

Phenomenological Study of Punk Community Hijrah at the Laskar Berani Hijrah Foundation in Depok

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ABSTRACT

This study aims to further explore the Punk Hijrah community under the auspices of the Laskar Berani Hijrah Foundation, focusing on understanding the meaning of hijrah among its members. The study questions whether hijrah is understood merely as a change in appearance like a Muslim, or if there is a deeper meaning related to changes in behavior and values. Jean Baudrillard's concept of Simulacra, which posits that modern humans often use things based on symbols rather than function and need, serves as a theoretical basis for this research. The research employs a qualitative method with Alfred Schutz's phenomenological approach, emphasizing the construction of meaning. Meaning construction is understood as the process of producing meaning through language, which is always dynamic and open to new interpretations and perspectives. For analysis, the Social Construction of Reality Theory is used as a guide to reveal the meaning of hijrah, the values of hijrah, the motives for hijrah, and the experiences of individuals who have experienced hijrah in the community. Specifically, this study analyzes the perspectives of punk community members who have joined the Laskar Berani Hijrah Foundation in Depok, aiming to uncover how the foundation's culture influences the hijrah desires of these punk youth. Through this research, it is hoped that the meaning of hijrah as understood by foundation members can be discovered, as well as how these values are internalized in their daily lives.

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1. INTRODUCTION

The amount culture from all over corner world Which enter to in society creates new social groups in society Indonesia. Not close possibility in a culture the appear A culture popular, when appear A culture Which dominate Of course, the phenomenon of small and marginalized groups emerged because they are considered unable to adapt to the new culture. Usually these marginal groups are born from subcultures that have

values and different meanings from popular culture or developing ideologies in the general public. [1] said that popular culture is characterized by its spontaneous authenticity and its continuous existence in social life in various forms.

A society that continues to develop or change will continue to produce popular culture, so this popular culture is closely related to society. According to Blumer (1939) in [2] Mass culture is closely related to popular

culture as a source of mass culture. Traditional culture can become popular culture if it becomes mass culture. Mass culture produced by mass media requires quite a large cost because large funds must generate profits for the continuity of mass culture itself. Therefore, mass culture is produced commercially so that it not only guarantees the sustainability of a mass culture activity but also generates profits for the capital invested in the activity. Mass culture is also produced exclusively using class symbols so that it seems intended for a modern society that is homogeneous, limited, and closed. The main requirement for the exclusivity of this mass culture is openness and availability to be involved in mass cultural change.

The conclusion is that pop culture is built by the ruling class to win hegemony, while forming an opposition. Thus, it consists not only of the implementation of mass culture in line with the dominant ideology or spontaneous oppositional culture, but as an area of negotiation between the two where the dominant, subordinate and oppositional cultures with all their values and ideological elements are 'mixed' in a change that is sequential (sequential). as a media target [3] Subculture is a cultural phenomenon in advanced industrial societies and are generally formed on the basis of age and class. In general, symbolic expressed past style and become room for to form identity self in order social Which alienate. Subculture challenging dominant ideologies, hegemony, and social norms through forms of form resistance Which symbolic. One form of subculture is Punk.

Etymologically, Punk originated in England, called Public United. Notes Kingdom, so that abbreviated PUNK, whereas Language Indonesia It means unity community in outside from system government. Presence Punk with the beginnings being merely a rebellion in the musical aspect, the first punk time present from Country English, although Finally Keep going to penetrate until become a subculture until now (Sudirman et al., 2020). Music in England on time That more dominated most race rock, Which in fact ability Which tall in quality And sensitivity to music or musicality,

the arrangement of guitar melody notes is distinctive, fast, complex, high notes, and romanticism that has a melancholy personality. Tones other than jazz, music genres such as rock, pop and classical music were also popular. Then the presence of punk created energy new for young music lovers at that time, was a group that only support Rock music, but limited. According to Craig O'hara in the philosophy of punk it says that there is three terms for punk. First, those who have the courage to do it. rebellion with bring change and fight for justice, Second, punk creates teenage trends in music and fashion. Third, it forms resistance outside normal so that formation music, culture, style life and community [4].

Punk has distinctive characteristics in terms of appearance and behavior, such as Indian style mohawk haircut or feathercut haircut that is colored with bright colors, wearing boots, chains and spikes, jacket skin, tight jeans And dress Which shabby, anti stability, anti social, race rioters And criminal from class low, drunkard dangerous, so that Lots Which say that person Which look good such as that are worthy to be called Punks. The Punk community tries to satirize the ruler in his own way, through songs with simple music and lyrics but sometimes rough, beat Which fast and stomped, and also through zines Which they produce it themselves. Zine is a mini magazine or flyer that is produced online. collective, a zine usually contains their thoughts and ideas, political reportage, interviews with Punk bands, most of whom have an anarchist perspective, and information- information Which relevant with thinking they.

