Motorbike gang network in Yogyakarta: Socio-cultural studies between the relation of moral and religion habituation of local teenagers

Muhammad Iqbal Birsyada * [1], **Kintoko Kintoko** [1], **Kunal Mehta** [2]

[1] Universitas PGRI Yogyakarta.
Jl. IKIP PGRI I Sonosewu No.117, Kasihan, Bantul, Daerah Istimewa Yogyakarta 55182, Indonesia.
[2] Lajpat Rai DAV College.
Agwar Gujjran, Jagraon, Punjab 142026, India
* Corresponding Author. E-mail: iqbal@upy.ac.id

ARTICLE INFO

ABSTRACT

The study of the phenomenon of the Motorcycle Gang known as *klithih* in Yogyakarta at this time is very important and urgent to conduct to find various shifts in moral and religious values experienced by adolescents who are members of the *klithih* Gang, especially from the perspective of social and religious studies. Thus, this research is expected to provide a solution, especially for the Yogyakarta local government, in overcoming various models of motorcycle gang behavior, which are mainly carried out by the school-age youth community. This research used a phenomenological approach that focused on the common description of all participants committed to the *klithih* phenomenon. The participants reported the data collection collected through stories and individual experiences. The participants of this research were the *klithih* vandalism member and their families. The researchers used restoring techniques, which organized the story to become several general framework outlines. The findings of this study are described as follows: 1.) The motorcycle gang's behavior occurs because of the failure to internalize moral and religious education in the family. Psychological and physical violence in the families of motorcycle gang perpetrators affects children's brain and psychological development. The condition of the two parents who experienced a divorce (broken home) made the children feel traumatized, so they look for an environment that accepts them outside; 2.) The influence of their friendly environment is very dominant in triggering teenagers to join the motor gang group; 3.) The community's social and religious lack of control in preventing activities of motorcycle gangs around their places of residence influence membership; 4.) There is a lack of preventive action from schools, as indicated by students or alumni involved in the motorcycle gang network; and 5.) The shift in socio-religious values in the *gang motor* community occurred because of an appeal for the *klithih* group to get recognition from other motorcycle gang groups by showing the level of their mental strength among the Gang members..

INTRODUCTION

Education essentially aims to develop cultural values that become the identity of the people and nation in various ways. From an educational perspective, educational practices and processes are taught to strengthen the importance of national character (nation character building). The learning materials can be designed to solve community problems (social problems) with the primary goal of teaching students' national character. These national character values become the basis for socializing and interacting between students to the community. Therefore in this process of socialization is needed and the process of character education transformation, especially in the environment of students at school. According to Birsyada (2016), the socialization process aims to lead children to the introduction of culture so that it can be accepted in the community. In addition, teenagers may also understand early on the social and cultural conditions and norms in the communities where they live.

According to Zlotnikova and Weide (2015), socialization helps the development of society. According to Warren and Sellnow (2021), socialization builds students to learn public speaking. Students can socialize in the library (Malanchuk & Ocha, 2005). The environment affects the socialization process (Joly, Williamson, Bernard, Mittal, & Pratt, 2011). The environment provides a variety of ways for one to socialize (Cobigo, Martin, & Mcheimech, 2016). Socialization in the environment is supported by the existence of the community (Ponzetti Jr., 2014). Local communities and situations influence socialization (Bhusal, 2020).

Theoretically, education from the moral side teaches specific traditional valuesthat are widely accepted as the foundation of good and responsible behavior. These values are also often referred to as moral behavior. If people say that we need to teach values to children, usually what is meant are traditional values or moral behavior. Educators prefer to say character education because the terms education values, traditional values, and moral behavior have unclear or sometimes controversial meanings. Character means an old concept referring to qualities always admired as signs of goodness, wisdom, and moral maturity. Although it has differences, education values are respect, responsibility, compassion, discipline, loyalty, courage, tolerance, openness, work ethic, and trust and love for God. The latter is very important because the quality of faith determines one's character or personality (Zuchdi, 2010). Moral education aims to produce autonomous individuals who understand moral values and are committed to acting consistently with those values. Moral education contains several components: knowledge of morality, moral reasoning, feelings of pity, and attention to others' needs and moral tendencies.

Based on the explanations above, in the socialization process carried out to these children, they will automatically accept the social role through interactions that are motivated by community expectations. According to Cooley (1902), as quoted by Birsyada (2016), he is seen as a 'looking-glass self.' In this way, each community member seeks to make the image of themselves compatible with society's ideals. In short, each person is actually like a mirror for others to appear in accordance with recognized values in society. Thisisthe beginning of the humanization process between them. This understanding is based on the assumption that people are not born as humans but only then humanized because of interaction with other people in their environment.

