped by others, then KH. Sofyan Jambrong was the one who picked them up to take them to the right path, using his magic stick and his dhikr assembly and recitation. His supernatural powers and sticks as well as his dhikr assembly became a magnet for people to come. KH. Sofyan Jambrong, even though he uses his magic wand only as a means of healing and helping people, his reliance remains on Allah SWT. The practices carried out

by the thugs have had implications for mental peace. The implication of this peace of mind brings physical changes, a healthy body away from disease. Pain arises from a restless heart because a calm heart and a peaceful body also have a healthy impact.

6. Conclusion

It turns out that after conducting research, several important things were found that the public should know, namely: KH. Sofyan Jambrong is a cleric and charismatic figure who has a sacred stick as a means of treating naughty children who are addicted to drugs, drunk, reckless, homeless, muggers, pickpockets, muggers, thieves and punks. KH. Sofyan Jambrong succeeded in bringing naughty children back to the path of goodness and repentance. Naughty children who return to the good and repentant path who follow KH's instructions. There are many Sofyan Jambrong throughout Indonesia. How to treat KH people. Sofyan Jambrong with a stick is directed at the patient with a certain ritual after which the patient gradually recovers according to and wants to imitate KH. Sofyan Jambrong to repent. After the patient has complied, he is invited to recite the recitation and dhikr together once a month in an assembly.

Recommendation

After the author has finished conducting research and published it to the public, the author suggests that parties affected by juvenile delinquency immediately look for solutions carried out by KH. Sofyan Jambrong to get help to return naughty children to the right path. The author also suggests to researchers to conduct further research to find similar things to immediately apply to society so that people affected by juvenile delinquency get solutions, because there are more and more figures like KH. Sofyan Jambrong who cares about naughty children, we find that more and more people are being helped from delinquency. An alternative solution like what KH. Sofyan Jambrong is very effective, doesn't require a lot of money and gets good and effective results. For parents whose sons are exposed to drugs, drunk and difficult to control, the author suggests providing alternative treatment as done by KH. Sofyan Jambrong.

Research limitations

Due to the author's limitations, the author can only research KH. Sofyan Jambrong from the aspect of treatment using the Sufism method which is very effective. In fact, it is KH Sofyan Jambrong Ulama Kharismati who has the influence of being a strong magnet for society, especially naughty children who get into trouble. If there are researchers who continue research on KH Sofyan Jambrong from other aspects, perhaps from economic influence, political influence and so on, the author really hopes for it. The more researchers who examine KH Sofyan Jambrong, the more will be revealed from other aspects that may be useful for the wider community. The author also hopes that this research can provide valuable benefits and contributions to the nation and state and reduce the increasingly worrying burden of juvenile delinquency. Hopefully it will be useful for parties affected by narcotics and others who can resolve the problem of juvenile delinquency properly and effectively.

References

- Aziz, AA (2020). Reconstructing the Methodology of Sufism at PTAI. *Intelegensia: Journal of Islamic Education* . <https://doi.org/10.34001/intelegensia.v7i1.399>
- Hafiu, M. (2017). Zuhud in the Teachings of Sufism. *Hisbah: Journal of Islamic Guidance and Da'wah* . <https://doi.org/10.14421/hisbah.2017.141-07>
- Wati, IA, & Hasanah, U. (2021). Irfani's Sufism Study. *Spiritual Healing: A Journal of Sufism and Psychotherapy* . <https://doi.org/10.19109/sh.v2i1.10686>
- Afnan, D. (2018). Sufism Practices as Psychospiritual Therapy. *JIKE: Journal of Effects Communication Science* . <https://doi.org/10.32534/jike.v1i1.42>
- Ahmad Syatori, S. (2022). Philosophical Sufism. *WHITE: Journal of Knowledge About Science and Wisdom* . <https://doi.org/10.51498/putih.v7i1.84>
- Andriyani, J. (2020). The Role of the Family Environment in Overcoming Juvenile Delinquency. *At-Taujih: Islamic Guidance and Counseling* . <https://doi.org/10.22373/taujih.v3i1.7235>
- Arifin, AL (2021). Scholarly Leadership Characteristics in the Millennial Generation. *Business Focus: Management and Accounting Study Media* . <https://doi.org/10.32639/bisnisbisnis.v10i1.750>
- Artini, B. (2018). Analysis of Factors Affecting Juvenile Delinquency. *Journal of Nursing* . <https://doi.org/10.47560/kep.v7i1.117>
- Asniati, A., Binasar, SS, & Jahada, J. (2020). The Effect of Internet Use on Juvenile Delinquency (Students). *Clear Scientific Journal: Studying Guidance and Counseling* . <https://doi.org/10.36709/bening.v4i1.10485>
- Bahadorani, N., Lee, J. W., & Martin, L. R. (2021). Implications of Tamarkoz on stress, emotion, spirituality and heart rate. *Scientific Reports* , 11 (1). <https://doi.org/10.1038/s41598-021-93470-8>
- Darmawan, D., & Marlin, S. (2021). The Role of Mosques for the Millennial Generation. *Journal of Religious Studies, Law and Islamic Education (KAHPI)* . <https://doi.org/10.32493/kaipi.v2i1.p52-64.9372>
- Day, A.-M., Clark, A., & Hazel, N. (2023). Hearing from justice-involved, care experienced children: what are their experiences of residential care environments and regimes? *Journal of Children's Services*. <https://doi.org/10.1108/JCS-02-2022-0011>
- Desmond, S. A., Rorie, M., & Sohoni, T. (2023). Working for God: Religion and Occupational Crime and Deviance. *Deviant Behavior*, 44(2), 159–174. <https://doi.org/10.1080/01639625.2021.2022968>
- Dewi, Y. T., S., M. B., Humaedi, S., & Wibhawa, B. (2017). Faktor Penyebab Tergabungnya Remaja Kota Bandung dalam Komunitas Kenakalan Remaja. *Share: Social Work Journal*. <https://doi.org/10.24198/share.v7i1.13807>
- Hartono, B., & Saifudin, IMMY (2021). Spirituality and Personality Type are Associated with Psychological Well-Being of Adolescents in Yogyakarta Junior High Schools. *Journal of Professional Nursing Research* . <https://doi.org/10.37287/jpppp.v3i2.497>
- Hasbi, A. (2016). The Essence of Truth in Studying Sufism and Prophetic Morals. *Misykat: Journal of Al-Quran, Hadith, Sharia and Tarbiyah Sciences* . <https://doi.org/10.33511/misykat.v1n2.43>
- Hidayah, NR (2020). Self-Control and Conformity towards Juvenile Delinquency. *Psychoborneo: Scientific Journal of Psychology* .