Through production zine and do actions direct This Punk want to describe their views and attitudes towards politics, as well as thoughts Which influence, they. With zine This they Also enter propaganda- propaganda and influence Lots generation young for follow in style life and their thinking. If you look at the writing in the zines they create, it's a community Punk tend in a way special spread ideas anarchism, However Also No Can identified as such, but at least anarchism has a significant role in Punk. So are on the contrary,

Punk give a big influence on anarchism. Their attitudes and views influenced by Anarchism are written in the zines they circulate or the lyrics of the songs they play, such as the Sex Pistols, giving a strong character about the ideology in the song "Anarchy in the UK". In its development, many punk musicians were influenced by the Sex Pistols and studied the message conveyed in the song released in 1976.

"I am an antichrist/ I am an anarchist/ Don't know what I want/ But I know how to get it/ I want to destroy passer by".

Thus, in the excerpt from the lyrics of Anarchy in the UK, [5] said that punk is about youth, where rebellion and street life are important elements, alongside strong individuality.

There is a lot of debate that comes up about when and where Punk culture entered into Indonesia. However, it is generally known that the Punk culture in Indonesia is present and developed in big cities such as Jakarta, Bandung, Yogyakarta, and Bali. The entry of the style Punk life in Indonesia began with the entry of Punk music into Indonesia. But the development is not as fast as in his home country. Punk in Indonesia at first just a community small. Which No outright show style his life, then in a way slowly children start copy style get dressed and start understand ideology. And Finally make Punk as style his life.

Movement Punk in Indonesia start enter since year 1980s but existence his movement start explode on year 1990s. Matter This due to by media mass towards the newly emerging Punk community in the mid-1990s. Anarchy according to Punk is anarchy in the way of thinking and how Punk can rebel by own way. Punk pour out the ideology of his movement through the symbols that arrive now remains attached and becomes the identity of the Punk community throughout the country. Symbols- These symbols are expressed through lifestyle, way of dressing and the type of music played. by Punk Community. If traced history birth punk in Indonesia like results punk research in Jakarta by Fathun Karib [6]. Punk in Indonesia started in 1989-1995, which was pioneered by the band Anti Septic and the band Young Offenders

were inspired by the band The Stupid and often gathered at Pid Pub Jakarta.

International connections facilitated the arrival and early development of punk in Indonesia. For example: a Dutch band called Antidote sent punk music, along with anarchist literature, to early punks in Bandung [7]; articles from US-based zines, especially those dealing with anarchism such as *Adalah yang Profan*, were translated and reproduced in local zines [8]; people were exposed to punk scenes in neighboring countries such as Singapore and Australia, and zines from these places spread to Indonesia and were circulated; and radio signals leaked from Australia were picked up by early Indonesian punk groups.

Domination which is maintained in a capitalist society. This is because according to Brecht [3] public No can share system communication together as long as it is divided into fighting classes. Similarly that occurred in Indonesia, the punk subculture discourse that has been appearing in media and society is always colored by stigma bad. Furthermore, as is known, there are stereotypes in society. It is widely known in Indonesia and throughout the world that punk music is music Which identical to things Which considered negative by the community. In fact, this can indeed be found in music culture. punk which is very closely associated and identical with violent behavior, use of illegal drugs, excessive consumption of cigarettes and alcohol, and also the existence of free sexual behavior (this attitude is also known as promiscuous behavior) self destruction.

However, the scene also has a self-destructive character bent, proven by its "no future" slogan and insistence that the world was in irreversible decline [9].

But the different things that we have known about the Punk stereotype will change if we watch the documentary titled *Global Metal* in 2007 by Scot McFadyen and Canadian anthropologist Sam Dunn. The closeness of punk and Muslims has even been documented in this documentary, there is an interview with a punk named Rudi Iman from the Muslim Punk community who tells the perspective of a Muslim from himself personally and punk

music as an inseparable part of life. Other things are also found in the Depok area, precisely in Ratu Jaya Village, Cipayung District, Depok City, West Java, there is a Punk Hijrah community under the auspices of a foundation called Laskar Berani Hijrah which is usually called Santri Lebah.

The Laskar Berani Hijrah Foundation is an institution that has a different approach to the problem. This foundation embraces and facilitates street children such as violin buskers, silver humans, young children and punk children with the aim of guiding and directing them towards a better direction. In providing guidance and direction, the Laskar Berani Hijrah Foundation applies Islamic teachings. Punk kids are also given free meals on condition that they memorize verses from the Koran at every regular meeting held every week.

If we examine the hijrah in the scope of underground music, it is not a new thing if we draw the conclusion of the concept of hijrah, there was a similar phenomenon long before hijrah began to penetrate the world of underground music, this phenomenon is called Straight Edge, born in the era of punk derivative subscenes, namely Hardcore, Straight Edge. Edge is a reaction to the use of hard drugs and glue addiction. made punk era '77 look scary. Not a few punk musicians became victims, this started a series of drug deaths related to punk rock musicians. Music Punk is synonymous with resistance race young Also identical with use drugs forbidden among musician and his fans.

Started by band ~~Hate~~ origin American that is Minor Threat on year 1981, Minor Threat itself is one of the pioneers of the emergence of the "Straight Edge" subculture in the hardcore music scene, which where the word "Straight edge" actually comes from one of the song titles they. Straight edge came and became counterculture, a way for punks to can really distinguish themselves. for example, if drunk and consuming drugs are a norm that existed before, so don't use them become a new rebellion, a more punk way to be a punk [10]. Here it seems that there is a little cultural diversification in addition to the diversification of musical genres between

punk with Hardcore. But causality between both of them is something Which very tight. Straight edge shows very strong potential from the world of music that beyond aspect Which to move people only for dance, but more than that, moving people to action [10].

