



## Crime in Culture: Analysis of the Sarong War in the Holy Month from a Criminal Law Perspective

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**Abstract** - The phenomenon of crimes committed by teenagers is growing day by day. These crimes can be led by various factors which make them vent their emotions to other people or groups. One of the phenomena that occurred in the holy month of Ramadan is the phenomenon of sarong wars, which used to be a tradition that has now turned into something motivated by emotions because of mutual challenges on social media victimized by teenagers. This phenomenon is a surprising thing because in the holy month where they should worship a lot, they instead commit various kinds of crimes, namely the sarong war. This research focuses on how the responsibility of teenagers involved in the sarong war is what efforts are made by the police to prevent the phenomenon of the sarong war. This research is conducted in a normative juridical method that will examine the research topic which will be processed by using various kinds of relevant reference sources to obtain a deep understanding of the topics and problems studied in this study. One result obtained from this research is that adolescents have the ability to be responsible in the criminal act because they do not have psychiatric disorders that have been included in the law. So that those involved can be subject to strict sanctions. Efforts made by the police are to conduct patrols to prevent the sarong war, which is physical and cyber.

**Keywords:** Criminal, Juvenile, Persecution, Police

### I. INTRODUCTION

Sarong war is a phenomenon that is becoming popular in Indonesia during the holy month of Ramadan. The sarong war involves two groups of teenagers fighting each other using their sarongs which have been modified to include several objects that can cause pain to those who are greeted. Their mates can cause injuries to the affected and even death. The sarong is believed to have arisen from the tradition of children waiting for tarawih prayers where they conduct sarong wars with their sarongs without being stuffed with things that can cause injuries. The preferred time for these children is before tarawih prayers in the holy month of Ramadan. However, it has now become a serious social problem in the holy month of Ramadan (Prasetyo, 2022). Indonesia is a culturally diverse country with a rich tapestry of traditions and customs. During Ramadan, which is a deeply significant month for Muslims in Indonesia, cultural norms surrounding community, hospitality, and religious observance come to the forefront. It's a time when families and communities come together to fast, pray, and engage in acts of charity. However, alongside these traditions, there are also cultural practices that may involve elements of competition or social dynamics, such as the tradition of "tarawih" prayers at mosques and communal "iftar" meals.

The phenomenon has been reported in several cities in Indonesia. Of course, to overcome undesirable things the police have made various efforts to prevent victims. In addition to preventing casualties, the actions of the police are intended to prevent further events from occurring after the sarong war. Not a few were arrested and activated by the police so that

the sarong war would not become more rampant. ("Fenomena Perang Sarong Merundung Awal Ramadan," 2022). This phenomenon is a slap in the face to society because it happens during the holy month, when teenagers should spend more time at the mosque to increase their religious deeds, instead of doing things that can reduce the solemnity of worship in the month of Ramadan. Indeed, this is a dilemma because the invention includes tradition but on the other hand it also changes the violence that occurs in the month of Ramadan. Even the decision has taken firm action for teenagers who want to participate in the sarong war, the action of the police is clearly based on preventing various kinds of unwanted things in the future.

Quoted from several sources, this fun has existed in Indonesia and has been a tradition since the 1980s. Initially it was just a joke, because the sarong used for this saruk war was not a sarong that was modified in such a way that it could hurt people and was dangerous. So that the teenagers involved in it feel happy, happy and there is no grudge against who is the opponent of the game. This is known as *ucing babuk*, also known as *cat hitting*. This is because the tip of the sarong is tied at the end, which is used to hit the opponent. So, in those days it was not a grudge but more of a joke for the children before they prayed *tarawih*. However, it is different from now, which is carried out by children and adolescents involving inter-village groups using sarongs in such a way that they can be exposed to real consequences, namely illness and death. The phenomenon has shifted from a joke to a crime because of social media. This social media has an influence where teenagers often spend time on social media in communicating. This is what often happens to challenge each other between certain groups and other groups on social media which ends in a modified sarong war that can be dangerous for those involved. (Sumarja, 2023)

This research focuses on two main issues related to the phenomenon of sarong war. First, this study will analyse the criminal liability of adolescents involved in the sarong war. This includes an analysis of how the criminal law system handles cases involving juveniles as perpetrators or victims in sarong warfare. In this context, the question of how punishment and rehabilitation can be applied to juveniles involved in such activities will be addressed. Secondly, this research will pay attention to efforts to prevent the phenomenon of sarong war itself. This involves exploring the factors that trigger or support the occurrence of sarong war, whether from a social, cultural or other perspective. In addition, the research will analyse various prevention strategies and programmes that can be implemented to reduce or even prevent sarong war in society, especially among teenagers.

## **II. METHOD**

The research method used in this research is the normative juridical research method which will examine the criminal liability of the perpetrators involved in the sarong war and how efforts to prevent the existing sarong war. This study adopts a case research approach to examine criminal liability and prevention efforts related to the sarong war phenomenon during the holy month of Ramadan in Indonesia. The case research method allows for an in-depth exploration of specific incidents and their broader implications within the context of the phenomenon.