- <https://doi.org/10.30872/psikoborneo.v8i4.5571>
- Holt, T. J., Cale, J., Brewer, R., & Goldsmith, A. (2021). Assessing the Role of Opportunity and Low Self-Control in Juvenile Hacking. *Crime and Delinquency* , 67 (5), 662–688. <https://doi.org/10.1177/0011128720978730>
- Huda, S. (2019). Responsibility of Contemporary Sufism towards the Millennial Generation. *Conference Papers* .
- Jamilah, A., & Putra, AW (2020). The Effect of Negative Labeling on Juvenile Delinquency. *Adliya: Journal of Law and Humanity* . <https://doi.org/10.15575/adliya.v14i1.8496>
- Mannan, A. (2018). The Essence of Moral Sufism in the Era of Modernization. *Aqidah-Ta: Journal of Aqidah Science* . <https://doi.org/10.24252/aqidahta.v4i1.5172>
- Muali, C., Wibowo, A., Gunawan, Z., & Hamimah, I. (2020). Islamic Boarding Schools and Millennial Behavior: Challenges of Islamic Boarding School Education in Building the Character of Millennial Santri. *At-Tarbiyat Journal* , 3 (2), 131–146. <http://jurnal.staiannawawi.com/index.php/At-Tarbiyat/article/view/225>
- Nuraini, N., & Marhayati, N. (2020). Sufism Values of the Millennial Generation. *Nuance* . <https://doi.org/10.29300/nuansa.v12i2.2759>
- Pohan, AR, & Huda, N. (2021). Muslim Millennial Community Preferences for Halal Tourism (Study: Special Capital Region of Jakarta). *Journal of Business Orientation and Entrepreneurship (JOBS)* . <https://doi.org/10.33476/jobs.v2i1.1783>
- Pradityas, YB, Hanafi, I., & Zaduqisti, E. (2015). Maqamat Sufism and Mental Health Therapy (Study of Amin Syukur's Thoughts). *RELIGION* . <https://doi.org/10.28918/religia.v18i2.627>
- Rahim, H., Irpan, HM, & Rasool, MSA (2022). Consumers Attitude toward Halal Food Products in Malaysia: Empirical Evidence from Malaysian Millennial Muslims. *International Journal of Industrial Engineering and Production Research* , 33 (3). <https://doi.org/10.22068/ijiepr.33.3.2>
- Rais, NSR, Dien, MMJ, & Dien, AY (2018). Advances in Information Technology Have an Impact on the Generalization of Socio-Cultural Elements for the Millennial Generation. *Mosaic Journal* .
- Resdati, & Rizka Hasanah. (2021). Juvenile Delinquency as a Form of Social Pathology (Social Disease). *Scientific Horizons Journal* . <https://doi.org/10.53625/jcijurnalcakrawalaIndonesia.v1i3.614>
- Rulmuzu, F. (2021). Juvenile Delinquency and Its Treatment. *JISIP (Journal of Social Sciences and Education)* . <https://doi.org/10.36312/jisip.v5i1.1727>
- Rumbiak, A. (2021). Theology of Worship and Spirituality of the Millennial Generation. *Amreta Theological Journal (ISSN: 2599-3100)* . <https://doi.org/10.54345/jta.v3i2.32>
- Setiawan, SA, & Puspitasari, N. (2018). Organizational Structure Preferences for Millennial Generation. *Borneo Administrator Journal* . <https://doi.org/10.24258/jba.v14i2.336>
- Shofwatal Qolbiyyah. (2017). Juvenile Delinquency (Analysis of Causal Factors and Solutions in the Perspective of Islamic Religious Education). *Sumbula: Journal of Religious, Social and Cultural Studies* .
- Subandi, MA, Chizanah, L., & Subhan, S. (2022). Psychotherapeutic Dimensions of an Islamic-Sufi-Based Rehabilitation Center: A Case Study. *Culture, Medicine and*

- Psychiatry* , 46 (2), 582–601. <https://doi.org/10.1007/s11013-021-09738-1>
- Taopan, YF, Oedjoe, MR, & Sogen, AN (2019). The Impact of the Development of Information and Communication Technology on the Moral Behavior of Adolescents at SMA Negeri 3 Kupang City. *Journal of Education: Journal of Research Results and Literature Reviews in the Field of Education, Teaching and Learning* . <https://doi.org/10.33394/jk.v5i1.1395>
- Unayah, N., & Sabarisman, M. (2016). The Phenomenon of Juvenile Delinquency and Crime. *Socio Informa* . <https://doi.org/10.33007/inf.v1i2.142>
- Usman, A. (2019). The Congregation Phenomenon in the Present Age: An Examination of the Teachings and Practices of TQN Suryalaya. *Da'wah: Journal of Da'wah and Social Studies* . <https://doi.org/10.15408/dawah.v22i2.12068>
- Yang, C.-C., Ma, E.-T., & Kao, D.-Y. (2022). Sexual Offenses against Children: Social Learning Theory and Dark Web Reinforcement. *International Conference on Advanced Communication Technology, ICACT* , 2022 - Febru , 449–454. <https://doi.org/10.23919/ICACT53585.2022.9728827>
- Zuhri, A. (2016). Sufism in the Spotlight of Epistemology and Axiology. *Religion* . <https://doi.org/10.28918/religia.v19i1.658>

2. JAWABAN EDITOR UNTUK SUBMIT

Fwd: [EJPR] Submission Acknowledgement

Inbox

Sutoyo <sutoyomuhammad@gmail.com>

Thu, 1 Nov,
2023

to me

Dari: **Editor in Chief** <deputy.editor@philosophy-of-religion.eu>
Subject: [EJPR] Submission Acknowledgement
To: Sutoyo <sutoyomuhammad@gmail.com>

Sutoyo:

to me

Dari: **Editor in Chief** <deputy.editor@philosophy-of-religion.eu>
Subject: [EJPR] Submission Acknowledgement
To: Sutoyo <sutoyomuhammad@gmail.com>

Sutoyo:

Thank you for submitting the manuscript, "Sufism Methods in Delinquency Therapy in the Millennial Generation" to European Journal for Philosophy of Religion. With the online journal management system that we are using, you will be able to track its progress through the editorial process by logging in to the journal web site:

Manuscript URL: <https://www.philosophy-of-religion.eu/index.php/ejpr/authorDashboard/submission/4319>

Username: sutoyo

If you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

Editor in Chief
European Journal for Philosophy of Religion
<https://philosophy-of-religion.eu>

3. REVISION 1

Fwd: [EJPR] Editor Decision

Inbox

Sutoyo <sutoyomuhammad@gmail.com>

Mon, 20 Nov,
2023

to me

Dari: **Editor in Chief** <deputy.editor@philosophy-of-religion.eu>
Subject: [EJPR] Submission Acknowledgement
To: Sutoyo <sutoyomuhammad@gmail.com>

Sutoyo:

We have reached a decision regarding your submission to European Journal for Philosophy of Religion, "Sufism Methods in Delinquency Therapy in the Millennial Generation".

Our decision is: "Revision Required".

The reviewers ask for (major) revisions. Please find their comments below, resp. in the attached file. I hope they are helpful for your revising the paper. Please let us know within 14 days whether you plan to resubmit the paper, otherwise your submission will be archived and the review process will not be pursued further.

If you plan to resubmit, we ask this to be done within 12 weeks. We will re-send the final version to our reviewers for their final verdict which is generally send back to us within one month. Please do not hesitate to contact me if further questions arise.

