

Social Bonding and Youth Violence Prevention: A Criminological Examination of “Jogja Gelut Day” in Yogyakarta

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Abstract : *The emergence of street violence (klitih) in Yogyakarta illustrates the failure of traditional social control by parents and schools, causing teenagers to seek validation through deviant activities. The purpose of this study is to analyze the effectiveness of Jogja Gelut day as a non-penal means of preventing such street crime. The research method used is empirical research with a sociological approach to answer the research questions. This study provides an overview of criminological prevention to transform destructive adolescent behavior into prosocial activities that channel their energy. The results of this study show that JGD can reconstruct elements of social control by transforming street violence into a disciplined and structured sport. Through the training center before participating in JGD, coaches can provide facilities for the transition from involvement in filling free time to attachment to this positive figure. This process will foster an element of commitment to achievement and internalization of belief in legal norms. Therefore, the conclusion is that JGD is effective as a form of prevention based on social control in the community. The recommendation that can be given is for other local governments to create similar platforms that are tailored to the characteristics of the region so that many teenagers channel their energy into positive platforms and avoid criminal acts that will clearly harm themselves.*

Keywords : *Preemptif; Street Crime; Social Control*

Abstrak : Timbulnya kekerasan jalanan (klitih) di Yogyakarta menggambarkan kegagalan kontrol sosial secara tradisional yang dilakukan oleh orang tua dan sekolah, sehingga remaja berusaha mencari validasi melalui kegiatan yang menyimpang. Tujuan dari penelitian ini adalah menganalisis efektivitas Jogja Gelut day sebagai cara non-penal dalam mencegah kejahatan jalanan tersebut. Metode penelitian yang digunakan adalah metode penelitian empiris dengan pendekatan sosiologis untuk menjawab rumusan masalah yang dikaji. Penelitian ini memberikan gambaran dalam pencegahan secara kriminologis untuk mengubah Tindakan remaja yang destruktif menjadi kegiatan yang prososial dalam menyalurkan energinya. Hasil penelitian ini menunjukkan bahwa JGD dapat merekonstruksi elemen kontrol sosial



dengan mengubah kekerasan jalanan menjadi olah raga yang disiplin dan terestruktur. Melalui sasana tempat berlatih sebelum mengikuti JGD, palatih dapat memberikan fasilitas perpindahan dari involvement untuk mengisi waktu luang menjadi attachment pada sosok yang positif ini. Proses tersebut akan menumbuhkan elemen commitment pada prestasi dan penginternalisasian keyakinan terhadap norma hukum. Sehingga kesimpulannya adalah JGD efektif memiliki fungsi sebagai bentuk pencegahan dengan basis control sosial masyarakat. Rekomendasi yang dapat diberikan adalah agar pemerintah daerah lain membuat wadah serupa yang disesuaikan dengan karakteristik daerah itu agar banyak remaja menyalurkan energi mereka ke dalam wadah yang positif dan menghindari tindak pidana yang ejas akan merugikan dirinya.

Kata kunci : Kejahatan Jalanan; Kontrol Sosial; Upaya Preemptif

Introduction

The phenomenon of street violence, known by the people of Yogyakarta as “Klitih,” has become a social problem that threatens the safety and peace of the community.¹ Klitih is different from gang fights in that klitih is a form of street crime that randomly selects victims with sharp weapons to threaten or injure them,² while gang fights are more group-oriented attacks against other groups.³ However, from a cultural perspective, klitih does not have a negative connotation.⁴

In Javanese culture, klitih refers to the activity of people leaving their homes at night without any specific purpose, or simply to get some fresh air.⁵ However, over time, the meaning has shifted to a negative connotation, implying the pursuit of victims and their harm.⁶ This street crime will cause unrest among the community because people feel unsafe when going out. The community will worry about becoming victims of perpetrators of klitih. This is not only felt by individuals, but also by community groups who lose their comfort and security in community life.⁷ From a criminal law perspective,

¹ Fuadi Isnawan, “Pencegahan Tindak Pidana Kejahatan Jalanan Klitih Melalui Hukum Pidana Dan Teori Kontrol Sosial,” *Articles, KRTHA BHAYANGKARA* 17, no. 2 (2024): 351, <https://doi.org/10.31599/krtha.v17i2.808>.

² Safaruddin Harefa et al., “Klitih Analisis Yuridis Tindak Pidana Klitih Dalam Perspektif Hukum Positif Dan Islam;,” *Fundamental: Jurnal Ilmiah Hukum* 12, no. 1 (2023): 15, <https://doi.org/10.34304/jf.v12i1.83>.

³ Rizki Rizki et al., “Tinjauan Yuridis terhadap Perkelahian antar Kelompok (Tawuran) yang dilakukan oleh Anak dibawah Umur,” *UNES Law Review* 6, no. 4 (2024): 11993, <https://doi.org/10.31933/unesrev.v6i4.2137>.

⁴ Tariska Dewi Kundari and Arista Candra Irawati, “Penegakan Hukum Pidana Dalam Perbuatan Klitih Oleh Anak di Wilayah Kabupaten Semarang,” *Rampai Jurnal Hukum (RJH)* 3, no. 1 (2024): 27, <https://doi.org/10.35473/rjh.v3i1.3074>.

