

**SOCIAL BEHAVIOR COMMUNITY PUBLIC UNITED NOTHING KINGDOM**  
*(Study Phenomenology Punk Community In Blitar City)*

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**Abstract**

*The purpose of the study describes and analyzes the social behavior of Punk community members in the city of Blitar in daily living habits and the factors behind some young people in the city of Blitar join the Punk community. Methods of data collection using observation, in-depth interviews and documentation. Data analysis techniques using the model Strauss and Corbin (Grounded Theory). Result of research: First, social behavior of Punk community members in Blitar city consists of: (1) appropriate behavior (adeuat) with the norms in society, such as commemorating Earth Day, International Labor Day, distributing ta'jil in Ramadhan, and conduct humanitarian fund raising. (2) deviant social behaviors such as hanging out after maghrib, mentatto and piercing certain body parts, alcoholic beverages of Javanese wine type, wearing black clothes, putting emblems on clothes, conflicts between friends, sleeping and bathing in makeshift place, wearing botts shoes, chain accessories and pendant pig pendants. Second, the factors behind some young people in the city of Blitar join the Punk community consisting of: (1) internal factors: (a) desire to channel their talents in music, (b) actualize themselves in society, (c) and comfortable outdoors, (d) feeling sympathetic after seeing the lives and activities of members of the Punk community. (2) External factors such as: (a) lack of attention and affection from parents, (b) lack of religious education in the family environment, (c) interested in family members who have joined earlier in community Punk, (d) fellow friends around the house, (e) association with fellow friends in the school environment.*

**Keywords: Social Behavior, Community, Public United Nothing Kingdom**

**A. PRELIMINARY**

Human behavior is essentially an activity of man himself to meet the needs of his life. Therefore behavior has a very broad sense, including talking, walking, moving, reacting and so on. Even the activities of thinking, perception, and emotion are also human behavior. The behavior that exists in a person does not arise by itself, but as a result of the stimulus received by the person concerned either external stimulus or internal stimulus. Thus it can be abstracted, the

behavior is an act or action done by living beings to the environment.

Skinner (in Walgito, 1999: 17) classifies the behavior into two, the innate behavior and the operant behavior. In human psychological or operant behavior is the dominant, because most human behavior is a behavior that is formed, the behavior acquired, the behavior learned, controlled, therefore can change through the learning process. Furthermore, the formation of human behavior can be done by way of conditioning or habituation to behave as expected, through understanding (insight)

that is learning with accompanying understanding, and using model or example. Meanwhile Robert Kwick (in Priyoto, 2015: 227) explains, in principle, behavior is an act or action that can be observed and can be learned.

In regard to social behavior, Skinner (2013: 459) suggests the behavior of two or more persons who are interrelated or together in relation to a shared environment. Further explained, if the social behavior is driven by three factors. First, social behavior is driven by the stimulus of the behavior that produces a response (physical movement). Second, actors are oriented towards expecting rewards and avoiding punishment (meaning). In this case the actor will act as rational as possible. Third, subject to others (directed toward others). Thus it can be abstracted social behavior is a behavior directed at others, as a form of response due to the stimulus of the social environment.

Discussing the social behavior of the Punk community can not be separated from the background of the Punk community itself as a subculture of the dominant culture. As a community, Karl Mannheim (in Jacky, 2015: 41) explains that Punk is a circle of people who live together and have similarities in such a way that they do not share for a particular interest, but a whole set of interests.

Punk is a subculture that has norms, values, beliefs, habits, or lifestyles that are different from dominant cultures. Sociologically, subculture is a group of people who have behaviors and beliefs that are different from their parent culture. Subcultures may occur due to age differences in their members, race, ethnicity, social class, and / or gender, and may also occur due to aesthetic, religious, political, and sexual differences or a combination of these factors. Members of a subculture usually show their membership with a particular lifestyle or symbols (clothing, music and the behavior of

sub-cultural members). If a subculture has properties that are contrary to the parent culture, then the subculture can be classified as counter culture.

