

PREVENTION OF KLITIH PERPETRATORS THROUGH THE SPECIAL CHILD DEVELOPMENT INSTITUTION (LPKA) IN YOGYAKARTA

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Abstrak

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The activities of adolescents in klitih groups are increasingly showing anxiety and insecurity for the people of Yogyakarta. The number of victims who continue to grow makes the actions of young teenagers enter into legal criminality. Various efforts of enforcement, prevention, coaching continue to be carried out by relevant stakeholders. Even so, the number of groups and victims is always increasing. This study aims to find out the efforts to prevent Klitih perpetrators through the Special Children Development Institute (LPKA) in Yogyakarta. Klitih is an act of juvenile crime and is a social pathology that occurs in several regions in Indonesia, including Yogyakarta. LPKA is an institution that has an important role in the rehabilitation and development of children who are involved in acts of violence or break the law. This research method uses a qualitative approach by conducting in-depth interviews with related parties at LPKA Yogyakarta, such as officers, counselors, and children who receive guidance at the institution. In addition, document analysis and literature studies are also used to collect relevant data. The results include the handling system, the pattern and approach of the LPKA in dealing with the perpetrators of Klitih crimes. Causative factors such as psychology, environment, and family were also found as the background to the crime of Klitih

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INTRODUCTION

It is undeniable that the fact in the field states that crime is dominated by groups of teenagers. Most of them are young people who are going through a difficult time regarding their psyche. This group of teenagers has just realized that they are individuals who stand alone, Feelings of emptiness, hollowness, fragility, searching for



identity and the desire to have and be owned. This condition is called the Generation of Seekers by California sociologist Wade Clark.

This may be one of the triggering factors for someone to commit klitih crimes. Starting from groups, gangs, and communities, klitih criminals spread among the public and formed identities and labeling. This is quite a concern considering the many underground movements of klitih groups that haunt society.

The klitih phenomenon in Yogyakarta has become a crucial and frightening issue. How could it not be? The effects caused are quite destructive and disturbing for residents and visitors who want to go to Yogyakarta. Furthermore, lives and physical violence are inevitable from perpetrators of klitih crimes. The klitih phenomenon has grown since the 1990s and is still a problem for all levels of Yogyakarta society. (Karlina, 2020)

Along with the development of the times, klitih has experienced a shift in negative meaning. Initially, klitih was a term for someone who left the house with a neutral purpose and without any specific intention. However, currently klitih is an anarchic youth activity in the form of physical crimes committed by teenagers. This klitih group carries sharp weapons such as swords, sickles, machetes, and gears to injure victims. Klitih crimes are committed at night until early morning. Sadly, this klitih group is carried out by teenagers of junior high and high school age in Yogyakarta.

It is known that the klitih group actually started from a gang group that had a conflict that was passed down from generation to generation. This gang group would attack and go wild when they met on the street. Sometimes without knowing whether someone was a target of a gang member or not, they would attack especially if they showed signs of an enemy.

These gangs exist in almost every school, both public and private. Each gang usually has its own name identity. They include SMA Negeri 1 Depok with the name Barikade Bocah Cuek (BBC), SMA Muhammadiyah 3 (GRIXER), SMA Muhammadiyah 1 (OESTAD), SMK Muhammadiyah 3 (MORENZA), SMA Bopkri 2 (BOPDA) and so on. (Achsanu Dwitama et al., 2021)

The klitih phenomenon strengthens the public assumption that Yogyakarta is in a state of juvenile delinquency emergency. It is incalculable how many losses and lives have been lost just like that. This situation certainly makes residents anxious, especially at night. In fact, Yogyakarta is still crowded until the evening and there are many economic activities going on. This is clearly quite disruptive to the economic stability of business actors.

The Yogyakarta Special Region Police noted that in 2021, klitih cases increased by 11.54% or 58 cases with 102 perpetrators. This record exceeds the cases that occurred during 2020 which reached 52 cases with 91 perpetrators. From 2020 to 2021, this number is not a small number, considering that one case of klitih alone makes many people shudder.