⁵ Bagas Pribadi, “Keadilan Restoratif Dalam Penerapan Diversi Terhadap Pelaku Klitih Di D.I.Yogyakarta,” *CREPIDO* 4, no. 2 (2022): 86, <https://doi.org/10.14710/crepido.4.2.83-94>.

⁶ Eko Nurisman, “Analisis Penegakan Hukum Pidana Kejahatan Klitih Dan Anarkisme Jalan Oleh Remaja,” *Jurnal Pendidikan Kewarganegaraan Undiksha* 10, no. 1 (2022): 416, <https://ejournal.undiksha.ac.id/index.php/JJPP/article/view/45170>.

⁷ Muchamad Fahni Aulia Malik Rahmadhan and Andi Nurlela, “Persepsi Masyarakat Terhadap Keberadaan ‘Klitih’ di Yogyakarta,” *COMTE: Journal of Sociology Research and Education* 2, no. 1 (2025): 26, <https://doi.org/10.64924/99jgb515>.

street crime is a criminal offense governed by the Criminal Code and other laws, such as Emergency Law No. 12 of 1951 on illegal possession of weapons.⁸

The recurrence of *klitih* indicates a gap between *das sollen* and *das sein* in the Indonesian criminal justice system.⁹ Indonesia has Law No. 35 of 2014 on Child Protection¹⁰, which protects children from various forms of violence that can be committed by committing, instructing others to commit, or participating in violence.¹¹ In addition, Law No. 11 of 2012 on the Criminal Justice System for Children¹² states that the juvenile criminal justice system must be carried out using a restorative approach.¹³ Both laws view children as subjects who must be properly protected by the state, where they are not allowed to commit crimes, either by ordering or participating in them. Even if they commit a crime, they will be processed through a system distinct from the adult justice system. This indicates that if preventive measures can be taken, it would be better for protecting children from getting caught up in acts prohibited by the state.

At the police level, there is also Police Regulation No. 1 of 2021 concerning Community Policing. Community policing is a strategy that places equal emphasis on the police and the community in preventing and deterring crime.¹⁴ Through this cooperation, the public will gain a better understanding of the police's duties and responsibilities, and the community will realize that maintaining security is a shared responsibility. As a result, the public will become more proactive in efforts to prevent criminal acts.¹⁵

However, in practice, there is a gap in preemptive prevention. Law enforcement is still dominated by repressive measures taken after a crime has been committed. However, preemptive efforts to internalize social norms into social life have not been maximized. This gap is the main issue. There are legal norms that mandate crime prevention, but community-based prevention has not been maximized.

⁸ Khoerina Azzizah and Beniharmoni Harefa, "Penegakan Hukum Pidana Terhadap Anak Pelaku Kejahatan Klitih," *USM Law Review* 6, no. 2 (2023): 474.

⁹ Luluk Listyorini and Hanifatuz Salamah, "Menelaah Kejahatan Klitih Remaja di Yogyakarta Melalui Ilmu Kriminologi Dalam Perspektif Psychanalytic Theory," *IURIS NOTITIA: JURNAL ILMU HUKUM* 2, no. 2 (2024): 50, <https://doi.org/10.69916/iuris.v2i2.52>.

¹⁰ Adinda Intan Cahyani and Salman Alfarisi, "Implementasi Hukum Sebagai Upaya Pemerintah Dalam Mengatasi Aksi Kejahatan Klitih Dengan Berbasis Collaborative Governance Dalam Penanganan Yang Lebih Terdepan," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 23 (2024): 24, <https://doi.org/10.5281/zenodo.14560365>.

¹¹ Putu Yurika Marta Prasetya et al., "Analisis Yuridis Frasa Membiarkan Dalam Pasal 76C Undang-Undang Nomor 35 Tahun 2014 Tentang Perlindungan Anak," *Jurnal Ilmu Hukum Sui Generis* 3, no. 3 (2023): 17.

¹² Jeremy Arnold Christian Bangun et al., "Konflik Sosial Dan Problematika Penegakan Hukum Dalam Kasus Klitih Di Yogyakarta," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 2 (2025): 1278, <https://doi.org/10.61104/alz.v3i2.1374>.

¹³ Sulis Setyowati, "Problematika Penerapan Diversi Dalam Penyelesaian Perkara Tindak Pidana Anak Dalam Mewujudkan Keadilan Restoratif," *UNES Law Review* 6, no. 4 (2024): 11691, <https://doi.org/10.31933/unesrev.v6i4.2126>.

¹⁴ Alimuddin Rasyid, "Peran Polisi Masyarakat (Polmas) Dalam Mewujudkan Sistem Keamanan Dan Ketertiban Masyarakat (Studi Pada Kantor Kepolisian Resor Konawe Selatan)," *Sultra Law Review*, October 31, 2024, 3317.

¹⁵ Amar Rahman et al., "Peran Program Polmas (Pemolisian Masyarakat) Dalam Upaya Penanggulangan Kejahatan Perjudian Di Wilayah Polres Pohuwato," *Gorontalo Justice Research*, April 30, 2025, 46.

