

Santri Ex-Social Pathology Perpetrators at Ora Aji Islamic Boarding School Sleman Yogyakarta: Transformation of Religiosity through Religious Conversion

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Abstract: This research aims to know the reasons and transformation of religiosity through the religious conversion by santri ex-social pathology perpetrators at Ora Aji Islamic Boarding School Sleman Yogyakarta. This research is qualitative with the phenomenology and psychology of religion approaches. The data were collected through observation, interviews, and documentation. Data were analyzed with reduction, data presentation, and concluding. The research of this paper can be concluded into three keys: first, 4 factors affecting the five subjects to do the transformation of religiosity in the form of religious conversion, namely divine, liberation from mental stress, educational and socialization situations, and various social influences. Second, the process of transformation of religiosity in the form of religious conversion experienced by the five subjects covers five stages including calm period, non-calm period, conversion period, calm period, and expression of the conversion period. Third, santri ex-social pathology perpetrators reframe religious attributes by negotiating tattoos with pesantren symbols such as cap (peci) and sarong resulting in a new term of *santri tatoan*. Santri ex-social pathology perpetrators in Ora Aji Islamic Boarding School run their daily life by learning Islamic education and *yaumiyah* activities. Santri ex-social pathology perpetrators also start expressing their attitude and behavior as santri in daily life in Ora Aji Islamic Boarding School.

Keywords: Social Pathology Perpetrators, Transformation of Religiosity and Religious Conversion.

Introduction

Social illness or social pathology is a term used to describe two things, namely: (1) An act / behavior that is contrary to religious teachings, customs, Pancasila values, and can also disrupt public order, security, health, and moral values that live in a society that should be upheld. (2) A discipline that specifically addresses the factors and problems that can result in the emergence of social ills (Mujar Ibnu Syarif, 2016).

Social pathology is all behavior that is contrary to the norms of good, local stability, patterns of simplicity, morals, property rights, family solidarity, neighborly harmony, discipline, kindness, and formal law. Various kinds of losses including the threat of one's soul are some of the impacts of social pathology (Siti Badi'ah, 2018).

If we look at the current condition of the Indonesian nation, of course, we cannot close our eyes to reality. There are still many symptoms of social pathology that color the lives of Indonesian people, especially all forms of immoral acts that not only occur in urban areas but also in the countryside, causing moral decadence that is quite concerning. As reported by the Central Statistics Agency that the crime rate that occurred in Indonesia in 2015 amounted to 352,936. In 2016, there were 357,197. In 2017, there were 336,652 (Badan Pusat Statistik, 2018).

Despite the high rate of crime caused by perpetrators of social pathology, however, there are also perpetrators of social pathology who self-transformation through religious conversion. The factors that make them stop doing social pathology

also vary. They stopped doing social pathology and began to live a new life within a religious frame.

Currently, there are five santri at Ora Aji Islamic boarding school who are former social pathologists who experience religious conversion both because they listen to Gus Miftah's lectures on Youtube and due to other factors. The five santri are B, D, F, M, and S. The five santri perform different social pathologies.

This study seeks to further look at the reasons and processes of self-transformation through religious conversion carried out by the santri perpetrators of social pathology in Ora Aji Islamic boarding school. In addition, this study also wanted to see how the life lived by the santri perpetrators of social pathology in Ora Aji Islamic boarding school.

Materials and Methods

Max Heirich said that a religious conversion is an act in which a person or group of people enter or convert into a system of beliefs or behaviors that are contrary to previous beliefs. Here the meaning of religious conversion leads to displacement in two forms, namely interfaith or improvement of better behavior. So, not only by converting to a person or group of people is called a conversion. Because, when a person or group of people take action to improve behavior in his or her life for the better is also referred to as conversion (Jalaluddin, 2005).

