

## Thuggery and Cultural Da'wah: A Case Study of Jama'ah Pasrah Foundation, Pati, Indonesia

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### Abstract:

*This study aims to analyze the model of cultural preaching carried out by Jama'ah Pasrah in reducing thuggery. Through ethnographic and phenomenological research, data were obtained from in-depth interviews with the administrators of Jama'ah Pasrah, the Dukubseti village community, and ulama. The results of this study revealed that thuggery can be muted through a cultural preaching model, which dialogues culture and Islam Jama'ah Pasrah acculturated through several approaches. The first one was by approaching the thug leaders to participate in tablilan, zibaan, yasinan, manakiban, and ziarah kubur. Second, providing preaching with nuances of religious art through the establishment of a burdah group. Third, da'wah through tablilan, yasinan, and manakiban by providing alms or ayam ingkung to eat together. Fourth, giving spiritual guidance through wirid, selawat, hadrah, and also a kind of therapy with recitations of the Holy Qur'an. Fifth, invite ex-thugs to fast for one week with one sabur only. All of those approaches were realized in 12 forms of activities, which were in annual, monthly, and weekly bases. Cultural Da'wah of the Jama'ah Pasrah Foundation was able to minimize thuggery from all categories, both Korea, gentlemen and bastard classes.*

**Key Words:** *Jama'ah Pasrah Foundation; Cultural Da'wah; Thuggery; Religious Rituals.*

### INTRODUCTION

Thuggery is one of the social pathologies faced by post-reform Indonesian society (Lindsey, 2001). It is not only performed by the homeless (Ahmad, 2012: 1-16) but also often carried out by the Islamist movement (Tibi, 2012: 1), which at some stages, its movements often metamorphose on the thuggery movement (Kafid, 2016: 57). According to Hasan, the spread of acts of violence, either to minorities, or other acts of thuggery is one indicator of the reform failure (Hasan, 2017: 106-107). Almond and Verba added that there is a very strong relationship between the success of upholding a country's democracy and the development of a democratic culture. A democratic culture is a combination of freedom on the one hand and upholds ethics in realizing that freedom on the other side (Almond and Verba, 1989).

It cannot be denied that thuggery is one of the nation's problems occurred after the Reformation. Thuggery cannot be handled only through a repressive, but also preventive approach. A preventive effort that can be done is by involving youth (as the age prone to

thuggery) in development programs (Brennan et al, 2007; Handayani et al., 2015: 2). Preventive actions in tackling thuggery are much more urgent. The creation of a safe society, the absence of thuggery, is very much determined by the role of social institutions, *keiai*, community leaders, and religious leaders. Minimizing and even eradicating thuggery do not only rely solely on the police, and individually / personally, but the roles of certain organizations, institutions, or groups of people that are directly related to the thugs are also highly demanded (Purwaningsih, 2015: 148).

As a community guard, the police has a very big role in overcoming thuggery. The police are expected to be able to take appropriate actions to respond to thuggery in the community. This is inseparable from community participation to help the police in uncovering thuggery that occurs around them (Savitri, 2009: xviii). The community, in this case, gathered in institutions / organizations also plays a role in minimizing thuggery which is more of a preventive, educational and awareness approach.

Thuggery is not born naturally, but there are many causal factors and underlying dynamics. Some of them are politic, economy and law enforcement (Atika, 2013: 260). From the perspective of criminology, besides caused by political factors, thuggery was more dominantly born by economic problems. Workshop report of the United Nations Social Defense Research Institute (UNSDRI) in June 1974, hypothesised the correlation between economic disruption or crisis, crime and other forms of deviant behavior, levels of public tolerance and the ability to deviate through social security measures ( Atika, 2013: 253).

In addition, according to Maslow, quoted by Susanto and Lestari, in the theory of hierarchy of need, humans will not think of other needs before the most basic needs are met. The most basic ones are physical needs, such as eating, drinking, etc. That is, someone will not think about the need for security, especially the need to be friendly, valued, and actualize before their physical needs fulfilled. (Susanto and Lestari, 2018: 179-180). Thus, fulfilling basic needs which is very much determined by their economic conditions, can trigger the thuggery.

