

# Mass Violence Against Robbers in Jakarta Capital City

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***Abstract---** This study departs from the basic understanding that a person or group of people who are perceived as perpetrators of crime can be rewarded with subsequent violence. The perpetrators felt that what he had done was an attempt to take revenge on (victims) who also always used violent methods in achieving their aims and objectives. The perpetrators considered that the way of mass violence was carried out far more effectively than the settlement through legal channels, because besides being considered too long but also unable to meet the psychological effects of revenge on the victims. In another sense, mass judgment is an effective settlement mechanism rather than a settlement mechanism through legal channels. The object of this research is mass violence, mass violence against motorbike robbers in the capital city of Jakarta. The results of the study conclude (1) the character of social habitus around Jakarta supports criminality. The economic, social, political and cultural climate of Jakarta and its surroundings is full of intense competition. To win the competition, residents around Jakarta must have skills according to employer qualifications. (2) The phenomenon of human movement around Jakarta, which takes place every day, continuously for years, and involves hundreds of thousands or even millions of people, from where they live in the surrounding area (hinterland) to centers of growth activity (growth centers), and proven to give birth to many psychologically vulnerable humans. (3) The occurrence of mass violence against robbers, is also caused by the learning process of local residents of similar events, both the experience of the community who have been victims of motorbike robbers, and similar events that have occurred in the country, especially around Jakarta.*

***Keywords---** Key words: Mass violence-Robbers-Jakarta*

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## I. INTRODUCTION

The emergence of crimes is the work of many interactions. It means that, a crime is caused not by a single factor, but by the work of many factors. Such is the case with mass violence against motorbike robbers, interconnected with other more complex factors, before and during the event. The researcher divides the plural factors as the underlying factors, and the precipitating factors towards the emergence of the mass violence.

Before elaborating further on the aforementioned factors, the researcher first wants to emphasize the image of a mass violence incident against motorbike robbers in Jakarta. A motorbike rider, later known as Hendriansyah, after failing to carry out the action was caught by local residents. The robber's body was beaten with hands, feet, and whatever objects encountered by residents around the location. Not satisfied with the persecution, the body was dragged up to ± 400 meters from where it was captured, to be taken to the edge of a wider highway. While spearheading a crowd of more residents, the victim's body was beaten and kicked with legs and arms, and with any object around the location.

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The robber's body whimpered in pain. In order to witness the deplorable situation, a number of elders who happened to be at the location, asked the perpetrators to immediately stop the beatings. But the crowd of thousands, unmoved by their attitude. They continued the beating, without any mercy. On one occasion, a crowd of residents took gasoline from a gas station not far from the location, then poured it all over the victim's body. When the fire began to lick the victim's body, there was a sudden applause, cheers of joy, and prancing unsatisfied from the action taken. It seemed like the residents were harboring anger at the motorbike robber. Some residents have been victims of motorbike violence, and others have heard and witnessed how the thugs carried out their actions.

Despite being tortured and burned for more than a quarter of an hour, the victim's body still appeared to be intact. The perpetrators assumed that Hendriansyah, the name of the ill-fated motorbike robber, had amulets or invulnerability. Then immediately the crowd stripped all the clothes that it left not even a single strand of yarn from the victim's body. In such a situation, the victim's body continued to be beaten, given the increasing number of masses arriving at the location, partly because in the next village there was a concert that just finished. After all the clothes, trousers, and underwear took off from the victim's body until they appeared completely naked, the back of the victim's body was washed down with gasoline bought from the gas station.

Before being burned for the second time, the victim's neck was draped with a motorcycle tire, as well as the victim's back, and a motorcycle tire that was collected easily around the scene, which was in a motorcycle repair shop. According to some residents, this was to make easy the burning. After being flushed evenly with gasoline on the circumference of the victim's neck and back tire, the flames immediately licked the victim's body like a motorcycle tire circle. The effect began to be seen, the fire began to work effectively. Hendriansyah's body stretched, even thrashing everywhere. But the crowd knew what to do. The victim fell down again and silent.

He was groaning so much due to the unending pain. The effect of the fire was uncontrollable, the flame worked effectively. The victim mentioned the name of God, also called the name of his mother. The flares burned parts of the neck, shoulders, and head, while it also burned other parts of the victim's back and thighs. Victims whimpering for mercy before finally he went completely silent. Police officers arrived at the scene when the mass judgment ritual had ended. Police officers arrived at the location when Hendriansyah's body had been charred from being roasted alive.