Rambo points out descriptive typologies of religious conversion that are useful for highlighting differences between people who change between religions versus in one religious tradition. The transition of tradition is the change from one religion to another (example: from Christianity to Islam). Institutional transition is changing from one subgroup of other religions in a larger tradition (example: from Protestant to Catholic). Intensification is a form of conversion in which a person or group does not move from one faith community to another, but becomes more obedient, passionate, and committed in the religious tradition in which he or she was raised or

has some degree of engagement. Affiliation is the conversion or recruitment of a new religious movement (Jalaluddin, 2005).

According to Max Heirich, 4 factors drive conversion, including divine influence, liberation from inner pressures, educational situation or socialization, and various social influences. (Jalaluddin, 2005) Zakiah Daradjat divided the religious conversion process into 5 stages, namely: 1. Period of calm. 2. Period of insecurity. 3. Period of conversion. 4. Period of calm and tranquillity. 5. Period of expression of conversion (Zakiah Daradjat, 1970.)

This research is field research in the form of qualitative research that is descriptive analytical. Qualitative research is the research intended to understand phenomena about what is experienced by the subject of research, such as behavior, perception, motivation, action, etc. holistically and by way of description in the form of words and language in a context, especially natural and by utilizing various natural methods (Cholid Nabuko, 2009). While the approach used in this study is the approach of phenomenology and religious psychology.

This research was conducted at Ora Aji Islamic Boarding School Sleman Yogyakarta from February 22, 2021 - March 22, 2021. Researcher apply a phenomenological approach by participating to be a santri at Ora Aji Islamic Boarding School. Data source in this research are Santri Ex-Perpetrators of Social Pathology in Ora Aji Islamic Boarding School are Subject B, D, F, M, and S. Also Ustad Aris Rohmanto, as the caretaker of Ora Aji Islamic Boarding School.

In this study, the researcher used several methods to collect data, including participant observation, interview, and documentation. Data analysis uses data reduction, data presentation, and conclusion. Then the data is validated using triangulation of methods and triangulation of sources.

Results and Discussion

Subject B: Reasons and process of the transformation of religious through religious conversion

The subject's initials is B. He is a former punk boy. He's 21 years old. He was born in Cibinong on June 28, 1998. Types of social pathology are being a punk kid and booze drinker.

To look at the factors that led the subject to self-transformation, researcher used Max Heirich's theory of the factors that drive a person to convert religion. These factors are divine influence, liberation from inner stress, educational or socializing situations, and various social influences.

The divine influence factor is he got guidance in the form of an accident so that he was aware and wanted to do the religious conversion. The accident was considered a warning and ordeal by B to stop being a punk boy and drinking. The liberation from inner pressures factor is when he had an accident. The educational situation or socialization factors are nothing. The various social influences factors are nothing.

To look at the process of self-transformation of former social pathologists, the researcher used Zakiah Daradjat's theory of the stages of religious conversion. These stages include a period of calm, a period of uncertainty, a period of conversion, a period of calm and a period of peace, and a period of expression of conversion.

The subject was in a period of calm when he enjoyed his life as a punk boy and a booze drinker. The subject had a period of calm when he first became a punk boy after dropping out of school until shortly before he crashed. The subject experienced a period of uncertainty in the course of his life before committing a religious conversion. The period of uncertainty occurred when the subject had an accident at the end of 2019. The accident then gave birth to the thought of quitting being a punk boy. At the same time, the subject feels insecurity and inner shock. The subject is in a period of conversion when the subject establishes himself to leave the past behind and chooses to become a santri in Ora Aji Islamic Boarding School.

The subject experiences a period of calm and a period of peace after leaving the past and starting a

new life. Such calmness also comes from the attitude of the subject who accepts the new concept of life. This new life is very different from the previous subject's life. The subject began to become a santri at Ora Aji Islamic boarding school in January 2020.

The subject experiences a period of expression of conversion when the subject begins to adapt and follow the culture and traditions that exist in Islamic boarding school. The attitude and behavior of the subject as santri is expressed in everyday life in the boarding school. The subject begins to study Iqra as well as other religious subject matter. The subject also begins to apply character as santri in his daily life such as respecting Ustad and Kiai, doing boarding school activities, cleaning the environment of Islamic boarding school, and so on.