Thomas Lickona (1991) argued that there are ten indicators of the destruction of the nation. First, the increase in violence among students. Second, the use of bad language and words. Third, the strong influence of peer groups in violence. Fourth, the increase of self-destructive behavior (drug use and free sex). Fifth, the blurring of good and bad guidelines. Sixth, the decline in work ethic. Seventh, low respect for parents and teachers. Eighth, the low sense of responsibility of individuals and citizens. Ninth, dishonesty. Tenth, mutual suspicion and hatred among others (Dwi Astuti Martianto, 2002: 2-3). The ten aspects indicating the destruction of the Nation are very closely related to thuggery which tend to give birth to other destructive violence and behavior. According to Savitri, thuggery is usually performed by theft with violence, extortion, rape, abuse, damage to goods, disturbing order and causing public unrest (Savitri, 2009: xvii).

Thuggery comes from the Dutch "Vrijman" means that people are free, free and is a flow that is a term that is often used to refer to the activities of a group of people who earn income mainly from extortion of other community groups (Atika, 2013: 250). General thuggery is interpreted as a way or lifestyle which always prioritizes violence and physical crime. Thuggery is a behavior that gives rise to criminal acts that can disrupt public security and its order (Makaampoh, 2013: 71). Thuggery is mainly seen in big cities, even though actually there are many in the village. One of them happened in Dukuhseti Village,

Dukuhseti Subdistrict, Pati Regency, Central Java, which since the 1990s has been known as one of the villages that is full of the phenomena of thuggery.

Administratively, Dukuhseti Village has several well-known hamlets and alleys, such as Seti Hamlet, Dike Hamlet, Selempung Hamlet, Purbo Hamlet, Spande Hamlet, Central Oro-oro Hamlet, Dukuh Kidul, Dukuh Kulon, Dukuh Spande, Dukuh Kedawung and so on. In the past, Dukuhseti was known as the "City of Thugs" even though the stigma had gradually disappeared (Susanto, 2015). From 1980-1990s, the village of Dukuhseti and its surroundings was known as a "village of thugs" because many thugs committed crimes there. Besides asking for money from residents and road users, they also brawl, steal, and commit murder.

As an example that happened in 2015. When there was a dangdut music concert, a young man named Arif (23), a resident of Kembang Village, RT 02 RW II, Dukuhseti District, Pati, was killed in a miserable condition after being beaten by a number of youths (Parwito, 2015). In 2018, there were also acts of thuggery reappearing. Although the thuggery in Dukuhseti has subsided for several years, every year there is still always news about acts of thuggery. As an example of the bullying on Kholiq Priyadi, the executor of the road culvert construction project in Alasdowo Village, Dukuhseti Subdistrict, Pati Regency near Alasdowo Market which was clogged with local thugs (Anwar, 2018). Actually, there were still many acts of thuggery that occurred in Dukuhseti Village and its surroundings. (Susanto, 2015)

One institution that is concerned with tackling thuggery through Islamic da'wah in a peaceful, non-violent manner (Aziz, 2014: 1), is the Jamaah Pasrah Foundation. This foundation not only manages orphans but also conducts cultural da'wah since the 1990s. Cultural da'wah by the Jamaah Pasrah Foundation is part of a movement carried out by the institution to minimize thuggery. This research sought to explore and analyze models of cultural propagation in stemming thuggery.

In this study, researchers used qualitative research methods. Theoretically, qualitative research is a study to understand a phenomenon about what is experienced by research subjects, for example in the form of behavior, perceptions, motivations, actions, holistically and by means of descriptions in the form of words, in specific natural contexts and utilizing various natural methods (Moleong, 2005: 6).

This research describes systematically and comprehensively about the forms of implementation of the cultural preaching of the Jamaah Pasrah Foundation. The results of this study are expected to explain the cultural preaching of the Jamaah Pasrah Foundation. Data sources in this study are divided into primary and secondary. The primary data were directly obtained from informants based on interviews and observations to people in the management structure of the Jamaah Pasrah Foundation and the Dukuhseti Village Government.

