

**THE ROLE OF STUDENTS IN CONTROLLING THE KLITIH PHENOMENON
IN THE SPECIAL REGION OF YOGYAKARTA, INDONESIA**

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ABSTRACT

The Klitih phenomenon, common in the Special Region of Yogyakarta, Indonesia, is characterized by disruptive nighttime activities of teenagers that cause harm to the community, intentionally or unintentionally. The conduct of these teenagers is garnering significant attention on social media platforms, with numerous articles addressing the klitih phenomenon, even though little effective control over it exists presently. More than 300 articles exploring this phenomenon were found on Google Scholar. This paper aims to explore the klitih phenomenon with a specific focus on the role of students. A qualitative research approach was employed, involving a review of existing literature and conducting case studies that included interviews with eight participants, including students, professors, and members of the community. Descriptive and bibliometric analyses were utilized to examine their responses. The interviews were undertaken to gather data that might contribute to policy formulation and offer recommendations concerning the klitih phenomenon. The discussion primarily zeroes in on the role of students in mitigating klitih behaviors through providing counseling and socialization for affected families in the region. The study suggests that tackling the underlying family issues could be a key strategy in preventing the klitih phenomenon.

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Furthermore, it recommends that students can also contribute to managing the klitih phenomenon, which is vital for the healthy development of adolescents, particularly in terms of their interpersonal behaviors.

Keywords: *Klitih; students; Special Region of Yogyakarta*

INTRODUCTION

The *klitih* phenomenon is a form of juvenile delinquency that occurs in the Special Region of Yogyakarta, Indonesia (Yogyakarta) that intentionally or unintentionally harms the community. This phenomenon happened because a teenager was irritated after being scolded by his parents. Then, followed by his friend, he went around the city and slashed a machete at anyone he found on the road (Sarwono, 2017). Sometime later, there were kidnapping cases against four women overnight in Yogyakarta. The perpetrator has a mental disorder because he hates women. That night he vented his hatred by slashing at anyone he met. This case is a case of psychological disorders and does not meet the elements to be called *klitih*. Nevertheless, because this case was terrible, it was called *klitih*. The absence of uniformity in the definition of *klitih* can make the number of *klitih* swell; then, it will affect the image of Yogyakarta as a city of culture, students, and tourism.

Klithih, in Javanese understanding, is attributed to a person's behavior at night when he wakes up and feels hungry, but at home, there is nothing to eat (Sarwono, 2017). So, what the person did was look for anything to eat. That behavior in the Javanese Dictionary is called *klitih*. Currently, *klitih* is used to attribute the behavior of schoolchildren who are members of school gangs, and they are looking for "enemies" or looking for "problems", where those who are considered enemies are fellow students in other schools. This phenomenon is usually caused by children and adolescents aged between 10 and 18 years. Generally, *klitih* perpetrators engage in bullying behavior toward the victim and

take the victim's belongings. This made the victim feel disturbed and anxious until they died due to severe physical torture from the *klitih* perpetrator.

Several factors influence *klitih* perpetrators in taking actions that can harm others or even kill them, such as family background (broken homes or deceased parents), relationships with groups and individuals, and individual character (Fuadi, Mutia, & Hartosujono, 2019; Casmini & Supardi, 2020). *Klitih* perpetrators tend not to be close to their families and lack love and attention. This allows an individual to fall into relationships that have a negative impact on them.

This analysis of the *klitih* phenomenon aligns with point 4 of the Sustainable Development Goals (SDGs), namely, quality education. Everyone must be given a quality education because education can shape individual character and social behavior. Additionally, sustainable development efforts through education will promote a culture of peace and non-violence. Therefore, following the existing phenomenon, the researcher is interested in studying the role of students in controlling the *klitih* phenomenon in the Special Region of Yogyakarta.

The aims of this paper are as follows: (1) to define the *klitih* phenomenon, (2) to determine what causes the *klitih* phenomenon, (3) to examine the attitude of the community and security forces when responding to the *klitih* phenomenon, (4) to analyze the implications of the *klitih* phenomenon, and (5) to determine the role of students in education, culture, and the field of information-seeing behavior in controlling the occurrence of *klitih*.