Sincerely

Prof. Dr. Georg Gasser,

Theological Faculty, Augsburg University (Germany)

Main Editor, European Journal for Philosophy of Religion

Technical Contact:

Journal Administration

webmaster@philosophy-of-religion.eu

European Journal for Philosophy of Religion

Review Comments

Recommendation: Revisions Required

1. Check you APA style on APA 7th edition
2. Ensure to add ORCID and complete identify of author
3. Introduction section: please add general background and specific context to your research. Reasons why mbah Jambrong is investigated be added.
4. In the methods section please more rational that indicate specific research method appropriate to your research design.
5. As your language style and grammar have some mistakes, please proofread before revision.
6. Add specific recommendation for the future research

4. JAWABAN REVISI I

Fwd: Revision

To: **Editor in Chief** <deputy.editor@philosophy-of-religion.eu>

Mon, 18 Dec, 2023

Subject: [EJPR] Submit article

Dari: Sutoyo <sutoyomuhammad@gmail.com>

Dear Editor,

Kindly please find the result of revision of my articles: "Sufism Methods in Delinquency Therapy in the Millennial Generation".

Best Regards,

Sutoyo

State Institute of Islamic Studies (IAIN) Ponorogo

ORCID ID: <https://orcid.org/0000-0003-4475-1001>

Email: sutoyomuhammad@gmail.com

Reviewers List

Judul: **Sufism Methods in Delinquency Therapy in the Millennial Generation**

Penulis: Sutoyo

No	Comments	Action
1	Check you APA style on APA 7 th edition	Citations and references in the entire text have been confirmed with APA 7 th edition
2	Ensure to add ORCID	Authorship identify including email, institution, and orcid have been added completely
3	Introduction section: please add general background and specific context to your research. Reasons why mbah Jambrong is investigated be added.	Introduction section has been added with general phenomena as the background and identification of problems to contextualize the problems have been added
4	In the methods section please more rational that indicate specific research method appropriate to your research design.	Methods section that previously emphasized on literature review has been improved proper to the research design
5	As your language style and grammar have some mistakes, please proofread before revision.	We use tool to paraphrase and proofreading from expert in English and content
6	Add specific recommendation for the future research	Specific recommendation to apply local wisdom on juvenile therapy has been added

GENERATION

Sutoyo

State Institute of Islamic Studies (IAIN) Ponorogo

ORCID ID: <https://orcid-org/0000-0003-4475-1001>

Email: sutoyomuhammad@gmail.com

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 Jambrong successfully guided them in the correct direction. The author employs a qualitative research method, conducting interviews with KH Sofyan Jambrong 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 Jambrong'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 Jambrong 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 Jambrongan 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 behaviour. 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 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

2.1. *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. \(2022\)](#) highlight that Sufism is employed as a therapeutic approach at the Tetirah Dhikr Islamic Boarding School. 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. \(2021\)](#) explored the therapeutic potential of Sufism by examining the practice of Tamarkoz, 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.

2.2. 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. \(2021\)](#) explored the therapeutic potential of Sufism by examining the practice of Tamarkoz, 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, 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 \(2020\)](#) and [Hartono and Saifudin \(2021\)](#). In addition, [Desmond et al. \(2023\)](#) found a correlation between religious dimensions, such as religiosity, spiritual experiences, and attendance at religious rituals, and lower levels of juvenile delinquency. 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. \(2021\)](#) argue that technological advancements have facilitated the engagement in deviant behaviours, 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.

2.3. Millennial Generation

The millennial generation has garnered significant attention across various sectors of life ([Rumbiak, 2021](#)). 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 & Huda, 2021](#)). According to [Arifin \(2021\)](#), the millennial generation is emerging as influential figures in culture, political economy, and technology. 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](#)

(2018) argued that the millennial generation, being born during the era of globalization, possesses both creative and innovative traits. 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 & Sogen, 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, 2020). 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. (2020) argue that Islamic boarding school traditions, including the study of classical texts and the yellow book, have undergone a transformation. 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 Jombang 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.

3.1. 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 (2021) have identified a significant increase in youth delinquency. Therefore, KH Sofyan Jombang'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 Jombang'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.

3.2. 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 literature mentioned consists of books, journals, and newspapers. The materials utilized consist of 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.

3.3. Analysis Method: Analysis-Descriptive

Data obtained through various methods is analysed 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 analysed 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. Results

4.1. 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 Jambrong 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 Jambrong).
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 Jambrong 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 Jambrong 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.

4.2. 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 Jambrong, 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 Jambrong. KH. Sofyan Jambrong 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.

4. 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).

5. 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).

6. 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.

Thugs and punks realize they can think clearly

Thugs recruited by KH. Sofyan Jamrong demonstrates 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 ([Hafiun, 2017](#)).

4.3. 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.

4.3.1. *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.

4.3.2. *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.

4.3.3. *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 Jambrong 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 Jambrong's heart becomes calm and peaceful, his life feels happy.	Peace of mind
Aziz (21 years)	After becoming a student of KH. Sofyan Jambrong 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 Jambrong prescribed specific rituals that led to this transformation. The activities of KH. Sofyan Jambrong 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 ([Hafiu, 2017](#)).

Table: 4

4.	Results=What? Data Not Theory	5	Discussion=Why? Literature You cannot use tables & you cannot quote from interviews
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?

4.3.4. *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 Jambrong 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 Jambrong 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 Jambrong, emphasizing the name of Allah, deeply impacted and transformed the lives of the thugs, as

noted by [Wati and Hasanah \(2021\)](#). This approach to Sufism has a transformative effect on the individual's mindset. A calm heart leads to a happy life ([Aziz, 2020](#)).

4.3.5. The Success of This Method

The effectiveness of this approach is closely tied to the simplicity and attention to detail demonstrated by KH. Sofyan Jambrong'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 et al., 2024](#)).

4.3.5. 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.

5.1. 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.

5.2. 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.

5.3. 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.

5.4. 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.

References

- Afnan, D. (2018). Sufism Practices as Psychospiritual Therapy. *JIKE: Journal of Effects Communication Science*. <https://doi.org/10.32534/jike.v1i1.42>
- Andriyani, J. (2020). The Role of the Family Environment in Overcoming Juvenile Delinquency. *At-Taujih: Islamic Guidance and Counseling*. <https://doi.org/10.22373/taujih.v3i1.7235>
- Arifin, A. (2021). Scholarly Leadership Characteristics in the Millennial Generation. *Business Focus: Management and Accounting Study Media* <https://doi.org/10.32639/bisnisbisnis.v10i1.750>
- Artini, B. (2018). Analysis of Factors Affecting Juvenile Delinquency. *Journal of Nursing*. <https://doi.org/10.47560/kep.v7i1.117>
- Asniati, A., Binasar, S., & Jahada, J. (2020). The Effect of Internet Use on Juvenile Delinquency (Students). *Clear Scientific Journal: Studying Guidance and Counseling* <https://doi.org/10.36709/bening.v4i1.10485>
- Aziz, A. (2020). Reconstructing the Methodology of Sufism at PTAI. *Intelegensia: Journal of Islamic Education*. <https://doi.org/10.34001/intelegensia.v7i1.399>
- Bahadorani, N., Lee, J. W., & Martin, L. R. (2021). Implications of Tamarkoz on stress, emotion, spirituality and heart rate. *Scientific Reports*, 11(1), 14142. <https://doi.org/10.1038/s41598-021-93470-8>
- Bans-Akutey, A., & Tiimub, B. M. (2021). Triangulation in research. *Academia Letters*, 2, 1-6. <https://doi.org/10.20935/AL3392>.
- Baried, A. B., & Hannase, M. (2021). The Irfani Concept in Sufism and Its Relation To Islamic Philosophy. *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, 17(2), 229-256. <https://doi.org/10.24239/rsy.v17i2.808>
- Darmawan, D., & Marlin, S. (2021). The Role of Mosques for the Millennial Generation. *Journal of Religious Studies, Law and Islamic Education (KAHPI)*. <https://doi.org/10.32493/kahpi.v2i1.p52-64.9372>
- Day, A.-M., Clark, A., & Hazel, N. (2023). Hearing from justice-involved, care experienced children: what are their experiences of residential care environments and regimes? *Journal of Children's Services*, 18(1), 47-60. <https://doi.org/10.1108/JCS-02-2022-0011>
- Desmond, S. A., Rorie, M., & Sohoni, T. (2023). Working for God: Religion and