The analysis of criminal liability and prevention efforts is informed by various theories, including social learning theory, strain theory, and situational crime prevention theory. These theories provide a lens through which to understand the underlying motivations, social dynamics, and environmental factors contributing to the occurrence of sarong wars. By integrating theoretical perspectives into the analysis, the research aims to offer a nuanced understanding of the root causes and mechanisms driving the phenomenon. This will be studied with a case research approach that is needed with various kinds of theories that are relevant to the topic of this research, both those sourced from books, and existing journals to provide a comprehensive picture of the subject matter examined in this study.

## **III. RESULT AND DISCUSSION**

### **An Examination of the Criminal Liability of Teenagers Involved in the Sarong War**

Criminal responsibility is considered to exist for adolescents who are involved in the sarong war. This is excluded if there are various reasons that erase the criminal offence. It can be

easily understood that criminal liability can be imposed on those who commit criminal offences as long as they do not have a defence when they commit the criminal offence. In criminal law, adolescents who commit criminal offences are considered to have the ability to take responsibility for their actions. The juvenile will be exempted from liability when they have reasons that eliminate the criminal offence. (Lewokeda, 2019, p. 185)

Referring to the opinion of Professor Simon, who stated that a criminal act must be an act committed by a human being in which the act committed is an act contrary to the law, and the act is committed by those who can be held accountable and the person can be subject to strict action. (Fadlian, 2020, p. 13) So that if it is examined carefully that the sarong war committed by the teenager is included in the category of criminal acts because there are elements of criminal acts that exist. According to Professor Simon's formulation, the act of sarong war is indeed carried out by humans, in this case, especially teenagers, where they do this not as a joke but rather leads to a criminal offence. Therefore, the first principle according to him has been fulfilled. Furthermore, the second explanation says that it is an act that is contrary to the law. Indonesian law has prohibited the existence of a sarong war where it is not based on a joke because they challenge each other, which has the potential for criminal offences and can cause casualties in these actions. And the third discussion is the ability to be responsible for the teenager. We can see simply that the teenagers can be responsible because they do not have mental disorders.

Criminal responsibility in such cases has a basis for punishment, namely the element of fault committed by the teenager. Error here can be in two forms, namely in the form of intentionality or negligence (Pane, 2017, p. 54). This mistake can be understood by several expert opinions. According to what was stated by Mezger, this fault is the overall requirement that can provide an excuse for personal defamation to the teenager who is involved or commits the sarong war. According to Simons, guilt is a definition and as a basis for being able to account for the actions of the teenager in criminal law. This is in the form of the psychological state of the teenager and has a relationship to his actions. This can be interpreted if it is based on the mental state that his actions can be punished to the perpetrator. Error in the definition made by Van Hammel is a psychological definition that has a relationship between the criminal act and the soul of the maker or perpetrator of the move in the form of various elements of the offence because of his actions (Sudaryono & Surbakti, 2017, p. 172).

Regarding the element of fault in the act, it is also discussed by Jonkers with the term 'schuldbegrip' which has three parts of division in relation to the notion of fault, including: (Chandra, 2022, p. 60)

1. *Opzet Of Schuld or other than negligence or willfulness*
2. *De wederrechtelijkheid or the nature of the tort*
3. *De toerekenbaarheid or the ability to be responsible.*

Related to the inner state of the perpetrator who committed the criminal act is what is studied in the ability to be responsible. This is the basis that is so important for the existence of guilt, because after all things related to the state of the soul must be such that it can be said that the perpetrator has health or normality in the soul. Only people who have a normal soul can be expected to have behaviour that is in accordance with what is considered good in society because if the state of the soul is normal then its function will be normal too. Conversely, if the state of the soul does not have normality then the function is not normal either. This has the implication that all forms of applicable measures that exist in society have no impression on them. For them there is no benefit in being held accountable. They should get proper care. Because they do not have responsibility as stated in article 44 of the Criminal Code (Suyanto, 2018, p. 80)

So that the meaning of criminal liability is the responsibility of those involved in the sarong war for what they did. What becomes the responsibility for the teenagers involved in the eggplant war is the action they have taken. They can be held criminally responsible because they have committed a criminal offence in the form of the sarong war. The concept of criminal liability is in principle a way that has been constructed by criminal law to respond to various kinds of offences or crimes for the rejection of a particular act. (Ishaq, 2017, p. 94).

