

Klithih: Invisible Crime by Teenagers

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Abstract - Klithih is a form of juvenile delinquency by fighting, throwing stones, injuring and even killing victims in Yogyakarta. Various attempts have been made by the government, educational institutions and the police to overcome them. This paper discusses the strategy of *Geng Klithih* in avoiding police capture. The substance of this study uses Husserl's phenomenological design. Data was collected by observation and interview and data analysis techniques consist of reduction of the data (*data reduction*), presentation of data (*data display*) and conclusion (*verifying conclusion*). Data analysis was examined using the interpretive perspective of George Herbert Mead.

The study found six important things done by the Klithih gang in avoiding police catches, namely 1) acting at night, 2) finding a quiet place, 3) using accessories, 4) removing the number plate on the motorcycle to avoid capturing CCTV, 5) memorizing terrain and 6) building gang solidarity. This research recommendation is given to the community, educational institutions and the police so that efforts are made to deal with clerical action.

Keyword: Klithih, Geng Klithih, Juvenile Delinquency, Crime, Strategy to Avoid Police, Yogyakarta

I. INTRODUCTION

Juvenile delinquency is a behavior that is not in accordance with people's expectations because it is outside the norms of society [1]. A simple definition describes it as "behavior that is not unreasonable from adolescents" whose consequences are violations punished by criminal law [2]. Adolescence is a period of the most exstrem, which at this stage teenager tottering between hard work and laziness, passion and apathy, cruel and insensitive [3]. In particular, juvenile delinquency increased in early adolescence, peaked around 18 years, and then decreased significantly thereafter until it reached a stable low point that fell in young adulthood [4].

Vulnerability in adolescence causes juvenile delinquency such as skipping school, cheating on tests, or stealing, brawls [5]. Other teen problems are psychic disorders, emotional imbalances, deviant characters, and behavioral disorders along with the process of maturity. Delinquency Adolescents who experience puberty that is not timely at the beginning and end of adolescence are susceptible to behavioral problems due to awkwardness and cannot condition themselves to stress, development readiness which

claims that only early sexual maturity is related to problem behavior because early adolescents are generally not equipped with adequate skills to overcome challenges [6]. Over the past 30 years, Sweden has discovered the growth of teenage criminal gangs. Concerns about the presence of gangs and gang activities in American schools are not new anymore and this is a school crime even said to be a national crime [7]. There are various forms of juvenile delinquency, namely murder, rape, robbery, aggravated assault, robbery, theft, car theft, arson, weapons, sexual harassment, drug sales, and drug use [8].

The most dominant factor that causes rampant juvenile delinquency today is influence of the environment, friends playing to other complex factors, such as the internet, lack of attention from parents, social factors to rampant illegal drugs and liquor [9]. US-born youth are more likely to be involved in street gangs when they experience discrimination pressure, and experience stress because they are less able to adapt to the environment. The occurrence of inequality also causes them to be involved in crime [10]. In China juvenile delinquency or gang, crime, violence is caused due to premature delinquency, childhood abuse and negligence and violence from the family [11], sexual harassment, physical violence, separation parents or family members who are divorced and imprisoned [12], in Nigeria delinquency caused by the poor, migration village / town and police corruption, the entry into gangs and committing criminal because of a desire to improve his fate in life [13]. In Turkey juvenile delinquency occurs due to low lifestyles and self-control and lack of supervision in schools [14]. Discrimination is the cause of juvenile delinquency because it reduces social support, produces negative emotions, and erodes social ties. [15].

Involved in deviant behavior over time risky teenagers for conduct sexual behavior, or abuse drugs to adulthood. As happened in Milwaukee and Chicago that gangs in schools can have a detrimental effect on some educational policies [16]. Adolescent gang risk factors are poor mental health, high levels of self-esteem, depression, suicidal thoughts, and high suicide attempts [17].