Widya (2010: 25) explains, Punk is better known in terms of fashion and behavior that is shown. First, in terms of fashion, the fashion characteristics of Punk community members can be seen from their makeup, such as: Indian mohawk haircuts, jackets and tight jeans and torn with various accessories of embroidery and metal, bracelets or iron necklaces, chains, full bodies tattoos, boots, piercing / piercing, eye makeup like eye shadow and black lipstick. A similar opinion was raised by Hebdige (2002), a member of the Punk community declaring himself through different looks, clothes, and hairstyles. Characteristic of Punk is a shabby jeans and torn at the knees, safety pins worn on the ear or nose, using other accessories such as a pendant with a pig or dog fangs, and a mohican hairstyle. Sometimes they paint their hair with bright colors like bright green, pink, purple, and orange.

Second, the social behavior of members of the Punk community is also reflected in daily living habits such as; drinking alcoholic beverages and drinking, ngamen with makeshift equipment at the intersection or a red light intersection while asking for money for road users, hanging out on the sidewalk, taking drugs, sleeping on the sidewalk or in front of the shopping center. A similar opinion is expressed by Maghfiro (2007), the appearance of members of the Punk community creates a stigma that develops in society that they often do negative and high-risk things that can upset the public. For example, consuming alcoholic beverages, becoming drug addicts, committing criminal acts such as robbery, robbery, murder, rebellion, beatings, vandalizing public utilities, and causing street chaos.

Meanwhile Hebdige (2002) views Punk as a subculture that faces two forms of change. First, the change in the form of commodities in this case all the attributes and accessories used by the Punk community have been utilized by the industry as merchandise distributed to consumers for profit. Once the accessories and attributes are only used by Punk children as a symbol of identity, but now has many and easy to find in the store that can be purchased by the general public. Second, the ideological form. The Punk community has an ideology that includes both social and political aspects. Punk's political ideology is anarchism. The Punk community defines anarchism as not merely political. In everyday life, anarchism means without restrictive rules, both from society and record companies, because they can create their own life rules and record companies according to their wishes.

The background of the Punk community first appeared in London, Britain was pioneered by working-class white youths due to social problems, namely too corrupt governance that resulted in high levels of unemployment and crime. Besides resisting the order created by industrialized society controlled by capitalist power. A similar opinion was expressed by Ronaldo (in Marbun, 2012), Punk is a sub-culture born in London, England mid-1970 was once a movement to oppose the political elite in power in England.

What about the existence of Punk community in Indonesia? Indaryanto (2011) explains, Punk community presence in Indonesia due to the influence of western culture, especially America and Europe. However, the background of the Punk community presence in Indonesia is different from that in the country of origin of England and America. Punk community in Indonesia comes because of the new world in order to self-actualization for teenagers.

Widya (2010: 36) argued, Profane Existence a magazine in America wrote, Indonesia became one of the countries whose development Punk was ranked the world's top. The same opinion is written in Kompasiana (2016), Punk community in Indonesia has the largest population in the world. Punk culture followers in Indonesia adopt Punk substance including ideology, Do It Yourself ethics, and political views. Punk culture grows and flourishes in Indonesia especially in big cities like Bandung, Jakarta, jogjakarta, Surabaya, Aceh, Bali and Malang.

Meanwhile Hotibin (2012) explains, Punk community is a social phenomenon that is endemic in all major cities in Indonesia. They are in the city centers with their extreme appearance. This one community is very different and unique. They are not just a group of young people with extreme clothing, live on the streets and enjoy a rhythmic type of music, but the basic thing is they have a political and social ideology. Their presence is a resistance to the political, social and cultural conditions that exist in society. They will continue to fight and inflame the slogan Punk is dead. That is, Punk will always live as long as politics exists on this earth and as long as the persecution is not over. As long as there is a gap in society, injustice, restraint of creativity, deprivation of rights, Punk will remain.

What about the existence of the Punk community in the city of Blitar? Actually some young people in the city of Blitar new to the community Punk in 2004 and still merely fond of the type of Punk music that has a fast rhythm character, loud and dynamic in accordance with the tastes and souls of young people. Most of them are high school age teenagers. Almost every night of the week some young Punk music enthusiasts gather and play music on the sidewalk, including around the intersection or the junction red lights that many motorized

vehicles either two wheels or four wheels. It was chosen because the location is strategic enough to do the activity, the traffic is quite solid so everyone can see and pay attention to what has been done.