## **DISCUSSION**

### **Cultural Da'wah Method**

Any religion requires a particular method to broadcast its teachings. Islam and other religions cannot develop rapidly without the existence of da'wah. In Islam itself, da'wah is one of the tools to spread the teachings, understandings, as well as various ways of religion correctly, well, and in line with its purpose. Therefore, in some religions, da'wah is one of the highest forms of devotion to God. (Myers, 2013: 215). In Islam, da'wah is

commanded to be done with wisdom (Q: 16: 125), ie hugging without condemning, embracing without hitting.

Da'wah, of course, cannot be conveyed properly without the right method. Various methods can be developed by scholars, lecturers, and teachers or religious teachers to spread Islam. The emergence of post-reform radicalism movements (Susanto. 2018: 66-67) is certainly a record for the bearers of da'wah. That is, there must be a formula that gives enlightenment that religion is the love of peace, friendliness, courtesy, tolerance, as the principle of "humanizing human beings" and to all creatures of God.

In the academic world, methods are indeed placed more primarily than content. That is, good content of da'wah must be accompanied by a method which fits the context, congregation, social reality, or times, so it will not become "stale" and abandoned by many people. Da'wah which is carried out creatively and innovatively can become a special attraction for the wider community. According to Millie, creativity and innovation were what made Aa Gym's, Arifin Ilham, Yusuf Mansur, Jefry Al-Buchori, etc., received wide attention in the community (Millie, 2012: 124). On the contrary, the monotonous and incompatible da'wah (zeitgeist) spirit of the age, will make the community apathetic, uninterested in the preachers and also raises a da'wah to the material itself (Latif, 2017: xi).

Theoretically, Munir and Ilaihi (2006) (Shofwan, 2017: 93), explained da'wah as a way or method used by preachers to convey material of Islam. The method has a very important role because a good message which is delivered through incorrect methods can be rejected by the recipient. The application of the Islamic da'wah method is in line with the principle of Islamic da'wah embodied in the Qur'an and exemplified by the Prophet Muhammad. One of this cultural da'wah is manifested in reog and other arts (Rofiq, 2017: 315). Not only reog, but cultural preaching can also be realized with Islamic traditions that are integrated with the culture of the local community as Walisongo has done since long time ago when Islamizing in the archipelago (Fadli and Susanto, 2017: 26; Susanto, 2017: 313;)

Cultural Da'wah is a way of preaching through a cultural approach. Cultures, traditions, and customs that are ingrained in the body of society are respected, then packed with Islamic values so that gradually the community could abandon traditions that were superstitious, heretic, *khurafat* (TBC) in accordance with the Qur'an and the Sunnah of the Prophet Muhammad (Jufri, 2014 : 4-7).

Cultural Da'wah is divided into two definitions. First, cultural preaching is a da'wah that pays attention to the audience or humans as cultured beings. This concept is based on the hadith of the Prophet Muhammad which means; "Invite humans according to their intellectual abilities". Second, cultural preaching is a methodology or a way to package Islam so that it is easily understood by the community. This is certainly in line with the wisdom methodology described in the Qur'an An-Nahl 16: 125 "Invite to the way of your Lord by wisdom". The essence of cultural da'wah is a strategy of delivering Islamic mission that is open, tolerant, and accommodates the culture and customs of the local community where the da'wah is carried out (Basit, 2013: 170). One of the goals of cultural preaching is to create a balance, harmony, and bring people closer to culture, culture, art, their traditions without reducing Islamic teachings or values in them.

Technically, cultural preaching can also be interpreted as a dialogue between the ideals of religious values and the reality of a multi-cultural society. Interaction with the plurality of cultures, especially cultural arts and communities has given birth to a number of tensions, both creative and destructive. The tension originates from historical-sociological

reality, that the number of cultures and cultural arts in particular that are developed originates from religious rituals before the arrival of Islam. So that many of them contain values or norms contrary to the Islamic faith. In this level, cultural preaching finds its relevance to social reality to change the cultural and artistic culture that contradicts Islamic faith without the need to cause resistance, especially from the bearers of the culture. Therefore, cultural preaching is actually just a form of da'wah strategy that has a role to bridge the tension between religion and the local cultural doctrine of the community (Aibak, 2016: 270–271).