Subject D: Reasons and process of the transformation of religious through religious Conversion

The subject's initials is D. He is 33 years old. He was born in Lamongan on March 4, 1987. Types of social pathology are being a punk kid and a booze drinker. Paid thug, drug user, and user of prostitution services.

To look at the factors that led the subject to self-transformation, researcher used Max Heirich's theory of the factors that drive a person to convert religion. These factors are divine influence, liberation from inner stress, educational or socializing situations, and various social influences.

The divine influence in the form of guidance is present through the intermediary Gus Miftah. The subject listened to Gus Miftah's videos on Youtube in 2016. Gus Miftah's speech then gave birth to the thought of leaving the past behind. The lecture also then made the subject afraid of death so decided to do a religious conversion.

When the subject watched Gus Miftah's video on youtube, he experienced such inner pressure that he did not concentrate on working as a thug and began to reduce the social pathologies carried out. The subject felt the inner pressure for approximately 4 years from the subject listening to Gus Miftah's lecture until the subject did the religious conversion. The subject then chooses to free himself from such inner pressures so that he

performs the religious conversion. The situation of education or socialization has an indirect effect on the conversion of the subject's religion through Gus Miftah's video on Youtube. The various social influences is nothing.

To look at the process of self-transformation of former social pathologists, the researcher used Zakiah Daradjat's theory of the stages of religious conversion. These stages include a period of calm, a period of uncertainty, a period of conversion, a period of calm and a period of peace, and a period of expression of conversion.

The subject experienced a calm period in the process of his life's journey when performing the religious conversion. At this time, the subject enjoys his life as a paid thug, booze drinker, drug consumer, and prostitution user calmly without any inner shock. The calm period lasted until shortly before the subject listened to Gus Miftah's videos on Youtube. At that time, the subject enjoyed his life as a perpetrator of social pathology.

The subject experienced a period of uncertainty in the course of his life before committing a religious conversion. The period of uncertainty occurred when the subject first listened to Gus Miftah's videos on Youtube. Gus Miftah's videos then made him afraid of death and gave birth to the thought of stopping doing social pathology. At the same time, the subject feels incertitude and inner shock.

The subject is in a period of conversion when the subject establishes himself to leave the past behind and chooses to become a santri in Ora Aji Islamic Boarding School. The subject experiences a period of calm and a period of peace after leaving the past as well as when he starts a new life. Such calmness also comes from the attitude of the subject who accepts the new concept of life. This new life is very different from the previous subject's life. The subject began to become a santri at Ora Aji Islamic boarding school in March 2020.

The subject experiences a period of expression of conversion when the subject begins to adapt and follow the culture and traditions that exist in Islamic boarding school. The attitude and behavior of the subject as santri is expressed in everyday life in the boarding school. The subject begins to study Iqra as well as other religious subject matter. The

subject also begins to apply character as santri in his daily life such as respecting Ustad and Kiai, doing boarding school activities, cleaning the environment of Islamic boarding school, and so on.

Subject F: Reasons and process of the transformation of religious through religious conversion

The subject's initials is F. he is 28 years old. He was born in Kendal on December 17, 1992. Types of social pathology are boss of thugs at bus terminals, booze drinker, and user of prostitution services.

To look at the factors that led the subject to self-transformation, researcher used Max Heirich's theory of the factors that drive a person to convert religion. These factors are divine influence, liberation from inner stress, educational or socializing situations, and various social influences.

The divine influence in the form of guidance comes into three reasons that make the subject did religious conversion. First, because the subject's mother died while he was still in prison. Secondly, because the wife of the subject cheated while he was still in prison. Third, because the subject got advice from ustad who is in prison.