Psychologically, puberty is a vulnerable period in children full of unstable mental turmoil. Also, teenagers' lives have three dimensions: the physical dimension, psychological dimension, and the social-togetherness dimension. This statement is consistent with the assumption put forward by Piaget, who stated that psychologically, puberty is the age when the individual becomes integrated into the society of adults, the period when the child no longer feels that he is below the level of his elders but equal, at least right. So it is at this time that teenagers began to think that they had the same rights as adults in relationships, even though in the meantime, they had not been able to leave their childhood altogether. As a result, they become completely responsible. In such circumstances, they often experience doubts about facing life in society (Su'ud, 2008).

Socially, teenagers today experience two worlds that confused their identity. First, an adult is inhabiting in their self, at the same time they are still in a very stimulating childhood habit. In Anthropology, it is named the phase of liminal. Second, the liminal phase is the phase in which the condition of teenagers experiences ambiguity between the two worlds. On the other hand,

adolescence is still classified as childhood towards adulthood who still needs the guidance of their parents and family.

On the other hand, they want to be considered miniature adults who do not want to be inferior to what is done by adults. This is where they want to show their identity that can also be strong like adults. Therefore they try to do identification and imitation by copying the styles and models of the adults they see (Birsyada, Wasino, Suyahmo Suyahmo, & Joebagio, 2017). In short, psychologically, teenagers are currently experiencing rapid growth beyond theirs. The problem of this research is that the people of Yogyakarta have cultivated a habit which is often called *unggah-ungguh*, or manners that have long been constructed and passed on by the community from generation to generation. This culture has become an identity that is inherent in the people of Yogyakarta. However, in the last four years, the *gang motor* case has been rampant, or the community calls clit done by some teenagers as if it creates a value bias. The rapidly increasing motorbike gang behavior socially seems to reverse the value and culture of the people of Yogyakarta, which has a city icon with a comfortable heart and a student city icon.

METHOD

This research used a phenomenological approach that focused on the common description from all participants who committed to the *klithih* phenomenon. This method aims to reduce individual experiences of phenomena into a description of the essence or universal essence (Creswell, 2014). The participants reported the data collection collected through stories and individual experiences. The participants of this research were the *klithih* vandalism member and their families. The researchers used restoring techniques, which organized the story to become several general framework outlines. The general outline of the story can be compiled through story collection, analyzing it to find important elements of the informant's story, and then rewriting the story in a chronological sequence. Trip reports and daily lifestyles experienced by *klithih* members and their family environment become the focus of this study. It was also compared with interviews with other informants such as their neighborhoods, schools member, and other relevant sources.

This study focused on *klithih* vandalism, especially among teenagers in Yogyakarta, as the object of research. Based on the above stages, it is hoped that empirical data will be found related to the construction of values and culture in the member of *klithih* vandalism in Yogyakarta. In addition, this study also wants to analyze the shifts of traditional values occurring in their environments. The empirical data will be analyzed using theories used to find a model of cultural construction and social relations among their community members. The focus of this study is on the phenomenon of *klithih* vandalism in the youth community of Yogyakarta. In the process of cultural construction, it was analyzed in-depth the factors that influence the formation of the youth community and how the role of family and social relationships in strengthening their community. Data sources in this study are documents and in-depth interviews. In-depth interviews were conducted with the members of the *klithih* motorbike gang and their families.

The first data collection technique is collecting document data and in-depth interviews with informants, including their community members and their families. The informants in this study were selected based on a purposive sample; this sampling is intended to explore information that will be the basis of the design and emerging theories. The snowball technique is helpful in this process, starting from one informant to other informants. The first informant is chosen based on a purposive sample then, when the information needed is incomplete, the researcher continues to search for the required information in accordance with the focus of the study, as for the document materials studied, the writings of the *klithih* vandalism members and the data from related parties about their life report. Data validity techniques derived from the interpretation of in-depth interviews from informants carried out through the triangulation of sources, triangulation of theory, and similar research. The findings of the data validity test are then analyzed again with reference to theories related to social construction and cultural interpretation.

RESULT AND DISCUSSION

Result

Yogyakarta as the Epicentrum of Java

Yogyakarta is one of the most extensive parts of the center of civilization in the archipelago, widely studied by academics and enthusiasts of cultures in the world. The development of tourism in Java, especially Yogyakarta, made various foreign tourists come to Java to see the diversity of local culture. This then becomes the concern of the community and the government to anticipate moral and cultural shifts in the values of local wisdom that can be shifted at any time (Hardati, Rijanta, & Ritohardoyo, 2020). In terms of regional income, the arrivals of foreign tourists contribute foreign exchange to the government. However, in terms of culture, they bring western values that are open and free, so they need strict social control so that local people are not contaminated with their values.