This gap suggests an urgent need to formulate a more comprehensive prevention strategy, which not only focuses on law enforcement but also encompasses the sociocultural dynamics behind youth violence.¹⁶ While the law provides repressive sanctions, it does not adequately address the factors that lead to youth violence, such as peer pressure, lack of engagement in positive activities, and lack of social support.¹⁷ Therefore, there is an urgent need to explore interventions that involve not only law enforcement but also community-based initiatives focused on positive youth engagement.

In response to this lack of preventive measures, Travis Hirschi's Social Control theory offers a clear picture of a sound juridical-criminological perspective for preventing street crime. The theoretical framework of social control theory, first proposed by E.A. Ross and later developed by Travis Hirschi, offers a valuable perspective for analysing the phenomenon of brawls.¹⁸ Hirschi argues that a person's likelihood of engaging in deviant behaviour is inversely proportional to their connectedness to four main elements of society: attachment, commitment, involvement, and belief.¹⁹ Adolescents who are more integrated in social institutions such as family, school, and community organisations are less likely to engage in deviant behaviour because they have strong ties to conformity.²⁰

This study is novel when compared to other studies. It emphasizes the analysis of the involvement element in social control theory as applied to Jogja Gelut Day activities. The study conducted by Reformasi Tahun 2024 emphasizes the roles and challenges faced by teachers in handling bullying cases in the school environment.²¹ Wasiati's research analyzed the "mother calling" program introduced by the Yogyakarta Regional Police Chief, whereby mothers are required to contact their children several times if they are difficult to reach, and, if there is no response, to coordinate with the Indonesian National Police or the Indonesian National Armed Forces. This research was conducted in Giripurwo, Girimulyo, and Kulonprogo.²² Pratama's research emphasizes the various roles of the Magelang Police in handling klitih cases to maintain public

¹⁶ Yuli Fitria and Elita Endah Mawarni, "Perception of Socio-Cultural with the Emergence of Delinquent Behavior," *Articles, Daengku: Journal of Humanities and Social Sciences Innovation* 3, no. 1 (2022): 30, <https://doi.org/10.35877/454RI.daengku1355>.

¹⁷ Fahririn, "Peranan Komisi Perlindungan Anak Daerah Kota Bekasi Terhadap Tindak Pidana Tawuran Oleh Remaja," *Supremasi Jurnal Hukum* 6, no. 2 (2024): 104.

¹⁸ James J. Chriss, "Religion as Social Control: Parsons and Foucault," *Interdisciplinary Journal of Research on Religion* 16, no. 20 (2020): 6.

¹⁹ Barbara J. Costello and John H. Laub, "Social Control Theory: The Legacy of Travis Hirschi & Causes of Delinquency," in *Annual Review of Criminology*, no. Volume 3, 2020, Annual Reviews, 2020, 3:28, <https://doi.org/10.1146/annurev-criminol-011419-041527>.

²⁰ Mona Khoury-Kassabri et al., "Arab Youth Involvement in Delinquent Behaviors: Exploring Hirschi's Social Bond Theory from a Qualitative Perspective," *Societies* 13, no. 5 (2023): 7, <https://doi.org/10.3390/soc13050128>.

²¹ Titis Pandan Wangi Reformasi and Oktiva Anggraini, *Pencegahan Kasus Klitih Di Sekolah: Peran Dan Tantangan Bagi Guru Sebagai Agen Perubahan Dan Pendukung Anak-Anak | COMSERVA: Jurnal Penelitian Dan Pengabdian Masyarakat*, August 28, 2024, <https://comserva.publikasiindonesia.id/index.php/comserva/article/view/1400>.

²² Cunduk Wasiati and Edy Chrisjanto, "Penyuluhan Program " Ibu Memanggil" :Upaya Preventif Pencegahan Kejahatan Jalanan (Klitih) Di Kalurahan Giripurwo,Girimulyo, Kabupaten Kulon Progo," *Jurnal Ilmiah Padma Sri Kreshna* 7, no. 1 (2025), <https://doi.org/10.37631/psk.v7i1.1989>.

safety. The research focuses on the role of the police in implementing various measures, namely preemptive, preventive, and repressive.²³

Methods

This study uses empirical research methods, conducting analyses of legal actions or communities related to law and drawing on primary data sources.²⁴ The approach used in this study is a sociological approach to law, which analyzes law in relation to its social context. The expected outcome of this approach is to provide a comprehensive explanation of how law works in society, particularly in relation to the prevention of klitih through Jogja Gelut Day.²⁵ The primary data source used was observations made by the researcher. Using this method, the researcher gained deeper insights that yielded significant results for this study.²⁶ The secondary data used were books and relevant journals examining the phenomenon under study. Data collection was carried out by gathering and documenting the secondary data.²⁷ Data analysis was conducted descriptively, with the aim of describing the research topic based on the results.²⁸

Result And Discussion

Jogja Gelut Day as an Involvement to Prevent Street Crime

The rise of street crime in Yogyakarta, which often involves students and causes injuries and even deaths, has caused widespread concern. To address this issue, an event called Jogja Gelut Day, or Jogja Fighting Day, has been launched. The event aims to showcase young people's fighting talents and serves as a sports tourism event. According to the initiator of Jogja Gelut Day, Erix Soekamti, around 660 participants have registered since registration opened in mid-April. Erix, who is also a member of the band Endang Soekamti, is working with Jogja Mixed Martial Arts (Jogja MMA) in organising the event. The main goal is to produce quality MMA athletes from Yogyakarta who can compete at the international level. In addition, Jogja Gelut Day aims to curb street crime and provide an opportunity for teenagers who enjoy fighting and martial arts to channel their energy in a well-regulated environment. Erix explained that the event also plays a role in minimising street crime.