Written in the context of punk rock culture which is often filled with drugs, this song reflects the anxiety of some punks with a self-destructive attitude that has no future, which is commonly adopted within the punk and hardcore scene at the time. The personnel of Minor Threat, namely Ian McKaye, Jeff Nelson, Brian Baker, And Lyle Preslar raised in Washington DC, in the punk scene. They like the counterculture spirit. cultural (culture of resistance), passionate music, DIY (Do it yourself) ethics, and all question about mentality punk, but they No value trend nihilistic on this scope.

Ian McKaye explains in the Documentary Another State of Mind that year 1984, "When I become a punk fight main I is towards the people around me, my children, my friends, that I looked and said God, I don't want to be like people - this person. I don't feel like I fit in with them very well". However, what started as a song, gradually became a movement young man across the US who are adopting the Straight lifestyle and identity edge, and bands like Reno from the band 7 Seconds, SSD Boston, and Los Angeles Choice Uniform began promoting a clean lifestyle in their lyrics. Finally, the young people began to form Straight edge bands (for example Youth of Today) in where all its members stay away drugs and alcohol and take a firm stance against all things intoxicating. From the beginning In the 1980s, young people around the world, from Sweden to Argentina and Africa South to Indonesia, has adopted the Straight edge identity [10].

The word Hijrah comes from Arabic, which literally means deciding, leaving, distancing oneself and moving. As a Muslim, hijrah is a necessity. The meaning of hijrah depends on the situation and conditions surrounding it. Hijrah will not be done without deep consideration and thought. Until the hijrah is done as a form of applicable choice based on the awareness of an individual.

Hijrah now seems to be a trend or lifestyle for most people.

We can see that the impact of the rise of hijrah is now many brands and even underground bands that carry themes by linking to the phenomenon of hijrah, such as merchandise, songs, fashion, and others. The meaning of hijrah can be studied through various dimensions. Etymologically, the word hijrah comes from Arabic which is basically composed of the letters ha, jim and ra with two main meanings. First, hijrah means breaking on one side and connecting on the other side. Second, the word means a wide lake, said so because the lake is something that stops water.

In terminology, the word hijrah has different meanings by previous scholars. Ibn Arabi emphasized that the word hijrah means leaving a war zone to an Islamic (peaceful) zone. Another opinion historically can be seen from two sides. First, moving from a frightening area to a safe area. Second, hijrah means moving from an area of disbelief to a believer. More deeply, hijrah can also be seen from a sharia perspective, namely leaving everything that is forbidden by Allah and carrying out what is commanded by Him. Historically, the meaning of hijrah can be seen in the early period of the Prophet Muhammad moving from Mecca to Medina to spread Islam. Hijrah basically means moving and leaving. In general, hijrah is interpreted as the act of leaving something bad for something better.

In the time of the Prophet Muhammad SAW, hijrah was done by moving from one city to another, for example from Mecca to Medina. This hijrah was ordered by God for several reasons. In addition to the security reasons of the Prophet Muhammad SAW and his companions who had embraced Islam, it was also because Medina was considered a more suitable city (compared to Mecca) to develop Islamic civilization under the leadership of the Prophet Muhammad SAW. In this era, hijrah no longer needs to move, but only the transfer of behavior and traits that were previously considered bad to better. On the one hand, this phenomenon is very positive and needs to be appreciated.

Some of the definitions of hijrah as mentioned above can be taken as an

understanding that hijrah basically includes three aspects. First, everything that must be avoided; second, everything that must be upheld; and third, everything that must be carried out consistently and not outside the boundaries that have been determined. Operationally, hijrah can be formulated as an effort to leave all difficulties towards various conveniences and not outside the provisions that have been set by the sharia, both externally and internally. Or in other words, hijrah is an effort made by someone to distance themselves from various forms of deviation towards the rules correctly and consistently.

Based on the description, this study tries to explore further about the Punk Hijrah community under the auspices of the Laskar Berani Hijrah foundation, or whether the meaning of hijrah is only understood as a change in appearance like a Muslim. Therefore, a French cultural expert [11], once put forward a concept called Simulacra. The post-modernist figure considered that humans today no longer use something based on function and need, but only as a symbol. Based on this, this study tries to find the meaning of hijrah as understood by the members of the Laskar Berani Hijrah foundation. It is possible that the culture in the foundation influences the desire to hijrah of the punk children who joined the Laskar Berani Hijrah Foundation.

The researcher uses a qualitative research method with [12] phenomenological approach, the focus of the research to be conducted is the Construction of Meaning. Construction of meaning is the process of producing meaning through language. The concept of construction of meaning can change, and there will always be new meanings and new views in the concept of representation that already exists. To analyze the results of this study, the researcher decided that the Theory of Social Reality Construction is a theory that can support this study as a guide in revealing the meaning of hijrah in behaving about the values of hijrah, motives for hijrah, and the experience of being someone who has migrated.

