

Development of Religion and Empowerment of Bandung Punk Hijrah Community

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Abstract—Young generation is the future of a nation; it is going to take the next leadership of the country. Indonesian Punk Community which consists of young generation should become the right subject for treatment and improvement done by a larger community aiming in saving directly and indirectly the next generation and the future of the nation. Therefore, establishing the Punk Hijrah (Emigration) community becomes necessary, not only for the Nation, but the Punk community itself. This qualitative research employs analytical descriptive method aiming in a finding an appropriate establishment model of an ideal young generation community. Data collection uses observation, interview and documentation techniques. Based on the results of data analysis, it was found an alternative model of establishment and empowerment of the Punk Hijrah community which consist of two types of activities: 1) providing religious counseling. In this program, a mentor uses three approaches: preventive, curative, and developmental approaches. 2) empowering economic status; it is implemented through several ideal models, as follows: phase of making behavioral change, phase of knowledge transformations and skills in general. These two programs of community establishment and empowerment use community-centered model of intervention of which the stakeholders included are permanent and active volunteers, donors, and related agencies. Finally, this Punk Hijrah program signals a visibly successful intervention of community alignment that may be applicable to other similar communities.

Keywords—community establishment; people's empowerment; punk hijrah

I. INTRODUCTION

In recent years in Indonesia, the attention of some people to the lives of children has increased. This is driven by a sense of humanity and the condition of children who are getting worse. Now, the figure of children in Indonesia appears in an increasingly unhappy life. This is evident from the increasing number of Punk is a lifestyle that carries the identity of freedom and anti-establishment. Identity and anti-establishment were identified with fashion, style, appearance, way of dressing, such as describing a freedom, turmoil against the authorities, the government, and the rulers at that time. Punk in wearing his clothes produces style, clothing that tends to overdo it. Because it is part of the resistance of Punk against the rulers, by showing that Punk is not an outcast [1].

In line with this opinion, Handayani defines the punk community as an association of young people whose lives aim to prioritize a free life, from various binding pressures. Even so, they remain responsible for the continuation of their own lives, this is because they want free life and no heavy thoughts that can burden them [2].

Along with its development, the Punk community showed a positive stretch, including the emerging Punk Hijrah Bandung community. The community is an attempt to transform Punk culture from freedom to a community that is far more advanced. When the Punk community generally kept its distance from religion and establishment, at the same time the Punk Hijrah community actually showed interest in learning religion, and improving the image in the community. Even so, it is not impossible for them to turn around again, if their good intentions are not welcomed with open arms. So, in this case the process of coaching and empowerment is considered important.

Punk according to Irwan Abdullah is a counter culture, which is a form of resistance from dominant culture. Dominant culture is a type of culture that controls society (the ruling class), while the rival culture is a sub-culture that is in a peripheral position [3]. Fringe culture can be a form of counter-culture when this rival cultural agent refuses to follow a class style that practices dominant culture. Comparative culture combines two forms of protest, namely opposition to dominant values, and power structures [4]. Dominant culture usually gives birth to a culture of mute, obedient, submissive and fearful culture. This pattern of communication created by the ruler the culture of competition usually tries to speak out to convey ideas to explain their identity, mind, lifestyle and ideals. This was also stated by Dominic that comparative culture refers to a lifestyle that deviates from established social practices. This rival culture known as punk shows a lifestyle with a unique appearance [5].

II. RESEARCH METHOD

This study uses a qualitative approach with descriptive research types. This research was conducted at Jl. Dr. Junjuran, Pajajaran, Cicendo, City of Bandung, with the determination of informants using Purposive techniques. Data collection techniques in this study used open-ended and disguised observation methods, in-depth interviews and

documentation studies such as writing, official documents, photographs, and so on. While the data analysis technique in this study uses several stages, namely data collection, data transcript, the data is then read, studied, then sorted and described and interpreted according to relevant concepts and theories to facilitate in obtaining a conclusion so that the picture clear on social facts in the field.

III. RESULTS AND DISCUSSION

A. Punk Hijrah Community

Based on the explanation above, the Punk community is generally born out of disappointment, which they then express in the form of anti-establishment ideology. The disappointment they feel is not without reason, everything departs from the widening gap in social inequality. This fact becomes a kind of irony for this country. One side mentioned in Law No. 40/2009 Article 9 and 13 concerning Youth that the government, regional government and society synergize in youth services in an effort to empower. But in reality, the mandate is not directly proportional to the reality of the increasingly massive development of the Punk community.

Among the most basic questions, in order to hack into the above problems, namely "what do they need, and what can the government and society offer?" Even if the socio-economic problems are the reason, the empowerment of the program will be implemented. But it turns out that the existing problems, not only related to socio-economic issues, but also concerning morality. As explained by Sugiyati that among deviant behaviors in a free lifestyle, it is sufficiently attached to illegal drugs, free sex, and other sociopathic symptoms [6]. On that basis, the program that is considered appropriate is not only an effort to social economic empowerment, but also accompanied by religious guidance.