Actually, if observed, the presence of Punk community in the city of Blitar is not much different from that in other cities in Indonesia, is inseparable from the influence of communication and network among friends who happened to have the same passion to play music Punk type that time was much favored child young in Europe and America including in major cities of Indonesia.

The problem now is why the community Punk which is a culture from the outside to be able to enter and raise some young people in the city of Blitar? There are several factors behind the Punk community to get in and liked some young people in the city of Blitar, including as follows. First, the influence of communication and information technology where some young people in the city of Blitar see and read themselves through social media, print media and electronic media so as to add, expand the knowledge and knowledge of young people in the city of Blitar about the existence and activity of Punk both abroad as well as in other big cities in Indonesia. Second, mutual contact and communication with fellow friends who are outside the city who have the same passion Punk type of music. Third, some young people in the city of Blitar especially high school age teens many who like the type of music that wing fast and hard in accordance with the soul of the young so that so hear the songs and characteristics of the type of music in accordance with what is desired immediately arise curiosity and trying to learn and practice to play it.

Thus can be abstracted, some young people in the city of Blitar who joined the

community early Punk initially limited to like and learn the kind of Punk music that rhythm and song poetry in accordance with the soul of young people. The rhythm is fast and loud, the lyrics of many songs carrying political, economic, social, cultural, legal and security stability. The lyrics of the songs mostly contain social criticism, anti-establishment, struggle for freedom of life, social solidarity, concern for nature and the environment.

But over the times have changed the paradigm of thinking. Some young people in the city of Blitar not only like the type of music Punk, but have been imitating the mindset, behavior and lifestyle of the Punk community in daily living habits. This is reflected in the dressing and dressing practices used, the hairstyle, the used aseoris, the mentatto and the piercing of certain body parts, the shoes used, the daily activities carried out are already modeled after the Punk child. Even implements the ideology and motto of the Punk community in everyday life.

From the observation result known the daily life habit of Punk children in Blitar city do activities as follows: 1) singing at crossroads or fork stop red lights either in the junction of red light road Jati, crossroads roundabout street red yellow, Bali, T-junction entrance of Blitar city, Sudanco Supriadi street, and Kartini street light crossroad. 2) lounging around on the sidewalk while joking and waiting their turn ngamen. 3) the habit of sleeping in a makeshift place like in the grocery store, in buildings or buildings that have not occupied its inhabitants. 4) take a shower (usually just wash your face) at potluck place usually at gas station, public ponten or even in river. 5) not staying in one place but always moving from one place to another including moving to another city with a free four-wheel drive vehicle for free. 6) wearing clothes (tight jeans, shirts, shirts) shabby black and dirty and using accessories including piercing and



mentatto certain body parts make people afraid and uncomfortable when met with children Punk. 8) alcoholic beverages of Javanese wine and drunk. (observation on February 6, 2017).

Furthermore, it is also known when the main hole of Punk community members in the city of Blitar is on Jati road, precisely to the south of the junction of the red lights of Jati road, Turi village, Sukorejo sub-district, Blitar city. The site is also used as a gathering and / or transit point while members of the Punk community from the west (Kediri district, Tulungagung district and Trenggalek district) and east (Malang regency / city), before traveling to other places or cities. Thus every time the way through the Jati always see Punk children sitting around clustered on the sidewalk, some of them are singing on the halt stopan red light, itupun done alternately using a small guitar (kecruk) which is used interchangeably. And to be known actually Punk children in the city of Blitar mostly come from out of town (immigrants), not all of them from the city of Blitar.

The above opinion is justified by Mrs. Linawati, the Public Service Unit of Public Police of Pamong Praja of Blitar, the Public Order and Public Protection section through her preliminary as follows: "The main place of Punk community member in Blitar city is in Jalan Jati, Turi Village, Sukorejo Sub-District, Blitar City. The location is also used as a meeting place as well as transit while members of the Punk community from other cities such as from the west and east before going on to other cities".

