Punk Faith: How Muslim Punks Use Their Voices for Social Change and Community Engagement

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Abstract:

The interplay between religion and subculture presents a fascinating lens to examine social change, particularly in urban contexts. This study explores the phenomenon of Muslim Punk communities in Indonesia, a unique fusion of global subcultural identities and local Islamic values. Grounded in the discourse of globalization and transnationalism, the research highlights how subcultures transcend national boundaries, adapting to local norms and religious contexts while maintaining their core identity. Utilizing a phenomenological approach, data were collected from 24 community members (21 males and 3 females) aged 18–30 years, through in-depth interviews, observations, and field notes. The findings reveal that permissive parenting and rebellion against authoritarian familial structures are significant factors driving individuals toward the punk subculture. However, the research also uncovers a significant correlation between religious intensity and community detachment, with heightened religious adherence prompting individuals to reconsider behaviors conflicting with Islamic principles. Quantitative analysis of religious practices, such as daily prayers, fasting, and Quran recitation, coupled with qualitative insights into community dynamics—such as dress codes, substance use, and social rituals—illustrates how religiosity influences self-regulation and social conformity. The study concludes that increased religiosity reduces deviant behaviors, fostering a shift away from subcultural attachment. This phenomenon underscores the innate human inclination toward spiritual fulfillment, transcending subcultural identities and societal norms. By examining the intersection of religion and subculture, this research contributes to broader discussions on globalization, social change, and identity formation in developing countries. It provides critical insights into how global subcultures adapt to localized religious and moral frameworks, offering a valuable perspective for understanding the dynamic interplay between culture and spirituality in an increasingly interconnected world.

Keywords: community dynamics; globalization; Muslim punk; social change; subculture.

INTRODUCTION

The development of urban life has created new phenomena in the social dynamics of society. Big cities are the center of various economic, social, cultural, political, educational and government activities, which causes many individuals to migrate from villages to cities in search of better life opportunities. As Castells (2013) explains, modern urbanization is often the answer to problems of social and economic inequality felt in rural areas, and cities become a symbol of hope for a better life (Castells, 2013). This can also be seen as a cultural

phenomenon, where this move is not only a physical matter but also brings changes in the lifestyle and values carried out by individuals and groups.

In urban life, which is dynamic and heterogeneous, many subcultural communities emerge as a response to dominant social norms. This subculture is formed by groups with values and identities that are different from mainstream society. According to Bennett (2020), subculture is a form of alternative identity that grows in society, often as resistance to the existing system. Subcultures can be seen in various forms, from music and fashion to ways of life that are different from the prevailing norms. One well-known subculture is the punk community, which emerged as a resistance movement against social and political injustice in the late 1970s (Bennett, 2020).

The punk community originating from the West has developed rapidly in various parts of the world, including in Indonesia, with a characteristic lifestyle that is considered deviant from social norms. Punk is often identified with an expression of unlimited freedom, with physical appearances such as mohawk hair, shabby clothes, and behavior that is considered inconsistent with social norms (Hodkinson et al., 2021). In Indonesia, punk groups are often seen as part of a marginalized social class and are often negatively stereotyped as groups that break the law and destroy order (Hodkinson et al., 2021).

However, in recent years, an interesting phenomenon has emerged among the punk community, namely the birth of the Muslim Punk group. This group combines religious values with a punk lifestyle, creating a unique new form of identity. Muslim punk expresses social criticism with lyrics that focus on social justice and religious issues, such as Palestinian freedom and the struggle for human rights. This development is very relevant to social identity theory, that group identity, whether based on religion, ethnicity or subculture, is formed through interactions within groups and differences with other groups (Kravchenko, 2021).

This phenomenon is interesting for further research, especially to understand how the intensity of religion in the Muslim punk community can influence their level of attachment to the punk community. Is religion a factor that reduces their level of attachment to the main community, or does it lead to the formation of new, more solid groups? This research aims to explore the influence of religion on the social behavior of members of the punk community, as well as measure the extent to which religion can provide a corrective influence on deviant behavior that is often associated with the punk subculture.

