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A Literature Review Study of the Role of Family Education in Minimizing *Klitih* Crime and Moral Decadence in Yogyakarta

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Abstract

Klitih is one of the crimes that seriously endanger human lives such as stabbing and is often being committed by teenagers. The recent *klitih* case in Yogyakarta province is a result of the lack of the parents role in educating their children and moral decadence. This *klitih* case has become a public concern because it endangers human lives. The need for comprehensive intervention to minimize this type of crime becomes a necessity, with the hope of creating peace, comfort, tranquility and a prosperous life for the people in Yogyakarta. This study aims to explore the importance of the role of the family in educating children to minimize crime and moral decadence in the province of the Yogyakarta Special Region. This research is descriptive-qualitative, with the main approach using a literature review as a data mining tool. The results show there are some factors causing *klitih* crime such as the lack of parental role and ability in educating their children. There are roles parents can play in educating their children and minimizing moral decadence in Yogyakarta. This study recommends parents be more intense in monitoring the activities of their children. Lastly, this study also recommends involving religious and moral values of the culture to foster a child's thinking sense to avoid harmful, deviant behavior and crime.

Keywords: *klitih, moral decadence, role of family education*

Introduction

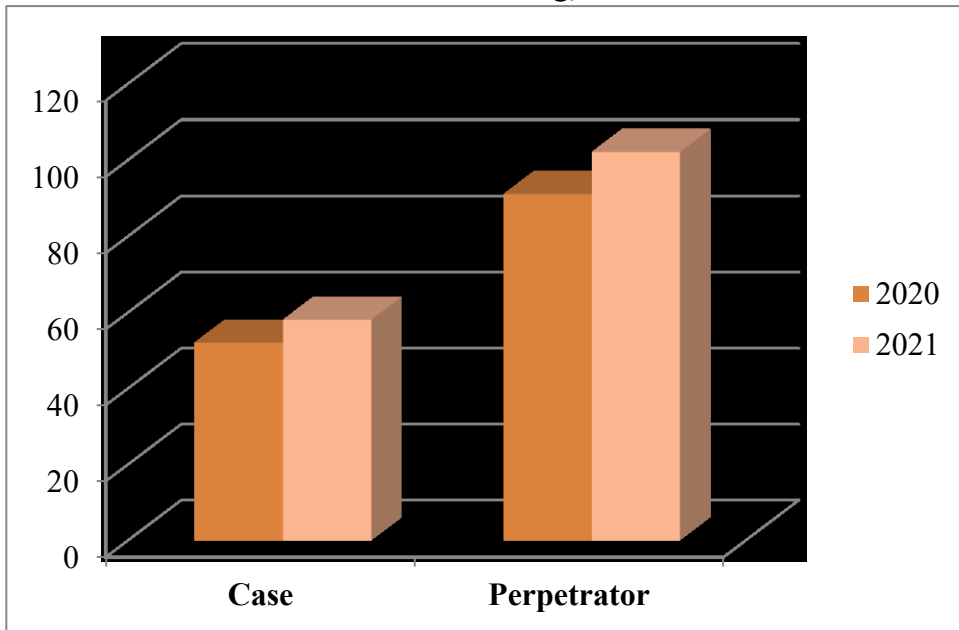
As times develop, many teenagers are easily trapped in juvenile delinquency (Nayak, 2023). This ultimately disturbs the comfort of many people and makes people nervous (Anugrah, Laurent, & Zabrina, 2023). One of the worst juvenile delinquent behaviors in Yogyakarta is named “*klitih*” (Putra & Suryadinata, 2020). *Klitih* is one of the crimes that seriously endanger human lives (Purnomo, Suryono, & Bowo, 2023). This *klitih* crime is an act that is done with the reason to show the existence of a teenager who follows a well-known group or gang (Zulkarnain, 2018). The concept of *klitih* as juvenile delinquency carried out by a convoy around the city committing violence is not new (Jayanti & Sudrajat, 2023). Actions like this have been carried out by several large gangs such as QZRUH which stands for *Qta suka ruZuh Untuk Hiburan* or we like riot for entertainment, JOXZIN (JOXO ZINTHING), HUMORIEZT or HRZ, GHE-MAX, MOXONDO, WAREK (Wani Hurek), MAER-KID’S (Maergangsan Kidul), and PUXON (Marino, 2020).