The study of efforts to handle the klitih problem cannot be separated from the legal paradigm. Several studies tend to focus on the legal perspective. For example, Gilang Kresnanda describes how to provide guidance to children who commit street crimes (klitih) in the Class II A LPKA Yogyakarta. The study is also strengthened by Eko Nurisman's research which states that criminal law enforcement is something crucial and must refer to Law Number 11 of 2012 concerning the juvenile criminal justice system to maintain the principle of child protection. (Azwar., nd)

Eko also mentioned the need for handling efforts as a form of criminal policy. The criminal policy includes policies in the field of material and formal criminal law, as well as law enforcement in order to achieve social welfare. (Eko, 2022)

Isnaeni Lubis mentioned how to handle klitih through education and parenting patterns. The result is that parenting patterns that can be applied by parents to teenagers are by providing warmth, implementing democratic control, and creating mutually beneficial and two-way communication. After parenting patterns are improved, the role of educational institutions is also very important in directing teenagers to positive things, namely by providing activities that foster moral and ethical values through interesting and positive extracurricular activities. (Lubis et al., 2023)

The research data above shows that klitih is still an issue and social pathology in society. In the context of social pathology, klitih is considered a symptom that indicates imbalance, dysfunction or disharmony. An in-depth analysis of the klitih phenomenon will enrich the understanding of the social pathology of klitih and its impacts.

The approach used is sociology. This approach involves understanding social structures, social interactions, and power dynamics in society. The focus is on identifying social factors such as socio-economic inequality, norms, values, conflicts and interests.

How can klitih be seen as a symptom of social pathology? What is the relationship between klitih and social imbalance? What are the LPKA development institutions doing in handling klitih.

The results of this study are expected to provide important contributions to policy makers, practitioners, child protection and the general public. Therefore, in-depth research and studies are needed to address the klitih phenomenon. What are the factors and efforts of LPKA as a legal institution.

RESEARCH METHODS

This research is a type of field research with a qualitative method that is descriptive-analytical. This study uses a sociology of religion approach, researchers use logic and sociology of religion theories, both classical and modern, to describe the phenomenon of social pathology. This approach is also a way of looking at human behavior which is a reflection of human mental conditions. (Soehadha., 2019) The primary data source in this study is the head of the LPKA division, Mr. Aris. Then two perpetrators of klitih in LPKA named Zulfikar and Riko and staff employees Mr. Imam and Bambang. The secondary sources in this study are in the form of official documents, references, report literature, writings, etc. that are in line with the focus of the research.

The data collection technique in this study uses in-depth interview techniques, observation and documentation. This kind of data collection aims to obtain maximum understanding from the perspective being studied. To ensure the validity of the data, the author uses triangulation techniques. In analyzing the data, the researcher uses a qualitative analysis model from Miles and Huberman with the procedures taken through data reduction, data presentation and conclusion drawing. (Soehadha., 2019)

RESULTS AND DISCUSSION

RESULTS

In the discussion of this journal, there are several focus points that have been determined to explore further the handling of perpetrators of klitih crimes in LPKA class II. The location is at Jl. Mgr. Sugiyono Pranoto No.37A, Rejosari, Baleharjo, Wonosari Gunung Kidul, DIY. The results include:

1. Main Objectives and Background

The establishment of LPKA Class II is as an institution that replaces the function of the Children's Correctional Institution (LAPAS) as a place for implementing child development related to the care, service and guidance of children in conflict with the law.

Similar to other institutions, LPKA Gunung Kidul Yogyakarta has a number of visions and missions. The vision of LPKA Class II Yogyakarta is "To realize a Special Child Development Institution as an Institution for Services, Development and Protection of Human Rights". While the Mission of LPKA Class II is:

- a. Realizing quality organization, service, maintenance, coaching and guidance.
- b. Realizing law enforcement and respect for children's human rights.
- c. Realizing officers who are PASTI (Professional, Accountable, Synergistic, Transparent, and Innovative)

Before the LPKA existed, the treatment of children and adults was combined, this was a consideration for the leadership because there were negative impacts arising from the mixing of treatment between children and adults.

It is known that the background of the establishment of LPKA is to make children not influenced by criminal cases such as fighting, stealing, brawls, to murder. Before LPKA was established, both children and adults who committed criminal acts would be processed into one prison cell.