THEORY AND METHOD

All sources that are cited or paraphrased should be all written in the references list. Introduction does not allow subchapter. Provide method of the research in details that help reproducible research. It is written in past tense. It includes: participants, design, & procedure. Avoid putting formula in this part.

Adolescents. The term “adolescent” comes from the Latin “adolescent”, which means growing, reaching maturity, or emerging into adulthood. Hurlock (1980) argued that adolescents could be categorized as mature individuals both mentally, emotionally, socially, and physically. Hurlock [10] characterized the adolescent period as a period of trouble-seeking. Furthermore, Santrock (2003) defined adolescence as a transitional phase or period that acts as a bridge between childhood and adulthood and is characterized by physical, cognitive, and psychosocial changes. Based on the definitions of Hurlock (1980) and Santrock (2003), it is concluded that adolescence is a transitional period of human life when a person moves from childhood and begins to experience changes and developments in cognitive, physiological, and psychological aspects as they begin to become mature. In addition to being influenced by the search for identity, adolescents cannot be separated from this process of rapid change, particularly regarding behavioral and physical changes. These two factors are the biggest challenges for parents in shaping the identity experienced of their children (Casmini & Supardi, 2020).

Information-Seeking Behavior. Information-seeking behavior is human behavior related to sources and channels of information, including the behavior of seeking and using information both actively and passively (Pendit, 2013; Wilson, 2021) It is interpreted as an activity carried out by a person to obtain information. Information-seeking behavior arises when a person begins to feel that their knowledge is not sufficient, encouraging them to seek further information that meets their needs by utilizing various sources of information. Wilson (2021) proposes four information-seeking behaviors: (1) passive attention, where the individual does not intend to seek information but indirectly obtains information; (2) passive search, where individuals find information by chance that is relevant to their needs; (3) active search, where individuals actively seek information; and (4) ongoing search, where individuals continuously seek information when their needs have not been met

and an active search is used as the basic framework of ideas, beliefs, and values to find information and update the framework (Bidayasari, 2018).

Social Phenomena in Klitih. Social phenomena are social facts or events that can provide an overview of society from the dynamics of its social group or create social integration (Rangkuti, 2021). From a sociological perspective, social phenomena are often referred to as social problems, which are social phenomena that have vast and complex dimensions or aspects. Social phenomena are regarded as social problems if an action violates the values and norms upheld by a group, for example, when the actions of an individual or group have caused the deterioration of life in the group and/or led to the anxiety and unhappiness of other individuals in the group.

One example of a social phenomenon related to youth is the existence of youth gangs. It is generally agreed that these gangs (of teenagers) are generalized as clubs and thugs who commit crimes and acts of violence. The existence of these youth gangs is relatively easy to develop and difficult to separate from the lives of teenagers. This is because adolescence is a critical stage of human life, namely, the transition from childhood to adulthood. During this phase, adolescents begin to question and search for their identity. Hurlock (1980) and Santrock (2003) term the world of adolescence as the emotional age. Teenagers are easily influenced and often imitate what they observe. Therefore, the existence of juvenile gangs is often considered a form of juvenile delinquency. However, this is normal as long as the behavior does not harm others; thus, they should not be punished with excessive social sanctions. Rather, a social approach should be utilized to develop the positive side of teenagers and a wise consensus agreed upon with customary rules and religious practices. The efforts to enforce criminal law are crucial and must refer to Law Number 11 of 2012 concerning the Juvenile Criminal Justice System (SPPA Law) to maintain the principle of child protection.

Nurisman (2022) stated that when talking about the factors that cause crimes committed by individuals, especially children and adolescents, it is not easy to precisely describe the causes of this *klitih*. In an overview, the factors that lead to crime are divided into two, namely internal factors and external factors (Rahayu, 2017). First, internal factors come from oneself, namely factors of age, gender, education, and religion. Individuals at a certain age who are experiencing a period of transition to adulthood or youth have the opportunity to commit juvenile delinquency because, at this age, they tend to be looking for self-identity and are very easily carried away by deviant social flows. Then, the sex factor owned by the individual is also related to crime. This is because there is general stigmatization that men are more robust in physical and energy than women (Sarwono, 2017; Nurisman, 2022). Therefore, most *klitih* crimes and juvenile anarchism are committed by men. As for education, it affects individuals' mental state and behavior, including their intelligence and thinking. Lastly, religion is a fundamental element in everyday life and a form of human spiritual need. Religious norms that humans obey have the highest value because these norms come from belief in God, and everything that is outlined is goodness. These norms indicate what is prohibited and required by religion and which things are good and evil in life (Pamungkas, 2018).