Thus, the method of cultural preaching is a way of conveying teachings / understandings, or ways of preaching through cultural and traditional approaches, with the principles of wisdom, openness, and tolerance, and accommodating the local culture. Cultural da'wah can be in any strategy that aims to compare religious values and the diverse community cultures to create security, prosperity, and civilization. Cultural da'wah is very urgent when the community faces the spread of Islam which tends to be rigid, puritanical, and conservative, leading them not interested in Islam itself.

### **Form and Dynamics of Thuggery in Dukuhseti Pati Village**

For residents of Dukuhseti Village, thugs are usually called Koreans. It refers to persons who commit crimes that violate the law, like humiliating or "*nodong*", stealing, brawling, or killing other people. Thuggery according to the Government of Dukuhseti Village has existed and has been going on since the 1980s. They do not only disturb the residents, but between village youth, they also often brawl which is locally called *drop-droppan* or *ngedrop*, which is attacking each other using sharp weapons such as machetes, sickles, daggers, knives, bottles, broken glass, and others.

The main factors bearing thuggery in Dukuhseti were that many of them are unemployed, dropped out of school, and do not receive spiritual education and guidance. In addition, geographical factors also have an impact on the character of the youth because the location of Dukuhseti is close to the sea causing life tends to be rough and hard. Because of this, they often gather on the streets, play bicycle, hang out, and slander the people passing by and tease women who are crossing the street. When getting money, they spend it for liquor, get drunk and cause the next crime. This condition is the embryo of thuggery in Dukuhseti.

This is in accordance with existing research. Why? Because the phenomenon of thugs in Indonesia began to develop when the economy became more difficult and unemployment was getting higher. As a result, working-age groups are beginning to look for ways to earn income, usually through extortion by providing services that are actually not needed. Thug is a kind of crime and violence. The reason is that activities justify any means to fulfill their life needs even in ways that contradict with the laws and regulations (Makaampoh, 2013: 71).

This phenomenon does not only happen in Dukuhseti, but also in neighboring villages, such as in Banyutowo, Alasdowo, Kembang, Grogolan, Ngagel, and others. However, the thugs of the Dukuhseti Village is known to be the most sadistic because they had repeatedly committed crimes by killing other thugs, especially when there were public entertainment and large events. Because in each village there are thugs, then even today there are so-called Korean Dukoh (Dukuhseti Village thugs), Korean Banyutowo (Banyutowo Village thugs), Korea Regent Team (Kembang Village thugs), Korea BKK (Alasdowo thugs), Korean Ngagel (Ngagel Village thugs), Korean Grogolan (Grogolan

village thugs), and others.

Thuggery in Dukuhseti Village is very different from the forms or actions of thuggery in other places. The period of 1980-1990s became a bad historical record for Dukuhseti Village. This causes inter-village bullying and drop-off almost every month. Middle and high school students become victims. When going to school, they are often bullied and asked for money indiscriminately. When they reject to give, they will be beaten. This cycle made Dukuhseti Village 1980-1990 unsafe.

The most serious thuggery in Dukuhseti is done in several forms. First, when there are dangdut, ketoprak, puppets, or folk entertainment of the same kind when giving alms to the earth or to the sea. Usually, they come in a group and carry sharp weapons. When they are drunk, they will fight and usually also hostage each other. Secondly is when there is a drum festival when the village founder haul or a folk festival in each village. By carrying a motorbike with a loud muffler, they were like motorcycle gangs loudly sounding their motorbikes, and usually between village youths lurked for brawls. Third, when the *takbir* program is going around, the mode is the same, they use motorbikes, huddle, and look for opponents for brawls, especially with neighboring village youth who are their enemies. Fourth, during the new year's event, especially at Pantai Benteng Portuguese Jepara, which is located near Dukuhseti, Banyutowo Beach, Tayu Beach, and its surroundings. A crowd of new year's entertainment, allowing the thugs to have the opportunity to ask money by force, even looking for archenemies.

This kind of thuggery action often takes its toll on young people who don't know anything. Every morning, afternoon, and evening, the neighboring village youth who are traveling are always confronted and asked for money because the activity of the Koreans is indeed hanging out at any time. When they do not receive any, they will definitely beat them, even hostage people and their motorbikes. The condition will be worse if the target is a resident of the next village who is the enemy of Dukuhseti's thugs.

