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Dissertation

A Study of Juvenile Delinquency and Family Education
due to Local Characteristics Difference in Indonesia

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CHAPTER 1

INTRODUCTION

1.1. Background

Adolescence is a period in which young individuals try to discover their identity and tend to imitate what they see. In this phase, individuals still cannot make mature decisions on what they want to do and tend to be dominated by emotional and instinctual reactions. Poor associations and environments can lead to the emergence of juvenile delinquency.

Juvenile delinquency does not discriminate on the basis of the gender. Nowadays, adolescent boys and girls carry the same risk of becoming perpetrators or victims of juvenile delinquency, as shown by Atmasasmita. She emphasized that acts of delinquency can be perpetrated by both boys and girls,¹ and that the intensity of delinquency among male and female adolescents is not so different. The difference in delinquency behavior between adolescent boys and girls only lies in the forms of delinquency.

Juvenile delinquency can be interpreted as extreme behavior that violates pre-existed social norms.² Simanjuntak defines delinquency as acts committed by adolescents that violate social, religious, and group norms, and disrupt the tranquility of society, resulting in action by authorities to seclude perpetrators from society.³ Thus, delinquency is the label applied to adolescents who commit extraordinary actions that do not follow the existing norms of their social environment.⁴

One example of juvenile delinquency in Indonesia takes the form of public brawl. Brawls occur due to the complexity of city life, though seemingly caused by trivial problems.⁵ Setiawan observed that, in 2010 alone, there were at least 128 cases of brawls between students. The figure rose significantly by more than 100 percent in 2011, with

¹ Romli Atmasasmita, *Problem-problem Kenakalan Anak atau Remaja*, (Bandung: Armiko, 1985) pp. 105.

² Regoli R & J Hewitt. *Delinquency in Society*, 5th edition. (New York: McGraw-Hill, 2003) pp. 75.

³ Simanjuntak, B. *Latar Belakang Kenakalan Remaja*. (Jakarta: Alumni. 2004). pp. 50.

⁴ Regoli R & J Hewitt. *Delinquency in Society*, 5th edition. (New York: McGraw-Hill, 2003) pp. 63

⁵ Setiawan, Atang. *Makalah Anak Agresif*. [Online].

[http://file.upi.edu/direktori/fip/jur._pend._luar_biasa/195604121983011-](http://file.upi.edu/direktori/fip/jur._pend._luar_biasa/195604121983011-atang_setiawan/pendidikan_atl/makalah_anak_agresif.pdf)

[atang_setiawan/pendidikan_atl/makalah_anak_agresif.pdf](http://file.upi.edu/direktori/fip/jur._pend._luar_biasa/195604121983011-atang_setiawan/pendidikan_atl/makalah_anak_agresif.pdf) (Accessed by March 9, 2015) pp. 1-35

330 recorded cases of brawls, which killed 82 students. From January to June 2012, there were 139 fights which killed 12 students.

In 2016, Sindonews.com reported the occurrence of a very disturbing phenomenon in Yogyakarta, which had been termed by the local people as the *klithik* phenomenon.⁶ In this phenomenon, perpetrators carried various sharp weapons such as sickles, swords, and knives and attacked random victims who were walking at night in secluded places. The police arrested several of these perpetrators, who turned out to be teenagers aged 13-18 years on average.

Other examples of juvenile delinquency linked closely with criminality are the consumption of narcotics and alcohol. In 2019, the National Narcotics Agency (BNN) stated that drug users in Indonesia number 3.6 million people. Of that total, 40% were found to be students. Meanwhile, cases of underage students consuming alcohol have also been rising in an increasingly troubling manner. The Basic Health Research (Riskesdas) study, which was conducted by The Ministry of Health in 2007, reported that the proportion of teenagers consuming alcohol in Indonesia was estimated at 4.9%. However, this number had increased significantly by 2014, reaching 23%.

Juvenile delinquency problems do not only occur in the physical world, but have also penetrated cyberspace (internet, social media, etc.) in the form of cyberbullying among middle school students in Yogyakarta. Safaria found that among 102 seventh-grade junior high school students, consisting of 72 (70.60%) male and 30 (29.4%) female students, most (80%) of the students had been either the perpetrators or victims of cyberbullying.⁷ This study also suggested that there was a positive relationship between the experience of being bullies or victims of cyberbullying with stress levels among students. Besides these, Indonesia sees several other forms of delinquency such as sexual promiscuity, smoking, prostitution, abortions, and violence perpetrated by motorcycle gangs that involve teenagers.

⁶ Sindonews.com. Kenakalan Remaja. [Online] <https://nasional.sindonews.com/read/1258824/16/kenakalan-remaja-1511113926> (Accessed by March 14, 2017)

⁷ Safaria, Triantoro. Prevalence and Impact of Cyberbullying in a Sample of Indonesian Junior High School Students. (TOJET: The Turkish Online Journal of Educational Technology, 2016) Volume 15, Issue 1. Pp. 1-10

The theme of juvenile delinquency has often been researched, especially in relation to broken home environments or poor social environments. However, the relationship between juvenile delinquency and local cultural characteristics that will be identified in this study has not received much attention. This study will analyze juvenile delinquency and family education in “locality.” In their daily lives, or in their interactions with their environment within the family, school, and community, adolescents are not separated from local cultural characteristics. This is particularly so in the Indonesian society, which is a pluralist society consisting of various ethnic groups, religions, creeds, and groups from different backgrounds.

According to Berns, adolescents cannot be separated from their social environment.⁸ Their behaviors are the result of what they have learned from the environment. Adolescents learn values, observe emotional expressions, body language, and how to convey statements from their environment, such as family, school, and neighborhood, which is called the microsystem⁹. The microsystem is the environment around adolescents in which social activities and relations involve significant people from that immediate environment.

The family plays a major role in the development process of children because children begin to learn things such as manners, religion, etc., from their family environment. As children spend more time in the family environment, the family plays many roles in shaping the behavior and personality of children and providing concrete examples for children. According to Al-Halwani children have a strong habit of imitating all behavior, movements and actions of their parents.¹⁰ The formation of acceptable and unacceptable behavior or the personality of children begins within the family, especially under the influence of parents, who are the most basic role models in the family. If parents behave rudely in the family, the child tends to imitate them. In contrast, when parents behave well within the family, then children also tend to behave well. As Gunarsa states, “The family and family atmosphere are very influential in the initial stages of child

⁸ Berns, R.M.. *Child, Family, School, Community: Socialization and Support*. (Wadsworth, NY: Cengage, 2011). pp. 63

⁹ *ibid*

¹⁰ Al-Hawani, A.F. *Melahirkan Anak Saleh*. (Mitra Pustaka, Jakarta 1995) pp. 80

development and largely determine whether they later develop a hard-hearted or gentle attitude, a stoic approach, and other personality fundamentals.”¹¹

Family education can be a solution for tackling juvenile delinquency. As Erieska et al. observed, the role of parents in educating a child, especially teenagers, necessarily involves instilling values, and the norms instilled early can influence the attitude and mental behavior of a child so that in the future he or she can understand what is good or not for himself or herself.¹² However, family education in Indonesia is influenced by a local characteristic, which result in differences in each area in Indonesia in the way family education is conducted. This occurs because every culture in Indonesia has own local characteristics such as in influencing religion and globalization in the way of living. That influence will be creating a unique characteristic in parenting style in each area. Bornstein argues that cultural variations in family education and behaviors are impressive, whether observed among different, say ethnic, groups in one society or across societies in different parts of the world.¹³ Parent in conducting family education, influence by their believing or what they learn from their parent before and influence by their culture. In case of adolescent behavior, for example, adolescents referred to clinics for treatment in Thailand exhibit more behavior problems linked to excessive parental control (e.g., fearfulness, worrying). However, adolescents in the U.S. exhibit more behavior problems related to deficiencies in parental control (e.g., disobedience, fighting;)¹⁴. From this comparison, we can see that cultures differ in the extent to which they emphasize self-control, group harmony, compliance, and other factors that can shape the form behavioral problems take in family education.

Environmental factors of residence, geographical location, prevailing ethical norms, religious orientation, and culture influence the application of family education within a family. Therefore, it is interesting to explore how family education in Indonesia is applied, considering that Indonesia is famous for its diversity in terms of culture, customs, norms,

¹¹ Gunarsa, Singgih. Psikologi Untuk Keluarga. (Gunung Mulia, Jakarta 2007). pp. 35

¹² Erieska Gita Lestari, Sahadi Humaedi, Melainny Budiarti S, Dessy Hasanah, Peran Keluarga Dalam Menanggulangi Kenakalan Remaja, (Jurnal Penelitian & PKM. 2012), Vol 4, No: 2, pp. 129 – 389.

¹³ Bornstein, Marc H. Cultural Approaches to Parenting, (Parenting: Science and Practice. 2012), Vol 12(2-3): pp. 212–221.

¹⁴ Weisz, John, Somsong Suwanlert, Wanchai Chaiyasit, and Bahr Weiss, Epidemiology of Behavioral and Emotional Problems Among Thai and American Children: Parent Reports for Ages 6 to 11, (Journal of the American Academy of Child & Adolescent Psychiatry, 1987) pp. 18 -37.

and religion. Geographically, Indonesia is an archipelago country. Each scattered island has its individual characteristics. These regional differences create a diverse culture, involving six different religions, multiple ethnicities, as well as groups spread across different socio-economic levels, which leads to the emergence of the pluralistic nature of Indonesia.

Within Indonesian culture, this study explores the differences in patterns of juvenile delinquency and family education in five areas; Jakarta, Aceh, Bali, Papua, Yogyakarta, which are special provinces that have unique local characteristic. Research about local characteristics in relation to differences in the manifestations of juvenile delinquency in each area is important because, according to Nasikun, a sociologist from Gajah Mada University, Indonesian society features two unique characteristics: Horizontally, the Indonesian people are characterized by social unity based on differences in ethnicity, religion, customs, etc. Vertically, the community structure is marked by a large distance between the upper and lower strata.¹⁵ Considering the uniqueness of horizontal and vertical differentiation within Indonesian society, an adolescent must be able to socialize in the community. Susanti and Handoyo explained that it is very important to be able to adjust to one's own community.¹⁶ If an individual cannot adapt to the norms prevailing in that society, that person will be labeled disobedient as their behavior does not fall within the norm. This research will focus on horizontal differences by looking at the influence of religion and globalization in five areas in Indonesia. Horizontal differences are chosen because, according to Soekanto horizontal differences affect social norms or rules that apply in society, in other words will also affect human development in the community itself compared to differences in vertical diversity.¹⁷ Considering that, this study wants to see whether there is a relationship between differences in each region on the influence of religion and globalization on juvenile delinquency and family education as well as closely related to the development of adolescents to the surrounding community, it is chosen to see differences horizontally rather than vertically. Susanti and Handoyo

¹⁵ Nasikun, *Sistem Sosial Indonesia*, (Jakarta: Rajawali 1991) pp. 120

¹⁶ Susanti, Iis, Pambudi Handoyo, *Perilaku Menyimpang Dikalangan Remaja Pada Masyarakat Karangmojo Plandaan Jombang*, (Paradigma 2015) Volume 03 Nomer 02, pp.1-6,

¹⁷ Soekanto, *Beberapa Teori Sosiologi Tentang Struktur Masyarakat*. (Jakarta, Rajawali 1983). pp 42

explained that it is very important to be able to adjust to one's own community.¹⁸ If an individual cannot adapt to the norms prevailing in that society, that person will be labeled disobedient as their behavior does not fall within the norm.

1.2. Research Objectives and Research Method

The purpose of this study is to clarify the relationship between different local characteristics in Indonesia with family education and juvenile delinquency. For this purpose, in this research, it is essential to know the characteristics of each area, such as the characteristics of juvenile delinquency in five provinces, and the reason of it. Also, parenting style, parents' awareness of globalization, and religion will be analyzed.

This research is a quantitative research that compares five areas in Indonesia: Jakarta, Aceh, Bali, Papua, and Yogyakarta. The reason for choosing these provinces is the fact that Aceh, Yogyakarta, Papua, and Jakarta are provinces with special status and unique characteristics that distinguish them from other provinces. The unique characteristics are listed as follows:

a. Aceh,

In Aceh, *sharia* law (Islam law) functions as the regional law of the province.¹⁹ The main livelihoods of the population are fishermen, and farming.²⁰ According to census data in 2019, the population was 5.281.000, the rate of economic growth in 2018 was 4.61%, the population that entered Aceh in 2005 was 63,987, while in 2015 was 40,616, the population who came out of Aceh in 2005 were 38,802, while in 2015 were 39,649, and the majority religion in Aceh is Islam (98.0%).²¹

b. Yogyakarta,

Yogyakarta is a sovereign monarchy within Indonesia, with the Sultan Hamengkubuwono functioning as the hereditary Governor and Paduka Sri Pakualam as the hereditary vice-governor. SR Yogyakarta refuses to call itself a

¹⁸ Susanti, Iis, Pambudi Handoyo, *Perilaku Menyimpang Dikalangan Remaja Pada Masyarakat Karangmojo* Plandaan Jombang, (Paradigma 2015) Volume 03 Nomer 02, pp.1-6,

¹⁹ Dsi.acehprov.go.id. Perda atau Qanun [Online] <https://dsi.acehprov.go.id/perda-atau-qanun/> (Accessed by February 9, 2020)

²⁰ Badan Pusat Statistik, *Statistik Indonesia 2019*, [Online] <https://www.bps.go.id/publication/2019/07/04/daac1ba18cae1e90706ee58a/statistik-indonesia-2019.html> (Accessed by February 8, 2020)

²¹ Ibid

province, in accordance with Law No. 03/1950 and No. 12/2012 regarding “The Privileges of Special Region of Yogyakarta”. The main livelihoods of the population are trade, and farming.²² According to census data in 2019, the population was 3,802,900, the rate of economic growth in 2018 was 5.6%, the population that entered Yogyakarta in 2005 were 227,364 while in 2015 were 208,257, the population who came out of Yogyakarta in 2005 were 103,492, while in 2015 were 84,915, and the majority religion in Yogyakarta is Islam (83.2%).²³

c. Papua,

Papua has been designated as a conservation province, focused on sustainable development. The main livelihood of the population is agriculture.²⁴ According to census data in 2019, the population was 3,322,500, the rate of economic growth in 2018 was 7.3%, the population that entered Papua in 2005 were 66,562, while in 2015 were 61,203, the population who came out of Papua in 2005 were 38,803, while in 2015 were 47,849, and the majority religion in Papua is Christianity (83.15%).²⁵

d. Jakarta,

Jakarta is a special region by virtue of being the capital city. The main livelihood of the population is trade.²⁶ According to census data in 2015, the population is 10.467.600, the rate of economic growth in 2018 was 6.17%, the population that entered Jakarta in 2005 were 643,959, while in 2015 were 499,101, the population who came out of Jakarta in 2005 were 883,423, while in 2015 were 706,353, and the majority religion in Yogyakarta is Islam (83.43%).²⁷

e. Bali,

Although Bali is not included among the provinces with special status, has unique

²² Badan Pusat Statistik, Statistik Indonesia 2019, [Online]

<https://www.bps.go.id/publication/2019/07/04/daac1ba18cae1e90706ee58a/statistik-indonesia-2019.html> (Accessed by February 8, 2020)

²³ Ibid

²⁴ Ibid

²⁵ Ibid

²⁶ Ibid

²⁷ Ibid

characteristics such as the implementation of daily Hindu rituals and the fact that the area is very famous for tourism. The main economic sector is tourism.²⁸ According to census data in 2019, the population was 4,292,200, the rate of economic growth in 2018 was 6.35%, the population that entered Bali in 2005 were 102,425 while in 2015 were 139,849, the population who came out Bali in 2005 were 41,216, while in 2015 were 50,887, and the majority religion in Bali is Hinduism (83.5%).²⁹

The researcher distributed questionnaires to students participating in the study and their parents between August and September 2016 at one junior high school and one senior high school in each of the five provinces. The total number of responses collected was 3600 questionnaires, consisting of 1800 questionnaires of parents and 1800 questionnaires of students.

In addition, the researcher also conducted interviews to obtain more detailed and in-depth secondary data. Interviews were used to collect information about issues that could not be obtained through questionnaires. The researcher interviewed five delinquents face-to-face and directed towards specific issues and were conducted in July 2019.

1.3. Study Limitations

The explanations provided by this study may not be generalizable as representative of the areas covered. To limit the discussion and to avoid misperceptions of data in understanding the effect of local characteristics, this study only considered one senior high school and one junior high school in each of the five provinces that show differentiation in the way of living in Indonesia. The reason why the researcher chooses these schools is that these schools are located in the capital city of each province, in a stable environment and these school can describe the condition of juvenile delinquency

²⁸ Badan Pusat Statistik, Statistik Indonesia 2019, [Online]

<https://www.bps.go.id/publication/2019/07/04/daac1ba18cael1e90706ee58a/statistik-indonesia-2019.html>
(Accessed by February 8, 2020)

²⁹ Ibid

at school in Indonesia in general, also the researcher thought that the influence of local law or policy and local characteristics on influence the adolescence in these schools is also reliable.

CHAPTER 2

LITERATURE REVIEW AND FAMILY EDUCATION IN THE LAW OF NATIONAL EDUCATION

2.1. Juvenile Delinquency in Indonesia

Offences by the youth have been and still are a social problem across many countries, a problem that affects and shakes the very fabric of society. The problem of the youth in modern society is both a national concern and an important subject for academic study, including in Indonesia.

There are several forms of juvenile delinquency in Indonesia that are closely related to local characteristics or influenced by local socio-cultural values. According to Aditama, juvenile delinquency is determined by socio-cultural factors and environmental factors of the spaces in which adolescents live.³⁰ Therefore, sometimes this problem is difficult to overcome, as even the existence of juvenile delinquency itself becomes debatable because such behavior is considered normal for the community around the teenagers. One example of this is juvenile delinquency related to smoking, which is strongly influenced by the social culture of the local community. The habit of smoking is very familiar to Indonesian people and is then valued by teenagers as something normal. Wherever and whenever events such as weddings, birthdays, thanksgiving, or even funerals occur, cigarettes can be found. In Aceh, for example, one custom of the Acehnese people, especially for adolescents, is to enjoy a cup of coffee with cigarettes every day, ensuring that the coffee shops scattered across Aceh are never quiet. One of the reasons smoking is so difficult to eradicate for adolescents in Aceh, a study by Muzaffar observes, is because it is a customary belief in the Aceh community that smoking is a symbol of virility.³¹ In the face of this strong socio-cultural influence, smoking behavior among adolescents is seen as an effort to integrate oneself with the wider community. Hence, it is difficult to control this deviant behavior until community attitudes towards it change.

³⁰ Aditama, T. Y. *Rokok dan kesehatan*. (Jakarta: UI Press, 2002) pp. 52

³¹ Muzaffar. *Hubungan Sosial Budaya, Personal dan Lingkungan dengan Perilaku Merokok Siswa di SMA Negeri 1 Peulimbang Kabupaten Bireuen Tahun 2017*. (Jurnal Universitas Sumatera Utara, 2018) Vol 13 no 4 Pp. 35-47

Even though members of the community are aware of regulations or laws related to the age limit for smokers, efforts by the government to enforce this law are still weak, and this aligns with the prevailing tendency to allow public smoking by adolescents. Thus, we can see that smoking behavior in adolescents cannot be separated from the social culture in which it occurs.

In addition to juvenile delinquency related to smoking, the consumption of alcohol also cannot be separated from the socio-cultural life of the Indonesian people. In Indonesia, several traditional alcoholic beverages such as *tuak*, *arak*, *sopi*, and *badeg*, among others, are consumed by the community for reasons of tradition or custom. The consumption of alcoholic drinks at every traditional celebration, especially in Indonesia, follows long-standing traditions, and some people believe that alcoholic drinks are considered as honorary drinks. One area in South Sulawesi Province that still maintains the tradition of consuming alcoholic beverages at every traditional celebration is North Toraja Regency.³² Called *tuak*, the traditional beverage of Toraja is derived from the sap of the palmyra palm (*Borassus flabellifer*).³³ This wine is still served at every traditional event in Toraja, and its consumption is considered to be sanctioned by the local wisdom, which must be maintained. The influence of such cultural practices on adolescent drinking behavior has been supported by Zakaria Fikri Alfaqih.³⁴ The most common reason cited by respondents in Zakaria's research on adolescent consumption of alcohol was the influence of culture.

Based on the descriptions of two types of juvenile delinquency given above, which are strongly influenced by the local social culture, it can be concluded that the characteristics of the local culture are inseparable from a consideration of juvenile delinquency behavior. Therefore, it is important to understand the extent of the local influence of regional characteristics on juvenile delinquency.

Article 1 Point 2 of Law Number 3 Year 1997, concerning Juvenile Courts, defines

³² Goal, N.L. dan Husin, S. Dilema Pemberantasan Minuman Keras terhadap Pelestarian Budaya Masyarakat Batak Toba (Studi Kasus di Desa Ria-Ria Kecamatan Pollung Kabupaten Humbang Hasundutan. *Citizenship*, 2013) 1(2): 101-121.

³³ Duli, A dan Hasanuddin. *Toraja Dulu dan Kini*. (Makassar: Pustaka Refleksi, 2003). pp. 61

³⁴ Zakaria Fikri Alfaqih. *Perilaku Konsumsi Minuman Keras Pada Remaja (Studi Kasus Di Desa Dukuh Wangu Pangkah Kabupaten Tegal)*. (*Jurnal Fakultas Kesehatan Masyarakat Universitas Muhammadiyah Semarang* 2018) Vol 7 no 3 Pp.17-31

a juvenile delinquent as a child who commits a crime or an offense against other children, according to the laws and regulations that apply to the community concerned.

In recent years, the number of children facing the law has been steadily rising (Directorate General of Prisons Ministry of Law, 2008).³⁵ Existing prevention efforts tend to prioritize repressive approaches and the imposition of criminal sanctions in the form of imprisonment, despite the adverse implications of such punishment on the psychological and physical development of children, the traumatic effects of which can continue into adulthood.

The growth of urbanization has been accompanied by an increase in the incidence of juvenile delinquency. According to crime statistics released by the Police Department of the Republic of Indonesia, between January and May 2002, more than 4,000 Indonesian children were brought before the court for petty criminal offences such as theft. In 2003, more than 11,344 children allegedly committed criminal offences. From January until May 2003, 4,325 children were detained in prisons throughout the country. Most of them (84.2 %) were detained in adult prisons. Importantly, this number does not include the children who were detained in police stations.

The data on juvenile delinquency in Indonesia show that quantitatively speaking, crimes committed by adolescents are not a serious problem, but qualitatively they can create feelings of fear in society. Various kinds of negative or deviant acts are carried out by some adolescents, who seem to mistake such acts for normal or ordinary behavior, or as a matter of pride. They often view such behavior as merely a sign of an individual's courage, while such negative behavior of adolescents is considered by others as very alarming for young people in Indonesia. Juvenile delinquency has now become a cause for concern because to the patterns of its incidence seem to have shifted. While initially, juvenile delinquency consisted of ordinary acts of disobedience, communities now feel unrest as delinquent acts are now perceived as tending to encroach on the provisions of criminal law. One example of this shift is the rampant incidence of motorcycle hijacking and robbery occurring in Depok and Tangerang and other regions. It has been recognized

³⁵ Kemenkumham. Anak Berhadapan Dengan Hukum. [Online] <http://ditjenpp.kemenkumham.go.id/31-tentang/Anak/Berhadapan/Dengan/Hukum.html?start=2> 2018 (Accessed by November 2018)

that some of the perpetrators of hijacking and robbery are still in their teens, and aiming to prove their courage. Currently, delinquency is also facilitated by the spread of new technologies, such as laptops, smart phones, and other devices. This gives juvenile delinquents new opportunities to commit criminal acts, like cyberbullying. This is in line with J. Raskauskas and A.D. Stoltz who revealed that cyberbullying behavior arises due to the negative effects of the development and dissemination of new technologies, such as smartphones and the internet that are increasingly easy to obtain.³⁶

The theme of juvenile delinquency has been quite well researched from family roles and the impact of broken homes and bad environments, as for instance in the study of Ardhie Raditya (*Juvenile Delinquency: A case study of the relationship between interactions between family members and the role of peer groups on student delinquency in Yogyakarta 1 High School*).³⁷ Ardhie here explores the patterns of interactions among family members and their relationship with student delinquency, arriving at the explanation that the occurrence of juvenile delinquency is related to family factors, particularly a broken home environment.