The liberation from inner pressures factor is when he was in prison and heard the news that his mother had died and his wife was cheating, the subject felt inner distress. Then the subject also got advice from ustad who was in prison. The subject then perform religious conversion to free themselves from such inner stress.

The subject got socialization in the form of advice from ustad who is in prison so that the subject changes and leaves the past behind. Socialization is one of the factors that resulted in the subject doing the religious conversion. Social influence in the form of the subject's mother had died, the wife of the subject who cheated, and the advice of ustad who was in prison that made the subject perform religious conversion.

To look at the process of self-transformation of former social pathologists, the researcher used Zakiah Daradjat's theory of the stages of religious conversion. These stages include a period of calm, a period of uncertainty, a period of conversion, a period of calm and a period of peace, and a period of expression of conversion.

The subject had a period of calm when he first became a boss of thugs in the bus station in Jakarta, a booze drinker, and a prostitution user until he did conversion of religion. At that time, the subject enjoyed his life as a perpetrator of social pathology.

The subject experienced a period of insecurity in the course of his life before committing a religious conversion. The period of insecurity occurred when the subject was in prison and he heard the news that his mother had died, his wife cheated and the subject got advice from ustad who was in prison. This then gives birth to the thought of stopping doing social pathology. At the same time, the subject feels incertitude and inner shock.

The subject is in a period of conversion when the subject establishes himself to leave the past behind and chooses to become a santri in Ora Aji Islamic Boarding School. The subject a period of calm and a period of peace after leaving the past as well as when he starts a new life. Such calmness also comes from the attitude of the subject who accepts the new concept of life. This new life is very different from the previous subject's life.

The subject began to become a santri at Ora Aji Islamic boarding school in October 2019. The subject begins to adapt and follow the culture and traditions that exist in Islamic boarding school. The attitude and behavior of the subject as santri is expressed in everyday life in the boarding school. The subject begins to study Iqra as well as other religious subject matter. The subject also begins to apply character as santri in his daily life such as respecting ustad and Kiai, doing boarding school activities, cleaning the environment of Islamic boarding school, and so on.

Subject M: Reasons and process of the transformation of religious through religious conversion

The subject's initials is M. he is 39 years old. He was born in Ambon, June 8, 1980. Types of social pathology are being a village thug, booze drinker, and user of prostitution services.

To look at the factors that led the subject to self-transformation, researcher used Max Heirich's theory of the factors that drive a person to convert religion. These factors are divine influence,

liberation from inner stress, educational or socializing situations, and various social influences.

Subjects undergo religious conversion in the form of a transition of tradition (change from one religion to another) and intensification (change in one's behavior in a religion). The conversion of religion in the form of a transition of tradition, the divine influence is in the form of a dream experienced by the subject so that the subject believes the dream is a clue that he must leave Christianity and embrace Islam. While religious conversion forms intensification, divine influence is in the form of guidance through Gus Miftah's video on Youtube.

The subject claimed that he did not experience inner pressure when performing religious conversion in either the form of transition of tradition or intensification. Conversion of religion in the form of intensification, socialization indirectly in the form of Gus Miftah's videos on Youtube. While the conversion of religion in the form of transition of tradition is caused by the morals and behaviors of Muslims he met in every area he ever visited. Conversion of religion in the form of intensification, social influence in the form of Gus Miftah's videos on Youtube. While the conversion of religion in the form of a transition of tradition, social influence in the form of morals and behaviors from Muslims that he met in every area he ever visited.

To look at the process of self-transformation of former social pathologists, the researcher used Zakiah Daradjat's theory of the stages of religious conversion. These stages include a period of calm, a period of uncertainty, a period of conversion, a period of calm and a period of peace, and a period of expression of conversion.

Period of calm in a religious conversion form of intensification, the subject enjoys his life as a village thug, a booze drinker, and a user of prostitution calmly without any inner shaking. While in the conversion of the form of religious transition, the subject felt calm while still converting to Christianity without any psychological anxiety.