The Criminal Code generally explains two basic things related to the ability of this responsibility. These elements are subjective elements, objective elements. This subjective element can be interpreted as an element where it is inherent in the person who commits a criminal offence or can be said to be an element that has a relationship with the perpetrator of the criminal offence. the elements include: (Marentek, 2019, p. 90)

1. The element of negligence or the element of intentionality
2. The element of intent
3. The element of multiple intentions
4. The element of planning in advance
5. The element of fear

Meanwhile, the objective element is an element related to the existing circumstances. where it can be interpreted as the circumstances in which the actions of the perpetrator of the crime must be carried out. these elements include: (Marentek, 2019, p. 90)

1. The element of unlawful conduct
2. The element of the quality of the perpetrator
3. How to prevent sarong warfare

We cannot talk about guilt if it is not accompanied by a reprehensible act or an improper act. Keep in mind that the principle of no punishment without fault means that there is no punishment without an act where the act is disobedient which has an objective nature where it can be reproached to those who do it. Error does not see the relationship between the improper or reprehensible act and the perpetrator where the perpetrator can be such that the act in a real sense is none other than the act.(Hakim, 2020, p. 40)

If examined in depth, the teenagers involved in the sarong war can be held criminally responsible. This is based on the consideration that the teenager has the ability to be responsible because he does not have mental disorders. The teenager is considered capable of criminal responsibility based on two things according to Kanter and Sianturi relating to the state of his soul and the ability of his soul. For the state of his/her soul, it is said that the juvenile is capable of being held responsible if : (Oratmangun, 2016, p. 180)

1. There is no disease that disturbs the teenager temporarily or continuously.

This is clear if those involved in the sarong war do not have a temporary or continuous illness because if they have a temporary or continuous illness, they will reduce their activities so that their health is not disturbed. If they have to do activities, then they will sort out which activities they are allowed so that they do not interfere with their health and do not harm their health. Therefore, the first element has been fulfilled.

2. There is no disability in growth

The disability in growth can be categorised as people who have less than perfect reasoning. according to R. Soesilo, people with less than perfect reasoning are idiots, imbeciles and so on. from this explanation, it can be seen that the teenagers involved in the sarong war are not categorised as people with less than perfect reasoning because there is no disability in their growth. Therefore, these teenagers can be held criminally responsible if they are involved in a sarong war and endanger or even injure other people.

3. Doing it because of his/her awareness

This means that the teenager is involved in the sarong war not because of hypnotism, overflowing anger, conscious influence, or surprise. This means that they do this with the awareness of their souls without any things that affect their subconscious. this awareness is what makes these teenagers can be held criminally responsible.

Teenagers involved in the sarong war are said to have the ability to be responsible if their mental abilities are as follows: (Oratmangun, 2016, p. 180)

1. Able to realise the essence of their actions.

As educated teenagers, of course they have the ability to be able to guess what consequences are caused by the sarong war. From this, they can certainly understand what the essence of their actions is, whether it is harmful to people, whether there will be casualties and so on.

2. Able to determine his will in the action.

Teenagers who are involved in the sarong war are certainly able to determine whether to get involved or not because they are able to judge whether the act is commendable or reprehensible so that they have the determination to determine their will, so this element of will is so important if it is paid because as teenagers, of course, they have the ability to determine their will because they are not toddlers anymore..

3. Having the ability to judge the badness of the act

This indicates that adolescents have the ability to judge whether the action is reprehensible or not, because one of the elements of their mental abilities is to be able to understand and know the irresponsibility of the actions they will take. So that if they know that the action has an accident but continues to be done, it means that they are ready to bear the risks they will receive later.

If examined further, there is only a small possibility that teenagers do this because of their negligence. Because they do it intentionally with certain intentions. Theoretically, there are three kinds of intent in criminal law theory. The types of intent include:(Takdir, 2013, p. 56)

1. Intentionality that has the nature of purpose.

This first type of intentionality means that with the nature of intentionality that has this purpose, the teenager can be held criminally responsible and is very easy to understand by the community. If the intent is present in the criminal offence, then the teenagers involved in the sarong war deserve to be subject to criminal punishment. This is because they have an element of intentionality that is purposeful, which means that they really want and desire to achieve this thing, namely the result which is the basis for the reason for the threat of punishment against those involved in the sarong war.

2. Intentionality with certainty

This second type of deliberation exists if the teenagers involved in the stimulation with their actions do not have the aim of obtaining or achieving the consequences that are the purpose of the object's action. However, this does not mean that they are doing it because they know for a fact that the consequences of their actions in the stimulation will definitely follow them.

3. Intentionality by beauty of possibility

This third type of intentionality is intentionality where it is not followed by a shadow of certainty about the consequences that will occur overtly, but only a mere possibility of the actions that have been carried out.

Teenagers involved in the sarong war can be charged with several applicable regulations. The regulations include:

1. Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection.