To prepare for this event, dozens of judges have been prepared. They held a training session for MMA referees and judges, attended by 30 MMA practitioners, in Yogyakarta on 9 June 2022. The presenters of the training were

²³ Robbyanandri Pratama et al., "Peran Polres Magelang Pada Penanganan Kasus Klitih Dalam Menjaga Keamanan Nasional," *Jurnal Kewarganegaraan* 7, no. 1 (2023), <https://doi.org/10.31316/jk.v7i1.4828>.

²⁴ Muhaimin Muhaimin, *Metode Penelitian Hukum* (Mataram University Press, 2020), 82.

²⁵ Nur Solikin, *Pengantar Metodologi Penelitian Hukum* (Qiara Media, 2021), 68.

²⁶ Tiyas Vika Widyastuti et al., *Metodologi Penelitian Dan Penulisan Bidang Ilmu Hukum* (Media Penerbit Indonesia, 2024), 37.

²⁷ Suyanto, *Metode Penelitian Hukum Pengantar Penelitian Normatif, Empiris Dan Gabungan* (UNIGRES PRESS, 2022), 158.

²⁸ Sigit Sapto Nugroho et al., *Metodologi Riset Hukum* (Oase Pustaka, 2020), 93.

professional athletes and judges, including Yohan Mulia Legowo and Abro Fernandes. From the 660 participants in the initial audition, 100 participants will be selected to compete in the preliminary round on 10-13 June. After that, 25 fighters will advance to the final round, which will be held at Tebing Breksi on 30 June 2022. Participants who register are individuals, not groups or school gangs. To attend the matches, general spectators must register and be registered as members to reduce the potential for commotion outside the ring. Jogja Gelut Day adheres to strict rules, adopting international championship standards. Each participant is required to wear protective gear, such as helmets, gloves, and leg guards. In addition, medical personnel are on hand to supervise the matches and ensure the safety of all participants. Thus, Jogja Gelut Day is expected to take place safely and provide an opportunity for participants to compete in a well-controlled environment.²⁹

According to Yuda Mahesa, one of the main reasons for street crime is the lack of space for teenagers to express themselves and healthily demonstrate their physical abilities. In this case, Jogja Gelut Day serves as an alternative platform for teenagers who are often involved in street crimes such as 'klitih', so they can channel their aggressive tendencies into a more structured arena: amateur Mixed Martial Arts (MMA) fighting. As an annual event, Jogja Gelut Day entered its second year in 2023 and successfully attracted teenagers who are usually involved in street fights to fight in the ring rather than on the streets. This phenomenon shows that, by providing the right tools, such as officially regulated competitions, destructive behaviour among teenagers can be redirected toward more positive and purposeful activities. The high number of participants, reaching 220 in just two weeks of registration, indicates that this event can address young people's need to compete and channel aggression in a safe environment.³⁰

Fight Club provides a platform for teenagers to participate in the tournament. Tuti Budirahayu, a sociology lecturer at Airlangga University, welcomed the Jogja Gelut Day initiative and stated that the event is one of the efforts to socially control teenagers' behaviour, which often involves street crime and deviant behaviour. According to Tuti, Jogja Gelut Day can also help reduce violence committed by teenagers. This can be achieved if there are initiators and movers in the fight club who can involve teenagers to participate in the tournament. In addition, expressing appreciation and providing space for teenagers to engage in positive activities can reduce aggressive behaviour. In the context of social control, this is part of an effort to encourage them to engage in positive activities and to educate them to be committed to what they are involved in. Tuti also revealed that if teenagers are only given punishment without being allowed to express their problems, then the phenomenon of teenage street crime will continue. Teenagers, in particular, tend to conform to norms and are socialised by their own group. Therefore, Jogja Gelut Day can

²⁹ "Fenomena Klitih Jadi Latar Belakang Event Sport Tourism Jogja Gelut Day," *Tempo.Co* (Yogyakarta), September 6, 2022, <https://travel.tempo.co/read/1600145/fenomena-klitih-jadi-latar-belakang-event-sport-tourism-jogja-gelut-day>.

³⁰ "Jogja Gelut Day: Tempat Tobat Para Pelaku Klitih, Dari Pecundang Jadi Jagoan MMA," *Kumparan.Com* (Yogyakarta), June 23, 2023, <https://kumparan.com/pandangan-jogja/jogja-gelut-day-tempat-tobat-para-pelaku-klitih-dari-pecundang-jadi-jagoan-mma-20aSii97X6Y/3>.

help address this problem by fostering a positive subculture and guiding teenagers on the right path.³¹

The concept of 'involvement' in Travis Hirschi's social control theory is appropriate for tackling adolescent deviant behaviour because involvement in conventional activities, such as school and extracurricular activities, helps keep adolescents engaged in expected and constructive behaviour. According to this theory, time and energy spent on positive activities reduce the chances of engaging in deviant behaviour, such as street crime. Research shows that adolescents' involvement in after-school activities, such as extracurriculars, creates behavioural patterns that promote positive interactions and improve their performance and attachment to school. A person who is not involved in expected and desired activities is likely to engage in deviant activities. Therefore, adolescents engaged in structured activities, such as education or training, will have less free time for deviant behaviour.³²

