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Social Change and Legal Compliance Among Tattoo Removal Participants in the Brave Wani Hijrah Kudus Community

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Abstract

The Tattoo Removal program serves as a driving force for spiritual transformation and significant social change, helping individuals and communities enhance their religious and social lives. As part of the hijrah process, this initiative plays a crucial role in promoting social transformation and strengthening legal awareness. This study explores the Tattoo Removal program by Brave Wani Hijrah and Rehab Hati Kudus, examining the factors that motivate participants to join and analyzing the resulting social changes and legal awareness among them. A qualitative approach is employed, utilizing case study methods, in-depth interviews, and participant observation. The findings indicate that the Tattoo Removal program effectively fosters positive change in participants, including tangible social transformation, heightened legal awareness, increased self-confidence, greater community acceptance, and a stronger commitment to legal compliance. These results highlight the significance of programs like Tattoo Removal as tools for social transformation and legal consciousness.

Keywords: *Tattoo Removal, Social Transformation, Legal Awareness*

A. Introduction

The hijrah phenomenon has emerged as a notable social change in recent years. In Islamic history, hijrah is a significant event that not only signifies the Prophet Muhammad's migration from Mecca to Medina but also represents a deep spiritual and societal transformation,[1] in addition, hijrah has also become a trend, lifestyle and commodification of religion.[2][3][4] Hijrah has reached various levels of society, including those who were previously considered distant from religious values, such as tattoo enthusiasts. In the context of tattooed individuals, hijrah often begins with a deep awareness of life's meaning, a desire for self-improvement, and a drive to build a better future.[5] and a desire to get closer to God.

Tattoos are often stigmatized as being contrary to social and religious norms (especially in Islam) and are commonly associated with criminality and negative perceptions.[6][7][8] In a religious context, some religious leaders emphasize that getting tattoos is prohibited.

[1] Diena Qaulan Tsaqila et al., "Tafsir Ayat Al- Qur ' an Tentang Hijrah Universitas Islam Negeri Iman Bonjol Padang , Indonesia Dan Juga Dibahas Dalam Berbagai Ayat Al-Qur ' an . Kata Hijrah Berasal Dari Bahasa Arab Yang," no. 1 (2024).

[2] Thiyas Tono Taufiq, Royanulloh Royanulloh, and Komari Komari, "Tren Hijrah Muslim Perkotaan Di Media Sosial: Konstruksi, Representrasi Dan Ragam Ekspresi," *Fikrah* 10, no. 2 (2022): 355, https://doi.org/10.21043/fikrah.v10i2.14212.

[3] Taufik Warman Mahfuzh, "Fenomena Hijrah di Kalangan Generasi Milenial Perguruan Tinggi Umum : Konversi Keagamaan dan Pemahaman Ayat-Ayatnya" 21, No. 1 (2024): 47–73, https://doi.org/10.18592/khazanah.v22i1.36475-1.

[4] Ahmad Farhan, "Narasi Hijrah: Sebuah Fenomena Living Qur'an Pada Komunitas Biker Muslim Bengkulu," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 9, no. 1 (2020): 166, https://doi.org/10.29300/jpkth.v9i1.2883.

[5] Berty Saputri and Martha Tri Lestari, "Motif Hijrah Pada Anggota Komunitas Majelis Tato Indonesia Di Kota Bandung (Studi Fenomenologi Motif Hijrah Pada Anggota Komunitas Majelis Tato Indonesia)," *Mediakom : Jurnal Ilmu Komunikasi* 3, no. 1 (2019): 18–24, https://doi.org/10.35760/mkm.2019.v3i1.1979.

[6] Nanang Sutrisno, Brainiola Abitha Karenza, Ni Made Wiasti, "Citra Diri Remaja Perempuan Bertato Di Kota Denpasar," *Triwikrama: Jurnal Ilmu Sosial* 01, no. 11 (2023): 40–50.

[7] Wanda Amalia Santoso, "Memahami Power Dan Komunikasi Identitas Diri Melalui Tato," *Interaksi Online* 5, no. 3 (2017): 11, https://ejournal3.undip.ac.id/index.php/interaksi-online/article/view/16658/16028.

[8] Vivi Varlina and Ni Luh Made Yani, "Representasi Visual Dan Relasi Kuasa Budaya Tato Pada Masyarakat Bali," *Wacadesain* 3, no. 2 (2022): 57–69, https://doi.org/10.51977/wacadesain.v3i2.884.