The number of young people in the city of Blitar who joined the Punk community continues to grow, and every day the children who nyetreet while ngamen in the fork or red light crossroads are not the same, so that it is difficult to know how many exact numbers of Punk community members in the city of Blitar. Even among fellow members of the

Punk community who both nyetreet in one place sometimes do not know each other.

Information from the Public Order and Public Protection section of the Blitar District Police Service Office, from January to December 2016, the number of Punk community members in Blitar town was hit by 288 people with details of 210 male Punk members (74.31 %) people, female Punk members as much as 74 (25.69%) people. (Source: Document of Satpol PP of Blitar City 2016)

Furthermore, in January to February 2017, the number of members of the Punk community in Blitar city were hit by raids as follows: "age 17 years of 6 (37.5%) of children; 18 years of age as many as 3 (18.75%) children; age of 19 years as many as 2 (12.50%) children; age 20 years as many as 1 (6.25%) children; 21 years of age as many as 3 (18.75%) of children; and age 22 years as many as 1 (6.25%) of children ". Thus, young people who joined the Punk community in the city of Blitar aged 17 to 22 years, most aged 17 years as many as 6 (37.5%) children. From the data obtained the picture that young people in the city of Blitar who joined the community Punk mostly teenagers, the average age of junior and senior high school. The same opinion was conveyed by Mr. Sri Rohana, Head of Social Rehabilitation and Disability and Social Service, Blitar City Social Service as follows: "The children who join in Punk community are young, middle or high school age, including productive age". Source: Document of Satpol PP of Blitar City 2016)

The problem now is why those who join the Punk community are included in the city of Blitar much of which comes from teenage children. This needs to be understood, considering adolescence is a period of transition from childhood to adulthood. Adolescence is characterized by complex physical, emotional and pubic changes as well as social adjustments that are essential to maturity. Similar opinion was

expressed Dariyo (2004: 14) adolescence is a transition period / transition from childhood to adulthood characterized by changes in physical, psychological, and psychosocial aspects. Such conditions make teenagers have no mental maturity because it is still looking for identity or identity so it is very vulnerable to various influences in the social environment. A similar opinion is expressed by Erikson (Dariyo, 2004: 14), teenagers will go through a period of crisis in which teenagers seek to seek self-identity.

Even young people in the city of Blitar who did not join the Punk community have begun to be influenced and modeled the lifestyle of the Punk boy. This is as stated by the Head of Case Handling of the Commission for the Protection of Women and Children (KP2A) of Bapemas and KB of Blitar City, Ibu Yuli Hastuti, as follows: "Young people in Blitar town are on the streets, more of them are singing at red crossroads. They claim to be influenced by the lifestyle of Punk children who are considered cool. In addition there are also those who rate Punk is happy, have many friends and trouble-free ". Young people are already modeled on the habits of members of the Punk community is doing habits that deviate from social norms, such as; hanging out on the sidewalk while smoking, singing at a red light crossroads with makeshift tools while asking for street users money, dressed all in black and kumal accompanied accessories and body tattooed with a look look scary and seem less friendly.

Punk community members in the city of Blitar want a free life is not bound by the system and the rules that had been perceived to be very fettering himself in the creativity and put forward his ideas. They have their own values, norms that are different from the norms that exist in the community (counter cultur), so it is not surprising that often found in the streets, especially in the red light stop Punk children behave, lifestyle is not in

accordance with the norms in society. In fact, not infrequently the behavior and makeup of members of the community Punk make people become afraid and uncomfortable.

Young people who are members of the Punk community spend their time outdoors, rarely even going home. One thing that is quite alarming, with the environment around the house to be ignorant. Likewise in terms of religion more formal dealing, which is important in his written identity embraced one of the religions, on the implementation of values and religious teachings in daily life far from the expected. So it is not surprising that in their daily lives starting from the morning, afternoon and evening before the night many children found Punk more fun to spend time ngamen in a red light stop, including hanging out in the base came while playing music, completely ignored the time of worship .