The capital city of Greater Jakarta (Greater Jakarta) is known as the city with the highest population mobility in Indonesia. The city is surrounded by cities known as buffering areas, which are also affected by the development of Jakarta. As the center of government, the most important business center in Indonesia, and the center of life style of cosmopolitan values, Jakarta is the center of modernity for its dreamers; thus Jakarta has direct and indirect effects on the behavior of peripheral communities (peripheral, satellite city, suburban) around it. The influence of Jakarta in the economic field has stimulated social mobility both vertically and horizontally by the people of Bogor, Depok, Tangerang and Bekasi. The affected areas are Bekasi Regency and City, Bogor City and Regency, Depok City, Tangerang Regency, and South Tangerang City is no exception — in addition, satellite city, such as Pamulang, Ciputat, Serpong, and Bintaro are included in the administration of South Tangerang City government administration.

The essence of this picture is that the emergence of mass violence against motorbike robbers is caused by the interplay between the internal factors of the motorbike robbers and the mass judgment perpetrators of the motorbike robbers. However, this assumption still requires other aspects which are initial conditions, considering that not all residents of the Jabodetabek area are motorbike riders and not mass judgment actors. The role of "other factors" referred to include the role of the aspect of self-resistance in individuals against the possibility of stimulation in the midst of a hedonistic lifestyle environment.

### **Research Method**

This type of research departs from the constructivist paradigm. First, ontologically, this research contains relativism, which is a reality attempted to be built based on natural reality on the basis of locality and specifically cases of mass violence against motorbike robbers. Second epistemologically, this research is transactional or subjectivist through findings created from the natural construction of cases of mass violence against motorbike robbers. Third axiologically, this research departs from dialectics among subjects who play a role in mass violence against motorbike robbers. Sampling in this study was based on the method of "snow balling", by first determining the actors who played a role in the event. If related to the informant, the sample node (sampling) can be determined using the formula: who does what, how, when, and where, with the formula 5W + 1H. From the understanding of preliminary data on events, the application of the snowballing method is divided into two types of informants, namely key informants and informants. Subjectively this research puts the actors of mass violence against motorbike robbers, while objectively this research wants to explore the information involved in the dynamics of mass violence in question. The primary data expected in this study are information submitted from key informants and informants, while secondary data are expected to be obtained from other materials such as official documents, reporting, and other supporting evidence. Data analysis techniques in this study used interactive data analysis methods. First, data reduction. Data reduction is interpreted as a selection process, the focus point is on simplification, abstractization of rough data transformation from research notes. This data reduction process is directly proportional to the stages of research that have been prepared previously. Second, the data display. In this study, the presentation of data is a cluster of information that is continuous and opens the opportunity for conclusions to be drawn and decision making regarding initial findings in the field, to be presented in the form of a matrix. Third, verification. The last technique of this research is to draw concrete conclusions from the results carried out in the first and second stages. From these conclusions, the results of the study (research findings) will be displayed later).

### **Research Results and Discussion**

#### ***Precipitating Factors***

Direct causal factors, or factors that trigger acts of mass violence or mass judgment against motorbike robbers at Pondok Aren on 24 February 2015. The description of these situations is a basis that causes (An element that causes) or which contributes to mass violence (Contributes to the occurrence of a disorder), to contribute to this is a series of acts of violence in the community, to the death of Hendriansyah as the motorbike robber. In other words, these factors are prerequisites before the occurrence of mass violence (the Catalyst for an violence), obvious symptoms (Real Symptom), or Final episode of the eruption of mass violence. Another term for the entire description of the direct

factors of mass violence is the Provoking factors, a *factor that causes or contributes to the occurrence of a mass violence*.

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### **The “Thief” Shouting to the Victim of Motorbike Robbers**

The shout of victims of motorbike robbers, have an important role. The function of this shout invites the presence of *residents* around the location where the incident takes place, both those driven by the motorbike robbers and motorbikes driven by victims of motorbike robbers. The effective role of the shout by the victims became the main prerequisite, until the presence of the residents formed a crowd that would later become a mass layer of perpetrators of violence against motorbike robbers captured..