As one of the centers of Javanese culture besides Solo, Yogyakarta has various moral values that are standard for managing people's lives (Wasino, 2006). Thus culturally, the people of Yogyakarta cannot be separated from Javanese moral philosophy. *Sabar* (patience), *rila* (unattached), *narima* (thanksful), *waspada* (watchful), *eling* (aware), *noto roso* (sensibility), *andhap asor* (humble), *wani ngalah* (give way to), *laku prihatin* (behavior concerned) and *sepi ing pamrih rameinggawe* (talk less do more) are inherent with the traditions of Yogyakarta which is one of the centers of Javanese culture. This then gives the identity of wong jowo (Javanese people) who has the moral nature of *njawani* (Javanese' behavior) (Mulder, 2005). The moral concept is further interpreted that Javanese people are more concerned with living a simple, tolerant, patient, and ascetic life.

Birsyada and Permana (2019) explain that the most Javanese moral value taught in Java is "*sepi ing pamrih*", a moral imperative about sincerity and helpfulness. Culturally, the values of *rila* (unattached), *narima* (grateful for life as it is), *aware* (continually remembering), *andhap ashor* (humble), *prasaja* (down-to-earth) should be practiced to live a simple life. Javanese culture call for the inner harmony of etiquette ethics in social life by having the self-control to subdue human desire and emotions. This ethical rule is carried out to harmony the overall existence of harmony in life (*urip sakjroning urip*). According to Višňovský (2017), value is determined by society by looking at context or life. According to Sagiv, Roccas, Cieciuch, and Schwartz (2017), values have differences between communities with each other. According to James and Pedder (2006), the value was built as a result of community agreement.

Javanese Social Life Construction

Javanese concepts, as explained above, lead to logical consequences that a child considered *durung njowo* (not achieving Javanese moral ethics) is not Javanese or has not been cultured if he does not obey the existing social order customs. For Javanese culture has the meaning of being a civilized person, in other words, wise: self-aware, place and procedure for self-awareness and others. To be civilized means that a child must "graduate" from durung njowo into *wis njowo* (achieving Javanese moral ethics) to be welcomed as a Javanese citizen). They have to know and show proper procedures for speaking in the right words to maintain an orderly existence and respect social hierarchy. On the contrary, chaos, conflicts were not recognized as Javanese ethics.

Therefore, as long as children are still considered *durung njowo*, then they can do whatever they want. They are cared for and raised in patience and protected from frightening experiences. Tolerance and patience protect the people around them from anger because of the temperament and behavior of children who are not taught yet. Little by little the children became "Javanese human" so that they could serve their parents. In the process of being Javanese people, they must learn to distinguish between themselves and the interests of the family and the wider community. In the end, individuals and society internalize the rules and regulations which guarantee obedience to the correct social value, regardless of personal wisdom. Relationships between them must be pleasant, peaceful, and friendly, showing a unity of purpose. In short, the relationship must be characterized by a harmonious spirit (*rukun*).

Yogyakarta, as a center of culture, education, and struggle, has changed a lot. Ideally, Javanese lifestyles, especially the people of Yogyakarta, are like *urip sak madyo* (live in simple life), *ojo ngoyo* (let it flow), *alon-alon waton klakon* (don't be in a hurry), and so on (Mulder, 2005). Besides that, according to (S. A. Permana, Setyowati, Slamet, & Juhadi, 2017) the attitudes and morals of the people of Yogyakarta in general concerned with tolerance and harmony both towards fellow humans and the natural surroundings. The process of social change continues to develop rapidly until the changes in the Yogyakarta community that previously became Javanese turned into *wurakan* (wild) with the existence of various cases of *klithih*, a vandalism phenomenon carried out by high school-age teenagers. Coupled with social facts prove that the phenomenon of *klithih* become a serious blow to Yogyakarta, which was previously known to be a safe, warm welcome, and livable. *Klithih*, in Javanese meaning, means an activity outside the house for wandering. Some argue that *klithih* means the Yogyakarta Klitikan market, where the meaning is to carry out unclear and casual activities while looking for second-hand goods in Klitikan. In short, the term *nglitih* is used to describe informal walking activities. However, the meaning of *Klithih* then experienced pejorated into violence using blades.

