

Religion in the Perspective of the Punk Community: Phenomenological Study on Punk Community Members in Tasikmalaya City

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Abstract: The survey results showed that all Punk community members were Muslim, and 75 per cent were graduates of Islamic boarding schools with broken homes, poverty and lifestyle backgrounds. Based on observations in the field, their lives, especially those who graduated from Islamic boarding schools, are now not just able to enjoy a free life. However, based on freedom, they live wild lives and behave in strange ways, starting from extortion, drugs, and committing sexual crimes. In this study, the authors focus on religion from the perspective of the Punk community in Tasikmalaya City. These two theories and methods are appropriate for exploring a person's reality in depth based on their experience. The approach used in this research is qualitative. In this study, the authors used phenomenological theory and the construction of social reality with qualitative methods. The researchers employed a qualitative approach to address the problem in this study; The researcher obtained information that yielded descriptive data in the form of written or spoken words and through observation of the subject's behavior. The analysis results obtained two categories of religious understanding: three members of the Tasikmalaya City Punk community and pesantren alums understood religion as a nail. In contrast, two high school graduates of informants understood religion as a cage. However, this understanding differs from Punk community members in Tasikmalaya City

Keywords: Fenomenologi; Funk; Komunitas; Religius.

Introduction

Punk is a lifestyle that carries the identity of freedom and anti-establishment (Pramdani, n.d.). Identity and anti-establishment are identified with fashion, style, appearance, way of dressing, such as describing freedom, turmoil against rulers, government and rulers at that time (Marpaung, 2016). Punk in wearing clothes produces a style, clothing that tends to be exaggerated. Therefore, Syatri revealed that the attributes attached to Punk's body were a symbol of resistance to the rulers, by showing that Punks were not marginalized (Syatri, 2013).

According to Martono and Pinandita, the various symbols attached to Punk are essentially part of their lifestyle that was born from western culture which is accepted and applied in the social life of adolescents (Pinandita, 2009). This is where the Punk community was born which lives based on the principle of no leader, togetherness and equal rights among the most important members (Kirana, 2016). Then, as a form of symbolizing a resistance movement, Punk actualized it in the form of music that was played using loud tones and the way of dressing was very much against the situation in general (Hasnadi et al., 2012).

In the process of its development, this community has never been separated from its initial mission which carried the resistance movement, conveying criticism through fashion and lifestyle (Siahaan, 2018). From the point of view of appearance, the use of messy clothes plus accessories such as necklaces, bracelets, chains, colored hair, piercings, belts is a symbol

and their identity as a punk community (Hariadi, 2019). They have a mission, namely to fight discrimination against the working class against those in power who are unfair and humane (Dalis, 2019).

In reality, out of control. Punk community is now living outside the real mission. Not a few of them deviate from living freely, free sex, drugs, drinking alcohol which results in them falling into acts of anarchy and crime which then deal with the law (Chotim & Latifah, 2018). It is from these problems that the Punk community is now better known as a community of humans living wild (free) and always acting anarchistically. Even though the presence of Punk is now a serious problem in social life, the community seems to continue to grow. The punk community has not only thrived in big cities but has widened and spread to the lives of young people in cities and districts (Artiani, 2011).

In Tasikmalaya, which is known as the City of Santri, the Punk community continues to grow. Radar Tasik Daily (23/4/2021) reported data from the Indonesian Ministry of Social Affairs through the Technical Implementation Unit (UPT) of the Galih Pakuan Bogor Residential Center that the number of Punk members in Tasik City has increased from 37 people in 2019, and entering the second half of 2021 it has increased to 97 people. The results of the survey showed that all members of the Punk community were Muslim and 75 percent of them were alumni of Islamic boarding schools with a broken home, poverty and lifestyle background.