As Hoeben and Weerman explain, the logic behind this concept is simple: the more time and energy individuals spend on pro-social activities, the less opportunity they have to engage in deviant behaviour or be exposed to antisocial peer influences. The popular phrase 'laziness is the devil's workshop' clearly illustrates the essence of this concept of *involvement* in social control theory. Hirschi also states that the four components of social bonding, namely *attachment*, *commitment*, *involvement*, and *belief*, are interrelated. For example, strong involvement in conventional activities can strengthen long-term commitment to pro-social goals and also increase an individual's belief in the moral validity of society's rules and laws. Thus, *involvement* is an important element in preventing adolescents from engaging in deviant behaviour, as it keeps them actively involved in positive and pro-social activities.³³

These activities offer teenagers a platform for *involvement* in social control, which can help prevent street crime. In his theory, Hirschi states that teenagers' involvement in conventional activities that take up time and energy will reduce their opportunities to engage in deviant behaviour, such as street crime. Jogja Gelut Day provides a platform for teenagers to channel their energy and aggression in a controlled form through organised fights. By engaging in this activity, teenagers not only spend time and energy on structured activities but also have the opportunity to express themselves without violating legal or social norms.³⁴ Thus, Jogja Gelut Day plays an important role as a positive alternative, helping prevent adolescents from engaging in violent intergroup behaviour, which is often triggered by

³¹ Ayunda Pininta Kasih, "Aksi Lawan Klitih Lewat Jogja Gelut Day, Ini Kata Sosiolog Unair," *Kompas.Com* (Yogyakarta), July 25, 2022, <https://www.kompas.com/edu/read/2022/07/25/104125071/aksi-lawan-klitih-lewat-jogja-gelut-day-ini-kata-sosiolog-unair?page=all>.

³² Mehmet Aslan et al., "Social Control Theory Variables in Conceptualizing Bonding Models of Attachment Theory and Adolescent Development," *Academic Journal of Interdisciplinary Studies* 8, no. 2 (2019): 299.

³³ Guangzhen Wu et al., "Do Social Bonds Matter? Social Control Theory and Its Relationship to Desistance from Substance Abuse in China," *Journal of Drug Issues* 51, no. 1 (2021): 4, <https://doi.org/10.1177/0022042620957020>.

³⁴ Edmund Breckin, "How Can Conditional Cash Transfers Diminish Crime? An Application of Travis Hirschi's Social Control Theory," *Crime Prevention and Community Safety* 21, no. 4 (2019): 299, <https://doi.org/10.1057/s41300-019-00075-5>.

misunderstandings or spontaneous provocations. It provides several benefits in its function as a deterrent, including:

- a. Jogja Gelut Day offers a range of positive experiences for teenagers. They can engage in useful, constructive, and positive activities, such as practising martial arts under the supervision of Jogja MMA, participating in training, and participating in structured, supervised matches.

Teenagers will achieve an accomplishment they will be proud of. They will also gain self-discipline and self-confidence that will benefit them. These positive experiences can help change negative mindsets and behaviours that adolescents may have, including involvement in street crime, so that they can be properly overcome.

- b. Jogja Gelut Day is also a means of learning various positive values in teenagers. Positive values such as discipline, respect among teenagers, honesty, and a sense of responsibility towards themselves and others.

Teenagers who are involved in these activities will be given a good, correct education and understanding to respect their opponents, control their emotions, respect existing rules, and communicate properly and correctly. Learning about these values is important in shaping teenagers' character, strengthening social control, and preventing street crime.

- c. Teenagers often have high energy and tend to channel it into negative behaviours, such as street crime. Jogja Gelut Day offers a much healthier, constructive alternative for teenagers to channel their energy.

With training from expert trainers, such as intense physical exercise, teenagers can channel their energy into more positive, beneficial activities. This will help reduce the likelihood of teenagers getting involved in street crime and provide a healthy outlet for their physical and emotional needs.

- d. Jogja Gelut Day allows teenagers to interact and communicate positively with one another and form healthy social relationships.

In such a structured and safe environment, they can learn to respect each other and appreciate differences. In the long run, these positive social relationships will help them build strong bonds among teenagers, encourage the development of social skills, and reduce the likelihood of their involvement in street crime.

- e. During Jogja Gelut Day, teenagers will be supervised and trained by experienced trainers and mentors.

These coaches serve as good role models and provide appropriate guidance for the teenagers in developing their martial arts skills and positive attitudes. They can also serve as role models for teenagers, indirectly helping them overcome conflicts or problems they may face outside the training environment. With such role modelling and

mentoring, adolescents will receive positive education and guidance, which can help prevent street crime and steer them onto a better path.