Based on the above explanations, the study of *klithih* phenomenon in Yogyakarta is very important and urgent to find various value shifts experienced by teenagers in social and cultural studies. Thus this research is expected to contribute solutions, especially for the local government of Yogyakarta, in overcoming various models of behavioral behavior that are partly carried out by the youth community. The difference between previous studies and this research is as follows: 1.) This research focused on the focus on cases of Local vandalism (*klithih*) in Yogyakarta, which other researchers have not much studied; 2.) This research used a qualitative approach using a phenomenological framework to get a deeper description of Klithih (local vandalism) from social and cultural aspects; 3.) This research locus is in the Yogyakarta city area; and 4.) This study used a combined theory conception of social and cultural theory to analyze the interpretation of research results.

General Description of Teenager's Psychology

This research is a phenomenological study that aims to determine how the *gang motor* phenomenon occurs in the youth environment in Yogyakarta. Second, finding out how the value shifts that arise in the *gang motor* or *klithih* community. In addition, this study wants to find out the relationship between religious morals and the habits of adolescents who are members of the motor gang. In general, a description of the conditions and attitudes of teenagers can be seen from physical and psychological changes. They move in rapidly in a period of change in the maturity of sex, emotions, the formation of behavior patterns, values, attitudes, and so on. In short, teenagers' age is a transitional period. They want to leave their past, but they also face doubts in understanding their social status and role in society. In other words, puberty is a period of indecision of teenagers' characters. Their mental condition seemed divided when faced with a liminal change. They want to get freedom, but they also doubt their responsibility. Puberty is a time full of troubles. This is mainly because they are often unable to solve their problems by themselves. Puberty is a time to find self-identity. At this time, teenagers begin to leave group identity and seek self-identity and their appearance in society.

Puberty is also a phase of fear in facing reality. For example, teens feel afraid of their parents' ability to deal with them, so they always feel awkward. Not only fear, but they also possess fantasy (unrealism). That is, teenagers looked at themselves and from the viewpoint of others, as they expected. As a result, they feel disappointed. They begin to try new experiences, which are thought to be the identity of adult life. For example, they try smoking and so on. With this behavior, they believe that they can make their imaginations come true.

As Su'ud (2008) quoted, Porter explained that a teenager has begun to construct his mind a kind of new morality among young people. If we look at the side of family life, many of the *klithih* members come from a family with complex problems. Some of these problems are the economic condition, limited parents' control and supervision, especially when outside the home and their live social environment. The lack of parental supervision and controls leads the children to show their existence and identity as outsiders.

Besides the weak control and supervision of parents, the society's weak engagement in monitoring their members who are judged violates the norms of the community, and the role of the school does not effectively engage the student's skills and norms developments. According to Lovat and Clement (2008), teaching students is a unified quality of moral education. Therefore in the educational process, there occurred the transformation of cognitive and affective values towards students. They named moral education as a valuable education. In short, good value education cannot be achieved without good interaction between various parties, including schools, parents, and the wider community that supports the school.

Distribution of Children Criminal Cases

Based on the latest data from the daily coaching journal specifically for the class II children's correction division of Yogyakarta on August 22, 2019, legal cases concerning teenagers are under the guidance of 19 people. Some important information is as follows. First, in *LAPAS Anak* (Correction division for children) class A-II, two prisoners are under 18 years old. In class A III, there are two prisoners under 18. In Class BI, there are six prisoners under 18, and there are four prisoners who are upper 18. The majority of prisoners are Muslims. Regarding the educational level given, one prisoner graduated from elementary school, five prisoners graduated from secondary school, 11 prisoners from informal high school, one formal high school, and one formal vocational high school. The age distribution of prisoners is as follows. The 15-year-old prisoner is three people. Sixteen years is five people, 17 years is one person, 18 years is four people, and over 18 years is one person. The distribution of the criminal cases are as follows: murder is 1 case, persecution is 4 cases, theft is 9 cases, blackmail and threatening 1 case, child abuse is two people, narcotics abuse is 1, and undetermined, 1 case.

Meanwhile, the region's distribution was as follows: Yogyakarta 3 people, Sleman 5 people, Bantul 4 people, Gunungkidul 3 people, Boyolali 2 people, Sukoharjo 2 people. Based on the above data, it can be explained that there were 2 cases of *klithih* vandalism and one murder. These three children prisoners are under the guidance of the Children Correction Division (*LAPAS Anak*) of Wonososari, Gunungkidul.