Indirectly based on the explanation above, the researcher intends to analyze various points of view from the group of punk

children who joined the Laskar Berani Hijrah Foundation in the city of Depok with the title Phenomenological Study of the Punk Community Hijrah at the Laskar Berani Hijrah Foundation, Depok.

2. RESEARCH METHODOLOGY

This study uses a constructivist paradigm. The research paradigm means a framework of thought that explains the researcher's perspective on the facts of existing social life. In addition, the paradigm also looks at how researchers treat the science and theory that are outlined in the research.

This study also uses a qualitative approach derived from the interpretive/subjective approach. According to Kriyantono, this interpretive approach has two paradigm variants, namely constructivist and critical. The differences between these approaches can be seen based on four philosophical foundations, namely ontological, epistemological, axiological, and methodological. Ontological concerns something that is considered reality. Epistemological concerns how to gain knowledge. Axiological concerns questions about the purpose or why to study something. While methodological is research that studies techniques in finding knowledge.

In conclusion, this research is included in the ontological aspect. Then, seen in the ontological aspect, this research is included in subjective-constructivism research. Kriyantono explained that subjective-constructivism research views reality as being formed by social construction. Truth here is considered a relative reality, applicable according to a specific context that is considered relevant by social actors. In addition, reality is also considered to be formed from the results of mental construction of individual social actors, so that reality is understood in various ways and is influenced by experience, context, and also time.

This research is included in the *subjective-constructivism category* because The problem chosen in this research is the problem of constructing the meaning of Hijrah in the

Punk community. under the auspices of the Dare to Hijrah Warriors Foundation. The reality of hijrah is understood in various ways by each individual perpetrator social, Good in know his understanding and the types of migration. In addition, with the support of the media and social society that builds a *framing* of the view of migration, individual social actors Which only know migration will leaning have a point of view or *framing* which is the same as which was built by social society. Different with individual perpetrator social Which only knowing information only from the media, differences in reality will arise If juxtaposed with individual perpetrator social Which own background background is close to the actual reality. Therefore, the background each individual perpetrator social will influence formation truth a reality.

This study uses a descriptive qualitative analysis approach. Qualitative research can present detailed information in an effort to present social situations and their perspectives, both in terms of concepts, perspectives, behaviors, and basic research problems. Qualitative research can help assess a case and provide insight into individual experiences, both to evaluate regulations and introduce unknown values.

This type of research is qualitative research using Peter L. Berger's reality construction analysis approach. By using qualitative research, it aims to find out How the Construction of the Meaning of Hijrah of the Punk Community at the Laskar Berani Hijrah Foundation in Depok. According to Burhan Bungin, the qualitative approach focuses on the general principles underlying the manifestation of a meaning from social phenomena in society. The object of analysis in qualitative research is the meaning of social and cultural phenomena by using the culture of the community concerned to obtain a picture of a particular categorization.

Therefore, to facilitate and focus this research, this research will use Peter L. Berger's reality construction approach.

3. RESULTS AND DISCUSSION

3.1 *Research Object Overview*

The Institute for Democracy, Security, and Strategic Studies (IDESSS) survey provides an overview of the social and religious conditions in Depok City, an urban city in Jabodetabek. Based on 2022 data, Depok has a population of around 2,123,349 people according to BPS and 1,920,182 people according to BNBA Disdukcapil. The majority of Depok's population is Muslim (91.176%), followed by Christian (4.766%), Catholic (1.509%), Buddhist (0.277%), Hindu (0.165%), Confucian (0.105%), and others (0.002%).

The IDESSS survey includes the Interfaith Harmony Index and the Depok City Social Conflict Index. This survey not only collects quantitative data but also conducts interviews and focus groups to understand residents' perceptions of interfaith harmony and the potential for social conflict. The results show that although the majority of Depok residents are Muslim, there is a high awareness of the importance of tolerance and respect for followers of other religions.

The Interfaith Harmony Index shows that the people of Depok tend to live in harmony with a good level of tolerance, marked by low incidences of religious-based conflict and high community participation in interfaith activities. The Social Conflict Index provides insight into the potential for conflict in society, such as economic disparities, ethnic differences, and political competition. However, the level of social conflict in Depok is relatively low and can be managed well by the local government through various programs and policies that support social harmony. The survey also highlighted the important role of religious and community leaders in maintaining social stability and increasing harmony between religious communities. They often act as mediators in resolving conflicts and promoting interfaith dialogue.

Overall, the IDESSS survey provides an optimistic view of the social

and religious conditions in Depok City. Despite the challenges, cooperation between the government, religious leaders, and the general public shows great potential in realizing a harmonious and tolerant city. Depok can be an example for other cities in terms of religious harmony and social conflict management.

3.2 *Interfaith Harmony Index in Depok*

Based on the results of the Interfaith Harmony Index measurement, Depok City in 2022 is in the fairly harmonious category. In this assessment, Depok City received an index value of 3.26.

Overall, Depok City shows a fairly good level of religious harmony and a relatively low level of social conflict. The increase in the religious harmony index from year to year shows that the efforts made by various parties have yielded positive results. The existence of many mass organizations and NGOs that are active in various fields also makes a significant contribution to maintaining social stability and strengthening harmony in Depok City.

