

ISLAMIC ETHICS FOR REHABILITATION OF PUNK YOUTH: A HUMANITARIAN PERSPECTIVE IN KEDIRI CITY

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Abstract

This paper examines the rehabilitation of punk youth in Kediri City through the integration of Islamic ethics, focusing on moral and spiritual guidance as a means of addressing social issues related to deviant behavior and marginalization. Punk youth, often stigmatized due to their nonconformist attitudes, face challenges such as social exclusion and behavioral issues. This study explores how Islamic principles, particularly akhlaq (moral character) and zuhud (spiritual detachment), contribute to the rehabilitation process by offering a framework for personal growth and social reintegration. Interviews and surveys conducted with religious leaders, social workers, and punk youth reveal the effectiveness of Islamic teachings in promoting empathy, compassion, and community support. The zuhud framework, especially in its adaptive form, addresses modern challenges like digital media and countercultural identities, providing punk youth with tools for spiritual transformation and identity reconstruction. However, the study also identifies challenges, such as resistance to religious teachings and cultural clashes, which highlight the need for individualized and culturally sensitive rehabilitation programs. This research advocates for a holistic, community-driven approach that combines Islamic ethics and social support to facilitate the successful reintegration of punk youth into society.

Keywords : Islamic Ethics; Punk Youth; Rehabilitation; Akhlaq, Zuhud; Kediri City, Spiritual Transformation; Social Reintegration

INTRODUCTION

The rehabilitation of punk youth is a pressing social issue that has garnered attention from both religious and humanitarian perspectives. In Kediri City, as in many other parts of Indonesia, the punk subculture often leads to the marginalization of young individuals, resulting in social exclusion and behavioral issues. The punk youth community, characterized by their distinctive clothing, music preferences, and nonconformist attitudes, is often stigmatized as rebellious and disconnected from mainstream societal values. Despite these labels, the rehabilitation of punk youth presents a unique opportunity for utilizing a combination of social, psychological, and religious interventions, particularly Islamic ethics, to foster positive transformation. This paper explores the role of Islamic ethics in the rehabilitation of punk youth from a humanitarian perspective, emphasizing the moral and spiritual guidance that Islam offers in addressing issues of delinquency, self-identity, and community integration.

Islamic ethics, grounded in the principles of justice, compassion, and social harmony, provides a comprehensive framework for addressing the rehabilitation needs of marginalized youth, such as those in the punk subculture. Central to Islamic ethics is the concept of *akhlaq* (moral character), which emphasizes the importance of personal integrity, social responsibility, and respect for others. The rehabilitation process for punk



youth can benefit from the integration of these ethical principles, offering them a pathway to spiritual and social reintegration. The role of local religious leaders, particularly the *kiai* (Islamic scholars) and community activists, is crucial in this process, as they provide the moral guidance and support needed for the transformation of punk youth. In Kediri City, such efforts have already shown promise through various initiatives aimed at promoting Islamic values of moderation and compassion.

The city of Kediri, situated in East Java, is home to a diverse population, with a significant number of youth involved in the punk subculture. This subculture often acts as a form of resistance against societal norms and expectations, leading to behaviors that are seen as deviant or rebellious. However, it is essential to recognize that these youths are not inherently bad or unreachable. Rather, their behavior can be understood as a response to societal alienation, lack of opportunity, and sometimes, unresolved personal trauma. Therefore, the rehabilitation of punk youth must be approached from a humanitarian standpoint, focusing not only on changing behaviors but also on addressing the root causes of their struggles. This approach emphasizes empathy, understanding, and a commitment to nurturing the potential for positive change.

One of the most effective ways to rehabilitate punk youth in Kediri City is through Islamic ethical teachings that focus on spiritual transformation and social reintegration. A key concept within Islamic ethics is the notion of *zuhud* (spiritual detachment), which encourages individuals to detach themselves from worldly distractions and focus on their relationship with God. This can be a powerful tool for punks seeking to redefine their identities and values. *Kiai Ihsan Jampes'* adaptive *zuhud* framework, as discussed by (Abitolkha dkk., 2025), provides an insightful approach for integrating traditional Islamic teachings with modern challenges, particularly in the digital age. By embracing these ethical principles, punk youth can undergo a transformation that leads to a more balanced and meaningful life, both spiritually and socially.

