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Psychology Counseling of Sufistic Method for an EX-Hoodlum and Prostitute to Be Islamic Behaviour Shift (Quran Memorizers)

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The researcher argues that KH Muhammad Ali Shodiqin or Gus Ali Gondrong, a chairperson of Roudotun Ni'mah Islamic boarding school in Semarang, can be used as an inspiration source to give counseling to Muslim clients with sholawat as sufistic counseling. His Islamic boarding school becomes famous not due to sholawat mafia, but because he is preaching in a way appropriate for youth. The figure of Gus Ali is loved by young people and most of them are street children, "naughty" children, and hoodlums. Gus Ali's pupils or Santri is also not ordinary children born to ordinary families, but they are "extraordinary" kids, since they can get out of the dark society covering them. Most *santris* are hoodlums, thugs, ex-gambler, ex-drunkards, and even ex-prostitutes. Everyone receives guidance from Allah SWT so that they can be educated at Roudlotun Ni'mah Islamic boarding school. This may sound quite weird for common people, since the word "Mafia" stands for unifying mind and heart into Sholawat. It is expected that the followers will love to do sholawat, and do sholawat continuously and full of self-consciousness. Members of this community come from various life backgrounds; among them are the youth and ex-thugs. It is hoped that this youngster style sholawat group can attract many people, especially the youth. Thus, young people have a good habit by joining shalawat.

Keyword: Mafia, sholawat, psychology counseling sufistic

Introduction

Emphasize (Capuzzi & Gross, 2007) the importance of personal and professional competence to learn the theory and psychotherapy and gain experience to implement the theory in counseling and psychotherapy practice. This is a condition when a counselor or psychotherapist can utilize the theory as a basic framework to understand the meaning of the client's behavior. Even further

⁶ knowledge of theory and research and expertise in translating that knowledge into strategies and interventions can be delivered only through being personhood of the provider. Each member of helping professions in given enormous amount of responsibility every time client interactions occur (Capuzzi & Gross, 2007, p. 103)

argued that the counselor or therapist should be able to elaborate the theory and experience into strategies and interventions during becoming a counselor/therapist, and their responsibility because they always interact with

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their clients. Thus, the underlying theory of the activity is absolutely required to carry out the counseling process. In addition, there is no requirement to apply all the theories in the counseling and psychotherapy practices, yet one can be chosen according to the results of a research. Conducting a survey of 300 counselors and therapists in the UK, the result showed that 95% of them employed eclectic theory based on the client intervention. As a theoretical framework, it was known that 49% used explicit eclectic approach, 38% used implicit eclectic approach, and 13% utilized pure approach. This means that in implementing the counseling process, the theory is a framework for therapists and counselors.

Most of counseling theories use approaches (Nachiappan, Andi, Veeran, Ahmad, Haji, & Zulkafaly, 2014) of the West even though the majority of Indonesian clients are Muslims. This is the reason why the excavation in Islamic teachings to deal with Muslim clients is a necessity. The Islamic teachings (Mu'awanah, 2017) can be sourced from the Quran, Hadith, and other Islamic teachings, including the use of theory or counseling approach through the teachings of Islam. The approach of *sufistic* method, for example, can be used into the counseling process since its product is behavior shift from negative to positive one, and the essence of counseling aims at changing client negative behaviors into positive ones. This is the content of sholawat lyrics implanted by KH Ali Shodiqin to his students who are called as sholawat mafia lovers. Clients who need help to turn into a healthy one are Muslims who cannot carry out their duties as good believers who at least can avoid immorality and command the good deeds. Thus, the approach utilized to change the clients' behavior needs to be Islamic approach that is *sufistic* method. It is mafia sholawat which becomes a movement trend for sholawat lovers. The process of changing a hoodlum and a prostitute into a good Muslim, who practices the worship and no longer is hoodlums and prostitutes, is the success of *sufistic* approach in the realm of counseling undertaken by central figure of mafia, Gus Ali Shodiqin.