Another study of juvenile delinquency by Paulus Tangdilintin (*The Effect of Three Modernization Adicita on the Family Economy of Urban Families*)³⁸, points out the importance of socialization in the family, and explores ways to study the relationships between the general public, family, and individuals in order to understand the development of personality. From this study, it is clear that the configuration of the family determines the forms of behavior needed for the development of certain roles, such as that of the father, mother, and child.

Being a father, mother, or child can only obtain special meaning when it is associated with certain family structures. So, the family imprints and forms the types of personalities that are required to carry out within-family functions, and in the process, every citizen adjusts to the conditions that have been created in him due to his past, hopes,

³⁶ J. Raskauskas and A.D. Stoltz, "Involvement in Traditional and Electronic Bullying Among Adolescents", (*Developmental Psychology Journal* 2007), 43, 564-575.

³⁷ Ardhie Raditya. *Kenakalan Remaja: Studi Kasus Hubungan Antara Interaksi Antar Anggota Keluarga dan peranan peer group teradap kenakalan pelajar di SMU 1 Pakem Yogyakarta*. (Yogyakarta: Jurnal Sosiologi, Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Gajah Mada, 2006). Vol 12 no 3 pp. 16-34

³⁸ Paulus Tangdilintin. *Pengaruh Tiga Adicita Modernisasi Terhadap Keluarga Ekonomi Keluarga Perkotaan*, (Jakarta: Universitas Indonesia Press, 1990). pp. 54

and role in the present.

A study on the relation of juvenile delinquency to community by Santrock, revealed that deviant acts committed by adolescents could be distinguished into two categories of juvenile delinquency. Firstly, index offenses involved criminal acts committed by adolescents and adults, such as drug trafficking, robbery, assault, vehicle hijacking, brawls, shoplifting, mugging, prostitution, rape, and murder. Secondly, status offenses were actions that are less serious than index violations, such as running away from home, bullying, smoking, drinking, promiscuous sex, and others. These actions were carried out by adolescents under a certain age so that they could be classified as juvenile offenders.³⁹

2.2. Family Education in The Law of National Education

In Indonesia, independence was declared on August 17, 1945, and in Article 31 of the same year's Indonesian Constitution, it was stated that "Everyone has the right to receive an education." by winning independence, Pancasila (the Five Principles of Founding), which is the basic matter in Indonesia, became firm. The Five Principles of the foundation are as follows.

- Ketuhanan Yang Maha Esa (only one faith in God)
- Kemanusiaan Yang Adil dan Beradab (fair and cultural humanitarianism)
- Persatuan Indonesia (Unification of Indonesia)
- Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permusyawaratan/Perwakilan (Democracy guided by wisdom in the council system and delegation system)
- Keadilan Sosial bagi seluruh Rakyat Indonesia (social justice for all Indonesian citizens)

Since Pancasila was regarded as the basis of the law in Indonesia including the law related to education, at the time, the establishment of national education law was not seen at the time. The History of The National Education Law is as shown in Table 1 below. In 1989, the National Education System was born, among which the objectives of education have been mainly understood by the following two articles. That is, Article 3 "National education works to increase the Indonesian's ability and quality of life as it achieves the

³⁹ Santrock, J.W.. *Life-Span Development: Perkembangan Masa Hidup* (edisi kelima). (Penerj. Achmad Chusairi, Juda Damanik; Ed. Herman Sinaga, Yati Sumiharti). (Jakarta: Erlangga. 2002.) pp. 170

national goal", Article 4 "National education is keen to make people's lives more conscious, Indonesian people, that is to say, human beings who have faith and awe in only God, have noble morality, knowledge and skills, sound and strong both mind and body, autonomous personality and responsibility to society and the state It is for the purpose. " In order to realize that goal, education was divided into school education and outside school education. Out-of-school education includes social education, regional education, and family education.

After that, the law on national education was rewritten in 2003. In Article 3 of the New National Education System Act of 2003, "National Education improves the ability of the people with dignity, forms personalities and cultures, has the only faith and awe in God. It aims to develop learner's potential to be a people with virtue, being healthy, knowledgeable, wise, creative, self-sustaining, democratic and responsible citizens " has been shown. Through this new education law, the terms "creative" and "democratic" are used as the new Indonesian citizens' image, and education is further divided into formal education (ie school education)⁴⁰, informal education (family education and community base education), and nonformal education. Until then, a private religious education organization⁴¹, such as the Qur'an learning facility held at a cram school and a mosque was not included in the educational system accepted by the nation, but in the new law, it became to be regarded as a nonformal education.

In addition, with the decentralization of authority after 2000, regarding education authority, the central government transferred the authority to each state and each prefecture.

⁴⁰ The educational system in Indonesia is supposed to be compulsory education for 6 years in elementary school and 3 years in junior high school. And high school followed by higher education for 3 years, then university etc. There are general schools under the jurisdiction of Ministry of Education and Culture and schools called Madrassa and Pesantren that educate Islam under the jurisdiction of the Department of Religion in line with traditional ideas.

⁴¹ As children go to general schools, they often go to the Quran learning facilities that have been held at the mosque in the afternoon. However, this learning facility is not obligatory.

Table 1. History of Legal Composition of National Education

1946	Organization of Educational Research Leader Committee
1947	1st education conference in solo
1948	Organize committee for drafting draft
1949	Second education meeting in Yogyakarta
1950	The birth of the law on basic education and education (UUPP)
1961	The birth of university law
1965	The birth of the National Education Council
1989	The birth of the law on the National Education System (UUSPN)
1990	Birth of pre-primary education, primary education, secondary education, higher education law
1991	The birth of special education and laws concerning education and education at school
1992	Birth of a law on educational personnel and community participation in national education
1999	The birth of the law on the establishment of national universities as higher education and corporations
2003	The birth of a new national education system law

The Law of National Education that are the backbone of the whole country, criteria of education system, curriculum (curriculum) standards, qualification requirements, duration of compulsory education, etc. are decided by the central Ministry of Education, but the central legal foundation established by the country, the authority to enforce educational administration effectively in accordance with the actual circumstances of each provincial education office.

Back to National Educational Law, even though family education is a part of informal education, policies concerning family education did not receive much attention for many years. The focus of education policy has largely been on the quality of teachers, inadequate school facilities, curriculum, and school fees. In the process, one important element that is often forgotten is the role of parents as the first and closest educators of the child. However, this role is unfortunately kept separate from considerations of the education process of children.

The role of parents is often considered replaceable by the school, a place where the child spends most of his or her time every day. However, education is not only an institutional matter, but also involves family responsibilities, especially of parents. This has become a particular concern for the Ministry of Education in recent years, with former

Minister of Education and Culture Anies Baswedan asserting that parents should have a larger role in children's education, with the consequence that parents must be prepared for this role. To improve the quality of family education, the Ministry of Education and Culture created a department in 2015 called the “Direktorat Pembinaan Pendidikan Keluarga,” to collectively manage family education programs. The establishment of this department is evidence of the government’s intention to promote the strengthening of family education as part of the education of children.

2.2.1. Family Education Policy of the Indonesian Government

In Indonesia, for tackling juvenile delinquency, the government initially tried to respond by strengthening school education only. However, this did not produce results by itself. Therefore, in 2015, a policy emphasizing family education was enforced. A news report on netralnews.com quoted Anies Baswedan, the Minister of Education and Culture at that time, who stated that, “Parents should reclaim their role as educators in children's education.” Family education refers to the socialization process through which parents impart the necessary skills and knowledge to children, such as relating to discipline, lifestyle habits, and communication skills. In that sense, the most important educator for children is parents, not schools or teachers.

According to Tilaar there are six stages to be observed in policy implementation, including 1) policy planning, 2) legitimacy, 3) socialization of policies, 4) implementation of policies, 5) participation, and (6) policy evaluation. In terms of this model, the Indonesian policy on family education is still at the third stage of socialization of policy.⁴² In Indonesia, many educational policy systems are developed through the process of trial and error, and it is not unusual for policies to change easily within a short period, without sufficient time being given for the development of the system. The national examination system (UN) and the curriculum are good examples of this tendency. Hence, paying attention to this new policy of strengthening family education and evaluating its effectiveness will have great significance in research on the policy formation process of family education in Indonesia.

⁴² Tilaar, H. A. R. Dab Riant Nugroho. *Kebijakan Pendidikan*. Yogyakarta: (Bina Aksara, 2009) pp 106

2.2.2. Implementation of Family Education Policy

Since 2003, family education has been positioned as a unit of education in the Indonesian national education system. However, at that time, there was only a legal provision concerning family education and a general understanding of what family education is and how it should be carried out was not prevalent. In a survey of 60 parents with children aged between 13 and 18 years living in Pulo Kambing village in Aceh Province, Sari found that most parents did not know how to prevent deviant behavior and delinquency among children.⁴³ Some of the responses indicated that parents being busy was the main cause for such behavior⁴⁴. When a parent is busy, the time spent by parents and children together and the amount of communication are reduced, and there is also the possibility that the parent-child relationship will be diluted, making important and deep conversations difficult. Similarly, in a survey of 215 parents living in Pekanbaru City by Harmaini, 65.5% of parents said that they did not have enough time to spend with their children, or even if they had the time, did not have the interest.⁴⁵

In Indonesia, parents are responsible for the disciplining of their children, but they tend to leave the responsibility of education to the school. Parents tend to leave the responsibility of education to the school because of limited time and ability to educate children, parents' perceptions of their role in supporting children's education only focus on the problem of how their children getting education with no financial problem and therefore the focus is only looking for financial factor and don't have time educated their children.⁴⁶ However, the educational environment provided to children at home is not necessarily sufficient, and the consciousness that schools and guardians should try to cooperate is weak. In recent years, in Indonesia, not only facing a juvenile delinquent such as brawling, fighting between children, drugs, but also how conducting family education in family life. As one of the countermeasures against juvenile delinquency,

⁴³ Sari, Ratna. Peran Orangtua Dalam Mendidik Anak Pada Masa Pubertas Di Desa Pulo Kambing Kecamatan Kluet Utara Aceh Selatan (Ar Raniry Press 2017) pp. 66
<https://Repository.ArRaniry.Ac.Id/1798/%20gabungan.Pdf>

⁴⁴ Ibid

⁴⁵ Harmaini, Vivik Shofiah, Alma Yulianti, Peran Ayah Dalam Mendidik Anak, (Jurnal Psikologi, Volume 10 Nomor 2, Desember 2014) pp. 80-93

⁴⁶ Siregar, N.S.S. Persepsi Orang Tua Terhadap Pentingnya Pendidikan bagi Anak. (Jurnal Ilmu Pemerintahan dan Sosial Politik 2013). 1 (1). Pp 11-27

reinforcement of family education has become necessary. For that reason, the need to strengthen cooperation between school and the family began to be recognized.

In line with that recognition, in 2015, the Ministry of Education and Culture was tasked to oversee the Family Education Development Department. Currently, the Department of Education and Culture has four general offices ("Teachers/Educational Affiliates", "Early Childhood Education/Community Education," "Primary Education/Secondary Education," and "Culture"). In achieving the goal, minister forming personnel to give training about mutual culture, personality education, and a cultural ecosystem due to Indonesian parent.

Furthermore, based on the Circular of Education and Culture 2015 Regulation No. 11 (Permendikbud 2015 No. 11), the composition of "Early Childhood Education and Regional Education General Administration" was established. This is shown in Figure 1. Under the "Child Education and Community Base Education Department," were established the "Early Childhood Education Department" (Direktorat Pendidikan Anak Usia Dini), "Family Education Development Department" (Direktorat Pembinaan Pendidikan Keluarga), "Literacy and Equality Bureau" (Direktorat Pembinaan Pendidikan Keaksaraan dan Kesetaraan), "Training Courses and Coaching Department" (Direktorat Pembinaan Kursus dan Pelatihan). The Family Education Development Department, which focuses on strengthening family education, is mainly concerned with families as educational units. This department has been tasked with three main areas of work, namely (1) strengthening the involvement of families and communities in educating children, (2) implementation of web-based education programs created by the Ministry of Education and Culture on "What is good family education," and strengthening publicity for "Best practice examples of family education and educational institutions" through teaching guardians on using the Internet and its dangers, and (3) to strengthen the character education of children and adolescents.

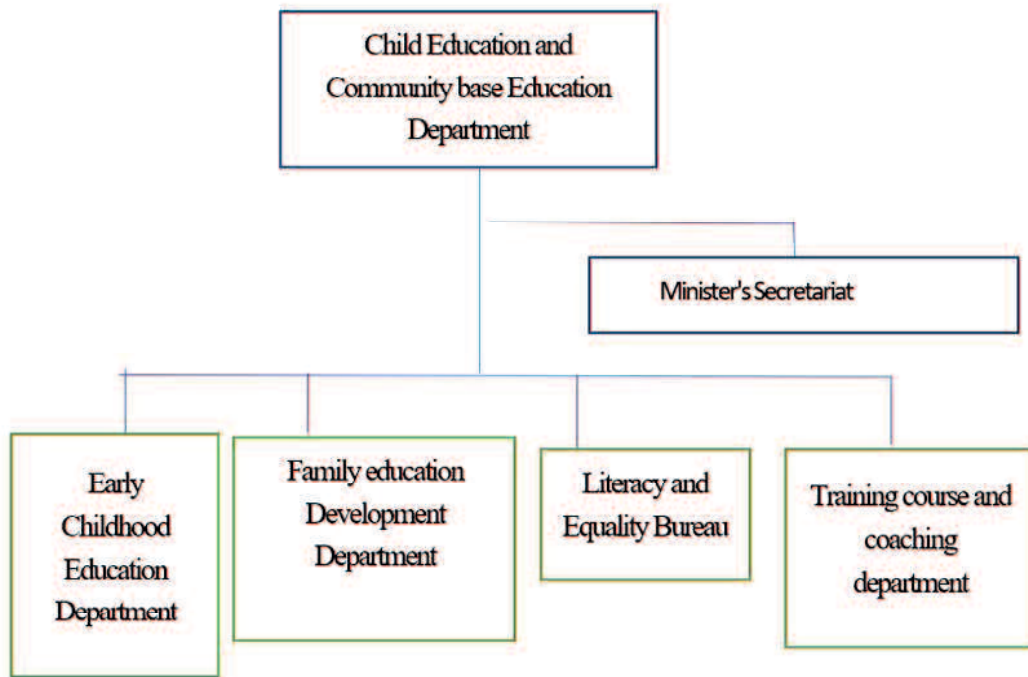


Figure 1. Organizational Structure of Early Childhood Education and Regional Education General Directorate, Department of Culture.
 Source: Created by author from Kementrian Pendidikan dan Budaya, Indonesia, 2015

Courses and programs provided by the Ministry of Education and Culture promoting family education policies are implemented in Indonesian schools (see Figure 2). About 100,000 schools were targeted in 2015. However, the actual implementation is restricted to creating publicity for programs and courses for family education in schools from the Ministry of Education and Culture, leaving the decision on whether to implement them to individual schools. In other words, it is not mandatory for schools to implement these programs and courses. However, in 50 schools (15 kindergarten, 15 elementary schools, seven junior high schools, four high schools, three vocational high schools, one special support school, and five nonformal school 5), training sessions and programs were implemented without subsidies by the Ministry of Education and Culture. Further, in seven schools (one kindergarten, one elementary school, one junior high school, one high school, one vocational high school, one special support school, and one nonformal school) programs were implemented with grants from the Ministry of Education and Culture. The schools were chosen for these programs on the basis of the following conditions:

1. Schools receiving an A or B rating in the school evaluation (accreditation) conducted by the Ministry of Education and Culture.
2. Schools with a registration number (nilem/nilek, NPSN), i.e., those authorized as schools by the Ministry of Education and Culture.
3. Schools that had functioned for at least three years since their establishment.
4. Schools motivated to implement the program
5. Schools located in the prefectural office.
6. Schools recommended by the district/city education office
7. Schools with the necessary human resources for program implementation

The programs of family education involved cooperation between teachers and parents, specifically involving meetings between homeroom teachers and the parents, parenting classes, class involving parents as speakers and motivators, and presentations by students.

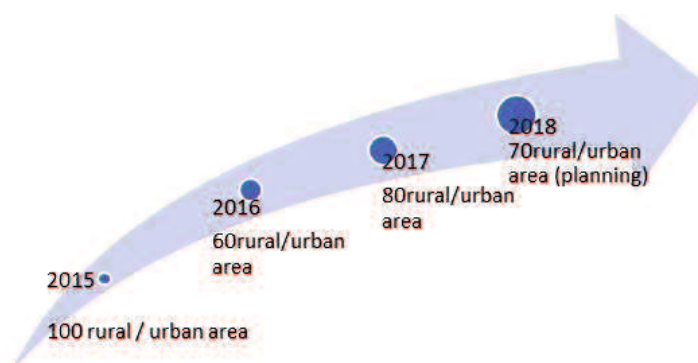


Figure 2. Number of rural and urban areas targeted by the Ministry of Education and Culture for Family Education Development
 Source: Kementrian Pendidikan dan Budaya, Indonesia, 2015

Through these activities, the programs have sought not only to strengthen the relationship between the school and the parents and between the parents and children, but also that among the parents.

The Ministry of Education and Culture (Kemendikbud), through the Directorate of Family Education Development, continues to try to socialize the Family Education program for all Indonesian people. The program has been running since 2015, first targeted 100 districts/cities in Indonesia. Until 2018, the Ministry of Education and

Culture had successfully implemented the Family Education program in 310 districts/cities in Indonesia. In 2019, the Director of Family Education Development Ministry of Education and Culture, Sukiman, announced that a family education program was going to be instituted in 70 regencies/cities.⁴⁷

2.2.3. The Problem of Implementation of Policy

There are two major problems with the implementation of the policy:

First, the family education program has been implemented only in the prefectural capitals and has not yet spread to other areas. Hence, it is necessary for the program to be implemented nationwide. Further, especially with respect to improving the quality of family education, early childhood education alone is insufficient. In order to respond to the above-mentioned social change and delinquency problem, it is necessary to build family education programs that expand the focus to parents at the primary and secondary education stage as well.

For children, families and parents play an important role in terms of providing affection and guiding character formation, maintenance of nutrition and health, protection, deterrence of problem and self-destructive behavior, and aiding academic/vocational achievement. Family education provides the necessary knowledge and skills for educating children from birth till adulthood. As mentioned at the beginning, Indonesia is a multi-ethnic country, consisting of several islands and regions populated by several ethnic groups with different cultural and religious beliefs. Culture and geography influence the ideal pattern of family education, for example, families living in agrarian environments and those living in coastal environments have different lifestyles and traditional cultures transmitted between generations, as well as different education patterns. Nonetheless, it is difficult to find an "appropriate family education method" that would be acceptable throughout Indonesia, and resistance is also expected.

The second challenge is that effective countermeasures against the situation have yet to be identified, wherein temptations toward delinquency in the environment such as smoking, drinking alcohol, and drugs exceed the educational ability and influence of

⁴⁷ Sukiman, dkk. *Seri Pendidikan Orang Tua: Mendidik Anak di Era Digital*. (Jakarta: Kementerian Pendidikan dan Kebudayaan Indonesia. 2016) p. 21.

families and schools. As the child grows into adolescence, not only the family, but also friends, seniors, and juniors in the community and school are involved in social exchanges, and he or she learns new patterns of behavior and thinking from such others, and develops new perspectives on events occurring in society. Adolescents and pre-adolescents are known to seek solutions to problems from friends and others, rather than consult with their parents, the desire of adolescents to be more often with peers and 'away' from parents is seen as rejection and avoidance of parents.⁴⁸

Further, due to globalization, it is difficult for parents to know the various friends and other social relationships in which their children participate. 2.55 billion people in Indonesia have Facebook user accounts, which amounts to 30% of the domestic population. It has also been pointed out that children have increasing opportunities to view pornography and violent material online, which encourages tendencies towards juvenile delinquency, and contributes to increased violations of moral norms. Therefore, it is becoming difficult for the influence of parents and family education to surpass that of mass media and the internet to function as a deterrent against problem behavior.

Policy aimed at strengthening family education is being carried out, but because this set of programs has not been invoked as a duty through a special presidential decree, the policy is not backed by sufficient regulatory force. If there is no Presidential decree (KepPres), local governments are not obligated to carry out the family education policy and funding at the local level is affected as the party issuing the operational funds is aware of the lack of urgency regarding the policy itself.

2.3. Parenting Style

There are several different methods of classifying parenting styles in educating children, which overlap to a certain degree. Some of the common classifications include:

- a. Hurlock divided parenting patterns into three types.⁴⁹ First, permissive parenting can be interpreted as a pattern of parental behavior that leaves children free to do what they want without questioning. This style of parenting does not

⁴⁸ Kopko K. *Parenting Styles and Adolescents*. (Ithaca; NY: Cornell University 2007) pp. 77

⁴⁹ Hurlock, *Psikologi Perkembangan: Suatu Pendekatan Sepanjang Rentang Kehidupan*. Edisi kelima (Terjemahan oleh Istiwidayanti). (Jakarta: Erlangga. 1999) pp 35

use strict rules and even less guidance is given, so that there are few controls or demands on the child. Freedom is given in full, and children are allowed to make decisions for themselves, without consideration of parents' desires, and to behave according to their own desires without any control from parents. Secondly, authoritarian parenting refers to a style in which parents apply rules and limits that absolutely must be obeyed, without giving children the opportunity to negotiate them. If the child does not obey, he or she will be threatened and punished. This parenting style can cause a loss of freedom and initiative in children, and lower their level of activity, so that children become less confident in their abilities. The final style is democratic parenting, which involves showing and valuing non-absolute freedom, with the provision of understanding guidance by parents, and giving rational and objective explanations of situations in which the child's desires and opinions are not appropriate. Under this parenting style, the child develops a sense of responsibility and is able to act in accordance with existing norms.

- b. Baumrind divided parenting styles into four types.⁵⁰ Responsiveness and demandingness are the two elements that define parenting styles in this framework. First, the authoritative parenting style refers to parents who are responsive, supporting, and attached to their children. Parents who scored higher on both responsiveness and demandingness are considered authoritative parents. Second, the authoritarian parenting style describes parents who show low support, control their children, and demand that they follow specific rules. Lower responsiveness and higher demandingness are the two elements that describe authoritarian parenting. The third type, permissive parenting, describes parents who exhibit behaviors that highly support their children and are very lenient towards them. High responsiveness and low demandingness are the two elements that describe permissive parenting. The fourth type, neglectful parenting, describes parents who show behavior that is low in monitoring and low in supporting their children. Low responsiveness and low demandingness

⁵⁰ Baumrind, D. Children care practices antecedent three patterns of preschool behavior. (Genetic Psychology Monographs 1967) 75. pp43-88.

are the two elements that characterize neglectful parenting.

In this study, to understand the parenting style, the questions were designed according to D. Baumrind's theoretical framework. Responses to and demands from children were the two elements used to describe parenting style. In the questionnaire, 12 items relating to “Response to children” (see Questionnaire 2, 37-38, 40-41, 43, 52, 56-57, 59-60, 62, 71) and 10 items relating to “Demands from children” were included (see Questionnaire 2, 48-51, 53, 67-70, 72). In total, 22 items were used to classify children into “high response” versus “low response” and “high demand” versus “low demand” groups. Figure 3 represents how this framework appears when the two axes are plotted together.