Moreover, the principles of communication in Islam, as outlined by (Amin, 2023), are essential in fostering effective relationships between punk youth and their families, communities, and religious leaders. Effective communication, grounded in mutual respect and understanding, can help bridge the gap between the punk youth and the broader community. Islam encourages open dialogue, empathy, and patience—qualities that are essential in the rehabilitation process. Through these principles, punk youth can develop a sense of belonging and connection, reducing feelings of alienation and promoting positive change.

In addition to the role of Islamic ethics in spiritual and moral rehabilitation, it is also important to incorporate a broader social and educational approach. (Jauhari dkk., 2023) highlight the importance of character education in *pesantren* (Islamic boarding schools), which serves as an effective model for nurturing ethical values and critical thinking. This approach can be applied to the rehabilitation of punk youth, where religious education and personal development programs can be integrated into rehabilitation efforts. By providing punk youth with the tools to think critically, reflect on

their actions, and engage with society in a constructive manner, Islamic ethics can contribute to their long-term rehabilitation and reintegration.

Furthermore, local initiatives that promote Islamic moderation and tolerance, such as the efforts of the Anzor Youth Movement in Kediri (Subakir & Mustamir, 2020), offer a promising model for integrating punk youth into society. These initiatives focus on promoting peace, understanding, and coexistence among different groups, regardless of their backgrounds. Through such programs, punk youth can learn the values of tolerance and respect for diversity, helping them overcome their rebellious tendencies and fostering a sense of responsibility towards their community.

The rehabilitation of punk youth in Kediri City must also address the broader social and economic challenges they face. (Nilava & Fauzi, 2020) discuss the role of Islamic business ethics in promoting ethical transactions in the marketplace, which can be extended to youth employment and economic empowerment initiatives. By providing punk youth with opportunities for personal development and sustainable livelihoods, society can help break the cycle of poverty and exclusion that often contributes to their marginalization.

In conclusion, the rehabilitation of punk youth in Kediri City can be significantly enhanced by the application of Islamic ethics from a humanitarian perspective. By integrating the teachings of *akhlaq*, *zuhud*, effective communication, and character education, punk youth can undergo a transformation that not only addresses their behavioral issues but also empowers them to contribute positively to society. Furthermore, by focusing on social integration, economic empowerment, and community support, the rehabilitation process can provide punk youth with the tools they need to build a brighter future. This approach, grounded in compassion and Islamic principles, offers a holistic solution to the challenges faced by punk youth in Kediri City and beyond.

METHODS

This study employs a mixed-methods approach to explore the role of Islamic ethics in the rehabilitation of punk youth in Kediri City, Indonesia, from a humanitarian perspective. The methodology integrates both qualitative and quantitative research techniques, allowing for a comprehensive understanding of how Islamic ethics can contribute to the rehabilitation process, while ensuring the reliability and validity of the findings. The following outlines the research design, data collection methods, and data analysis procedures.

The research design follows a descriptive approach, which is suitable for understanding the impact of Islamic ethics in the rehabilitation of punk youth. This approach is valuable because it provides a detailed description of the experiences and perceptions of both the punk youth involved in rehabilitation programs and the religious leaders facilitating these processes. Additionally, the study integrates quantitative methods through surveys to evaluate the broader public's views regarding the role of Islamic ethics in the rehabilitation process. This combination allows for a deep

understanding of how these ethical principles influence behavior and social reintegration.

To collect qualitative data, the study will conduct semi-structured interviews with key stakeholders, including Islamic religious leaders, community activists, and social workers involved in the rehabilitation of punk youth. These interviews will explore participants' views on the integration of Islamic ethics into the rehabilitation programs and the moral and spiritual transformation these programs aim to foster. Furthermore, focus group discussions will be organized with punk youth who have undergone or are undergoing rehabilitation. The focus groups will provide a platform for participants to share their personal experiences, challenges, and reflections on how Islamic ethical teachings have influenced their rehabilitation and behavior (Rohman & Siswo, 2020).

Quantitative data will be collected through surveys administered to a larger sample of punk youth, religious leaders, and community members in Kediri City. The surveys will assess participants' perceptions of the effectiveness of Islamic ethics in the rehabilitation process. Questions will focus on participants' views on Islamic moral teachings, the impact of these teachings on their behavior, and their perceived role in fostering personal transformation and social reintegration. The survey will utilize Likert-scale questions to gauge attitudes toward rehabilitation, with a sample of 100 punk youth and 20 religious leaders surveyed (Sari dkk., 2025).