Lifestyle and behavior of Punk children who deviate from the norms that exist in society many get the spotlight and reap the criticism, has even received firm action from the government of Blitar city including in other cities, because the existence of Punk children have been troubling and make people afraid, damage the morale of the nation's children, and if this is allowed sooner or later this nation will collapse and experience destruction. This is as reported in Metro Main News media, October 12, 2016 "the problem of children Punk community in the city of Kediri not only the number of which continues to grow, but their presence often make troublemakers one example held a party of liquor (drunk) and ngamen in public. In addition, a ragged appearance adds a negative impression to the viewer ". Sindonews.Com, dated October 14, 2016 contains the news "Blitar City Police Precinct Police Unit has arrested a group of Punk children by reason of polluting the beauty of the city and has been disturbing the community". Surabaya On the morning of February 17, 2016, the news "The

Tulungagung Municipal Police Service Officer has arrested 16 puppets of Punk who are dressed and disturbing the order because they roam the highway".

In addition, with more and more Punk children who do activities at red light stop traffic with makeup and unnatural behavior to make road users uncomfortable again and fears, including disrupting the smooth flow of traffic. If these conditions continue to be allowed to cause social diseases, in addition to destructive scenery and reduce the image of the city of Blitar as the city of Patria, the city of Proklamator Bung Karno, and the city tour.

Mr. Wikandrio, S.H., Head of Blitar Police Precinct Unit Office, the existence of Punk children in the city of Blitar with their behavior patterns is considered concerning and disturbing the community, tends to continue to increase in number. Punk children who roam in the city of Blitar also exist from outside the city and make the city of Blitar as a place of transit before traveling to another city. Until now the Blitar city government in this case the Blitar City Police Precinct Police Unit continued to conduct rigorous raids to narrow their space.

On the other hand, as the times progressed, the demands of the need and the spotlight and criticism of the community made the young people who joined the Punk community in the city of Blitar increasingly aware and began to dissect themselves by changing the paradigm of thinking no longer directly modeled lifestyles, make-up and behavior like that exist in other cities in Indonesia including those in their home country. Now more oriented how to build and strengthen the economic base of the family first through creative economic business such as opening a screen printing business, setting, emblem, convection, automotive washing done independently. Including lifestyle and

behavior of members of the Punk community in the city of Blitar has been adapted to the conditions of the local community in this community of Blitar city. All this as a step to improve the image of Punk in a society that has been known as a community disease. Similarly, the Blitar City Government in this case the Social Service and the Blitar City Police Precinct Police Unit has also made efforts to provide more educative and preventive education as a step to suppress the development of Punk community in Blitar City.

The objectives of the study were to obtain information thoroughly about the social behavior of members of the Punk community in Blitar city, whether related to social behavior in daily life habits, as well as the factors behind some young people in the city of Blitar joining the Punk community.

## **B. LITERATURE REVIEW**

### **1. Concept of Behavior and Social Behavior**

According to Big Indonesian Dictionary (Depdikbud, 1990: 671) behavior is an individual response or reaction embodied in movement (attitude), not just body or speech. While the social behavior according to Skinner (2013: 459) is the behavior of two or more people who are interrelated or together in connection with a shared environment. Called social behavior because the behavior is addressed to others. Characteristic of social behavior, human (actor) behave because of encouragement, First, the actor is actively involved in creating social life. Second, actors behave unconsciously, because they are only gift-oriented and avoid punishment (cost). Actor chooses the most efficient way to achieve goals automatically. The basic assumption of social behavior is human behavior aside from being driven by physical impulses (internal hormonal and external forms of the environment) also driven by meaning

(purpose) and others. Meaning and purpose according to adherents of social behavior is formulated by the collectivity of so-called social facts.

Homans (in Jacky, 2015: 21-22) suggests, there are five factors that drive social behavior. First, the proportion of success: in every action, the more often a certain action gets rewarded, then it will do so. Second, the proportion of the stimulus: if in the past a special stimulus, or a set of stimuli, is an event in which one's actions are rewarded, the more likely it is that the current stimuli with the past, the more likely it is that a person performs a similar or somewhat similar action. Third, the proportion of value: the higher the value of an action, then someone will be happy to do that action. Fourth, the proportion of deprivation-situations: the more often in the newly passed period a person receives a certain reward, the less valuable it is for that person to increase each unit of reward. Fifth, the proportion of aggression (approval-aggression): if a person's actions do not receive the expected reward, or receive an unwanted punishment, he will be angry; they become very likely to show aggressive behavior, and the results of such behavior become more valuable to him. Whenever a person's actions receive the desired rewards, special rewards greater than expected, or do not get the expected punishment, he will feel happy; he will be more likely to carry out his favored behavior, and the outcome of such behavior will become more valuable to him.