With the effects of juvenile delinquency, efforts to overcome deviant behavior are through monitoring and monitoring of parents for their children [18]. Because intervention from parents is very effective to prevent adolescents from committing irregularities early [19]. To

resolve the problem of juvenile delinquency are also needed for social control formal and informal social. When the formal social control such as schools are not performing well, it will increase deviant behavior such as drug use and crime and subsequent informal social control is often a important deterrent that reduce, prevent and solve problems that have severe deviant behavior [20].

Various studies have examined about juvenile delinquency [1],[2],[3],[4] the form of juvenile delinquency [5],[6],[7] factors causes of juvenile delinquency [9],[10],[11],[12], the impact of juvenile delinquency [3],[16],[17] and efforts to overcome them [18],[19],[20],[11],[17],[13]. However, these studies have not nothing to discuss about juvenile delinquency strategy *klithih* to avoid being arrested.

This study Interpretive George Herbert Mead, which reads that the public, or more commonly called life is social the priority in its analysis, and Mead always gave priority to the world social in understanding the experience of social as a whole life social slightly ahead of individual logical or temporary. Individuals who think and are self-aware cannot possibly exist before social groups. The social group comes first and it leads to the development of self-aware mental conditions. In his theory called Symbolic Interactionism, George Herbert Mead put forward several concepts that underlie existing theories, namely: action (impulse, perception, manipulation, consumption), gesture, symbol, *mind/ mind, self/ self, me and I*, and society.

II. RESEARCH METHODS

This research using desain Husserl's phenomenology study that seeks to explain the meaning of life experience a number of people about a concept or phenomenon, including the concept of self and their own outlook on life. The informants in this study were teenagers who were members of a gang and did *klithih* in Yogyakarta. Teknik and means of collecting data in this research is interview and observation. Teknik data analysis consists of a reduction of the data (data reduction), presentation of data (data display) and conclusion (verifying conclusion). Data results were analyzed interpretively and presented descriptively, where researchers tried to interpret the experiences experienced by informants through interviews. The interpretive paradigm according to George Herbert Mead.

III. RESULTS AND DISCUSSION

Yogyakarta is one of the cities in Indonesia that has the title of Student City and City of Culture. The friendliness and familiarity of the community is a characteristic that has been *suspended*. Now, the hospitality has changed due to a group of teenagers who are members of *the klithih gang*.

A. Portrait of Evil Klithih

1) crime *Gang Klithih* : from brawl, throwing the windshield to kill.

Starting from the delinquency of ordinary teenagers who often *hang out*, now turned into a

crime. *Klithih gang* took action in the form of brawls with other groups, hacking, throwing stones at motorbike and motorbike riders, even murder like RM said: *brawls between students occurred because of resentment or hurt because of mocking each other between gangs. Stabbing and throwing stones are carried out at random and spontaneous victims. The goal is damage to the car, the victim is injured and even death.*

2) *Klithih action brings pride and satisfaction*

For the crime community is something that is troubling and needs to be overcome. However, for a *gang*, the goal of committing crime is to get pride and satisfaction. The more crimes committed, the more proud and satisfied someone will be. There is a special appreciation from the gang members and increases their position in the group. As a result, other groups will feel afraid of groups that have high prestige.

RM statement: *there is satisfaction and pride when the crime is running smoothly according to plan. The more severe the injury experienced by the victim, the more satisfied and proud it feels. The next day the gang members will praise, be reluctant and respectful. Other gangs no longer dare to challenge because of fear.*

The action carried out by *the klithih gang* became a crime that troubled the public because it was carried out randomly and caused casualties. There have been efforts made to resolve them, among others, by the police. However, this action is difficult to resolve because the *gang klithih* crime was pride and satisfaction for him. The more often you do evil actually brings the highest pride and respect in the gang. *Klithih* is a place for gang self-actualization because there are awards. Various methods are carried out so that they can continue to commit crime, including how to avoid police capture.