If traced, the beginning of this crime is due to competition between gangs or communities (Prasetyandoko & Widowaty, 2021). Every gang in Yogyakarta wants to show its existence, the goal is to be respected by the general public (Harahap & Triyoga, 2023). To become known by the general public, then what they do is take actions that attract public attention. Unfortunately, the actions taken are deviant and even dangerous (Isnawan, 2023). These deviant acts are due to a competition or dispute between groups or gangs (Vibrillianda, 2022). They spend the night in search of their enemies. Their target is to find opposing gangs or groups. These could be according to hostile schools, football supporters, the identity of motorcycle plates, or certain symbols of each gang (Tarqib, 2022). The situation is worsening, specifically by targeting anyone who crosses the road (Alwiantara & P, 2023).

Klitih actors are accustomed to operating at night because the roads are quieter and not many people are moving around. Therefore they have a high chance of being able to escape easily after doing serious stabbing. When committing crimes they use motor vehicles that have high speeds or have been modified. They use sharp weapons such as

samurai swords, gear motors, machetes, combs, sickles, baseball sticks and any other tool that is easy to carry and use (Mabsuti & WN, 2023). The weapons are used to kill the victims. Before committing this crime, it is said that they will consume liquor, the goal being that with the effect of this liquor they become more courageous and have the heart to commit crimes against anyone they meet (Meilianawati, Hartanto, & Luthfan, 2023).

Table 1. Data on *Klitih* Cases in Yogyakarta in 2020-2021



Yogyakarta Special Region Police reported by Harian Jogja, the number of cases and *klitih* perpetrators in the Yogyakarta Special Region increased in 2020-2021. *Klitih* cases in 2020 have recorded as many as 52 *klitih* cases, with 91 perpetrators being prosecuted. Then throughout 2021, the number increased to 58 cases with 102 perpetrators being prosecuted. The Yogyakarta Special Region Police said that most or 80 percent of the *klitih* perpetrators in 2021 were students. The rest were unemployed. After *klitih* cases still occurred frequently, the governor of the Special Region of Yogyakarta, Sri Sultan Hamengku Buwono IX, asked the police to arrest and process the law of the *klitih* perpetrators

regardless of age, even though the perpetrators are still classified as teenagers or children (Pahlevi, 2022).

The increase in *klitih* crime certainly is the main concern. Even today a lot of hashtags appear on social media saying “Jogja Emergency *Klitih*” (Hartanto, 2022). Many also say *klitih* is a disaster and *klitih* is a waste of society for Yogyakarta. Nicknames or perceptions of the public about the diverse *klitih* make Yogyakarta province so polluted (Rofifah et al., 2023). Yogyakarta, which was previously dubbed the city of students, is currently becoming gloomy due to rampant *klitih* cases. For the future of Yogyakarta if *klitih* is not resolved it will certainly tarnish the positive image of the province. Therefore, various efforts have been made, for example, such as relying on the role of legal officers, in this case the police. The police are tackling *klitih* crime by undertaking actions such as *first*, pre-emptive efforts (initial efforts to prevent crime by emphasizing the moral), that is by conducting counseling and approaching the community; *second*, employing preventive measures (preventing the occurrence of the first act) by installing CCTV on roads prone to *klitih*, and conducting routine and integrated patrols; and *third*, by repressive efforts (efforts to overcome crime after a crime has occurred), namely by carrying out an investigation, arresting the perpetrators and then punishing them (Lega & Bait, 2022). Meanwhile, the role of the police in countermeasures against *klitih* crimes in the Special Region of Yogyakarta includes conducting sweeping and integrated patrols of each region in the Special Region of Yogyakarta and; providing legal protection for the rights of someone who is harmed by other parties so that the community can enjoy all the rights provided by law (Caang, 2022).