The articles that can be used to impose sanctions are Article 76 letter C, Article 80 paragraphs 1, 2 and 3. In addition to this, sanctions can also be imposed in accordance with Article 170 of the Criminal Code. ("Pelaku Perang Sarong Dijerat Pidana, Hukumannya Di Atas 5 Tahun," 2022) Pasal 76 huruf C Undang Undang Nomor 35 Tahun 2014 tentang Perubahan Atas Undang-Undang Nomor 23 Tahun 2002 tentang Perlindungan Anak berbunyi :(Giska Finillia Kumontoy et al., 2022, p. 1)

*'Every person is prohibited from placing, allowing, committing, ordering to commit, or participating in violence against children.'*

From this article, it is easily understood that if teenagers are involved in the sarong war where it can cause casualties, they fulfil the elements in the article. The first element is the element of every person, meaning that all people without exception who are involved in the sarong war can be subject to punishment in accordance with the law. Only people who do not have the ability to take responsibility cannot be criminalised. Then the other element is the element of doing which means that he actively commits the act of the sarong war, then the element of ordering to do is those who invite the teenager to get involved in the stimulation or even participate meaning that they actively participate in the sarong war which causes casualties.(Salsabilah Winanti Siregar, 2023, p. 331) (Yulista Triyani, 2022, p. 217) (Putu Yurika Marta Prasetya et al., 2023, p. 18)

Article 80 has explained the consequences that can be received if they are involved in the sarong war. The contents of the article include: (Maria Novienlita, 2024, p. 22)

- (1) *Every person who violates the provisions as referred to in Article 76C, shall be punished with imprisonment of up to 3 (three) years 6 (six) months and/or a maximum fine of Rp72,000,000.00 (seventy two million rupiah).*
- (2) *In the event that the Child as referred to in paragraph (1) is seriously injured, the perpetrator shall be sentenced to a maximum imprisonment of 5 (five) years and/or a maximum fine of Rp100,000,000.00 (one hundred million rupiah).*
- (3) *In the event that the Child as referred to in paragraph (2) dies, then the perpetrator shall be sentenced to a maximum imprisonment of 15 (fifteen) years and/or a maximum fine of Rp3,000,000,000.00 (three billion rupiah).*

Based on the relevant articles in the legal system, there are real consequences for individuals who engage in sarong warfare and result in casualties. (Marcelino Muhamad Rafi, 2024, p. 153) Ranging from the lightest to the most severe penalties, the legal system stipulates penalties that correspond to the crimes committed. (Dody Suryandi et al., 2020, p. 86) his confirms the government's seriousness in protecting children's rights and preventing violence against them. The detailed and tiered sanctions reflect the state's commitment to upholding justice and maintaining public order by enforcing legal norms that apply to all citizens. By consistently implementing these rules, the government affirms that it will not tolerate behaviour that harms society and will act decisively against lawbreakers, particularly those involved in activities that violate human rights, such as sarong wars. In addition, these strict law enforcement efforts also aim to signal to the community that violence in any form will not be tolerated and that any perpetrators will be held accountable for their actions before the law. Thus, through the application of strict and proportional legal provisions, the government seeks to create a safe and peaceful environment for all citizens, especially children who are vulnerable to violence and oppression.

#### 1. Article 170 of the Indonesian criminal Criminal Code

In addition to being regulated in the law, or teenagers who are involved in the sarong war are also threatened with article 170 of the Criminal Code: (Huda, 2023)

*Any person who openly and with joint force uses violence against persons or objects, shall be punished by a maximum imprisonment of five years and six months.*

According to article 170 of the Criminal Code paragraph 2 for those who commit destruction of property or for those who commit violence that results in injuries, they will be sentenced to a maximum of 7 years in prison. (Karlin Z. Mamu & Yeti S. Hasan, 2023, p. 92) (Della Puspita et al., 2023, p. 158) Meanwhile, for those who commit sarong warfare which results in serious injuries, they will be sentenced to 9 years. (Yulia Intan Tindage et al., 2021, p. 62) or those who commit a sarong war and death occurs, they will have the consequence of actually being imprisoned for a maximum of 12 years. (Aziza Istiqomah et al., 2022, p. 109) (Ayu Ratih Indra Kusumawati et al., 2022, p. 202) his shows that for whatever reason if teenagers are involved in a sarong war then they are ready for the consequences, namely imprisonment. Therefore, teenagers must avoid actions that can harm themselves in the present and in the future.

According to the BPHN Translation Team, Article 170 paragraph 1 has several elements, namely: (Dumais, 2018, p. 48)

- a. The element of whoever
- b. The element of openly or blatantly
- c. The element of jointly
- d. The element of committing violence
- e. The element against human beings or property

The first is the element of whoever, which leads to the subject or perpetrator of the offence. By using the term whoever, it means that anyone can be the perpetrator of the criminal offence in this article. I am here a human being because according to the Kuhp, the one who is recognised in relation to the crime is a human being. It is clear that the teenagers involved in the sarong war are included in the category of whoever, because they are humans who are the subject of the criminal act. (Sengkey, 2019, p. 33) (Putu Kayla Yunita Dewi et al., 2022) (Bagas Alif Ramadhan & Ahmad Sholikhin Rusli, 2023, p. 79)