B. *Klithih Gang Strategy Avoiding Arrests of*

1) *Evil Hour Police: Our Darkest Police Act.*

The evil clock is the time that *the klithih gang chooses* to do evil. The action will be carried out at night with the aim of not being known by people including the police.

RM statement: *klithih usually take action at 10:00 p.m. until early morning which is around 3:00 a.m. The condition of the clock was rarely seen by the police, the community also slept. This makes the spirit of the climax action.*

Geng *Klithih* chooses at 10:00 p.m to 3:00 a.m as a time to take action because in the community generally makes this time as a time for night rest. This means that at that hour the position of the community is inside the house, except for those who have interests.action *Klithih* done because they want to get satisfaction, therefore, does not require the existence of gangs in the public eye. Geng *Klithih*

just wants to continue to take action without being known by others. The success of doing *klithih* is when the action runs smoothly, no one else is known and the victim gets severe injuries.

- 2) *The more lonely the more we like the* place the *klithih* gang chooses to do in action is a quiet place and away from the crowd. The goal is that when the action is not known by the community and the police. As said by RM: *the klithih gang likes to act in "Bulak" (an unkempt place and lots of weeds). In addition, the action site is a road near rice fields and a place far from residential areas. Klithih takes action in quiet places and is rarely passed by people. Usually choose a place without street lighting, dark and quiet.*

For society in general, places that are dirty, neglected and lonely are places that are avoided to go through. However, for the gang, *klithih* place is actually the location for action. The purpose of the action is to be unknown to people so that it is done in an invisible place.

- 3) *Ninja-style veils: Self-rescue accessories*
The accessories intended are the tools used to disguise themselves. The goal is to be safe and not recognized by people. RM statement: *Klithih takes action by using a face cover (ninja-style veil) with a cloth, using a hat, covering the face with a dark helmet glass, using a dark head-hooded jacket. The experience of a friend who was caught, accessories helped save themselves from police interrogation. There is no evidence because face is covered.*

The challenge that must be traversed by the gang *klithih* is how to continue to be able to carry out actions that are unknown to others, especially free from police capture. This challenge is a motivation for the gang *klithih* to get the title as "the greatest". Various ways are done by hiding your identity. Accessories become shields that cover up crimes committed, then success in taking action will be obtained.

- 4) *Bicycles Bodong: CCTV monitoring strategy to avoid*

bike *bulging* is a motorcycle used by the gang *klithih* in the act. This bike is intentionally modified so that its identity is unknown. Statement of RM: *before taking action, all needs are prepared. Bicycles must be swollen, number plates removed so as not to be caught monitoring cctv or caught by the police.*

bicycles are *Stupid* usually identical to motorbikes that do not have complete letters. But for the gang *klithih*, *bodong* is not installing a number plate. This is a strategy to avoid themselves so that no CCTV cameras are installed on the streets. After the crime is complete, the gang will reinstall the number plate. This is also part of a strategy that is not recognized. Gang will return to normal life when interacting and doing activities in his environment.

- 5) *Memorize the terrain : a map of the shortcut to hiding*

Memorizing the terrain is memorizing the map of the area in detail, the small paths that can be traversed. This is a condition that must be met by the gang members who will act. The goal is that when caught and in pursuit can escape escaping through unusual roads.

RM statement: *before we act we must know the destination. What is the condition of the road, what buildings are there, which roads can be passed, shortcuts, roads that are not used by many people, and hiding places must be prepared.*

Gang *klithih* has the belief that by recognizing the area, it will be a way for success to take action. This shows that the action of *klithih* is not a spontaneous action. There are careful planning and calculations so that the action runs smoothly. The biggest fear of the gang *klithih* is being arrested by the police. These fears were not caused by the police having known their crimes, but when they were arrested the crime could no longer be carried out. The desired pride will disappear.

- 6) *Geng Klithih: between solidarity and perpetuation of crime actions*

Solidarity that was built by *the klithih gang* aimed at member security functions. Each member will protect each other if someone becomes a fugitive. This will not happen if the solidarity built is not strong. Cooperation, support and sacrifice are given as a form of solidarity. Thus the crime of *the klithih gang* will remain lasting and continue to be carried out.