- occupational crime and deviance. *Deviant Behavior*, 44(2), 159-174. <https://doi.org/10.1080/01639625.2021.2022968>
- Hafiun, M. (2017). Zuhud in the Teachings of Sufism. *Hisbah: Journal of Islamic Guidance and Da'wah*. <https://doi.org/10.14421/hisbah.2017.141-07>
- Hartono, B., & Saifudin, I. M. M. Y. (2021). Spirituality and Personality Type are Associated with Psychological Well-Being of Adolescents in Yogyakarta Junior High Schools. *Journal of Professional Nursing Research*, 3(2), 421-428. <https://doi.org/10.37287/jppp.v3i2.497>
- Hefner, R. W. (2021). Islam and institutional religious freedom in Indonesia. *Religions*, 12(6), 415. <https://doi.org/10.3390/rel12060415>
- Hidayah, N. (2020). Self-Control and Conformity towards Juvenile Delinquency. *Psychoborneo: Scientific Journal of Psychology*. <https://doi.org/10.30872/psikoborneo.v8i4.5571>
- Holt, T. J., Cale, J., Brewer, R., & Goldsmith, A. (2021). Assessing the role of opportunity and low self-control in juvenile hacking. *Crime & Delinquency*, 67(5), 662-688. <https://doi.org/10.1177/0011128720978730>
- Huda, S. (2019). Responsibility of Contemporary Sufism towards the Millennial Generation. *Conference Papers*.
- Jamilah, A., & Putra, AW. (2020). The Effect of Negative Labeling on Juvenile Delinquency. *Adliya: Journal of Law and Humanity*. <https://doi.org/10.15575/adliya.v14i1.8496>
- Joshi, B., Mehta, L., Verma, K., & Dwivedi, H. (2022). Sociodemographic Aspects Of Juvenile Delinquency. *Advanced Engineering Science*, 54(2), 1-27. https://advancedengineeringsscience.com/special_issue/pdf/888.pdf
- Kus Risti, Y. (2021). *The Sufis Moral Values on "Al-Minah Al-Saniyah" And Its Implication on Character Education IAIN Purwokerto*. <https://repository.uinsaizu.ac.id/11451/>
- Lajwani, A. M., Chawla, M. I., & Shaikh, M. A. (2021). Mysticism is a way towards peace and tolerance: an analysis. *International Research Journal of Management and Social Sciences*, 2(1), 29-36. <https://irjmss.com/index.php/irjmss/article/view/156>
- Morris, A. (2021). Descriptive Analytics Defined: Benefits & Examples. <https://www.netsuite.com/portal/resource/articles/erp/descriptive-analytics.shtml>
- Muali, C., Wibowo, A., Gunawan, Z., & Hamimah, I. (2020). Islamic Boarding Schools and Millennial Behavior: Challenges of Islamic Boarding School Education in Building the Character of Millennial Santri. *At-Tarbiyat Journal*, 3(2), 131-146. <https://doi.org/10.37758/jat.v3i2.225>
- Mulyatno, C. (2020). Religiosity and Socio-Ecological Spirituality of Indonesian Community According to YB Mangunwijaya. *International Journal of Science and Society*, 2(2), 394-408. <https://garuda.kemdikbud.go.id/documents/detail/2510849>
- Muvid, M. B., & Kholis, N. (2024). Contribution of sufism trilogy in the formation of religious behavior: a proposed model. *Cogito*, 16(1), 29-53. <https://www.researchgate.net/publication/379908405>
- Nafisah, D., & Rusydi, M. (2024). Sufism Asmaran Think. *Jurnal Scientia*, 13(01), 201-209. <https://doi.org/10.58471/scientia.v13i01.2147>

- Nuraini, N., & Marhayati, N. (2020). Sufism Values of the Millennial Generation. *Nuance* <https://doi.org/10.29300/nuansa.v12i2.2759>
- Pohan, A., & Huda, N. (2021). Muslim Millennial Community Preferences for Halal Tourism (Study: Special Capital Region of Jakarta). *Journal of Business Orientation and Entrepreneurship (JOBS)*. <https://doi.org/10.33476/jobs.v2i1.1783>
- Prayogi, A., & Nasrullah, R. (2024). DESCRIPTIVE ANALYSIS OF THE TREASURES OF ISLAMIC SCHOOLS OF THOUGHT. *Jurnal Studi Islam dan Sosial*, 7(1), 1-13. <http://dx.doi.org/10.19109/nurani.v13i1.116>
- Rahim, H., Irpan, H., & Rasool, M. (2022). Consumers Attitude toward Halal Food Products in Malaysia: Empirical Evidence from Malaysian Millennial Muslims. *International Journal of Industrial Engineering and Production Research*, 33(3). <https://doi.org/10.22068/ijiepr.33.3.2>
- Rais, N., Dien, MMJ, & Dien, A. (2018). Advances in Information Technology Have an Impact on the Generalization of Socio-Cultural Elements for the Millennial Generation. *Mosaic Journal*. <https://doi.org/10.12720/jait>
- Resdati, & Hasanah, R. (2021). Juvenile Delinquency as a Form of Social Pathology (Social Disease). *Scientific Horizons Journal* <https://doi.org/10.53625/jcijurnalcakrawalaIndonesia.v1i3.614>
- Rulmuzu, F. (2021). Juvenile Delinquency and Its Treatment. *JISIP (Journal of Social Sciences and Education)*. <https://doi.org/10.36312/jisip.v5i1.1727>
- Rumbiak, A. (2021). Theology of Worship and Spirituality of the Millennial Generation. *Amreta Theological Journal*. <https://doi.org/10.54345/jta.v3i2.32>
- Setiawan, S., & Puspitasari, N. (2018). Organizational Structure Preferences for Millennial Generation. *Borneo Administrator Journal*. <https://doi.org/10.24258/jba.v14i2.336>
- Subandi, M., Chizanah, L. I., & Subhan, S. (2022). Psychotherapeutic dimensions of an Islamic-sufi-based rehabilitation center: A case study. *Culture, Medicine, and Psychiatry*, 1-20. <https://doi.org/10.1007/s11013-021-09738-1>
- Svensson, R., & Oberwittler, D. (2021). Changing routine activities and the decline of youth crime: A repeated cross-sectional analysis of self-reported delinquency in Sweden, 1999–2017. *Criminology*, 59(2), 351-386. <https://doi.org/10.1111/1745-9125.12273>
- Syatori, A. (2022). Philosophical Sufism. *WHITE: Journal of Knowledge About Science and Wisdom*. <https://doi.org/10.51498/putih.v7i1.84>
- Taopan, Y., Oedjoe, MR, & Sogen, A. (2019). The Impact of the Development of Information and Communication Technology on the Moral Behavior of Adolescents at SMA Negeri 3 Kupang City. *Journal of Education: Journal of Research Results and Literature Reviews in the Field of Education, Teaching and Learning* <https://doi.org/10.33394/jk.v5i1.1395>
- Usman, A. (2019). The Congregation Phenomenon in the Present Age: An Examination of the Teachings and Practices of TQN Suryalaya. *Da'wah: Journal of Da'wah and Social Studies*. <https://doi.org/10.15408/dawah.v22i2.12068>
- Wati, I. A., & Hasanah, U. (2021). Studi Tasawuf Irfani. *Spiritual Healing: Jurnal*