Broadly speaking, good and purposeful use of leisure time for adolescents has significant positive effects on individuals and society in general. It can help adolescents further develop their interests and talents, discover them, hone and sharpen their skills, and strengthen their self-confidence. In addition, through community social activities and group work, adolescents will learn to work together, respect differences, and build social skills that are useful in life. This will help teenagers understand the meaning of empathy, tolerance, and co-operation, which will be beneficial in their future lives and can help prevent street crime and other juvenile delinquency. By using their free time productively and purposefully, adolescents have far fewer opportunities to engage in juvenile delinquent behaviour, such as street crime or other criminal acts.³⁵ A wide range of positive and purposeful activities will provide healthy alternatives and reduce the risk of engaging in behaviours detrimental to adolescents in the present and future. Using free time to engage in activities that promote positive values will help adolescents develop a good personality. Adolescents can understand and learn about a sense of responsibility, tolerance, compassion, and empathy, which will shape their character as qualified individuals, responsible and caring for others.³⁶

Jogja Gelut Day not only channels the physical energy of youth but also serves as a social and community-driven intervention aligned with the principles of crime prevention through social involvement.³⁷ ³⁸By offering an organized space where young people can engage in competitive yet controlled physical confrontations, the event reduces the unstructured “idle time” often associated with juvenile delinquency, as described by Hirschi’s involvement component in social control theory.³⁹ When youth are actively engaged in structured activities, they have fewer opportunities to engage in spontaneous acts of aggression or delinquent behavior.⁴⁰

Furthermore, the public and community nature of Jogja Gelut Day fosters a sense of responsibility among participants. The presence of organizers, peers, and sometimes law enforcement or other authority figures creates an implicit system of accountability. This environment helps reinforce the notion that while competition is permissible, destructive behavior is not.⁴¹ The structured

³⁵ Yeni Widowaty, “The Application of Social Control Theory in Preventing Violent Crime by Juvenile Delinquent,” *Jurnal Media Hukum* 26, no. 2 (2019): 189, <https://doi.org/10.18196/jmh.20190133>.

³⁶ Callie H. Burt, “Self-Control and Crime: Beyond Gottfredson & Hirschi & Theory,” in *Annual Review of Criminology*, no. Volume 3, 2020, Annual Reviews, 2020, 3:49, <https://doi.org/10.1146/annurev-criminol-011419-041344>.

³⁷ Rasheed B. Ibrahim et al., “Juvenile Delinquency: The Role of Bystanders and Enablers,” *International Journal of Scientific and Research Publications* 10, no. 6 (2020): 862.

³⁸ Sonia Ebube, “The Role of Legal Frameworks in Addressing Online Hate Speech and Cyberbullying,” *American Journal of Law and Policy* 1, no. 1 (2023): 18.

³⁹ Shafa’atu Adamu, “Comparing Social Control Theories and Social Process Theories in Explaining Juvenile Delinquency,” *Taraba International Journal of Social Sciences Research* 1, no. 1 (2024): 181.

⁴⁰ Yevhen Leheza et al., “Citizens’ participation in the Fight against Criminal Offences: Political and Legal Aspects,” *Derecho Público, Cuestiones Políticas* 39, no. 69 (2021): 221, <https://doi.org/10.46398/cestpol.3969.12>.

⁴¹ Carolyn S. Gentle-Genitty et al., “Perception of School Social Bonding (PSSB) Instrument: Structural and Concurrent Validity,” *Contemporary School Psychology*, 2024, 1.

nature of these events also minimizes the “strain” and negative emotions that can arise from misunderstandings between groups, as everyone understands the rules and the limits of engagement. This aligns with Agnew’s strain theory, which suggests that reducing strain through structured outlets can prevent escalation into more serious delinquent behavior.⁴²

In addition, Jogja Gelut Day can be seen as a proactive community-based strategy to prevent youth violence by incorporating physical activities that provide both emotional and social rewards. In this setting, young people have the chance to build positive peer relationships and develop respect for rules and regulations, which are crucial elements of Hirschi’s concept of belief.⁴³ Over time, the normalization of these competitive yet non-violent outlets may lead to a broader cultural shift in which youth in Yogyakarta recognize and value conflict resolution through non-criminal means, thereby significantly reducing the risk of gang-related violence or spontaneous street crime in the city.⁴⁴ Adolescents who use their leisure time well will experience a variety of benefits in their lives, including avoidance of negative behaviour, positive personality development, the development of interests and talents, and the development of social skills. This will directly help prevent juvenile delinquency and create a more comfortable, harmonious, and positive community environment for youth and society.

From Involvement to Integrated Social Bonds: The Role of Mentors in Shaping Youth Commitment and Belief

In the previous section, it was concluded that involvement in positive, structured activities can significantly reduce the free time that could otherwise be spent engaging in deviant behavior among teenagers. The social control that exists at Jogja Gelut Day is not only about the use of time. When viewed within the framework of Travis Hirschi’s Social Control Theory, it can be a good starting point for the formation of attachment elements. The shift from street crime (klitih) to the MMA ring is not merely a change of location but also involves a deepening of the social environment of the participating teenagers, facilitated by mentors, with whom they learn martial arts before participating in Jogja Gelut Day.

In Travis Hirschi’s view, attachment is an emotional bond that a person has with other people and with society in their life. Hirschi explains that family and school are important because adolescents with strong attachments have better social control in their lives. When analyzed in relation to klitih, there are often failures in these functions, whether in the family or at school, causing adolescents to seek validation in deviant social circles. This is where Jogja

⁴² Jaeyong Choi et al., “Examining the Links Between General Strain and Control Theories: An Investigation of Delinquency in South Korea,” *Asian Journal of Criminology* 14, no. 3 (2019): 203, <https://doi.org/10.1007/s11417-019-09287-y>.