RM statement: *This klithih gang is like a family, feels pain when a friend is sick. Help each other if there are friends who need it. Trying to help a friend if someone is chased by the police. Feeling obliged to help by hiding it, whatever the risk.*

The meaning of the gang *klithih* for members is like a second "home". In groups, gang members meet people who have the same goals. These goals are built with pleasant struggles. "House" giving comfort for the members as well as a patron. The solidarity that is maintained will perpetuate the existence of evil *klithih*. This is one of the causes of this action which is difficult to solve.

C. Symbolic Interactionism Perspectives on Action Clitic

According to Mead, the *mind* is identical with a symbol consisting of *gesture* and language. *Mind* is a social process. Something that has meaning is obtained through the process of interpretation. In this case the crime committed by *the klithih gang* is a symbol. There is a symbol of *gesture* and language. Equipment, motorbikes and accessories become symbols of the action *clitic*. The codes used when performing an action are symbols *gesture*. When the leader / one of the members starts by throwing stones which is then followed by other members showing that the stone throwing

action is a symbol *gesture* interpreted by the members *gang*. Members interpret stone throwing as a signal to initiate crime.

In addition to the symbol *gesture*, in the action *klithih* can also be found the symbol of language. When one member has a grudge expressed by a brawl between the *gangs*, it shows that the command carried out by the chairman is followed by members. Commands / invitations to make brawls with other groups are interpreted by members as a means to foster solidarity and to prove themselves that *the clan* has no fear. Brawl is an arena to prove who is stronger. A tool to do evil, a motorbike that is released its identity, a veil to cover the face is a symbol that is interpreted as pride for the members *of the klithih gang*.

Self has dynamic properties. *Self* is outside the individual but still interacts with others. Noting Mead's concept of *self*, the gang *klithih* *acters* were teenagers who reached the stage *generalized other*. In this stage children are required to behave in accordance with the expectations of society, learning the values and norms that apply in society. However, the reality is that the gang is *klithih* unable to fulfill these demands and does not heed the rules in the community by committing a crime even though *klithih gang* is aware of its position in society.

The discussion of the concept of *self* can not be separated from the discussion of "I" and "me". "I" is more spontaneous, creative, disorganized, unplanned, unpredictable and not taken into account. Whereas "me" is an action taken on previous calculations or thoughts. Awareness of "me" appears after we take the role. In this case, the action of the *gang Klithih* shows that *self* develops more "me" than "I". The action is *clerical* carried out through a mature planning stage so that the police are not known. The strategy carried out is the result of learning by events or events experienced before.

Group / gang *klithih* positioned as a *society* in the view of the theory of symbolic interactionism Mead. The response or behavior of members is an interaction pattern like in society. crime gang members interpret *Klithih* as pride and satisfaction. This meaning is obtained from the interaction with other gang members, and the meaning develops throughout the interaction. This is evidenced by the strong solidarity of the gang *klithih* which perpetuates its crime.

IV. CONCLUSIONS

Based on the findings of the data, juvenile delinquency *klithih* existing in Yogyakarta is a form of juvenile delinquency by committing acts of brawling, throwing stones, pembacokan even kill the victim. The *klithih* actors are teenagers who are mostly students. The strategy *klithih* in carrying out its action to avoid catching the police is to act at night, find a quiet place, use accessories, remove the license plate on a motorcycle to avoid cctv capture, memorize the terrain and build solidarity.

Klithih is not just a crime, but a symbol that is maintained by its members. *Klithih* is interpreted as pride and satisfaction. There is a sense of appreciation when taking action. Their efforts to "wrap up" crime are a challenge. How do they present themselves when they are in

the community as students and how do they continue to be members of the gang *Klithih* disguising the visions of the police and the community to complete this crime.

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