Klitih Case Chronology

One of the suspects of *klithih* in the Sleman region is JL. His parents are Mj (mother) and SB (father). JL His last education was to informal secondary school (*Kejar Paket B*). His brother has had a physical disability from birth (prematurely). At the same time, his younger brother is a junior high school grade I. His father (JL) works daily in the garage. JL friends, almost every day, gather at home (JL) until late at night before doing *klithih* vandalism. They played guitar (guitar), hanging out *(jagongan)*, drinking coffee, and smoking together until late at night. When it was already late at night, the group saw the situation on the road with a group riding motorbikes around the village (*nglitih*) (Researcher, data was analyzed from several interview sources on August 21, 2019).

The action of a group by riding a motorbike around the village is part of the manifestation of solidarity among their groups. They feel their mental health is improved dramatically when in a group. Some of them are from middle-class families, as manifested by their expensive motorbikes, even though they have no driving license yet. At this phase, parents also contribute their children to get uncontrolled outside activities, for example, vandalism. (Researcher, interview with Kasi. Development of correctional institutions on November 13, 2019, at the Wonosari Penitentiary in Gunungkidul). *Klithih* groups usually drink liquor together or often called *mendem*, which is done in an ordinary place, their hangouts.

Their families fail in monitoring their late-night habits. Ideal parents will not let their children *kluyuran* (going outside at night). They will let their children sleep and take a rest to prepare for tomorrow's activities. Based on the field facts, there are three reasons why children participate in *klithih* vandalism groups. First, they are from broken home families. Some of their parents get divorced and get a new husband or wife and even children. With such a position, the children experience psychological trauma. They got lack care and attention from their biological parents because they separated and had their own lives. The only place to complain, confide and solve their personal problems is entering a *klithih* vandalism group. In this group, they felt recognition,

attention, and friendship with the same fate and social solidarity. This group became their second family.

The majority of the *klithih* members are high school students. Most of them are getting physically abused continuously. Then, they get into bullying and rough treatment from their friends. Based on the explanations above, it can be concluded that *klithih* vandalism behavior is the impact of the synergy in the socialization of value education from parents, schools, or communities. It is in line with the beliefs of Lovat and Clement (2008), who stated that good value education can not be achieved without the good interaction of various parties, including schools, parents, and the wider community that supports schools.

Besides JL, another suspect of *klithih* is his close friend from Sleman, too. RS was 16 years old, was arrested at his home in the afternoon after the night of the crime. Night activities carried out by urban youth such as *klithih* is classic problems experienced by urban communities. Some of them joining the group not only because of environmental factors but also the family economy. As quoted by (Birsyada et al., 2017), King and Matthew's study explained the influence of the moral ethics of society, especially youth and teenagers, in solving urban socio-economic problems. Some of the social issues of teenagers are not only influenced by the environment but also the family's economic factors. With such a complex problem, it takes a strategy of building strong moral and cultural values, especially among teenagers, one of which is the family's attention. The family is the most basic social structure in society as a bull planting values and moral ethics of teenagers because the education of values and morals starts from the scope of the family. In addition, participation is needed from the government and the private sector to the community to mutually make efforts to control children's social behavior.

Regarded of education level, a number of *klithih* cases in Yogyakarta were committed by the teenagers who dropped out of school. While JL graduated from *Paket B* (Secondary Informal School), RS did not graduate. RS has four siblings. After dropping out of school, their parents were divorced, and each of them was married and had children. RS lived with his mothers and siblings. His mother worked as a housekeeping assistant, and his siblings were students in a vocational school. His father remarried and got two children. Due to dropping out of school, RS spent his time often outside their homes and village. Physically, RS looks cleaner than JL. He also actively involves in mosque youth activities at his residence, even able to read the Qur'an. It seems that RS received a good education from his family and environment. He began to change since his parents got divorced.

Culturally, what was experienced by RS is actually because of the absence of a continuity process in the development of cultural values in the family. The divorce between his parents is one of the main factors causing him to become frustrated and got a lack of attention from his parents. The education of values and culture taught by his parents was interrupted due to the divorce problem of his parents. In developing family education values, it needed a structural and cultural approach. According to Palupi (2017), building a base of cultural values, especially the family, must be done structurally and culturally from an early age, one of them through moral education in developing character values as early as possible. Besides demanding the involvement of parents, the school also controls the educational and moral development of children in the school. Thus there are efforts to control between the two parties regarding the development of education and the psychological condition of children.