Tasikmalaya City KPAID chairman Ato, as reported by REPUBLIKA.CO.ID, revealed that the phenomenon of punk kids in Tasikmalaya is increasing every day. There are always newcomers in the community, especially those who are underage. In 2021, there are approximately 97 community members, and 75 percent of them claim to be pesantren alumni.

Based on observations in the field, their lives, especially those who graduated from Islamic boarding schools, are now not just being able to enjoy a free life, but on the basis of freedom, they live wild lives and behave in deviant ways, starting from extortion, drugs, and committing sexual crimes. The religious knowledge he had acquired while at the pesantren seemed to have simply disappeared due to being defeated by the freedom that the alumni of the pesantren believed to be his new life force.

Referring to the description above, the writer is interested in conducting research on "Religion in the Perspective of the Punk Community in Tasikmalaya City. In this study the authors focus on religion in the perspective of the Punk community in Tasikmalaya City. Then the writer tries to explore their knowledge based on their experiences about religion and punk life. In this study the authors used phenomenological theory, and the construction of social reality with qualitative methods. These two theories and methods are considered appropriate for exploring a person's reality in depth based on their experience.

Method

The approach used in this research is qualitative. According to Bogdan and Taylor, a qualitative approach can be defined as a research procedure that produces descriptive data, in the form of written or spoken words from people and observable behavior (Denzin & Lincoln, 2017). Efforts to express the results of thoughts and discussions on the subject under study can be done through direct observation techniques. Based on this thought, a qualitative approach was used to solve the problem in this study, where the information obtained produced descriptive data in the form of written or spoken words and the behavior of the people being observed. The data was obtained through in-depth interviews with informants who were used as informants in the study.

Tasikmalaya City Punk Community

Punk is a group that contains people of various ages, where they live in an environment and social conditions that are not in line with their ideology. Punk is a form of protest in terms of physical and psychological, is free and rejects social institutions (kompasiana.com). Some literature mentions that Punk is actually an acronym for Public United Nothing Kindom, which means a group of anti-kingdom rules.

Punk was born in the 1970s against a background of dissatisfaction with the system and rules in force in England as well as a form of ideas and resistance from young people who came from the working classes against the government that implemented the capitalist system, by carrying out various acts of exploitation and discrimination against the industrial workers (Hariadi, 2019). Punk in fighting against freedom and injustice through the power of fashion, music and language. This culture of resistance places greater political pressures in symbolic forms of resistance, both individually and collectively (Syatri, 2013).

In Indonesia, the punk community began to be known in the 1970s and experienced rapid development in the 1990s in Jakarta. The first generation of Punk was known as the Young Offender (Y.O) community and its members were dominated by men and young people who generally came from the middle class who were still in college (Fanshabi, n.d.). Punk community is now growing. Initially, this community was only known as big as Bandung, but recently the community has been able to penetrate cities and districts including the City of Tasikmalaya.

In the City of Tasikmalaya, the Punk community began to appear in 2015. Then, entering 2018, the growth of this community was increasingly fertile, and the material developed to the Tasikmalaya Regency area. The Punk community in Tasikmalaya City now has a loyal community of approximately 97 people. And, 75 percent of community members are pesantren alumni. Based on data from the local Social Service, Punk, who is now increasingly fertile, has three main street points where they hang out every day. The three points are each on Jalan Mitra Batik, Sutisna Senjaya, and around the Dadaha area.

Punk Children's Understanding of Religion

In this sub-section, the author will discuss the results of research on religious understanding for the Punk community in Tasikmalaya City. Data obtained from five informants in the field were then analyzed using phenomenological theory. From the results of the analysis, two categories of religious understanding were obtained, namely: three members of the Tasikmalaya City Punk community, pesantren alumni understood religion as a nail, while two high school alumni informants understood religion as a cage.