The substance of the SPPA Law also regulates sanctions in the form of actions for *klitih* perpetrators and crimes of anarchism by teenagers. Article 82 paragraph (1) of the SPPA Law describes seven actions that can be given to children, namely (1) returning the child to the parent/guardian; (2) submission; (3) treatment in a mental hospital; (4) treatment at the Social Welfare Organization (LPKS); (5) the obligation to attend formal education or training; (6) revocation of license to drive and (7) improvement of the consequences of criminal acts. If the child is subject to action sanctions in the form of returning to his parents, guardian, or someone, then the child remains under the supervision and guidance of the Community Advisor (Widodo, 2016). On the

other hand, if the judge thinks that the parents, guardians, or other persons cannot provide adequate education and guidance, the child will be placed in a Child Correctional Institution. In this place, children not only undergo education and coaching but also participate in job training in the form of skills in particular fields so that children can live independent lives (Nurisman, 2022). In addition, judges can also submit children to socially-oriented organizations such as social institutions, social institutions, and Islamic boarding schools that can focus on their religion. Thus, children who have undergone action sanctions will have an excellent debriefing to be accepted into social society.

Yogyakarta Community Cultural Values. Suharsono (2012), in his study of “Yogyakarta Cultural Values”, stated that the cultural values of Yogyakarta are Javanese cultural values which have some peculiarities regarding their actualization, including mobilizing all resources (golong gilig) in an integrated manner (sawiji) in dynamic tenacity and hard work (aggressive) with confidence in acting (sincere) and not appearing in the face of any risk (do not cheat). Values are a series of qualities of purity, nobility, truth, beauty, and worthiness that are interrelated to become integrated, harmonious, and balanced in various aspects of society. Therefore, the culture of Yogyakarta must be preserved to create a prosperous society and governance system as it is used as a breath in daily life or in carrying out government duties. Thus, it can be concluded that the culture of the Special Region of Yogyakarta is everything related to creativity, taste, intention, and work through the teaching and learning process in the people of the Special Region of Yogyakarta, including almost all human activities in social life (Sarwono, 2017).

Klitih. At first, *klitih* denoted an ordinary walking activity with an unclear purpose (Febriani, 2018). However, it has come to signify a form of violence that makes the people of Yogyakarta restless. *Klitih* usually occurs at night and is caused by two or more people using sharp weapons. People who commit *klitih* have been described by local police in several cases as children

studying in junior or senior high school [8]. Furthermore, the *nglitih/klithih/klitih* activity in juvenile delinquency also involves unscrupulous student groups traveling in a vehicle to find other school students who are considered enemies (Fuadi, Mutia, & Hartosujono, 2019).

Factors Causing Klitih. The moral crisis is one of the factors that causes klitih due to various factors, such as parenting patterns, the environment, and other factors (Fuadi, Mutia, & Hartosujono, 2019). Putra (2020) stated that this crisis is supported by communication and family relationships, parents who have a history of problems, dynamic adolescent interactions with groups, and individual characteristics obtained from parenting patterns and the surrounding environment. Communication in family relationships affects this crisis as the family is the first place for an individual to learn many things, one of which is morals. If morality is not taught in the family, an individual cares less for the surrounding environment. Baumrind (1991) also stated that parenting is important in responding to the needs and demands of children and disciplining them, and has an impact on child development. Baumrind (1991) argued that there are three central models of parental control: permissive, authoritarian, and authoritative. Based on the review of the literature, authoritative parenting styles have been associated with many successful child developmental outcomes (Hale, 2008). Authoritative parents encourage children to be independent but still sets boundaries and control children's actions. Permissive and authoritarian parenting styles have not been found to have these same positive effects on child outcomes (Hale, 2008). Permissive parents do not try to control their children. If parents apply inappropriate parenting styles, especially when their child is in the adolescent phase when their identity is being shaped, then the child will have developmental problems. Teenagers use their environment to form their identity; if this environment does not have positive activities, teenagers are more likely to engage in klitih phenomena, which is already rife among teenagers.