The purpose of counseling according to relies on the counselee or counselor. The general purpose of counseling is to produce a shift in behavior which allows the counselee to live more productively. Rogers contended that one outcome of counseling is that client's experience is no longer scary, individual anxiety is reduced, and their ambition is almost more in harmony with the perception about themselves. Therapy brings relatively permanent changes in the personality and behavior organizations and structures. The main result is more on self-structure, which means that the greater proportion is experience and more fun and realistic adjustments about life. This definition is of the changing behavior of a hoodlum's life to be a Quran memorizer and so does the former prostitute. They have changed into good Muslims performing five times prayers and not engaging in the disobedience anymore, and this is the success of the counseling process using *sufistic* method.

Tasawuf or *sufistic* (in Arabic: تصوف) means ... a knowledge to figure out how to purify the soul and attitude, building the inner and outer to gain eternal happiness. Tasawuf was *zuhud* (leaving the world) movement in Islam and further changed into mystic tradition in Islam. The *sufistic* thought appeared in the Middle East in the eighth century and now this tradition has spread throughout the world. There are many sources on the etymology of the word Sufi. In general, Sufi derives from Suf (صوف), in Arabic which means wool, which refers to the simple robes worn by ascetic Muslims. However, not all Sufis wore robes or clothes made from wool. Another theory claims that the root of the word Sufi is Safa (صفا), which means purity. This emphasizes on *sufistic* of heart and soul purity.

Some people also contended that *sufistic* originated from the era of the Prophet Muhammad (peace be upon him). It derived from "porch" (suffa), and the actors were called ahl al-suffa, as mention above, who were

considered as the seed planters of *sufistic* known by the Prophet Muhammad. Another opinion stated that *sufistic* appeared when Muslims had conflicts in the eras of Utsman bin Affan and Ali bin Abi Thalib, especially due to the political factor. This conflict continued after the two caliphs which then provoking people's reaction. They considered politic and power as dirty and rotten area. They did "uzlah" or withdrew themselves from worldly issues which used to deceive and mislead them. Further, a *sufistic* movement founded by Hasan Al-Bashiri emerged in the second century of Hijriyah; and then followed by other figures such as Shafyan al-Tsauri and Rabi'ah al-'Adawiyah. Some other definitions of *sufistic* are also mystic in Islam as Taoism in Tiongkok and Yoga teaching in India (Rungreangkulkij & Wongtakee, 2008).

The mysticism belief which derived from Masehi, Platonism, Persian, and Indian mysticisms slowly impacted on Islam mysticism. *sufistic* is built on two elements: (1) the inner feeling among Muslims since the early development of Islam, and (2) the custom or habit new Muslims which came from non-Islam religions and other mysticism beliefs. Hence, *sufistic* was part of Islamic teaching though which comprised of some elements of Islamic teaching. In the other word, there was not *sufistic* belief in Islam even though many Muslims believed in it. Some figures that influence the *sufistic* in Indonesia are Syeikh 'Abdullah Mubarak bin Nur Muhammad r.a (Abah Sepuh), the founder of Suryalaya, Hamzah Al-Fasuri, Nurddin Ar-Raniri, Syekh Abdurrauf As-Sinkili, Syekh Yusuf Al-Makasari, and Shohibul Faroji Azmatkhan Bawlawi Al-Husaini. Meanwhile, *sufistic* figures in Cirebon are Syekh Syarif Hidayatullah or well-known as Sunan Gunungjati, Syekh Nurjati, the teacher of Sunan Gunungjati, Syekh Abdullah Iman or knoen as Cakrabuana, Syekh Mulyani or Syekh Royani who gave birth of Muslim scholars in Srengseng, a famous village of Krangkeng sub-district, Indramayu regency, Mbah Kriyan, Syekh Tholhah who was the teacher of Syeikh 'Abdullah Mubarak bin Nur Muhammad r.a., Syekh Jauharul Arifin the founder of Al-Jauhariyah Balerante, Palimanan, Cirebon regency, and other figures from Cirebon. Meanwhile, *sufistic* in counseling is an approach taken to change the clients' behavior by prioritizing the function of *sufistic* in a person so that he or she releases disobedience and changes it by reading sholawat according to stages of *sufistic* and is able to get used to doing positive behavior, especially the one has been carried out by Gus Ali Shodiqin.