⁴³ Dirk Enzmann, “Michael R. Gottfredson and Travis Hirschi,” *International Criminology* 2, no. 1 (2022): 99, <https://doi.org/10.1007/s43576-022-00048-z>.

⁴⁴ Khoury-Kassabri et al., “Arab Youth Involvement in Delinquent Behaviors: Exploring Hirschi’s Social Bond Theory from a Qualitative Perspective,” 4.

Gelut Day plays an important role in providing attachment for these adolescents.⁴⁵

Research conducted across cultures, such as South Korea, Arab societies, and Western cultures, explains that low parental supervision is a strong factor for adolescents to commit crimes. In collective societies, supervision in this attachment is more effective than mere communication. The phenomenon of klitih has its roots in this lack of supervision, where adolescents feel they are not being supervised by either their school or their parents, so they seek out peers for this purpose. Unfortunately, the influence of peers is stronger than that of parents. The problem is that when this attachment is formed with deviant peers, adolescents will follow suit. Moreover, there is a culture of masculinity that demands that adolescents show their courage by committing deviant acts of violence.⁴⁶

This is where JGD becomes a tool for strategic and effective intervention. JGD does not aim to prohibit or even eliminate the needs of adolescents, both in terms of attachment and masculinity, but rather reconstructs these things into something better, namely, attachment to prosocial attachment. By participating in JGD, they will move from a group that engages in prohibited activities to a community of disciplined and resilient fighters who adhere to the rules. The attachment that was previously based on street violence is transformed into attachment to mentors, as many teenagers register at fighting gyms before participating.

This attachment has an emotional nature, thus covering a much broader dimension, as explained: attachment is an emotional factor that gives adolescents a tendency to get closer to their social groups through supervision, quality of communication, and trust within the group.⁴⁷ When linked to JGD, the aspect of supervision, which is usually carried out by parents or schools alone, is reflected in mentors' or trainers' understanding of the dynamics of JGD participants' social interactions. The communication between them during the training process is not only about martial arts techniques but also about building a sense of togetherness and trust between adolescents and their community in the training hall.

Analysis of JGD in reducing klitih actions is found in the training camp phase or training center for teenagers who train at the gym. In this phase, the attachment element is not purely situational but is based on an intensive relationship between the mentor and the student. Based on Hirschi's view of the role of supervision, training camps function as a form of social control, with mentors (MMA trainers) in gyms serving as respected supervisors. The psychological closeness between trainers and students built during gym training creates a strong emotional bond. Previously, teenagers had destructive attachments to their peers, so the presence of a professional coach who teaches wrestling techniques and the value of discipline will convince

⁴⁵ Busthomi Arifin et al., "Travis Hirschi's Social Control Theory Perspective on the Relevance of Early Marriage and Sexual Violence," *Unnes Law Journal* 10, no. 2 (2024): 139, <https://doi.org/10.15294/ulj.v10i2.846>.

⁴⁶ Khoury-Kassabri et al., "Arab Youth Involvement in Delinquent Behaviors: Exploring Hirschi's Social Bond Theory from a Qualitative Perspective," 3.

⁴⁷ Sarah Apriliani Kurniawan and Arsenius Wisnu Aji Patria Perkasa, "Analisis Social Bond Theory Terhadap Afeksi Individu Dalam Aksi Kekerasan Oleh Geng Motor: Studi Kasus Geng Motor di Kota Sukabumi," *Anomie* 5, no. 2 (2023): 93.

these teenagers that they are disciplined martial arts athletes, which will automatically demand that they comply with the values and norms of their world and community. Mentors will instill in their students a commitment to social control by converting adolescent aggression into an investment in their own achievements. Students are taught to see themselves as aspiring professional MMA athletes, so they will think that if they are involved in a criminal act, it will clearly destroy the reputation they have built and could hinder the bright career opportunities they have built in the training arena.

This element is a rational dimension that focuses on calculating the gains and losses for students in terms of the real consequences that arise if they become involved in or commit a crime. Coaches in training centers before students join JGD play an important role in fostering this element of commitment by helping students build 'investment' in the path they are pursuing. With good guidance from coaches, young people will be directed toward positive, higher-life goals rather than destructive behavior. Examples of such life goals include becoming a martial arts practitioner, a Mixed Martial Arts (MMA) athlete, or a martial arts coach, which clearly have the potential for high achievement and a brighter future. Coaches can facilitate the formation of behavioral agreements rooted in an emotional bond between coach and student. Before adolescents commit destructive acts that could become criminal offenses, those with a strong commitment will think twice and consider whether the momentary satisfaction they gain is worth the risks, such as losing their reputation and the future career they have built with great effort. As stated by Lohy & Pribadi, commitment to life goals and various values serves as an effective deterrent. Mentors at JGD can change the perspective of adolescents, who initially felt they had nothing to lose, into individuals who have various useful social assets to maintain, thereby significantly reducing the likelihood that they will fall back into juvenile delinquency.⁴⁸

The final element that can be instilled is belief in the integration of JGD. Belief is an element of deep compliance with existing norms, such as religious and legal norms, which MMA trainers at the training center reinforce for their students. If the previous element of commitment was based on cost-benefit calculations, this element is related not only to moral validity but also to students' belief that existing rules must be obeyed for social harmony.⁴⁹ During training camp, mentors can explain that competition is not just about fighting, but also about sportsmanship, respecting and appreciating opponents, and obeying the referee's decisions. In this way, the belief that street violence is cool and a symbol of masculinity is replaced by a new belief that one's actions must not violate the law. The stronger the values instilled by the coach, the stronger the teenager's barrier to obeying the country's laws, because teenagers believe that street crime disturbs the community and is punishable by law.