Thus, Depok City can be an example for other cities in terms of managing religious harmony and preventing social conflict. Collaborative efforts between the government, society, and various organizations are the main keys to realizing a harmonious and tolerant society. Educational programs, interfaith dialogue, and policies that support inclusivity and equality must continue to be encouraged to maintain and improve this good condition. Depok's potential as a harmonious and inclusive city provides hope that diversity can be a strength in building a better society.

Included in the NGOs is the Laskar Berani Hijrah Foundation, an institution that has a unique and different approach to social problems faced by street children. This foundation not only embraces but also facilitates street children, such as violin buskers, silver humans, small children, and punk

children. The main goal of this foundation is to guide and direct them towards a better direction through a comprehensive and empathetic approach. In every step of guidance and direction they take, the Laskar Berani Hijrah Foundation applies Islamic teachings as a moral and spiritual foundation. As part of their program, punk children are given free meals on the condition that they memorize verses of the Quran at every routine meeting held every week.

The Laskar Berani Hijrah Foundation is an institution engaged in the humanitarian field, focusing on the recruitment and development of street children. In 2019, this foundation was officially declared a legal entity, strengthening their legality and legitimacy in carrying out various programs and activities. This foundation actively carries out routine activities with punk children in the area around Depok every week. These activities include religious studies, discussions, worship, eating together, and cleaning the mosque together. Not only limited to punk children, this activity is also open to the public, especially for other street children such as violin buskers, silver humans, and hawkers.

The head of the Laskar Berani Hijrah Foundation, Wirawan Yogyasono, explained that what distinguishes punk children from society in general is the environment in which they grow and develop. Usually, these children become street children due to four main factors, namely economic factors, family factors, hereditary factors, and environmental factors. Punk children often modify their bodies, not only to attract the attention of people around them but also to strengthen relationships between each other and as a form of hospitality for punk children's guests who may come from far away. Deki Kwarta, a cleric and mentor at the foundation, added that this body modification is also an outlet for their hobby and becomes one of their livelihoods. However, because of this

appearance, punk children often receive negative stigma and criticism from the surrounding community.

Wirawan explained that he believes that personally, punk kids have a strong desire to develop into better individuals, especially in terms of improving their physical skills. By improving their physical skills, punk kids will be more optimistic in looking at their future. The Laskar Berani Hijrah Foundation strives to provide full support and create a positive environment for these punk kids, so that they can achieve a brighter and better future. In addition to guidance and coaching programs, the foundation is also active in raising funds and resources to ensure the sustainability of their programs and expand the reach of assistance to more street children. With a strong commitment and high dedication, the Laskar Berani Hijrah Foundation continues to strive to provide a positive and significant impact on the lives of street children.

3.3 Social Construction That Occurs in the Punk Community at the Laskar Berani Hijrah Foundation

Social construction has several strengths, First is the central role of language that provides a concrete mechanism, where culture influences individual thoughts and behavior. Second, social construction can represent complexity within a single culture, where it does not assume uniformity. Third, of course it is consistent with society and time [13].

Social construction describes the process by which through action and interaction, individuals continuously create a shared reality that is experienced as factually objective and subjectively meaningful [14]. Social construction occurs in dialectical matters, namely externalization, objectivation, and internalization. In fulfilling their life needs, humans need institutions that unite and preserve them. Functional theory views such needs as due to the basic characteristics of human existence.

Berger and Luckmann in their theory building The social construction of reality intend to contribute to the idea of offering alternative solutions to the problem of determinism where the individual figure seems to be realized in a social structure so that it seems to have no value in the formation of a social structure. The intention contained in the idea to be offered in this case is a review that leads to a dialectical process that underlies the direction of the foothold to find out the position of humans towards their world. In this case Berger and Luckmann state:

"There is no human nature in the sense of a biologically determined substratum that determines the diversity of socio-cultural formations, there is only human nature in the sense of anthropological constants that limit and enable human socio-cultural formations. But its specific form of humanity is determined by these socio-cultural formations and is related to their many variations. While it may be said that humans have a nature, it is more meaningful to say that humans construct their own nature; or more simply, that humans produce themselves [15].

The view of hijrah in the punk community in Laskar Berani Hijrah can indeed be analyzed through the framework of social construction theory formulated by Peter L. Berger. According to Berger, social construction is formed through a dialectical process involving three main moments: externalization, objectivation, and internalization. The following is an explanation of the application of these three concepts in the context of the punk community in Laskar Berani Hijrah:

Externalization:

In this context, externalization refers to how members of the punk community in Laskar Berani Hijrah express and articulate the meaning of hijrah in their lives. Externalization occurs when individuals or groups in this community begin to adopt the values and

practices of hijrah, which may include changes in lifestyle, clothing, or daily behavior. They may use certain symbols, hold religious events, or participate in da'wah activities as a form of expression of their hijrah.

Objectivation:

The objectivation process occurs when the externalized meaning and practice of hijrah becomes part of the social reality that is considered objective and real by the community. At this stage, the values and practices of hijrah that were initially subjective become institutions that are widely recognized in the punk community. This can be seen from the existence of organizational structures, rules, or norms that regulate how hijrah should be carried out and understood by community members.

