

A MODEL FOR DEVELOPMENT OF GUIDANCE FOR FORMER THUGS BASED ON PIONEERS AT MAJLIS QUR'AN, DHIKR AND SHALAWAT TA'MIRUL ISLAM SURAKARTA

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Submitted: 27 March 2022,

Revised: 05 April 2022,

Accepted: 16 April 2022

Abstract. Human life is colored by twists and turns of problems and problems that sometimes make it difficult for humans themselves and others. They perpetuate in his word which is written in the Qur'an Karim as follows. This, of course, gives rise to the special nature of former thugs, because in their previous world not all of them wanted to carry it. Various studies to alleviate the problem of thugs have actually been carried out by the police. This means that Islamic education places morals as the main foundation before students are given other lessons. This assembly was initiated by KH. Muhammad Ali or often called Abah Ali. The education is expected to be able to form and foster good character, it is not enough to give it in schools, but the role of taklim councils is still a lot that is able to carry out learning and coaching leading to akhlakul Karimah. This research is categorized as research using a research and development (R & D) approach which begins by finding the problems that exist in the consciousness of former thugs, then proceeds to explore the results of relevant research and development problems being studied and then analyze them. The result of the research is that coaching is a process, regulation, method of fostering, and so on, or efforts, actions, and activities that are carried out efficiently. Majelis Qur'an, Dhikr, and Sholawat or commonly called Base-Cam was established around 1995, this assembly started from the call or recommendation of KH. Idris, who preached his da'wah, all leaned on the Prophet as a role model when he preached Islam.

Keywords: development of guidance; former thugs based; pioneers at majlis Qur'an; Dhikr and Shalawat.

INTRODUCTION

The journey of humans in the world is not all smooth, human life is colored by the twists and turns of problems and problems that sometimes make it difficult for humans themselves and others. Human problems often occur in anxiety when problems arise, this is as Allah immortalizes in his word written in the Qur'an Karim as follows "*Our Lord, grant us goodness in this world and goodness in the hereafter and protect us from the torment of hell*".

Such indications do not look at the status, position, and level of education, no different from the same thing experienced by former thugs who face life problems in society. They travel their life in various ways, they cover their shortcomings in their own way. Even though this method clashes with their inner comfort, that comfort will also be felt by other people, even breaking the rules or fighting government officials, especially the police. Most of them cover deficiencies in the economic field, for example, by looting, asking forcibly from other people (Misago, 2017), and bullying someone they meet. When they fight, this group takes violent actions, even killing them. There are also those who are looking for identity, for those who have excess courage, their courage is actually used to frighten and fight the apparatus and the rule of law. Former thugs seek a quieter life by joining tackle majlis, being active in social activities, as well as in sports and other types of activities.

Humans are complex and mysterious creatures, this was conveyed by Murtadha Muttahari who was quoted by Jalaluddin in his book "*Psychology of Religion*

understands behavior by applying psychological principles". He explained further about humans, that to understand humans needed more explanations and interpretations than those needed by non-humans (Gellers, 2021); (Brabec de Mori & Seeger, 2013).

Religion has a significant impact on human life, including health. Religion also shows adaptability and is vital in various aspects of social life, so changes in social structure on a large scale often stem from an understanding of religion (Cooley & Rieff, 2017); (Bolger & Ecklund, 2022). human relations and religion seem to be a natural relationship. Religion is united in the nature of human creation, manifested in the nature of the submission, longing for worship, and the nature of nobility (Ogunnaike, 2016).

The development of coaching that is built through bonds and compassion (Wasylyshyn & Masterpasqua, 2018); (Gilbert, 2019), creates an attitude of change in one's character and attitude of submission and creates an attitude of longing for worship. This, of course, gives rise to the special nature of former thugs, because in their previous world not all of them wanted to carry it. In this case, there are at least five criteria that should be met, firstly having a goal, second having harmony with the goal, third having a clear systematic, fourth having evaluation activities, and fifth carrying out a fun coaching and learning process. Various studies to eradicate the problem of thugs have actually been carried out by the police, but actually, they have not stopped by carrying out police activities and operations aimed at reducing the potential for

thuggery criminal disturbances, becoming the brother of thuggery crime disorders, so that they do not become real disturbances. Thugs are a term used to describe the phenomenon of social deviation that occurs in ([Diaconescu](#), 2017); ([Wenner et al.](#), 2013).