Such an event lasted until the early 2000s when senior thugs began to reduce hanging out on the streets. Some have migrated to other areas because they were married, jailed for being caught in raids, but some still live in their own villages and continue to commit thuggery. Many of them converted to the right path by being active in various religious activities, community organizations, religious institutions including the Jamaah Pasrah Foundation.

### **Cultural Da'wah Method of the Jamaah Pasrah Foundation**

The Jamaah Pasrah Foundation is one of the foundations that operate in the social-religious sector that has historically been established since 1999 which was formerly called as the Jamaah Pasrah. Jamaah Pasrah was established on Wednesday Kliwon on September 9, 1999, which was founded by KH. Amar Ma'ruf who was a ketoprak teacher and artist. The Jamaah Pasrah was not founded by Islamic boarding school scholars, but by ordinary people who wanted to truly repent and revive Islam.

Administratively, the management of the Jamaah Pasrah submitted a permit to the Indonesian Ministry of Justice and Human Rights in 2000. In 2004 according to the Decree of the Minister of Justice and Human Rights of the Republic of Indonesia Number C-231.HT.01.02.TH.2004 concerning Ratification of the Deed of Establishment of the Foundation The Sacrificial Congregation, the Pasrah Jamaah officially became a foundation. Based on the ART Foundation of the Jamaah Pasrah Foundation Number 01 / YJP / 09/2000, besides being engaged in social welfare, and education, the Jamaah Pasrah

Foundation was also engaged in the religious sector with various preaching activities. Religion is the need of every human being, even though its presence also often creates controversy (Ahmad, 2011: 277-296). There are several methods of cultural preaching of the Jamaah Pasrah Foundation that compare Islamic teachings with tradition / culture, which carry the values of da'wah nuanced wisdom, tolerance, and embrace the lower classes, especially thugs.

First, approaching the thug leaders to participate in the activities of *tablilan*, *zibaan*, *yasinan*, *manakiban*, and *ziarah kubur*. Evidently, when the pilgrims visit the tomb of *waliyullah*, they cried which indicated that their hearts still could be fixed even though they had killed other citizens or thugs. This cultural approach is proven to be able to embrace all thugs in the Dukuhseti Village area, even outside Dukuhseti Village, and Dukuhseti District. The main purpose of is to remind them about the death. When remembering death, they inwardly do not dare to do something negative (*kemungkaran*).

Secondly, doing preaching with the nuances of religious arts such as the founding of the Burdah (*selawatan*) group of the Jamaah Pasrah Foundation. This group aims to meet the needs of thugs who like dancing at dangdut concerts which were replaced with burdahan art. Through the chanting of the Prophet accompanied by traditional music, they aim for positive guidance and entertainment. This foundation believes that instead of dancing, getting drunk and brawling at the dangdut concert, it's better for them to shake their heads at the burdahan program.

Third, cultural preaching through *tablilan*, *yasinan*, and also *manakiban* by providing alms or chicken *ingkung* (*dekeman*) to eat together. The purpose of food alms is in this ritual is to invite them to share, alms, and not take others' belonging without permission, especially to steal or to ask money by a force which is very harmful to others. They are taught how to eat halal food preceded by praying. They are expected to understand that eating food not according to Islamic procedures will not be blessed

Fourth, giving spiritual guidance through *wirid*, *selawat*, *hadrah*, and also a kind of therapy with recitations of the holy Qur'an. The purpose of this method is to make the thugs be truly holy and born of inner purity. With the sacred born and the inner sacred, they can return to the right path that God cherishes and repent by not committing evil again.

Fifth, when they are really ready to carry out self-purification and repentance, the foundation invites ex-thugs to fast for one week by means of sahur only once. Then, they will break at the seventh night with a portion of 2.5 kg of rice and chicken dishes on the grounds that one week's meal is eaten once. Before breaking the fast, they are invited to read the *manakib* and *dekem* (*chicken ingkung*) as side dishes. If they are ready, the foundation also has a program to bury the body for 40 days in the cemetery with the aim of purifying the soul. For those who are not brave, the foundation only recommends for meditation, *uzlab*, or *wiridan* at the grave of the guardian / local religious leader for 40 days. The goal is not for polytheism, but to remind them that each human will die. Thus, the thugs will no more be brave to commit crimes because of those mystical experiences.