Religion as a Nail, and a Cage

Religion (Islam) is essentially revealed to humans through the Prophet and His Apostles to make peace and avoid chaos. That is, religion is revealed to humans to be used as rules so that humans do not become chaotic. However, this understanding is different from members of the Punk community in Tasikmalaya City. He understands precisely that religion is only a tool which in nature makes humans silent, resigned, submissive and static, as expressed by If's informant as follows:

I understand that religion is nothing more than a tool that can make humans silent or static. With the presence of religion, humans become silent as if they were nailed to a piece of wood that cannot move at all. In that position humans become surrender. During the four

years he was in the pesantren, he felt very rigid and silent as if he had resigned himself to the rules. So. I really want to be free and don't want to be nailed by religion (Interview, on 25 September 2022).

The understanding of religion as a tool to nail humans seems to be strengthened by Ra's understanding of religion. Informant Ra, understanding religion is nothing more than a medium to restrain human freedom of expression. To seek and at the same time gain freedom, Ra admits that he left the pesantren and chose to live freely on the streets with the community. Ra, said: "In the pesantren I lived very cramped, as soon as I left the pesantren to join the community, life became free or independent. Ah. pokonaasa loose tina nails, ".

The understanding of religion from the two informants was basically reinforced by the informant Re, according to whom religion is not much different from nails. If benada has been nailed completely silent, static, and can do nothing but surrender and submit. Re expresses as follows:

I understand religion the same as my friends. Not much different from nails. I was nailed at the boarding school... by religion. As soon as he left the Islamic boarding school, he felt free from nails and now he can enjoy the true freedom of life (Interview on 26 September 2022).

In contrast to the understanding of religion expressed by informants As and Da high school alumni in Tasikmalaya. Religion in the understanding of these two informants is almost the same, that is, it is not much different from a cage. According to the two informants, whoever was already in the cage could not move freely apart from enjoying the atmosphere of the narrow room inside the cage. Furthermore, the informant As stated the following:

For me, religion is understood not far from a cage. Religion is nothing but limiting the freedom of anyone who has trapped his life in a cage. To avoid being caged, I have to try to find activities in the community so that the world can be enjoyed through that freedom. Punk community that is able to give freedom and not give cages (Interview on 27 September 2022).

Referring to the results of research on religious understanding in the Pun community in Tasikmalaya City, it appears based on the experiences of individuals who have felt so far. This understanding is usually born from individuals after experiencing or having experience of a reality. Bloom, as quoted by Gerungan (1997: 35), reveals that understanding essentially has three dimensions, namely how one translates a reality, then interprets and actualizes from that reality. Bloom, divides into 3 categories, which include one part of the cognitive aspect because in the cognitive domain there are aspects of knowledge, understanding, application, analysis, synthesis, and evaluation. These six aspects in the cognitive field are a hierarchy of difficulty level of thinking from the lowest to the highest.

Thus, understanding is born in essence what someone has felt about a reality based on his experience. Understanding is not merely a thinking activity, but a change of position from within to standing in a situation or another person's world. Re-experiencing situations that other individuals encounter in *erlebnis* (a source of knowledge about life, activities of experiencing thoughts), an internalized understanding. Understanding is an activity of thinking secretly, finding itself in other people. (Sudjana, 1992) understanding can be divided into three categories: (1) the lowest level is understanding the translation, starting from translating in the true sense, interpreting the principles, (2) the second level is understanding interpretation, namely connecting the lowest parts with what is known next, or connects with events, distinguishes the main from the non-principal, and (3) the third level is the highest level, namely extrapolation understanding.

Motives for Membership in the Punk Community

Referring to the data obtained from the field through interviews with five informants from the Punk community in Tasikmalaya City, after being analyzed using phenomenological theory, there are two categories of motives. Referring to the phenomenology, there are two motives, namely the prior motive which is in the form of despair, and the motive after which is the motive of warmth.