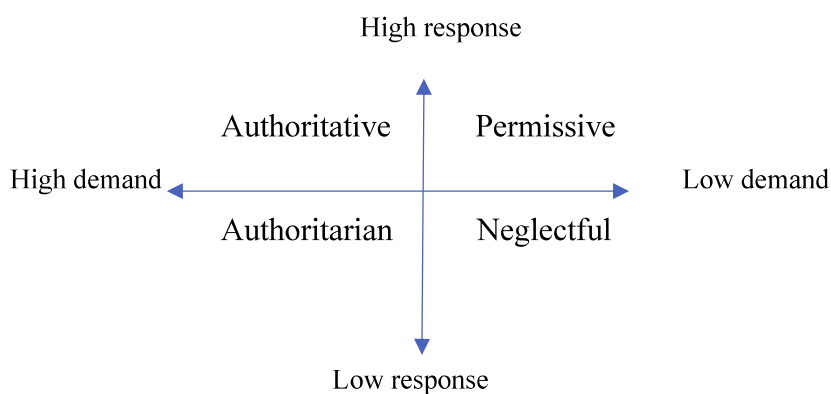


Figure 3. Parenting styles

Communication between parent and child it's very important, with communication parent can distribute their way of life to children, like a rule of family, disciplinary and about how to share attention and love to each other. Furthermore, children with better communication in their family have more positive behaviors towards their disciplinary and their way of living, in opposite children who have poor communication in their family, where they feel rejected and unsupported, are at higher risk of developing behavior problems.⁵¹ Adolescent have been observed to give less weight to facial expressions than

⁵¹ Laura D. Offrey & Christina M. Rinaldi. Parent-child communication and adolescents' problem-solving strategies in hypothetical bullying situations, (International Journal of Adolescence and Youth 2017), 22:3, 251-267, DOI: 10.1080/02673843.2014.884006.

do older children or adults.⁵² Therefore, it is important for parents to understand how to provide proper controls to children's behavior through facial expressions. Efforts to deliver messages related to control involve verbal content, vocal intonation, and visual components (facial expression, gestures, etc.).⁵³ For this reason, unfriendly facial expressions become an important component in parental control.

Several studies have been conducted regarding the role of parenting styles in tackling juvenile delinquency. A study entitled "Mother's Permissive Parenting and Smoking Behavior in Adolescent Boys in Semarpura 1 High School" by Ni Luh Putu Yuni Sanjiwani and I Gusti Ayu Putu Wulan Budisetyani⁵⁴ found a significant correlation, tested by Pearson's Product Moment correlation, between maternal permissive parenting and smoking behavior among adolescent boys.

Another study entitled "The Relationship between Permissive Parenting and Bullying Intentions for Grade VII Students of Muhammadiyah 4 Yogyakarta Middle School" by Imanda Arief Rahmawan⁵⁵ found that there was no relationship between permissive parenting and bullying intentions. The majority of the study's subjects were found to be in the moderate category (86.4%), which shows that the bullying intentions among fifth grade students of SMP Muhammadiyah 4 Yogyakarta is in the medium category. The majority of study subjects were also in the moderate category (87.2%) for permissive parenting, indicating that there are other factors outside of permissive parenting that affect bullying intentions.

2.4. Differences in Local Characteristics

Differences in local characteristics are associated with differences in the patterning

⁵² Bugental, D. E. Characteristics of interpersonal messages in families. In D. J. Kincaid (Chin.), Communication patterns in the family and the school as related to child adjustment. Symposium presented at the meeting of the American Psychological Association, New York, September 1966.

⁵³ Daphne E. Bugental, Leonore R. Love, Jaques Vv. Kaswan, And Carol April. Verbal-Nonverbal Conflict in Parental Messages to Normal and Disturbed Children. (Journal of Abnormal Psychology 1971), Vol. 77, No. 1, pp. 6-10.

⁵⁴ Ni Luh Putu Yuni Sanjiwani and I Gusti Ayu Putu Wulan Budisetyani, Pola Asuh Permisif Ibu dan Perilaku Merokok Pada Remaja Laki-Laki di Sma Negeri 1 Semarang. (Jurnal Psikologi Udayana. 2014) Vol 1 No 2 pp 40-53

⁵⁵ Rahmawan, Imanda Arief. "Hubungan Antara Pola Asuh Permisif Dengan Intensi Bullying Pada SiswaSiswi Kelas VIII SMP Muhammadiyah 4 Yogyakarta". (Jurnal Psikologi Universitas Ahmad Dahlan. 2014) Volume 1 no 1, pp. 15-28

of particular values in specific localities. Larner states that differences in local characteristics emerge from characteristics such as local environmental factors, geographical location, prevailing ethical norms, media development, globalization, religious orientation, and cultural influences, which shape the application of family education.⁵⁶ Therefore it is interesting to know how family education in Indonesia is applied, considering that the country is an archipelago country famous for its diversity in terms of culture, customs, norms, and religion.

In cultural societies, humans form families, raise children, and try to pass on values needed for the success of children and others in the future. Children learn values passed down through the context of the environment around them. These values formed during a certain period result in different styles of everyday living in children. Other social relations entered into by individuals influence more of the individual's development than parenting and parental education as the child grows older. This happens because the transition processes of childhood are more centered on parents, whereas from puberty individuals begin to spend more time with peers. Individual cognitive development plays a role in this change process.⁵⁷

Local environments have an impact on childhood development because children, as human beings, participate in social activity outside their family. Children may learn certain beliefs from their families, but later find different points of view to norms or rules founded in their community.

Many people realize that between one environment and another, different characteristics and modes of functioning emerge, providing a greater cultural influence than the family or school as the place of living of children. The problem of education in families and schools cannot be separated from changes in the socio-cultural values of the regional environment. Every province in Indonesia has a unique character, with norms or rules influenced by the socio-cultural environment, which functions as a differentiator between provinces. Norms must be followed by citizens as a basis of law in each

⁵⁶ Larner, M. Local residential mobility and its effects on social networks: A cross-cultural comparison. In M. Cochran, M. Larner, D. Riley, L. Gunnarsson & C.R. Henderson (Eds.), *Extending families: The social networks of parents and their children*. (Cambridge, UK: Cambridge University Press. 1990). pp. 143

⁵⁷ Dayakisni, dan Yuniardi, S, *Psikologi Lintas Budaya*. Edisi Revisi. (Malang : UPT Penerbitan Universitas Muhammadiyah Malang Press. 2008) pp. 42

province; these norms influence citizens' personalities. Norms are transmitted from the older generation to the next.

As stated by Roucek and Warren, human factors are influenced by factors inherent in each individual and by environmental factors.⁵⁸ Internal factors involve demographic variables such as gender and age, while environmental factors involve external factors originating from outside the individual, such as the family, and the social and economic environment. Correspondingly, a general description of the demographic, social, and economic characteristics of juvenile delinquents or adolescents can be used to understand the behavior patterns of adolescents involved.

According to Nasikun, a sociologist from Gajah Mada University, Indonesian society has two unique characteristics. Horizontally, the Indonesian people are characterized by the fact that there is social unity based on differences in ethnicity, religion, customary, etc. Vertically, the community structure is marked by a large distance between the upper and lower strata of society.⁵⁹ In this study, within Indonesian culture, the researcher was interested in knowing the differences in patterns of juvenile delinquency and family education due to horizontally characteristic.

In the face of such uniqueness of Indonesian society, an adolescent must be able to socialize within the community of which he or she is a part. Susanti and Handoyo explained that it is very important to be able to adjust to one's community.⁶⁰ If an individual cannot adapt to the norms prevailing in that society, that person will be labeled disobedient as their behavior does not fall within the norm.

As children grow up, children are integrated into the culture and values of the place where they live, in order for them to successfully function within that society in the future.⁶¹ These processes through which values are integrated are termed as a cultural

⁵⁸ Roucek, Joseph. S and Warren, Roland L. *Pengantar Sosiologi*. (Jakarta: PT. Bina Aksara. 1984) pp. 20

⁵⁹ Nasikun, *Sistem Sosial Indonesia*, (Jakarta: Rajawali. 1991) pp 120

⁶⁰ Susanti, Iis, Pambudi Handoyo, *Perilaku Menyimpang Dikalangan Remaja Pada Masyarakat Karangmojo Plandaan Jombang*, (Paradigma 2015). Volume 03 Nomer 02, pp 1-6.

⁶¹ Edwards, C.P., Knoche, L., Aukrust, V., Kumru, A., Kim, M. "Parental Ethnotheories of Child Development: Looking Beyond Independence and Individualism in American Beliefs Systems". (*Journal of International and Cultural Psychology* 2006) (in *Indigenous and Cultural Psychology: Understanding people in Context* (Edited by Uichol Kim, Kuo-Shu Yang, & Kwang-Kuo Hwang). pp 141-174.

curriculum by Nsamenang (in Edwards, et. Al).⁶² Children learn values passed down through the context of the environment around them. These values formed during a certain period result in the unique style in which children live their daily lives.

Culture which influenced by globalization changes a culture on the individuals. Simultaneously, this can give the impression of reducing cultural diversity.⁶³ This can occur because of direct or technologically mediated interactions between groups coming from different cultures.

Family education practices by parents under conditions of globalization result in the formation of a new generation with minimum cultural variation. Due to this process, cultural decline from one generation to the next creates a new culture. Studies have been conducted on the role of mothers who live in the countryside as agents of cultural change in educating their children. They make adaptations through learning in formal schools about the concept of “good children.” Modern mothers interpret the idea of “good children” to refer to inquisitive, confident, and independent behavior.

The role of parents and family education in the development of children often takes place in very different conditions in different countries and cultures. This condition will produce a process of socialization that differs from one culture to another. These results are supported by an explanation of culture that is not rooted in biology. Even though two people may have the same racial inheritance, the enculturation and socialization processes they experience can be different.

Indonesia is one of the developing countries in Southeast Asia, lying between the Indian and Pacific Oceans. With more than 17,000 islands, of which 6,000 are inhabited, it is the largest archipelago in the world. Indonesia is a multi-cultural and multi-ethnic country. This is why cultural differences in Indonesia strongly influence interactions between adults and children, and how children behave socially. Based on P.H. Leiderman, S.R. Tulkin and A. Rosenfeld, parents in different cultures play an important role in molding adolescent behavior socially and thinking patterns, because cultural values

⁶² Edwards, S. C., Jedrychowski, W., Butscher, M., Camann, D., Kieltyka, A., Mroz, E., et al.. Prenatal exposure to airborne polycyclic aromatic hydrocarbons and children’s intelligence at 5 years of age in a prospective cohort study in Poland. (*Environmental Health Perspectives* 2010), 118(9), pp. 13-26.

⁶³ Newson, L., Richerson, P. J., & Boyd, R. Cultural evolution and the shaping of cultural diversity. In S. Kitayama & D. Cohen (Eds.), *Handbook of Cultural Diversity*. (New York: Guilford Press. 2007) pp. 147

possessed by parents ultimately decline from one generation to the next generation.⁶⁴ Typically, parents are the ones who prepare the adolescent to interact with wider society. Adolescents' interactions with their parents often acts as the archetype of how to behave around others—instilling a variety of socio-cultural rules, expectations, and taboos. For example, adolescents typically develop a conversational style resembling their parents'—and that often depends on culture.

2.4.1. Religion in Indonesia

When speaking of local characteristics in Indonesia, it is important to recognize how religion influences everything in many regions in Indonesia.

Indonesia recognizes 6 religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Based on data from the Statistical Information of 2017, the largest religion in Indonesia is Islam, with 207.2 million people or around 87.18%. The number of Christians is the second largest, amounting to 16.5 million people or around 6.96% of Indonesia's population. Approximately 2.91% of Indonesia's population is Catholic or around 6.9 million, while Hindus are 4,012,116 people or 1.69%. There are 1,703,254 Buddhists or about 0.72%. Confucianism has approximately 117,100 adherents or 0.05% of the Indonesian population

From five areas, Aceh is a religiously conservative territory and the only Indonesian province practicing *Sharia* law officially since 1999. Based on data from the Ministry of Religion of the Republic of Indonesia, the legal basis and recognition of the Government for the implementation of Islamic *Sharia* in Aceh, based on Law no. 44 of 1999 concerning Administration of Special Privileges of the Province of Aceh and Law No. 18 of 2001 concerning Special Autonomy for the Special Province of Aceh as the Province of Nanggroe Aceh Darussalam. The granting of special autonomy status for Aceh is based on Law No. 11 of 2006 concerning Aceh Government (LoGA). The LoGA regulates several specificities, among others, relating to Special Authority, the Governor of Aceh, the Aceh / Regency / City People's Representative Council (DPRA/K), Local Political Parties, Wali Nanggroe, recognition of Customary Institutions, Islamic *Sharia* and the

⁶⁴ P.H. Leiderman, S.R. Tulkin and A. Rosenfeld, *Culture and infancy*. (New York: Academic Press 1990.) pp. 15-27

Syar Court.

In contrast to Aceh, Bali also has local government regulations that have links to religion. In this case, it is in line with Hinduism, but the difference in Bali is not given special autonomy rights like Aceh, because it is smaller in the scope of local legislation (Perda). Provincial Regional Regulations are Statutory Regulations established by the Provincial Regional House of Representatives with the joint agreement of the Governor. One form of local regulation in Bali is related to Hindu Nyepi Day. The Nyepi Regional Regulation is a regional regulation implemented in the Province of Bali in order to smooth the path of Nyepi celebrations by Balinese Hindus. The local regulation is listed in Bali Provincial Regulation Number 3 of 2003.

In addition to the two regions above, in Jakarta, Papua and Yogyakarta also have special regulations related to religion, but generally associated with all religions that apply in the area or, in other words, do not specifically refer to specific religions.

In Indonesia, religious education plays a dominant role in the formation of community, because religion cannot be separated from any part of people's living in Indonesia. If violence and crime occurring in the name of religion floods the news in Indonesia, then there is an allegation that religious education taught in families, schools, and communities produce an output antithetical to the aims of religion to encourage peaceful and harmonious living between different religious communities. Furthermore, in recent years there has been an assumption that religious teachers in several schools in Indonesia teach a culture of violence, progressing towards radicalism.

Based to Wargadiredja at Setara Institute survey in 2016, 760 students from 171 schools in Jakarta and Bandung Raya found that 39.9% of respondents claimed that their religious knowledge was obtained through school religion teachers, with 23.2% coming from parents, and only 9.6% coming from community sources. 19.7% of student claimed that they received religious knowledge from the internet.⁶⁵ In other words, the school plays an important role in the development of children's religiosity. If the religious knowledge imparted is positive, it will produce a positive output. But if it is negative or

⁶⁵ Wargadiredja, Arzia Tivany. Is Radicalism on The Rise in Indonesia's Public Schools? [Online] <http://setara-institute.org/en/is-radicalism-on-the-rise-in-indonesias-public-schools/> (Setara Institute Accessed by June 2017)

teaches violence, then it results in students becoming accustomed to a culture of violence, which leads to juvenile delinquency. With regard to non-physical forms of violence, many religion teachers instill such patterns through negative teachings of intolerant opinions towards other religions. The level of intolerance and radicalism among Muslim teachers in Indonesia is quite high. A survey of teachers at the Syarif Hidayatullah State Islamic University conducted by the Center for Research and Community (PPIM) in 2018 showed that 63.0% of teachers had intolerant opinions towards followers of other religions, with teachers having tolerant opinions towards followers of other religions amounting to just 36.9% of the total.

2.4.2. Globalization in Indonesia

Globalization is a very important factor in the development of Indonesian children or adolescents today. Globalization is a condition in which the limits or distances between different countries collapse, such that local rules and cultural norms, and so on have begun to fade.⁶⁶ Adolescents are most vulnerable to the influences of socio-cultural globalization in the information and the technology era because of their unprecedented access to sources information online. If this problem is not properly tackled, it can lead to deviant behavior. In light of these problems, adolescents need to be supervised by parents, teachers, and the community. Among those three, parents play an important role in maintaining attitudes and behavior of children or adolescents that lead away from deviance.

Globalization today affects the lives of people in all countries, rich or poor. This changes not only the global system, but also the appreciation of everyday local life, and has transformed virtually all aspects of modern life—our jobs, our culture, and our relationships with one another. Globalization brings new stresses, new challenges, and new opportunities.

In spite of the benefits of globalization in distributing new technologies, it also has negative aspects in the form of mass media. Easy access to information, resulting from advances in technology, allows individuals to access a variety of information, including

⁶⁶ Waters, Malcom. *Globalization*. (London: Routledge 1995) pp 67

pornographic or sexual content that should not be watched by children and adolescents.⁶⁷ According to Sarwono, the tendency of sexual violations committed by adolescents is increasing due to the spread of information and sexual stimulation through mass media with the presence of advanced technology (video cassettes, photocopies, satellites, VCDs, cell phones, internet and others) to be unstoppable again.⁶⁸ The internet offers endless access to every kind of information or content. This includes subjects related to sexuality, and can facilitate the spread pornography in ways that increase easy access even in small towns and are very difficult to regulate. This situation damages adolescent personalities and lead them to sexual delinquency. Further, advances in technology allow anyone to get information or news easily through the internet, but the truth of that information cannot always be verified. Thus, adolescents can receive or distribute information about race, religion and other intergroup issues that are very sensitive issues in Indonesia, and hoaxes can trigger the emergence of juvenile delinquency.

2.5. Findings

In this chapter two, the researcher already examined based theory and literature that will be used in this research. The researcher found that many studies focus on economic factors due to juvenile delinquent, and the majority of the research data is from parents' point of view.

In this chapter, it was found that Indonesian government started a program in relation with family education in 2015 in order for decreasing juvenile delinquent among Indonesian adolescent. The researcher doesn't think it can work to the maximum extent because there is local characteristics factor which due to juvenile delinquent and family education. Moreover, the researcher wants to examine the local characteristic of five area in Indonesia to find out whether there is a relationship with juvenile delinquency and family education.

⁶⁷ Yulianto. Gambaran Sikap Siswa SMP Terhadap Perilaku Seksual Pranikah. (Jurnal Psikologi 2010). (8), 2, pp. 12-23.

⁶⁸ Sarwono, Sarlito W, Psikologi Remaja. (Jakarta: PT Raja Grafindo Persada 2008) pp 108

CHAPTER 3

JUVENILE DELINQUENT AND LOCAL CHARACTERISTICS IN INDONESIA

Based on questionnaire data, this chapter will discuss the types of juvenile delinquency in Indonesia in five areas and the causes of juvenile delinquency, regarding the family, school, and community. Last, this chapter will examine the relationship between juvenile delinquency and local characteristics, like religion, the development of social media, and globalization.

To understand adolescent behavior at school, a questionnaire study was conducted at a public school. Among the students, there was a child who was labeled as a delinquent. To get more information from delinquents, the researcher made ten questions (see Appendix 3) and interviewed five delinquents. Five of the delinquent's profiles are shown in Table 2 below.

Table 2. Interviewed Student Profile

Initial	Age	Gender	Area	Types of juvenile delinquency	School
A	17	Male	Jakarta	Smoke, thinner, brawl	Dropped out from Senior High School
B	16	Male	Aceh	Smoke, shoplift	Senior High School
C	16	Female	Bali	Smoke, bully	Senior High School
D	13	Female	Yogyakarta	Smoke	Junior High School
E	15	Male	Papua	Smoke, illegal racing	Junior High School

3.1. Student Juvenile Delinquent Behavior of Respondents

A questionnaire was distributed to describe adolescent misbehavior. The results can be seen in Tables 3 and 4 below. From Table 3, 54.3% of respondents were boys, and 45.7% were female with an average age of 14.6 years of age. Furthermore, Table 4 highlighted the questionnaire result, which revealed that 39.7% of the students committed juvenile delinquency. In this study, the number of juvenile delinquents was relatively low.

Table 3. Respondent's Gender (%)

Gender	Amount
Boy	54.3 (978)
Girl	45.7 (822)
Total	100.0 (1800)

Table 4. Juvenile Delinquency Amount (%)

Ever Misbehaved	Amount
Yes	39.7 (714)
No	60.3 (1086)
Total	100.0 (1800)

Next, Table 5 below illustrates the number of delinquents by gender and the varieties of juvenile delinquency. Forty-five-point eight percent of delinquent respondents were male students, and 32.4% were female. Table 5 also shows that male students dominated every type of delinquency. Furthermore, the percentage gap between male and female students was noticeable, and the value of the Chi-Square was < 0.05 (under 0.05), which means there was a correlation between gender and juvenile delinquency.

The three most committed acts among male students were smoking (42.1%), pornography (22.4%), and consuming alcohol (22.2%). Among female students, the three most committed acts were smoking (27.6%), pornography (13.3%), and consume drugs (12.9%). In other words, both in male and female students, most delinquents involved in this study smoked.

Table 5. Number and Characteristics of Juvenile Delinquency based on Gender (%)

	Male		Female	
Juvenile Delinquents	45.8	>	32.4	***
Tobacco	42.1	>	27.6	***
Student brawl	14.2	>	10.6	**
Alcohol	22.2	>	12.3	***
Bullying	15.2	>	11.1	**
Drug	19.8	>	12.9	***
Motorbike gang	16.2	>	9.1	***
Student mugged	12.4	>	6.6	***
Porn	22.4	>	13.3	**
Free sex	17.2	>	8.8	***
Shoplifting	15.4	>	8.4	***

***p<.001, **p<.01, *p<.05

On smoking, a female delinquent that was interviewed in this study said:

C: “Most of the smokers are boys, so I think that’s why we (females) cannot smoke. Also, I think a woman will look cool doing it (smoking). The first time I saw my female senior smoking in the school backyard, she looked gorgeous. A lot of my female friends are smokers, and we always share our cigarette, because, you know, the price is a little bit expensive.”

A: “My parents are heavy smokers; after dropping out from school I work as a waiter. My first salary I used to buy a cigarette, not only for me but for my parents too, they ask me to buy a cigarette with my salary for them.”

“C’s” statement implied that she smoked to look better than other students and because of her senior’s influence. This delinquent act can occur to everyone; even elementary school children can buy a cigarette freely in Indonesia. However, in “A’s”

case, his parents frequently ask him to buy cigarettes for them. One article from Kompas, a newspaper, stated that among the 249 million Indonesian citizens, about 146 million are smokers. Among this number, 1.5 million are male students, and 2.5 million are female students, which makes Indonesia became the fifth country with highest number of smokers in the world.⁶⁹ This indicates that smoking is a severe problem in Indonesia.

Table 6 below shows the percentage of delinquents based on their education level. Among the respondents, 43.8% were senior high school students, and 35.6% were junior high school students. Junior and high school students, whose ages are between 13 and 19 years old, are considered as the transitional stage from childhood to adulthood. However, the physical and psychological changes that occur in the adolescent can start earlier; between the ages of 9 to 12. Adolescence is when someone might experience disorientation and discovery. This transitional period can bring up issues of independence and self-identity; many female and male adolescents experience severe problems with school, sexuality, drugs, alcohol, and their social life. So, in the period of adolescence to adulthood, issues related to friendship, romance, and self-existence become essential.

Table 6. The Percentage of Delinquents based on Education Level (%)

	Juvenile Delinquency		Total
	Yes	No	
Junior High School	35.6	64.4	100.0 (900)
Senior High School	43.8	56.2	100.0 (900)

$$\chi^2=12.712, df=1, p=.000$$

3.2. Juvenile Delinquents in Five Areas in Indonesia

Based on the results of questionnaires in ten schools in five areas (Jakarta, Aceh, Bali, Papua, and Yogyakarta), it was found that some children claimed to have committed juvenile delinquency. Table 7 below shows the number of students who have committed juvenile delinquency in five different areas;

⁶⁹ Kompas, Jumlah Perokok Pemula Meningkat (2008) this article publish at Kompas.com title: “Jumlah Perokok Pemula Meningkat “, <https://nasional.kompas.com/read/2008/06/07/17531289/Jumlah.Perokok.Pemula>.