LPKA has a main goal to be achieved, namely children who have experienced living in the detention area, so that they do not have the desire to return to it. LPKA tries to make them aware of the mistakes they have made so that they no longer commit crimes on the streets. We continue to break through academic and non-academic potential so that children's lives are much better and orderly. (Results of Interviews with the Head of the Development Division of LPKA Class II Yogyakarta, Mr. Aris and Mr. Bambang from the Implementation Division)

2. Coaching and Service

LPKA is not a scary area and tortures prisoners while serving their sentences. LPKA tries to create a very friendly atmosphere in accordance with living freely in society. This means that LPKA wants to make children who enter it not depressed and negative labeling of their image who enter LPKA. However, they must follow the rules and norms that must be followed during the coaching process. LPKA provides some quality coaching and services compared to other detention centers, including the following:

- a. Religious Guidance

Religion has a central value in community life. Religion can be a strong support in every individual. Children can be more organized if equipped with strong religious values. So that the output is that every individual will realize that the

mistakes they make are actions that are not in line with religion. Some religious development activities carried out by LPKA Class II Yogyakarta are Tadarus Al Quran, praying five times a day in congregation, and extracurricular arts of rebana and hadrah.

b. Physical Fitness Coaching

A healthy body will make the body lighter, enjoy and make the mind fresher and more positive. LPKA implements several sports activities that are carried out routinely every morning before carrying out other activities. Among them is football which is carried out every afternoon according to the predetermined schedule.

c. Service

LPKA provides the best and most comfortable facilities so that children can participate in activities and comply with the recovery process. LPKA tries to provide positive values and energy starting from the recovery of identity, mind and body, and commendable morals. LPKA facilities and services have rooms like children's rooms in their homes. LPKA also provides psychological services so that their complaints can be conveyed. LPKA also provides a polyclinic to help children's health every day.

3. Cooperation with LPKA Class II Yogyakarta

LPKA does not work alone in implementing all its programs. They collaborate with several government institutions such as PKBI, Ministry of Religion, Health Service, Social Service, Education Service and Schools in the Yogyakarta area. One of the schools that collaborates with LPKA is SMA Budi Luhur. LPKA creates a prison atmosphere so that they do not feel pressured and the surrounding environment motivates LPKA children to continue to behave well and protect children from bad prejudices from the outside community. (Annas, 2022)

DISCUSSION

The World Health Organization states that adolescents can be defined through three aspects, namely biological, psychological and socio-economic. In a biological context, adolescents refer to individuals who experience development from the beginning of the emergence of secondary sexual signs to reaching sexual maturity. From a psychological perspective, adolescents experience the process of developing self-identity from childhood to adulthood. While in the socio-economic dimension, adolescents experience a transition from full socio-economic dependence to relative independence.

The characteristics of adolescent psychological development are explosive emotions, difficulty in self-control, prone to depression, and rebellious and rebellious behavior. Uncontrolled emotions arise as a result of role conflicts experienced by adolescents. Hormonal factors also play a role in unstable emotional states in adolescents. Emotions have a more dominant influence than realistic thinking in adolescents. The emotional stability of adolescents is influenced by the demands given by parents and society which require them to adapt to new situations faced. (Agustina et al., 2020)

Juvenile delinquency behavior is influenced by social and cultural factors. Deviant actions committed by adolescents indicate a lack or non-compliance with social norms. The majority of juvenile delinquency cases occur in those aged 21 years. The age of 15-19 years is the period with the highest level of juvenile delinquency, while after the age of 22 years, the level of juvenile delinquency tends to decrease. There are two categories of violations, namely index violations and status violations. Index violations involve criminal acts committed by adolescents or adults, such as robbery, rape, physical assault and murder. Meanwhile, status violations refer to less serious violations, such as running away, skipping school, free sexual behavior and uncontrolled child behavior. (Aroma & Sumara, 2012)

Some examples of juvenile delinquency behavior include acts of physical violence such as stabbing, assault, brawls, and uncontrolled sexual behavior. Drug and alcohol abuse, prostitution, abortion and brutal acts committed by motorcycle gang members. In addition, there are also incidents of violent theft of motor vehicles involving teenagers. (nasional.sindonews.com, 2023)

In Yogyakarta there is a form of juvenile delinquency known as klitih. Klitih is one of the social phenomena of social pathology in Yogyakarta. This term has undergone a transformation over time, the term klitih was originally interpreted as a night walk to relieve fatigue or in Javanese it is called klenang-klenong.