The second element is done openly or openly. The meaning of this element is that the action is carried out by teenagers and can be seen by the public, meaning that it is not done secretly. They carried out the sarong war in an open place where everyone could see it. According to R. Soesilo, the violence must have been committed by the teenagers in public, because this market crime is categorised as a crime against public order. Meanwhile, the term in public means in a public place where everyone can see it. According to J.M. van Bemmelen, public order crimes must be seen by the public. In line with this opinion, according to the opinion of P.A.F. Lamintang and C.D. Samosir, the Hoge Raad in the Netherlands has given a verdict that the violence was committed openly so that as a result public order could be disturbed by it. (Sengkey, 2019, p. 33) (Joshua Anugerah Rasubala et al., 2024, p. 4)

The element of jointly is done by two or more people. This sentence together has immigration if it is done in a crowd or group, so it is not enough for only two people. (Sengkey, 2019, p. 34) (Setiyo Aji Kurniawan, 2020, p. 1985) (I Made Khrisna Dwipayana et al., 2020, p. 65). The fourth element is the element of committing violence. According to what Wirjono stated, purposeful violence is not an end or other means. Then there is no need for a certain result of this. Violence in this article according to R. Soesilo is not a tool to achieve a certain thing but on its purpose. (Sengkey, 2019, p. 34) (Putu Kayla Yunita Dewi et al., 2022, p. 389) (Astopan Siregar et al., 2021, p. 849)

The element that is highlighted is the element of committing violence. According to the thoughts presented by Wirjono, violence in sarong wars is not just a tool or means to achieve other goals. In other words, the main purpose of the violence is the violence itself, without the need for certain expected consequences. A similar opinion was also expressed by R. Soesilo, who emphasised that the violence that occurred in the sarong war was not an instrument to achieve a specific goal, but rather at the core of its purpose. In this context, violence is considered as an end in itself, not as a means to achieve a certain state or condition. Thus, the phenomenon of sarong war does not only include physical competition, but also highlights the existence of violence as the main purpose of the act.

The fifth element is against persons or property. J.M. Van Bemmelen has explained that the violence does not need to result in harm to other people or goods. So that if the act is directed at people or goods, it is not necessary that there be harm to the people or goods concerned. (Sengkey, 2019, p. 34) (Thanisa Shifa Murbarani, 2020, p. 214)

According to Van Bemmelen, violence that occurs in a sarong war does not have to result in consequences in the form of harm to the individuals or goods involved. In other words, if the violent act is directed at a person or thing, it is not necessary that there must be a loss to the party involved. This view highlights that sarong wars often involve acts of violence that are not always followed by tangible impacts or directly visible losses. This shows that sarong wars are often carried out as a form of pure expression of violence, without necessarily having a specific purpose or outcome other than the violence itself.

## **Preventive Efforts to Prevent Sarong War by the Police**

### **1. Conduct routine patrols**

Police patrols are part of efforts to prevent and overcome various types of crimes in society, including the phenomenon of sarong war. In this context, police patrols have a significant role in creating a safe and peaceful environment for the community by reducing the chances of a sarong war occurring. The main task of police patrols is to supervise and monitor activities in areas that are prone to conflict or violence, including places that are often the location of sarong wars. By routinely conducting patrols, the police can prevent the onset of sarong wars by identifying potential conflicts early on and taking preventive measures to overcome them. (Nurhidayati & Abdul Hamid, 2023, p. 101) In addition, police patrols can also provide a sense of security and trust to the community, which can reduce tensions and conflicts between individuals or groups that might trigger a sarong war. With an active and responsive police presence, communities will feel more protected and more likely to seek peaceful and non-violent conflict resolution. Law enforcement carried out by the police can also be a deterrent for perpetrators of sarong wars, because they realise that the violent acts they commit will be followed up by the law. (Muhamamad Daffa Setiadi & Mutho'am, 2023, p.

33) hus, police patrols do not only function as a response to sarong wars that have already occurred, but also as a preventive measure to prevent such events from occurring. This shows that police patrols have an important role in maintaining community security and order and minimising the possibility of a sarong war occurring. (Haerani, 2021, p. 56)

Patrols carried out by the police can be interpreted as police activities where this is done by members of the National Police as a preventive effort to prevent the intention of opportunity by exploring, visiting, supervising, observing and paying attention to situations and various kinds of conditions which according to their estimates will arise all kinds of disturbances to the security of national order. (Dony Rinaldy & Bisma Putra Pratama, 2023, p. 621) is also requires the presence of the police to be able to carry out various kinds of police efforts to maintain order in society. The task of the police patrol is the implementation of police duties where these activities have tasks including: (Marcelino, 2021, p. 40)