Location of the incident was near the electric pal, ± 3 meters from the mouth of the alley of Jalan Pintu Satu, Jalan Raya Baiturahim Mosque. In that place, the two motorbikes fell to the ground, after Sri Astriani and Wahyu fought over the samurai sword belonging to the perpetrator Hendriansyah. At first Sri Astriani was able to fend off the sword and managed to wrest it from Hendriansyah's hands. But later Hendriansyah managed to reclaim the sword from the hands of Sri Astriani. The victim was hit by a slash on her right hand. Sri Astriani tried to reclaim the sword from Hendriansyah's hands. On one occasion, Sri managed to fend and held back the sword. There was a tug-of-war between Sri who pulled and pushed the victim with the sword on one side, and Hendriansyah trying to maintain the sword's handle on the other side.

The sword seizing by them pushed the two motorbikes down that they fell to the ground. The opportunity was used by Hendriansyah, who still held the sword, to hack Wahyu Hidayat's right leg. Not accepting being struck by the sword of the perpetrator, Wahyu Hidayat resumed resistance. With a kick in his leg, Hendriansyah fell back again. This opportunity was used by Sri and Wahyu to shout loudly. The shouting of thief from the two victims, made two people came from the direction of the taxi station not far from the location. The screams of the victims were alarm signals for the perpetrators. They ran away to save from the possibility of mass tantrums. Practically Hendriansyah was left alone. Detailed description of the escape. First, Nahar aka Celeng. He fled north to the direction of the Pondok Aren gas station, on Jalan Ceger Raya, and from the start he was riding for Hendriansyah as the executor of the field. It is very possible, Nahar's escape invites Nandar Pangestu alias Unyil, who from the beginning was assigned by Hendriansyah at a surveillance post near Pondok Aren gas station. Before running away, he tried to seize and wanted to bring the victim's motorbike, but because the crowd had approached the location where he fell with Hendriansyah, then the intention was undone. In this analysis the researcher identified Nahar and Hendriansyah as the rider of motorbike riders I. Second, it was certain that the escape of Nahar invited along Nandar Pangestu to tag along.

This is because Nahar was still at his post, in front of the gas station, as assigned by Hendriansyah in a briefing near Puri Beta Futsal Field the previous afternoon. It so happened that the direction of Nahar motor went north, which made it easier for the runaway. For the purposes of this analysis, the researcher identify as Motor II. Third, Puguh Dewanto rode a motorbike with Deni alias Beler. Their job was to escort / accompany Hendriansyah to carry out the execution. It can also be said, they were both as assistant executors. Where Hendriansyah would run the action, in that place Puguh and Deni were located. When chasing the victims, they were behind the motorbike ridden by Hendriansyah. The direction of their escape was to the south, or the direction to Bintaro Plaza. The researcher identifies them as Motor III.

### **Runaway and Motorbike Robbers Hideout**

Runaway is the second round of prerequisites for the formation of a crowd / mass against motorbike robbers. It has a decisive role, even a momentum before the mass judgment finally took place. Even so, the escape was a motorbike hiding round, due to the escape he did. The effectiveness of escape and hiding encouraged later mass judgments. Hendriansyah's escape and hiding as a direct factor in mass judgment, will be described below. Bad luck for Hendriansyah. He was practically left to flee by his men. After getting up from where he fell due to losing a duel fighting over a sword with the victims above, Hendriansyah ran south (towards Bintaro Plaza). He got up and took a thousand steps, just as the masses were almost at the scene. He ran up to  $\pm$  10 meters before Baiturahim Mosque, then entered a narrow street in RT 01 / RW 04 Kelurahan Jurang Mangu Timur, Pondok Karya, Pondok Aren. From the starting point of running to the house where he hid, about 400 meters away. He hid from the pursuit of local residents. He sneaked from the ground floor to the second floor, between dark and light in the middle of the night. It took ten to fifteen minutes to find safety. The citizens were curious, and lost track. But it seemed that residents did not want to lose the opportunity. Two residents finally focused on the rented house, because the house was the only one that looked dark. Residents were also suspicious, there were shadows moving slowly, and then approached. Before arriving at the shadow, suddenly there was the sound of something falling "braakk" and loud enough and immediately invited the attention of the crowds.

Immediately the residents came to the source of the sound. Apparently a figure of Hendriansyah's body into the bathroom on the ground floor. Maybe because it was dark and did not control the terrain, Hendriansyah fell when stepping on asbestos bathroom roof. He fell down in the bathroom. Soon the crowds approached the origin of the sound source. At times like that more people came. One of them was contributed by the dangdut spectators who immediately arrived at the location.