Internalization:

Internalization is the process by which individuals in the punk community internalize the objectified values and norms of hijrah. Through this process, the values of hijrah become part of the personal identity and worldview of community members. They accept and internalize the values of hijrah as something natural and authentic in their lives. This internalization process can be strengthened through social interaction, education, and deep personal experiences within the community.

By understanding these three moments, we can see that the process of hijrah in the punk community at the Yayasan Laskar Berani Hijrah is not only an individual change, but also a complex and dynamic social construction. This process involves interactions between individuals and society, as well as how these new values are adopted, institutionalized, and internalized in the daily lives of community members.

Research on hijrah in this community helps us understand how religious concepts can be integrated and reinterpreted in different cultural contexts, such as punk culture. In this process, punk community members may

experience a transformation of their values and find new meaning in the teachings of their religion. They may adopt religious practices in their daily lives, as well as use religious teachings as a moral guide in decision-making.

More than just adopting religious values, punk community members can also reinterpret these teachings in their cultural context. They can reinterpret religious concepts and apply them in a way that fits their punk identity and values. This creates a new identity that is unique and rich in meaning, where elements of religion and punk culture blend together and contribute to a deeper understanding of spirituality and religious life.

Thus, the study of hijrah in the punk community at the Yayasan Laskar Berani Hijrah not only provides insight into the individual process, but also reveals the complexity of social and cultural dynamics involving interactions between religion and culture. This shows how important it is to recognize diversity and flexibility in understanding and responding to changes in values and identities in a diverse society.

Peter L. Berger explains the process by assuming that the world of everyday life is something that comes from human thoughts and actions, and is maintained as something real in thoughts and actions. Then, on that basis, [15] said that the basics of knowledge in everyday life are the objectivation of subjective processes and meanings by which the intersubjective common sense world is formed. In this discussion, the researcher will explain the dialectical process of social construction using data obtained from interviews with informants from the Lebah Management and students (the name for the Punk Community at the Berani Hijrah Foundation). The following is an explanation of each of the dialectical processes of social construction.

3.4 The Formation of the Meaning of Hijrah in the Laskar Berani Hijrah Community

Punk kids in the Depok area

actively use social media such as Facebook and Whatsapp to communicate with their group, which is organized in a group called "Depok City Burning". In addition, in their daily activities, they are also active in verbal communication, for example in religious study activities, verse submissions, and discussions that are routinely held every week. Nonverbal communication is also carried out, such as being polite to people around them and sharing food as a way to be accepted by the surrounding community. Not only that, they are also active in inviting their friends to change for the better with the Laskar Berani Hijrah Foundation.

[16] and [17] highlighted the importance of religion in the formation of adolescent identity and its consequences for the development of beliefs and behavior. Erikson viewed identity consolidation as a major task of adolescence, with religion playing a central role in this process. He emphasized that religion provides a transcendent foundation for moral beliefs and behavioral norms, which shape the individual's ideological worldview.

Marcia expanded Erikson's concept of identity formation by identifying two major components: the crisis of exploration and ideological commitment. The crisis of exploration refers to the process of exploring alternative values and worldviews, while ideological commitment is the result of consolidating an identity based on a chosen worldview. Through the combination of exploration and commitment, individuals form a stable and cohesive identity.

This study provides a strong conceptual foundation for understanding how religion influences the formation of adolescent identity. This is relevant in the context of the interaction between the punk community and the Laskar Berani Hijrah Foundation, where the introduction of Islamic religious values can influence the exploration of the punk community members' identities and form

new ideological commitments.

By understanding Erikson and Marcia's contributions to understanding adolescent identity development, we can analyze more deeply how the influence of religion in shaping adolescent identity can lead to the consideration of hijrah in Islam by members of the punk community. This can provide a more comprehensive framework for understanding the complex dynamics between identity, religion, and decision-making in the context of adolescent development.

The factors that influence the punk culture at the Laskar Berani Hijrah Foundation are very diverse. One of them is pressure from the surrounding environment that criticizes them for their distinctive appearance. This can be a significant challenge for punk children, because it can cause them to feel unaccepted or even judged by the surrounding community. However, on the other hand, there are also positive factors such as the instillation of faith and spirituality that is carried out routinely every week by the foundation. This helps to form a deeper understanding of religious values and encourages them to consider hijrah as part of a positive change in their lives.

References from the scientific journal "Identity Formation and Religious Conversion: A Sociological Perspective" by Smith, MG provide relevant insights related to factors that influence the sustainability of religious commitment, especially in the context of identity formation and religious conversion.

According to Smith, the most important factor determining the sustainability of religious commitment is the balance of authoritative parenting accompanied by affection. This indicates that in the process of identity formation and religious conversion, it is important for individuals to feel a combination of clear boundaries and careful supervision (authoritative), with emotional acceptance and support (affectionate). In

the context of the interaction between members of the punk community and the Laskar Berani Hijrah Foundation, this concept can be applied by looking at how the foundation provides clear and firm guidance on religious values and religious practices (authoritative), while still providing a loving and supportive environment for members of the punk community who want to undergo the hijrah process.

By integrating a balance between authority and compassion in their approach to hijrah, the Laskar Berani Hijrah Foundation has succeeded in helping members of the punk community gain a deeper understanding of Islam and feel supported in their efforts to adopt new religious practices.