- a. First, through the prevention of the meeting of intentions and opportunities, police patrols can supervise and monitor the potential for conflict or violence in various regions. This helps in identifying factors that trigger sarong wars and taking preventive measures early on.
- b. Furthermore, in the maintenance of law and order and community tranquillity, police patrols maintain social stability which is an important factor in preventing conflict escalation into a sarong war. Through appropriate interventions and fair handling of cases, the police can reduce tensions and defuse potential conflicts that could trigger violence.
- c. The maintenance of community limitations in providing public security is also an important concern of police patrols. By providing a sense of security and trust to the community, police can reduce the desire or motivation to engage in sarong wars as an ineffective form of self-defence.
- d. In addition, police patrols are also tasked with protecting the property and safety of people in the community. Preventive measures such as increased police presence in conflict-prone locations can help prevent sarong wars and defuse the potential for violence.
- e. Other tasks of police patrols, such as community service, first-response at the scene of a crime, recording data and information, and monitoring the implementation of siskamling, all play a role in building a strong relationship between the police and the community. This can help in early detection of potential conflicts as well as obtaining useful information to prevent a sarong war.
- f. Overall, through the structured and methodical implementation of police patrol tasks, the prevention of the phenomenon of sarong war can be done effectively by minimising the triggering factors and defusing potential conflicts that may arise in the community. Thus, the efforts of police patrols not only have an impact on improving public security and order, but also in preventing violence between individuals or groups that can result in sarong wars.

The role of police patrols has significant implications in efforts to prevent and handle conflict and violence in the community. The various functions carried out by police patrols can be methodically linked to strategies for preventing and overcoming sarong wars. First, police patrols act as the main executor of Polri operations in preventing all forms of crime or disturbances to public order and security. With its existence, the police can monitor the situation in its area and respond quickly to potential conflicts that could trigger a sarong war. (Henny Aprianty et al., 2023, p. 136) Furthermore, police patrols also function as an important source of information for the police force. By being the eyes and ears in the field, the police can collect relevant data and intelligence to identify potential security threats, including the potential occurrence of a sarong war. (Kaimuddin et al., 2022, p. 41) (Pramadhevangga Panji Satriadi, 2024, p. 41) The tasks of police patrols also include providing understanding and introduction to the community regarding community policing strategies, so that the police can work together with the community in efforts to prevent sarong wars. (Pratiwi Ayu Sri Daulat, 2019, p. 62) olice patrols also act as a means of communication with the community, which allows the police to hear complaints and suggestions from the



community and provide solutions to various problems faced. Furthermore, police patrols encourage partnerships between the community and the police in crime prevention and eradication efforts, including the sarong war. (Syafaat, 2021, p. 21)

To overcome the sarong war during the holy month of Ramadan, law enforcement officials, especially the police, conduct routine patrols to prevent brawls under the guise of the sarong war. This is intended so that the sarong war does not occur so that there are no casualties. In addition to carrying out the guarding function, the police also have a function to take action for those involved in the sarong war so that they are expected to have a championship to carry out the sarong war after the meal comes so that they do not repeat the mistakes they have made. (Budiastrawan, 2023; Kurniawan, 2023; Murti, 2023; "Patroli Perang Sarong, Polres Temanggung Amankan Sejumlah Pelaku Dan Sarong Yang Terikat," 2023; "Polres Bogor Lakukan Patroli Rutin Tengah Malam Cegah Tawuran Dan Perang Sarong Selama Ramadan," 2023)

In addition to conducting these trolleys, the police also patrol in a new way, namely cyber patrols. This patrol is the same as patrols carried out in general, but this is on social media because the sarong war will usually arise through social media owned by teenagers. Teenagers challenge each other to a sarong war to certain groups through their social media. Therefore, this social media patrol is carried out by the police to check whether there is an invitation or challenge from group 1 to another group to engage in a sarong war that can cause casualties and can end in death. (Isnainiyah, 2023; Midaada, 2023)

This type of patrol is the action of the police who monitor various kinds of youth activities on social media. If they have indications that they will commit a criminal offence in the form of a sarong war, strict action will be taken against them. This activity is carried out by the police by monitoring and observing the phenomenon while on existing social media. (Suyatna et al., 2021, p. 93) The cyber patrol carried out by the police is carried out to compensate for the crimes that are increasingly easy to commit by teenagers today, especially the invitation to the sarong war because it is carried out through social media. The patrol has a basic foundation, namely the Chief of Police Circular Letter (SE) number SE/2/11/2021 concerning 'Ethical Cultural Awareness to Realise a Clean, Healthy and Productive Indonesian Digital Space' to monitor various kinds of activities on social media by the police. (Cindy et al., 2021, p. 1283)

## **2. Educating teenagers**

The purpose of educating teenagers about the law is to increase awareness and legal obedience for teenagers so that they do not get involved in sarong wars which have real consequences in their lives because they can be subject to strict sanctions due to their actions. Of course, the provision of legal education to adolescents is adjusted to a language style that is easily understood by adolescents so that adolescents have no difficulty in digesting what is conveyed by the police so that they can understand what is conveyed and carry out what is ordered and stay away from the sarong war. (Adistira Meidita Amanda, 2023, p. 95)