As a result, individuals with tattoos who wish to join certain religious communities often face challenges related to social acceptance.[9]

Kudus is known as a city of *Santri* and *Wali*. *Santri* refers to students who study Islamic teachings, while *wali* denotes a saint or a close servant of God with a deep spiritual connection to Him. There are two prominent *wali* in Kudus: Sunan Kudus and Sunan Muria. Kudus upholds local wisdom embodied in the philosophy of *Gusjigang,*[10] [11]

Gusjigang is an acronym derived from *bagus*, *ngaji*, and *dagang*. "*Gus*" means having good character, "*ji*" refers to learning Islamic teachings (*ngaji*), and "*gang*" signifies entrepreneurship (*dagang*). The people of Kudus believe that *Gusjigang* is a philosophical teaching introduced by Sunan Kudus. Over time, this philosophy has become an integral part of Kudus' cultural identity.[12]

Even though *Gusjigang*'s local wisdom represents the identity of Kudus City, many individuals and communities have yet to fully embrace this philosophy, including tattoo users. They often perceive tattoos as a form of lifestyle expression, artistic representation, friendship solidarity, or visual identity. Regardless of their initial reasons for getting tattoos, many of them aspire to change for the better becoming more pious, dedicated to worship, and seeking a transformation that is seen as unconventional or even "cool"

[9] Ariel Heryanto, *Identity and Pleasure: The Politics of Indonesian Screen Culture* (singapore: NUS Press., 2018).

[10] Sofyan Basir, "Membangun Keluarga Sakinah," *Al-Irsyad Al-Nafs, Jurnal Bimbingan Penyuluhan* 7, no. 2 (2018): 1–14.

[11] Khoirun Alan Nauri and Noor Fatmawati, "Implementasi Kearifan Lokal Gusjigang Dalam Perspektif Pembelajaran Ilmu Pengetahuan Sosial Pada Pondok Al Mawadah Kudus," *ASANKA : Journal of Social Science and Education* 3, no. 2 (2022): 222–37, https://doi.org/10.21154/asanka.v3i2.4671.

[12] Muhammad Ikhsan Attaftazani and Annisa Ranah Zhafira, "Analisis Aksiologi Terhadap Gusjigang Sebagai Falsafah Hidup Masyarakat Kudus," *Al-Tsaqafa : Jurnal Ilmiah Peradaban Islam* 19, no. 2 (2023): 167–75, https://doi.org/10.15575/al-tsaqafa.v19i2.20158.

through *hijrah.*[13] [14] The *hijrah* process for individuals with tattoos typically involves significant lifestyle changes, from abandoning old habits to deciding to remove their tattoos as a sincere commitment to their spiritual transformation.

The Brave Wani Hijrah Community and the Sacred Rehab Hati Kudus, as facilitators of *hijrah*, collaborate with DAWWAM (Da'wah Without Walls and Margins) Semarang. DAWWAM Semarang is a *da'wah* community known for its social services, including tattoo removal.[15] This tattoo removal program is often provided for free or at a minimal cost, covering only accommodation and food, as part of an effort to support individuals seeking *hijrah* or self-improvement.[16]

This motivation for hijrah is often influenced by personal spiritual experiences, social environments, self-awareness, or interactions with hijrah communities that provide moral and spiritual support. Based on this reality, the researcher is interested in studying "Social Change and Legal Compliance of Tattoo Removal Participants in the Brave Wani Hijrah Kudus Community."

Several studies have examined social change and legal awareness. Research by Mahfuzh[17] on "The Hijrah Phenomenon Among the Millennial Generation in Public Universities: Religious Conversion and Interpretation of Quranic Verses" aims to analyze the hijrah phenomenon among millennial students at Lambung Mangkurat University (ULM) in Banjarmasin, South Kalimantan. The study focuses on three main aspects: Identifying the factors

[13] Farhan, "Narasi Hijrah: Sebuah Fenomena Living Qur'an Pada Komunitas Biker Muslim Bengkulu."

[14] Sahran Saputra et al., "Hijrah Kaum Muda Muslim Di Medan (Studi Kasus Gerakan Komunitas Sahabat Hijrahkuu) Migration Movement of Young Muslims in Medan," *JUPIIS : Jurnal Pendidikan Ilmu-Ilmu Sosial Gerakan* 12, no. 1 (2020): 23–37.

[15] Mustaman, administrator of Brave Wani Hijrah Kudus, interview on November 24, 2024.

[16] Ahmad Fahrizal, administrator of Brave Wani Hijrah Kudus, interview on November 24, 2024.

[17] Mahfuzh, "Fenomena Hijrah di Kalangan Generasi Milenial Perguruan Tinggi Umum : Konversi Keagamaan dan Pemahaman Ayat-Ayatnya."

driving religious conversion behind this phenomenon. Examining how students justify their hijrah by interpreting Quranic verses related to four key issues: hijrah as a prerequisite for true Islamic faith, the relationship between hijrah and jihād (struggle), the legitimacy of non-Muslim leadership, and the significance of hijrah and jihād. Investigating the psychological, sociological, economic, and religious backgrounds that influence this trend and how it is justified through Quranic texts.

Research by Suhariyanto (2023)[18] Research on fostering legal awareness and education for prisoners indicates that most inmates support the educational programs provided by prison authorities. Many not only support these initiatives but also show great enthusiasm in participating and excelling. In the legal awareness and education program conducted at the North Jakarta Metro Police prison, inmates actively engage due to their motivation for self-improvement. They recognize that after completing their sentences, they will reintegrate into society and need to establish a better life for themselves.