Methods

This study is included as a social research since it is used as an investigation designed to increase social science, social phenomenon, or social practices. The term social refers to the relationships among people, groups such as families, institutions (schools, communities, organizations, and so on), and the larger environment. Jamaah mafia sholawat is a community so that this research can be categorized in a social research. This means that mafia sholawat practice through *sufistic* approach is able to be input for counseling world. Furthermore, this study is also included in naturalistic research for its instrument is human, with qualitative method and inductive data analysis to be easily described (Muhajir, 1998). The causality and impact appearing in the counseling process indicate the naturalistic approach of this study, of which the result of the research will be ideographically interpreted and tentatively applied.

Meanwhile, the counseling method utilized is *sufistic* method. According (Adz-Dzaky, 2004) to *sufistic* method, it is a self-amalgamation from the properties, characters, and actions that deviate from the will and guidance of divinity. Through *takhalli-introspection, restraint of all passions and empty the heart of everything, except for the beloved ones, namely God-*, the method to erase the trace of iniquity and denial of sin against God the Almighty is done with true repentance (*Nasuha*). This spiritual cleansing method is contemplating the

evils of this world and realizes that it is a fake and quickly vanished and clears the heart of it. This can only be achieved by the struggle to conquer the passions, and the seriousness of the struggle the most important is to implement the regulations of inner discipline continuously. The phases of soul, minds, hearts, and morals (morality) purification with noble and commendable characteristics are as follows.

Table 1
Stages on the Sufistic Counseling Process Toward the Clients Which Are Hoodlum and Prostitute in Semarang and Korea

Stages	Counseling	Proces of sholawat mafia	Proces of Sufistic
1	Understanding negative behavior (self insight)	Introducing the meaning of sholawat	Purifying the unclean by doing good, careful, and correct <i>intinja</i> using water or soil
2	Convincing with religious teachings on the importance of removing negative attitude (attitude change)	Unifying the heart and mind with sholawat	Cleaning the dirt by taking a bath or pouring water to the whole body in a good, careful, and correct way
3	Training on the new habit (motivation)	Reciting sholawat and understanding the lyrics of sholawat	Purifying the clean one by taking ablution using water in a good, careful, and correct way
4	Finding a lesson in a positive behavior shift (problem solving)	Feeling the presence of the Prophet	Purifying the clean one by performing shalat taubat (repent prayer) asking for forgiveness to Allah SWT
5	Adjusting continuously to a new positive behavior (self acetance)	Realizing the positive behavior change in daily life	Purifying the Glory by doing dzikr and admitting the oneness of Allah by reciting lailaaha illallah (there is no God but Allah Ta'ala)

After completing *tahalli-familiarize yourself with the nature and attitude and good dee*-stage that is self-charging with worship and obedience, the application of monotheism and proper and noble morality followed by *tajalli* stage. *Tajalli*-the disclosure of the curtain of confinement from the supernatural, or the process of being enlightened by *nur gaib*, as a result of meditation-means visible, open, revealing, or expressing themselves. Finally, *sufistic* method in the counseling application includes knowledge, worship, and self-care in totality and perfection. This not only cures thugs, prostitutes, and mental, spiritual, and moral disorders, but also drives a man to be the pious, clean, pure, discovering the existence of God literally and empirically than once yet performing the prayer becomes prayers and Quran memorizers. The research data come from the whole congregation of sholawat mafia who organizes activities from Semarang, Ponorogo, Ngawi, Trenggalek, Nganjuk, and Tulungagung to foreign countries including Korea. Based on the information given by Gus Ali Shadiqin mainly former gangsters who have successfully changed their behavior becomes Quran memorizers approximately 10 clients, researchers chose two people comprised one former thugs and one former prostitute. The resources are taken in the following sequent.

This *sufistic* method can be done by people including researchers who learn from Gus Ali Shadiqin, so that what is done can be considered as a behavioral change therapy.