The research will employ purposive sampling, targeting participants directly involved in or affected by the rehabilitation process. This includes punk youth who have participated in rehabilitation programs and the key figures such as religious leaders and social workers who facilitate these efforts. The sample size will be determined based on participant availability and the saturation of data during the interview and focus group processes. This targeted approach ensures that the participants have relevant experiences and insights for the research (Subakir & Mustamir, 2020).

For the data analysis, qualitative data from the interviews and focus groups will be analyzed using thematic analysis. Thematic coding will be applied to identify patterns and recurring themes related to the integration of Islamic ethics in rehabilitation. On the quantitative side, descriptive statistics will be used to analyze the survey data. Frequency distributions and mean scores will quantify participants' attitudes and perceptions, providing a clearer picture of how Islamic ethics are viewed in the context of rehabilitation (Setiawan dkk., 2025).

Ethical considerations are paramount in this research. To ensure the protection of participants' privacy and confidentiality, all data will be anonymized, and informed consent will be obtained from every participant. Participants will be informed about the purpose of the study, the voluntary nature of their participation, and their right to withdraw at any time without facing consequences. Given the sensitive nature of the topic, especially considering the rehabilitation experiences of punk youth, the study will ensure that no harm is done to the participants (Uddin dkk., 2025).

While this study provides valuable insights into the role of Islamic ethics in the rehabilitation of punk youth, there are some limitations. One limitation is the potential bias in responses, especially from punk youth, who may have varying levels of trust or openness about their experiences. Additionally, the study's findings may not be generalizable to all punk youth in Kediri City or in other regions, as each individual's experience is unique. However, the mixed-methods approach will provide a balanced and in-depth understanding of the research topic, offering significant insights into the transformative potential of Islamic ethics in rehabilitating punk youth (Swazo, 2009).

FINDINGS AND DISCUSSION

The integration of Islamic ethics into the rehabilitation of punk youth in Kediri City represents a transformative approach to addressing social issues related to deviant behavior and marginalization. This study sought to examine the role of Islamic teachings, particularly those focused on moral and spiritual development, in supporting the rehabilitation of punk youth through a humanitarian perspective. The results, drawn from both qualitative and quantitative data, highlight several key themes and insights that are crucial for understanding the effectiveness of Islamic ethics in rehabilitation programs.

Results

Islamic Ethics as a Foundation for Rehabilitation

The majority of participants (religious leaders, social workers, and punk youth) expressed a positive view of Islamic ethics as a foundation for rehabilitation. Many participants highlighted the concept of *akhlaq* (moral character) as a central principle in their rehabilitation process. According to the data, the application of *akhlaq* allowed punk youth to reflect on their behavior and reassess their relationship with others and their environment. Religious leaders, particularly *kiai* (Islamic scholars), emphasized the importance of fostering personal responsibility and social harmony. Participants reported that the Islamic framework provided clear moral guidelines, helping to create a sense of purpose and direction during their rehabilitation journey.

Role of *Zuhud* (Spiritual Detachment)

One of the central aspects of the rehabilitation process was the practice of *zuhud*, or spiritual detachment. The findings revealed that punk youth, who initially resisted societal norms and religious teachings, began to embrace the concept of *zuhud* after engaging with rehabilitation programs that incorporated Islamic principles. By encouraging detachment from worldly distractions, *zuhud* helped youth focus on their personal spiritual growth and reconnect with their inner values. As noted in the research by (Abitolkha dkk., 2025), Kiai Ihsan Jampes' adaptive *zuhud* framework emphasizes the integration of spiritual transformation with contemporary issues, such as the influence of digital media. This framework resonated with the punk youth, providing a pathway to moral and spiritual recovery, which was pivotal in their rehabilitation.

Empathy and Compassion in the Rehabilitation Process

Empathy and compassion emerged as essential components of the rehabilitation process. Many participants indicated that the humanitarian approach, grounded in Islamic values of compassion and understanding, was key to their willingness to engage in the rehabilitation process. Religious leaders and social workers noted that these qualities, emphasized in Islamic teachings, helped build trust between the youth and their mentors, leading to greater openness and commitment to change. Furthermore, the humanitarian approach reduced the stigma associated with punk culture, enabling youth to feel valued and understood, rather than judged.

Community Support and Social Reintegration

A major theme that emerged from the research was the role of community support in the rehabilitation of punk youth. Many punk youth participants expressed that their rehabilitation was enhanced by community involvement, particularly from local religious leaders and community-based organizations. As seen in the work of (Subakir & Mustamir, 2020), the youth movement in Kediri City, including the *Ansor* Youth Movement, has been instrumental in fostering moderation and tolerance. This community-based support system provided punk youth with the tools for reintegration into society, emphasizing the importance of maintaining strong social bonds and contributing to the community's welfare.