This reference provides a deeper understanding of the dynamics underlying changes in identity and religious commitment, and can help examine how the interaction between the punk community and the foundation influences their views on hijrah in Islam. The head of the Wirawan Yogyasono Foundation highlighted that the environment is one of the key factors that distinguishes punks from the general public. Many punks become street children due to various factors, such as economic factors, family factors, hereditary factors, and environmental factors. However, despite this, the foundation's management believes that punks have a strong desire to become better individuals, especially in terms of developing physical skills. They believe that by improving their physical skills, punks will be more optimistic about their future. Let us expand further to provide a deeper understanding of the dynamics involved in the interaction between the punk community and the Laskar Berani Hijrah Foundation, and its impact on their views on hijrah in Islam.

First, let us take a closer look at how the daily interactions between punk community members and the foundation affect their perceptions and attitudes

towards hijrah. Communication that occurs through social media and face-to-face activities such as pengajian and discussions is not only an exchange of information, but also a platform for exchanging ideas and experiences. In this process, punk community members can gain a deeper understanding of Islamic religious values and their relevance to their daily lives.

In addition, the interactions that take place in an open and inclusive atmosphere at the foundation can also help reduce the stigma and prejudice that punk community members may have towards Islam and the practice of hijrah. By seeing real examples of fellow members of their community who have chosen to adopt hijrah as part of a positive change in their lives, punk community members can feel more encouraged and motivated to follow in their footsteps.

Next, let's examine more deeply the factors that influence the punk community culture in the foundation. Factors such as pressure from the surrounding environment and the regular instillation of faith and spirituality can have a significant impact on shaping the identity and attitudes of punk community members towards hijrah. Pressure from the surrounding environment that usually criticizes the appearance and lifestyle of punk children can be a trigger for them to seek deeper meaning and purpose in their lives, which then opens the door to considering hijrah as a solution.

In addition, the foundation's routine instillation of faith and spirituality can open the minds and hearts of punk community members to Islamic values. By understanding religious teachings more deeply and feeling their benefits in everyday life, punk community members can feel closer to religion and more open to adopting practices recommended in Islam, including hijrah.

Finally, let us broaden our view on how the culture introduced by Yayasan Laskar Berani Hijrah has

changed the views of punk community members towards hijrah in Islam. Through a holistic and sustainable approach, the foundation has succeeded in building a strong and mutually beneficial relationship with the punk community. They not only provide practical assistance, but also help shape the attitudes and views of punk community members towards hijrah.

By opening up a space for dialogue, understanding, and support, the foundation has helped change the punk community's perception of hijrah from something that may have initially been perceived as a threat or coercion, to an opportunity for positive growth and change. This creates a supportive environment for punk community members to consider hijrah as part of their spiritual and moral journey, and to experience its benefits in achieving peace and fulfillment in their lives.

Self-constructed identity construction by young adults highlights the importance of exploration and reflection in the formation of religious and ideological beliefs. [18] emphasized that self-constructed identity occurs when individuals are able to choose among ideological options and make decisions independently. One way to facilitate this process is to provide space for doubt about conventional beliefs, as well as opportunities to test previously held dogmas. This can encourage young individuals to engage in deep internal consideration, which can then develop into honest discussions with adults who can provide understanding perspectives, such as parents, educators, or religious leaders.

Self-evaluation of previously held assumptions is an important step in achieving greater religious and ideological autonomy, as well as in achieving a solid religious identity. This is in line with [19] findings that show that the experience of existential questioning of religious beliefs can be an integral part of an individual's intellectual growth. The

interactions that occur between young individuals and adults in this context also reflect the concept of two-way socialization, where adolescents engage in transactional and reciprocal relationships with adults. This emphasizes the importance of open dialogue and communication between the younger and older generations, where the exchange of views and ideas can help in the process of exploring and forming an individual's religious identity.

By referring to this literature, we can see how important the process of exploration, reflection, and dialogue is in the formation of young adults' religious identities. This can help in understanding how the interaction between young individuals and their environment, including the punk community and religious foundations such as the Laskar Berani Hijrah Foundation, influences the process of constructing their religious and ideological identities. Religious communities and traditions have a very important role in shaping family structures and dynamics, interpersonal relationships, and child-rearing practices. Through the messages, doctrines, social networks, and family spaces provided by religious institutions, individuals and families are reinforced in attitudes, norms, and practices that are deeply rooted in everyday life.

First of all, the messages and doctrines conveyed by religious communities form the moral and spiritual foundation for their members. Values such as love, justice, loyalty, and compassion are not only the basis for interpersonal relationships, but also the basis for family structures and child-rearing. In addition, the social networks established within religious communities provide emotional, spiritual, and practical support for their members. This includes support in difficult situations, practical help in everyday life, and opportunities to expand the network of positive social relationships. Family spaces supported by religious institutions also play an

important role in strengthening values, norms, and practices within the family. For example, religious rituals such as joint worship, joint prayer, or other religious events are important moments for families to strengthen emotional and spiritual bonds, and strengthen their religious identity.