The spread of *klitih* crime is certainly a common problem in modern times (Jatmiko, 2021). If you compare other countries focused and busy creating change and progress, then Indonesia is still struggling with a multidimensional crisis. Of course, this is the main problem that must be resolved immediately (Shofiyati & Subiyantoro, 2021). *Klitih* crime teaches us to always be vigilant and encourages us to formulate innovations in educating children in the world of both formal and non-formal education, considering that education also has an important role

in educating and shaping the character of students (Pahayu, Pitoewas, & Mentari, 2020).

This study explores the urgency of family education's role in minimizing *klitih* criminality and moral decadence in Yogyakarta, with sub discussions of 1) the role of parents in minimizing *klitih* crimes and moral decadence; and 2) the pattern of *klitih* crimes and recommendations to minimize them. The distinction built in this study refers to research conducted by Adetayo (2022) considering factors causing moral decadence in Nigeria, namely parental negligence, negative mass media content, and peer influence. The new research discusses the factors that cause moral decadence. At the same time, this study is in line with Yanita, et al., (2022) which encourages formulations to reduce moral decadence; for example, through the comprehensive role of parents in minimizing *klitih* crime and moral decadence. Several previous studies discuss moral decadence. For example, Serdarevic and Tjøtta, (2022) discuss the application of Adam Smith's theory of Moral Sentiments to foster social norms. Furthermore, Salamatu (2021) examines how social media has led to moral decadence in Nigerian society. Britwum and Aidoo (2022) examine moral decadence as a potential predictor of student academic performance in several selected high schools in Kumasi Metropolis. In addition, Erviana (2021) present the results of an analysis related to the application of character education which indicated that to reduce the moral deterioration of students at primary school age, it is necessary to instill peace-loving and nationalist character education through habituation, integration in learning, and through school culture.

Method

In this study, the authors uses a qualitative-descriptive type, with a literature review approach. This type of approach is used to minimize the results of research that are of less quality. This research is reductive as explained by Cooper in Creswell, (2020) which is an approach based on the results of previous research which is mainly sourced from journals. Supporting data is also taken from several books, and news, then reduced

and compared with the concept of research developed. This approach is used to overcome the weakness of the availability of quality journals; the number of citations is used as a benchmark to determine the quality of scientific articles (El Hafiz & Aditya, 2021). However, the method used in this study also has some weaknesses. For example, not all quotes show support for the script. However, this method can show that articles cited more often will show the manuscript is more impactful than articles cited less often (Jannot, Agoritsas, Gayet-Ageron, & Perneger, 2013). Therefore, the assumption used in this study is that the more often articles are cited by other studies, the more impact on the research.

The author followed several stages in order to obtain credible data about *klitih* crime. The stages that the author took were (1) looking for scientific articles that discuss *klitih* and determining the range of publication years in the article. Based on the Google Scholar database, in the last three years (2020-2023) there have been 584 publications that discuss *klitih* crimes either in the title, abstract, or content of the article; (2) reducing articles that discuss *klitih* by looking at the word *klitih* in the article as a research variable to be analyzed; (3) reducing again on the article by determining the limit on the number of citations as a measure that the article is a reputable article. Although this method is not commonly used in a systematic literature review, with the limitations that exist, this method can be used to select hundreds of data. In this study, the researcher considered that an article discussing *klitih* was considered reputable if the article had been cited in at least ten citations. The results found three articles that had been cited at least ten times; thus the articles that the researcher considered as a reference.

The steps taken in this study to obtain ideal results in detail are as follows: 1. observing phenomena that still occur, namely related to empirical facts about *klitih* and moral decadence in Yogyakarta in particular; 2. linking the phenomenon that occurs with the content of Pancasila, norms or values that exist and are inherent in society; and 3. creating problem-solving, finding solutions, and drawing universal conclusions from the problem. To maintain the validity of the data, the researcher used triangulation techniques, namely through source

triangulation and method triangulation. After collecting the data, the researcher conducted an analysis that included data reduction, data presentation, verification, and conclusion (Miles, Huberman & Saldaña, 2018).