Weong Friendship

Regarding the environment, most of the suspects of *klithih*, were experience the wrong friendship. Besides that, it is also caused by their senior doctrine at school. Some of them also claimed to know the executor of the *klithih* only one month later to practice the *klithih*. Theoretically, behavioral behavior formation depends on the pattern of social relations with the surrounding environment every time. It is the environment that is always together that forms a strong mindset and behavior, including the moral attitudes of teenagers, especially the member of *klithih*. Bandura (2002) stated that each individual's attitude will always adopt a standard of moral judgment, especially concerning which behaviors are good and not good behavior to guide these individuals in their daily behavior. In this case, other people will continuously monitor and assess the moral attitude of the individual according to the community assessment standards. Thus, these individuals will

always protect themselves from various violations that will bring them to be judged badly by the community. In short, an individual's moral attitude is a product of mutual social interaction between an individual and his social environment. Therefore the moral control of the social environment greatly determines the behavior of each individual. In the case of the environment, the suspects of *klithih* were a medium and a forum for social interaction and moral formation among the *klithih* Gangs. In addition, the lack of social control in the community has made their room more flexible to take action.

RS, one of the suspects of *klithih* has known GL and AW in early November 2018, while stabbing occurred at the end of December 2018. On January 3, 2019, RS was arrested by the Police in his home without resistance (Researcher, interview with the hospital on August 21, 2019, in Lapas Anak Class II Wonosari Gunungkidul). GL as the executor of the *klithih,* initially asked RS to go round and round to see the condition of the streets and villages. Previously GL had asked RS to drink alcohol somewhere. After riding on the roads, GL had brought a sickle and hacked two road users between them to be members of the *Klithih* group GR. RS was a motorbike rider (*jongki*), while GL was the executor. At that time, the incident was on Monjali Street.

Discussion

Theoretically, forms of attitude that contained morality can be seen from the point of view of doing humane deeds. Thus people do good things and refrain from doing bad things (Bandura, 2002). When a person faces a moral pomegranate, which must choose two very difficult truths, he must consider the consequences of his decision. The consistent way of reasoning to make moral decisions when facing dilemmatic conditions is called the stage of moral development (Althof & Berkowitz, 2006). Besides their playmates, the members of *klithih* have their groups, which have a management structure and a closed training system. They named their group and gave respective identity symbols through motorbike stickers, helmet stickers, t-shirts, and jackets with the group gang clit. For example, RS, GL and JL, and SP were the members of one SC *klithih gank* in Sleman. SP is the leader of the *klithih gank* while GL is the executor, JL is the motor rider, and RS is the treasurer of the *gank*. The number of Gank SC groups is between 14-20 people consisting of teenagers from middle to high school age. The amount is based on information from various suspects and an average of 15-20 people for each gang. In addition to claiming, he sometimes also confiscates motorbikes, which the spoils are then sold and used for the benefit of his gang group. In addition, some were asked for money, cellphones, and the like. If the victims did not give them, they would experience a beating.

Each gang of *klithih* has its recruitment pattern. For example, the gang of SC has a rule if you want to enter the group, you must take a mental test first. The first test is a test of physical endurance. Ten people beat one person with a minimum time of 10 minutes. If prospective members can survive, then automatically enter the criteria of the gang members. Once accepted, the next level test was according to the group's agreement. In the initial stages, the Geng SC group usually launches its food stalls by ordering food but not paying. The next level is confiscating people's belongings such as bags, cellphones, motorbikes, and others. What is sought from these groups is the existence of self and the group that controls one region. Usually, these groups gather around eight people on convoys riding motorbikes at night. They also each contributed joint venture fees.

From the interview, the majority of cases were dominated by junior high school teenagers. Their involvement is because of the short introduction with the old actors so that they join the community. Places like *angkringan* and food stalls were the venues for their initial meeting. WK, for example, one of the suspects, has been familiar with the gang of VR motorbikes since grade 1 junior high. WK is the bike rider, and the executor did a clash because he taunted each other with other gang members in the *angkringan* shop. *Klithih* victims affected by sickle to death turned out to be a wrong target (Researcher, data were analyzed from several interview sources on August 21, 2019).

The dominance of *klithih* cases carried out by junior high school students proves that young members of *klithih* lack understanding of the limits of values and norms in society. Thus their morals and character values are formed not because of education in the family and school environment but rather more environments where they play. In short, they get the standard of good and bad behavior

not from the parameter values in the family and society, but they learn from the group of friends. According to Lickona (1991), a person's moral is formed through three aspects: moral knowing, moral feeling, and moral behavior, which are interrelated and related to each other. In Lickona's view, indicators of character formation or character of children can be done through three frameworks, namely moral concepts or often called moral knowing, moral attitude or moral feeling, and moral behavior or often called moral behavior. Thus, the wrong behavior for offender children is due to the asynchronous between the concepts, attitudes, and behavior of children as standards of goodness in acting.