Research by Heryanto[19] conducted research on "Religious Awareness from the Perspective of Ihsan: The Experience of Thug Repentance," which aims to analyze and evaluate the development of religious awareness among former thugs. The study identifies the process, patterns, and influencing factors of this transformation. The findings suggest that religious awareness must be achieved through personal struggle, with strong intrinsic motivation playing a crucial role in fostering religious consciousness and repentance. The study also highlights that negative behavior among thugs is

[18] Didik Suhariyanto, "Pembinaan Kesadaran Hukum Dan Pendidikan Tahanan Di Penjara Polres Metro Jakarta Utara," *Community Development Journal: Jurnal Pengabdian Masyarakat* 4, no. 2 (2023): 930–34, http://journal.universitaspahlawan.ac.id/index.php/cdj/article/view/12715.

[19] Heryanto Heryanto, "Kesadaran Beragama Dalam Perspektif Ihsan: Pengalaman Pertaubatan Preman," *Khazanah Theologia* 3, no. 2 (2021): 67–80, https://doi.org/10.15575/kt.v3i2.10974.

often shaped by a harmful social environment. However, family and close relatives can serve as key support systems in the repentance process. Furthermore, guidance from religious scholars and early religious education significantly contribute to the development of religious awareness in adulthood..

Research conducted by Saputri and Lestari[20] explored "The Hijrah Motives of Members of the Indonesian Tattoo Council Community in Bandung City," focusing on individuals who have experienced dark pasts, as reflected in the tattoo council's Instagram bio: "A gathering of sinners who are beginning to migrate, improve themselves, and refine their morals from hijaiyah to lillah." The study identified four key motivations behind an individual's decision to hijrah: Reflection on past life experiences, Encouragement from friends, a desire to influence others positively, and a personal drive to secure a better future.

Meanwhile, research by Amar Muhyi Diinis Sipa and Nikmah Lubis[21] examined the Free Tattoo Removal Movement as a *da'wah* initiative by the *Hijrah* Care Community. Their study highlights how ideological discourse is built through religious studies, which participants must attend alongside the tattoo removal process. The research found a fundamental shift in how participants perceive tattoos. Before *hijrah*, tattoos were seen as a form of artistic and group identity. However, after undergoing *hijrah*, their perception changed drastically tattoos were no longer viewed as art but instead became associated with negative sentiments, and in some cases, were even strongly rejected.

Reviewing previous research, the gap in scope and focus of this study lies in the integration of social change and legal awareness

[20] Saputri and Lestari, "Motif Hijrah Pada Anggota Komunitas Majelis Tato Indonesia Di Kota Bandung (Studi Fenomenologi Motif Hijrah Pada Anggota Komunitas Majelis Tato Indonesia)."

[21] Amar Muhyi Diinis Sipa and Nikmah Lubis, "Islam and Body Discipline: Remove Tattoos and Da'wah Paths of Hijrah Care Community," *Jurnal Dakwah Risalah* 34, no. 1 (2023): 19, https://doi.org/10.24014/jdr.v34i1.20904.

among tattoo removal participants. This study aims to explore the tattoo removal program by Brave Wani Hijrah Kudus, the factors that motivate participants to undergo tattoo removal, and the resulting social change and legal awareness among participants in the Brave Wani Hijrah Kudus Community.

B. Research Methods

This study employs a qualitative research approach (*Field Research*), as it is conducted directly in the field.[22] Using a phenomenological approach, the study seeks to explore the meaning behind a particular phenomenon. According to (Normani K Denzin & Yvonna S Lincoln: 1988: 64) in Abdul Fattah Nasution,[23] phenomenological research focuses on two key aspects: 1. Textural Description – What the research subjects experience regarding a phenomenon. 2. Structural Description – How the subjects experience and interpret their experiences. This description includes subjective aspects such as opinions, judgments, emotions, hopes, and other personal responses related to their experiences. For data collection, field research methods such as observation, documentation, and interviews were applied.[24] Data were obtained from 14 *Tattoo Removal* participants, including 2 women, as well as 3 committee members from Brave Wani Hijrah and Rehab Hati Kudus. In terms of age classification, 7 participants were over 40 years old, 4 were between 31-39 years old, and 3 were under 30 years old. Data analysis involved compiling transformation stories of participants to illustrate social change and legal compliance. Additionally, data from various sources (observations, interviews, and documentation) were compared to ensure validity.

[22] Aan Komariah Satori, Djam'an, *Metodologi Penelitian Kualitatif* (Badan Litbangkes Kementerian Kesehatan Republik Indonesia, 2014).

[23] Abdul Fattah Nasution, *Metode Penelitian Kualitatif*, 2023.

[24] Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung,* 2020, 1–6, https://doi.org/10.1145/1658192.1658193.