Table 7. Number of Juvenile Delinquency by Area (%)

	Ever misbehaved		Total
	Yes	No	
Jakarta	53.9	46.1	100.0 (360)
Aceh	29.2	70.8	100.0 (360)
Bali	46.4	53.6	100.0 (360)
Papua	36.4	63.6	100.0 (360)
Yogyakarta	32.5	67.5	100.0 (360)
Total	39.7 (714)	60.3(1086)	100.0(1800)

From Table 7, the percentage differed by area. In Aceh, Papua, and Yogyakarta, the percentage of juvenile delinquents was much smaller than Jakarta and Bali. In Aceh, 70.8% of students claimed to be well behaved, while 29.2% of students did not. Similarly, in Yogyakarta, the percentage of students who misbehaved was 32.5% and those who did not were 67.5%. Meanwhile, in Papua, 63.6% of students claimed that they never misbehave, and 36.4% claimed they do. In Bali, the percentage of students who misbehaved and those who did not differ only slightly. 53.6% of students claimed that they never misbehave, while 46.4% of students do. Therefore, the difference was only 7.2%.

In contrast, Jakarta shows that the percentage of juvenile delinquents was higher, though the percentage of students who misbehaved and those who did not only differ slightly. In this area, juvenile delinquency was recorded to be 53.9%; meanwhile, the opposite indicator was only 46.1%; thus, the difference was only 7.8%.

Santrock distinguishes two categories of juvenile delinquency law. The first is index offenses (criminal acts committed by adolescents and adults, like drugs, robbery, assault, gangster motor, brawl, shoplifting, student mugged, prostitution, rape, and murder). The second is status offenses, which are less serious violations, such as running away, ditching, bullying, smoking, drinking, free sex, and others. This action is done by adolescents under

a certain age so that they can be classified as juvenile offenders.⁷⁰ Based on these two categories, we can see that every province differs in its juvenile delinquency categories.

By area, the forms of juvenile delinquency can be seen in Table 8 below.

Table 8. Characteristics of Juvenile Delinquency based on Area (%)

Juvenile Delinquent Form	Area				
	Jakarta	Aceh	Bali	Papua	Yogyakarta
Smoking	42.2	25.8	43.3	35.0	31.1
Brawling	16.9	8.3	10.8	18.1	8.6
Drinking alcohol	20.0	10.6	32.2	17.2	8.3
Bullying	18.3	11.7	9.7	18.1	8.9
Drugs	19.7	10.3	28.3	16.1	8.9
Motor gangster	20.0	10.6	11.4	13.1	9.7
Mugging student	15.8	7.2	8.9	9.7	6.9
Prostitution	18.3	10.8	31.9	19.7	10.3
Free sex	14.4	9.7	27.5	8.3	6.7
Shoplifting	16.9	12.2	10.6	12.5	8.9

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Table 8 above illustrates the percentage of the forms of juvenile delinquency. The value of the Chi-Square was > 0.05 (over 0.05), which means that the form of juvenile delinquency does not correlate with the area. The forms of misbehavior were smoking, student brawling, drinking alcohol, bullying, drug use, motor gangster, mugging students, prostitution, free sex, and shoplifting. From these forms, smoking is the most dominant. Among the five areas, Yogyakarta is the area with the lowest amount of adolescent misbehavior. Here, only 31.1% of students have smoked, 8.6% joined a fight, 8.3% have drunk alcohol, 8.9% have bullied another person, 9.7% have joined motorcycle gangs, 6.9% have mugged other students, 10.3% have done prostitution, 6.7% have had free sex, and 8.9% shoplifted. While in Jakarta and Bali, the number of juvenile delinquent acts committed by students is relatively high. Table 8 also shows that in Jakarta and Bali the

⁷⁰ Santrock, J.W. Life-Span Development: Perkembangan Masa Hidup (edisi kelima). (Penerj. Achmad Chusairi, Juda Damanik; Ed. Herman Sinaga, Yati Sumiharti). (Jakarta: Erlangga 2002), pp. 154.

action of juvenile delinquency were quite diverse. The percentage shown in Table 8 can be considered quite high as 42.2% of respondents in Jakarta and 43.3% of respondents in Bali admitted to being smokers. Meanwhile, 16.9% of respondents in Jakarta and 10.8% of respondents in Bali admitted that they had been involved in student brawling. As in drinking alcohol, 20% of respondents in Jakarta and 32.2% of respondents in Bali stated that they had done so.

The second most dominant form of juvenile delinquency in Jakarta is drinking alcohol (20.0%) and being motor gangsters (20.0%). Based on Santrock's categories of juvenile delinquency, in Jakarta, motorcycle gangster (index) and drinking alcohol (status), rank second. Concerning drinking alcohol, this is also the second-most common form of delinquency in Bali (32.2%).

According to Detik.com, over the past seven years, there has been an extraordinary increase in the consumption of alcohol among adolescents. If, in 2007, based on the Ministry of Health's Basic Health Research the number of adolescents who consumed alcohol in Indonesia was still estimated at 4.9%; however, in 2014, based on research conducted by the National Anti-Alcohol Movement (GeNAM) the number jumped dramatically to 23% of the total number of Indonesian teenagers (around 14.4 million of 63 million people).⁷¹

In Papua and Yogyakarta, the second most dominant form of juvenile delinquency is prostitution, which is 19.70% and 10.30%. in other words, in Papua and Yogyakarta, juvenile delinquency is the second most dominant index offense. According to an online news article from Solo Post, cases of teenage prostitution in Yogyakarta and Papua increased by 15% from 2016 to 2017.⁷² Even so, online prostitution is currently rather difficult to detect because transactions are done online through social media.

Meanwhile, in Aceh, the second most dominant form of juvenile delinquency was shoplifting. Based on an Aceh police report cited in Penanegeri, there was an increase in

⁷¹ Detik.com. 23 Persen Remaja Indonesia Pernah Konsumsi Miras. [Online]. <https://news.detik.com/berita/d-2852915/23-persen-remaja-indonesia-pernah-konsumsi-miras> 2017. (Accessed on December, 2019)

⁷² Solopos.com. Prostitusi online begini remang-remang kaum jetset di DIY dan Papua. [Online] <https://www.solopos.com/prostitusi-online-begini-remang-remang-kaum-jetset-di-diy-dan-papua-605390> 2017. (Accessed on December 2019)

shoplifting cases by adolescents from January 2019 to December 4, 2019. The Aceh police had handled 322 criminal cases of this nature. The crime rate has increased by 6% compared to 2018, which only had 308 cases.⁷³

Due to gender, according to general police records, the number of adolescent males who commit crimes in gangs is estimated to be 50 times higher than female adolescent gangs.⁷⁴ Boys generally do delinquent behavior through violence, fighting, assault, destruction, disorderly conduct, deprivation, and aggressiveness. This is supported by Zahra, who states that males have a greater risk of destructive behavior.⁷⁵

Males having more aggressive tendencies than females is evidenced by many different studies with the same indicators. For example, experimental research conducted by Bandura reinforces this. The results of cross-cultural research conducted by Hurlock, show that boys show express more dominance and respond aggressively to aggressive behavior. Boys show more aggression physically or verbally.⁷⁶ In girls, aggressiveness is manifested indirectly, for example, in spreading rumors.⁷⁷

Table 9 below shows the number of juvenile delinquents based on gender in the five areas.

⁷³ Penanegeri.com. Ini Jumlah Kasus Kriminal yang Ditangani Polres Aceh Sepanjang Tahun 2019. [Online] <https://penanegeri.com/ini-jumlah-kasus-kriminal-yang-ditangani-polres-aceh-sepanjang-2019/55283/> 2019. (Accessed on December 2019).

⁷⁴ Kartono. *Patologi Sosial 2. Kenakalan Remaja*. (Jakarta: Rajawali Pers. 2003) pp. 132.

⁷⁵ Zahra, Y. Pengaruh Kecerdasan Emosional Terhadap Perilaku Delikuen Pada Remaja Laki-Laki. (*Jurnal Universitas Sumatera Utara*. 2011). Vol 16 nomor 3, pp 21–38.

⁷⁶ Hurlock, E.B. *Adolescent Development* (4th ed). (Tokyo: McGraw-Hill Kogakusha Ltd. 1973) pp. 112.

⁷⁷ Burns, R.B. *Self Concept: In Theory Measurement, Development and Behavior*. (Longman Group Limited. New York 1979) pp. 77.

Table 9. The Perpetrators of Juvenile Delinquency based on Gender (%)

	Gender	Ever misbehaved		Total
		Yes	No	
Jakarta***	Male	62.8	37.2	100.0 (199)
	Female	50.9	49.1	100.0 (161)
Aceh	Male	46.8	53.2	100.0 (203)
	Female	11.5	88.5	100.0 (157)
Bali**	Male	53.2	46.8	100.0 (190)
	Female	41.2	58.8	100.0 (170)
Papua	Male	41.5	58.5	100.0 (195)
	Female	32.7	67.3	100.0 (165)
Yogyakarta	Male	46.1	53.9	100.0 (191)
	Female	36.1	63.9	100.0 (169)

***p<.001, **p<.01, *p<.05

On the Table 9, the answers for question “Have you ever misbehaved” in the questionnaire that were distributed to the five provinces in Indonesia. The value of the Chi-Square was > 0.05 (under 0.05) in Jakarta and Bali. This indicated that juvenile delinquents based on gender correlated with the area. In Jakarta, there were more “Yes” answers (62.8%) than “No” (37.2%) on male students’ answer. Similar pattern were seen in female students’ responses though the percentage of the “Yes” response was lower (50.9%). On the contrary, both male and female students in Aceh responded “No” more frequently to the question though the percentage was different. There were more female students in Aceh who answer “No” (88.5%) than male students (53.2%). Consequently, there were more male students who answered “Yes” (46.8%) than the female students (11.5%). Similar pattern was shown in the Papua and Yogyakarta respondents. There were more students, both male and female students, who answered “No” than “Yes” in the two provinces. Similar with Aceh, more male students responded to the questions with “Yes” (Papua: 41.5%; Yogyakarta: 46.1%) than the female students (Papua: 32,7%; Yogyakarta: 36.1%). Hence, there were more female students in the two provinces who admitted that they did not commit juvenile delinquency (Papua: 67.3%; Yogyakarta: 63.9%). Different pattern was shown in Balinese repondents. The data showed that there

were more male students who answered “Yes” (53.2%) than “No” (46.8%). In contrast, there were more female students who claimed that they had never committed juvenile delinquency (58.8%) than those who had committed it (41.2%).

3.3. Causes of Juvenile Delinquency in Five Areas in Indonesia

3.3.1. Family as a Cause of Juvenile Delinquency in Five Areas in Indonesia

Family factors are one of the causes of juvenile delinquency. The negative behavior patterns of one family member can be passed down to other family members.⁷⁸ Parental behavior is easily passed down to their children, especially for children at puberty or adolescence whose minds are still unstable. Gngale stated that a family structure that does not function optimally might result in juvenile delinquency.⁷⁹ This can be caused by a lack of moral lessons taught by parents, low economic level, and the lack of both quality and quantity of time spent together between parents and children. If there is a positive bond between children and their parents, there will be a lower tendency for children to be involved in behavioral aberrations. Wong, Slotboom, and Bijleverd stated a family that is not functioning will affect the behavior of adolescents.⁸⁰ A good family will positively influence the development of the child, while bad families will negatively affect the development of their children.

Muhardi said adolescents who committed juvenile delinquency usually came from unhappy family conditions that could produce personal psychological problems and impaired judgment.⁸¹ An adolescent will seek compensation outside the family environment to solve their inner difficulties in the form of delinquent behavior. Therefore, this indicates that juvenile delinquency is a reaction to the adolescents’ psychological problems or an escape from disappointment with their own family.

⁷⁸ Kartono, Kartini. *Kenakalan Remaja*, (Jakarta: PT. Raja Grafindo Persada, 1998) pp. 70.

⁷⁹ Gngale, I.F. *Family Structure and Juvenile Delinquency: Correctional Centre Betamba, Centre Province of Cameroon*. (Internet Journal of Criminology. 2019). Vol 1 no 1. Pp. 1-18.

⁸⁰ Wong, T.M.L., Slotboom, A.M., & Bijleverd, C.C.J.H. Risk factors for delinquency in adolescent and young adult females: A European review. (European Journal of Criminology July 2010) vol. 7 no. 4 pp. 266-284.

⁸¹ Muhardi. Sulistyarini Parijo, *Faktor Penyebab Perilaku Menyimpang Siswa Smp*, (Jurnal Program Studi Pendidikan Sosiologi Jurusan Pendidikan Ilmu Sosial Fakultas Keguruan Dan Ilmu Pendidikan Universitas Tanjungpura Pontianak 2016) volume 1 no 2; 23–38, pp 1–15.

The family factor is very influential on the occurrence of juvenile delinquency. The lack of family support, such as the lack of parental attention to children’s activities, the lack of effective discipline, and the lack of parental affection, can trigger the onset of juvenile delinquency. Research conducted by Petterson and Strouthamer-Loeber suggested that inadequate parental supervision of adolescents and the ineffective and inappropriate application of discipline are critical in determining the emergence of juvenile delinquency.⁸² Family disputes or stress experienced by the family are also associated with delinquency.

To find the correlation between family and juvenile delinquency, the question on “family is the reason for delinquency” is divided by area in Table 10 below.

Table 10. Correlation between Family and Juvenile Delinquency (%)

	Family is the reason of delinquency				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Jakarta	27.1	46.4	14.0	12.5	100.0 (353)
Aceh	31.7	53.3	7.6	7.4	100.0 (353)
Bali	15.0	29.7	30.6	24.7	100.0 (358)
Papua	22.1	40.1	20.7	17.1	100.0 (357)
Yogyakarta	8.6	19.7	39.4	32.3	100.0 (360)

$$\chi^2=301.700、df=12、p=.000$$

The calculations showed that the value of the Chi-Square was < 0.05 (under 0.05). This implied that there was a correlation between family as the reason for delinquency by area.

Table 10 shows that respondents in Aceh, Jakarta, and Papua mostly considered that family could be the reason why adolescents committed juvenile delinquency. Majority respondents (85%) in Aceh claimed that they strongly agree (31.7%) and agree (53.3%) that family can be the cause of juvenile delinquency. Only 15.0% of them

⁸² Santrock, J. W. Adolescence: An introduction (6th ed.). Adolescence: An introduction (6th ed.). (New York, NY: McGraw-Hill 2000) pp. 257.

disagree (Disagree 7.6%, Strongly Disagree 7.4%). Even though with lower percentage, respondents in Jakarta and Papua showed similar opinion.

Different point of view was expressed by respondents in Bali and Yogyakarta. The adolescents in this area did not consider family as the cause of juvenile delinquency, especially in Yogyakarta, only 28.3% (strongly agree 8.6%, agree 19.7%) of adolescents agreed that family can be a cause of juvenile delinquency. Meanwhile the majority (71.7%) disagreed (39.4%) or strongly disagreed (32.3%).

Furthermore, the results of the study also highlighted how the delinquents felt about their family, including their feeling to parents' attention and time spent with family. The results can be seen in Tables 11 and 12 below.

Table 11. Lack of Attention of Parents by Area (%)

	Lack of Attention				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Jakarta	35.0	29.5	22.5	13.0	100.0 (353)
Aceh	31.7	53.5	7.6	7.2	100.0 (353)
Bali	27.7	13.7	23.7	34.9	100.0 (358)
Papua	21.8	37.3	20.7	20.2	100.0 (357)
Yogyakarta	11.4	15.9	35.7	37.0	100.0 (359)

$$\chi^2=306.947, df=12, p=.000$$

Table 12. Lack of time with family-based Area**(%)**

	Lack of time with family				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Jakarta	29.4	32.7	21.2	16.7	100.0 (330)
Aceh	20.3	52.5	17.1	10.1	100.0 (345)
Bali	26.6	14.0	25.1	34.3	100.0 (350)
Papua	25.6	44.2	16.6	13.6	100.0 (355)
Yogyakarta	37.0	31.1	11.0	20.9	100.0 (354)

$$\chi^2=253.727, df=12, p=.000$$

The calculations of Tables 11 and 12, showed the value of the Chi-Square was < 0.05. This implied that their perception about lack of attention and lack of time correlated with area. In Jakarta, Aceh, Yogyakarta, and Papua, the percentage of respondents who agreed that lacking in family attention was the source of juvenile delinquency was higher than those who disagree. On the contrary, respondents in Bali did not feel the same way. There were more respondents who disagreed with this notion.

Compare with the percentage of the most “Agree” and “Disagree” that has big different percentage on Table 11, the percentage of the most “Agree” and “Disagree” on Table 12, the percentage of it at 5 areas have a slightly different. In Aceh, 72.8% (Strongly Agree 20.3%, Agree 52.5%), in Bali, 70.8% (Strongly Agree 26.6%, Agree 29.5%), in Papua, 69.8% (Strongly Agree 25.6%, Agree 44.2%), in Yogyakarta 68.1% (Strongly Agree 37.0%, Agree 31.1%), in Jakarta 62.1% (Strongly Agree 29.4%, Agree 32.7%) of adolescence was lack of time with family.

Tables 11 and 12 indicated that more than a half respondents in Jakarta, Aceh and Papua, thought that lack of attention from parents or lack of time with their family caused disappointment in their lives thus it led to juvenile delinquency. Meanwhile, the adolescence in Yogyakarta think the contrary. The respondents in Yogyakarta thought that even though they did not have much time with family, they did not feel lacking in their parent’s attention.

For adolescents, parental attention was required. Parents are expected to give attention to their children’s daily activities or supervise them by, for example, giving

guidance and advice. Parents can help solve their children's problems. The guidance can be expressed by aiding their children to choose wisely or to adjust to society.

Parental supervision was also crucial for children, particularly for their education. Its absence may cause problems in their behavior. Parental supervision means to control or monitor their children's activities directly or indirectly. Implementing this enables parents to know the difficulties that their children experience if there is any setback or progress in their learning or their children's routine.

Another form of parental attention is related to reward and punishment. As a form of attention, parents can give rewards to their children upon their achievement, instead of praising them. This reward is useful to motivate children, increase their self-confidence, and strengthen relationships between parents and children. However, punishments can also be used to teach children. Punishment is given to children if they misbehave (such as being too lazy to go to school or study or commit delinquent acts). The purpose of this punishment is to stop their bad behavior.

The last two forms of parental attention are fulfilling the children's needs and being aware of their children's health, and the transfer of knowledge from parents to their children. Fulfilling the children's needs can be a critical factor as the availability of adequate facilities and the fulfillment of children's needs will positively impact their activities. They become more excited and motivated in learning; thus, they avoid committing delinquent acts. Last, parents' awareness of their children's health and transfer of knowledge can keep the children from such acts. Parents need to teach their children how to learn, how to manage her or his time, honesty, and discipline. Hence, they need sufficient time with their children to train them in implementing these values. However, in Indonesia, the number of working parents is increasing. This implies that there are fewer parents who spare time to interact with their children. This results in a lack of time to interact with children and watch them apply lessons learned to their lives. Consequently, Indonesian working parents often find their children having problems at school or in the community. This agrees with the result of this study which analyzes the relationship between the lack of quality time in the family and juvenile delinquency.

Parents are responsible for supporting their children financially, sometimes both parents must work. This results in decreasing interaction between children and parents.

This condition can also lead to parental nescience about their children's daily activities at home, school, or in the community. Due to the absence of parents, children might lose parental figures as role models. Parents who are obsessed with job, wealth or social status, are less involved in raising their children, consequently the child will fall into juvenile delinquency.⁸³ The loss of parental figures is not only caused by busy parents, but it can also happen due to divorce or death. Losing parents make a family stop functioning.

Two of the delinquents interviewed in this study were A and D. A dropped out of school three years ago because he was involved in crime. His parents are full-time employees at a company and always come home after 6 pm, so they had his aunt take care of him and his little sister. Regarding his relationship with their parents, A said:

A: "I rarely talk to my parents, because I don't have some topic to discuss with them and they didn't ask me either. I always get yelled at by my father and he always used dirty language to curse me for a small thing. Make me scared of him. On the other side, my mother was kind, but she was always busy taking care of my sister. So, I prefer hanging with my friend until night, with my friend it's more fun, better than at home."

D: "My mother works as migrant worker and stays abroad. My father works in another city. I am living with my grandmother. She really spoils me and is never angry with me. She never forbade me from being friends with anyone."

An interview with "A" revealed that his relationship with his friends was better than with his parents. In line with "A," "D" lost a parental role model because his parents do not live with him. Unfortunately, this situation allowed for the negative influence of his friend. His involvement in criminal acts started following his friend's invitation.

As the tables and interviews indicate, parents are expected to give more attention to children's development and their activities than friends. The family is expected to carry out its duties and responsibilities. Parents should give good examples to their children

⁸³ Handayani, D.S., Sulastri, A., Mariha, T., & Nurhaeni., N. Penyimpangan tumbuh kembang pada anak dari orangtua yang bekerja. (Jurnal Keperawatan Indonesia 2017) 20(1), pp. 48-55.

and help them solve the problems that arise in adolescence so that adolescents can find the best solution to prevent misbehavior and mischief.

3.3.2. School as a Cause of Juvenile Delinquency in Five Areas in Indonesia

The violence that is committed by high school/vocational high school students, both at school and outside, is widespread in Indonesia today. Student violence at schools includes bullying between groups of students and eventually led to brawls at one school.

Brawls generally occur outside of school. Even so, the school cannot release its responsibility as an educational institution that functions to nurture students to develop their potential, both physically and spiritually, to adjust to social values. Schools are responsible for instilling good values that are useful in society. Basically, the values of kindness and discipline, such as character education and discipline enforcement, have been applied by schools. However, some schools are not consistent in upholding their rules; thus, students are not afraid to commit delinquent acts. This implies that school customs also influence students' behavior.

To find the correlation between schools and juvenile delinquency, the answer to the question, "School is the reason for delinquency" is divided by based area, and the results showed in Table 13 below.

Table 13. Correlation between Schools and Juvenile Delinquency (%)

	School is The Reason for Delinquency				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Jakarta	15.1	30.4	29.5	25.0	100.0 (352)
Aceh	31.4	52.5	9.0	7.1	100.0 (354)
Bali	26.8	45.8	14.2	13.2	100.0 (358)
Papua	22.9	19.2	42.1	15.8	100.0 (354)
Yogyakarta	5.7	44.7	22.1	27.5	100.0 (325)

$$\chi^2=267.028, df=12, p=.000$$

The calculations showed the value of the Chi-Square was < 0.05 (under 0.05). This implied that there was a correlation between education in schools as a reason for juvenile delinquency that occurred in middle and high school students in Indonesia with area. This can happen because the school as a formal educational institution has a strong influence on the development of adolescents and dissatisfaction with it can lead to juvenile delinquency.

Though it was statistically proven that school was related with juvenile delinquency, not every area agreed on this notion. Only in Aceh, Bali and Yogyakarta where there were more participants who agreed than disagreed. More than a half participants in Jakarta and Papua disagreed with the notion. In addition, even though in Yogyakarta the percentage of adolescents who agreed with the notion was higher than those who were disagreed, the difference was not much. There was only 0,8 point of difference.

Furthermore, dissatisfaction with school will be demonstrated in how the adolescents felt about their school facilities, lessons, rules, and influence from seniors and peers. The results can be seen in Tables 14–17 below.