Over time, the term klitih has shifted in meaning to mean acts of violence and crime on the streets committed by minors or students. As students, these teenagers should be able to distinguish between what is allowed and what is not. Morality and religious values should be instilled in teenagers. This is because the ongoing education pattern has taught the rules and things that are prohibited in society.

Klitih involves a routine activity called mubeng. During mubeng, the teenager can meet students from other schools who are considered enemies, and for no particular reason they can experience physical attacks or be taken somewhere. (Sarwono, 2017) Furthermore, the attributes of the opposing school will be photographed, burned, or treated disrespectfully, and then the action will be uploaded to social media. (Casmini, 2021) Klitih perpetrators are usually a group of people using sharp weapons such as swords, motorbike gears, machetes and the like to support their activities. The perpetrators carry out their actions indiscriminately to the victims. They carry out these actions without any sense of guilt until the victim is injured by a sharp weapon or even loses his life.

Based on research conducted by Sumiati and colleagues (Pieter, H., Z., Janiwati, B., and Saragih, 2011) there is a classification of the characteristics of delinquent teenagers. They tend to be oriented towards pleasure and satisfaction without regard to the future. They also experience emotional disturbances and difficulty in interacting with society, making it difficult to understand moral norms and are less socially responsible. These teenagers are often involved in unproductive activities, have impulsive behavior and are interested in dangerous actions or challenges. In addition, these teenagers lack empathy, self-control or discipline which causes their behavior to become wild. This is what is then referred to as social pathology.

The labeling of “Yogya Darurat Klitih” by the mass media is considered as a way out for the klitih problem. The definition of klitih itself has not been agreed upon by all parties, so that the description of the klitih phenomenon is mixed with other incidents that do not have the characteristics of klitih.

Based on the confession of a former klitih perpetrator who used to be a member of a school gang in Yogyakarta City, he revealed that he initially joined the school gang because of an element of gratitude. At one time, he was a victim of abuse by another school gang, but he was saved by a senior and then he started to join the gang members. Through his confession, joining a school gang is considered an honor and pride, so there are several preparations that must be made before joining, namely physical and mental tests. Through his confession, joining a school gang is considered an honor and pride, so there are several preparations that must be made before joining, namely physical and mental tests, namely by fighting with seniors.

The target of klitih is students who attend enemy schools. The motive of klitih is to show the existence of school gangs and force other school gangs who want to make peace to pay a sum of money or alcohol. (Edi, 2017)

The interview results showed that teenagers involved in klitih experienced a sense of solidarity from fellow gang members. In addition, respondents also reported that they felt they gained experience in social interaction, had many friends and felt satisfied when their opponents lost.

As one of the criminal acts on the streets, the klitih phenomenon is categorized as one of the pathological acts with certain motives. The perpetrators, who are mostly teenagers aged between 15-18 years, carry out aggressive actions to the point of killing people influenced by several factors. The results of a study conducted at LPKA Class II Yogyakarta stated that the perpetrators revealed several factors that caused the klitih crime.

1. Existential Motives

This motif refers to the existential issue of their identity as teenagers. The free association that has formed a social unity among them tries to attack external parties in this case other school gangs that collectively commit acts of violence. At this point they want to show the existence of their group that they are the most dominant among other school gangs.

2. Weak Self Control

Weak self-control or self-control efforts are one of the consequences of low religious education. Coupled with the influence of the environment, namely bad friends, the result is as if trapped in a quagmire of life that tends to be paradoxical.

3. Inter-Group Tensions

Tension between groups is a continuation of existential motives. Those who want to gain social legitimacy as the most dominant group have made other groups tense. This dispute is not enough to be done in a short time, but a relatively long time until there are victims from other gang groups. From this side arises the tension of social conflict that continues to try to attack back and a prolonged conflict arises that lasts so long

4. High Curiosity

The last factor is the high curiosity. Most of them admitted that they committed klitih because of their deep curiosity. After they managed to satisfy their curiosity, they tended to repeat it, either in the same way or differently. This last factor is also related to the lack of parental supervision that tends to give their children free rein in socializing.