The Role of Students. In general, a student is undergoing science learning and is registered in one form of higher education, and matters relating to students are regulated by the Republic of Indonesia Law no. 12 of 2012 concerning higher education. In addition to the regulatory context, students have an inherent obligation to carry out the tri dharma (three teachings) of higher education, namely teaching, researching, and doing service for community. Lian (2019) states that the tri dharma of higher education must be developed by students to solve social problems. According to Daroin & Andriani (2016), today's students are called Generation Z (Gen-Z) and are known to be very agile regarding information and communication (ICT).

Method

Data Collection Procedure. Data were collected through interviews with eight participants fulfilling the following criteria: (1) lives in or is native to Yogyakarta, (2) is a professor (to support data so that it is comprehensive), a student or a general public, and (3) knows Yogyakarta phenomena, particularly the *klitih* phenomenon (see Table 1).

Table 1. Data Informants

Informant	Affiliation	Informant's ID
University Professors	Department of Anthropology, Gadjah D1 Mada University (UGM)	
	Department of Archeology, Universitas Indonesia (UI)	D2
	Department of Anthropology, UI	D3
	Department of Library and Information Science, UI	D4
University Students	UGM	M1
	UGM	M2
	UI	M3
General Public	Origin from Yogyakarta	U1

Data Processing. A qualitative method aimed to describe the relationship between how humans influence each other. Moleong (2011) stated

that qualitative research aims to understand the phenomena experienced by research subjects such as behavior, perceptions, motivations, and actions, holistically and by means of description in the form of language in a particular natural context using various natural methods. Creswell & Poth (2016) stated that qualitative research is a type of research that explores individuals or groups of people who experience social problems. Based on the above understandings, it can be concluded that qualitative research focuses on an event concerning people's lives, history, behavior, or ideologies where informants are key instruments in the research. Qualitative approaches can find and understand what is hidden behind phenomena that are sometimes difficult to understand. The type of qualitative study used in this research was a case study. A case study is a study that explores a particular case or phenomenon in depth interview and collects complete information using various data collection procedures within a specific period, in this case, from 8 October to 12 October 2021 (see Appendix A).

Analysis. This paper uses descriptive analysis supported by bibliometric analysis using the VosViewer platform. Bibliometric analysis was used to examine publications related to ten studies to determine trends, concepts, and keywords (Busro, Mailana, & Sarifudin, 2021) to analyze methodology and subject trends in clinical phenomena. This study was also used to better understand the role of students, while trends in the clinical phenomenon were analyzed using the VosViewer software.

FINDING AND DISCUSSION

The Meaning of *Klitih* in Yogyakarta. The *klitih* phenomenon in Yogyakarta was previously interpreted positively and assessed as an activity usually carried out by unemployed people. The word *klitih* comes from the Javanese language and refers to an ordinary walking activity with unclear goals (Sarwono, 2017; Febriani, 2018; Fuadi, Mutia, & Hartosujono, 2019). This

statement is in line with what was conveyed by ID D1, who stated the following:

Klitih is derived from a Javanese word, which has a positive meaning, namely looking for something that is not what they are looking for (just finding it), done by someone who has no work, so they decide to take a walk and who knows, they might find something they need.

Similarly, ID D4 discussed the original view of the Yogyakarta people regarding the true meaning of *klitih*:

'Klitih' in Javanese means walking around aimlessly.

Thus, *klitih* is an activity carried out by a person to fill spare time by walking around without a specific purpose; it may be that during his/her journey, they will find a direction or something that they come to regard as a sought-after need. However, *klitih* has developed into a phenomenon with negative connotations that is troubling society. The person's walking activities now lead to criminal acts whereby the walker threatens others. The intent of criminality, in this case, was described as follows:

The meaning among certain young people (having a gang) is negative: looking for trouble or victims, and usually while drinking (drunk) is done at night in a quiet condition. (ID D1)

Teenagers commit acts of violence in the surrounding community when they go out with their peers. The meaning of *klitih* is not entirely appropriate to the teenager's actions, which are contrary to the values suggested by the real (positive) context of *klitih*.

Publications about the Klitih Phenomenon. There are relatively few publications about the *klitih* phenomenon. The lack of publications on the *klitih* phenomenon makes this an interesting topic to be studied further. A search of the term "Klitih" in Google Scholar yields more than 300 results (390 to be exact) on 1 October 2021 (see Table 2).