Table 14. Bad School Facility in Each Area (%)

	Bad School Facility				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Jakarta	12.5	37.4	29.1	21.0	100.0 (329)
Aceh	31.8	55.8	6.5	5.9	100.0 (353)
Bali	26.6	44.0	15.1	14.3	100.0 (350)
Papua	25.7	16.6	44.2	13.5	100.0 (355)
Yogyakarta	28.4	37.5	23.4	10.7	100.0 (320)

$$\chi^2=255.882, df=12, p=.000$$

Concerning how bad facilities were in schools in each area, the calculations showed that the value of the Chi-Square was < 0.05 (under 0.05). This implied that there was a correlation between bad school facilities and areas. This was possible because schools in Indonesia are still poor in the quality and access. Respondents even stated that the

distribution of well-trained teachers and the good quality facilities were far from satisfying. In Aceh, Bali, and Yogyakarta, more respondents seems unsatisfied with their school's facility. On the contrary, more respondents in Jakarta and Papua seems satisfied with their school's facility. Next aspect analyzed was how the adolescence feel about their lesson at school. The results showed on Table 15 below.

Table 15. How Adolescents Feel about Lessons at School (%)

	Bored with lesson				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Jakarta	11.1	35.7	31.0	22.2	100.0 (325)
Aceh	32.1	55.5	6.8	5.6	100.0 (355)
Bali	25.2	43.8	16.0	15.0	100.0 (349)
Papua	25.9	16.9	44.2	13.0	100.0 (355)
Yogyakarta	34.2	25.2	12.6	28.0	100.0 (325)

$$\chi^2=239.702, df=12, p=.000$$

The calculations showed that the value of the Chi-Square was < 0.05 (under 0.05). This implied that there was a correlation between feeling bored with lessons and the area.

School days last for eight hours, without teacher creativity, students will likely feel bored. The developing education system should also be balanced with innovations in teaching methods. Today, education currently focuses on students building curiosity and encouraging a willingness to learn. Therefore, since these students are familiar with technology, teachers can also use technology to improvise their teaching techniques. Nursito conveyed the cause of the boredom of students studying in class in several big cities in Indonesia, one of which was due to the fatigue of the system applied by the teaching staff. If the teaching staff implements a monotonous teaching system, students will definitely feel bored and tired of the teaching and learning activities because for students there is nothing interesting about teaching and learning activities.⁸⁴

⁸⁴ Nursito, A. Plus Minus Program Akselerasi. (Majalah Gerbang Edisi 2. Th 1. September-Oktober 2001). pp 17

Table 15 showed that in Aceh, Bali, and Yogyakarta, the percentage of the adolescence that bored with lesson at school was bigger than the percentage of adolescence that didn't. Meanwhile, in Jakarta and Papua there were more respondents who disagreed that their lesson were boring.

Table 16 below shows how students feel about their school's strict rules.

Table 16. School's Strict Rule (%)

	Rule Strict				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Jakarta	12.2	36.7	29.7	21.4	100.0 (327)
Aceh	31.5	56.1	6.8	5.6	100.0 (355)
Bali	26.1	43.0	16.0	14.9	100.0 (349)
Papua	25.6	13.0	16.9	44.5	100.0 (355)
Yogyakarta	36.5	24.0	11.9	27.6	100.0 (329)

$$\chi^2=245.223、df=12、p=.000$$

The calculations showed that the value of the Chi-Square was < 0.05 (under 0.05). This implied that there was a correlation between how adolescents feel about rules and their area. This can happen because each school and each area has different rules. Strict rules can be a reason for juvenile delinquency in middle and high school students in Indonesia. The purpose of a school rule is to prevent a student from being a negative influence on society. However, strict rules may give too much pressure on the students, thus, tempting them to commit violence.

From Table 16 above, similar with the tendency that was shown in Table 15, more respondents in Aceh, Bali and Yogyakarta, agreed with this notion. Meanwhile, in Jakarta and Papua, the percentage of "Agree" is lower than "Disagree".

In Aceh, 84.8% (Strongly Agree 31.7%, Agree 53.1%) of adolescence Agree that rules were too strict, while 15.1% (Disagree 8.4%, Strongly Disagree 6.7%) did not. In Bali, 71.9% (Strongly Agree 26.7%, Agree 45.2%) of adolescents agreed, while 28.1% (Disagree 14.9%, Strongly Disagree 13.2%) disagreed. In Yogyakarta, 60.5% (Strongly Agree 36.5%, Agree 24.0%) of adolescents agreed, while 39.5% (Disagree 11.9%,

strongly Disagree 27.6%) disagreed. Meanwhile, in Jakarta, 40.4% (Strongly Agree 12.8%, Agree 27.6%) agreed, while 59.6% (Disagree 32.3, strongly Disagree 27.3%) disagreed. In Papua, 38.2% (Strongly Agree 25.3%, Agree 12.9%) agreed, while 61.8% (Disagree 16.6%, Strongly Disagree 45.2%) disagreed.

How detrimental is the influence of a senior or peers? According to the interview with B, there were many bad students in his school, and mischief was typical for students his age. Thus, in the end, he tried to follow them.

B: “I used to skip classes, smoke with my friends, drink alcohol, in the name of solidarity, if I didn’t join, I would no longer be considered as their friends.”

Puspitawati mentioned that some teenagers were involved in drinking problems due to their friends’ influence.⁸⁵ Teens who consume alcohol always have their community. Initially, teens only dabbled because there were family members or friends who did it but, later, it became a habit.

The results concerning bad influences from school by area are shown in Table 17 below.

Table 17. Bad Influences from School (%)

	Bad Influences from Senior or Peers				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Jakarta	12.8	27.6	32.3	27.3	100.0 (344)
Aceh	31.7	53.1	8.4	6.8	100.0 (356)
Bali	26.7	45.2	14.9	13.2	100.0 (356)
Papua	25.3	12.9	16.6	45.2	100.0 (356)
Yogyakarta	37.7	24.9	5.3	32.1	100.0 (265)

$$\chi^2=292.227, df=12, p=.000$$

⁸⁵ Puspitawati, herein: Narkoba dan Minuman Keras, <http://www.hayati.Ipb.Com/user/rudyct/Pps702/Herien.htm> (22 Juni 2004).

The calculations showed the value of the Chi-Square was < 0.05 (under 0.05). This implied that bad influence from seniors and peers at school correlated with the juvenile delinquency. From table 17 above, also showed the same results with before, which is in Aceh, Bali and Yogyakarta, the percentage of “Agree” is bigger than “Disagree”, but in Jakarta and Papua, the percentage of “Agree” is lower than “Disagree”. Meanwhile, respondents in Jakarta and Papua showed the contrary.

In Aceh, 84.8% (Strongly Agree 31.7%, Agree 53.1%) of adolescents chose agree, while 15.2% (Disagree 8.4%, Strongly Disagree 6.8%) chose disagree. In Bali, 71.9% (Strongly Agree 26.7%, Agree 45.2%) chose agree, while 28.1% (Disagree 14.9%, strongly Disagree 13.2%) chose disagree. In Yogyakarta, 62.6% (Strongly Agree 37.7%, Agree 24.9%) chose agree, while 37.4% (Disagree 5.3%, Strongly Disagree 32.1%) chose disagree.

Meanwhile, in Jakarta, 40.4% (Strongly Agree 12.8%, Agree 27.6%) of adolescents chose agree, while 59.6% (Disagree 32.3%, strongly Disagree 27.3%) chose disagree. In Papua, 38.2% (Strongly Agree 25.3%, Agree 12.9%) of adolescents chose agree, while 61.8% (Disagree 16.6%, Strongly Disagree 45.2%) chose disagree.

Based on the results above implied that adolescents in Aceh, Bali, and Yogyakarta assumed that school could be the cause of juvenile delinquency because of disappointment towards their school, inadequate facilities, boredom with lessons, and so on. Meanwhile, adolescents in Jakarta and Papua did not assume that school can be the cause of juvenile delinquency because they are satisfied with their school.

3.3.3. Community as a Cause of Juvenile Delinquency in Five Areas in Indonesia

The community impacts children’s development because children have lives outside their family. Children have something to believe in their families and found a different point of view to norms or rules within their community.

Many people realize that communities have different characteristics, functioning, and various types of culture than families or schools regarding children. A change in the socio-cultural values cannot separate the problem of education in families and schools. Every community has unique characters, like norms or rules, which are influenced by socio-cultural factors and differ between communities.

To find the correlation between the community and juvenile delinquency, the question on “Community is the reason for delinquency” is divided by area, and the result is shown in Table 18 below.

Table 18. Correlation between Community and Juvenile Delinquency (%)

	Community is the Reason for Delinquency				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Jakarta	38.2	48.8	7.0	6.0	100.0 (330)
Aceh	39.5	54.9	2.3	3.3	100.0 (344)
Bali	25.3	47.1	13.5	14.1	100.0 (304)
Papua	30.2	48.0	11.5	10.3	100.0 (321)
Yogyakarta	33.8	48.3	11.1	6.8	100.0 (325)

$$\chi^2=67.453、df=12、p=.000$$

Based on the data above, overall, the community was related with juvenile delinquency. The calculations showed the value of the Chi-Square < 0.05 (under 0.05). From Table 18, there were more respondents who agreed with this view in Jakarta, Aceh, Bali, Papua, and Yogyakarta. The differences between those who agreed with those who did not agree, was noticeable.

Associate friends in community affect the adolescents attitudes greatly. Adolescents and pre-adolescents are known to seek solutions to problems from friends and others, rather than consult with their parents, the desire of adolescents to be more often with peers and 'away' from parents is seen as rejection and avoidance of parents.⁸⁶

Table 19 below shows the number of delinquents in the respondents' community.

⁸⁶ Kopko K. Parenting Styles and Adolescents. (Ithaca; NY: Cornell University 2007) pp. 77

Table 19. Many Juvenile Delinquents at Neighborhood (%)

	Many Juvenile Delinquents at Neighborhood				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Jakarta	27.6	43.1	10.2	19.1	100.0 (326)
Aceh	28.4	54.0	9.0	8.6	100.0 (341)
Bali	24.1	34.2	19.2	22.5	100.0 (303)
Papua	33.8	36.7	20.2	9.3	100.0 (321)
Yogyakarta	34.4	49.1	8.9	7.6	100.0 (326)

$$\chi^2=55.162, df=12, p=.000$$

Table 19 demonstrates that in the five areas, more respondents stated that there were many delinquents in their neighborhood. The statistic calculation indicated that the juvenile delinquents number in the neighbourhood correlate with the number of emerging delinquents (Chi-Square < 0.05). The last factor was about social gap in the community. The result showed on Table 20 below.

Table 20. Social Gap in a Community (%)

	Social Gap in a community				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Jakarta	30.8	29.4	15.5	24.3	100.0 (354)
Aceh	31.7	53.3	7.6	7.4	100.0 (353)
Bali	26.3	48.4	13.6	11.7	100.0 (339)
Papua	30.2	48.0	11.5	10.3	100.0 (321)
Yogyakarta	33.8	48.3	9.5	8.4	100.0 (325)

$$\chi^2=188.168, df=12, p=.000$$

Table 20 demonstrates that respondents in every area agreed that there was social gap in their neighborhood. The calculations showed the value of the Chi-Square was < 0.05 (under 0.05). From these results, adolescents in the five areas thought that there were many juvenile delinquents and gaps in their neighborhood. Therefore, they assumed that the community could be a reason for juvenile delinquency. This is in line with Sarwono

statement that juvenile delinquency is a result of bad neighbourhood, delinquents are the result of association with another delinquents as well.⁸⁷

3.4. Juvenile Delinquency due to Local Characteristic in Five Areas in Indonesia

Within Indonesian culture, the researcher analyzed the relationship between juvenile delinquency and local characteristics like religion and globalization.

3.4.1. The Relationship of Religion and Juvenile Delinquency in Five Areas in Indonesia

Religion refers to formal aspects related to rules and obligations. Adolescents in Indonesia are educated, both in the family and school, and encouraged to have an interest in religion. This included; applying religion value in daily life, attending religious lessons in schools and colleges and attending various religious ceremonies.⁸⁸ The convention in an area is usually adjusted with the dominant religion that is followed by the society in that area. This influence every aspect of life in that area. Aceh is a good example of this phenomenon. Majority Acehnese are muslim with the great influence of ancient Islam Kingdom in Aceh is still ingrained. Hence, their way of life is controlled by Islamic convention, such as the way the female Acehnese should dress. Islam command female muslim to cover all of their body except face and palm with clothes which is commonly called *hijab*. This convention forces the female to hide their body under thick clothes as it is viewed appropriate there. This potentially makes the adolescents feel uncomfortable and imprisoned because their life is controlled by the local religious convention. To see if there is a relationship between the local characteristics of an area in this case that is religious with parenting style, then it is seen through the comparison of the tables between Tables 21 and 7 (on the page 38).

⁸⁷ Sarwono, S.W. Psikologi Remaja. (Jakarta: PT. Raja Grafindo Persada 2011). Pp. 56

⁸⁸ Hurlock. Elizabeth B. Psikologi perkembangan suatu pendekatan sepanjang rentang kehidupan. Edisi Ke-Lima. Alih Bahasa Istiwidayanti dan Soedjarwo. (Jakarta : Erlangga 1980). pp 112

Table 21. Strict Religion by Area**(%)**

	Strict Religion		Total
	Agree	Disagree	
Jakarta	36.6	63.4	100.0 (236)
Aceh	91.5	8.5	100.0 (224)
Bali	71.4	28.6	100.0 (283)
Papua	65.1	34.9	100.0 (289)
Yogyakarta	50.4	49.6	100.0 (339)

$$\chi^2=134.022, df=4, p=.000$$

The overall statistical calculation suggested that religious strictness correlated with the number of juvenile delinquency significantly. Tables 21 and 7, indicated that the respondents in Aceh (91.5%), Bali (71.4%), Papua (65.1), and Yogyakarta (50.4%) felt the strictness of religious conventions in their community. Consequently the number of delinquents in each of these four areas was lower than the non-delinquents. On the other hand, the data in Jakarta, where most of the respondents felt that the religious convention was not strict showed that there were more delinquents in the group.

3.4.2. The Relationship of Globalization and Juvenile Delinquency in Five Areas in Indonesia

Globalization is very important in the development of children or adolescents today. Globalization is a condition where there is no limit or the distance between one country and another when rules, culture, norms and so on begin to fade. Moreover, teenagers are vulnerable to the influence of socio-cultural globalization in the information and the technology as they can access sources from the internet directly. If this technology advancement is not used properly, it can lead to the emergence of deviant behavior. Based on those explanations, adolescents need to be supervised by parents, teachers and the community. Among those three parties, parents are the one who plays an important role in maintaining the attitudes and behavior of children or adolescents. Juvenile delinquency is an act that can't be accepted by the community, parent, and school because it violates the social norms in the family, school, and community.

Globalization itself is a process in which various events, decisions, and activities in one part of the world can have significant consequences for various individuals and communities elsewhere.⁸⁹ Furthermore, according to Waters, globalization is a social process where the obstacles to geography are the social and cultural order shrinking, and where everyone is increasingly aware that they are getting closer to each other.⁹⁰ Accordingly, globalization is a symptom that affects many things and it is inevitable that life changes when globalization enters the lives of people from the socio-cultural and world order because globalization can impact the development of information and communication technology, the increasingly advanced patterns of community thinking, instant culture, the fading of local cultural values, and the shifting of local cultural values that give rise to anomie. According to Soemardjan, globalization is the formation of organizational systems and communication between communities throughout the world to follow the same systems and rules.⁹¹ Globalization is a process where events, decisions, and activities in one part of the world have significant consequences for individuals and communities in remote areas. Meanwhile, Albrow and King suggested that globalization is the whole process by which humans on earth are incorporated into a single world community, a global community.⁹² Based on the explanation above, the researcher can conclude that globalization is a growing relationship and interdependence between citizens of the world.

In other words, globalization refers to the fact that we live in one world, where our actions have consequences for others, and events that occur in other parts of the world have consequences for us. Globalization affects the lives of people in all countries, rich or poor, to change the global system and the appreciation for everyday life. It has transformed virtually all aspects of modern life: our jobs, our culture, and our relationships with one another. Globalization brings new stresses, new challenges, and new opportunities.

⁸⁹ McGrew, A. G. and P. G. Lewis, *Global Politics: Globalisation and the Nation-State* (Cambridge: Polity Press 1992), pp. 125.

⁹⁰ Waters, M., *Globalization*. (Routledge, London 1995), p. 77.

⁹¹ Soemardjan, Selo, *Perubahan Sosial di Yogyakarta*, (Gadjah Mada University Press, Yogyakarta. 1991), pp. 51.

⁹² Albrow, M., & King, E. *Globalization, knowledge and society*. (London: Sage 1990), pp. 79.

Intense globalization will, in a relatively short time, result in a change in society and culture. Meanwhile, the system of values and norms in people's lives is not ready to anticipate these changes. Consequently, the community becomes confused (anomie). Public confusion over the changes in cultural values will not last long if the Community can adjust quickly. Hence, people, particularly the adolescence, must be mentally prepared. As the adolescence is still has mentally unstable, supervision and direction are required.

Despite the benefits of globalization in distributing technology, it also has negative aspects in the form of mass media. Easy access to information because of advances in technology allows individuals to access a variety of information, including pornography, which children and adolescents should not watch.⁹³ The rise of pornography on online media or the Internet is a strong factor in sexual delinquency. Internet technology offers access to everything endlessly, including subjects related to sexuality, and can spread pornography. Consequently, it is tough to prevent online pornography, which is easily accessible, even to small towns. This situation damages an adolescent's personality, and it can bring them to sexual delinquency. Advances in technology allow anyone to obtain information or news quickly through the Internet, but the truth of that information cannot be completely accurate. They can easily open or upload adult films, status updates on race or religion regarding an intergroup issue (sensitive in Indonesia), and hoaxes. These can trigger the emergence of juvenile delinquency.

Based on data research, the researcher found that there is a correlation between the side effect of development media in Indonesia and juvenile delinquents. See the result below (Table 22).

⁹³ Yulianto. Gambaran Sikap Siswa SMP Terhadap Perilaku Seksual Pranikah. (Jurnal Psikologi 2010). (8), 2, pp. 12–23.

Table 22. Correlation between Media Development and Juvenile Delinquency (%)

Ever Misbehaved	Media Development				Total
	Strongly Agree	Agree	Disagree	Strongly Disagree	
Yes	49.9	30.4	10.6	9.1	100.0(701)
No	49.5	36.1	7.3	7.2	100.0(923)

$$\chi^2=10.793, df=3, p=.013$$

From Table 22 above, the calculations showed the value of the Chi-Square < 0.05 (under 0.05). Through these results, there is a correlation between the side effect of development media in Indonesia and juvenile delinquency in Indonesia.

One of those adverse effects for adolescents is that it can dramatically destroy moral values through pornography. As with the impact of information technology development, many teenagers now use technological advancements to access things that are not right, and they use Internet services to view pornographic films that have adverse effects, especially on their behavior and morals so that they can cause deviant sexual behavior. Cited from Detik.com, Chairperson of the Indonesian Child Protection Commission (KPAI) Hadi Supeno said, based on a study conducted by KPAI, the increase in adolescent sexual behavior occurred for a number of reasons. One of them is because of the ease of accessing pornography.⁹⁴ Also, aggressive attitudes are learned by watching violent shows on television and the Internet. From this example, there is a need for supervision and guidance among adolescents so deviant behavior does not occur.

Furthermore, Tables 23 and 7 (on the page 38) shows the relationship between parents' awareness about globalization in the surrounding environment and juvenile delinquency.

⁹⁴ Detik.com. Akses Pornografi Mudah & Murah Picu Seks Bebas Remaja. [Online] <https://news.detik.com/berita/1504233/akses-pornografi-mudah--murah-picu-seks-bebas-remaja> (Accessed by February 2020)

Table 23. Parental Awareness about Globalization in the Surrounding Environment (%)

	Parental Awareness about a Globalization in the Surrounding Environment		Total
	Disagree	Agree	
Jakarta	45.7	54.3	100.0 (307)
Aceh	55.9	44.1	100.0 (248)
Bali	43.1	56.9	100.0 (267)
Papua	57.4	42.6	100.0 (269)
Yogyakarta	50.9	49.1	100.0 (321)

$$\chi^2=47.402, df=4, p=.000$$

Through the comparison between Tables 23 and 7 (on the page 38) indicated that the parents' awareness about globalization in the surrounding environment and number of juvenile delinquency cases significantly influence the five provinces involved in this study. The correlation of parents' awareness with the number of juvenile delinquents showed various tendency in each area. Two areas with highest percentage were Bali (53,9%) and Jakarta (54,3%). These two areas also possess the higher number of juvenile delinquents compared to Aceh, Papua, and Yogyakarta. The percentage of the juvenile delinquents in these three areas were less than 40%, meanwhile more than 40% of the respondents in Jakarta and Bali were delinquents.

The data suggest that though having the high awareness of globalization in the surrounding environment, Jakarta and Bali have different tendency in the number of juvenile delinquents. Jakarta has a higher number of juvenile delinquents compared to the number of teenagers who did not commit juvenile delinquency. Meanwhile, there were more number of teenagers who did not commit juvenile delinquency than the delinquents. In other words, although in Bali the influence of globalization is significant, the influence of religious strictness could counteract the adverse effects of globalization. Thus, religious strictness in Bali contributed in pressing the number of delinquents in that area. Zuhairini stated that one of the factors causing juvenile delinquency was the lack of

religious education, both in the family and in the community.⁹⁵ Religion is like brakes of a vehicle, it will guard the driver and anticipate collisions.⁹⁶

Therefore, the respondents in Jakarta did not have a defence to face the influence of globalization. This could be the reason why there were more number of juvenile delinquents in the respondents in Jakarta.

3.5. Findings

In this chapter, the researcher used the data collected from children to analyse juvenile delinquency at five areas and its correlation with local characteristics. The results were:

Firstly, the percentage of delinquents varied from one area to another, and each of them indicated a particular pattern. Overall, there were more non delinquents compared to delinquents, but only in Jakarta had more delinquent respondents, compared to the non-delinquents. Among the delinquents, the percentage of male was greater than the female in each area, and the gap of the percentages based on gender was very noticeable among Aceh respondents. The number of male delinquents in Aceh was more than four times as of the female delinquents. The number of delinquents among junior high school students was smaller than that of senior high students. In Jakarta, Yogyakarta, Papua, and Bali, the gaps between the percentages of delinquents and the non-delinquents were quite small. However the gap in Aceh respondents was noticeable.

Secondly, about the juvenile delinquency acts, there were 12 types of juvenile delinquency acts that were recorded from the data collection. In most of the action, there were more male delinquents than the female. In every area, juvenile delinquency action that was most committed was smoking. In Jakarta, Papua, Aceh, and Yogyakarta, smoking was the dominant act of delinquency. The other types comprised not more than 20% in each area, but the percentages were quite varied in Bali. The top three most committed acts were Smoking, drugs, and prostitution. With a very small gap, free sex was placed in the fourth position following prostitution.

⁹⁵ Zuhairini,dkk, Metodologi Pendidikan Agama, (Solo; Ramadhani, 1993) pp 43

⁹⁶ Haris, Nurana. Upaya Mengatasi Problematika Remaja. (ejournal.uinib.ac.id 2018) Vol 2, pp. 71-82.

Third, the causes of juvenile delinquency are different in each area. Overall family, school, and society are significantly related with number of delinquents. Respondents in Jakarta, Aceh, and Papua believed that family was the source of juvenile delinquency. In Bali, Papua, and Yogyakarta there were more respondents who agreed that the cause of juvenile delinquency was school (and all of its aspects). All of the aspects of society were significantly correlated with the juvenile delinquency.