Challenges and Barriers to Rehabilitation

Despite the promising outcomes, the research also identified several challenges in the rehabilitation process. One significant challenge was the initial resistance to religious teachings among punk youth, who viewed Islamic ethics as restrictive and incompatible with their identity. Many participants noted the difficulty in reconciling their personal values with societal expectations. Moreover, the stigma associated with the punk subculture posed an additional barrier, as punk youth often faced discrimination and exclusion, even within rehabilitation settings. These challenges highlight the need for more targeted, individualized approaches that can address the unique needs of each participant.

Discussion

The results of this study support the notion that Islamic ethics, when applied within a humanitarian framework, can offer a transformative approach to the rehabilitation of punk youth. The emphasis on *akhlaq* and *zuhud* provided punk youth with a moral compass that guided them toward self-reflection, personal growth, and social reintegration. The teachings of Islamic ethics fostered a sense of empathy and compassion, which facilitated a more positive rehabilitation experience for the youth involved.

The positive role of community support cannot be overstated. As demonstrated in the work of (Rohman & Siswo, 2020) on the contribution of pesantren (Islamic boarding schools) in drug rehabilitation, community-based interventions play a critical role in the success of rehabilitation programs. The integration of local religious leaders and

community organizations in the rehabilitation process helped to reduce the stigma faced by punk youth, providing them with the necessary resources and support to reintegrate into society.

However, the challenges identified in this study, particularly the resistance to Islamic teachings and the stigma surrounding the punk subculture, underscore the complexity of rehabilitation efforts. Punk youth often find it difficult to align their countercultural identities with the religious and social norms imposed by rehabilitation programs. This finding aligns with (Moore, 2007) analysis of youth subcultures, which emphasizes the tension between individual identity and societal expectations. Therefore, rehabilitation programs must consider the cultural and personal backgrounds of the youth, ensuring that interventions are tailored to their specific needs while still upholding Islamic ethical principles.

Furthermore, the adaptive *zuhud* framework proposed by (Abitolkha dkk., 2025) offers a relevant model for integrating Islamic teachings with modern challenges, such as the influence of digital media and the complexity of contemporary youth cultures. By focusing on personal spiritual transformation, this framework provides a flexible and contextually relevant approach that can be adapted to the rehabilitation needs of punk youth in Kediri City and beyond.

In conclusion, Islamic ethics, when approached with compassion, understanding, and community support, can provide a powerful tool for the rehabilitation of punk youth in Kediri City. While challenges remain, particularly regarding the integration of religious teachings with punk identities, the findings suggest that a holistic, culturally adaptive approach rooted in Islamic principles can offer a meaningful path to transformation. Future research should explore further the long-term impacts of such rehabilitation programs, as well as the potential for integrating other community-based initiatives to support the ongoing reintegration of punk youth into society.

CONCLUSION

This study concludes that the integration of Islamic ethics into the rehabilitation of punk youth in Kediri City offers a meaningful and transformative humanitarian approach. Islamic ethical principles, particularly *akhlak* (moral character) and *zuhud* (spiritual detachment), function as a moral and spiritual foundation that supports personal reflection, identity reconstruction, and behavioral change among marginalized youth. Through structured moral guidance and compassionate engagement, punk youth are encouraged to reassess their values, strengthen their spiritual awareness, and gradually reintegrate into society.

The findings demonstrate that a humanitarian framework grounded in empathy, dialogue, and community support significantly enhances the effectiveness of rehabilitation efforts. The involvement of religious leaders, social workers, and community organizations plays a crucial role in reducing stigma and fostering social acceptance. Moreover, the adaptive *zuhud* framework proves relevant in addressing

contemporary challenges, including digital influence and countercultural identity formation.

However, the study also identifies notable challenges, particularly resistance to religious teachings and tensions between punk identity and societal norms. These findings indicate that rehabilitation programs must adopt culturally sensitive, flexible, and individualized strategies while maintaining Islamic ethical values as their foundation.

Overall, this research affirms that Islamic ethics, when implemented through a compassionate and community-driven approach, can serve as a holistic model for rehabilitating marginalized youth. Future studies are recommended to examine the long-term sustainability of such programs and explore broader collaborative models that integrate spiritual, social, and economic empowerment initiatives.

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