C. Results and Discussion

1. Program Tattoo Removal by Brave Wani Hijrah Kudus

The Tattoo Removal Program, organized by Brave Wani Hijrah and Rehab Hati kudus in collaboration with DAWWAM (Da'wah Without Walls and Margins), is a social and religious initiative. This program is held once a month with the aim of helping individuals who wish to remove their tattoos as part of their spiritual journey particularly those seeking to draw closer to religious teachings, improve moral values, or fulfill Sharia requirements. The series of activities in the Tattoo Removal Program includes the following.[25]

First, Socialization through social media – Platforms such as Facebook, WhatsApp, and Instagram play a significant role in promoting the Tattoo Removal Program, increasing awareness, and expanding its reach to potential participants seeking tattoo removal. Ilmiah et al. in Sherina Syarofa[26] It is explained that new media continues to evolve alongside technological advancements in the modern era. The rise of the internet has significantly contributed to this transformation, leading to the decline of traditional, manual-based media. Here are some examples of socialization flyers for the Tattoo Removal Program:







[25] Mustaman and Ahmad Fahrizal, administrator of Brave Wani Hijrah Kudus, interview on November 24, 2024.

[26] Sherina Syarofa, "Strukturasi Industri Media Wattpad Di Indonesia (Menurut Vincent Mosco)" 3, no. 2 (2024): 103–20, https://jurnal.untag-sby.ac.id/index.php/sintesa.

Second: Registration and Selection of Tattoo Removal Participants.[27] Prospective participants register either online or offline through forms provided by the organizing committee. On the scheduled day, they must sign the attendance list as Tattoo Removal participants. Selection is conducted through interviews and a priority scale, considering the large number of applicants. Priority is given based on the visibility of the tattoo on the body, especially if it hinders religious or social activities.

Third: Counseling and Spiritual Guidance. Before undergoing the tattoo removal process, participants are encouraged to take part in several preparatory activities, including: 1. Religious and psychological counseling to strengthen participants' intentions and reinforce their commitment to hijrah. 2. Ruqyah Syariyah A healing therapy performed by reciting ruqyah verses from the Quran and supplications based on the Sunnah. 3. Mauidhah Hasanah (Religious Advice and Studies) To provide a deeper understanding of the importance of self-transformation. 4. Quranic Recitation (Tilawah) and Tahsin Improvement To enhance participants' connection with the Quran, with a specific focus on reciting Surah Ar-Rahman.[28]

This free tattoo removal program serves not only as a medical procedure but also as a da'wah initiative for the Hijrah Care community, fostering both spiritual and social transformation.[29]

Fourth, The Tattoo Removal Program organized by Brave Wani Hijrah and Rehab Hati Kudus collaborates with DAWWAM, a professional tattoo removal partner trained in laser technology. The laser tattoo removal method is considered safer than other techniques, such as surgery, chemical treatments, dermabrasion, or salabrasion (which involves applying gauze soaked in a salt solution to scrape off the tattooed skin layer). The removal process

[27] Indra Gunawan, Director of Rehab Hati Kudus, interview on November 10, 2024.
[28] Indra Gunawan, Director of Rehab Hati Kudus, interview on November 10, 2024.
[29] Sipa and Lubis, "Islam and Body Discipline: Remove Tattoos and Da'wah Paths of Hijrah Care Community."

is conducted in stages, especially for large or dark tattoos. Laser tattoo removal begins with an initial skin reaction test to assess sensitivity to the laser beam. The laser is then directed at the tattooed skin, penetrating the outer layer to break down the ink particles. During the procedure, participants may experience a sensation similar to being splashed with hot oil, with varying levels of discomfort. Some report mild pain, while others feel more intense discomfort, though it remains tolerable.[30]

Fifth, All costs for the Tattoo Removal Program are fully covered by Brave Wani Hijrah and Rehab Hati Kudus in collaboration with DAWWAM. This program is either free or highly affordable for participants. Activities are often held in venues such as cafés (Anak Panah) or restaurants (Lombok Idjo, Up Normal), with only a minimal charge of Rp. 100,000 to cover accommodation and meals. Additionally, the procedure requires a very cold room to prevent the laser machine from overheating and malfunctioning.

Sixth, Post-Removal Support. Post-removal support continues through regular monitoring, visits, and communication via social media. This ensures that participants receive ongoing moral encouragement, helping them stay committed to their transformation.

2. Factors that encourage tattoo removal participants to participate in tattoo removal

This study involved 17 informants, including committee members and Tattoo Removal participants, two of whom were women. The majority of tattooed individuals had never anticipated that their tattoos would one day become a burden or carry a negative stigma. Participants in the *Tattoo Removal* program were predominantly from groups or individuals with a strong interest,

[30] Indra Gunawan, Director of Rehab Hati Kudus, interview on November 10, 2024.