Lastly, in this research, religious strictness and globalization turned out to be local characteristics. Religious strictness correlated with the number of juvenile delinquency significantly, but in terms of the awareness of globalization, it is interesting to know that two areas in Indonesia that have a high amount of parent's awareness of globalization in the surrounding environment, Jakarta and Bali, have different levels of juvenile delinquency. Jakarta has a higher juvenile delinquent amount compared to the number of teenagers who do not commit juvenile delinquency. Meanwhile, Bali has the smaller number of juvenile delinquents than that of non-delinquents. To find out the reason, deeper research needs to be conducted on what most influences juvenile delinquency in Indonesia.

Next chapter will examine how family education is related to local characteristics.

CHAPTER 4

FAMILY EDUCATION AND LOCAL CHARACTERISTICS IN INDONESIA

4.1. Characteristics of Family, Control, and Warmth in Indonesia by Respondents

4.1.1. Family Characteristics by Respondents

The characteristics of the family correspondents of this research can be seen from the table below. First, it highlights the number of family members. Based on the criteria of the National Board of Population and Family Planning (BKKBN), family is categorized into three types: small (<4), medium (5-7), and large families (> 7). In other words, the numbers of family members range between 3–10 people. As stated in Table 23, the small family dominates the population (63.4%). The frequency of medium families is 35.9%, while the percentage of large families is only 0.7%. This indicates that in, big cities, the majority family type is a small family.

Table 24. Criteria based on a Family Member (%)

	Amount
Small	63.4 (1142)
Medium	35.9 (646)
Large	0.7 (12)
Total	100.0(1800)

Table 25 illustrates that most fathers are men in their early 40s (24.4%). Meanwhile, fathers whose ages are 40 and early 50s comprise a similar percentage (23.5%). Similarly, most mothers are women in their early 40s (28.4%), while mothers who are in their late 30s comprise 27% of the population.

Table 25. Parent's Age (%)

Age	Father	Mother
30s early	6.1 (109)	21.2(381)
30s late	14.3(257)	27.0((486)
40s early	24.4(439)	28.4 (511)
40s late	23.5(423)	11.4 (206)
50s early	23.5(423)	10.8 (195)
50s late	6.1(109)	1.2 (21)
60 and over	2.2(40)	0.0(0)
Total	100.0(1800)	100.0(1800)

Table 26. Educational Graduation Achievement of Parents

Last Education	Father	Mother
Elementary School	1.1 (19)	1.5 (27)
Junior High School	6.1 (109)	9.9 (179)
Senior High School	71.1 (1279)	81.5 (1468)
College	21.8 (393)	7.0 (126)
Total	100.0 (1800)	100.0 (1800)

Table 26 demonstrates the distribution of the number of parents by education. The highest proportion of parents (father and mother) are high school graduates. Seventy-one-point one percent of fathers and 82% of mothers are high school graduates. However, more fathers are highly educated (21.8%) than mothers (7%). In contrast, although the percentages of fathers and mothers with low education are almost the same, the proportion of mothers who are only elementary school graduates is slightly higher (1.5%) than the fathers (1.1%).

Table 27 represents the percentage of parent's occupation. Most fathers worked as private employees (57.3%), followed by laborers (18.2%). Meanwhile, the majority of mothers do not work (69.6%).

Table 27. Parents Occupation (%)

	Father	Mother
Government employees	1.6 (28)	0.1 (1)
Army	1.9 (35)	0.4 (8)
Freelance	1.6 (28)	1.7 (31)
Private employees	57.3(1032)	3.8 (69)
Entrepreneur	3.9(70)	5.4 (97)
Pensioner	3.3 (60)	0.0 (0)
Farmer	7.1(12)	6.7(120)
Farmhand	2.4(44)	1.9 (35)
Laborer	18.2(327)	8.2(148)
Teacher	1.4(25)	1.2 (21)
Lecturer	0.8(14)	1.0 (18)
Unemployed	0.5(9)	69.6 (1252)
Total	100.0(1800)	100.0 (1800)

The family income can be seen in Table 28 below. Monthly, the family income ranges from more than ten million rupiahs (40.2%), and only 3% of the families have unstable income.

Table 28. Salary per month (%)

	Amount
< 1 million	18.0 (324)
1–5 million	19.3 (348)
6–10 million	19.4 (349)
> 10 million	40.2 (723)
Unstable salary	3.1 (56)
Total	100.0 (1800)

Table 29. Wealthy Family (%)

	Amount
Strongly Agree	22.3 (324)
Agree	24.0 (348)
Disagree	49.8 (723)
Strongly Disagree	3.9 (56)
Total	100.0 (1451)

Nevertheless, even though their monthly salary was more than ten million rupiahs, Table 29 revealed that almost half of the parents (49.8%) disagreed if their families were included within the wealthy family category. The cost of living is the amount of money needed to sustain a certain level of living, including basic expenses such as housing, food, taxes, and health care. The cost of living is tied to wages, and salary levels are measured against expenses required to maintain a basic standard of living throughout geographically specific regions. Therefore, they Disagree with being included within the wealthy family as they barely fulfill the cost of the basic standard of living with that much income.

4.1.2. Control and Warmth in Indonesia by Respondents

Three components that play a role in children's education are family education, school, and society. Among them, the family has a significant role in the children's educational process. Although it does not have a structured curriculum as at school, environment and education within the family are believed to be a strong foundation for children's educational process. This is quite reasonable as children are born and raised in a family environment. This situation is a good chance for parents to develop a strong set of moral values, character, and good behavior.

Parents or other adults in the household will be the first educators. The problem is whether both parents can be emulated in their role as educators. Furthermore, children spend more time in the family environment compared to others. Therefore, moral education here may be a very strategic role in shaping children's character.

The family cannot control influences from outside the family, but the family can shape the character of their children so that they can distinguish right from wrong. This statement is in line with Koesoema that said parents' attitudes, habits, and behaviors are always seen, valued, and imitated by children who then consciously or unconsciously absorb them and then, they become the children's habits.⁹⁷

This section discusses the parents' control and warmth in Indonesia generally. Questionnaires were distributed to adolescents to describe their parents' control over

⁹⁷ Koesoema, Doni. Pendidikan Karakter: Strategi Membidik Anak di Jaman Global. (Jakarta: Graindo 2010) pp. 181

them. Tables 30 and 31 illustrate the opinions of children in Indonesia generally about how their parents control their social lives, daily routines, and always show angry facial expressions to control their children.

Table 30. Father's Control (%)

Father's control	Yes	No	Total
In children's social life	59.8	40.2	100.0(1468)
In children's daily routines	55.4	44.6	100.0 (1432)
Unfriendly facial expression	55.9	44.2	100.0(1451)

Table 31. Mother's Control (%)

Mother's control	Yes	No	Total
In children's social life	56.5	43.5	100.0 (1445)
In children's daily routines	55.9	44.1	100.0(1466)
Unfriendly facial expression	57.2	42.8	100.0(1366)

Table 30 above shows that fathers control their children's lives generally. The data showed that 59.8% of fathers control their children's social lives. Also, 55.4% of fathers control their children's daily routines, and 55.9% of fathers have unfriendly facial expressions. Meanwhile, Table 31 shows that 56.5% of mothers control their children's social lives, 55.9% control their children's daily routines, and 57.2% have unfriendly facial expressions.

Additionally, Tables 32–33 illustrate delinquents' opinions about their parents' warmth.

Table 32. Father's Warmth (%)

Father's Warmth	Agree	Disagree	Total
Listening to children's complaints	56.5	43.5	100.0 (1448)
Supporting the children's future	58.5	41.5	100.0 (1430)
Sparing more time for children	55.7	44.3	100.0 (1492)

Table 33. Mother's Warmth (%)

Mother's Warmth	Agree	Disagree	Total
Listening to children's complaints	57.8	42.2	100.0 (1436)
Supporting the children's future	56.6	43.4	100.0 (1421)
Sparing more time for children	57.4	42.6	100.0 (1470)

Tables 32–33 show a father's warmth toward their children in general. The data showed that 56.5% of fathers listen to their children's complaints. Also, 58.5% of fathers support their children's future, and 55.7% spare more time for their children. The data also demonstrated that, as fathers did, mothers control their children's lives. The data showed that 57.8% of mothers listen to their children's complaints. Also, 56.6% of mothers support their children's future and 57.4% spare more time for their children.

The control and warmth of the parents is a crucial aspect correlating with family education. Caring and being affectionate are required to maintain the relationship with the children and support their development. Parents should prioritize their children's wishes. Preferably in educating children, parents should apply a good example, give good guidance, advice, and also remind the children whenever they make a mistake. Additionally, parents need to understand their children. If their children make a mistake, parents should not scold or give severe punishment; instead, they should give a warning or direction, so that their children will not repeat the mistake.

4.2. Control and Warmth in five Areas in Indonesia

This section discussed the parents' control and warmth in five areas in Indonesia. Tables 34 and 35 illustrate questions on how parents control their children's social lives, daily routines, and unfriendly facial expressions.

Table 34. Father's Control Over His Children (%)

Father's Control	Area	No	Yes	Total
In children's social lives	Jakarta	65.2	34.8	100.0 (296)
	Aceh***	37.7	62.3	100.0 (297)
	Bali	62.2	37.8	100.0 (291)
	Papua	59.3	40.7	100.0 (290)
	Yogyakarta**	41.8	58.2	100.0 (294)
In children's daily routines	Jakarta	62.1	37.9	100.0 (298)
	Aceh	64.9	35.1	100.0 (279)
	Bali	61.9	38.1	100.0 (289)
	Papua	58.6	41.3	100.0 (278)
	Yogyakarta	57.6	42.3	100.0 (288)
Unfriendly facial expressions	Jakarta	62.3	37.7	100.0 (308)
	Aceh **	44.0	56.0	100.0 (293)
	Bali	61.5	38.5	100.0 (291)
	Papua *	49.3	50.7	100.0 (280)
	Yogyakarta	70.6	29.4	100.0 (279)

***p<.001, **p<.01, *p<.05

Table 35. Mother's Control Over Her Children

Mother's control	Area	No	Yes	Total
In children's social lives	Jakarta***	45.2	54.8	100.0 (301)
	Aceh**	45.5	54.5	100.0 (290)
	Bali	56.5	43.5	100.0 (276)
	Papua	57.2	42.8	100.0 (297)
	Yogyakarta	45.8	54.2	100.0 (281)
In children's daily routines	Jakarta***	39.1	60.9	100.0 (304)
	Aceh***	35.5	64.5	100.0 (296)
	Bali	63.9	36.1	100.0 (288)
	Papua	55.2	44.8	100.0 (297)
	Yogyakarta	47.3	52.7	100.0 (281)
Unfriendly facial expressions	Jakarta	71.2	28.8	100.0 (274)
	Aceh	53.7	46.3	100.0 (285)
	Bali	68.4	31.6	100.0 (263)
	Papua	70.4	29.6	100.0 (270)
	Yogyakarta	69.4	30.6	100.0 (274)

***p<.001, **p<.01, *p<.05

Tables 34 and 35 show that respondents, who are fathers in Aceh and Yogyakarta tend to control their children's social lives (62.3% in Aceh and 58.2% in Yogyakarta). Meanwhile, mothers still control their children's social lives in Jakarta and Aceh at a high percentage (54.8% and 54.5%, respectively).

Concerning control in children's daily routines, fathers in each area tend not to always control their children's daily routines (37.9% in Jakarta, 35.1% in Aceh, 38.1% in Bali, 41.3% in Papua, and 42.3% in Yogyakarta). Meanwhile, mothers control their children's daily routines at a high rate only in Jakarta, Aceh, and Yogyakarta (60.9% in Jakarta, 64.5% in Aceh, and 52.7% in Yogyakarta).

Concerning unfriendly facial expressions, fathers in Aceh and Papua tend to show these to control their children (56.0% in Aceh and 50.7% in Papua). Meanwhile, mothers use unfriendly facial expressions to control their children at low rates (28.8% in Jakarta, 46.3% in Aceh, 31.6% in Bali, 29.6% in Papua, and 30.6% in Yogyakarta).

This research indicates that the role of the father in the five areas has changed. Traditionally, the father exhibits firm discipline and tends to control their children in everything, such as in their social lives and daily routines. Previously, fathers tried to show unfriendly facial expressions to control their children. Today, the father is not a firm figure and tends to give their children freedom. Like in Table 35 above, not all fathers tend to control their children's daily routines.

This research does not corroborate Harmaini et al.⁹⁸, who argued that the role of the mother in Indonesia in the early modern period mostly emphasizes the tendency to control their children, such as control of their children's social lives and daily routines. Indeed, not all mothers carry out the duties necessary to control their children. In all five areas, mothers have different focuses on child control. However, in Table 35, all mothers showed their children unfriendly facial expressions when they communicated their control.

⁹⁸ Harmaini, Vivik Shofiah, Alma Yulianti, 2014, Peran Ayah Dalam Mendidik Anak, (Jurnal Psikologi Desember 2014), Volume 10 Nomor 2, pp. 30–49.

Parental control towards their children nurtures children and makes them comply with social norms and values. However, it is necessary to consider that efforts to educate and organize are not coercive because good control can be accepted and executed well by the recipient.

Parental warmth, including sparing more time for children, taking the time to give warmth by listening to complaints, and supporting the children's future, will now be discussed. The researcher used questionnaires that were distributed to parents to investigate their warmth. The results are illustrated in Tables 36 and 37.

Table 36. Father's Warmth Against Children

Father's Warmth	Area	No	Yes	Total
Sparing more time for children	Jakarta	56.9	43.1	100.0(283)
	Aceh***	28.8	71.2	100.0 (308)
	Bali*	40.2	59.8	100.0 (311)
	Papua	74.5	25.5	100.0 (290)
	Yogyakarta	54.2	45.8	100.0 (300)
Listening to children's complaints	Jakarta	66.7	33.3	100.0 (294)
	Aceh**	37.4	62.6	100.0 (297)
	Bali	62.2	37.8	100.0 (291)
	Papua	65.0	35.0	100.0 (269)
	Yogyakarta*	42.5	57.5	100.0 (297)
Supporting the children's future	Jakarta	61.2	38.8	100.0 (291)
	Aceh	74.9	25.1	100.0 (274)
	Bali**	38.0	62.0	100.0 (310)
	Papua	64.5	35.5	100.0 (276)
	Yogyakarta**	35.8	64.2	100.0 (279)

***p<.001, **p<.01, *p<.05

Table 37. Mother's Warmth Against Children

Mother's Warmth	Area	No	Yes	Total
Sparing more time for children	Jakarta	75.4	24.6	100.0(276)
	Aceh***	20.4	79.6	100.0(299)
	Bali***	28.3	71.7	100.0(308)
	Papua	84.7	15.3	100.0(288)
	Yogyakarta	53.9	46.1	100.0(299)
Listening to children's complaints	Jakarta	65.5	34.5	100.0(296)
	Aceh**	37.8	62.2	100.0(297)
	Bali	62.9	37.1	100.0(291)
	Papua	64.5	35.5	100.0(275)
	Yogyakarta**	35.0	65.0	100.0(277)
Supporting the children's future	Jakarta	62.3	37.7	100.0(297)
	Aceh	65.7	34.3	100.0(295)
	Bali*	44.8	55.2	100.0(270)
	Papua	62.4	37.6	100.0(292)
	Yogyakarta*	44.2	55.8	100.0(267)

***p<.001, **p<.01, *p<.05

Tables 36 and 37 show that fathers in Aceh (71.2%) and Bali (59.8%) tend to spare more time for children. Likewise, mothers spare more time for children in Aceh (79.6%) and Bali (71.7%) also.

Concerning fathers listening to their children's complaints, in Aceh and Yogyakarta, they tend to listen more (62.6% in Aceh and 57.5% in Yogyakarta). Mothers also have the same tendency (62.2% in Aceh, and 65.0% in Yogyakarta).

Fathers in Bali and Yogyakarta tend to support their children's future (62.0% in Bali, and 64.2% in Yogyakarta), as do mothers (55.2% in Bali, and 55.8% in Yogyakarta).

To care and be affectionate, it is vital to maintain a relationship with one's children and support their development. Parents should prioritize their children's wishes. Preferably in educating children, parents should be a good example, give good guidance, advice, and also remind children of their mistakes, instilling an understanding in their children. If the children make a mistake, parents should not scold or give severe punishment; instead, they should warn or direct their children not to repeat the act.

Tables 36 and 37 show that all areas do not have a specific tendency for the form of parental warmth, but what is interesting is how much collaboration between mothers

and fathers in giving attention to their children exists. In almost all the parental warmth tables, there is a similarity in the division of tasks between fathers and mothers in giving attention in each area where the percentage of parental warmth is dominant.

4.3. Parenting Style in the Five Areas in Indonesia

In cultural societies, families raise and value carrying children for their future success.⁹⁹ These processes of values are mentioned as a cultural curriculum by Nsamenang (in Edwards et al.).¹⁰⁰ Children learn values passed down through the context of the environment around them. These values formed during a certain period will form a unique style in children's daily lives.

Family education itself can be interpreted as a way to structure the physical and social environments, interactions with children, psychological atmosphere, social culture, the behavior displayed during meetings with children, and determine the moral values as a basis for children's behavior.¹⁰¹ This understanding is also strengthened by cross-cultural studies that show that the situation in the family and family education style will affect the psychological conditions of children¹⁰² Thus, the family has a vital role in individual development.

Culture, together with modernization, decreases its impact on the individuals. Simultaneously, this can give the impression of reducing cultural diversity¹⁰³ . This can occur from interactions often occurring in groups with different cultures directly, and through technology. Family education practices by parents under globalization form a

⁹⁹ Edwards, C.P., Knoche, L., Aukrust, V., Kumru, A., Kim, M. "Parental Ethnotheories of Child Development: Looking Beyond Independence and Individualism in American Beliefs Systems". (Journal of International and Cultural Psychology 2006) (in Indigenous and Cultural Psychology, Understanding people in Context (Edited by Uichol Kim, Kuo-Shu Yang, & Kwang-Kuo Hwang). Vol1-1, pp 141–174.

¹⁰⁰ Edwards, S. C., Jedrychowski, W., Butscher, M., Camann, D., Kieltyka, A., Mroz, E., et al. Prenatal exposure to airborne polycyclic aromatic hydrocarbons and children's intelligence at 5 years of age in a prospective cohort study in Poland. (Environmental Health Perspectives, 2010) 118(9), pp. 13–26.

¹⁰¹ Shochid. Pola Asuh Orang Tua Dalam Membantu Anak Mengembangkan Disiplin Diri. (Jakarta: Rineka Cipta. 2010), pp 61.

¹⁰² Dayakisni, T., & Yuniardi, S. Psikologi lintas budaya. (Malang: UMM Press. 2012), pp. 42.

¹⁰³ Newson, L., Richerson, P. J., & Boyd, R. Cultural evolution and the shaping of cultural diversity. In S. Kitayama & D. Cohen (Eds.), (Handbook of Cultural Diversity. New York: Guilford Press, 2007) pp. 62

new generation with cultural variation. Accordingly, cultural decline from one generation to another will create a new culture. A research has been conducted on mothers who live in the countryside as agents of cultural change in educating their children. These mothers adapt the concept of “good children” through learning in formal schools. Modern mothers will interpret “good children” as inquisitive, confident, and independent behavior. This shifts traditional values such as respect, obedience, generosity, and kindness.¹⁰⁴

The role of parents and family education in children often occurs in very different conditions in different countries and cultures. This condition will produce a process of socialization differing from one culture to another. This difference in family education occurs because of differences in beliefs and values and living standards. Therefore, how family education is instilled differs between families and depends on the views of each parent.¹⁰⁵ Family education itself relates to how parents apply their parenting style.

Table 38. Percentage of Parenting Style based on Area (%)

Area	Parenting Style			
	Authoritative	Permissive	Authoritarian	Neglectful
Jakarta	22.5	34.2	21.1	22.2
Aceh	15.8	13.6	59.2	11.4
Bali	36.7	23.9	19.4	20.0
Papua	17.8	14.2	26.1	41.9
Yogyakarta	33.6	21.9	20.8	23.6
Total	25.3(455)	21.6(388)	29.3(528)	23.8(429)

$$\chi^2=312.558, df=12, p=.000$$

Based on Table 38, each area has different parenting styles. For example, in Jakarta permissive parenting is very dominant with 34.2%, but in Aceh authoritarian parenting is (59.2%), for Papua, neglectful parenting is (41.9%) and we have Bali and Yogyakarta which exhibit authoritative parenting’s dominance (36.7% and 33.6%, respectively).

¹⁰⁴ Edwards, S. C., Jedrychowski, W., Butscher, M., Camann, D., Kieltyka, A., Mroz, E., et al. Prenatal exposure to airborne polycyclic aromatic hydrocarbons and children’s intelligence at 5 years of age in a prospective cohort study in Poland. *Environmental Health Perspectives*, 2010. 118(9), 1326.

¹⁰⁵ Gunarsa, S. D. dan Yulia S. D. G. *Psikologi Perkembangan Anak dan Remaja*. (Jakarta: BPK Gunung Mulia. 2003), p 164.

As Jakarta is a large city, we can see that permissive parenting style is very dominant. Permissive or indulgent parents mostly let their children do what they want and offer limited guidance or direction. They are more like friends than parents. In Jakarta, parents are busy with their jobs. The majority of Jakarta's parents have a high quality of education. They believe that their children already get what they need from school, specifically about character building or religiosity. Therefore, they believe that they no longer have the responsibility to educate their children or that they only think about how to meet the daily needs of their children. Thus, sometimes, they only think of giving the child what they ask for. Communication is open, but these parents let children decide for themselves rather than give directions. Parents in this category tend to be warm and nurturing.

In Aceh, the authoritarian parenting style is very dominant. Authoritarian parents in Aceh are often thought of as disciplinarians. They use a strict discipline with little negotiation possible, punishment is common, and communication is mostly one way: from parent to child. Rules usually are not explained, and parents with this style are typically less nurturing. In this case, the goal of the parenting style, which is more or less influenced by religious norms in the Acehnese Community, is not only to form characters based on Islamic cultural values but also to function to bind their community members psychologically in specific cultural identities, as Acehnese.

In Papua, mostly parents applied a neglectful parenting style because most parents in Papua give children much freedom and generally stay out of their way. Some parents may make a conscious decision to parent in this way, while others are less interested in parenting or unsure of what to do. Most parents in Papua release their children to study outside their community or even out of their province. This happens because educational facilities in Papua differ from one area to another. Some are lacking, and some are good. Parents assume that letting the child out frees the child's choices.

The last is Bali and Yogyakarta, where authoritative parenting is very dominant. Authoritative parents are reasonable and nurturing and set high, clear expectations. Children with parents who demonstrate this style tend to be self-disciplined and think for themselves. This parenting style is the most beneficial to children because disciplinary

rules are clear, the reasons behind them are explained, and communication is frequent and appropriate to the child's level of understanding.

4.4. Family Education due to Local Characteristics in Five Areas in Indonesia

The relationship between family education and local characteristics (religion, dan globalization) in Indonesia was examined in this study.

4.4.1. The Relationship of Strict Religion and Family Education in Five Areas in Indonesia

Indonesia is known to require its citizens to embrace religion. Therefore, the influence of religious teachings adopted by parents should also influence how parents educate their children and then form a parenting style adapted by parents. The magnitude of the influence of religion is felt in almost all parts of Indonesia. To see if there is a relationship between the local characteristics of religion ad parenting style, the researcher compared Tables 21 (on the page 59) and 38 (on the page 77) again.

From the results through comparison Tables 21 (on the page 59) and 38 (on the page 77), it can be seen that strict religion and parenting style has a significant influence on the five areas in Indonesia, but when Tables 21 and 38 are compared, the relationship of whether strict religion in an area forms different parenting styles. It was seen that, in Aceh, Bali, Papua, and Yogyakarta that strict religion was very much felt by adolescents. In Aceh, with the highest religious strictness of 91.5%, the authoritarian parenting style was most dominant (59.2%). In Bali, strict religion was 71.4% and the authoritarian parenting style was most dominant (36.7%). In Papua, strict religion was 65.1% and the neglectful parenting style was 41.9%. Yogyakarta, which was equally strong in the influence of strict religion with 50.4%, was the same as Bali in an authoritative parenting style of 33.6%. In contrast to the four previous areas, Jakarta, with a low influence of strict religion (36.6%), actually formed a permissive parenting style (34.2%).