Results

The Role of Family Education in Minimizing Klitih Crime and Moral Decadence

One of the most frequently mentioned factors related to moral decadence and *klitih* in Yogyakarta is associated with the failure of the education system to shape the character of students to appreciate and implement existing moral values (Kristjánsson, 2020). Ratmiyati and Andriani, (2021) said that there are three reasons why educational institutions are believed to fail in socializing the moral values of their students. The first reason is that the cultivation of moral values in the world of formal education is generally still a set of raw theories, regardless of the reality of people's lives. Second, as a formal institution that prepares students to act and transform themselves by moral values, it turns out that the school does not have a close network of cooperation with the families of origin of students, government agencies, non-governmental institutions, and the whole community. Third, there is a gap in outlook on life between those who uphold and those who abuse moral messages in everyday social life.

Apart from these three reasons above, the thing that drives a more dilapidated education system is due to the COVID-19 pandemic (Bozkurt et al., 2020). This pandemic has battered the education system in various countries. The COVID-19 pandemic has caused a tremendous emotional burden for both students and teachers at all academic levels, as well as threatening their mental health (Camacho-Zuñiga, Pego, Escamilla & Hosseini, 2021). Empirical studies have shown that this pandemic has led to higher rates of depression (46.5%) and suicidal ideation (14.3%) among students compared to other groups of adolescents (Pan, Yang, Han & Qi, 2020). On the other hand, many students are not productively

involved in the teaching process. This has an impact on student laziness, and even worse it can result in student involvement in crime, loss of interest in learning, and poor academic performance (Cahyadi, Ariyanto, Hadi, & Pratama, 2022).

Based on some of these things, the crime of *klitih* is part of the result because education has not found the right formulation for shaping the personality of students. The recent *klitih* crimes have damaged the positive image of the Yogyakarta Special Region (Winarno, 2020), where this area was previously known as the city of students, the city of culture and, the city of myriad culinary and tourism experiences (Ahmad, 2019). These predicates are inseparable from the presence of intellectual groups that also influenced various aspects in the past (Yu & Setyaningrum, 2019). One of them is through the presence of the Taman Siswa school which was founded by Ki Hadjar Dewantara on 3 July 1922, in Yogyakarta. Ki Hadjar Dewantara is honored as the father of National Education in Indonesia and his birthday on 2 May has been made National Education Day. Yogyakarta city is also referred to as a miniature Indonesia which provides a variety of education at every level of education. Therefore, many students from all regions of Indonesia come to the city of Yogyakarta to continue their studies there. The number of immigrant students in Yogyakarta has increased over time. So this fact is a supporter that Yogyakarta has a significantly important role in building the progress of the nation through education.

The importance of restoring a positive image for the province of the Yogyakarta Special Region needs a synergy that is highlighted. One element is the role of the family (parents) in educating and shaping the character of the child. Although so far the influence of the family has been underestimated in the aspect of educating children, it is undeniable that the family still has an important role in educating and shaping to help in realizing the ideals of a child. One reason *klitih* occurs is due to a lack of attention and supervision of parents (Septiani & Zuhdy, 2020). There is a moral void in a child. It is also a result of religious factors. Families need to provide education related to morals, religion and humanity wrapped in religious and cultural values. The family factor is very important for the

formation of a child's character. The attitude of parents who are hard and do not exemplify good behavior is included in indifferent parenting; the absence of sympathy and empathy causes children to behave aggressively (Syahputra, Indah, Harahap, Saragih, & Ramadhan, 2023).