Strong attachment to a religious community also encourages the implementation of conventional order in the family. This includes family structure, gender roles, children's education, and more. The norms and behaviors upheld in a religious community serve as guidelines for its members in living their daily lives. Thus, religious communities and traditions not only play an important role in the religious life of individuals, but also have a direct impact on the dynamics and practices within the family and the relationships between family members. The support, values, and norms provided by a religious community form a strong foundation for a healthy and harmonious family life.

When we relate the concept of hijrah to the context of the Laskar Berani Hijrah Foundation, we can see that the meaning of hijrah is not only limited to physical movement from one place to another, but also includes profound inner and spiritual changes. The Laskar Berani Hijrah Foundation is a place where individuals in the punk community can undertake a hijrah journey that includes a transformation of consciousness and values. The religious community and traditions found in this foundation are important factors in the hijrah process. The religious messages, doctrines, and values taught and practiced in the foundation form the moral and spiritual foundation for individuals in the punk community. Through interaction with the religious community, they can find support, inspiration, and spiritual guidance that helps them in their hijrah journey.

In addition, the social network at the Laskar Berani Hijrah Foundation is a

source of emotional and practical support for individuals who are in the process of migrating. They can provide support to each other, share experiences, and strengthen bonds between community members in fighting for positive changes in their lives. The family room at the foundation also plays an important role in facilitating the migrating process. Through religious and cultural activities held at the foundation, individuals in the punk community can strengthen their bonds with religious values, deepen their understanding of religious teachings, and find new meaning and purpose in their lives.

Thus, the attachment to the religious community and traditions at the Laskar Berani Hijrah Foundation encourages the process of hijrah which includes positive spiritual, value, and behavioral changes. The meaning of hijrah here becomes about a profound change in the individual, driven by the urge to seek peace, truth, and deeper meaning in their lives.

4. CONCLUSION

The stereotypes surrounding the punk community are often dominated by negative stigmas exposed in the media and widely accepted by society. This phenomenon does not only occur in Indonesia, but also throughout the world. This stereotype states that punk music is identical to behaviors that are considered negative by the majority of society.

The reality is that in the punk music subculture, there are behaviors that may be considered controversial or not in accordance with common social norms. This phenomenon sometimes becomes the focus of debate and criticism in society. Some of these behaviors include Violent Behavior, Use of Illegal Drugs, Consumption of Cigarettes and Alcohol, Free Sex Behavior, Self-Destructive Behavior

Not all members of the punk subculture engage in these behaviors, and the punk subculture itself is diverse and complex. Many members of the punk subculture emphasize values such as friendship,

solidarity, freedom of expression, and positive social change. However, the existence of these controversial behaviors shows that the punk subculture, like other subcultures, is not free from challenges and complexities related to identity and social behavior.

However, it is important to remember that these stereotypes only reflect a small part of the larger picture of the punk community. The punk subculture is actually very diverse, and not all of its members engage in these controversial behaviors. Many individuals in the punk community emphasize values such as solidarity, brotherhood, creativity, and social activism.

Therefore, it is important not to generalize or judge the entire punk community based on stereotypes exposed in the media. A deeper study and better understanding of the diversity and complexity of the punk community are needed to avoid unfair exclusion or discrimination against them. Thus, existing stereotypes can be challenged and replaced with a more inclusive and accurate understanding of the punk subculture and its members. In this study, the researcher tries to focus on the phenomenon of the migration of a punk community under the auspices of a foundation called the Laskar Berani Hijrah Foundation, the Laskar Berani Hijrah Foundation is an institution that has a different approach to the problem. This foundation embraces and facilitates street children such as violin buskers, silver humans, small children and punk children with the aim of guiding and directing them towards a better direction. In providing guidance and direction, the Laskar Berani Hijrah Foundation applies Islamic teachings. Punk children are also given free meals on the condition that they memorize verses of the Quran at every routine meeting held every week.

Based on the results of the research that has been done based on the results of the interview and the formulation of the problem, the researcher got several conclusions. The first conclusion is that the Laskar Berani Hijrah Foundation uses a different approach method to introduce hijrah to the punk

community, the culture of spreading rice carried out by the Laskar Berani Hijrah Foundation began to attract the attention of the punk community to hijrah slowly, from the results of interviews with Santri Lebah they assume that if the administrators of the foundation introduce and learn about hijrah sincerely and protect them well so that they respect the administrators and begin to open themselves to hijrah which was initially only done because they got food, now without food in return they will come to the hijrah study voluntarily.

The second conclusion is that during the process of migrating, some of these punk kids still do it half-heartedly. This factor is influenced by the culture of punk kids who live in groups so that when one person does not think the same as the others, there will be isolation which will have an impact on the

treatment of other punk groups towards punk individuals who experience changes in terms of ideology and habits.

The third conclusion is that the punk community began to think that they would not live long if they continued to follow their ego because they had witnessed several of their friends die from alcohol and drugs. From the interview results, it was also explained that the punks themselves were the main factor in their self-change. Punks admitted to feeling tired because they were looked down upon by the surrounding community. That feeling of tiredness created the spirit to change into a better human being. Punks have a high sense of solidarity, so they will transmit the desire to change to their friends. So punks began to have their own awareness to migrate and considered that it was a good choice for them.

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