Recent studies of subcultures suggest that religion can play an important role in shaping the social behavior of subculture members by providing moral boundaries that can reduce behavior that is considered deviant. According to research by Fong (2020), religion, in several cases, has succeeded in reducing forms of deviation that was previously closely associated with the punk subculture, such as violence and drug use, by introducing the values of solidarity, ethics and peace (Fong & Reitz, 2020). This research also shows that punk groups who are more religious tend to have higher internal solidarity, and are more careful in expressing criticism of society.

Apart from that, the phenomenon of the punk subculture, which developed with the influence of religion, is also relevant to the international discourse on globalization and transnationalism in subcultural studies. As Cohen and McCorkindale (2022) explain, globalization allows subcultures to develop beyond national boundaries, creating global identities that are influenced by local norms and religions that exist in each country (Jansen et al., 2022). In this context, Muslim punk in Indonesia is an interesting example of how subcultures can adapt to local values, such as the Islamic religion, without having to lose their identity as punk.

Therefore, this research seeks to contribute a deeper understanding of the interaction between religion and subculture and how this phenomenon can contribute to a broader understanding of social change in urban society. In addition, this research can make a real contribution to the study of subculture, religion and social change in developing countries, especially in the context of Indonesia, which is the country with the largest Muslim population in the world. Thus, this research is not only locally relevant but also provides global insight into how subcultures can adapt to social and religious norms (Martono, 2009).

METHOD

This research involved 24 respondents who were members of the punk community, consisting of 21 men and 3 women, with ages ranging from 18 to 30 years. Based on the results of preliminary interviews, 75% of respondents revealed that the reason they joined the punk community was because of family factors. The influence of parental parenting is very dominant in shaping their behavior. Most of the respondents were raised with a permissive parenting style which is characterized by parents who give their children too much freedom in all things without any demands or control. Children are given the freedom to do whatever they want. In addition, permissive indifferent parenting is a parenting pattern where parents are very uninvolved in the child's life and is often related to the child's social incompetence, especially a lack of self-control (Moleong, 2018).

Apart from parenting factors, several respondents also stated that they joined the punk community as a form of rebellion against authoritarian parents. Parents who apply rigid and uncooperative rules, and limit children's freedom without giving them space to express their opinions, are factors that encourage some teenagers to seek identity through the punk subculture. Other reasons that emerged in interviews were the influence of friends, frustration, and other social pressures (Perner, 2018). Using a phenomenological approach, this research aims to measure: 1) the intensity of punks' religiousness in practicing Islamic religious law, 2) the level of lowering of punks' attachment to their community, and 3) the influence of religious intensity on loosening community attachments (Steger et al., 2020).

Field data was collected through several main instruments: first, interviews, which were used to explore respondents' subjective understanding of the phenomenon being studied. Interviews are conducted in depth, and researchers act as the main instrument to understand the frame of mind and actions of the subjects studied. Moleong (2018) defines interviews as conversations with a specific purpose, where researchers ask questions and respondents provide answers based on their experiences (Moleong, 2018). Apart from interviews, observations were also used to obtain direct data about social interactions and behavior of the punk community, which is important in qualitative research to gain a deeper understanding of group dynamics (Kabas, 2017). Finally, field notes or field notes are used to record the researcher's experiences, thoughts and observations during the interview and observation process, which function as reflective data for further analysis (Polletta & Jasper, 2001).

RESULTS AND DISCUSSION

The Religious Intensity of the Punks

Religious intensity refers to the level of individual attachment to the rules and obligations that must be obeyed and carried out by adherents which function to bind a person or group of people in their relationship with God, fellow humans and the natural surroundings (Almina, 2023). Religious intensity can also be interpreted as the quality of a person's appreciation and attitude towards life based on the religious values they believe in.

In the context of this research, the religious intensity of the punk community tries to explore the level of compliance of respondents in implementing Islamic religious law. Islamic law in the context of this research includes carrying out obligatory and sunnah prayers, obligatory fasting and sunnah fasting, reading the Al-Qur'an and saying prayers (Syofiyanti et al., 2021). A quantitative analysis of the interview results appears in Table 1.