The mindset of a teenager on the aspect of religiosity considers religion as only a mere ritual of worship without any meaning and loses its spiritual function (Mannan, 2018). As a result, they are stuck in a mindset that tends to prioritize rational and empirical perceptions so that they are more tempted to pursue worldly things (Sirin & Sholeh, 2021; Maharani, 2017). Excessive love for the world increasingly makes a teenager mired in greed and can trigger criminal acts (Syarifudin, 2021). Such a mindset that is carried out continuously results in the habit of forming a bad character or culture (Hadian, Maulida, & Faiz, 2022). Therefore, in this case, it is necessary for the role of parents to guide children so that they can accumulate an ethos to realize a dominant life in the aspect of social good, not in the aspect of self-good (Masitoh, 2019). The importance of the role of parents in providing an understanding of the value of religion with culture is in line with Indonesian society whose majority of people are religious and have a diverse culture (Pikoli, Trinugraha & Yuhastina, 2021). Of course, this will provide an understanding of morality, ethics and human insight. In Indonesia, religion and culture are very important as a unity that cannot separate Indonesian society (Rifa'i, 2017). Therefore, in everyday life, many people put forward aspects of religious and cultural values as guidelines for life (Islamy, 2022).

As for the role that can be played by parents in educating children, researchers recommend as many as six things. First, parents can act as educators for a child (Alfiah, N., & Rahanyamtel, 2022). Parents can be regarded as first-time educators for every child. It is the parents who teach the children many things starting from speaking, behaving, thinking reason or logic, ethics, morals, religion, and others. Parents as educators for children certainly determine the personality of a child, where children will easily imitate and repeat continuously what has been exemplified by both parents. Therefore, every parent must set an example of good behavior for their children. Second, parents can act as

facilitators in guiding and educating children (Prabowo, Fakhruddin & Rohman, 2020). Parents acting as facilitators for each child means that parents try to provide and accommodate what is best for the good of their children. Parents as providers and companions must be able to devote all their time, mind, money, and energy to educating and guiding their children to become a generation that follows the expectations of both parents. Third, parents can act as moderators in triggering a child's critical reasoning (Herdiani, 2021). Parents teach children to learn to think critically about reason, logic, morals, ethics, and other life values that they face in the family environment and in general. This critical reasoning is necessary so that children can distinguish between good and bad, and between right, and wrong. In addition, this moderator role can also monitor, guide and supervise the development of a child.

Furthermore, the fourth role is, parents can act as mediators for a child if they experience a problem (Wajdi, 2021). Mediator here means that parents try to make a bridge for a child so that their child can learn to solve a problem amicably and not cause new problems. Parents play a role in bridging but not necessarily continuously; this is to trigger the child's independence instinct. Fifth, parents can act as motivators in cultivating the spirit of a child (Putri & Rahmi, 2023). Of course, it is very clear here that a child who is learning to realize something often faces obstacles, challenges, tests and punishments. The presence of parents on the side of a child means that in the face of a problem or challenge that children experience, parents can provide positive energy. For example, it can be encouragement and support or convincing a child that the child can do it and go through it. If you experience a failure, parents also understand and do not further muddle the mood and mind of the child. Finally, parents can act as innovators or problem solvers who can function by providing input, solutions, and suggestions to a child if they face a problem (Kusumo & Afandi, 2023).

The six roles described above are some ways to help educate and shape the personality of moderate children; to give birth to a moderate mindset, not focused on religious or cultural aspects only. Techniques that can be used in shaping the child's personality can be diverse

(Hyoscyamina, 2011). The current pattern of education must be able to adapt so that children do not lose their identity as human beings. This concept seems difficult to understand because it must be integrated into the education curriculum (Wardani, 2019). Basically, in the family environment, parents can provide some understanding to children; for example, such as; a) introducing the concept of religion and divinity from an early age, accompanied by moral values; b) accustoming them to accept, respect, appreciate and harmonize the reality that occurs in the surrounding environment (Muna, Lestari, & Isnaeni, 2022); c) practice the art of using good language; d) accustom the child to honest behavior; e) give an example of the protection of property; f) listen to criticism or reprimand the child; g) promote a fair culture; h) make time for togetherness with children and family; and i) encourage children to take knowledge wherever they are.