Peer contagion Bandura (2002) explains that the attitudes and behavior of individuals will always adopt a standard of moral judgment, especially regarding which behavior is good and which is not good, as a guide for the individual's behavior in his daily life. Against this behavior, other people will continuously monitor and assess the attitude and morals of the individual according to the standards of society or community judgment. In other words, society and the community participate in controlling each behavior whether it is in accordance with the social standards that have been mutually agreed upon by the community. In short, the morale of each individual is a product of mutually beneficial social interactions between individuals and their social environment. The social environment also determines moral control in community members. In the context of the rise of *gang motor* in Jogja, it occurs because one of the reasons is the lack of control of the surrounding community towards the association of *gang motor* teenagers, thus making Gang Motor members more flexible.

Friendship Theory: When people face a moral dilemma, they have to choose two tough truths to decide. He must consider the consequences of his decision. A consistent way of reasoning to make moral decisions when faced with dilemma conditions is called the stages of moral development (Althof & Berkowitz, 2006). The joining of school-age teenagers into the *gang motor* network shows that both moral development and reasoning are still low. According to Lickona (1991), a person's moral is formed through three aspects; moral knowing, moral feeling, and moral behavior, which are interrelated and related to one another. In Lickona's view, indicators of the formation of children's character or character can be done through three frameworks of thought, moral concepts or often called moral knowing, moral attitudes or moral feelings, and moral behavior or often called moral behavior. Thus in the context of *gang motor* occurs because of the unsynchronization between children's concepts, attitudes, and behavior as standards of goodness in acting. Several factors influence this inconsistency between attitude and behavior, and the most dominant is the friendly environment.

CONCLUSION

The study's findings indicate that the rapid growth of Gang Motor in Yogyakarta is partly due to family factors. Lack of parental attention to children causes children to seek attention and affection outside the home through friendships such as the *gang motor* association, most of which are teenagers. In addition to lack of awareness, the lack of religious education in the family environment makes teenagers looking for their identity lack a solid religious character so that they are very easily influenced by associations that lead to social deviations. Apart from that, the breakdown of relationships within the broken home family is also one of the triggers for children to seek relationships or comfort outside the home by joining the *gang motor* group. Another problem is the family economy. The difficult economic conditions of the family make the children seek or join outside friendships based on solidarity to help each other with the same fate. Join the *gang motor* group.

Based on the explanations above, this research can be concluded as follows: 1.) *Klithih* behavior occurred because moral education did not exist in the family. Lack of attention and parental control in guiding and assisting the children's social environment let the children got the wrong friendship and wrong learning process; 2.) The influence of playmates is very dominant in influencing their behavior of *klithih*; 3.) The weak social control from the communities leads to the uncontrolled youth lifestyle; and 4.) The shift of values experienced by the *klithih* community caused the urged for the existence of the *klithih* gang group to get recognition from other *Klithih* groups.

In addition, all of their action shows their mentality and power among each member of *Klithih*. Suggestions for this research are as follows: 1.) It is needed to strengthening social control in Yogyakarta by utilizing networks of cooperation and communication from the RT (RukunTetangga) level to the government level; 2.) Family education in each village by holding regular parenting communities should be revitalized; and 3.) Enhance the socialization about social problems that occurred among teenagers to schools and Karangtaruna in each village.

REFERENCES

Althof, W., & Berkowitz, M. W. (2006). Moral education and character education: their relationship and roles in citizenship education. *Journal of Moral Education*, *35*(4), 495–518. https://doi.org/10.1080/03057240601012204

Bandura, A. (2002). Selective Moral Disengagement in the Exercise of Moral Agency. *Journal of Moral Education*, *31*(2), 101–119. https://doi.org/10.1080/0305724022014322

Bhusal, T. (2020). Citizen participation in times of crisis: Understanding participatory budget during the COVID-19 pandemic in Nepal. *ASEAN Journal of Community Engagement*, *4*(2), 321–341. https://doi.org/https://doi.org/10.7454/ajce.v4i2.1103

Birsyada, M. I. (2016). *Dasar-dasar pendidikan IPS: Suatu pendekatan teoritis dan praktis*. Yogyakarta: Ombak.

Birsyada, M. I., & Permana, S. A. (2019). *Pendidikan etika bisnis: Kajian sosial budaya masyarakat pengrajin perak kota Gede* (Septian Aji Permana, ed.). Yogyakarta: Tunas Gemilang Press.