Table 1: Intensity of the punk community's religiosity

No	Intensity of Religiousness			
	Indicator	Answer Options	*Frequency*	*Valid Percent*
1	How many obligatory prayers are performed at the beginning of the time?	More than 2 obligatory prayers	1	4.16
		1-2 obligatory prayers	8	33.33
		Nothing is right at the beginning of time	15	62.50
2		all prayers are obligatory	0	0
	The number of obligatory prayers (out of 5 obligatory prayers) performed within the time (not yet finished time)	2-4 obligatory prayers	6	25.0
		1 obligatory prayer	18	75.0
3	The number of obligatory prayers performed outside the time.	Never at all	0	0
		1-2 obligatory prayers	6	25
		more than 2 obligatory prayers	18	75
4	The place used for obligatory prayers	At the mosque	0	0
		Some at the mosque, some at home	7	29.16

		At home	17	70.83
5	The number of prayers performed in congregation in 1 day.	More than 2 obligatory prayers	1	4.16
		1-2 obligatory prayers	7	29.16
		Never together	16	66.66
6	Sunnah prayers that are usually performed	Rawatib and Dhuha	1	4.16
		Just treat it	1	4.16
		Never	22	91.66
7	Performing sunnah fasting in addition to performing obligatory fasting.	Yes, apart from the obligatory fasting, I usually do sunnah fasting (Monday & Thursday)	0	0
		Sometimes I do sunnah fasting, if there is a specific purpose.	3	12.5
		Never	21	87.5
8	Provide special time to read the Koran?	Yes, I read after certain prayers	1	4.16
		Yes, I read on certain nights	4	16.66
		Yes, I read when there is an invitation	19	79.16
9	Feel that God is always with you.	Yes, I feel God with me inside any circumstances.	7	29.16
		Sometimes I feel God is with me.	13	54.16
		Never felt it.	4	16.66
10	Believe that God will always hear prayers.	Yes, I am sure God will definitely hear my prayers	9	37.5
		Sometimes I doubt God hears or not	10	41.66
		Mediocre	5	20.83
11	What is the situation when praying to God.	In difficult or happy times	12	50
		Only when in a difficult situation	7	29.1`6
		Never prayed at all	5	20.83
12	The feeling of getting a fortune / delicious.	Feeling that it is a form of love God to me	10	41.66
		Feel that it is good luck from God	5	20.83
		Feeling that it was the result of my own efforts.	9	37.5

From the table above it appears that for indicators of carrying out prayers both obligatory and sunnah, 1 (4.16%) performs more than 2 obligatory prayers at the beginning of the time, 8 respondents (33.33%) perform 1-2 obligatory prayers at the beginning of the time, and 15 respondents did not carry out the obligatory prayers at the right time. For the indicator of carrying out 5 obligatory prayers within the time (the time has not yet expired) 6 (25.0%) respondents performed 2-4 obligatory prayers, 18 respondents (75.0%) performed 1 obligatory prayer and no respondents performed 5 obligatory prayers within the time, and for indicators of carrying out obligatory prayers outside the time, there were no respondents who answered never at all, 6 respondents (25%) answered 1-2 obligatory prayers, and 18 respondents (75%) answered more than 2 obligatory prayers. Regarding the place used to perform obligatory prayers, 7 people (29.16%) performed obligatory prayers partly at the mosque and partly at home and 17 respondents (70.83%) performed them at home.

An indicator of the number of congregational prayers performed by respondents, 1 respondent (4.16%) performed congregational prayers more than 2 obligatory prayers. 7 respondents (29.16%) have 1-2 obligatory prayers, and 16 respondents (66.66%) have never prayed in congregation. For the indicator of sunnah prayers performed, 1 respondent (4.16%) performed Rawatib and Dhuha prayers, 1 respondent (4.16%) performed only Rawatib, and 22 respondents (91.66%) had never performed sunnah prayers.