appreciation, or involvement in tattoo culture. They came from various backgrounds, including workers, tattoo artists, enthusiasts, collectors, and those who got tattoos simply out of peer influence. There were several reasons why they chose to get tattooed: 1. Artistic Expression and Identity. Many participants viewed tattoos as a form of art and self-expression.[31] Tattoos were considered a visual representation of identity or personality, often featuring images, symbols, or designs that reflected personal interests, beliefs, or values. 2. Social Influence. Some individuals decided to get tattoos due to peer pressure, admiration for idols, or trends popularized by media.[32] 3. Commemoration of Past Experiences. Certain participants used tattoos as a way to memorialize significant past experiences.[33] 4. Symbolic Meaning and Life Motivation. Tattoos often carried symbolic meanings that provided motivation and encouragement in life (*Mr. X5, Nov. 10, 2024*).[34] 5. Sense of Pride and Masculinity. Two respondents stated they were very proud of their tattoos, while four others said they were somewhat proud. Tattoos were perceived as a source of pride and a symbol of courage, particularly because the process involved enduring pain. Having a tattoo was associated with masculinity and bravery. Tattoos also held personal significance and served as a powerful form of self-identity that was deeply intertwined with the individual's persona.[35]

Individuals directly play a role in reproducing social structures, allowing individuals to change these structures.[36] The factors that motivate this community to remove tattoos are:

[31] Mr. X1, X2, and X6, Participants of the Tattoo Removal Program, interview on November 10, 2024.

[32] Mr. MK, Participants of the Tattoo Removal Program, interview on November 10, 2024.

[33] Mrs. MIIA, MYT, Mr. X3 and X4, Participants of the Tattoo Removal Program, interview on November 10, 2024.

[34] Mr. X5, Participants of the Tattoo Removal Program, interview on November 10, 2024.

[35] Santoso, "Memahami Power Dan Komunikasi Identitas Diri Melalui Tato."

[36] A Y Arisqi and M A Hidayat, "Transformasi Perilaku Sosial Komunitas Street Punk: Perspektif Teori Strukturasi Dalam Model Rehabilitasi Sosial Dinsospermasdes Kabupaten Jepara," *Gulawentah: Jurnal Studi Sosial* 8, no. 2 (2023): 129–43, https://doi.org/10.25273/gulawentah.v8i2.18014.

First, Shame in Front of Children: The decision to remove tattoos stems from self-awareness and a sense of responsibility to set a good example for their children. Despite the pain and lengthy process, they feel this step is worthwhile to provide a positive role model and lead a better life aligned with their new values. In an interview,[37] stated, "I started getting tattoos when I was young and unmarried. At that time, tattoos seemed cool, and I had several on my arms and chest, all related to past experiences." Similarly,[38] MIIA, shared, "However, after getting married and having children, I started feeling uncomfortable when my child asked about the tattoos on my hands. I became worried that one day my child might want to imitate me and get tattoos as well. Now, having tattoos feels embarrassing. Children's innocence, like telling their friends or teachers about them, adds to the discomfort. That's why I decided to remove them."[39]

The greatest responsibility lies with the father as the head of the family, guiding its direction like a captain steering a ship. Meanwhile, the mother also plays a crucial role in shaping the character of the children and managing family affairs. [40].

Second, Family factors. Almost all informants stated that their decision to remove tattoos was driven by family encouragement to uphold the family's honor. The negative stigma associated with tattoos also affects the family, making the process of removal -despite its physical and psychological challenges- feel more worthwhile, as it brings a sense of peace and acceptance within the family environment. This journey requires hard work and support from all family members, including fathers, mothers, and children.[41]

[37] Mrs. MIIA, Participants of the Tattoo Removal Program, interview on November 10, 2024.

[38] Mr. X1, X2, and X6, Participants of the Tattoo Removal Program, interview on November 10, 2024.

[39] Mr. X3, Participants of the Tattoo Removal Program, interview on November 10, 2024.

[40] Basir, "Membangun Keluarga Sakinah."

[41] Basir.

Support from spouses and parents plays a crucial role in making the process easier. In many cases, families actively accompany and encourage their loved ones throughout the tattoo removal process. One informant Mr. X4[42] shared his experience of coming from a conservative family. His parents and in-laws often made comments about his tattoos, especially during family gatherings, expressing concerns about how others might perceive them. Initially, he tried to ignore these remarks, but over time, he began to feel uncomfortable.

When he finally decided to participate in the tattoo removal program, his family was overjoyed and fully supported him, even accompanying him throughout the process. Afterward, he felt a profound sense of relief and comfort, particularly when spending time with his extended family. He no longer felt embarrassed or self-conscious when his children saw his arms, marking the beginning of a new chapter in his life.[43] The decision to remove tattoos reflects a genuine awareness of Islamic teachings and a desire for self-improvement. Although the process was challenging, family support and strong faith helped him undergo this change with calmness and hope. All informants decided to transform themselves for the better and become more religious.[44]

They chose to remove their tattoos as they became more engaged with religious teachings. When they initially got their tattoos, they were not particularly concerned with religious matters and viewed tattoos as a form of self-expression. However, as their religious knowledge grew, they came to understand that, according to Islamic teachings, having tattoos is not permitted, as altering or damaging God's creation is discouraged. Their decision stemmed

[42] Mr. X4, Participants of the Tattoo Removal Program, interview on November 10, 2024.