The Punk Hijrah community is seen as the right target for several reasons. First, saving the young generation indirectly has saved the future of the nation. Secondly, as mandated in Law No. 40/2009 states that the government and the community work together in an effort to empower youth, and this program is part of the efforts to implement the mandate. Third, the existence of the Punk Hijrah community is a good momentum to embrace them, then be fostered and develop empowerment programs. Based on these reasons, the religious development program aims to improve morality and empowerment aimed at building a person who is far more productive.

B. Mentor Objective Conditions

Punk Hijrah Community which is located at Jl. Dr. Junjunan, Pajajaran, Cicendo, Bandung City, was first initiated by a man named Abang. In the beginning, Abang was one of the front-runners of Punk Street, as his life emerged an interest in trying to learn about Islam, but it was quite hard to let go of the symbolic culture of Punk which was already attached to him. Finally, he decided to study religion without removing the Punk attribute. Not long after, he invited his other friends to follow in his footsteps. Starting from the story, precisely in

2016 the Punk Hijrah community was formed in the city of Bandung.

Since its inception, Bandung's Punk Hijrah community, now numbering around 60 people consisting of street children and Karang Taruna Youth. In their daily activities, the members spend time singing, becoming parking jockeys and often begging. There is also a place used as a basecamp in the form of permanent buildings belonging to local youth. At first the community did not allow the presence of the Punk Hijrah community, because of the negative stigma that is still embedded in the minds of the people, that the Punk children are synonymous with delinquency and various other sociopathic. But thanks to good communication between the leaders of the Punk Hijrah community and the local RW, then soon the residents agreed.

In addition to productivity issues, currently the understanding of the Punk community's religion is still relatively minimal, it can be seen from the reading ability of prayer that tends to be difficult. Even so, their enthusiasm for learning is quite good, it can be seen from the enthusiasm of following the reading and writing coaching program, which is driven by the KEBUKIT community (Manage Our Books). That is a literacy activist community in Indonesia. Based on these conditions, religious development and empowerment are considered appropriate to overcome the above problems.

C. Expected Mentor Conditions

Through religious and empowerment coaching programs, it is expected to be able to have a positive impact on members of the Punk Hijrah community. Specially to improve the quality of religiosity and morality of the Punk Hijrah community. In addition to this, empowerment efforts are expected to be able to build entrepreneurial spirit and the productivity of its members. In step by step, this side-by-side program really hopes to solve this social problem, to increase the welfare of society in general.

D. Strategies Used

Broadly speaking, an alternative model of handling the Punk Hijrah community problem leads to two types of activities:

1) *Religious guidance*: In this program, the mentor will use three approaches.

- A preventive approach (prevention), which helps individuals to protect or prevent problems for themselves, especially in religious matters, so that later they will avoid wrong understanding. The approach can be through studies, and the provision of reading resources.
- Curative approach (improvement), which helps individuals solve problems they are facing or are experiencing. In addition, in this process members will be given an understanding of religious urgency which includes the aqeedah, morality, and muamalah. The operational activities range from regular studies and discussions to practical and practical studies.

- Developmental approach (development), which is helping members of the Punk Hijrah community, in maintaining and developing situations and conditions that have been good in order to stay good or become better, so as not to allow it to be the cause of problems for them.

2) *Economic empowerment*: The empowerment program basically includes two aspects, namely to give or authority and to give abilities to enable. In the first sense, empowerment has the meaning of power, while in the second sense, empowerment is defined as an effort to give ability or empowerment. Departing from the dictum, several models are considered appropriate as follows:

- Stage of awareness and formation of behavior.

This stage is the preparation stage in the community empowerment process. In the process this stage emphasizes more on the touch of awareness in order to unlock the knowledge and awareness of the Punk Hijrah community about the current living conditions, especially the environmental conditions. Awareness is carried out by various parties who have more knowledge about social and welfare. In fact, if possible, carried out by influential community leaders or deliberately imported by certain agencies.

- Stage of the process of transforming knowledge and skills

This stage can take place well, full of enthusiasm and run effectively if the first stage has been well conditioned. As for some steps taken as the main concept, namely activities directed to develop the competence of community members in various fields, including the creative economy. These steps can be done by utilizing aid funds.

In general, both programs use the Community-centered intervention model. That is, the implementation of the program focuses on the Punk Hijrah sedniri community. The implementation involves community development programs to empower the community, or strengthen the capacity of social institutions in the community, by establishing networking through various institutions, both government institutions and other social institutions.

E. Parties Involved (Stakeholders)

1) *Volunteers remain and active*: Consists of social activists who have commitments in resolving the religious and social problems of the Punk community in the city of Bandung. Among them is the Manage Our Books community (KEBUKIT).

2) *Donors*: Communities and institutions that have attention to religious and social issues in the form of education and the welfare of marginal communities, but are not directly involved in daily programs. Only in the form of financial support and support of program support.

3) *Related institutions*: In this case the government, which includes the Office of Social Affairs, Education Services and Regional Governments, should support the completion of the religious and social problems of the marginalized.

IV. CONCLUSION

These two programs of community establishment and empowerment use community-centered model of intervention of which the stakeholders included are permanent and active volunteers, donors, and related agencies. Finally, this Punk Hijrah program signals a visibly successful intervention of community alignment that may be applicable to other similar communities.

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