Regarding the indicators of carrying out sunnah fasting, research findings show that there are no respondents who do sunnah fasting other than obligatory fasting, 3 respondents (12.5%) sometimes do sunnah fasting if there is a specific purpose, and 21 respondents (87.5%) have never done sunnah fasting. For specific time indicators for reading the Al-Qur'an, 1 respondent (4.16%) always reads the Al-Qur'an after certain prayers, 4 respondents (16.66%) read the Al-Qur'an on certain nights, and 19 respondents (79.16%) read the Al-Qu'an when invited.

Research findings for indicators of feelings towards God's existence show that 7 respondents (29.16%) feel that God is always with the respondent in any circumstances, 13 respondents (54.16%) sometimes feel that God exists, and 4 people (16.66%) never feel it. . Meanwhile, for the indicator of the belief that God will always hear prayers, 9 respondents (37.5%) believe that God hears their prayers, 10 respondents (41.66%) sometimes doubt whether God hears them or not, and 5 respondents (20.83%) feel mediocre. For indicators of situations that encourage respondents to pray to God, 12 respondents (50%) always pray in difficult or happy situations, 7 respondents (29.16%) pray only when in difficult situations, and 5 respondents (20.83%) never pray at all.

The final indicator for the religious intensity aspect is the respondent's feelings when they receive good fortune/favor; 10 respondents (41.66%) feel that it is a manifestation of God's love for them, 5 respondents (20.83%) feel that it is luck from God, and 9 respondents (37.3%) felt that it was the result of their efforts.

The second aspect explored in this research is community attachment which refers to the attachment of a social group that generally has similar interests, intentions, beliefs, preferences, needs, risks and a number of other conditions. Indicators of community attachment studied include feelings towards the typical punk community appearance, reasons for having a typical punk community appearance, smoking behavior, drinking alcohol behavior, promiscuous sexual behavior, the intensity of joining the punk community in a day, sleeping behavior outside the home, and plans to leave the punk community (Syofiyanti et al., 2021). Complete research results for aspects of community engagement are shown in the table below.

Punk Community Attachment

Community attachment refers to a condition of relationship between individuals and/or groups that is based on shared moral similarities and beliefs that are strengthened by shared emotional experiences (Vargas-Hernandez et al., 2025). One of the factors that forms bonds between members of the punk community is the ideology they adhere to; for example, the freedom of thought they adhere to encourages their members to behave freely and strive to create a classless society. The second factor that encourages the formation of punk community ties is moral equality. For example, members of the punk community have similarities in appearance and behavior; this is related to the principles of freedom adhered to in the community (Binhas & Jayusi, 2025).

In the context of this research, community attachment is shown by members of the punk community in terms of appearance and behavior which includes; clothing style, hair style, body piercing/tattooing behavior, smoking behavior, drinking alcohol behavior, free sexual behavior, wandering behavior outside the home, and intensity of joining the community. A quantitative analysis of interview results related to aspects of community engagement appears in Table 2.

Table 2. Punk Community Attachment

No	Community Engagement			
	Question	Answer Options	Frequency	Valid Percent
1	Feelings with punky clothing appearance.	Very happy, proud and confident	16	66.66
		just normal, just for fun	7	29.16
		I'm a bit bored and will let it go one day.	1	4.16
2	How long will you wear torn clothes?	Forever	12	50.0
		until you get bored	10	41.66
		no longer using it	2	8.30
3	tight jeans, leather, or animal skin patterned clothing	yes dong will always use	13	54.16
		Yes, I'm just bored	9	37.5
	(bandage pants) whether they will be worn forever.	Don't use it anymore	2	8.30
4	Reasons for wearing earrings and/or getting pierced.	In order to exist and act as a punk kid	14	58.33
		Just try and have fun	3	12.5
		not anymore	7	29.16
5	Do you get a tattoo on your body?	Yes, he has tattoos	16	66.66
		Yes, I have a tattoo and want to remove it	4	16.66
		Not tattooed	4	16.66
6	Have your hair made into a mohawk.	yes and I'm happy	5	20.83
		yes, but it will be changed to normal again	4	16.66
		I used to but not anymore	15	62.50
7	Smoking behavior.	Yes, smoking	23	95.83
		Sometimes smoke	1	4.16
		No smoking	0	0
8	Alcohol drinking behavior.	Yes, he often drinks	16	66.66
		Yes, sometimes	7	29.16
		Never	1	4.16
9	The intensity of joining a punk community in one day.	With the community almost 24 hours per day	9	37.5
		Together with the community around 12 hours per day	10	41.66
		With the community less than 6 hours per day	5	20.83
10	Free sexual behavior.	Yes, often	7	29.16
		It sometimes	9	37.5
		Never	8	33.33
11	The behavior of sleeping vagrant outside the home.	Yes, often	12	50
		yes sometimes	9	37.50
		Never	3	12.50
12	Plans to leave the punk community.	No	14	58.33
		Yes, there is a desire but I don't know when	8	33.33
		Yes, I want to go inside soon	2	8.33