Discussion

The multidimensional crisis in the modern era is indeed very dangerous (Mendonça, Ercan, & Asenbaum, 2022; Biegun & Karwowski, 2020). The impact of this multidimensional crisis makes many people in various parts of the world on the verge of worry. Starting from moral problems, intelligence, poverty, unemployment, radicalism, uneven development, juvenile delinquency, crime, corruption, environmental destruction, drugs, uneven education and others (Putrawan & Peter, 2020), the factors that trigger this multidimensional crisis are diverse, both external and internal (Umam, 2014). Especially in juvenile delinquency, there are several factors such as family, environmental factors, peers, school and others. Juvenile delinquency can't happen just like that. Juvenile delinquency occurs as a result of several aspects of the above that are not controlled. During adolescence, the importance of peer influence increases, as individuals gradually seek independence from their parents (Ding et al., 2020). Thus, peers are an important source of social influence associated with bullying and victimization. In addition, peer factors are the result of lack of parental supervision. If parents do not monitor intensively, it will make the child's life more free

and vulnerable to deviant actions. There is no longer a fortress that can be used as a wall, shield or filter tool when parents simply ignore it. This kind of information is the trigger for the beginning of delinquency in children. In the end, they fall into bad habits such as smoking, dirty talk, drinking, and consumption of illegal drugs, which can lead up to brutal actions such as convoys, fights and brawls that lead to criminal acts such as *klitih*.

In addition to the lack of parental supervision, environmental and peer factors, other factors that cause a child to take *klitih* actions, according to Erikson (1963), are social system factors in society. This social system is one of the three important aspects described by Erikson. These three aspects are an individual experience gained from the interaction and modification of three major systems: the biological system, the psychological system, and the social system. In the case of *klitih*, if reviewed through Erikson's opinion, it can be seen from the aspect of the social system which contains the following.

1. An identity crisis. Identity crisis occurs because the individual is trying to find his self-concept. The challenge of integrating identities that are useful for the past, present, and future, provides an identification that each *klitih* performer has a different background. Identity crisis is based on the condition of the social environment of the individual. As an identity crisis that occurs due to the lack of individuals in getting their role in society, and not getting control of society. With this circumstance, it provides an obstacle for the individual to absorb or understand existing values and norms. Coupled with the influence of technology that makes teenagers more and more distant with norms and ethics. This modern era of science and technology has begun to be directed to all the negative implications. Science and technology that were originally used for good and welfare, have now been misused and turned to harm. Of course, this makes it very far from the role of religion as a controller of everything a person does, coupled with the spread of permissive culture among mankind, the emergence of individualistic attitudes, less promising educational institutions, conflicts in social values, and cultural polarization. This kind of

situation raises dialectical tensions between materialist cultures and modern culture with the religious imperative to maintain transcendental aspects (Hamzah & Cahyono, 2016). The split personality in this regard makes the children of the modern era experience a crisis of spirituality (Ni'am, 2019). Today many children of the modern era break away from their attachment to God (*the morphism*), then build a purely human-centered order (*anthropomorphism*) (Sutoyo, 2015). As a result, many children go through life feeling restless and become less confident. In the end, it is a crime. It is very worrying if the parents as the closest people to the child are not able to build it. This is the kind of thing that causes an identity crisis among teenagers.

2. Confusion of roles and diffusion of identity. The second factor is a derivative of the first factor. When teenagers experience an identity crisis, it causes them to be confused about themselves; who they are and what they are. Because they are confused and do not know where to run, finally they enter into associations that previously they did not know. Entry into the environment is at first just curious.
3. The existence of coercion in the social environment. When a teenager has entered a new social environment, they will find some things in common. Such similarities include thoughts, tastes, character and others. In a free environment, on average they have the same problems as well, this indirectly also forces a newcomer to join and become part of the free social environment.
4. Created commitment or ego loyalty. Those who are already part of a group or gang, are educated to always prioritize commitment and solidarity aspects. The common factors of fate, problems, and background are used as a pretext for new members to have a high attitude of commitment and ego to realize the goals of the group, for example, to be able to live freely.
5. Desire to dominate. Finally, after joining the group for a long time, the desire to dominate arises. It is appropriate in organizations or groups in general that a member of the group, if they have been in

the group for a long time, has learned many things. When you have gained basic insight, then the desire for a higher or better career path than before is commonplace. In a *klitih* group or gang, if someone wants to join the group, the basic thing they have to do is perform the act of stabbing. This acts as a prerequisite to be considered worthy to be part of that group. This action is done to test the mental attitude and ability of prospective new members.