[43] Alfiannur Fachriaan et al., "Peran Agama dalam Membentuk Perubahan Struktur Sosial: Tinjauan Sosiologis," *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya* 1, no. 4 (2023): 1153–70, https://maryamsejahtera.com/index.php/Religion/index.

[44] Mr. X1 and X9, Participants of the Tattoo Removal Program, interview on November 10, 2024.

from a sense of inner unrest, compounded by various personal and professional challenges. They began attending religious studies and listening to sermons, through which they realized that some past decisions, including getting tattoos, were not aligned with their religious values.

Fourth, Cost Factor. The desire to remove tattoos is often hindered by cost. The availability of free or very low-cost tattoo removal programs, requiring only minimal contributions for accommodation and meals, has helped address this issue. Programs such as Brave Kudus Dare to Hijrah, Rehab Hati Kudus, and DAWWAM have facilitated this process, providing a valuable opportunity for individuals seeking change. Such initiatives can serve as motivation for people to take bigger steps, especially in transforming their lives. According to interview results with Indra Gunawan,[45] participants chose to remove their tattoos through Brave Kudus Dare to Hijrah primarily because the program is free or inexpensive. In contrast, tattoo removal at beauty salons can be extremely costly, often reaching millions of Rupiah, as they charge 500 thousand Rupiah per centimeter. If the program required payment, many individuals might reconsider their decision to remove their tattoos due to financial constraints.

3. Social Change and Legal Awareness Among Tattoo Removal Participants in the Brave Wani Hijrah Kudus Community

Discussing society is not as simple as many people perceive. The continuous interaction among individuals within a group inevitably leads to social change. In the postmodern era, social life has undergone a transformation that is difficult to define by a single

[45] Indra Gunawan, Director of Rehab Hati Kudus, interview on November 10, 2024.

characteristic, as it experiences structural shifts commonly referred to as social change that also involve the media and the state.[46] [47]

Social change can occur at various levels, from minor shifts in daily routines to significant transformations that reshape societal structures.[48] Ibn Khaldun, through his *Muqaddimah*, laid the foundation for sociology centuries before Auguste Comte introduced his theory of positivism [49] The classical school of socialism also emerged, promoted by Western sociologists after Ibn Khaldun, such as Auguste Comte, Karl Marx, Max Weber, Émile Durkheim, Sigmund Freud, and Herbert Spencer, as part of social change. This development continued with modern sociologists such as W.E.B. Du Bois, Alfred Schutz, Dorothy E. Smith, Pierre Bourdieu, and Anthony Giddens.[50]

Based on the insights shared by the resource person, increasing age and growing responsibilities as a husband, wife, or parent often lead to changes in how individuals perceive themselves and life. Tattoos that were once considered cool or meaningful may begin to feel incompatible with their identity as spouses or parents.[51]

Participants in tattoo removal programs often experience significant changes in their social lives. This process not only alters their physical appearance but also impacts their social relationships,

[46] Fachriaan et al., "Peran Agama Dalam Membentuk Perubahan Struktur Sosial: Tinjauan Sosiologis."

[47] Dodik Harnadi, "Menakar Potensi Sosiologi Hukum Sebagai Pendekatan Perdamaian: Pembacaan Dari Perspektif Strukturasi Giddens," *Legal Studies Journal* 1, no. 1 (2021): 70–83, https://doi.org/10.33650/lsj.v1i1.2024.

[48] Suko Susilo, "Pergeseran Pola Keberagamaan Masyarakat Di Kampung Inggris Pare Pasca Terjadinya Perubahan Struktur Sosialnya," *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam* 32, no. 2 (2023): 167–92, https://doi.org/10.30762/empirisma.v32i2.1201.

[49] Samsinas Samsinas, "Ibnu Khaldun: Kajian Tokoh Sejarah Dan Ilmu-Ilmu Sosial," *HUNAFA: Jurnal Studia Islamika* 6, no. 3 (2009): 329, https://doi.org/10.24239/jsi.v6i3.143.329-346.

[50] Adi Susanto et al., *Biografi Tokoh-Tokoh Sosiologi Klasik Sampai Postmodern*, 2020.

[51] Mustaman, administrator of Brave Wani Hijrah Kudus, interview on November 24, 2024.

acceptance within society, and self-perception. Some key forms of social change they experience include:

Changes in Family Interactions, Especially with Children Tattoos can sometimes create distance and conflict within families. After removing their tattoos, many participants find their relationships with family members improving, as their families view the change as a positive example Mr. X4[52] Tattoo removal aligns with the Ministry of Religion's program promoting the Sakinah Family Movement (KMA Number 3 of 1999), which aims to foster harmony and well-being within families.[53]

Second, Previously, tattoos were often stigmatized as symbols associated with criminal groups or negative connotations. As a result, individuals with tattoos faced social judgment and exclusion. However, after undergoing tattoo removal, they find it easier to be accepted by the community, as the tattoos—once considered controversial or offensive—are no longer visible. This change allows them to feel more comfortable participating in community events, social activities, and public spaces without fear of negative judgment Mrs. MIIA[54]. According to the theory of symbolic interactionism, human beings are inherently social and cannot be separated from interaction and communication. [55]. Socially, humans, as members of society, have distinct roles, duties, and obligations based on their respective capacities within the community.[56]

[52] Mr. X4, Participants of the Tattoo Removal Program, interview on November 10, 2024.