The first, second and third indicators relate to the typical punk community clothing worn by respondents. First, regarding respondents' feelings towards the appearance of their punky clothes, 16 respondents (66.66%) felt very happy, proud and confident, 7 respondents (29.16%) felt it was just mediocre, just for fun, and 1 respondent (4 .16%) feel a bit bored and will let it go one day. Second, regarding how long they will wear punky clothes, 12 respondents (50.0%) answered forever, 10 respondents (41.66%) answered until they get bored, and 2 respondents (8.30%) answered they no longer wear them. Third, regarding the question about whether respondents will always wear tight jeans, leather or animal skin patterned clothing (bandage pants) like they wear now, 13 respondents (54.16%) answered that they would always wear them, 9 respondents (37.5%) will wear it until they get bored, and 2 respondents (8.30%) no longer wear it.

The fourth and fifth indicators are related to the behavior of wearing earrings/piercing and getting body tattoos. Regarding the reasons for wearing earrings/piercing, 14 respondents (58.33%) answered to exist and act as punks, 3 respondents (12.5%) just tried to just try it and have fun, and 7 respondents (29.16%) no longer use it. Regarding the behavior of getting body tattoos, 16 respondents (66.66%) answered that they had tattoos, 4 respondents (16.66%) yes had tattoos and wanted to remove them, and 4 respondents (16.66%) did not have tattoos.

The sixth indicator regarding the hairstyle was made into a mohawk, 5 respondents (20.83%) answered yes and felt happy, 4 respondents (16.66%) answered yes but would change it to normal again, and 15 respondents (62.50%) answered never but not anymore.

The seventh and eighth indicators relate to smoking and drinking habits. For smoking habits, 23 respondents (95.83%) answered yes, smoked, 1 respondent (4.16%) answered sometimes smoked, and none of the respondents did not smoke. For alcohol drinking behavior, 16 respondents (66.66%) answered that they often do it, 7 respondents (29.16%) only do it sometimes, and 1 respondent (4.16%) never does it.

Regarding the intensity of joining the punk community, 9 respondents (37.5%) were with the community almost 24 hours per day, 10 respondents (41.66%) were with the community about 12 hours per day, and 5 respondents (20.83%) were with the community less from 6 hours per day.

The tenth and eleventh indicators relate to free sexual behavior and vagrancy outside the home. For casual sexual behavior, 7 respondents (29.16%) often do it, 9 respondents (37.5%) do it sometimes, and 8 respondents (33.33%) never do it. Meanwhile, 12 respondents (50.0%) often wander outside the house, 9 respondents (37.50%) do it sometimes, and 3 respondents (12.50%) never do it.

The final indicator relates to whether the respondent has plans to leave the punk community, 14 respondents (58.33%) answered that they had no plans to leave, 8 respondents (33.33%) had a desire to leave but don't know when, and 2 respondents (8.33%) %) wants to leave in the near future.

The Influence of Religious Intensity on the Loosening of Punk Community Attachments

Based on quantitative analysis using product-moment correlation, the value obtained is rxy = 0.813, at a significance level of 5% (0.479) and at a significance level of 1% (0.593). This means that the rxy ≥ table indicates that there is a significant relationship between religious intensity and the loosening of community ties.