Tasawuf dan Psikoterapi, 2(2), 52-60. <https://doi.org/10.19109/sh.v2i1.10686>

5. TANGGAPAN EDITOR REVISI 2

Fwd: [EJPR] Editor Decision

To: <sutoyomuhammad@gmail.com>

Wed, 20 Dec, 2023

Dari: **Editor in Chief** <deputy.editor@philosophy-of-religion.eu>

Subject: [EJPR] Submit article

Dear Sutoyo,

Thank you for your time and efforts to revise your article. Your revision has been made but we still found minor errors. Please do not use numbering for your heading and subheading, rather put each of your subheadings centered. Kindly please resubmit your revision within 3 days.

Best Regards,

Editor

6. JAWABAN KE EDITOR HASIL REVISI 2

Re: Revision 2

To: **Editor in Chief** <deputy.editor@philosophy-of-religion.eu> Wed, 22 Dec, 2023

Subject: Revision 2

Dari: <sutoyomuhammad@gmail.com>

Dear Sir,

Kindly please find the revision round 2 as per your email 20 December 2023. The numbering system for the heading and subheadings has been changed into centered.

Best Regards,

Sutoyo

State Institute of Islamic Studies (IAIN) Ponorogo

ORCID ID: <https://orcid-org/0000-0003-4475-1001>

Email: sutoyomuhammad@gmail.com

7. ARTIKEL HASIL REVISI 2

SUFISM METHODS IN DELINQUENCY THERAPY FOR THE MILLENNIAL GENERATION

Sutoyo

State Institute of Islamic Studies (IAIN) Ponorogo

ORCID ID: <https://orcid-org/0000-0003-4475-1001>

Email: sutoyomhammad@gmail.com

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 Jambrong successfully guided them in the correct direction. The author employs a qualitative research method, conducting interviews with KH Sofyan Jambrong 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 Jambrong'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.

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 Jambrong 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 indicates 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 Jambrongan 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 behaviour. 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 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.

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. \(2022\)](#) highlight that Sufism is employed as a therapeutic approach at the Tetirah Dhikr Islamic Boarding School. 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. \(2021\)](#) explored the therapeutic potential of Sufism by examining the practice of Tamarkoz, 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. \(2021\)](#) explored the therapeutic potential of Sufism by examining the practice of Tamarkoz, 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, 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 \(2020\)](#) and [Hartono and Saifudin \(2021\)](#). In addition, [Desmond et al. \(2023\)](#) found a correlation between religious dimensions, such as religiosity, spiritual experiences, and attendance at religious rituals, and lower levels of juvenile delinquency. 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. \(2021\)](#) argue that technological advancements have facilitated the engagement in deviant behaviours, 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, 2021](#)). 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 & Huda, 2021](#)). According to [Arifin \(2021\)](#), the millennial generation is emerging as influential figures in culture, political economy, and technology. 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 \(2018\)](#) argued that the millennial generation, being born during the era of globalization, possesses both creative and innovative traits. 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 & Sogen, 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, 2020](#)). 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. \(2020\)](#) argue that Islamic boarding school traditions, including the study of classical texts and the yellow book, have undergone a transformation. 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.

Method

This section discusses the use of a methodological approach to evaluate the effectiveness of the KH Sofyan Jambrong 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 \(2021\)](#) have identified a significant increase in youth delinquency. 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 Jambong at the Pesantrenahrus Sholawat boarding school and other locations utilized for treatment, such as KH Sofyan Jambong'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 Jambong. 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 literature mentioned consists of books, journals, and newspapers. The materials utilized consist of 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 analysed using a phenomenological approach. This study aims to investigate the underlying meaning of KH treatment activities. Sofyan Jambong 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 Jambong, 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 analysed 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.

Results

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 Jambrong 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 Jambrong).
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 Jambrong 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 Jambrong 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 Jambrong, 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 Jambrong. KH. Sofyan Jambrong 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.

7. 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 Jambrong possesses a mesmerizing ability to speak eloquently and appear oblivious to their past transgressions (20 years old).

8. Sufism never blames people who do wrong

KH. Sofyan Jambrong recruited and approached thugs and punks without using confrontational language or blaming them for their actions. Nahrowi (21 years old).

9. Promises peace

When associating with KH. Sofyan Jambrong, 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.

Thugs and punks realize they can think clearly

Thugs recruited by KH. Sofyan Jambrong demonstrates 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 ([Hafiun, 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 Jamrong.

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 Jamrong 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 Jamrong 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 Jamrong, 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 Jamrong 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 Jamrong 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 Jamrong, 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 Jambrong 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 Jambrong's heart becomes calm and peaceful, his life feels happy.	Peace of mind
Aziz (21 years)	After becoming a student of KH. Sofyan Jambrong 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 Jambrong prescribed specific rituals that led to this transformation. The activities of KH. Sofyan Jambrong 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 ([Hafun, 2017](#)).

Table: 4

4.	Results=What? Data Not Theory	5	Discussion=Why? Literature
4.1.	How the Sufism method works (conclusion) (E1, E2, E3)	5.1	You cannot use tables & you cannot quote from interviews 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 Jambrong 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 Jambrong 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 Jambrong, emphasizing the name of Allah, deeply impacted and transformed the lives of the thugs, as noted by [Wati and Hasanah \(2021\)](#). This approach to Sufism has a transformative effect on the individual's mindset. A calm heart leads to a happy life ([Aziz, 2020](#)).

The Success of This Method

The effectiveness of this approach is closely tied to the simplicity and attention to detail demonstrated by KH. Sofyan Jambrong'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 et al., 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.

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.