Legal awareness can be interpreted that adolescents obey the law without coercion, orders or threats of punishment to be able to obey the laws in society. Adolescents consciously carry out legal orders because they are aware that the law functions to create peace and order in society so that it needs to be obeyed. They will also realise that if they break the law then the sanctions applied to them are a punishment so that they are aware of their actions and do not repeat them in the future, which can damage the security and order that exists in society. (Carita Ronaully Hasugian, 2022, p. 331) Teenagers need to have a sense of belonging to life in this society so that they do not commit various kinds of despicable acts in society, for example, sarong wars which can harm everyone in society. Not only themselves but also the community that is disturbed by the security and tranquility that exists in it. (Suryaningsih, 2020, p. 50)

According to Krabbe, legal awareness is a form of awareness of the various kinds of values that exist in humans regarding the laws that already exist in society or regarding the laws that you are expected to have in that society. (Ahmad Sobari, 2022, p. 874) In line with this, Soerjono Soekanto has explained that legal awareness is a problem regarding the various kinds of

values that exist in humans, especially adolescents regarding the laws that apply in society, as well as the need for laws that are expected in society. (Muttaqin & Saputra, 2019, p. 221) Legal awareness according to Paul Scholten is a book of awareness contained in every human being about what the law is, or it can also be about the law in a certain classification that comes from the human psyche where a person can understand the differences that exist between the law and not the law, between what they should do and what they should not do. (Sholikah, 2019, p. 11)

In order to increase the legal awareness of adolescents to prevent the occurrence of sarong wars, the police can design and carry out various strategies tailored to the conditions of adolescents who are vulnerable to being involved and committing these criminal offences:

a. Creating youth legal education

The police can design and implement a legal education programme specifically aimed at teenagers. The programme can be designed to provide a comprehensive understanding of criminal law, including the legal consequences that can arise from violent acts. In addition, the programme could also include an understanding of the rights and obligations of juveniles in society. By providing clear and relevant information on legal consequences, adolescents will be more likely to understand the importance of obeying the law and avoiding behaviours that may violate the rule of law. Through a structured and informative extension approach, this legal education programme aims to establish a strong legal awareness among adolescents, so that they can make better and responsible decisions in their daily lives. (Ahmad Habib Al Fikry, 2022, p. 330) (Ria Safitri et al., 2022, p. 380)

b. Co-operate with schools and youth communities

The police can work closely with educational institutions, such as schools and colleges, as well as various youth-focused community organisations. This collaboration provides a strong foundation for the overall prevention of sarong wars and youth violence. Through this collaboration, the police can organise a series of activities that aim to provide youth with a deep understanding of the law and the consequences of violent acts. (Yosia Benaya Paramaswasti et al., 2023, p. 5295)

One form of activity that could be organised is a seminar involving legal experts, police practitioners, and possibly community leaders who have experience in dealing with youth violence cases. These seminars can provide a forum for adolescents to hear in-depth explanations on relevant aspects of the law, as well as discuss issues that they may face in their daily lives.

In addition, the police can also organise interactive workshops that allow teenagers to engage directly in discussions and case simulations. In these workshops, they can be given the opportunity to understand more about the legal process, their rights in the justice system, as well as the consequences of violent acts. Not only that, group discussions can also be an effective form of activity in increasing adolescents' legal awareness. In group discussions, adolescents can share their experiences and views on violence and legal issues, thus creating an environment that supports the exchange of ideas and better understanding.

c. Social media campaigns

The police can utilise social media and public campaigns as an effective tool in spreading messages that focus on the importance of legal awareness and prevention efforts against violence, including sarong wars. In the growing digital age, social media has become one of the most influential platforms in disseminating information and influencing behaviour, especially among teenagers. Therefore, the police can design campaigns that are engaging and informative, using various content formats such as videos, infographics, and other educational materials, tailored to teenagers' social media preferences and habits. (Nandri Kanisius Manihuruk, 2018, p. 98) (Erga Yuhandra et al., 2021, p. 81) (Ni Wayan Eka Sumartini, 2021, p. 138)

In such content, the police can present relevant and easy-to-understand information about the legal implications of violent acts, including the legal consequences that can arise from engaging in sarong warfare. For example, through animated videos or dramatisations, teenagers can be visually shown the legal process they may face if involved in violent acts, from arrest to trial. Meanwhile, infographics can be used to present data and facts that

illustrate the negative impact of violence on individuals and society as a whole. (Muchammad Bayu Tejo Sampurno et al., 2020, p. 534)

In addition, online campaigns can also utilise compelling narratives and emotional messaging to reach and influence youth more effectively. Through inspirational stories or testimonials from victims of violence, teenagers can be given a deeper understanding of the importance of understanding the law and avoiding offending behaviour.