The description above is a description of factors leading up to the stages of the occurrence of criminal acts such as *klitih*. The picture above is a scheme of juvenile delinquency that has an impact on the deterioration and deviation that endanger humanity. Especially in Indonesia, the result of this moral decadence makes the younger generation tempted to a materialist life and a life orientated to seek sheer pleasure. This reality is certainly worrying for the future of the nation as it threatens to hinder the process of realizing the noble ideals of the Indonesian nation. Some of these deviations make teenagers no longer remember that morals are the main key to being a good person, being accepted by many people, and having positive values for people who see them.

Looking at the reality that is happening, there is an interesting question: why is the role of parents so important in educating children? Is school not enough? Of course, this basic question often arises among elite families busy thinking about careers. Based on Leach and Bogod (1999), the family is the only innermost and intimate space where the core values, culture and morals of individuals are formed; the education and upbringing of parents influence the trust and fairness of a child. So in shaping the character of a child, parents play an important role in giving an understanding of religious, cultural and humanitarian values. According to Wainwright (2017), religion and morality are strong features of human life. The relationship between the two is complex and nuanced. On the one hand, religion can provide a strong social identity for everyone. Moral decline up to the crime that leads to murder like *klitih* is an act that is strictly prohibited. No religion justifies this act, this act also

goes against the humanitarian aspect. Therefore, through the role of parents in educating children, it is hoped that they can form a humanistic and noble character.

Especially in the case of *klitih* that has occurred in Yogyakarta, the personalities of the perpetrators of the crime were indeed not good before. These actors have a diverse background of problems such as broken homes, poverty, environmental factors, and promiscuity (Nur Inayah, Yusuf, & Umam, 2021). The variety of problems that have been the background makes the perpetrators of this *klitih* crime increasingly brazen to commit crimes up to murder. They are already frustrated with the internal problems that surround them (Riyadi, Suyono, & Hayati, 2021). Many of them think they don't have a bright future. So that being a criminal (*klitih*) or a person who lives on the streets is a choice that remains in their minds. This sad fact requires a solution to the problem. Whatever they want, everyone is obliged to get the security and tranquility of life in Yogyakarta. One of the things that must be emphasized is related to supervision. Some data states that the perpetrators of this crime have indeed escaped the supervision of their parents (Syahputra et al., 2023). Therefore, every element in society including every parent in Yogyakarta is obliged to supervise their children so that they do not fall into irregularities or even become victims of crime. This supervision is very important because it will lead to goodness and minimize suspicious movements in children.

From some of the efforts that can be made above, specifically in the implementation of educating children, some things need to be understood, such as the character and preferences of a child. This serves in educating children oriented to things that are liked and under the passion of the child. So the child will be eager to learn and follow the direction of each parent. The cultivation of moral, religious, and humanitarian values can be done as soon as possible because these need practice. As Shadiq (2019) said, the attitude of planting moral, religious, and humanitarian values is an exercise in the form of self-preservation to obtain peace and happiness. To cultivate this attitude in a child, it is necessary that habituation and learning are carried out. The ideas

recommended in this study are through aspects or elements of thought, action, habit, character, and destiny. The explanation is as follows.

i. Thought

At this first stage, parents must be able to instill zero mind processes (attitude) well in the child. The goal is to encourage someone to be adaptive in the face of reality. The placement of this trait aims to remind children that the responsibility as a religious human being is to carry out all daily activities so that they are always associated with the worship side. The zero mind process (positive attitude) aims to balance the two very important sides. Both sides are the dimensions of spirituality and materiality (Yulianto, 2014). Spirituality means relating everything that happens in the world to intuition. While materiality means associating things that happen with materials that can be reasoned and accepted by the five senses.