References

- Afnan, D. (2018). Sufism Practices as Psychospiritual Therapy. *JIKE: Journal of Effects Communication Science*. <https://doi.org/10.32534/jike.v1i1.42>
- Andriyani, J. (2020). The Role of the Family Environment in Overcoming Juvenile Delinquency. *At-Taujih: Islamic Guidance and Counseling*. <https://doi.org/10.22373/taujih.v3i1.7235>
- Arifin, A. (2021). Scholarly Leadership Characteristics in the Millennial Generation. *Business Focus: Management and Accounting Study Media*. <https://doi.org/10.32639/bisnisbisnis.v10i1.750>
- Artini, B. (2018). Analysis of Factors Affecting Juvenile Delinquency. *Journal of Nursing*. <https://doi.org/10.47560/kep.v7i1.117>
- Asniati, A., Binasar, S., & Jahada, J. (2020). The Effect of Internet Use on Juvenile Delinquency (Students). *Clear Scientific Journal: Studying Guidance and Counseling*. <https://doi.org/10.36709/bening.v4i1.10485>

- Aziz, A. (2020). Reconstructing the Methodology of Sufism at PTAI. *Intelegensia: Journal of Islamic Education*. <https://doi.org/10.34001/intelegensia.v7i1.399>
- Bahadorani, N., Lee, J. W., & Martin, L. R. (2021). Implications of Tamarkoz on stress, emotion, spirituality and heart rate. *Scientific Reports*, *11*(1), 14142. <https://doi.org/10.1038/s41598-021-93470-8>
- Bans-Akutey, A., & Tiimub, B. M. (2021). Triangulation in research. *Academia Letters*, *2*, 1-6. <https://doi.org/10.20935/AL3392>.
- Baried, A. B., & Hannase, M. (2021). The Irfani Concept in Sufism and Its Relation To Islamic Philosophy. *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, *17*(2), 229-256. <https://doi.org/10.24239/rsy.v17i2.808>
- Darmawan, D., & Marlin, S. (2021). The Role of Mosques for the Millennial Generation. *Journal of Religious Studies, Law and Islamic Education (KAHPI)*. <https://doi.org/10.32493/kahti.v2i1.p52-64.9372>
- Day, A.-M., Clark, A., & Hazel, N. (2023). Hearing from justice-involved, care experienced children: what are their experiences of residential care environments and regimes? *Journal of Children's Services*, *18*(1), 47-60. <https://doi.org/10.1108/JCS-02-2022-0011>
- Desmond, S. A., Rorie, M., & Sohoni, T. (2023). Working for God: Religion and occupational crime and deviance. *Deviant Behavior*, *44*(2), 159-174. <https://doi.org/10.1080/01639625.2021.2022968>
- Hafiun, M. (2017). Zuhud in the Teachings of Sufism. *Hisbah: Journal of Islamic Guidance and Da'wah*. <https://doi.org/10.14421/hisbah.2017.141-07>
- Hartono, B., & Saifudin, I. M. M. Y. (2021). Spirituality and Personality Type are Associated with Psychological Well-Being of Adolescents in Yogyakarta Junior High Schools. *Journal of Professional Nursing Research*, *3*(2), 421-428. <https://doi.org/10.37287/jppp.v3i2.497>
- Hefner, R. W. (2021). Islam and institutional religious freedom in Indonesia. *Religions*, *12*(6), 415. <https://doi.org/10.3390/rel12060415>
- Hidayah, N. (2020). Self-Control and Conformity towards Juvenile Delinquency. *Psychoborneo: Scientific Journal of Psychology*. <https://doi.org/10.30872/psikoborneo.v8i4.5571>
- Holt, T. J., Cale, J., Brewer, R., & Goldsmith, A. (2021). Assessing the role of opportunity and low self-control in juvenile hacking. *Crime & Delinquency*, *67*(5), 662-688. <https://doi.org/10.1177/0011128720978730>
- Huda, S. (2019). Responsibility of Contemporary Sufism towards the Millennial Generation. *Conference Papers*.
- Jamilah, A., & Putra, AW. (2020). The Effect of Negative Labeling on Juvenile Delinquency. *Adliya: Journal of Law and Humanity*. <https://doi.org/10.15575/adliya.v14i1.8496>
- Joshi, B., Mehta, L., Verma, K., & Dwivedi, H. (2022). Sociodemographic Aspects Of Juvenile Delinquency. *Advanced Engineering Science*, *54*(2), 1-27. https://advancedengineeringscience.com/special_issue/pdf/888.pdf
- Kus Risti, Y. (2021). *The Sufis Moral Values on "Al-Minah Al-Saniyah" And Its Implication on Character Education* IAIN Purwokerto). <https://repository.uinsaizu.ac.id/11451/>
- Lajwani, A. M., Chawla, M. I., & Shaikh, M. A. (2021). Mysticism is a way towards peace and tolerance: an analysis. *International Research Journal of Management and Social Sciences*, *2*(1), 29-36. <https://irjmss.com/index.php/irjmss/article/view/156>
- Morris, A. (2021). Descriptive Analytics Defined: Benefits & Examples. <https://www.netsuite.com/portal/resource/articles/erp/descriptive-analytics.shtml>

- Muali, C., Wibowo, A., Gunawan, Z., & Hamimah, I. (2020). Islamic Boarding Schools and Millennial Behavior: Challenges of Islamic Boarding School Education in Building the Character of Millennial Santri. *At-Tarbiyat Journal*, 3(2), 131–146. <https://doi.org/10.37758/jat.v3i2.225>
- Mulyatno, C. (2020). Religiosity and Socio-Ecological Spirituality of Indonesian Community According to YB Mangunwijaya. *International Journal of Science and Society*, 2(2), 394–408. <https://garuda.kemdikbud.go.id/documents/detail/2510849>
- Muvid, M. B., & Kholis, N. (2024). Contribution of sufism trilogy in the formation of religious behavior: a proposed model. *Cogito*, 16(1), 29–53. <https://www.researchgate.net/publication/379908405>
- Nafisah, D., & Rusydi, M. (2024). Sufism Asmaran Think. *Jurnal Scientia*, 13(01), 201–209. <https://doi.org/10.58471/scientia.v13i01.2147>
- Nuraini, N., & Marhayati, N. (2020). Sufism Values of the Millennial Generation. *Nuance* <https://doi.org/10.29300/nuansa.v12i2.2759>
- Pohan, A., & Huda, N. (2021). Muslim Millennial Community Preferences for Halal Tourism (Study: Special Capital Region of Jakarta). *Journal of Business Orientation and Entrepreneurship (JOBS)*. <https://doi.org/10.33476/jobs.v2i1.1783>
- Prayogi, A., & Nasrullah, R. (2024). DESCRIPTIVE ANALYSIS OF THE TREASURES OF ISLAMIC SCHOOLS OF THOUGHT. *Jurnal Studi Islam dan Sosial*, 7(1), 1–13. <http://dx.doi.org/10.19109/nurani.v13i1.116>
- Rahim, H., Irpan, H., & Rasool, M. (2022). Consumers Attitude toward Halal Food Products in Malaysia: Empirical Evidence from Malaysian Millennial Muslims. *International Journal of Industrial Engineering and Production Research*, 33(3). <https://doi.org/10.22068/ijiepr.33.3.2>
- Rais, N., Dien, MMJ, & Dien, A. (2018). Advances in Information Technology Have an Impact on the Generalization of Socio-Cultural Elements for the Millennial Generation. *Mosaic Journal*. <https://doi.org/10.12720/jait>
- Resdati, & Hasanah, R. (2021). Juvenile Delinquency as a Form of Social Pathology (Social Disease). *Scientific Horizons Journal* <https://doi.org/10.53625/jcijurnalcakrawalaindonesia.v1i3.614>
- Rulmuzu, F. (2021). Juvenile Delinquency and Its Treatment. *JISIP (Journal of Social Sciences and Education)*. <https://doi.org/10.36312/jisip.v5i1.1727>
- Rumbiak, A. (2021). Theology of Worship and Spirituality of the Millennial Generation. *Amreta Theological Journal*. <https://doi.org/10.54345/jta.v3i2.32>
- Setiawan, S., & Puspitasari, N. (2018). Organizational Structure Preferences for Millennial Generation. *Borneo Administrator Journal*. <https://doi.org/10.24258/jba.v14i2.336>
- Subandi, M., Chizanah, L. I., & Subhan, S. (2022). Psychotherapeutic dimensions of an Islamic-sufi-based rehabilitation center: A case study. *Culture, Medicine, and Psychiatry*, 1–20. <https://doi.org/10.1007/s11013-021-09738-1>
- Svensson, R., & Oberwittler, D. (2021). Changing routine activities and the decline of youth crime: A repeated cross-sectional analysis of self-reported delinquency in Sweden, 1999–2017. *Criminology*, 59(2), 351–386. <https://doi.org/10.1111/1745-9125.12273>
- Syatori, A. (2022). Philosophical Sufism. *WHITE: Journal of Knowledge About Science and Wisdom*. <https://doi.org/10.51498/putih.v7i1.84>
- Taopan, Y., Oedjoe, MR, & Sogen, A. (2019). The Impact of the Development of Information and Communication Technology on the Moral Behavior of Adolescents at SMA Negeri 3