Birsyada, M. I., Wasino, W., Suyahmo Suyahmo, & Joebagio, H. (2017). The business ethics of royal family: Mangkunegara IV, Sufism and economy in Java. *International Journal of Applied Business and Economic Research*, *15*(7), 33–57. Retrieved from https://www.researchgate.net/publication/317746048_The_business_ethics_of_royal_family_ Mangkunegara_IV_Sufism_and_economy_in_Java

Cobigo, V., Martin, L., & Mcheimech, R. (2016). Understanding community. *Canadian Journal of Disability Studies*, *5*(4), 181–203. https://doi.org/10.15353/cjds.v5i4.318

Creswell, J. W. (2014). *Penelitian kualitatif dan desain riset (memilih diantara lima pendekatan)* (3rd ed.). Yogyakarta: Pustaka Pelajar.

Hardati, P., Rijanta, R., & Ritohardoyo, S. (2020). Rural farm and non-farm linkages in a predominantly manufacturing region: The case of Semarang Regency, Indonesia. *Indonesian Journal of Geography*, *52*(1), 53–60. https://doi.org/10.22146/ijg.47450

James, M., & Pedder, D. (2006). Beyond method: Assessment and learning practices and values. *The Curriculum Journal*, *17*(2), 109–138. https://doi.org/10.1080/09585170600792712

Joly, B. M., Williamson, M. E., Bernard, K. P., Mittal, P., & Pratt, J. (2011). Evaluating community outreach efforts: A framework and approach based on a national mental health demonstration project. *Journal of MultiDisciplinary Evaluation*, *8*(17), 46–56. Retrieved from https://journals.sfu.ca/jmde/index.php/jmde_1/article/view/327

Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. New York: Bantam.

Lovat, T., & Clement, N. (2008). Quality teaching and values education: Coalescing for effective learning. *Journal of Moral Education*, *37*(1), 1–16. https://doi.org/10.1080/03057240701803643

Malanchuk, I. R., & Ocha, M. N. (2005). Academic librarians and outreach beyond the college campus. *The Southeastern Librarian*, *53*(3), 23–29. Retrieved from https://digitalcommons.kennesaw.edu/seln/vol53/iss3/11/

Mulder, N. (2005). *Mysticism in Java: Ideology in Indonesia*. Yogyakarta: Kanisius.

Palupi, Y. (2017). Implementasi pendidikan karakter berbasis budaya pada peserta didik usia sekolah dasar. *International Conference on Education and Science*, 82–86. Retrieved from http://icons.upy.ac.id/wp-content/uploads/2017/11/yulia-palupi.pdf

Permana, S. A., Setyowati, D., Slamet, A., & Juhadi, J. (2017). Society management in manage economic after Merapi disaster. *International Journal of Applied Business and Economic Research*, *15*(6), 1–10. Retrieved from https://www.researchgate.net/publication/317746045_Society_management_in_manage_econ omic_after_Merapi_disaster

Ponzetti Jr., J. J. (2014). Governance in the cloister: Lessons from the rule of benedict for sustainable leadership in communal organizations. *Journal of Leadership, Accountability and Ethics*, *11*(3), 25–35. Retrieved from http://digitalcommons.www.na-businesspress.com/JLAE/PonzettiJJ_Web11_3_.pdf

Sagiv, L., Roccas, S., Cieciuch, J., & Schwartz, S. H. (2017). Personal values in human life. *Nature Human Behaviour*, *1*(9), 630–639. https://doi.org/10.1038/s41562-017-0185-3

Su'ud, A. (2008). *Revitalisasi Pendidikan IPS*. Semarang: Unnes Press.

Višňovský, E. (2017). On the value of human life. *Ethics & Bioethics*, *7*(1–2), 85–95. https://doi.org/doi:10.1515/ebce-2017-0003

Warren, J. L., & Sellnow, D. D. (2021). Increasing learning while serving the community: Student engagement as the key to learning in a basic public speaking course. *Journal of Higher Education Outreach and Engagement*, *25*(1), 25–36. Retrieved from https://tme.journals.galib.uga.edu/jheoe/article/view/2079

Wasino, W. (2006). *Wong Jawa dan wong Cina: Liku-liku hubungan sosial antara etnis Tionghoa dengan Jawa di Solo tahun 1911-1998* (1st ed.). Semarang: Unnes Press.

Zlotnikova, I., & Weide, T. van der. (2015). Community outreach projects as a sustainable way of introducing information technology in developing countries. *International Journal of Education and Development Using Information and Communication Technology (IJEDICT)*, *11*(1), 55–79. Retrieved from https://www.learntechlib.org/p/151052/

Zuchdi, D. (2010). *Humanisasi pendidikan: Menemukan kembali pendidikan yang manusiawi*. Jakarta: Bumi Aksara.