Period of insecurity in the conversion of religion in the form of intensification, the subject feels restless and unsettled because it is overshadowed

by the mistakes he has made. Likewise with religious conversion is in the form of religious transition. The subject has an experience that makes the subject unsettled and comfortable while still a Christian.

Period of conversion is when the subject underwent a conversion of religion type transition of tradition at Ora Aji Islamic Boarding School on 2 November, 2019. On that date, the subject read two sentences of shahada guided by Gus Miftah while the activities of Mujadah Zikrul Ghafilin and Milad Ora Aji 7th.

The subject experiences a period of calm and a period of peace after leaving the past as well as when he starts a new life. Such calmness also comes from the attitude of the subject who accepts the new concept of life. This new life is very different from the previous subject's life. The subject began to become a santri at Ora Aji Islamic boarding school in November 2019.

The subject experiences a period of expression of conversion when the subject begins to adapt and follow the culture and traditions that exist in Islamic boarding school. The attitude and behavior of the subject as santri is expressed in everyday life in the boarding school. The subject begins to study Iqra as well as other religious subject matter. The subject also begins to apply character as santri in his daily life such as respecting ustad and Kiai, doing boarding school activities, cleaning the environment of Islamic boarding school, and so on.

Subject S: Reasons and process of the transformation of religious through religious conversion

The subject's initials is S. he is 32 years old. He was born in Jakarta, September 27, 1987. Types of social pathology are being a pimp, a booze drinker, a drug user, and a user of prostitution services.

To look at the factors that led the subject to self-transformation, researcher used Max Heirich's theory of the factors that drive a person to convert religion. These factors are divine influence, liberation from inner stress, educational or socializing situations, and various social influences.

The divine influence in the form of guidance is present through Gus Miftah's video on youtube. The subject listened to Gus Miftah's video on

Youtube for 1.5 months and did conversion of religion. Subject claimed that he felt an inner pressure that hit his soul when he started watching Gus Miftah's videos on Youtube. Gus Miftah's face is always present in the mind of the subject when he wants to consume narcotics or "play" women. About 1.5 months the subject had a dilemma whether to stop doing social pathology or not. In the end, the subject then frees himself from the inner pressure by doing the religious conversion.

Gus Miftah's video on Youtube witnessed by the subject can be said to be one form of socialization indirectly so that the subject performs the religious conversion. The social influence that caused the subject to did conversion of religion was a Gus Miftah's video on youtube watched by him.

To look at the process of self-transformation of former social pathologists, the researcher used Zakiah Daradjat's theory of the stages of religious conversion. These stages include a period of calm, a period of uncertainty, a period of conversion, a period of calm and a period of peace, and a period of expression of conversion.

The subject had a calm period when he first became a booze drinker, drug user, prostitution user, and pimp until shortly before he listened to Gus Miftah's video on youtube. At that time, the subject enjoyed his life as a perpetrator of social pathology.

The subject experienced a period of uncertainty in the course of his life before committing a religious conversion. The period of uncertainty occurred when the subject first listened to Gus Miftah's video on Youtube. Gus Miftah's face is always imagined in his mind when going to use drugs and "play" women. In addition, Gus Miftah's lecture that he witnessed then gave birth to the thought of stopping doing social pathology. At the same time, the subject feels incertitude and inner shock.

The subject is in a period of conversion when the subject establishes himself to leave the past behind and chooses to become a santri in Ora Aji Islamic Boarding School.

The subject experiences a period of calm and a period of peace after leaving the past as well as when he starts a new life. Such calmness also

comes from the attitude of the subject who accepts the new concept of life. This new life is very different from the previous subject's life. The subject began to become a santri at Ora Aji Islamic boarding school in December 2018.

The subject experiences a period of expression of conversion when the subject begins to adapt and follow the culture and traditions that exist in Islamic boarding school. The attitude and behavior of the subject as santri is expressed in everyday life in the boarding school. The subject begins to study Iqra as well as other religious subject matter. The subject also begins to apply character as santri in his daily life such as respecting ustad and Kiai, doing boarding school activities, cleaning the environment of Islamic boarding school, and so on.