[53] Iwan Falahudin, "Konsep Keluarga Sakinah Sebagai Solusi Alternatif Konflik Rumah Tangga," *Wawasan: Jurnal Kediklatan Balai Diklat Keagamaan Jakarta* 2, no. 1 (2021): 15–32, https://doi.org/10.53800/wawasan.v2i1.41.

[54] Mrs. MIIA, Participants of the Tattoo Removal Program, interview on November 10, 2024.

[55] Wiwid Noor Rakhmad Bunga Pertiwi, S.Rouli Manalu, "Memahami Pengalaman Prasangka Dan Diskriminasi Sosial Yang Dialami Oleh Pemilik Tato," *Interaksi Online* 12 (2024).

[56] Abdul Azis, "Kesalehan Sosial Dalam Bermasyarakat Islam Modern," *Jurnal Mathla'ul Fatah: Jurnal Pendidikan Dan Studi Islam* 11, no. 1 (2020): 54–70.

Third, Psychological Changes and Increased Self-Confidence in Interaction Psychologically, individuals experience increased self-confidence in social interactions. The psychological aspect itself refers to feelings that arise from the heart and mind [57]. After realizing that tattoos reflecting a negative past can cause feelings of shame or inferiority, many individuals choose to remove them. After undergoing tattoo removal, participants feel more confident in socializing, meeting new people, and participating in public activities. They no longer feel the need to hide tattooed body parts due to negative stigma Mr. X5[58]. Psychologically, one of the key benefits they experience is a greater sense of peace of mind.

Spiritual and Religious Changes. Tattoo removal is often part of a participant's spiritual journey. Many individuals experience an increase in religiosity after undergoing the process, as tattoo removal often symbolizes life transformation, repentance, and a commitment to living in accordance with religious values. Common aspects of this increased religiosity include heightened spiritual awareness and a stronger dedication to religious practices, such as more frequent worship and deeper religious study. These actions often serve as turning points, guiding participants toward a closer relationship with Allah SWT and their religious community Mr. X1–Mr. X9[59]. The changes observed in tattoo removal participants reflect a profound self-transformation and a commitment to leading a more meaningful life. This hijrah narrative illustrates that true change begins in the heart and is expressed through concrete actions such as tattoo removal as a symbolic step in their journey of renewal.

[57] Anisa Maya Umri Hayati, "Shalat Sebagai Sarana Pemecah Masalah Kesehatan Mental (Psikologis)," *Spiritualita* 4, no. 2 (2020), https://doi.org/10.30762/spr.v4i2.2688.

[58] Mr. X5, Participants of the Tattoo Removal Program, interview on November 10, 2024.

[59] Mr. X-Mr. X9, Participants of the Tattoo Removal Program, interview on November 10, 2024.

Aswadi, Setiawan, Ramadhan and Abidin in[60] Hijrah can be understood as an effort to leave behind difficulties in pursuit of ease while adhering to the principles of Shari'ah, both outwardly (dzahiriyah) and inwardly (batiniyah). It is a spiritual journey and an experience of liberation—both historically and personally. Hijrah represents movement and serves as a starting point for transformation, inspiring Muslims to rise above adversity and work towards an Islamic revival, ultimately striving to build a just and prosperous society. There are four main motivations for someone to undertake hijrah: Past Motivation – A desire to move away from past mistakes or hardships. Future Motivation – The aspiration to build a better and more meaningful future. Family or Friends Motivation – Influence from close relationships encouraging change. Influencing Others – The intention to inspire and guide others toward hijrah.[61]

4. Awareness law on Participants tattoo removal with follow *Tattoo Removal*

The term *consciousness* originates from the word *conscious*, which means being aware, perceiving, knowing, or understanding. To be conscious is to recognize, acknowledge, and feel something. *Consciousness* refers to a state of awareness, understanding, or an experience perceived by an individual. Legal awareness, therefore, can be defined as a person's understanding and recognition of the law its functions, roles, and significance for both themselves and the surrounding community.[62] According to Soekanto in Muttaqin

[60] Saputra et al., "Hijrah Kaum Muda Muslim Di Medan (Studi Kasus Gerakan Komunitas Sahabat Hijrahkuu) Migration Movement of Young Muslims in Medan."

[61] Saputri and Lestari, "Motif Hijrah Pada Anggota Komunitas Majelis Tato Indonesia Di Kota Bandung (Studi Fenomenologi Motif Hijrah Pada Anggota Komunitas Majelis Tato Indonesia)."

[62] Adistira Meidita Amanda, "Implementasi Kesadaran Hukum Ditinjau Dari Perspektif Masyarakat," *Nomos : Jurnal Penelitian Ilmu Hukum* 3, no. 3 (2023): 92–99, https://doi.org/10.56393/nomos.v3i3.1613.