Table 2. Number of Articles about Klitih on Google Scholar (n = 390)

Year	Number of Articles
2020–2021	124

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2018–2019	155
2016–2017	60
2014–2015	8
2012–2013	9
2010–2011	2

Articles related to *klithih* began to appear from 2018 to 2021. This indicates that the *klithih* phenomenon is currently highly discussed. The bibliometric analysis of *klithih* also yielded interesting results. The results of the data processed in VosViewer were as follows:

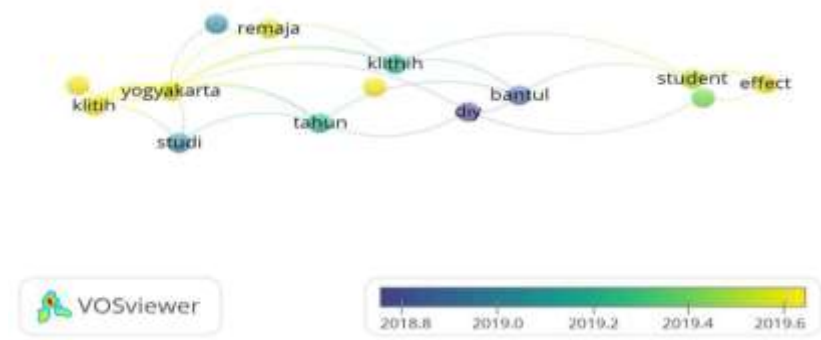


Figure 1.
(Map of keywords visualization regarding *Klithih* articles)

The VosViewer data analysis results show that the keywords regarding *klithih* phenomenon trend was popular in 2019 and 2020 (see Figure 1). For example, Casmini & Supardi's 2020 study indicates that in 2018, the Regional Police of DIY dealt with 59 cases of *klithih*, some of which resulted in fatalities or varying degrees of injury, from minor to severe. The empirical evidence suggests that a significant number of *klithih* cases were precipitated by a lack of familial stability, often as a result of parents not maintaining close relationships with their children. Additional data from the period between January and March 2017 records 22 *klithih* cases involving 43 perpetrators, believed to be stemming from unstable family environments due to parental divorce. These

findings highlight that scholarly articles discussing the klithih phenomenon reached a high point between 2017 and 2019, rendering this topic a unique research area across multiple disciplines.

Furthermore, the results show that there are two different ways of writing the term “Klithih”: “Klithih” and “Klithih”. ID D4 stated the following:

'Klithih' in Javanese means walking around aimlessly.

However, based on the lektur.id website, the term “Klithih” in the Great Indonesian Dictionary (KBBI) does not contain the letter “h” after the letter “t”. The term “Klithih” is a Javanese word that means traveling with friends. Another meaning of the term “Klithih” is a robbery activity carried out by a group of thugs whose victim may be an enemy gang or ordinary person. *Klithih* usually occurs in a quiet place at night. The perpetrators of this type of crime are usually young people who wish to find their identity or gain recognition.

The differences between these terms prove that there is no consensus on the regional terms. One definition of the klithih term comes from the SA Mangunsuwito Javanese Dictionary, as quoted from Kompas Daily, 18 December 2016, which states that the term “klithih” does not stand alone but is a rewording of “klithah-klithih”, which signifies walking back and forth. It does not signify any kind of negative activity. However, now, “klithah-klithih” is sometimes used as “Klithih” as it refers to negative actions or acts of violence and crime. From this explanation, it can be concluded that the term “klithih” has a positive connotation, while “Klithih” has a negative connotation.

The Klithih Phenomenon among Adolescents. Presently, the *klithih* phenomenon is understood to be negative. This is because it has come to signify the delinquent behavior of junior high and high school teenagers, as stated by ID D1:

Negative for now among teenagers.

ID M3 stated the following:

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Klitih is carried out by “naughty” gangs who attack opposing gangs. However, as far as I know, Klitih can also be done as a form of orientation for the gang members to show their courage or solidarity with the gang culture.

From these statements, we can see that the cause of *klitih* is usually due to conflicts between schools, frustration regarding life problems, or requirements to enter a certain gang. Conditions for gang acceptance can be extreme, such as injuring others with sharp weapons that they buy or make. This is done to actualize themselves in a gang and maintain the existence of the gang.

