

# Sufism Methods in Delinquency Therapy in the Millennial Generation

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# **Sufism Methods in Delinquency Therapy in the Millennial Generation**

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## **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 jambrongan is very effective and efficient. The factor that determines KH Sofyan Jambrong'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 Jambrong 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, state 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 Jambong 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 Jambong was directed at patients (thugs and punks) as if they were obeying and following KH Sofyan Jambong'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 Jambong, 50 years old).

"At every meeting of punk teenagers and thugs, I invite them to read salawat." (KH. Sofyan Jambong 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 Jambong 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 (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 Jambrong**

<b>Factor</b>	<b>Information</b>
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 Jamrong they thought as if the economy was the main factor that made them happy after hearing KH's explanation. Sofyan Jamrong, 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 Jambrong 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 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

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 Jambrong. That the activities of KH. Sofyan Jambrong 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) (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???

#### 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 Jombang 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 Jombang, 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.

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