From the diversity of forms of parenting compared to the strength and weakness of strict religion in five areas in Indonesia, we see the parenting style where high strict religion rates influence how parents apply their parenting style differently. Likewise, Jakarta has the lowest influence of strict religion, where parenting forms are mostly permissive. However, if seen in detail, the higher the religious strictness of an area (e.g.,

Aceh) the greater the tendency toward an authoritarian parenting style. While the weaker strict religion is in an area, the greater the tendency toward a permissive parenting style.

4.4.2. The Relationship between Globalization and Family Education in Five Areas in Indonesia

To apply a parenting style in the era of globalization, parents have their own methods. Globalization impacts society, including the development of increasingly sophisticated technology and media making it easier for someone to obtain unlimited information. Information can be in the form of entertainment, knowledge and technology, which are obtained from various channels including television, videos, films, the Internet, and so on. Various facilities of information are indeed satisfying our curiosity and can change the values and patterns of one's life, including the attitude of parents towards their children and the patterns of care adopted in educating children. To see whether there is a relationship between the local characteristics of an area in this case related to parental awareness about globalization in the surrounding environment with parenting style, examine Tables 23 (on the page 63) and 38 (on the page 77). From the results through comparison Tables 23 (on the page 63) and 38 (on the page 77), it can be seen that parental awareness about globalization in the surrounding environment and parenting style has a significant influence on the five areas. However, when Tables 23 and 38 are compared, it is clear that parental awareness about globalization in the surrounding environment forms different parenting styles. Evidently, in Jakarta and Bali parental awareness of globalization in the surrounding environment was high. In Jakarta, with parental awareness about globalization in the surrounding environment (54.3%) formed the permissive parenting style (34.2%). In Bali, parental awareness about globalization in the surrounding environment was 56.9%, forming the authoritative parenting style (36.7%). Interestingly, in Aceh, Papua, and Yogyakarta, parental awareness about globalization in the surrounding environment is lower than Jakarta and Bali and forms different parenting styles. In Aceh, parental awareness of globalization in the surrounding environment was 44.1%, forming the authoritarian parenting style (59.2%). While, in Papua, which is also weak in parental awareness of globalization in the surrounding environment (42.6%), the negative parenting style is large (41.9%). In Yogyakarta, the influence of parental

awareness of globalization in the surrounding environment (49.1%) formed the authoritative parenting style (33.6%).

Through the discussion of the tables above, the diversity of forms of parenting style compared to the strength of parental awareness of globalization in the surrounding environment in Indonesia are apparent. Accordingly, we can note the form of parenting styles in Jakarta and Bali, where parental awareness of globalization in the surrounding environment is high. Moreover, in Aceh, Papua, and Yogyakarta, where parental awareness of globalization in the surrounding environment influences how parents apply their parenting style differently. Thus, it can be concluded that parental awareness of globalization in the surrounding environment does not tend to form a parenting style in Indonesia because the results differ.

4.5. Findings

In this chapter, The Reseacher used parents data to know the family education in Indonesia and its relation with local characteristics. The results were:

Firstly, about the family profile, most participants came from small family. Most of the parents were 30-40 years old (Both mom and dad) with high school as their educational background. Most fathers worked as employess in a private company and most mothers were housewives. 40% of the family earned > 10 million as their monthly salary but they still feel unsatisfied because in some area, like Jakarta, the life expenses were so high. Therefore the amount of the money they had to spend to fulfill their daily need was different in each area.

Secondly, about parent control and warmth. Jakarta's fathers have the least control, and Papua's mothers have the least control. Meanwhile, Aceh's fathers and mothers have the strongest control. Papua's parents have the lowest warm feelings, and Aceh's parents have the highest warm feelings.

Thirdly, about parenting style results, every area has different result in parenting style. Jakarta has many permissive types, Aceh has many authoritarian types, Bali and Yogyakarta have many authoritative types, and Papua has many neglectful types.

Lastly, strict religion and globalization were adopted as local characteristics in this research. In Jakarta, which has the lowest influence of strict religion, parenting forms are

mostly permissive. In contrast in Aceh, where the influence of strict religion was the largest, authoritarian parenting style was most common. Meanwhile, based on statistic data about the parents' awareness of globalization in the surrounding environment in 5 areas in Indonesia, it can be concluded that the parents' awareness of globalization in the surrounding environment does not lead them to have a specific form of parenting style in the five areas in Indonesia because the results are different.

Next chapter includes conclusions and reccomendations.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

The final chapter of this dissertation draws conclusions based on the findings in previous chapters and give suggestions for further research. The conclusion was based on exposure to results and data analysis after the data collection process. Suggestions provided input for further related research.

5.1. Conclusions

Based on the results of the research and the discussion that were elaborated in the previous chapter, the conclusions were stated as follows.

Firstly, the result about the correlation between juvenile delinquency and local characteristics in Indonesia were:

1. Based on the results in the previous chapter, about the reason of delinquency, the results can be seen in Figure 4 below;

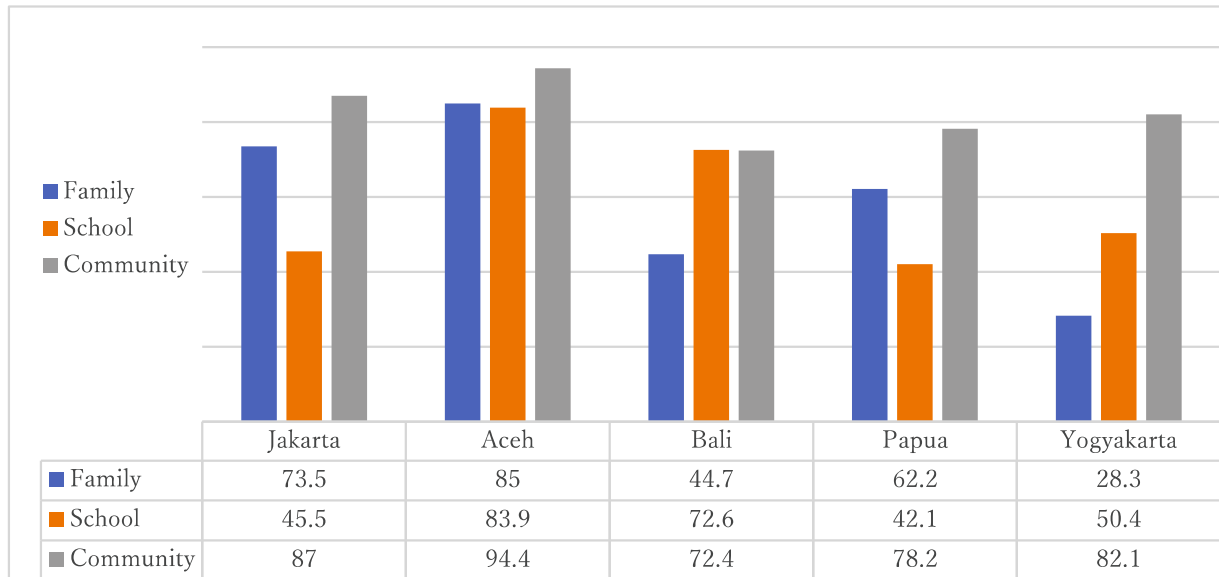


Figure 4. The Reason of Juvenile Delinquency in 5 Areas

Respondents in Aceh, Jakarta and Papua believed that family was the source of juvenile delinquency. In Aceh, Bali, and Yogyakarta there were more respondents

who agreed that the cause of juvenile delinquency was school (and all of its aspects).

All of the aspects of society were significantly correlated with the juvenile delinquency

2. The data showed that among the five areas in Indonesia that were studied in this research, Jakarta had the highest percentage of juvenile delinquency cases compared with other regions, that were Aceh, Bali, Papua and Yogyakarta, but the percentage was quite varied in Bali.
3. From all of the juvenile delinquency action, smoking was the dominant in every area in Indonesia. This occurred due to the strong influence from the social culture of the local community. Smoking habit is very familiar to Indonesian people and is then valued by adolescence as something common to be done. In every cultural events, cigarettes are found.
4. In the analysis of local characteristics, strict religion correlated with the number of juvenile delinquency, but globalization in this research, no specific tendency could be found between juvenile delinquents and globalization. Each of the five areas has different result due to this factor.
5. In terms of the strength and weakness of strict religion in 5 areas, Jakarta, which has the weakest influence of religion, has the highest number of juvenile delinquents. Aceh, with the strongest influence of strict religion, has the lowest number of juvenile delinquents. About globalization, Jakarta and Bali, with a high parental awareness of globalization in the surrounding environment, have different levels of juvenile delinquency. Jakarta has a larger number of juvenile delinquents compared to the number of teenagers who do not commit juvenile delinquency. Meanwhile, Bali has a smaller number of juvenile delinquents than non-delinquents.

Secondly, the result about the correlation between family education and local characteristics in Indonesia were:

1. In relation with component parental control and parental warmth, the two aspects showed that the control and warmth of the parents became one of the very important aspects that correlate with family education. According to the statistical data, Jakarta's fathers have the least control, and Papua's mothers have the least control. Meanwhile, Aceh's fathers and mothers have the strongest control. Papua's parents have the least warm feelings, and Aceh's parents have the most warm feelings.

2. Every area has different result in parenting style. Jakarta has many permissive types, Aceh has many authoritarian types, Bali and Yogyakarta have many authoritative types, and Papua has many neglectful types.
3. The comparison of parenting styles with the strength and weakness of strict religion in 5 areas in Indonesia as a whole implied that the forms of parenting style in the four areas are different because parents have different influences from religious strictness, which they apply in their parenting style in each area. Likewise, Jakarta, which has the lowest influence of strict religion where parenting forms are mostly permissive. However, in Aceh, which has the highest religious strictness area, the more number of Authoritarian parenting style were found. Meanwhile, Permissive parenting style was found most common in the area where religious strictness was considered low.
4. Through the discussion of the table above, we see the shape of parenting styles in relation with the strength of the parents' awareness of globalization in the surrounding environment in the five areas in Indonesia, both overall and in detail per area. In Jakarta and Bali, parents' awareness of globalization in the surrounding environment is higher than in Aceh, Papua and Yogyakarta and parents' awareness of globalization in the surrounding environment has a different influence on how parents in each area apply their parenting styles. So it can be concluded that the parental awareness of globalization in the surrounding environment does not have a certain tendency to form a parenting style in the five areas in Indonesia because the results are different.

5.2. Recommendation for Future Research

Based on the results of this research and the conclusions that were previously described, the recommendation for further research are listed as follows:

Based on the results of this research and the conclusions that were previously described, the recommendation for further research is suggested as follows:

1. The results in this research showed that the parenting styles in 5 areas had different features, but what make that difference could not be found with statistic research. In order to understand which assets are most important to parents in Indonesia in raising and educating their children, further field research must be done.

2. In order to investigate the correlation between parenting styles and local characteristics, not only the extent of the influence of strict religion and parents' awareness of globalization, but also other factors such as cultural influence and demographic information of each area should be added.
3. Due to local characteristics, it is interesting to know that two areas in Indonesia, Jakarta and Bali, have a high parental awareness of globalization in the surrounding environment, but have different levels of juvenile delinquency. To find out the reason, deeper research needs to be conducted in various cultural contexts
4. The results from statistic data shows that the percentages of different actions of juvenile delinquency in Bali were quite varied, but the reason behind the variation could not be found with statistic research. The researcher recommends field research in order to understand the characteristics of juvenile delinquency in Bali and its reason in various cultural contexts
5. In this research, questionnaire to children was adopted to analyse juvenile delinquency in Indonesia and questionnaire to parents was used to analyse family education in Indonesia. More comparative studies between these two types of data are required in order for better understanding of relationship between family education and juvenile delinquency in Indonesia.

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KUISIONER PENELITIAN UNTUK SISWA**IDENTITAS DIRI**

Kelas :

Jenis Kelamin :

Usia :

I. Apakah anda pernah melakukan kenakalan remaja?

- 1. Ya 2. Tidak**

II. kenakalan apakah yang pernah anda lakukan?

*) jawaban bisa lebih dari 1

1. Merokok
2. Tawuran
3. Minum minuman keras
4. Bullying
5. Memakai narkoba
6. Gank motor
7. Memalak
8. Porno
9. Free sex
10. Mencuri barang toko
11. Lainnya:

A. Profil Keluarga

1. Keadaan keluarga anda:

1. Orang tua saya adalah utuh (ayah dan ibu lengkap)
2. Orang tua saya adalah *single parent*

2. Ayah

- Usia : tahun (masih hidup/wafat tahun)**coret salah satu
- Pendidikan terakhir (lingkarilah jawaban))
 1. Tidak pernah sekolah
 2. Sd
 3. SMP
 4. SMA
 5. Universitas
 6. Tidak tahu
- Pekerjaan:
 1. Karyawan BUMN/BUMD
 2. TNI/ Polisi
 3. Pegawai toko
 4. Karyawan perusahaan swasta
 4. Wiraswasta
 5. Pensiunan
 6. Petani
 7. Buruh tani
 8. Buruh pabrik/ industry
 9. Guru
 10. Dosen
 11. Tidak bekerja
 12. TKI
 13. Lainnya:

3. Ibu

- Usia : tahun (masih hidup/wafat tahun)**coret salah satu)
- Pendidikan terakhir (lingkarilah jawaban))
 1. Tidak pernah sekolah
 2. Sd
 3. SMP
 4. SMA
 5. Universitas
 6. Tidak tahu
- Pekerjaan:
 1. Karyawan BUMN/BUMD
 2. TNI/ Polisi
 3. Pegawai toko
 4. Karyawan perusahaan swasta
 4. Wiraswasta
 5. Pensiunan
 6. Petani
 7. Buruh tani
 8. Buruh pabrik/ industry
 9. Guru
 10. Dosen
 11. Tidak bekerja
 12. TKI
 13. Lainnya:

4. Siapa sajakah yang tinggal bersama anda saat ini*)

- A. Ayah
- B. Ibu
- C. Adik (lingkari jumlahnya *1 *2 *3 *4 *>4)
- D. Kakak (lingkari jumlahnya *1 *2 *3 *4 *>4)
- E. Kakek/ nenek
- F. Om/ tante/ saudara
- G. Pembantu
- H. Tinggal sendiri/ kost
- I. Lainnya:

B. Pertanyaan tentang lingkungan masyarakat

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. **Sangat Tidak Setuju (STS)**
2. **Tidak Setuju (TS)**
3. **Netral atau Biasa (B)**
4. **Setuju (S)**
5. **Sangat setuju (SS)**

No	PERNYATAAN	1	2	3	4	5
1.	Saya senang dan nyaman berada di lingkungan saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	Saya ingin bekerja dan tinggal di daerah lain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	Warga sekitar tempat tinggal saya, saling mengenal dan hidup saling membantu sama lain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	Warga di lingkungan tempat tinggal saya, memiliki toleransi yang tinggi terhadap perbedaan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	Kesenjangan sosial dilingkungan saya sangat tinggi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	Banyak anak yang melakukan kenakalan remaja di dalam lingkungan tempat tinggal saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	Aturan adat di daerah tempat tinggal saya sangat ketat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	Lingkungan tempat saya tinggal menjunjung nilai keagamaan tertentu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	Saya merasakan pengaruh globalisasi di lingkungan saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

C. Pertanyaan tentang sekolah

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. **Sangat Tidak Setuju (STS)**
2. **Tidak Setuju (TS)**
3. **Netral atau Biasa (B)**
4. **Setuju (S)**
5. **Sangat setuju (SS)**

No	PERNYATAAN	1	2	3	4	5
10.	Saya senang berada di lingkungan sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	Saya puas dengan kegiatan belajar mengajar di sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.	Fasilitas belajar di sekolah saya lengkap	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	Pendidikan agama di sekolah saya sangat baik	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.	Sekolah dan orang tua saya memiliki komunikasi yang baik	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.	Kesenjangan social di antara siswa sekolah saya sangat tinggi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16.	Siswa di sekolah saya memiliki toleransi yang tinggi terhadap adanya perbedaan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17.	Saya memiliki banyak teman di sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18.	Saya tidak membedakan teman	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19.	Saya selalu menaati peraturan sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20.	Saya sering melihat anak yang melakukan kenakalan remaja di dalam lingkungan sekolah (rokok, bolos, dll)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21.	Aturan sekolah saya sangat ketat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22.	Saya sulit untuk memahami mata pelajaran,/ sulit mengikuti pelajaran di kelas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23.	Saya sulit untuk menaikkan nilai akademik di kelas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

24.	Guru selalu memberikan pekerjaan rumah (PR) banyak setiap hari	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25.	Saya tidak suka dengan cara mengajar beberapa guru di sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26.	Saya sulit menyesuaikan diri dengan teman sekelas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27.	Teman-teman saya bersifat individualis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28.	Saya tidak bergaul dengan siswa yang nakal	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

D. Pertanyaan tentang hubungan keluarga

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. Sangat Tidak Setuju (STS)
2. Tidak Setuju (TS)
3. Netral atau Biasa (B)
4. Setuju (S)
5. Sangat setuju (SS)

No	PERNYATAAN	1	2	3	4	5
29.	Saya memiliki waktu yang banyak dengan keluarga saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30.	Orang tua saya sibuk dengan pekerjaannya sehingga tak ada waktu bersama saya dan saya kehilangan figure orang tua saya di rumah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31.	Saya selalu sendiri untuk menghabiskan waktu libur dengan main game atau sosial media di dalam kamar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32.	Saya selalu menghabiskan waktu libur dengan beraktivitas dengan keluarga	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33.	Saya selalu main bersama dengan teman saat liburan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34.	Hubungan orang tua saya sangat harmonis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

No	PERNYATAAN	1	2	3	4	5
35.	Keluarga saya selalu menerapkan ajaran agama di rumah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36.	Aturan di keluarga saya sangat ketat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

E. Pertanyaan tentang pola asuh ayah

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. Sangat Tidak Setuju (STS)
2. Tidak Setuju (TS)
3. Netral atau Biasa (B)
4. Setuju (S)
5. Sangat setuju (SS)

No	PERNYATAAN	1	2	3	4	5
37.	Saya sayang dengan ayah saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38.	Ayah saya selalu meluangkan waktu untuk saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39.	Ayah selalu ikut campur dalam pergaulan saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40.	Ayah selalu mencampuri kehidupan saya sehari-hari (program TV yang saya lihat, baju yang saya pakai,dll)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41.	Ayah selalu menyuruh saya belajar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42.	Ayah selalu menanyakan aktifitas saya di sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43.	Ayah selalu memarahi dan membentak-bentak saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
44.	Ayah selalu memukul atau mencubit saat marah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
45.	Ayah selalu memaksakan kehendak dirinya, karena merasa lebih mengetahui mana yang terbaik untuk saya tanpa merundingkannya terlebih dahulu.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46.	Ayah saya tidak pernah marah sama sekali	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

47.	Ayah tidak suka mendengar saya membantah perkataan yang ia bicarakan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
48.	Semua keputusan berada di tangan ayah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
49.	Menurut saya, memarahi anak bahkan memukul anak adalah hal yang wajar dilakukan ayah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
50.	Ayah selalu mendengarkan keluhan saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
51.	Ayah selalu mendukung keinginan dan cita-cita saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
52.	Ayah selalu menemani saya belajar dan membantu saya untuk lebih memahami pelajaran	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53.	Ayah selalu memberikan pujian bila saya berperilaku baik dan menegur apabila saya melakukan kesalahan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
54.	Ayah saya membatasi pergaulan saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55.	Ayah selalu memberikan apa yang diinginkan saya sebagai salah satu cara menunjukkan kasih sayang	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

F. Pertanyaan tentang pola asuh ibu

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. **Sangat Tidak Setuju (STS)**
2. **Tidak Setuju (TS)**
3. **Netral atau Biasa (B)**
4. **Setuju (S)**
5. **Sangat setuju (SS)**

No	PERNYATAAN	1	2	3	4	5
56.	Saya sayang dengan ibu saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
57.	Ibu saya selalu meluangkan waktu untuk saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
58.	Ibu selalu ikut campur dalam pergaulan saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

59.	Ibu selalu mencampuri kehidupan saya sehari-hari (program TV yang saya lihat, baju yang saya pakai,dll)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
60.	Ibu selalu menyuruh saya belajar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
61.	Ibu selalu menanyakan aktifitas saya di sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
62.	Ibu selalu memarahi dan membentak-bentak saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
63.	Ibu selalu memukul atau mencubit saat marah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
64.	Ibu selalu memaksakan kehendak dirinya, karena merasa lebih mengetahui mana yang terbaik untuk saya tanpa merundingkannya terlebih dahulu.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
65.	Ibu saya tidak pernah marah sama sekali	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
66.	Ibu tidak suka mendengar saya membantah perkataan yang ia bicarakan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
67.	Semua keputusan berada di tangan ibu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
68.	Menurut saya, memarahi anak bahkan memukul anak adalah hal yang wajar dilakukan ibu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
69.	Ibu selalu mendengarkan keluhan saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
70.	Ibu selalu mendukung keinginan dan cita-cita saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
71.	Ibu selalu menemani saya belajar dan membantu saya untuk lebih memahami pelajaran	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
72.	Ibu selalu memberikan pujian bila saya berperilaku baik dan meneggur apabila saya melakukan kesalahan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
73.	Ibu saya membatasi pergaulan saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
74.	Ibu selalu memberikan apa yang diinginkan saya sebagai salah satu cara menunjukkan kasih sayang	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

G. Kenakalan Remaja

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. **Sangat Tidak Setuju (STS)**
2. **Tidak Setuju (TS)**
3. **Netral atau Biasa (B)**
4. **Setuju (S)**
5. **Sangat setuju (SS)**

No	PERNYATAAN	1	2	3	4	5
75.	Saya akan terlihat keren apabila berbuat kenakalan remaja	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
76.	Kenakalan remaja biasa di lakukan karena permasalahan keluarga	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
77.	Kenakalan remaja biasa terjadi karena pendidikan agamanya kurang	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
78.	Kenakalan remaja terjadi karena masalah pendidikan di sekolah kurang baik	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
79.	Kenakalan remaja terjadi karena pengaruh buruk orang tua	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
80.	Kenakalan remaja terjadi karena pengaruh teman atau kakak kelas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
81.	Kenakalan remaja terjadi karena pengaruh media social (TV, internet, dll)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
82.	Kenakalan remaja terjadi karena lingkungan masyarakat yang buruk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
83.	Menurut saya, sekolah harus terlibat penuh untuk mengatasi kenakalan remaja	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
84.	Menurut saya, orang tua harus terlibat penuh untuk mengatasi kenakalan remaja	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
85.	Menurut saya, warga masyarakat harus terlibat penuh untuk mengatasi kenakalan remaja	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

RESEARCH QUESTIONNAIRE FOR STUDENTS.