In 2019 and 2020, the *klitih* phenomenon was trending on Twitter. Usually, *klitih* occurs between midnight and early morning and perpetrators do not carry out their actions alone, as stated by ID M1:

With the trending on Twitter about klitih, this phenomenon has occurred from August 2019–February 2020 before corona, at least once a month, where a lot of the news that I heard happened in the area near my boarding house the north, south, and east ring roads (a road that circles the DIY city intended for fast-traveling vehicles to avoid traffic jams).

ID U1 stated the following:

Klitih actors usually take the opportunity at night around 22.00 and above. But nevertheless, it is possible that sometimes in the afternoon there is also a klitih. Moreover, it usually happens in quiet places.

From the participant's statement, the *klitih* phenomenon makes people restless and angry, especially when they want to go out at night. Therefore, the community in some areas put up notices advising residents to be careful if they go out at night and establish an independent security unit formed of individuals within the community to patrol the area so that if *klitih* occurs, they may catch the culprit and save the *klitih* victim. Security forces, such as the police, also carry out patrols and separate crowds of teenagers out at night. Unfortunately, the police actions have been inadequate to resolve the phenomenon, and only moved intensely when the *klitih* case was on the rise

and would stop when the case seemed to be over, even though when the phenomenon occurred, as stated by ID U1:

The community's efforts are to give compensation not to go out at night, and when going somewhere, they have to pass through a place that looks crowded. the efforts of the apparatus in preventing the klitih phenomenon by having patrols every night.

ID M1 stated the following:

People in some areas carry out security units formed independently from the community groups themselves. It aims to patrol the *klitih* phenomenon so that if *klitih* occurs in their area, with the hope that they can immediately catch/uncover who the culprit is, of course, also save the victim from the *klitih*. Meanwhile, the police only move intensely when the case is rising, even though it still occurs when the phenomenon is no longer increasing.

Klitih actors took the actions that needed law enforcement to give them a deterrent effect. Unfortunately, according to Law Number 11 of 2012, the Juvenile Criminal Justice System (SPPA Law) merely regulates sanctions in actions for *klitih* perpetrators and crimes of anarchism by teenagers. ID M2 stated that *klitih* perpetrators must be arrested and imprisoned.

In law enforcement, as far as I know, the klitih perpetrator is imprisoned, and there has been an arrest of the klitih perpetrator.

ID M1 stated the following:

Law enforcement for klitih perpetrators themselves has been those caught, especially teenagers (junior high school).

Law enforcement has been going well, but all *klitih* perpetrators cannot be arrested and imprisoned because they are not considered criminals because they are minors, so there is a conflict of legal regulations that makes criminal acts not appropriately given and less objective. This is unfortunate because the actions taken by *klitih* perpetrators have caused harm and even death to others and so can be considered criminal acts.

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The participant's knowledge of the *klitih* phenomenon in the previous explanation can be viewed based on their information-seeking behavior. This type of behavior can be identified based on Wilson's (2021) four types of information-seeking behaviors. The majority of information-seeking behavior represented to obtain information related to the *klitih* phenomenon is in the form of passive attention. The participant obtained information accidentally and without the will to find information related to the *klitih* phenomenon, as stated by ID M2:

... often heard by word of mouth, seen alone, stories from close people to personal experiences. So when there is an issue in society, it will quickly spread. Moreover, now there is a technology that makes it easier. Even the evidence of information is not only verbal but video/photo of the original incident, especially on Twitter/Facebook, which specifically shares hot news in the Jogja area (an example that most people know is the Jogja24jam account).

The participant's statement shows that the informants know of the *klitih* phenomenon because they live in Yogyakarta and witness the *klitih* phenomenon firsthand. Additionally, information about this phenomenon has been widely spread on social media; thus, it may have become trending news, reaching social media users without them needing or trying to seek it.

The Role of Students in Controlling the Phenomenon of Klitih Based on Educational Aspects. The role of students in controlling the *klitih* phenomenon based on educational aspects can be carried out through various activities, particularly activities related to culture and information. This is because the Special Region of Yogyakarta still highly respects Javanese cultural values; thus, information literacy related to controlling the *klitih* phenomenon must be emphasized.