In addition to the above methods of cultural preaching, the foundation also engages in economic empowerment by involving thugs who have become members of foundations to manage goat farms, home industries that produce fried onions, and snacks from Pati. They get income from profit sharing. This means that their participation in the foundation is not just about getting spiritual input and doing religious activities, but also being empowered through entrepreneurial activities.

It is integral to the status of the foundation itself. The reason is that the Jamaah Pasrah Foundation received a Registration Number: 467/016 / VIII / 2015 from the Pati Regency Social, Manpower and Transmigration Office that it has been registered as a Social Welfare Institution (LKS) which has officially organized a business social welfare since August 20, 2015. The Jamaah Pasrah Foundation is a foundation engaged in the social sector with activities and empowerment in social, religious, educational, service and economic aspects. While social welfare activities in addition to providing compensation to orphans and the poor, the foundation has also established SMK Jamaah Pasrah (JAPA) and empowered thugs to do entrepreneurship.

Programs in the religious field are in the form of cultural preaching which consists of 12 types. Cultural da'wah carried out by the Jamaah Pasrah Foundation has been started since 1999 when it was still a group of recitation congregations that had not yet become legal entities. Based on the program that has been implemented, the cultural preaching of the Jamaah Pasrah Foundation consists of 12 activities. The following are 12 cultural preaching activities that have been carried out by the Jamaah Pasrah Foundation:

Table 1 The Jamaah Pasrah Foundation Cultural Da'wah Program

Programs	Time	Activities
<i>Rabu Kliwonan</i>	Once in 40 days	<i>Manakiban, tablilan and berjanzen</i>
<i>Selasa Kliwonan</i>	Once in 40 days	<i>Santunan, tablilan, berjanzen</i>
<i>Abad Kliwon</i>	Once in 40 days	<i>Yasinan, tablilan</i>
<i>Pengajian Muslimat</i>	Once a week (every Tuesday)	<i>Pengajian, praying,, tablilan</i>
<i>Pengajian Muslimat Jumat Kliwon</i>	Once in 40 days	<i>Pengajian, praying, tablilan, arisan</i>
<i>Santunan 10 Suro</i>	Once a year	<i>Santuan yatim-piatu, tablilan, pengajian</i>
<i>Buka Bersama Ramadan</i>	Annually	<i>Santunan yatim piatu, breaking the fast together, tablilan</i>
<i>Santunan Idul Adha</i>	Annually	<i>Santunan, tablilan, praying</i>
<i>Ziarah Walisongo</i>	Once a year	<i>Tablilan</i>
<i>Pengajian SMK Jamaah Pasrah</i>	Once in 40 days	<i>Manakiban, tablilan, berjanzen</i>
<i>Pengajian Cabang Kec. Margoyoso</i>	Once in 15 days	<i>Yasinan, tablilan, zikir bersama</i>
<i>Kantor Cabang Kec. Batangan</i>	Once in 40 days	<i>Manakiban, tablilan, berjanzen</i>

*Source: Programs of the Jamaah Pasrah Foundation.*

As the output of the da'wah method through the various types of activities above that have been carried out since 1999, from 2018, there have been more than 100 thugs, from young to old, in the Dukuhseti Village area, even outside Dukuhseti Village such as Kembang Village, Puncel, Wedusan, Ngagel, Grogolan, Banyutowo, Kenanti have repented. In addition, a number of thugs from Margoyoso District, Batangan, and from



Jebara District, especially from Ujungwatu, Jebara do not anymore commit acts of thuggery which harm citizens and themselves.

***The Role of the Jamaah Pasrah Foundation in Minimizing Thuggery***

The method of cultural propagation by combining Islamic rituals and culture carried out by the Jamaah Pasrah Foundation is not different from other organizations/institutions. The difference is only in the objectives and characteristics of the people who became the target of the mission. Since carrying out the da'wah method, the Jamaah Pasrah Foundation has had the role of minimizing the quantity of thuggery in Dukuhseti Village in particular, and generally in three sub-districts, namely Dukuhseti, Tayu, Margoyoso even in several villages in Jebara Regency.