Grade :

Gender :

Age :

1. Have you ever committed juvenile delinquency?

1. Yes 2. No

2. What delinquents act have you ever done?

*) answers can be more than 1

1. Tobacco

2. Student brawl

3. Alcohol

4. Bullying

5. Drugs

6. Motorbike gang

7. Student mugged

8. porn

9. Free sex

10. Shop lifting

11. Other: ...

A. Family Profile

1. Family condition:

- 1. Full parents
- 2. Single parents

2. Father

- Age : years
- Last education (circle the answer)
 - 1. None 2. Elementary school 3. Junior High School 4. Senior High School
 - 5. Collage
- Job:

Government employees
Army
Freelance
Private employees
Entrepreneur
Pensionary
Farmer
Hodge
Laborer
Teacher
Lecturer
Unemployment

3. Mother

- Age :years
- Last education (circle the answer)
 - 1. None 2. Elementary school 3. Junior High School 4. Senior High School
 - 5. Collage

o Job:

- Government employees
- Army
- Freelance
- Private employees
- Entrepreneur
- Pensionary
- Farmer
- Hodge
- Laborer
- Teacher
- Lecturer
- Unemployment

4. Family member *)

- A. Father
- B. Mother
- C. Young brother/ young sister (how many *1 *2 *3 *4 *>4)
- D. Old brother/ Old sister (How many *1 *2 *3 *4 *>4)
- E. Grand parents
- F. Relatives
- G. Domestic House worker
- H. Alone
- I. Others:

B. Questions about Society/Community

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
1.	I am happy and comfortable in my environment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	I want to work and live in another area	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	Residents around where I live, know each other and live helping each other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	Residents in my neighborhood have a high tolerance for differences	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	The social gap in my environment is very high	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	Many children who commit juvenile delinquency in my neighborhood	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	Customary rules in the area where I live are very strict	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	The environment where I live upholds certain religious values	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	I feel the effects of globalization in my environment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

C. Questions about School

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
10.	I love being in a school environment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	I am satisfied with teaching and learning activities in school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.	Learning facilities at my school are complete	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	Religious education at my school is very good	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.	The school and my parents have good communication	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.	The social gap between my school students is very high	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16.	Students in my school have a high tolerance for differences	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17.	I have many friends at school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18.	I do not distinguish friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19.	I always obey the school rules	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20.	I often see children who commit juvenile delinquency in the school environment (cigarettes, skipping, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21.	My school rules are very strict	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22.	I find it difficult to understand subjects, / difficult to follow the lessons in class	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23.	I find it hard to raise academic grades in class	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24.	Teachers always give homework (homework) a lot every day	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25.	I do not like the way to teach some teachers at school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26.	I have difficulty adjusting to classmates	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27.	My friends are individualists	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28.	I don't hang out with bad students	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

D. Questions about family relations

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
29.	I spend a lot of time with my family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30.	My parents are busy with their work so there is no time to be with me and I lose the figure of my parents at home	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31.	I'm always alone to spend time off by playing games or social media in the room	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32.	I always spend time off with activities with my family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33.	I always play with friends while on vacation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34.	My parents' relationship is very harmonious	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35.	My family always applies religious teachings at home	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36.	The rules in my family are very strict	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

E. Questions about father's parenting style

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
37.	I love my father	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38.	My father always makes time for me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39.	Father always interfered in my association	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40.	Father always interferes in my daily life (TV programs that I see, clothes that I wear, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41.	Father always told me to study	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42.	Father always asked about my activities at school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43.	Father always scolded and yelled at me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
44.	Father always hits or pinches when angry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
45.	Father always forced his will, because he felt he knew better what was best for me without negotiating it first.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46.	My father was never angry at all	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47.	Father didn't like to hear me refute the words he was talking about	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
48.	All decisions are in Father's hands	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
49.	In my opinion, scolding children even hitting children is a natural thing to do father	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
50.	Dad always listens to my complaints	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
51.	Father always supports my desires and ideals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
52.	Dad always accompanied me to study and helped me to better understand the lesson	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53.	Dad always gives praise when I behave well and reprimands when I make a mistake	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
54.	My father limits my association	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55.	Father always gives me what I want as a way of showing affection	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

F. Questions about mother's parenting style

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
56.	I love my mother	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
57.	My mother always makes time for me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
58.	Mother always interferes in my association	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
59.	Mother always interferes in my daily life (TV programs I see, clothes I wear, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
60.	Mother always told me to study	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
61.	Mom always asks about my activities at school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
62.	Mother always scolded and yelled at me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
63.	Mothers always hit or pinch when angry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
64.	Mother always forced her will, because she felt she knew better what was best for me without negotiating it first.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
65.	My mother was never angry at all	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
66.	Mother did not like to hear me refute the words she was talking about	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
67.	All decisions are in the hands of the mother	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
68.	In my opinion, scolding children even hitting children is a natural thing for mothers to do	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
69.	Mother always listens to my complaints	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
70.	Mother always supports my desires and ideals	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

71.	Mother always accompanied me to study and helped me to better understand the lesson	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
72.	Mother always gives compliments when I behave well and reprimands when I make mistakes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
73.	My mother limits my association	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
74.	Mother always gives me what I want as a way of showing affection	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

G. Questions about A reason of Delinquents Act

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
75.	I will look cool when I do juvenile delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
76.	Family is a reason of Juvenile Delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
77.	Juvenile delinquency is common because of lack of religious education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
78.	School is a reason of Juvenile Delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
79.	Juvenile delinquency occurs because of the bad influence of parents	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
80.	Juvenile delinquency occurs because of the influence of classmates or friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
81.	Juvenile delinquency occurs due to the influence of social media (TV, internet, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
82.	Society is a reason of Juvenile Delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
83.	In my opinion, schools must be fully involved in overcoming juvenile delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

No	PERNYATAAN	1	2	3	4	5
84.	In my opinion, parents must be fully involved to overcome juvenile delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
85.	In my opinion, community members must be fully involved to overcome juvenile delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

STUDI PENGARUH DIFERENSIASI SOSIAL MASYARAKAT DENGAN POLA
PENDIDIKAN KELUARGA SERTA KENAKALAN REMAJA

ISILAH DAFTAR PERTANYAAN DI BAWAH INI:

- Pihak yang mengisi : Ayah/Ibu/Wali (Pilih salah satu)
- Usia anak :
- Jenis kelamin anak : 1. Laki-laki 2. Perempuan
- Pendidikan Terakhir :

I. Apakah anda pernah melihat anak anda melakukan kenakalan remaja?

A. Ya B. Tidak

II. Kenakalan apakah yang pernah dilakukan anak anda?

*) jawaban bisa lebih dari 1

- | | |
|-------------------------|--|
| 12. Merokok | 18. Memalak |
| 13. Tawuran | 19. Prostitusi |
| 14. Minum minuman keras | 20. <i>Free sex</i> |
| 15. <i>Bullying</i> | 21. Mengambil barang dagangan
toko (mengutil) |
| 16. Memakai narkoba | 22. Lainnya: |
| 17. Gank motor | |

A. Angket mengenai keluarga

Profil Keluarga

1. Ayah

- Usia : tahun
- Pendidikan terakhir (lingkarilah jawaban)
1. Tidak pernah sekolah 2. Sd 3.SMP 4.SMA 5. Universitas 6.
Tidak tahu

- Pekerjaan:
 1. Karyawan BUMN/BUMD
 2. TNI/ Polisi
 3. Pegawai toko
 4. Karyawan perusahaan swasta
 4. Wiraswasta
 5. Pensiunan
 6. Petani
 7. Buruh tani
 8. Buruh pabrik/ industry
 9. Guru
 10. Dosen
 11. Tidak bekerja
 12. TKI
 13. Lainnya:

2. Ibu

- Usia : tahun
- Pendidikan terakhir (lingkarilah jawaban)
 1. Tidak pernah sekolah
 2. Sd
 3. SMP
 4. SMA
 5. Universitas
 6. Tidak tahu
- Pekerjaan:
 1. Karyawan BUMN/BUMD
 2. TNI/ Polisi
 3. Pegawai toko
 4. Karyawan perusahaan swasta
 4. Wiraswasta
 5. Pensiunan
 6. Petani
 7. Buruh tani
 8. Buruh pabrik/ industry
 9. Guru
 10. Dosen
 11. Tidak bekerja
 12. TKI
 13. Lainnya:

3. Berapakah pendapatan dalam rumah tangga dalam sebulan?

1. < Rp. 1.000.000
2. Rp. 1.000.000 – Rp. 5.000.000
3. Rp. 6.000.000 – Rp. 10.000.000
4. > Rp. 10.000.000
5. Tidak tentu

4. Apakah ada yang membantu anda dalam mendidik anak anda di rumah?

1. Ya, ada, sebutkan:
2. Tidak, saya mengasuh anak sendiri

5. Bagaimana kondisi ekonomi rumah tangga anda saat ini?

1. Ekonomi sangat mampu
2. Ekonomi lumayan mampu
3. Biasa saja
4. Kurang mampu
5. Sangat kurang mampu

B. Pertanyaan tentang masyarakat

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. **Sangat Tidak Setuju (STS)**
2. **Tidak Setuju (TS)**
3. **Netral atau Biasa (B)**
4. **Setuju (S)**
5. **Sangat setuju (SS)**

No	PERNYATAAN	1	2	3	4	5
1.	Saya senang dan nyaman berada di lingkungan saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	Saya ingin anak saya kelak bisa bekerja dan tinggal di daerah lain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	Warga sekitar tempat tinggal saya, saling mengenal dan hidup saling membantu sama lain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	Warga di lingkungan tempat tinggal saya, memiliki toleransi yang tinggi terhadap perbedaan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	Kesenjangan sosial dilingkungan saya sangat tinggi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	Banyak anak yang melakukan kenakalan remaja di dalam lingkungan tempat tinggal saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	Aturan adat di daerah tempat tinggal saya sangat ketat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	Lingkungan tempat saya tinggal menjunjung nilai keagamaan tertentu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	Saya merasakan pengaruh globalisasi di lingkungan saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

C. Pertanyaan tentang sekolah

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. **Sangat Tidak Setuju (STS)**
2. **Tidak Setuju (TS)**
3. **Netral atau Biasa (B)**
4. **Setuju (S)**
5. **Sangat setuju (SS)**

No	PERNYATAAN	1	2	3	4	5
10.	Saya senang dengan lingkungan sekolah anak saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	Saya puas dengan kegiatan belajar mengajar di sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.	Fasilitas belajar di sekolah anak saya lengkap	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	Pendidikan agama di sekolah anak saya sangat baik	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.	Sekolah memiliki komunikasi yang baik dengan orang tua	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.	Kesenjangan social di antara siswa sekolah anak saya sangat tinggi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16.	Siswa di sekolah anak saya memiliki toleransi yang tinggi terhadap adanya perbedaan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17.	Anak saya memiliki banyak teman di sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18.	Anak saya tidak membedakan teman	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19.	Anak saya selalu menaati peraturan sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20.	Saya sering melihat anak yang melakukan kenakalan remaja di dalam lingkungan sekolah (rokok, bolos, dll)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21.	Aturan sekolah anak saya sangat ketat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

22.	Anak saya sulit untuk memahami mata pelajaran,/ sulit mengikuti pelajaran di kelas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23.	Anak saya sulit untuk menaikkan nilai akademik di kelas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24.	Guru selalu memberikan pekerjaan rumah (PR) banyak setiap hari	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25.	Anak saya tidak suka dengan cara mengajar beberapa guru di sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26.	Anak saya sulit menyesuaikan diri dengan teman sekelas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27.	Teman-teman anak saya bersifat individualis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28.	Anak saya tidak bergaul dengan siswa yang nakal	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

D. Pertanyaan tentang hubungan keluarga

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. **Sangat Tidak Setuju (STS)**
2. **Tidak Setuju (TS)**
3. **Netral atau Biasa (B)**
4. **Setuju (S)**
5. **Sangat setuju (SS)**

No	PERNYATAAN	1	2	3	4	5
29.	Saya memiliki waktu yang banyak dengan keluarga saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30.	Saya sibuk dengan pekerjaan sehingga tak ada waktu bersama anak saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31.	Saya selalu menghabiskan waktu libur dengan beraktivitas dengan keluarga	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32.	Hubungan saya dengan pasangan sangat harmonis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

No	PERNYATAAN	1	2	3	4	5
33.	Keluarga saya selalu menerapkan ajaran agama di rumah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34.	Aturan di keluarga saya sangat ketat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

E. Pertanyaan tentang pola asuh ayah

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. **Sangat Tidak Setuju (STS)**
2. **Tidak Setuju (TS)**
3. **Netral atau Biasa (B)**
4. **Setuju (S)**
5. **Sangat setuju (SS)**

No	PERNYATAAN	1	2	3	4	5
35.	Saya sayang dengan anak saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36.	Ayah selalu meluangkan waktu untuk anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37.	Ayah selalu ikut campur dalam pergaulan anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38.	Ayah selalu mencampuri kehidupan anak sehari-hari (program TV yang anak lihat, baju yang anak pakai,dll)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39.	Ayah selalu menyuruh anak belajar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40.	Ayah selalu menanyakan aktifitas anak di sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41.	Ayah selalu memarahi dan membentak-bentak anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42.	Ayah selalu memukul atau mencubit saat marah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

43.	Ayah selalu memaksakan kehendak dirinya, karena merasa lebih mengetahui mana yang terbaik untuk anak tanpa merundingkannya terlebih dahulu.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
44.	Ayah tidak pernah marah sama sekali	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
45.	Ayah tidak suka mendengar anak membantah perkataan yang ia bicarakan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46.	Semua keputusan berada di tangan ayah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47.	Menurut ayah, memarahi anak bahkan memukul anak adalah hal yang wajar dilakukan ayah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
48.	Ayah selalu mendengarkan keluhan anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
49.	Ayah selalu mendukung keinginan dan cita-cita anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
50.	Ayah selalu menemani anak belajar dan membantu anak untuk lebih memahami pelajaran	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
51.	Ayah selalu memberikan pujian bila anak berperilaku baik dan menegur apabila anak melakukan kesalahan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
52.	Ayah membatasi pergaulan anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53.	Ayah selalu memberikan apa yang diinginkan anak sebagai salah satu cara menunjukkan kasih sayang	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

F. Pertanyaan tentang pola asuh ibu

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. **Sangat Tidak Setuju (STS)**
2. **Tidak Setuju (TS)**
3. **Netral atau Biasa (B)**
4. **Setuju (S)**
5. **Sangat setuju (SS)**

No	PERNYATAAN	1	2	3	4	5
54.	Saya sayang dengan anak saya	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55.	Ibu selalu meluangkan waktu untuk anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
56.	Ibu selalu ikut campur dalam pergaulan anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
57.	Ibu selalu mencampuri kehidupan anak sehari-hari (program TV yang anak lihat, baju yang anak pakai,dll)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
58.	Ibu selalu menyuruh anak belajar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
59.	Ibu selalu menanyakan aktifitas anak di sekolah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
60.	Ibu selalu memarahi dan membentak-bentak anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
61.	Ibu selalu memukul atau mencubit saat marah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
62.	Ibu selalu memaksakan kehendak dirinya, karena merasa lebih mengetahui mana yang terbaik untuk anak tanpa merundingkannya terlebih dahulu.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
63.	Ibu tidak pernah marah sama sekali	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
64.	Ibu tidak suka mendengar anak membantah perkataan yang ia bicarakan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
65.	Semua keputusan berada di tangan ibu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
66.	Menurut ibu, memarahi anak bahkan memukul anak adalah hal yang wajar dilakukan ibu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
67.	Ibu selalu mendengarkan keluhan anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
68.	Ibu selalu mendukung keinginan dan cita-cita anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
69.	Ibu selalu menemani anak belajar dan membantu anak untuk lebih memahami pelajaran	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
70.	Ibu selalu memberikan pujian bila anak berperilaku baik dan meneggur apabila anak melakukan kesalahan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
71.	Ibu anak membatasi pergaulan anak	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

72.	Ibu selalu memberikan apa yang diinginkan anak sebagai salah satu cara menunjukkan kasih sayang	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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G. Kenakalan Remaja

***Instruksi pengisian: berilah tanda (V) pada kotak dengan jika;**

1. **Sangat Tidak Setuju (STS)**
2. **Tidak Setuju (TS)**
3. **Netral atau Biasa (B)**
4. **Setuju (S)**
5. **Sangat setuju (SS)**

No	PERNYATAAN	1	2	3	4	5
73.	Anak akan terlihat keren apabila berbuat kenakalan remaja	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
74.	Kenakalan remaja biasa di lakukan karena permasalahan status ekonomi keluarga	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
75.	Kenakalan remaja biasa terjadi karena pendidikan agamanya kurang	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
76.	Kenakalan remaja terjadi karena pendidikan di sekolah kurang baik	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
77.	Seorang anak melakukan kenakalan remaja karena kurangnya perhatian dan kasih sayang orang tua	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
78.	Seorang anak melakukan kenakalan remaja karena pengaruh kakak kelas atau teman yang kurang baik	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
79.	Seorang anak berbuat nakal karena pengaruh buruk orang tua	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
80.	Seorang anak melakukan kenakalan remaja karena pengaruh media social (TV, internet, dll)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

No	PERNYATAAN	1	2	3	4	5
81.	Menurut saya, sekolah harus terlibat penuh untuk mengatasi kenakalan remaja	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
82.	Menurut saya, orang tua harus terlibat penuh untuk mengatasi kenakalan remaja	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
83.	Menurut saya, warga masyarakat harus terlibat penuh untuk mengatasi kenakalan remaja	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

RESEARCH QUESTIONNAIRE FOR PARENTS

②

Fill in the list of questions below:

- Parties filling in: Father / Mother / Guardian (Select one)
- Age of children:
- Children's gender: 1. Male 2. Female
- Last Education:

I. Have you ever seen your child commit juvenile?

A. Yes B. No

II. What delinquency act did your child ever do?

*) answers can be more than 1

1. Tobacco
2. Student brawl
3. Alcohol
4. Bullying
5. Drugs
6. Motorbike gang
7. Student mugged
8. porn
9. Free sex
10. Shop lifting
11. Other:

A. Family Profile

1. Family condition:

- 1. Full parents
- 2. Single parents

2. Father

- Age : years
- Last education (circle the answer)
 - 1. None 2. Elementary school 3. Junior High School 4. Senior High School
 - 5. Collage
- Job:

Government employees

Army

Freelance

Private employees

Entrepreneur

Pensionary

Farmer

Hodge

Laborer

Teacher

Lecturer

Unemployment

3. Mother

- Age :years
- Last education (circle the answer)
 - 1. None 2. Elementary school 3. Junior High School 4. Senior High School
 - 5. Collage

o Job:

Government employees

Army

Freelance

Private employees

Entrepreneur

Pensionary

Farmer

Hodge

Laborer

Teacher

Lecturer

Unemployment

4. What is the income in the household in a month?

1. < Rp. 1.000.000
2. Rp. 1.000.000 – Rp. 5.000.000
3. Rp. 6.000.000 – Rp. 10.000.000
4. > Rp. 10.000.000
5. Tidak tentu

4. Does anyone help you in educating your child at home?

1. Yes, there are, please specify:
2. No, I take care of my own children

5. What is the current economic condition of your household?

1. The economy is very capable
2. The economy is quite capable
3. Average
4. Not able
5. Very poor

B. Questions about Society

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
1.	I am happy and comfortable in my environment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	I want my child to be able to work and live in another area later	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	Residents around where I live, know each other and live helping each other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	Residents in my neighborhood have a high tolerance for differences	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	The social gap in my environment is very high	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	Many children who commit juvenile delinquency in my neighborhood	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	Customary rules in the area where I live are very strict	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	The environment where I live upholds certain religious values	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	I feel the effects of globalization in my environment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

C. Questions about School

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
10.	I am happy with my child's school environment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	I am satisfied with teaching and learning activities in school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.	Learning facilities at my child's school are complete	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	Religious education at my child's school is very good	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.	The school has good communication with parents	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.	The social gap between my child's school students is very high	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16.	Students at my child's school have a high tolerance for differences	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17.	My child has many friends at school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18.	My child does not distinguish friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19.	My child always obeys school rules	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20.	I often see children who commit juvenile delinquency in the school environment (cigarettes, skipping, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21.	My child's school rules are very strict	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22.	My child has difficulty understanding subjects, / is difficult to follow in class	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23.	My child has difficulty raising academic grades in class	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24.	Teachers always give homework (homework) a lot every day	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25.	My child does not like the way to teach some teachers at school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26.	My child has difficulty adjusting to classmates	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27.	My children's friends are individualistic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28.	My child doesn't hang out with bad students	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

D. Questions about family relation

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
29.	I spend a lot of time with my family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30.	I am busy with work so there is no time with my child	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31.	I always spend time off with activities with my family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32.	My relationship with my partner is very harmonious	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33.	My family always applies religious teachings at home	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34.	The rules in my family are very strict	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

E. Questions about Father parenting style

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
35.	I love my child	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36.	Fathers always make time for children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37.	Fathers always interfere in the association of children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38.	Fathers always interfere in children's daily lives (TV programs that children see, clothes that children wear, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39.	Fathers always tell children to study	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40.	Fathers always ask about children's activities at school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41.	Fathers always scold and yell at kids	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42.	Dad always hits or pinches when angry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43.	The father always insists on his will, because he feels he knows more about what is best for the child without negotiating it first.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
44.	Dad was never angry at all	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
45.	The father does not like to hear the child refute the words he is talking about	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46.	All decisions are in Father's hands	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47.	According to the father, scolding children even hitting children is a natural thing to do father	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
48.	Fathers always listen to children's complaints	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
49.	Fathers always support the wishes and ideals of children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
50.	Fathers always accompany children to learn and help children to better understand the lesson	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

51.	Fathers always give praise when children behave well and reprimand when children make mistakes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
52.	Fathers limit children's relationships	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53.	Fathers always give what children want as a way of showing affection	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

F. Questions about mother's parenting style

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
54.	I love my child	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55.	Mothers always make time for children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
56.	Mothers always interfere in the association of children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
57.	Mothers always interfere in children's daily lives (TV programs that children see, clothes that children wear, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
58.	Mothers always tell children to study	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
59.	Mothers always ask about children's activities at school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
60.	Mother always scolded and yelled at children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
61.	Mothers always hit or pinch when angry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

62.	The mother always insists on her will, because she feels she knows more about what is best for the child without first discussing it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
63.	Mother was never angry at all	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
64.	The mother does not like to hear the child refute the words he is talking about	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
65.	All decisions are in the hands of the mother	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
66.	According to the mother, scolding children even hitting children is a natural thing for mothers to do	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
67.	Mothers always listen to children's complaints	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
68.	Mother always supports the wishes and ideals of children	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
69.	Mothers always accompany children to learn and help children to better understand the lesson	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
70.	The mother always gives praise when the child behaves well and reprimands if the child makes a mistake	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
71.	The child's mother limits the child's association	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
72.	The mother always gives what the child wants as a way of showing affection	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

G. Questions about A reason of Delinquents Act

* Filling instructions: mark (V) in the box with if;

1. Strongly Disagree (STS)
2. Disagree (TS)
3. Neutral or Ordinary (B)
4. Agree (S)
5. Strongly agree (SS)

No	PERNYATAAN	1	2	3	4	5
73.	My children will look cool when I do juvenile delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
74.	Family is a reason of Juvenile Delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
75.	Juvenile delinquency is common because of lack of religious education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
76.	School is a reason of Juvenile Delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
77.	Juvenile delinquency occurs because of the bad influence of parents	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
78.	Juvenile delinquency occurs because of the influence of classmates or friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
79.	Juvenile delinquency occurs due to the influence of social media (TV, internet, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
80.	Society is a reason of Juvenile Delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
81.	In my opinion, schools must be fully involved in overcoming juvenile delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
82.	In my opinion, parents must be fully involved to overcome juvenile delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
83.	In my opinion, community members must be fully involved to overcome juvenile delinquency	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Question Items for Interview

- ① What delinquents act are you doing, since when did you do it, and why did you do it?
- ② How do people react around you when you do that?
- ③ Where do you often do that?
- ④ Have you ever received punishment for your actions? State the sentence, and who gave the sentence?
- ⑤ Do you still carry out these actions, and why are you again doing so?
- ⑥ How is your relationship with your family now?
- ⑦ What is your current school activity?
- ⑧ How is your social life outside of school?
- ⑨ What are your goals for the future?
- ⑩ What is your effort to achieve your goals?

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