Referring to students' understanding of culture, the culture in Yogyakarta is still robust because the people in Yogyakarta are gentle, polite, and friendly. However, if the understanding is strongly based on students who

wants to control klitih phenomenon, this requires consistency and mutual awareness related to close cooperation with various parties such as the Yogyakarta Government, the police, and other parties who fully understand the klitih phenomenon. The role of the community is also important as *klitih* is a form of deviation from norms; thus, it is necessary to create a good environment and try to shape individual behavior, especially teenagers who do not deviate from the norms in society.

The educational aspect refers to how students conduct research studies directly to get more concrete solutions. ID D1 made the following suggestion:

Students are required/expected to be able to understand socio-cultural phenomena, especially humanities students, by conducting research on klitih, thorough literature reviews on klitih, searches on trusted news, direct interviews with local police institutions. Because this case is handled directly by them, they record various crimes and their perpetrators, and their statistics, especially related to the klitih phenomenon, can even go directly to Jogja youths (gangs) by considering a more friendly approach.

Through this research, more relevant solutions will be found according to the reality in the field. Students can educate and provide education related to information literacy. Appropriate advice for teenagers, the police, public education about the dangers of this phenomenon, and more specifically for parents can be conveyed with a one-way understanding.

Parents are key in supervising their children. Therefore, parenting patterns are a significant concern in controlling this phenomenon (16, 4]. Without proper parenting or when the relationship between parent and child is tense and not harmonious, the child will seek love and attention from elsewhere. In adolescence, the identity of the child is formed by drawing on external influences, such as the relationship between the child and their friends. Therefore, this must be avoided and managed through good communication with children.

Communication is an essential aspect of the relationship between children and parents. Through communication, children can convey their needs, and then parents help the child to understand what is good or bad for

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them. Additionally, communication encourages openness, brings children closer to their parents, and indirectly fosters a sense of acceptance and respect, especially for the child's personality.

In order for the phenomenon and the children to be control, social education must be discussed, especially for parents, educational parties, and institutions. That way, teenagers, with all of their emotional dynamics still "labile", receive attention through positive guidance from the school, their parents, and the surrounding community. Thus, synergy is needed between students who wish to be socialized into the community and the authorities (police) who oversee security during socialization and efforts to provide education and make the Yogyakarta environment peaceful.

CONCLUSION

Initially, the term '*klitih*' was associated with a seemingly harmless activity of aimless wandering. Unfortunately, the term has evolved and is now linked with juvenile delinquency, casting a negative shadow over the Special Region of Yogyakarta, particularly among immigrants. It's regrettable to see this shift in the connotation of *klitih*.

This paper's limitations include: (1) the respondents were all local citizens, professors, or students originating from Yogyakarta; there were no contributors from different regions since the *klitih* phenomenon is unique to Yogyakarta; and (2) this study focuses solely on Javanese culture. Consequently, the findings of this study are not representative of similar events in different regions.

Moreover, academic literature related to the *klitih* phenomenon has grown over the past decade, as evidenced by publications on Google Scholar and recent research on *klitih*. Regrettably, Google Scholar's resources on the *klitih* phenomenon remain sparse. However, research involving the term '*klitih*' is current, reflecting the research trend in 2019 and 2020.

To address the *klitih* phenomenon, local communities and law enforcement in the Special Region of Yogyakarta can adopt various measures such as recommending residents to stay in after dark and performing patrols. Individuals who need to venture out at night should remain alert and stick to crowded streets, as *klitih* culprits usually target quiet routes. Their violent activities have resulted in injuries and, in some cases, fatalities. This state of affairs is unacceptable, and legal action must be taken against those responsible for *klitih*. However, as most *klitih* perpetrators are junior and high school students, there's a conflict in the legal regulations which prevents appropriate punishment.

Investigation into community views and the role of students, local communities, and law enforcement in cultural and educational aspects is needed. Culturally, students, the community, and law enforcement need to practice tolerance to maintain a harmonious and tranquil Jogja culture and understand why *klitih* offenders' resort to violence. Working together, they can foster a safe environment and manage *klitih* offenders.

On the educational front, students, the community, and law enforcement need to assess the effects of *klitih* on both offenders and victims, its frequency, and its causes. This will allow the school and community to provide socialization and education to students about the dangers associated with this phenomenon.

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