## **2. Public United Nothing Kingdom Concept**

### **a. Understanding Public United Nothing Kingdom**

Karl Mannheim (in Jacky, 2015: 41) defines the community as the circle of people who live together and have similarities in such a way that they do not share or interest only, but the whole set of interests. A similar opinion is expressed by Wenger (2002: 4), in the human community, the individuals within it can have a purpose, a belief, a resource, a preference, a need, a risk, and a number of other similar conditions. Meanwhile, Tonnies (in Jacky, 2015: 41) argues, the community as a kind of natural organic relationship of a social group whose members are bound by sense of belonging, created from everyday contacts encompassing various human activities. From the above opinion can be abstracted, the community consists of a group of organisms that live together and interact with each other, have interests and values the same.

According to Big Indonesian Dictionary (Depdikbud, 1990: 519) Punk is a young man who participates in the movement against a well-established society, by declaring through the music, style of dress and a distinctive hairstyle. This understanding illustrates that Punk as a subculture has a behavioral system, a set of values and a way of life used to denote its opposition to a dominant culture or popular culture.

In The Philosophy of Punk, Craig O'Hara (1999) mentions three definitions of Public United Nothing Kingdom (Punk). First, Punk as a trend of young people in fashion and music. Second, Punk as courage to rebel and make changes. Third, Punk as a form of resistance because it creates lifestyle and culture itself. Widya (2010) argues, Punk is a behavior born of the nature of fighting, dissatisfied, angry and hate on something that is not in place (social, economic, political, cultural, even religion) especially against oppressive actions. The Punker embodies that flavor into music and clothing. With music and clothing they express resistance to



oppression, it is embodied in the lyrics of their songs, as well as the clothes they wear.

Thus Punk community is a group of young people who live together, have the same ideology and ideology of freedom in thinking and behaving, anti-establishment and have a common commitment to fight against all forms of oppression (political, economic, social, cultural and even religious ) using his own lifestyle and culture.

#### b. Punk As a Lifestyle

Lifestyle puts more emphasis on a person's different way of life, so that person is easily recognizable, including how she dresses, how she behaves, how she manages her time and money, and how she mixes with others. The lifestyle of the Punk boy is seen from the characteristics of the worn clothes and they show such as Mohawk's Mohawk Punk community members, boots, tight jeans and tears, chains and padlocks, Piercing / Eye Shadow.

While the behavior of children Punk everyday leading to a free lifestyle such as free sex, hanging out on the street, ngamen, consume alcohol, play music with Pogo, and the style of clothing nyelenh. Most people judge members of the Punk community as riotous, frightening, foul, troublemakers and restless, drunks and drug users, public waste destroys city views. Not even a few who consider the community Punk is a community that can damage the morale of the nation. Akbar (2011) argues, Punk community is a social group that has its own values or norms that are different from the values or norms generally accepted in the community.

#### c. Punk as an Idiology

Punk's political ideology is anarchism. The Punk community defines anarchism as not merely political. In everyday life, anarchism means no restrictive rules, either from society or record companies, because they can create their own

life rules and record companies as they see fit. The involvement of the Punk in the ideology of anarchism gives a new color in the ideology of anarchism itself, because Punk has its own peculiarities in its movement. Punk movement that carries anarchism as a common ideology called Anarko-Punk movement.

Anarko-Punk is a subculture that combines Punk music with the political movement of anarchism. Not all Punk is identified with anarchism. However, anarchism has a significant role in Punk. Likewise, Punk gives a great influence on the contemporary world of contemporary anarchism. Some of the most popular Punk bands and considered the forerunners of the anarko-punk movement are Crass, Conflict, and Subhumans. While in Indonesia some of the popular anarko-punk bands are Marginal and Black Flowers. Some of the political issues raised by Anarko-Punk are his support for anti-war movements, animal life, environmental issues, togetherness, anti-capitalism.