This internal mechanism functions as a normative control. This means that young people's beliefs about various values and norms have become a major

⁴⁸ Bayu Rhamadhan Nuriyansyah et al., "Upaya Reintegrasi Sosial Anak Pelaku Klitih: Tinjauan Strategi Pembimbing Kemasyarakatan Bapas Yogyakarta Dalam Menghadapi Stigma," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 5 (2025): 7204, <https://doi.org/10.61104/alz.v3i5.2357>.

⁴⁹ Ade Irfa and Untung Sumarwan, "Toxic Disinhibition Pada Pemain Game Mobile Legends Dalam Perspektif Teori Kontrol Sosial," *Anomie* 6, no. 1 (2024): 53.

factor in encouraging them to obey the law. Within this theory, when young people internalize these values, they can independently develop the ability to avoid actions prohibited by law.⁵⁰ This control, when linked to JGD, is evident when adolescents who participate in training camps do not see the law as coercion but as a guide to morality in their lives. By instilling these values, adolescents' behavior will effectively change so that they do not commit street crimes, not because they fear the law, but because they realize that such actions are despicable and harmful to others.

This analysis focuses on the extent to which these teenagers are aware of, comply with, and adhere to various values related to obedience to the law, assuming that the more important these values are to teenagers, the less likely they are to engage in street crime. JGD deconstructs this misguided notion by placing teenagers in a very good environment, namely the disciplined MMA ecosystem, where they are taught to fight according to the rules and to behave in a sporting manner.⁵¹ Through the active role of MMA coaches at the training center, the belief is instilled that courage is not about hurting as many people as possible, but rather about being disciplined in obeying the rules and competing well. This will result in teenagers who obey the law and are of good character, thereby effectively preventing delinquent behavior.

Conclusion

Jogja Gelut Day (JGD) is a form of non-penal social control that effectively prevents and mitigates street crime in Yogyakarta by reconstructing four elements of social bonds identified by Travis Hirschi. First, through the element of involvement, JGD can reduce the amount of free time teenagers have, which could otherwise be used for destructive activities, and transform it into structured, productive activities. Second, as a continuation of involvement, JGD provides the element of attachment for teenagers with mentors at the training center before they compete in JGD. The mentors serve as supervisors and helpers for teenagers whose character development has been deemed lacking by their families and schools. These mentors in the training center ecosystem also form the element of commitment, instilling in teenagers the desire to become professional athletes, which would be too valuable to be destroyed by criminal acts. Ultimately, this process involves belief, in which the value of sportsmanship is instilled in these activities, thereby emphasizing the importance of compliance with applicable laws, particularly *lex sportiva*. Thus, JGD is not just a hobby, but a strategy in society to transform street violence into an outlet for adolescents' energy.

⁵⁰ Supratono Karel Pareres and Hudi Yusuf, "Pengaruh Lingkungan Sosial Terhadap Prilaku Kriminal Remaja," *Jurnal Intelek Dan Cendekiawan Nusantara* 1, no. 2 (2024): 1790.

⁵¹ Monica Margaret and Awaluddin Marifatullah, "Media Sosial Sebagai Strategi Pencegahan Tawuran Pelajar," *IKRA-ITH HUMANIORA: Jurnal Sosial dan Humaniora* 7, no. 1 (2023): 66, <https://doi.org/10.37817/ikraith-humaniora.v7i1.2270>.

Recommendation

The recommendation is to build strong, structured collaboration among schools as educational institutions, the police, and the Jogja Gelut Day (JGD) community, which is also supported by training sessions. Synergy in this collaboration is needed to screen for deviant behavior tendencies among teenagers who are at high risk of participating in or becoming involved in various forms of street crime. Guidance for these teenagers is provided by directing them into a positive self-defense ecosystem and teaching them discipline and positive values, so that destructive bonds with deviant peer groups can be broken and replaced with positive, pro-social bonds.

Other local governments facing similar problems related to street crime committed by teenagers can emulate JGD by creating similar forums to reduce teenagers' free time in a structured, positive way. The type and model of this intervention can be adjusted to the region's characteristics and uniqueness. This is important to make the program effective and relevant to the local teenage community. The program will serve as a platform for youth self-actualization, preventing them from engaging in street crime.

The mentorship model in JGD is expected to be a non-penal measure to prevent street crime committed by teenagers. This can be done by providing training facilities or camps staffed by competent mentors. Martial arts communities also need guidance to train teenagers better and help them replace bad habits with positive ones, giving them the potential to achieve great things.

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