Dewi, Sumartini with the title "*Position and Duties of the Police to Eradicate thuggery and its Relation to Criminal Acts of Violence in the Criminal Code in the Journal of Lex et Societatis, Vol. 1/No.2/Apr-Jun/2013 page 72 states "The behavior of thuggery and street crime is a social problem that starts from the mental attitude of the people who are not ready to accept jobs that are considered less prestigious. Thugs in Indonesia have existed since the Dutch colonial era, apart from acting as vigilantes, thuggery perpetrators have also used several local champions to commit lower-level thuggery acts, which generally commit street crimes such as theft with threats of violence (Article 365). KUHP), extortion (368 KUHP), rape (285 KUHP), maltreatment (351 KUHP), committing acts of violence against people or goods in public (170 KUHP), and even murder (338 KUHP) or premeditated murder (340 KUHP), drunken behavior in public (492 KUHP), which of course can disrupt public order and cause unrest in the community"* ([Dewi](#), 2022).

Humans really need education, both physical education, and spiritual education. Physical education in the form of physical or energy, while spiritual education in the form of religious knowledge, its role is as a balance for humans when making a decision. According to Redja Mulyaharjo, education is dissected into two, first, education is defined perfectly and with

awareness (Redja Mudyaharjo, 2016: 6).

Education is defined as the learning of knowledge, skills, and habits of a group of people passed down from one generation to the next through teaching, training, or research. Humans in the development of life in the world are influenced by several problems, almost all humans make life easier and smoother which they consider a source of happiness. Actually, feelings cannot be seen with the five senses, but their presence can be felt by someone.

Islam concludes that moral education is the soul of Islamic education. This means that Islamic education places morals as the main foundation before students are given other lessons. The educational process is expected to be able to form and foster good character, it is not enough to give it in schools, but the role of taklim majlis are still many who are able to carry out learning and coaching leading to morality.

Majlis Qur'an, dhikr, and sholawat appear as an alternative and at the same time as a forum for coaching former thugs. This assembly was initiated by KH. Muhammad Ali or often called Abah Ali is actually an effort suggested by his spiritual teacher, KH. Muh Idris Born April 1, 1913-died 2002, the son of KH. Amir Hasan and Nyai Aisyah, he is a teacher / Murshid Toriqoh Asy Tsadzili, located in the Andong Boyolali area of Andong Boyolali Village, is the coach of Tariqoh Syeh Syadzili teachings. Initially, this majlis did not intend to accommodate people who fall into the "Odd" category. It is said to be odd by the author because they have committed various crimes, (playing, stealing, madon, drinking) and all other crimes have been committed. because the chairman of the

assembly met someone as a DPO (List of People Searching) who was alone at the tomb of Ki Ageng Ngenis Laweyan. This person was then invited by the majlis leadership to be fostered and taught how to live, how to know the world, and how to know the afterlife, as well as how to know life more comfortably and comfortably. To obtain such basic material, the person spent several years at the assembly. From this one true story, other friends are looking for information that the person has changed a little and is trying to take a good path.

METHODS

This research is categorized as research using a research and development (R & D) approach which begins by finding the problems that exist in the consciousness of former thugs, then proceeds to explore the results of relevant research and development problems being studied and then analyze them.

The data were analyzed using a qualitative descriptive model ([Lamb et al., 2018](#)), this is because in this study there are various characteristics of qualitative research, including (1) data in the form of documents that are natural (natural setting) sampling is determined purposively, (3) the researcher as a key instrument in collecting and interpreting data, (4) inductive data analysis, and (5) meaning is essential.

Data collection was carried out at the Qur'an, Dhikr and Shalawat Syadzilyah Ta'miril Islam Surakarta majlis, by exploring critically the development model of coaching carried out by religious/spiritual leaders against several former thugs,

exploring their behavior was certainly done when some former thugs who have realized himself to change into a person who can be accepted again by society in general. A very interesting search was carried out, this research was carried out because religious values in the formation of each individual were clearly carried out by former thugs led by the leader of the majlis.