### **Motorbike Robber Resistance**

After Hendriansyah fell to the floor where it was the bathroom of the house where he hid himself, the crowds were not instantly able to capture him. It took time to take down the robber who came from Larangan Utara, Tangerang. The crowds saw him with his sword and threatening anyone who approaches will be killed. This factor encouraged the the crowds to be angrier, and later contributed to the strong effect of torture on Hendriansyah.

The crowd retreated, because Hendriansyah brandished a samurai sword. A resident sneaked near the person concerned in the midnight. At the time Hendriansyah was concentrating facing the face of the crowd, at the same time a number of residents approached him from behind. One thing that Hendriansyah might not realize, local residents were certain to master the location field considering they were settlers of the area. Di saat tengah menghadapi kewaspadaan warga terhadap kemungkinan sabetan pedang samurai sang begal, dari arah belakang Hendriansyah ditendang hingga tersungkur ke tanah. A sword held by Hendriansyah, released and lying on the ground, and immediately picked up by a resident. Within seconds, the robber's body began to become an object of anger by the crowds. Strong anger was directly proportional to the strong power of expression of mass judgment.

### **Perceptions of Invulnerability of the Motorbike Robber**

According to the crowd, after Hendriansyah's body was beaten, kicked, dragged, and later burned, the victim's body looked as if nothing had happened. Maybe this was a perception that may be wrong, but in the eyes of the mass judgment perpetrators, the situation actually revived the anger of the citizens believing that Hendriansyah had the some sort of immunity magic. This became a direct trigger factor, or at least built an episode of intention to mass judgment, which was more different than the previous episode. A form of judgment with a more sadistic degree according to the standard of civilization understood by the general public.

After being captured by local residents, Hendriansyah's body was beaten, kicked, and crushed with whatever objects were found by the perpetrators at the location. The location referred to was RT 01 / RW 04 Jurang Mangu Timur Village, Pondok Karya, Pondok Aren - still on Baiturahim Mosque Street. After carrying out the actions, the perpetrators dragged Hendriansyah's body to the edge of the Ceger Highway in front of Pondok Aren gas station. In this place the vigilante repeated themselves as before, then burned the victim's body after being flushed with gasoline taken from the Pondok Aren gas station. But after nearly half an hour was burned, the perpetrators considered that the victim's body was still intact and there was no visible effect of burning. The residents concluded that Hendriansyah had a black magic that made him immune.

Hendriansyah's assumption of being immune by being burned would later even arouse the anger of the crowds. The circumstances of this assessment aroused the anger of the crowds. Certainly between the curiosity of the crowd, punches, kicks and piles continued. The more the amount of mass concentration was even greater. Besides coming from many local residents, then from the road users, who just wanted to see the incident, as well as the mass of dangdut spectators in the next village, who came in several waves. In such a situation, the masses were increasingly gathered at the location. These newcomers also took part by bombarding the body of the helpless robber. A handful of people from the crowd made a proposal. Before being burnt, all Hendriansyah's clothes should be stripped first, arguing that the victim's shirt was a charm that made him immune. Some residents then searched all the victim's clothes, so that not even a single thread was attached to the victim's body. Some others took used motorcycle tires, which were not difficult to get in locations where four to five were in the motorbike repair shop. Some were taking / buying gasoline, from gas stations that were not far from the location. Like a neatly screened movie scene, a handful of residents thronged a used motorcycle tire around the victim's neck, and the other one was directed to the victim's back. A handful of people who brought gasoline and then poured gasoline over the victim's body.

### **Crime as a Product of Social Learning**

In essence every social action is a cumulation of learning outcomes. The community always takes lessons from cases that occur. The learning mentioned stated that the handling of motorcycle crime cases was unsatisfactory. Many cases of theft and robbery of citizens' property in the form of motorbikes, but in addition to not being able to return to their owners, also illustrate how the perpetrators as allowed by law enforcement in Indonesia. Conclusions from the results of community learning about the events of the law state that there is no point if the cases of theft experienced were reported to the legal apparatus. In terms of social and humanitarian calculations, it is impossible if the handling of motorbike perpetrators is left to law enforcement.