ii. Action

In this stage, when attitude or thoughts against materiality have been formed, it will lead to a person performing an action that is always moral and worshipping. A person will always be encouraged on the positive side and will have positive implications for himself and also the surrounding environment. At this stage, there is a connection with asceticism, which is to balance the vertical and horizontal sides that are always shown in good actions and give positive values. The benefits of carrying out this act will gain a lot of things, from the moral side a good response, from the spiritual side the worth of worship and from the psychological side reconciling one's heart. So the cultivation of this action will become increasingly encouraged so that a person acts well and is always associated with the spiritual side.

iii. Habit

Actions that are done continuously or repeatedly will become a habit. The habit will be difficult to eliminate if someone already likes and is comfortable doing it. This stage is a reminder that every action that is done can become a habit and if the action is good, it

will become a good habit and worth worship. So at this stage, it can provide continuous benefits which will bring people closer to the spiritual side.

iv. Generating character and determining destiny

When an idea is embedded, it will give rise to an action that will lead to an attitude or character. Then, when the action has been done and there is a feeling of comfort, it will become a habit. Habits that are done over and over again will become a strong character, be it a relationship between fellow humans and their relationship with the center of existence. Habits that are already known by others will become a character. A person can be said to be diligent if the person does the habit continuously and always on time. If good habits resulting from the mindset to become a good character have been realized, it will show the side that does not leave the elements of the hereafter will be seen from good actions that can be worth worship. It is this character that will later determine the fate or destiny of a person. A person will be lucky if he always does well. A person will get a good job if the person prepares well and also relates to things that support them. In the realm of worship, a person will prosper (enter paradise) if during his life in this world he always does good deeds and also worships regularly and enjoys it.

Some of the things written above are a description of the crucial phenomenon in Yogyakarta. This phenomenon is a lesson for everyone that in the face of the dynamics of the development of the times, careful and strong preparation is necessary in order not to be eroded or carried away by the flow of negative developments. Morals that used to be preserved and used as assets of every nation must now be considered again. Do not let the development of this age make moral existence replaceable. Morality is always related to the principles of humanity and is also a characteristic of the identity of each nation. If this aspect is lost in human life, then the future of mankind will inevitably become more and more materialistic and lose its principle of rationality. Thus, it will make people fall into the abyss of error and corruption. Therefore, studies that

discuss the dynamics of human life will continue to evolve and become more explicit to maintain, preserve and protect the existence of an ideal human life.

Conclusion

The role of parents in educating children is very important. This research is conducted based on concerns arising from issues caused by teenagers. *Klitih* crimes are one form of causality resulting from the lack of parental role and ability in educating their children. The lack of parental involvement in education impacts a child's reasoning and personality. This leads to children making choices that tend to harm themselves and others (in this case, engaging in criminal activities). The research also criticizes the weak morality of teenagers as perpetrators of criminal acts. This is due to the formal education system's inability to instill moral values in various life contexts (still theoretical), and the lack of collaboration between students, teachers, families, government agencies, NGOs and the entire community. Furthermore, there is a gap in life perspectives between those who uphold and abuse moral messages in daily social life. In criminal cases, the researcher explains several factors causing such actions. Some causes include identity crises, exacerbated by increasingly debated opinions in the social environment (teenagers), the creation of commitment or ego loyalty to groups or play environments, and after joining the group for a long time, the desire to dominate arises.

Overall, the research recommends that there are six roles parents can adopt. These six roles include being an educator, facilitator, moderator, motivator and innovator. These roles are efforts that can be made to shape a child's mindset, behavior, habits, character, and fate. Thus, it is hoped this formulation can minimize a child's deviant behavior and improve the role and quality of parents in educating a child. In this research, a literature review is still being conducted, so the findings and recommendations are still theoretical. Therefore, there is a need for comprehensive research examining the qualitative and quantitative aspects of adolescent personality development, especially regarding

encompassing issues. Further studies can be explored, especially in the process of seeking identity, interests and talents, future orientation, and lifestyle.

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