Disclosure of data through interview techniques conducted by researchers orally to two or more people face to face to listen directly to information or statements ([Jans et al., 2012](#)). This interview technique is used by the author to reveal data related to direct reasons from former thugs who are interested in the Majlis Qur'an, Dhikr, and Shalawat. Besides that, the author also uses triangulation techniques to collect data that is a combination of various data collection techniques and existing data sources ([Sugiyono, 2020](#)).

RESULTS AND DISCUSSION

Thugs come from the Dutch language (Bridgman, which means free, independent, and ism = flow) is a term that is often used to refer to the state of activities of a group of people who earn their income mainly from extortion from other community groups. Human problems if we explore are very complex, whether personal, group, or macro issues that exist in that country. various kinds of economic problems, family, and peace of life. Human problems in daily life as described above, there are still life problems experienced by some people, namely peace of mind or spiritual needs. This problem must not everyone wants to experience it.

In the midst of people's lives, people who experience these problems become isolated, and among law enforcement officers (police) people who experience problems (problems) life becomes a troublesome problem. Of all the problems of life for the community and law enforcement (police) is the problem of "thugs".

The word thug is taken from the English "freeman" which means free man. In some Indonesian dictionaries we find there are at least three meanings, first (thugs mean non-government, not soldiers), second (thugs are defined as civilians as bad people who like to extort and commit crimes), thirdly preman means coolies who work in the fields). However, specifically, the word thugger is used for the second meaning of the word, namely traits such as people who like to blackmail and commit crimes.

Laws governing the crime of thugs have been enacted, and violations with criminal consequences have been enacted. As stated in Article 368 of the Criminal Code, which reads that whoever with the intention of unlawfully benefiting himself or another person, forces a person with violence or threats of violence to give something, which wholly or partly belongs to that person or another person, or to make debts or write off receivables, are threatened with extortion with a maximum imprisonment of nine years.

Kuntjoro defines thugs as all acts against the rules, vandalism, brutal acts, and unintelligent behavior, mostly by using power (money, influence, mass, etc.) to achieve certain goals by ignoring the common consensus.

All actions that are always carried out by thugs have a treatment target, where the treatment of thugs is as follows:

- a. Thugs who disturb the peace and order (drinking, disturbing traffic, making noise in public places).
- b. Thugs who harass (begging by force) in public locations (eg forcibly busking, selling magazines forcibly, begging by bullying, pushing cars to break down, asking for money by force, harassing people/individuals who raise and lower building materials in factories, industrial housing complexes, illegal parking by asking for money by force, and others similar).
- c. Debt collector thugs (debt collectors by force, threaten customers, forcibly confiscate, take hostages)
- d. Land thugs (holding/occupying land/property illegally which is in dispute by imposing the will of one party).

Research conducted by Yudhobusono stated that the number of prisoners who repeated their mistakes several times caused the public to give them a negative assessment ([Panjaitan et al., 2019](#)). Likewise, Besin-Mengla, Mendong Margaret said that the rejection attitude of some people towards ex-convicts sometimes made them feel they were treated less humanely ([Besin-Mengla, 2020](#)).

That is the desire that comes to someone who is considered capable of alleviating all problems, as is the life of former thugs, the same thing as the teachings of the Prophet Muhammad conveyed a prayer narrated from al Hasan ibn Ali as follows O Allah, show me like those who you have guided, make me

healthy like those whom you have given health, make me as your lover like those whom you have made so, bless me with what you have given me, and protect me from the evil of what you have ordained. verily you are the one who decides, and will not be determined over you (by anyone). *"Indeed, the people you love will not be disgraced and the people you are hostile to will not be honorable. O Allah, Most High and High Eyes"*.

Coaching is a process, regulation, method of fostering, and so on or efforts, actions, and activities that are carried out efficiently and effectively to obtain better results.

Mangunhajana defines coaching as a learning process by giving up up rights that are already owned and learning new things that are not yet owned with the aim of helping people who live it to correct and develop existing knowledge and skills and gain new knowledge and skills to achieve life goals. and work that has been done more effectively (A. Mangunhajana, 1991: 12).