In terms of quantity, since the period of 1980-2018, the Government of the Dukuhseti Village noted that the number of thugs there has declined. Moreover, the foundation can embrace leaders or frontmen from the thugs with the aim that their subordinates also participate in repentance. The Dukuhseti Village Government divides thugs into three classes. First, Koreans, namely thugs who just hang out on the roadside, their crimes are only embarrassing, stealing, and their status is unemployment. On average, these Koreans only go along and are driven by their leaders. Since 2005, this Korean activity has not been up to cheating and stealing, because as the time goes by, their crime has shifted to wild racing, drinking, free sex, and just hanging out without committing activities to citizens or road users.

Second, gentho, thugs who have committed physical crimes, such as brawls. In addition to cheating and stealing, they also perform physical violence such as beatings and brawls which are motivated by alcohol. Third, bastards, this category is the most sadistic, because in addition to stealing, cheating, brawl, they have been dared to kill people who are mostly not only encouraged when they are drunk after drinking alcohol but because of loss of empathy. They did not hesitate to hack into residents when they were not given money. They also hacked other thugs during brawls, especially when performing dangdut or *drop-dropan* between village officials.

Such conditions, some years ago, were indeed frightening for residents. Thugs who hang out on the street without carrying sharp weapons will be told to go home by their officers. In general, they will bring a dagger or a drink bottle that is placed in a pocket. They will use it at any time when there are other thugs, especially from the neighboring villages beating them. Gradually, the number of the second and third category of thugs is diminishing, because his hero had repented and some had joined the Jamaah Pasrah Foundation. Besides being active in foundations, some of them have also got a good job e.g. selling gold, trading fruits, farming fish, trading fish, becoming parking attendants, working as migrant workers abroad, and others.

The following data on thugs in Dukuhseti from 1999 to 2018:

Table 2 Number of thugs in Dukuhseti Village, Dukuhseti District, Pati

Categories	1999-2005	2006-2010	2010-2018
<i>Korea</i>	85	23	17
<i>Gentho</i>	26	16	6
<i>Bajingan</i>	20	7	4

Source: Data of the Kaur Kesra of the Dukuhseti Village Government, 2018.

From the data above, from 1999 to 2018, the number of thugs has decreased considerably. The decrease was not caused by police effort to put them into prison, but they were naturally aware and repented through their participation in the Jamaah Pasrah Foundation. This was realized because of the role of the Jamaah Pasrah Foundation in collaboration with the Dukuhseti Village Government. Synergy helped the foundation to approach and make the thug frontman in the bastard class repenting first, then, inviting his men who are in the gentho and Korean classes to repent. Gradually, until 2018, it was continually getting lower. Even though there are still acts of thuggery, commonly they are from the first class thugs and their activities are not as cruel and sadistic as the gentho and bastards classes.

There was a shift in the actions of thuggery during 1999, 2006 and 2018. In the past the thugs, especially the gentho and bastard classes committed crime of brawls, wounded citizens, and hacked, but now the actions of thuggery which is dominated by 17-25-year-old citizens are widened in other actions such as wild racing, drinking, free sex, and tend not to harm citizens such as embarrassing, stealing, and physical violence.

### **Challenges and Opportunities for Cultural Da'wah of the Jamaah Pasrah Foundation**

In carrying out the mission and cultural propagation activities, the Jamaah Pasrah Foundation experienced various challenges and opportunities. The challenge has been faced since the group had not been established as a foundation. First, the citizens had a bad stigma referring the Pasrah Jamaah as "shamanic congregation" or "occult congregation", because their activities are majorly *ruk'yah*, fasting for days, and even meditating for days in cemeteries, and burial of thugs alive to do soul purification.

Second, the lack of members or clerical figures graduating from pesantren, making residents not sympathetic to the Jamaah Pasrah Foundation, especially before 2006. Because, from its history, this foundation was not founded by a kiai, but a former ketoprak artist. Third, the stigma of the Jamaah Pasrah as a collection of *Koreans*, *genthons*, and *bastards*, because almost all thugs and ex-thugs are active and join the foundation. Fourth, this stigma does not only come from ordinary people but a number of kiai and community leaders, local religious leaders disagree and support the activities of the foundation in fostering former thugs on the right path. In fact, those who should support actually consider this foundation as a shamanic congregation.