- Kupang City. *Journal of Education: Journal of Research Results and Literature Reviews in the Field of Education, Teaching and Learning* <https://doi.org/10.33394/jk.v5i1.1395>
- Usman, A. (2019). The Congregation Phenomenon in the Present Age: An Examination of the Teachings and Practices of TQN Suryalaya. *Da'wah: Journal of Da'wah and Social Studies*. <https://doi.org/10.15408/dawah.v22i2.12068>
- Wati, I. A., & Hasanah, U. (2021). Studi Tasawuf Irfani. *Spiritual Healing: Jurnal Tasawuf dan Psikoterapi*, 2(2), 52-60. <https://doi.org/10.19109/sh.v2i1.10686>

8. ACCEPT SUBMISSION

Fwd: [EJPR] Editor Decision (Accept Submission)

Inbox

Sutoyo <sutoyomuhammad@gmail.com>

Mon, 8 Jan, 2024

to me

Dari: **Editor in Chief** <deputy.editor@philosophy-of-religion.eu>

Subject: [EJPR] Submission Acknowledgement

To: Sutoyo <sutoyomuhammad@gmail.com>

Sutoyo:

We have reached a decision regarding your submission to European Journal for Philosophy of Religion, "Sufism Methods in Delinquency Therapy in the Millennial Generation".

Our decision is: "Accept Submission".

Sincerely

Prof. Dr. Georg Gasser,

Theological Faculty, Augsburg University (Germany)

Main Editor, European Journal for Philosophy of Religion

Technical Contact:

Journal Administration

webmaster@philosophy-of-religion.eu

European Journal for Philosophy of Religion

LETTER OF ACCEPTANCE



**EUROPEAN JOURNAL FOR
PHILOSOPHY OF RELIGION**

Subject: Article Acceptance Letter

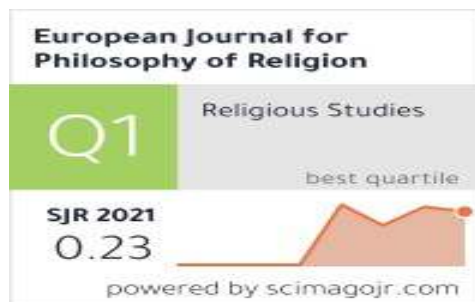
Dear Author, Thanking you for submission of your article Ref No. 3985

Manuscript Title:	Sufism Methods in Delinquency Therapy in the Millennial Generation
Email:	sutoyomuhammad@gmail.com
Article Type:	Research Article
Author Name:	Sutoyo
ISSN:	1689-8311

Congratulations for acceptance of your article publishing by EJPR. This letter will provide as our formal acceptance of your paper. We confirm that this paper has been accepted for publication in EJPR, Vol. 16 No. 1 February, 2024.

We are looking forward for more participation.

Best Wishes
Editorial Team



PLEASE CONTACT THE EDITORIAL OFFICE FOR ANY QUESTION.

9. Pemberitahuan Terbit

Fwd: [EJPR] New notification from European Journal for Philosophy of Religion

Sutoyo <sutoyomuhammad@gmail.com>
To me

Fri, 15 Feb, 2024 07:46

Dari: **EJPR Admin** <admin@philosophy-of-religion.eu>
Subject: [EJPR] New notification from European Journal for Philosophy of Religion
To: Sutoyo <arilmuhajir@gmail.com>

You have a new notification from European Journal for Philosophy of Religion:

You have been added to a discussion titled "Confirmation required" regarding the submission "Education in Religious Moderation to Counter Radicalism".

Link: <https://www.philosophy-of-religion.eu/index.php/ejpr/authorDashboard/submission/4319>

Editor in Chief

European Journal for Philosophy of Religion
<https://philosophy-of-religion.eu>

SUFISM METHODS IN DELINQUENCY THERAPY FOR THE MILLENNIAL GENERATION

SUTOYO

STATE INSTITUTE OF ISLAMIC STUDIES (IAIN) PONOROGO.

EMAIL: SUTOYOMUHAMMAD@GMAIL.COM

ORCID ID: [HTTPS://ORCID.ORG/0000-0003-4475-1001](https://orcid.org/0000-0003-4475-1001)

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 behavioral 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.

REFERENCES

- Afnan, D. (2018). Sufism Practices as Psychospiritual Therapy. *JIKE: Journal of Effects Communication Science*.
- Andriyani, J. (2020). Peran lingkungan keluarga dalam mengatasi kenakalan remaja. *At-Taujih: Bimbingan Dan Konseling Islam*, 3(1), 86-98.
- Arifin, A. (2021). Scholarly Leadership Characteristics in the Millennial Generation. *Business Focus: Management and Accounting Review Media*, 20(1), 1-15.
- Artini, B. (2018). Analisis Faktor Yang Memengaruhi Kenakalan Remaja. *Jurnal Keperawatan*, 7(1).
- Asniati, A., Binasar, S., & Jahada, J. (2020). The Effect of Internet Use on Juvenile Delinquency (Students). *Clear Scientific Journal: Studying Guidance and Counseling*.
- Aziz, A. A. (2019). Rekonstruksi metodologi ilmu tasawuf di PTAI. *Intelegensia: Jurnal Pendidikan Islam*, 7(1).
- Bahadorani, N., Lee, J. W., & Martin, L. R. (2021). Implications of Tamarkoz on stress, emotion, spirituality and heart rate. *Scientific Reports*, 11(1), 14142.
- Bans-Akutey, A., & Tiimub, B. M. (2021). Triangulation in research. *Academia Letters*, 2, 1-6.
- Bariied, A. B., & Hannase, M. (2021). The Irfani Concept in Sufism and Its Relation To Islamic Philosophy. *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, 17(2), 229-256.
- Darmawan, D., & Marlin, S. (2021). The Role of Mosques for the Millennial Generation. *Journal of Religious Studies, Law and Islamic Education (KAHPI)*.
- Day, A.-M., Clark, A., & Hazel, N. (2023). Hearing from justice-involved, care experienced children: what are their experiences of residential care environments and regimes? *Journal of Children's Services*, 18(1), 47-60.
- Desmond, S. A., Rorie, M., & Sohoni, T. (2023). Working for God: Religion and occupational crime and deviance. *Deviant Behavior*, 44(2), 159-174.