Coaching turns out to have very deep and broad meaning when the word "coaching" is associated with the interests of others, or in other words "coaching" is associated with alleviating all problems that exist in humans. More specifically, the word "coaching": is intended for people who are in a lot of problems, so "Coaching", becomes an alternative as an effort to alleviate all problems.

Humans live in all the problems they face, it has become a common concern. If humans are aware of the origins of human events, of course, life while in the world will be used as well as possible, awareness as a

creature of God is certainly more prioritized. But in reality, it is not as easy as we see together, the ideal atmosphere certainly appears in the ultimate goal of life.

Although the ultimate goal has been formulated in a short and concise goal, almost all humans, whatever their behavior, that heaven is the final destination of all humans. In this case, all creatures in the form of humans always at the end of their lives want heaven as a coveted place. Allah SWT in Surah Al-Qashash verse 77 as follows:

Meaning: and seek in what Allah has bestowed upon you (happiness) in the hereafter, and do not forget your share of worldly (pleasures) and do good (to others) as Allah has done good to you, and do not do mischief in (your face)) Earth. Verily, Allah does not like those who do mischief.

Another word of Allah, also states that: Meaning: and I did not create the jinn and humans except that they serve Me (Q.S. Dzariyat: 56)

One of the efforts to overcome the prevalence of thuggery in the city of Solo and its surroundings is with a religious approach, as in the opinion of religiosity, it is a condition that exists within a person who encourages him to behave according to his level of obedience to religion ([Rakhmat, 2021](#)).

Syeikh, Abdul Karim, interpreting the word "*Amar Ma'ruf Nahi Munkar*", are the two cases of ushuluddin, with both cases realizing the goals of the prophets' decisions ([Syeikh, 2018](#)). What is al-Ghozali's message, each servant of Allah has a responsibility for the da'wah of Islam. The Messenger of Allah became a role model when he preached Islam, he had

experienced obstacles and hands. The clash of the Prophet's da'wah, really reminds people, when the invitation to goodness and prohibition against evil is always ordered by the Prophet. Allah SWT, reminds humans regarding the call to do good, as His word which means as follows: Meaning: and let there be a group of people who call on goodness, enjoin the right and forbid what is evil, they are the ones who lucky person.

Majlis Qur'an, Dhikr, and Sholawat or commonly called Base-Cam was established around 1995, this assembly started from the call or recommendation of KH. Idris. Besides being a mursid in the science of thoriqat, he is a spiritual figure who encourages and guides all those who learn to recite the Koran to him. It is no different with H. Muhammad Ali, who is more famous than Abah Ali, who already knows KH. Muhammad Idris since around 1994 before he studied in Mecca.

The inspiration for the establishment of the Majlis, among the basics, was the teacher's order to be carried out, in addition to helping people around to explore religious material, besides that, of course, Manaqib Syeh Szadzili who he taught at the Majlis. Of course, it is not as easy as expected, that the continuity of this kind of activity is continuous and lasts a long time. Not to mention the problem of the congregation changing regularly to participate in this kind of activity. There are many studies of this kind and a coherent scientific lineage is important to become a reference for members of the assembly. Of all the efforts to tawadhu 'follow the orders of spiritual teachers, Abah Ali actually got a congregation that was not imagined to

follow and ngangsu kaweruh about understanding religion.

A student or santri or member of the majlis is one who is experiencing legal problems, due to various problems of crime and criminality (Interview with Muhammad Ali). Of course, it is not as smooth as someone's response, when managing a majlis consisting of people with minimal religious knowledge and backgrounds with multiple social and economic problems in the family, it is certainly a challenge.

CONCLUSIONS

Coaching is a process, regulations, ways of fostering, and so on, or efforts, actions, and activities that are carried out efficiently. Majlis Qur'an, Dhikr, and Sholawat or commonly called Base-Cam was established around 1995, this assembly started from the call or recommendation of KH. Idris, who preached his da'wah, all leaned on the Prophet as a role model when he preached Islam.

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