Sources of data are in the form of words and behaviors of the clients shown during the counseling process in groups, and then the strategic effects for ex-hoodlums and prostitutes are observed. Data in the form of testimony are taken from clients who have successfully changed their behavior and Gus Ali Shadiqin's explanation. And this research also reveals the facts of verbal and non-verbal behavior which can be seen in their daily activity after sholawat mafia held in an area, or the clients who stay in Roudhotun Ni'mah boarding

house of Semarang, or even those who reside in Korea and its surroundings. At a glance, the figure of sholawat mafia whose preaching is believed by the researchers has successfully transformed ex-hoodlums and prostitutes becoming pious ones; and in the context of counseling it becomes the success of a changing behavior method. Then the researcher believes that Gus Ali Shodiqin is someone who has successfully changed clients' negative behavior into positive one through touching speech in sholawat lyrics, pray phrases, and advice delivered in several meetings with the research subjects (Basel & McCarrier, 2017). Currently Gus Ali Gondrong is nurturing Islamic boarding school of Roudlatul Ni'mah. According to caregivers of the boarding school, Drs KH Mohammad Ali Shodiqin, many students who have to "be cared" force the managers to think creatively. Uniquely indeed, this boarding school rents party tools such as tables, chairs, and tents. Also they have Tambourine Groups named "Semutfrenq" which personnel are students of this boarding school.

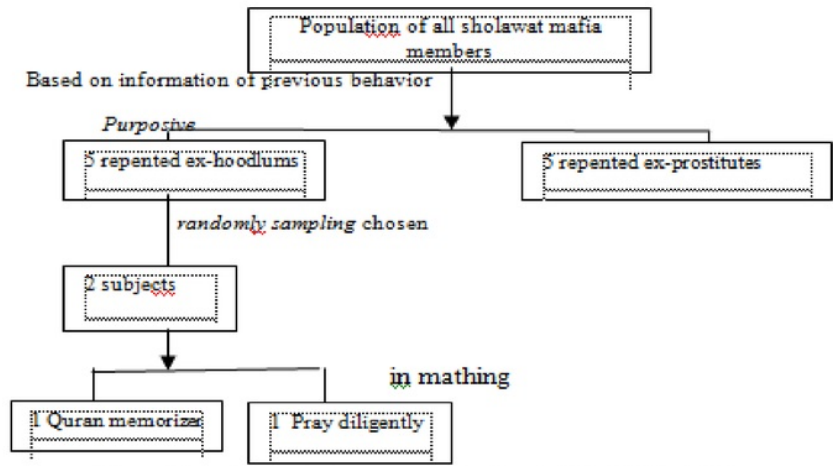


Figure 1. Purposive random sampling selection (Fraenkel, J.R & Wallen, 2009).

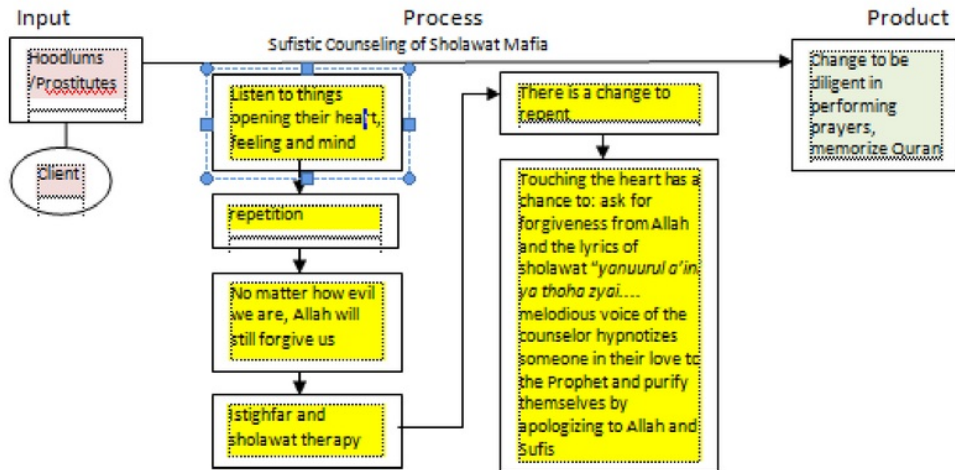


Figure 2. Sufistic Counseling Process of Mafia Sholawat.