Despair Motive

The motive of despair is a motive that deeply surrounds the five informants members of the Punk community in Tasikmalaya City. The three informants who claimed to be alumni of Islamic boarding schools admitted that they entered the Islamic boarding school because they were hit by the economy (poverty). In mediocre economic conditions, his parents forced him to enter the Islamic boarding school. Even the five informants If, Ra, Re, Da, and As agreed that this despair was the reason he joined the Punk community. Da, expressed as follows:

I am a child who was lucky to be born in a family whose economic condition is deplorable. My parents still wanted me to go to school, and ordered me to enter a boarding school. At the university, my presence became the subject of discussion because of limited and inadequate circumstances. This is where I gave up, and after three years of being at the pesantren I finally decided to leave and enter the community. In this community, feelings of hopelessness began to be relieved until I felt at home (Interview on 28 September 2022).

The view of informant Da who admits openly about his life is

This deficiency seems to be experienced by the other four informants, even though they are in different pesantren. In fact, they were so sick of all the deficiencies in their lives that they seemed to be united to leave the Islamic boarding school and only lasted two years. Re informant revealed as follows:

Rather than being sick for a long time due to the teasing and insults of friends at the Islamic boarding school, it is better to leave and seek a new life that is free and has no control. I joined the community in 2021 but until now still feel at home. In this community, everything is free and living comfortably, no one regulates it (Interview on 28 September 2022).

Warmth Motive

Another motive that seems to be obtained by members of the Punk community, especially the five informants after entering the community, is the motive of warmth. The five informants admitted that after almost a year joining this community, the feeling of warmth between one member and the other members was felt. Warmth, according to them, is one of the things that keeps him a member of the community. Informant Ra stated as follows:

I sometimes cried a lot when I was still at the pesantren. Parents are far away, the condition of daily provisions is uncertain. In situations like that, the thought often arises if I am thrown away. I really need love... but it's hard to get. There is only gossip and ridicule. I need affection... (Interview 28 Sept, ber 2022).

The confession of informant Ra was reinforced by the opinions of the other four informants. In fact, informant As, even though he did not enter a boarding school and attend a private high school, was almost as sad as informant Ra, and informant If, and Da. In fact, the If informant, by carrying sadness and longing for warmth, continues to try to finish school. Furthermore If expresses the following:

I feel like an outcast when I was in high school. Education contributions are always late, snacks are no longer possible, even my friends don't help but stay away and seem like they don't want to hang out with me. It hurts... and I need a loving awareness of life. When I left school, I immediately joined my friends in Punk who happened to have friends in the community from elementary school. In this community all the problems that have been experienced seem to have suddenly disappeared (Interview on 28 September 2022).

Motives in the context of phenomenology are the fruit of action. In essence, human action cannot be separated from motives. In the world of action on oneself from a phenomenological perspective (Rorong, 2020) proposes two phases of action, namely action in order to motive which refers to the past. He gave an example, if someone opened an umbrella when it was raining, then the first motive (for-motive) would be the statement to keep clothes dry. Meanwhile, the second motive (because motive), or the motive of cause, by looking at previous experience and knowledge about how it will affect clothes if it rains without an umbrella, for example, is described as a statement so that the clothes do not get wet.

Human action in the context of phenomenology cannot be separated from the actions before and after. The previous action is essentially an action before the individual takes the action. Then after carrying out a new action, the after action appears, which is an action that can be felt through experience after carrying out an action. From the results of this community research, there are two actions, namely the previous action in the form of despair and warmth.

The motive of despair is nothing but a motive that can arise from economic motives. Then this motive develops through subsequent actions which in essence can be felt by the individual. According to Jamaluddin Rakhmat, motives essentially consist of self-esteem motives and self-actualization motives. This motive essentially includes self-potential, enriching self-potential, forming warm relationships and making oneself a human being who has a proud charm (Rahmat, 2007).

The Punk Community of Tasikmalaya City in living the reality of their life

The construction of the reality of the life of the Punk community in Tasikmalaya City refers to data obtained from the results of interviews with five informants and analyzed using social reality construction theory showing that the freedom obtained from the community is a belief (religion) in his life. Real freedom, in their view, was not obtained when they were in Islamic boarding schools or in high school. Thus the freedom he embraced has been able to provide knowledge that has not been felt so far.