#### d. Punk as the Type of Music

Punk can mean the kind of music or genre that was born in the early 1970s. Punk is a genre of rock music, as the flow of rhythmic music. The presence of Punk music in the community as a form of protest from lower-class rock musicians to the music industry at that time was dominated by established rock musicians, such as The Beatles, Rolling Stone, and Elvis Presley. The lyrics of the song are nuanced in social criticism, which tells of frustration, anger, and saturation compromised by street law, low education, harsh work, unemployment as well as the repression of apparatus, government and ruling figures against the people. The genres of this music genre are Classics Rock, Progressive Rock, Alternative Rock, Hard Rock, Metal Thrash, Grindcore, Death Metal, Black Metal, Gothic, and Doom. Punk popular after the emergence of

bands such as Sex Pistol, Velvet Underground, The Ramones. These music groups became the trigger for the emergence of Punk lifestyle among young people at that time.

### 3. Phenomenology

Phenomenology as proposed by Bungin (2006: 9-10) basically holds that what appears on the surface, including the pattern of daily human behavior is only a phenomenon or phenomenon of what is hidden in the "head" of the perpetrator. Any behavior that appears at the new surface level can be understood or explained when it can reveal or uncover what is hidden in the world of consciousness or the world of knowledge of the man of the perpetrator. Because reality is actually subjective and humane. It depends on one's perception, understanding, understanding, and assumptions.

Furthermore, the conceptual world of actors, the stock of knowledge or the understanding of the perpetrators, the consciousness of the actors is placed as a key word to understand human actions, whenever and wherever. Without understanding the conceptual world of the perpetrators it is impossible to understand the various symptoms that appear on the surface. Hence the process of appreciation (*verstehen*) becomes indispensable to be able to understand the various social phenomena everyday. For that, researchers need to immerse themselves in such a way to the middle of the situation along with the people being studied so as to obtain a level of appreciation as deep as possible. In accordance with that is a qualitative research approach.

Moleong (2010: 15) argues, phenomenology is a thinking view that emphasizes the focus on human subjective experiences and interpretations of the world. In this case, phenomenologists want to understand how the world appears to others.

Phenomenologists also assume that consciousness is not formed by chance and is formed by something other than itself. The researcher in the phenomenological view seeks to understand the meaning of the event and its relation-its relation to people in certain situations.

### C. METHOD

The study was conducted using a social behavioral paradigm that focuses on the individual behavior that takes place in the environment, causing consequences or changes to subsequent behavior. This type of descriptive qualitative research with grounded theory method because this research intends to build theory based on empirical data. The focus of research on the social behavior of Punk Blitar community in daily living habits, and the factors behind some young people in the city of Blitar join the Punk community.

In determining the informant using purposive sampling technique, consist of Punk community member in Blitar city, Social Service and Blitar City Police Precinct Police Unit, religious figure and public figure, community organization and youth organization, and people's representative. The data was collected using observation method because the researcher tried to get subjective data by observing all activities or behavior of Punk Blitar community members in the field, Indept Interview and documentation method. Data analysis techniques using Strauss and Corbin (*Grounded Theory*) models consist of three main coding types: first, Open Coding; second, axial coding (*Axial Coding*) and third, selective coding (*Selective Coding*).

### D. RESULTS AND DISCUSSION

Punk community members in the city of Blitar have a habit of daily living that is not in accordance with the norms that exist in society, among others, as follows: 1) hanging

out after maghrib (approaching night), 2) alcoholic beverages type of Javanese wine, 3) ngamen at T-junction or red light intersection, 4) sleep and shower in makeshift place. The findings of the study support the opinion of Kartini Kartono (2007: 13-14) which explains that behavior that is not in accordance with the existing norms in the community is called deviant behavior, that is all forms of behavior that are considered unsuitable, violate the common norms, custom customs, formal laws, or can not be integrated into a common behavioral pattern. Furthermore Kartini Kartono (2014: 4) explains that social deviant behavior is also referred to as social differentiation, because there is a clear distinction in behavior, which differs from the characteristics of common characteristics, and contradicts the law, or breaks the formal rules. Distorted behavior is also referred to as social or community disease because all forms of behavior that are deemed unsuitable, violate general norms, customs, formal laws, or can not be integrated in patterns of general behavior.