The results above show that religious intensity contributes significantly to the loosening of community ties. It can be understood that when an individual's level of attachment to religion increases, the desire to escape from negative things that might influence him also increases (Moors et al., 2025). In other words, when a person becomes more obedient in carrying out religious commands, the feeling that God is watching over all his actions, words and even thoughts will become stronger. This will have implications for the ability to consider whether an action is good or bad before doing it.

So the more someone's religious intensity increases, the less likely that person is to carry out behavior that deviates from the values and norms that apply in society. Likewise, vice versa, the lower a person's religious intensity, the greater the possibility that that person will carry out deviant behavior (Orgaz-Agüera et al., 2025).

Belief in the existence of God gives rise to awareness in humans that God's rules must be implemented in their lives regardless of what kind of life choices they live. This is in line with Adler's opinion that humans are conscious creatures, which means that they are aware of all the reasons for their behavior, are aware of their inferiority, are able to guide their behavior, and are fully aware of the meaning of all their actions in order to then actualize themselves (Evans, 2017).

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inferiority, are able to guide their behavior, and are fully aware of the meaning of all their actions in order to then actualize themselves (Adler, 2024).

Religious intensity is closely related to a person's emotional aspects, which are manifested in enthusiastic behavior to achieve goals (Gunawan et al., 2023). A person whose religious intensity is high will ideally have a positive impact on his behavior even though in reality, there are still many paradoxes found (Latipah, 2022). The positive impact of religious intensity on a person's morals is the emergence of beliefs about good, bad, right and wrong that are in accordance with social conventions that form the basis of thought or action. This is in line with the opinion of Young and Koopsen (2010), who argue that religious intensity is an individual aspect that influences a person's life journey, which includes non-physical aspects of the reason for a human being's presence (Young & Koopsen, 2010).

The religious intensity of the punk community refers more to two dimensions of religiosity, namely religious practice and religious feeling. This is in line with the opinion of Glock and Stark, who argue that there are five dimensions of religiosity, namely; 1) Religious beliefs (ideological), where a person accepts things that are dogmatic in their religion, for example, believing in the existence of God, the existence of angels, the existence of prophets or apostles in the past, believing in the existence of the end of the world, believing in the existence of heaven and hell (Stark & Glock, 1965). 22. Religious of practice (ritualistic), namely the level to which a person is related to ritual activities or general worship such as prayer, fasting, Hajj or general worship such as doing good with other people, being friendly, etc. 3. Religious of feeling (experiential), are forms of feelings and experiences experienced and felt by someone related to their religion, for example, feeling calm after praying, feeling anxious after doing something that is prohibited by religion 4. Religious knowledge (intellectual), namely the extent to which an individual has an interest in studying, practicing and believing in religious sciences. 5. The dimension of practice and consequences (the consequential dimension) refers to identifying the consequences of a person's religious beliefs, practices, experiences and knowledge from day to day. This dimension is related to the activities of religious adherents to realize the teachings and is more focused on human relationships with each other in everyday life, which are based on the ethics and spirituality of the religion they adhere to. In essence, this consequence dimension is closer to the social aspect. Which includes being friendly and kind to other people, helping others, and protecting the environment (Stark & Glock, 1965).

A person's religious intensity fluctuates because there are factors that influence it. According to Thouless (2000) there are four factors that influence an individual's religious intensity, namely; 1) Social factors, including all social influences on religious intensity, including education from parents, social traditions, pressure from the social environment to adapt to various opinions and attitudes agreed upon by that environment. 2) Experience factors can be moral conflicts, religious emotions, etc. 3) Intellectual factors refer to various processes of verbal reasoning or rationalization (Thouless & Ward, 2000).

Referring to the Islamic perspective, true religious intensity is always based on Allah's command in Al-Baqarah verse 208 where a Muslim is commanded to be religious fully or not half-heartedly.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"O you who believe, enter into Islam as a whole, and do not follow the steps of Satan. Indeed, the devil is a real enemy for you (Al-Qur'an, 2019.)."