Punk for community members is a vehicle that is able to externalize, internalize and objectify the reality of their lives. Knowledge gained from dialectics with their environment, the Punk community, especially from the acknowledgments of the five informants, is principally obtained from that community. In fact, according to three informants who claimed to be alumni of the pesantren, the reality of freedom that was not obtained while at the pesantren was only seriously obtained in the community. Material, according to him, when he joined the community, a new religion emerged, namely freedom.

Freedom in their eyes is something precious to feel something that was hard to get before. When he was in a boarding school or even in high school, freedom was hard to come by. However, after entering the community, the lost freedom seems to be present again and they feel they have the power to express themselves again through freedom. Information Ra revealed:

In my view, Islamic boarding schools are just nails that have the power to restrain my freedom to act or act. Religion is only a barrier for me to think and solve problems. Freedom

to act only exists in the community. Living freely... and as if everything around me belongs to me... I only obey the rules of the community game which is a dialectical tool in life. Community gives freedom, that is the rule of my life, and perhaps it is my belief in this life. Yes.. it could be that freedom of community is my religion (Interview on 28 September 2022).

In principle, the portrait of Ra's confession is not much different from the other four informants. They live in a community where the rules of life that are carried out by members are what community members construct so that they become rules, norms, even their beliefs in acting or behaving. These rules are obtained by members of the community, not from the decisions of the community, the article, in this community, does not concern community leaders or community organizations. Precisely the rules that are now the belief in his life are obtained from the results of dialectics between members and other members so that they become an agreement.

What informants admit refers to the theory of social construction of reality brought by Peter Berger and Thomas Luckman is a phenomenon of reality that is stated to be socially formed. In the construction of reality, a process of meaning is carried out by each individual towards the environment and aspects outside of himself which consists of processes of externalization, internalization and objectivation (Bungin, 2006).

The key term of the theory of social construction Peter L. Berger and Thomas Luckman emphasizes, "Reality" is a quality contained in phenomena that have being and do not depend on the will of individual humans. "Knowledge" is the certainty that the phenomenon is real and has unique characteristics, and social reality is the result of externalization of human internalization and objectivation of knowledge in their daily lives, externalization is influenced by the stock of knowledge they have. Furthermore, the social reserve of knowledge is the accumulation of common-sense knowledge of individuals with other individuals in carrying out normal routine activities, and is self-explanatory, in everyday life (Berger, 2013).

Humans in their development jointly produce an environment with its socio-cultural and psychological forms (Setiadi, 2017). Marking the formation of humans is the result of social interaction with their environment. According to Peter Berger and Thomas Luckmann empirically human existence takes place in a context of order, direction and stability (Wahyuningsih & Warsono, 2020). The formation of the stability of the empirically existing human order from the existing social order precedes every development of the human organism. Showing that the openness of the world has been predetermined by social order through a habit and this is what is called the construction of human products obtained through dialectics, namely the process of objectivation, internalization and externalization (Clara & Wardani, 2020).

Conclusion

The Tasikmalaya City Punk Community essentially understands religion based on their experience as nothing but a rule that is permanently binding. Thus this community understands that religion is only a nail and a cage that is able to frame humans so that they have narrow and monotonous views.

Every action taken by humans based on their experience has certain motives, whether open or hidden in nature. The Punk community essentially joins the community with no other motive, namely wanting to change life from limitations, to living freely so that they have the opportunity to actualize themselves.

The reality of the life of the Punk community in Tasikmalaya City essentially feels that there is freedom that has been difficult to obtain because it is framed by religion. With this community they feel the freedom to express that is guaranteed by the community, so that the

freedom obtained from the results of dialectics is seen as the religion of the community in living their lives.

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