Saputra,[63] [64] Consciousness is a mental process that involves perceiving and processing information from both external and internal sources.[65]

According to the *KBBI* (Indonesian Dictionary), legal awareness is an individual's recognition and understanding that certain behaviors are regulated by law. [66]

Legal awareness is a fundamental value within individuals regarding existing or expected laws. This awareness is reflected in society's knowledge, understanding, attitudes, and behavioral patterns toward the law. It serves as an indicator to assess the extent to which people comprehend and adhere to legal rules.

Legal awareness represents an abstract concept in individuals, reflecting their perception of harmony between order and social stability. In this sense, legal awareness means the conscious decision to act in accordance with legal provisions. Within society, legal awareness functions as a bridge that connects legal regulations with the actual legal behavior of its members.[67]

Ewick and Silbe in Fadhilah[68] Definition of Legal Awareness, Legal awareness can be understood separately by analyzing the root word aware, which means knowing and understanding, and as a whole, it refers to the recognition and comprehension of the law. According to Ewick and Silbey, legal awareness is formed through action and, therefore, should be studied empirically as a matter of practice. In other words, legal awareness is understood

[63] Soerjono Soekanto, *Pokok-Pokok Sosiologi Hukum*, 1 cet 19 (Jakarta: Pt. Raja Grafindo Persada, 2005).

[64] Faizal Amrul Muttaqin and Wahyu Saputra, "Budaya Hukum Malu Sebagai Nilai Vital Terwujudnya Kesadaran Hukum Masyarakat," *Al-Syakhsiyyah: Journal of Law & Family Studies* 1, no. 2 (2019): 187–207, https://doi.org/10.21154/syakhsiyyah.v1i2.2026.

[65] S. W Sarwono, *Psikologi Umum* (Jakarta, 2010).

[66] Ana Retnoningsih Suharso, *Kamus Besar Bahasa Indonesia*, Ed. Lux, C (Semarang: Widya Karya, 2012).

[67] Muttaqin and Saputra, "Budaya Hukum Malu Sebagai Nilai Vital Terwujudnya Kesadaran Hukum Masyarakat."

[68] Fadhilah Nurul Hidayah, "Kesadaran Hukum Dan Kepatuhan Hukum," *Jurnal Hukum & Pembangunan* 7, no. 6 (2023): 462, https://doi.org/10.21143/jhp.vol7.no6.742.

in terms of law as behavior rather than merely as a set of rules, norms, or principles.

Similarly, Soerjono Soekanto defines legal awareness as the values held by society regarding existing regulations or those that should exist. The primary focus is on the quality of regulatory capacity rather than a formal evaluation of significant public events that hold widespread interest.[69]

Awareness is a condition in which society not only understands the law but also internalizes its values, thereby motivating behavior that aligns with legal principles. Legal awareness is considered high when people respect the law not out of fear of sanctions but because they recognize its benefits for communal harmony and social well-being.[70]

Removing tattoos is a personal decision that reflects a transformation in legal awareness, particularly when the tattoo is associated with behaviors or symbols that violate legal or social norms. It is a proactive step demonstrating a commitment to becoming part of a law-abiding society.

Participants in tattoo removal programs exhibit legal awareness that goes beyond merely complying with formal rules. Their actions reflect a deeper understanding of human, social, and moral values within society. Those who undergo tattoo removal, especially individuals actively involved in social or religious programs, often experience transformative awareness. They recognize that this process contributes to their personal transformation—spiritually, psychologically, and socially.[71]

Additionally, they understand that removing tattoos is part of their social responsibility, aiding in their reintegration into society. In some cases, tattoos may conflict with social, cultural, or religious

[69] Soekanto, *Pokok-Pokok Sosiologi Hukum*.

[70] Satjipto Rahardjo, *Hukum Dan Perubahan Sosial : Suatu Tinjauan Teoretis Serta Pengalaman-Pengalaman Di Indonesia*, ed. cetakan ke 3 (Yogyakarta: Yogyakarta, 2009).

[71] Mr. X-Mr. X9, Participants of the Tattoo Removal Program, interview on November 10, 2024.

norms, particularly if they contain symbols perceived as negative, contribute to discrimination, or create obstacles in securing employment.

D. Conclusion

The Tattoo Removal program plays a crucial role in supporting the hijrah process, facilitating significant social transformation, and enhancing awareness of religious teachings and legal compliance. Brave Wani Hijrah and the Rehab Hati kudus Community act as intermediaries for both spiritual and social transformation, helping individuals and communities striving for self-improvement in religious and social aspects. The study results indicate a tangible transformation among participants, including increased self-confidence, greater acceptance in society, a stronger commitment to religious values, and enhanced legal compliance. These findings affirm that programs like Tattoo Removal serve as vital instruments for social change and the promotion of legal awareness. Therefore, similar initiatives should be implemented in other communities to further support individual and societal transformation.

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