This verse means that religion in Islam is not only manifested in the form of ritual worship, but also in other activities. As a comprehensive system, Islam encourages its adherents to be religious as a whole, both in thinking, behaving and acting, which must be based on the principle of total self-surrender and devotion to Allah, whenever, wherever and under any circumstances.

The manifestation of human religious intensity is explained in the 5th verse of Surah Al-Bayyinah.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ

"However, they were not commanded except to worship God by purifying obedience to Him in (carrying out) a straight religion, and so that they establish prayer and pay zakat; and such is the straight religion (Al-Qur'an, 2019.).*"*

This verse implies three dimensions of religion, namely Islamic faith, sharia, and morals. Aqidah refers to the level of Muslim belief in the truth of the teachings of their religion (Al Haidary & Zamzami, 2022). Meanwhile, sharia refers to the level of Muslim compliance in carrying out ritual activities as instructed and recommended by their religion (Mahmassani, 2021). In this case, it concerns the dimensions of worship, namely prayer, fasting, zakat, pilgrimage, reading the Koran"prayers, dhikr, sacrificial services, iktikaf at the mosque in the month of fasting, and so on. Meanwhile, the moral dimension refers to the degree to which Muslims behave motivated by the teachings of their religion, namely how individuals relate to their world, especially with other humans (Aprilia & Trihantoyo, 2018). This dimension includes behavior that is helpful, cooperative, sharing, improving the welfare and development of others, upholding justice and truth, acting honestly, and so on (Ancok & Suroso, 2005)

In the context of the punk community, based on the results of research conducted, the intensity of its members' religious affiliation has a positive correlation with their attachment to their community and vice versa. The higher the level of religious intensity of the members, the looser the attachment to the community with the attributes and behavior attached to that community.

The public's perception of the existence of the punk community as a group that disrupts order and behaves deviantly gives rise to feelings of contradiction with behavior that should be in accordance with religious demands. The higher the level of obedience to religion, the more positive his attitude in responding to religious rules and encouraging himself to behave in accordance with religious rules. This attitude arises because there is consistency between belief in religion as a cognitive component, understanding and appreciation of religion as an affective component and behavior towards religion as a conative component.

Emotional conditions that feel bound by religious rules give rise to selectivity. Selectivity here is the power of choice or interest in receiving and processing influences that come from outside oneself. This is in line with the essential nature of humans as religious beings (Homo religious), namely beings who have the ability to understand and accept the values of truth that originate from religion, and at the same time make the truth of that religion a reference for their attitudes and behavior (Sudarman, 2025). The stronger a person's awareness of religious values, the stronger his desire to stay away from things that conflict with morals. Because for him, something that is contrary to morals means it is contrary to religious values.

A person who has high religious intensity will tend to always obey religious teachings wherever he is and will also feel moral anxiety when carrying out actions that are prohibited by his religious teachings. This religious intensity also provides insight and moves a person's awareness to change the social order of this society for the better. Religion is also a form of social control for society, namely maintaining social harmony so that it is not influenced by bad behavior (Lopes et al., 2025).

Religion can be a driving force or driver and controller of each individual's actions to continue to comply with cultural values and religious teachings so that it can minimize the occurrence of all types of student deviant behavior, both small and large. Religion is one of the most important agents of socialization and social control. Religion has an important role in regulating/organizing and directing social life. Apart from that, religion also helps maintain social norms and social control (Bhuiyan & Black, 2025). It socializes individuals and exerts control over both individuals and groups in various ways.

Da'wah Among the Punks

Da'wah among the punk community is actually more directed at raising awareness among its members that they are part of society which has an obligation to maintain social harmony and reduce social deviation. This da'wah can be carried out by anyone who has a deep understanding of religion and feels they have an obligation to spread religious messages for the good and benefit of the people. The da'wah delivered to the punk community can be formulated more simply, where religious messages are packaged with the aim of inviting community members who have committed social deviations to return to behaving in accordance with religious and social norms and preventing those who have not yet fallen into the trap of doing the same thing. Da'wah to the punk community can be seen as a coaching activity aimed at responding to moral panic among people who view their behavior as not in accordance with religious and social norms. Da'wah can be directed as an effort to help community members deal better with their psycho-socio-cultural problems by using religious values as the basis (Candra et al., 2023).