Before finally the tendency of citizens to conduct vigilante against motorbike robbers, the community actually learns from cases that occur. Typically a learning process, the local community members also go through these learning processes through levels, as is the usual level of the learning process. First, the level of Social cognition. At this stage, the community absorbs knowledge from motorbike cases read, heard and seen from the news of the mass media, which often reports / broadcasts of motorbike robbery cases. Subjects on the absorption of knowledge include the use of motorbike robbery terminology as part of social crime, regarding law enforcement, observing the role of law enforcers in handling / completing motorbike robbery cases, the criteria for legalization in legal standing, and others. The essence of cognition is people's mental (brain) comprehension power in thinking about motorbike robbery matters. Second, the level of social affection. At this level of the learning process, the community understands the cases of legalization. At this level the community receives and pays attention (Receiving, attending), responds through the understanding it receives (Responding), and assesses the cases that occur, including by comparing one case with another and occurring in another area (Comparing). Community's understanding of motorbike robbery cases also involves other than intellectuality, including feelings, emotions, interests, as well as an assessment of the knowledge possessed by the community in the case of law enforcement. Sub-step in this level is conveying valuation, which contains an indication of the characterization of a value in the complexity of the existing value (Characterization by evaluate or value complex). Third, the level of social action (psychomotor). This level is the final form of gradation in the learning process. This is a kind of application of experience in the field of motorbike robbery crime. In addition, from both levels plus the field, growing social awareness from the public regarding the real circumstances of the problem handling legal legal motor. From these problems, the community observes firsthand the behavior of motorbike robbery, measuring the capacity of law enforcement, and the performance and quantity and quality of motorbike robbery crime. From the growing and developing awareness, the community made efforts to avenge them, considering that those who were stolen by motorbike robbers also did not obtain satisfactory results, while the motorbike robbery actions did not also subside. This is the thinking about the analogy of retrosipation (Retrosipation analogist), which is analogizing the problem of motorbike robbery which have a lower position than the success in legally resolving motorbike robbery actions..

### **Push Factor of Legal Settlement Mechanisms**

Push factor as a factor that influences mass violence against motorbike robbers, refers to the strong resistance of residents around the location to do legal settlement on the one hand, as well as the strong appeal of the community around the crime scene to do mass judgment on the other side. Compared to the vigilante acts; the procedure for handling criminal acts against the law enforcement agencies, are known to be more complex and wordy. To report a criminal case, a person or group of people (citizens) must fill out a report / complaint. Even though the police have opened access to reports / complaints through services (hotline, call center) number 110 and 112 or short message service (SMS) to number 17171, it seems that people's minds are ambushed by the picture of the uncertainty of the presence of officers to a crime scene. The picture is exacerbated by the shadow of the public about "Do no report to the police if your chicken is being stolen because it would feel like you lost your cow," as well-known satire by Chief of Police General Anton Soedjarwo (1983-1986).





After the report / complaint process is submitted, the National Police needs an investigation. Legal procedures require that every report / complaint is processed (pro Justitia). After finishing the investigation level, the National Police immediately handed the case over to the prosecutor. Later the prosecutor will assess and if it is not returned to the investigator, the prosecutor will immediately submit it to the court after the formal law and the material is considered complete (P-21). In the trial process, in addition to the investigation and handling in the prosecutor's office requires time, the trial is also the same. Looks long and winding. In the view of the general public, it is the same thing when dealing with the police is the same as looking for a case.

Most of our society states that the report / complaint submitted to the police, the social and human costs are greater than the social benefits they receive. Criminologically, the vigilante action is due to an imbalance between the rights of perpetrators and victims. The victim does not receive compensation in the form of criminal punishment for the perpetrator because of the crime committed by the perpetrator against him. Public distrust from law enforcers has become a sociological factor that it encourages people to take part in the act of "vigilantism."

Admitted by the former police chief of Tangerang City, motives of the public by burning the motorbike robber was (due to) frequent occurrence of events which have not been solved and the residents who were easily incited to commit acts of vigilantism. In addition, the act of mass judgment is only to vent emotions against street crime perpetrators due to the rise of motorbike events that aired in the mass media, while stating that the arson of motorbike perpetrators was not due to the inability of the police to reveal cases, but because the public received less appeal from Babinkamtibmas regarding vigilance and many residents who randomly joined in doing gang mobs against the robber, because motorbike robbers who occurred in the Pondok Aren Police jurisdiction had already been caught and brought to court. Local residents felt, reports of theft with the appropriation that had been seen, heard, and experienced many times to the police were not responded quickly. As a result, motorbike raiding is a source of fear on the streets. People are wary if they cross themselves on a quiet road, especially at night. But the fear turned violent. The main source of brutality in connection with the rise of robber is that the police are not immediately responding to reports of residents who have become victims of robbers. A poll report shows that 861 out of 1510 respondents (57%) were unsure that the police could catch motorbikes, while 594 people (39%) believed that the police could fight motorbike robbery, and as many as 56 people (3, 7%) states do not know.