The result of the interview with the subject revealed the fact that, *listening to the words, lyrics, sholawat, tausiah touched the heart of the research subjects when listening to Gus Ali Shodiqin sang shalawat songs. And his lyrics and and tausiah (advise) delivered stressed the need to unify mind and soul into shalawat, not to die before repentance; repentance door is opened if we read sholawat, and no matter how evil we are, even though we have done sins if we indeed repent and continuously seek forgiveness and apologize to Allah, the dirt in our heart and our evil behavior will be forgiven by Allah especially by using sholawat. Never give up begging, praying, reciting sholawat, and finally with the blessing of sholawat, we will be perform prayers and worship regularly and become a good human being.*

Words delivered through sholawat and the content of advice in sholawat songs motivates anyone who listens to them to be good persons. The following is one of song’s lyrics used as counseling *sufistic* therapy. By Gus Ali Shadiqin (MAFIA sholawat) (Peace be upon the Prophet Muhammad and his family and companions) (Recite Sholawat until we die, repent before we die) (Let’s be enthusiastic, in reciting the Sholawat) (In order that we find easy way, in repentance) (Seeking help of the Prophet Muhammad) (Let’s recite Sholawat, may we gain an enjoyable life) (Let’s recite Sholawat, may those who were sick be healthy) (Let’s recite Sholawat, may those who were naughty repent) (Let’s recite Sholawat, may immorality leave) (My brothers and sisters, let’s thank) (In order that our life, will not be undirected) (In order that our life, will not be shattered) (All humans, are brothers) (Live in harmony, to live a peace and prosperous life) (Let’s recite Sholawat, may we gain an enjoyable life) (Let’s recite Sholawat, may those who were sick be healthy) (Let’s recite Sholawat, may those who were drunk repent) (Let’s recite Sholawat, may those who were naughty repent) (Let’s recite Sholawat, may immorality leave).

Results

Table 2
Sufistic Counseling Experience of the Research Subjects

Subject	Counseling experience	Product of the change
1	<i>When I heard about mafia, I’m curious that I wanted to follow the mafia, I heard that the followers of the mafia are young people starting from the “black to white”, the figure of Gus Ali who embraces all classes made me want to open my heart to join him, first day I heard Gus Ali sang a very touching sholawat. Then on the next mafia meeting, I heard sholawat again and Gus Ali said “no matter how evil we are if we want to repent ... Allah will the door of our repentance ...” from that moment then actively participated... Slowly I put his words in my heart ... I said to myself that there door of forgiveness for me to be a good person ... I met him and I decided to be a good person. I’m not ashamed of admitting my past. I dare to be side by side with others regardless their past. I repeated the lyric and the contents of sholawat and recited istighfar. I built my confidence that I can be good. Allah is All-forgiving, any sin ... if we slowly ask for forgiveness, our sins will become depleted. There is a chance to be good. I end my life being diligent in praying and leaving my dark world. I am aware of in my heart to change for the better and start a new business and stay in Roudhotun Ni’mah boarding house.</i>	Becoming a good person, performing five times prayers regularly
2	<i>I used to live in violence pressing and hurting others for my needs ... I heard sholawat sung by Gus Ali and I was sunk in his voice and his words that provide motivation for all people, no negative appraisals from him to me even though I was like this ... , there was only an appreciation ... that there were 99 people committing crime in the end of their life but they had a chance go to heaven, and on the other hand experts do good for his one actually bereluang go to hell ... my full tatoan ... butgusali says allah see your heart open your tattoo ... I feel welcome ... My heart berholawat and istighfar ... I want to connect with the prophet ... I decided to get out of the thugs and join ponpes Roudhatun Ni’mah ... I learned reading and memorizing the Koran I put all the words into my heart I remuhi ... I repented... I’d love to be a good person ... I clean my thoughts and actions with many mebacaistighfar, my God rahma ahead with sholawat ... I wash myself and I’ll turn myself into a better human ...</i>	Becoming Quran Memorizer

The information from the clients above can be illustrated by the researcher that the process occurs because of joining sholawat and istighfar are the *sufistic* counseling stages in the daily life of the research subjects. The flow chart of behavior change in *sufistic* counseling therapy can be illustrated as the following:

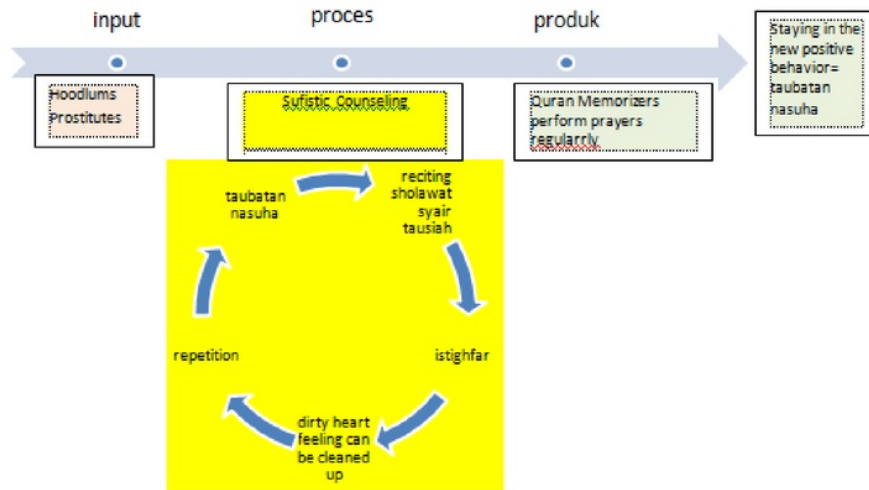


Figure 3. Sufistic Counseling flow chart.

Results of the study answer the first problem on how is the process of client's behavior change. The answer is the Islamic counseling therapeutic through sholawat (prayers) with which if the clients recite repeatedly and inspire the content and the message of sholawat, inspires them to be good person. The elements of repetition and seeking forgiveness (istighfar) (Rahman, Hashim, & Mustafa, 2015) confidently will gradually eliminate the dirt in their heart and it is removed by Allah. This is the *sufistic* peculiarity of this technique which is a method of self-cleaning *sufistic* in a thorough cleansing of all deviant or bad feelings, words, and deeds in the past, starting from the heart and then to the thoughts and deeds. The *sufistic* approach to changing one's behavior is a program of creating awareness within oneself. Activities (Sisk, 2017) and awareness programs can be carried out by therapists who can change the lives of clients.

Conclusion

Novelty of this study is that Muslim counselors who can learn to counsel their clients using this *sufistic* approach here and now. Whatever they did in the past can be ignored and the important one now is that any fault or misconduct done in the past will slowly be dissolved in the concept of *nasuha* repentance which is in counseling called as better behavioral shift. Persuading the heart and mind not to repeat the mistakes is the follow-up therapy and final product of *sufistic* counseling is a new positive behavior and the client's ability to maintain their behavior based on the religion and the benefits as a better man (Gelso Charles, 2001). Transferring the value of sholawat and istighfar is the main objective of this *sufistic* counseling. All the lyrics and of key words contained in sholawat delivered by the counselor is an important part of this *sufistic* counseling (Mu'awanah & Hidayah, 2017). When someone has done sholawat and istighfar regularly, then this is a means of lobbying the forgiveness of Allah ... For example, Gus Ali said "we do sholawat and istighfar

until Allah really gives his forgiveness to us, we have to believe it"... Both should be recited frequently until becoming ingrained in the client's life, believing that the miracle will come up with what we say and together with the fortress we always deliver. Besides, the client should recite a wirid or recitation and understand its meaning as a self-defense and need communication for cognition (Coulardeau, 2018). The recitation which must be narrated repeatedly in a certain amount along obligatory prayers is "fayahin wayayuuhin wayakhaairo baariin wayaman la lanal arzaaku min judihi namat". This is the typical *sufistic* counseling (Mu'awanah & Hidayah, 2017) with wirid or "rapalan". The counseling which changes someone's behavior using *sufistic* method are: self-cleaning, becoming a new man boosted with certain wirid according to each client's case.

The results of the research are to answer the second problem on how is the process of *sufistic* method becoming one of counseling approaches (Mu'awanah, 2018) which could be applied to other clients. As a science, this *sufistic* approach is effective to be applied by other Muslim counselors and clients. Clients who have been treated with this method are also those with other deviant behavior have also been turned into good persons. A counselor who uses counseling *sufistic* therapy (Sajadi, Niazi, Khosravi, Yaghobi, Rezaei, & Koenig, 2018) should be able to recite the lyrics of sholawat in various versions and types according to the clients' problems. This study suggests an attempt to increase the number of research subjects with the specification of various behavior changes (Senior & Basri, 2017) in targeting behavior change. Other counselors who plan to apply this method should also observe "Gus Ali Sholidiqin" model in giving *sufistic* counseling therapy either through videos or direct therapies.

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