d. Consistent law enforcement

It is important for the police to consistently enforce the law against violent offences, including sarong warfare, as this creates a strong foundation for upholding justice and order in society. When the law is consistently and fairly enforced, it sends a clear message to all members of society, including youth, that any violation of the law will have serious consequences in accordance with the applicable provisions. With consistent law enforcement, adolescents will be more inclined to abide by the rules and avoid unlawful behaviour. This is because they realise that acts of violence or sarong wars will not be tolerated and will result in serious consequences, such as the enforcement of appropriate penalties or rehabilitation measures. Thus, consistent law enforcement not only creates a sense of justice within society, but is also an important factor in shaping law-abiding behaviour among adolescents. (Nasrah Hasmia Attas, 2022, p. 96) (Juste Abramovaite et al., 2023, p. 1664) (Anak Agung Gede Budhi Warmana Putra et al., 2020, p. 198)

In addition, consistent law enforcement also provides protection for individuals and society. By cracking down on violent offences, police can create a safer and more peaceful environment for all members of society, including teenagers. This provides a greater sense of security for them to participate in social activities and go about their daily lives without fear of becoming victims of violence or becoming involved in a sarong war. (Guruh Tio Ibpurwo et al., 2022, p. 163)

In addition, consistent law enforcement also has the potential to have a positive long-term effect in shaping a strong legal culture among adolescents. By seeing that lawlessness will not be tolerated and will be dealt with firmly, teenagers may be encouraged to internalise the values of law compliance and appreciate the importance of maintaining order in society. This creates a solid foundation for a more organised and collectively responsible society. (Maurice J. G. Bun et al., 2020, p. 2305) (Fuadi Isnawan, 2023, p. 361)

Some factors that can have an influence on adolescents not realising the importance of law in society include the existence of legal uncertainty, various kinds of regulations have a static nature and not enough efficient methods carried out by the community to implement and maintain various kinds of regulations in force. According to Soerjono Soekanto, there are four elements that build legal awareness, namely adolescents' knowledge of the law, adolescents' knowledge of the content of the law, legal attitudes of adolescents, and patterns of legal behaviour of these adolescents. These 4 things are the parameters or measures in enforcing the law in society. This means that if adolescents in the community have sufficient legal knowledge then they will develop many times if they have the intention to commit acts that violate the applicable laws in their society. The teenager must have a cooperative attitude and behaviour that is adjusted to the norms that exist in the community so as not to violate the applicable law. (Kamaruddin, 2016, p. 149)

After legal education is carried out to adolescents, it is also necessary to pay attention to various kinds of indicators that indicate whether the teenager has legal awareness or not. The 4 indicators are: (Ahmad, 2018, p. 17)

- a. Teenagers have legal knowledge, where they behave according to what is determined by the applicable law and stay away from the sarong war that can take lives.
- b. Teenagers have legal understanding. This means that they know and understand the rules that prohibit sarong wars that can cause fatalities.
- c. Adolescents have a legal attitude, meaning that adolescents tend to judge the applicable law, especially regarding the sarong war.

- d. The fourth indicator is legal behaviour, where these adolescents in their society have obeyed and obeyed the applicable legal regulations that prevent and prohibit the sarong war.

#### **IV. CONCLUSION**

The conclusion in this article are Teenagers are considered capable of criminal responsibility if they do not suffer from temporary or continuous mental disorders and do not have disabilities in growth, allowing them to understand the consequences of their actions and make reasoned decisions. Additionally, their actions in the sarong wars are driven by awareness and intentional motives, fulfilling the requirements for criminal responsibility. Moreover, the theoretical frameworks of criminal law provide insights into the types of intent present in such activities. While negligence may be considered in some cases, intentional actions with clear motives are often the driving force behind sarong wars, warranting legal repercussions. The Indonesian legal system provides clear regulations for prosecuting individuals involved in such violent activities, including Law Number 35 of 2014 concerning Child Protection and Article 170 of the Indonesian Criminal Code. These regulations outline penalties for perpetrators, ranging from imprisonment to fines, depending on the severity of the offense and its consequences.

The steps to prevent and address the phenomenon of sarong wars involve regular police patrols as well as education of youth about the law and legal awareness. Police patrols play an important role in preventing conflict and violence by monitoring areas prone to sarong wars, reducing opportunities for conflict, and providing a sense of security to the community. In addition, cyber patrols on social media are also conducted to anticipate sarong attacks that may be triggered by solicitation on digital platforms. Legal education to teenagers aims to increase their legal awareness, so that they understand the consequences of violent acts such as sarong wars. This can be done through youth-specific legal education programmes, cooperation with educational institutions and youth communities, social media campaigns, and consistent law enforcement. Thus, these measures are expected to reduce cases of sarong war and encourage law-abiding behaviour among teenagers.

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