The life of santri ex-social pathology perpetrators at Ora Aji Islamic boarding school Sleman, Yogyakarta

Santri who lives in a boarding school in general has religious attributes that are by the culture of the Islamic boarding school. Religious symbols contained in Islamic boarding school culture are not only yellow books. However, peci and sarongs are also typical attributes used by Islamic boarding school residents. These attributes seem to have become a dead price in the roots of traditional Islamic boarding school culture.

The perpetrators of social pathology, especially in the field of thuggery and punk children usually also have attributes that must be attached to them. This attribute is tattoos. The tattoo becomes a symbol in the world of thugs and street children so it looks strange if there is a thug or street child who does not tattoo his limbs. Even today, the perception of Indonesian people considers tattoos attached to a person's body as a criminal symbol. The stigma arises because most thugs and criminals have tattoos on parts of his body.

Although the tattoo can be removed, the cost that must be incurred to remove the tattoo from the body is not small. In addition, the process of removing the tattoo also causes pain. Moreover, there is also the view that if a person has stopped doing social pathology, then the tattoo on his body is not required to be removed, but it is emphasized not to add any more existing tattoos.

It also applies to the santri ex-perpetrators of social pathology in Ora Aji Islamic boarding school. Of the 5 santri ex-social pathologists, there are 4 santri who have tattoos all over their body. They still let the tattoo stick to their bodies even though they have transformed themselves and become santri there.

They tried to negotiate the characteristic attributes of the perpetrators of social pathology, especially in the world of thuggery and punk children, namely tattoos, with Islamic boarding school symbols, namely sarongs and peci so that the term *santri tatoan* appeared. They then decided to keep the tattoo in synergy with the peci and sarong worn by them.



Figure 1: Researcher and one of Santri Ex-Social Pathology Perpetrators at Ora Aji Islamic Boarding School

They reframed the religious attributes that have become a culture in the world of Islamic boarding school by combining the symbols of the world of thuggery and punk children in the form of tattoos with pesantren symbols, namely peci and sarongs. The two symbols do not negate each other, but both are invited to reconcile and still be used simultaneously.

There is a religious spirit that is owned by the santri ex-perpetrators of social pathology. They don't feel ashamed of their past as a social pathologist. They continue to live the life as *santri tatoan* and establish warm interactions with fellow santri, ustad, and the surrounding community. Of course, it is also supported by the profile of Ora Aji Islamic boarding school which becomes a "workshop" to organize the hearts and souls of ex-social pathologists. Moreover, Gus Miftah as the

owner of Ora Aji Islamic boarding school is also considered the "president of sinners" by his worshippers in the night world because of his humanist proselytizing to workers in the night world.

Santri ex-perpetrator of social pathology also lived life in Ora Aji Islamic boarding school by the rules that apply there. They then learn the learning of Islamic boarding school in a predetermined class. They also participated in activities at Ora Aji Islamic boarding school.

Conclusions

This research has 3 conclusions, first, 4 factors affecting the five subjects to do the transformation of religiosity in the form of religious conversion, namely divine, liberation from mental stress, educational and socialization situations, and various social influences. Second, the process of transformation of religiosity in the form of religious conversion experienced by the five subjects covers five stages including calm period, non-calm period, conversion period, calm period, and expression of the conversion period. Third, santri ex-social pathology perpetrators reframe religious attributes by negotiating tattoos with pesantren symbols such as cap (peci) and sarong

resulting in a new term of *santri tatoan*. Santri ex-social pathology perpetrators in Ora Aji Islamic Boarding School run their daily life by learning Islamic education and *yaumiyah* activities. Santri ex-social pathology perpetrators also start expressing their attitude and behavior as santri in daily life in Ora Aji Islamic

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