From the factors above, we conclude that the klitih phenomenon is an act of aggressive behavior. This theory is in line with the klitih phenomenon. Aggression theory assumes that aggressive behavior is a response that can provide stimulation for individuals to damage and harm others. According to Strickland (2001), aggressive behavior is a form of action carried out to attack others by injuring or causing suffering. According to Berkowitz (1993), aggression is generally a form of behavior that is oriented towards hurting others, both physically and psychologically. (Susantyo, 2011)

Based on the theoretical assumption, klitih behavior is included as aggressive behavior because it is relevant to the three main requirements of aggressive behavior. Krahe (1996) mentioned that there are three requirements, including the individual's intention to cause suffering to the object, however, klitih actions do not necessarily occur due to unintentional elements, but there is a motive behind it.

The phenomenon of klitih actions cannot be separated from internal elements in the form of a desire to hurt other parties, both in groups and individually. There is an expectation that an action can cause suffering to other groups. Klitih actions accompanied by certain motives will ultimately lead to the goal of causing other parties to suffer.

From the theoretical explanations above, basically preventive measures are taken so that the klitih actions that are included in the aggression category do not disturb many parties. LPKA Class II Yogyakarta as one of the institutions for handling child development until now has become a conducive space for troubled children. There are several patterns of development given to them, including: 1) Religious activities such as congregational prayers, shalawatan, learning to recite the Koran, etc. 2) Fulfillment of Children's Rights Education. This pattern is given so that they can continue their education. The method is by establishing cooperation with schools in Yogyakarta.

They can participate in online Teaching and Learning Activities (KBM) and their potential can be channeled through activities of interest and talent. Among them are sports, gardening, and music arts. 3) Cooperations Partners or cooperative colleagues, namely finding friends or colleagues who can support and grow each other into better people.

CONCLUSION

Klitih is currently experiencing a shift in meaning to violent acts and street crimes or juvenile delinquency in the street. The definition of klitih itself has not been agreed upon by all parties, so that the description of the klitih phenomenon is mixed with other incidents that do not have the characteristics of klitih.

The klitih phenomenon has had quite a destructive impact on the people of Yogyakarta until now. Klitih with its anarchic behavior activities is certainly very disturbing and worrying for the people because the target can be directed at anyone anywhere without any clarity. Klitih as one of the acts of violence and crime on the streets is included in the category of pathological acts with four motives, including existential motives, weak self-control, tension between groups and high curiosity.

The phenomenon of klitih is included in aggressive behavior, which is behavior carried out to attack others by injuring or causing suffering and is oriented to hurt physically or psychologically. Some examples of other juvenile delinquency behavior include acts of physical violence such as slashing, assault, and brawls, as well as sexual behavior, abortion, prostitution and brutal acts of gang groups. This shows deviant

actions carried out by adolescents with a lack of or non-compliance with social norms. Klitih cases have increased from year to year with the number of cases and perpetrators arrested.

The existence of LPKA is a place for implementing guidance for children related to the care, service, and guidance of children in conflict with the law (ABH) which replaces the function of the Children's Correctional Institution (Lapas). The establishment of this institution is expected for children who have experienced life in the detention center area so that there is no desire to return to the LPKA area. Of course, so that children become aware of the mistakes they have made and do not lose their enthusiasm for learning and the achievements they want to achieve.

Although LPKA is not a scary area for prisoners during the legal process, the free living atmosphere with ethics and activity schedules that have been set during the coaching process continues to run in their daily lives, such as religious coaching, physical fitness coaching, and comfortable and adequate facility services.

To support the development, this institution cooperates with several government institutions such as PKBI, Ministry of Religion, Health Service, Education Service, Social Service, GB3 (Children's Empowerment) Schools, etc. The hope is that it can motivate and protect children from negative prejudices that arise from society.

ATTACHMENT



Figure 1: Daily Routine Ceremony



Figure 2: Religious Activities



Figure 3: Scouting Education



Figure 4: Interview with Klitih Perpetrators



Figure 5: Interview with the head of LPKA

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