Even so, the stigma gradually began to fade with the support of Pati District Government, Social Service, LKSA in Pati and Jepara, and companies, which participated in supporting foundation programs. In particular, support for the foundation's main activities in supporting orphaned and poor non-orphanage children by providing school fees, uniform fees, books, and in 2017, it could establish Vocational High School Congregations. This factor has attracted the community interest with the foundation because it has been proven to be able to foster thugs and at the same time minimize the number of thugs in the Dukuhseti area, Pati.

The Jamaah Pasrah Foundation has the opportunity to partner with the National Police, especially in terms of education and fostering thugs with a legal approach. This can be done with several approaches. First, identifying problems that occur in the community. Second, optimizing the role of communication forums with the community. Third, carrying out raising activities for the community to always obey and respect the law. Fourth, socialising and educating the public about the negative impact of the actions of thuggery.

Fifth, early detection of potential conflicts that can lead to higher disturbances i.e. the community security (Makaampoh, 2013: 81).

There are many opportunities for the Jamaah Pasrah Foundation to develop a method of cultural preaching to minimize the number of thuggery in the Dukuhseti region. First, with the support and trust of citizens, the foundation can develop a pattern of religious ritual-based spiritual treatment such as cultural preaching that has been carried out for years, such as pilgrimage, *yasinan*, *manakiban*, *Berjanzen*, *burdahan*, recitation, and visiting the orphanage and the poor.

Second, this cultural preaching can get respected kiai figures and are considered to be the people of the wider community, especially in the Dukuhseti Subdistrict because most of them have supported programs and cultural propagation activities carried out by the foundation. It is evidenced by the establishment of a foundation branch office in the Batangan and Margoyoso areas. Third, this cultural preaching will be increasingly accepted by the community by strengthening the empowerment of ex-thugs, both by involving them directly in the foundation and the Voting Jamaah Pasrah, as well as by developing goat livestock entrepreneurship and running home industries.

The opportunity for cultural da'wah is getting bigger because nowadays almost every week and month, there are a lot of activities initiated by the foundation with various organizations, study groups, and members of the foundation itself. Many of the former thug members asked for a special schedule to be held by *yasinan*, *tablilan*, *manakiban*, *burdahan* when they had their needs and at the same time, they were grateful for the sustenance they received by inviting a number of local orphans and the poor.

## CONCLUSION

The method of the cultural preaching of the Jamaah Pasrah Foundation was successful in reducing thuggery in Dukuhseti Village and other villages in the Dukuhseti District, Pati Regency. The Foundation conducts acculturation of local culture with Islamic traditions through several approaches. First, approaching the thug leaders to participate in the activities of *tablilan*, *zibaan*, *yasinan*, *manakiban*, and *ziarah kubur*. Secondly, providing religious nuances of preaching such as the establishment of the Jamaah Pasrah (Selawatan) Burdah group. Third, preaching through *tablilan*, *yasinan*, and *manakiban* by providing alms or *ayam ingkung (dekeman)* to eat together. Fourth, providing spiritual guidance through *wirid*, *selawat*, *hadrah*, and also a kind of therapeutic treatment with recitations of the Qur'anic verses. Fifth, when they are really ready to do purification and repentance, the foundation invites ex-thugs to fast for one week by means of sahur only once. All of these approaches are realized in 12 forms of activities, they are annual, monthly, and weekly basis. Through this cultural preaching, the Jamaah Pasrah Foundation was able to minimize thuggery from all categories, i.e. Koreans, gentlemen, and bastards. The number of Korean thugs in 1999 was 85, and in 2018 it reduced to 17. Genthos category which in 1999 was amounted to 26 people, in 2018 there were only 6 people. While in the category of bastards, in 1999 there were 20 people, in 2018 only 4 people remained. Thus, it can be said, that this cultural preaching is proven to be able to reduce thuggery in Dukuhseti.

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