At the implementation level, da'wah to the punk community can use the basic concept of guidance, namely the process of providing continuous and systematic assistance to individuals in solving the problems they face in order to achieve the ability to understand themselves (self understanding), the ability to accept themselves (self acceptance), the ability to direct oneself (self direction) and the ability to realize oneself

(self realization) in accordance with the potential or ability to achieve adjustment to the environment, both family and society (Rahmadi et al., 2024). The religious guidance provided is intended to provide assistance so that community members are able to live in harmony with God's provisions and instructions. Living in harmony referred to here can be operationalized into three life attitudes, namely; 1) living according to His nature determined by God; in accordance with Sunnatullah in accordance with their essence as creatures of Allah. 2) Live according to the guidelines determined by Allah through His Messenger (Islamic teachings). 3) Realizing one's existence as a creature of God created by God to serve Him in the broadest sense (Yousef et al., 2024). The religious messages conveyed in da'wah are expected to function as; 1) self-control of deviant behaviors where individuals who have good self-control can organize, guide, regulate and direct forms of behavior that can lead to positive consequences. Self-control is one of the potentials that individuals can develop and use during life processes, including in dealing with conditions in the surrounding environment. 2) become a stabilizer and dynamist to achieve the desired goals. 3) Encouragement (motivator) for individuals in living their lives (Yousef et al., 2024).

In order for the goal of preaching to the punk community to be achieved effectively, it is necessary to use a variety of methods that can help increase the effectiveness of conveying religious messages. These methods can be grouped into general guidance methods and coaching methods according to an Islamic perspective, each with a unique approach to touch the hearts and minds of the targets of the da'wah (Marpuah, 2023). In general guidance methods, interviews are a strategic first step to map specific problems of community members. Through interviews, preachers can formulate the right form of guidance according to individual needs. Furthermore, the group guidance and coaching method (group guidance) provides an interactive discussion space where members not only listen to lectures, but also share experiences and ask questions directly. This approach strengthens the sense of togetherness and mutual support. The directive method (directive method) allows preachers to provide direct solutions to individual life problems, while the enlightenment method (educative method) aims to provide clarification of the inner conflicts they experience, thereby creating inner peace and positive behavioral changes (Basir et al., 2021).

On the other hand, Islamic coaching methods offer a deep and meaningful approach. The advice and role model method emphasizes the importance of the example of the person giving the advice, so that the message conveyed can be more easily accepted. The story method, as explained by Manna' Khalil al-Qatthan, is used to instill noble moral education through inspiring stories that touch the heart. In addition, the habituation method (ta'widiyah) plays an important role in forming positive habits, both by abandoning bad behavior and adopting new, useful behavior (Ghozali et al., 2022). Lecture and dialogue methods are also no less important. Lectures enable the oral delivery of material in a clear and structured manner, while dialogue and discussion provide opportunities for community members to understand and solve da'wah problems in depth. This approach not only fosters understanding but also increases the emotional and intellectual involvement of the punk community in the process of spiritual and social transformation (Basir et al., 2021). With this combination of methods, da'wah activities become not only a means of religious communication but also a deep effort to guide individuals toward a better life in harmony with religious values and social norms.

CONCLUSION

The religious intensity of members of the punk community sampled in this study shows quite significant variations. The religious intensity referred to refers to how strongly individuals appreciate and practice religious teachings, as well as how religious values influence their attitudes towards life. The higher the quality of appreciation of religious values, the higher the level of religious intensity shown by the respondent. Also, the religious intensity contributed significantly to the loosening of the punk community's ties. This means that the higher an individual's attachment to religion, the more likely they are to stay away from communities that are considered to violate religious values and norms. Third, religion acts as an effective social control in directing individuals to behave in accordance with applicable religious and social norms. Lastly, preaching to the punk community should be more guiding in nature, where individuals are invited to reflect on their behavior. This da'wah approach aims to help individuals understand, accept, direct and realize themselves according to their potential, as well as create better adjustments to the environment, both in the context of family and society.

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