- Estok, S. C. (2022). Anthropocene becomes the world: Indra Sinha's *Animal's People*, Rohinton Mistry's *A Fine Balance*, and Paulo Bacigalupi's *The Windup Girl* as world literature. *Cultura*, 19(2), 43-55.
- Hafiun, M. (2017). Zuhud dalam ajaran tasawuf. *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam*, 14(1), 77-93.
- Hartono, B., & Saifudin, I. M. M. Y. (2021). Spiritualitas dan Tipe Kepribadian Berhubungan dengan Psychological Well-Being Remaja di Sekolah Menengah Pertama Yogyakarta. *Jurnal Penelitian Perawat Profesional*, 3(2), 421-428.
- Hefner, R. W. (2021). Islam and institutional religious freedom in Indonesia. *Religions*, 12(6), 415.
- Hidayah, N. R. a. (2020). Kontrol diri dan konformitas terhadap kenakalan remaja. *Psikoborneo: Jurnal Ilmiah Psikologi*, 8(4), 657.
- Holt, T. J., Cale, J., Brewer, R., & Goldsmith, A. (2021). Assessing the role of opportunity and low self-control in juvenile hacking. *Crime & Delinquency*, 67(5), 662-688.
- Huda, S. (2019). Responsibility of Contemporary Sufism towards the Millennial Generation. *Conference Papers*.
- Jamilah, A., & Putra, A. W. (2020). Pengaruh labelling negatif terhadap kenakalan remaja. *ADLIYA: Jurnal Hukum Dan Kemanusiaan*, 14(1), 65-80.
- Joshi, B., Mehta, L., Verma, K., & Dwivedi, H. (2022). Sociodemographic Aspects Of Juvenile Delinquency. *Advanced Engineering Science*, 54(2), 1-27.
- Kus Risti, Y. (2021). *THE SUFIS MORAL VALUES ON "AL-MINAH AL-SANIYAH" AND ITS IMPLICATION ON CHARACTER EDUCATION IAIN Purwokerto*].
- Lajwani, A. M., Chawla, M. I., & Shaikh, M. A. (2021). Mysticism is a way towards peace and tolerance: an analysis. *International Research Journal of Management and Social Sciences*, 2(1), 29-36.
- Morris, A. (2021). Descriptive analytics defined benefits and examples. In: December.
- Muali, C., Wibowo, A., Hambali, H., Gunawan, Z., & Hamimah, I. (2020). Pesantren Dan Millennial Behaviour: Tantangan Pendidikan Pesantren Dalam Membina Karakter Santri Milenial. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 3(2), 131-146.

- Mulyatno, C. (2020). Religiosity and Socio-Ecological Spirituality of Indonesian Community According to YB Mangunwijaya. *International Journal of Science and Society*, 2(2), 394-408.
- Muvid, M. B., & Kholis, N. (2024). Contribution of sufism trilogy in the formation of religious behavior: a proposed model. *Cogito*, 16(1), 29-53.
- Nafisah, D., & Rusydi, M. (2024). Sufism Asmaran Think. *Jurnal Scientia*, 13(01), 201-209.
- Nuraini, N., & Marhayati, N. (2019). Nilai-nilai tasawuf generasi milenial. *Nuansa: Jurnal Studi Islam Dan Kemasyarakatan*, 12(2).
- Pohan, A. R. A. (2021). *Preferensi Masyarakat Milenial Muslim Terhadap Pariwisata Halal (Studi: Daerah Khusus Ibukota Jakarta)* Universitas YARSIJ].
- Prayogi, A., & Nasrullah, R. (2024). DESCRIPTIVE ANALYSIS OF THE TREASURES OF ISLAMIC SCHOOLS OF THOUGHT. *Journal Studi Islam dan Sosial*, 7(1), 1-13.
- Rahim, H., Irpan, H., & Rasool, M. (2022). Consumers Attitude toward Halal Food Products in Malaysia: Empirical Evidence from Malaysian Millennial Muslims. *International Journal of Industrial Engineering and Production Research*, 33(3).
- Rais, N., Dien, M., & Dien, A. (2018). Advances in information technology have an impact on the generalization of socio-cultural elements for the millennial generation. *Mosaic Journal*, 10(2), 61-71.
- Resdati, & Hasanah, R. (2021). Juvenile Delinquency as a Form of Social Pathology (Social Disease). *Scientific Horizons Journal*.
- Rulmuzu, F. (2021). Juvenile Delinquency and Its Treatment. *JISIP (Journal of Social Sciences and Education)*.
- Rumbiak, A. (2020). Teologi Ibadah Dan Spiritualitas Generasi Milenial: Worship Theology and Spirituality of the Millennial Generation. *Jurnal Teologi Amreta (ISSN: 2599-3100)*, 3(2).
- Setiawan, S., & Puspitasari, N. (2018). Organizational Structure Preferences for Millennial Generation. *Borneo Administrator Journal*.
- Subandi, M., Chizanah, L. I., & Subhan, S. (2022). Psychotherapeutic dimensions of an Islamic-sufi-based rehabilitation center: A case study. *Culture, Medicine, and Psychiatry*, 1-20.

- Svensson, R., & Oberwittler, D. (2021). Changing routine activities and the decline of youth crime: A repeated cross-sectional analysis of self-reported delinquency in Sweden, 1999–2017. *Criminology*, 59(2), 351-386.
- Syatori, S. A. (2022). Tasawuf Falsafi: Dalam Dua Dimensi Mistis dan Rasionalis. *PUTIH: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah*, 7(1), 33-44.
- Taopan, Y., Oedjoe, M., & Sogen, A. (2019). The Impact of the Development of Information and Communication Technology on the Moral Behavior of Adolescents at SMA Negeri 3 Kupang City. *Journal of Education: Journal of Research Results and Literature Reviews in the Field of Education, Teaching and Learning*.
- Usman, A. (2019). The Congregation Phenomenon in the Present Age: An Examination of the Teachings and Practices of TQN Suryalaya. *Da'wah: Journal of Da'wah and Social Studies*.
- Wati, I. A., & Hasanah, U. (2021). Studi Tasawuf Irfani. *Spiritual Healing: Jurnal Tasawuf dan Psikoterapi*, 2(2), 52-60.