### **Pull Factor of Mass Violence**

The pull factor as a factor that influences mass violence against motorbike robbers, refers to the strong pull of residents around the site to carry out mass judgments on one side, as well as the strong resistance of residents around the Crime Scene to override the legal settlement mechanism on the other side. In other words, the effectiveness of mass violence excludes the possibility of choosing ways of resolving the law.

A local informant emphasized that mass judgment events often occurred in the village of Pondok Karya, Pondok Aren. A year earlier (2014) a burglar was battered and almost died by a mass judgement.<sup>1</sup> In July 2005 an incident occurred around his residence in a motorcycle theft case, which fared the same thing as the incident at Pondok Aren. The thief was then judged by the mob with a ferocious, after successfully being chased and arrested by local residents. Finally the thief was killed. The informant stated that no matter a thief, robbers, ought to be careful when making a scene here (Pondok Aren -researcher), because they could be killed by the masses.<sup>2</sup>

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<sup>1</sup> Interview Hendy Saputra, 25 August 2010.

<sup>2</sup> Interview Resident III (Sd, 51 yrs old), 12 July 2019.

The following year, two people tried to pull up a motorbike that was parked in the Ceger highway shops, also battered by the masses. Both almost died at the hands of residents, but the police who happened to pass by the location immediately secured it. A number of residents around the location have also been victims of motorcycle theft several times, both when the motorbike is parked at work, as well as in other places. Moreover, the motorbike robbery was the result of the credit that has not been paid off.<sup>3</sup>

The mass judgment event on February 24, 2015, was an accumulation of previous events. Generally, the residents felt that what they were experiencing, there was no solution. Their motorbike did not return, maybe they will never return. When the expected legal process is not effective, then the revenge method is the most possible choice for the community. This method is most likely, as the most rational choice to satisfy collective affection for what is received. Are all the perpetrators of mass judgment are those who have been victims of motorbike robbery crime, but why are they also involved in mass judgment, even though they are not directly harmed by motorbike criminal acts? The answer is because of the solidarity with residents who are directly affected by motorbike robbery.

### Implication

Another perspective concerns community disappointment. Local residents are disappointed with the performance of the police force, and poured out their disappointment through mass judgment. Legal handling is not effective in the eyes of the citizens; vigilantism is the choice of those who are disappointed. The method of mass violation, therefore, is the last resort after the **handling** which is expected to not be effectively carried out by the police. It can be said, the methods of vigilante are expressions of revenge against motorbike robbers. This perspective departs from each individual's circumstances. In a sense that disappointment and revenge are private matters, namely the experience of disappointment felt by residents who have been victims of motorbikes, or motorcycle being stolen, but without legal settlement. The disappointment accumulates, because it is experienced by not only a few people and lasts for a long time, then spilling the disappointment through non-legal means.

In this case private affairs become public affairs, because it involves 2 (two) dimensions that apply simultaneously. First, the theft itself is located in a public area, because (the occurrence) of the theft (motorbike with the victim's owner) is in public spaces, while public space is the area of state security. Second, private matters that are old, lumpy, and without settlement; are matters of the community association. The private matter is transformed into the affairs of the community's collective affection. The region is the responsibility of the state to handle it, while such matters are complained by those who have been victims, and obtain support or solidarity from other members of the community.

Thus, the strength of social frustration is directly proportional to the strong mass violence shown by the community. The more frustrated those who have been victims of theft and / or motorbike robbery action are comparable to the mass judgments that occur. Community members place mass violence / mass judgment as a manifestation of revenge from the perpetrators, as a result of contributing to the long-standing and widespread distrust among the community members. How strong does the attractiveness of the citizens of the community (Ultimate tensile strength) to mass violence depends on the strength of community disappointment to the state of the object of disappointment.

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<sup>3</sup> *Ibid.*



In other words, the strength of mass violence in resolving motorbike robbery actions, indicates the amount of community interest to resolve through its own ways (Tensile strength), as well as determining the strength of the specific actions that it does. The strong desire to choose a choice, is inversely proportional to the low power to make choices he doesn't like. The choice referred to is the opposite of the official process carried out by law enforcement officers. Aside from being complicated, the legal process is also not personally satisfying to victims of theft or motorbike robbers victims, while for members of the public, who are not victims at all, but actions to carry out mass judgments of perpetrators, as a form of solidarity with fellow citizens who have been a victim.

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