Punk community members in the city of Blitar also have social behavior in daily living habits that are appropriate (adekuat) with the norms that exist in the community, such as: 1) perform activities to commemorate Earth Day every June 22 by doing reforestation, cleaning the environment from plastic waste, removal of nails embedded in trees, and distributing and pasting pamphlets and brochures of its contents invite all elements of society to preserve nature and preserve the environment. 2) Commemorate International Labor Day on May 1st with the activity of distributing food for the workers and pedicab drivers for free. 3) organize fundraising through social music parade activities. 4) distributing ta'jil every month of Ramadan to the people. The findings of the study support the opinion of Kartini Kartono (2007: 13-14) which suggests, normal behavior is a

harmonious behavior (adekuat) that can be accepted by society in general. Furthermore, the normal personality behavior is the behavior which is in accordance with the pattern of the community group in which he lives, in accordance with the prevailing social norms of the time and place so as to achieve satisfactory personal and interpersonal relationships.

The social behavior of members of the Punk community in Blitar city that is not in accordance with the norms in society gets negative responses from the people, because it makes the atmosphere of life no longer conducive. The people of Blitar, especially the street users, responded, if the existence of Punk children who every day ngamen (singing with hopes of service) in the fork or red light stop intersections make the road users uncomfortable and afraid, and make the traffic flow disrupted. In addition, religious leaders, community leaders, community representatives, elements of community organizations and youth in the city of Blitar refused the existence of Punk community in the city of Blitar because lifestyle and behavior is not in accordance with religious norms and social norms.

The above findings support Burlian's (2016: 47) theory which explains that the various deviant forms of behavior that exist in society will have an impact both for the perpetrator and for the life of society in general. Impact of deviant behavior for self-perpetrators, such as giving psychological influence or psychological suffering and mental pressure on the perpetrator because it will be excommunicated from public life or known from the association, can destroy the future of perpetrators of irregularities. While the impact of deviant behavior for others or community life, among others: can disrupt the security, order, and disharmony in society, destroying the order of values, norms and various social institutions that apply in society, causing social, psychological and

economic burden for the family perpetrators, undermine cultural elements and other elements that govern the behavior of individuals in the life of the community

Blitar city government in this case Social Service and Blitar City Police Precinct Unit has been conducting guidance for members of Punk community in Blitar city is more giving direction and motivation, aiming to make Punk community members become qualified human and have future-oriented mindset, by developing their potential positively and beneficially for others. In addition, also conduct raids with the aim to suppress and limit the development of Punk community members in the city of Blitar whose existence has been disturbing the community. These findings support Sztomka's guiding theory which questions how certain actors guide the process and how it alters the boundaries and structure of a unit.

Coaching is also given members of the Punk community to its members, in the form of providing skills training tailored to the talents of each member of the Punk community. It also changed the paradigm of thinking more oriented to improve the quality of life by building economic conditions through creative economic efforts to meet the needs of life. The research findings support the opinion of Giddens (In Wirawan 2014: 292) which explains, humans always have an idea of the social world, about himself, about his future, and about the condition of his life. Through the idea that humans enter the world while having the intention to influence and change it.

The inner factor behind some young people in the city of Blitar joining the Punk community is the desire to: 1) channel their talents in playing music. 2) actualize themselves in society. 3) looking for a more free and comfortable life outdoors. 4) feel sympathetic to the life and activity of the Punk boy. While the factors from outside the background of some young people join Blitar

in the community Punk as follows. 1) lack of attention and affection from parents. 2) minimal religious education in the family environment. 3) interested in one of the family members who had already joined the Punk community. 4) because the association with fellow friends in the neighborhood around the house. 5) because of interaction with fellow friends in the school environment.

#### **E. COVER**

Globalization opens opportunities for cultural entry from outside Punk culture to Indonesia. This is a necessity and can not be dammed let alone be rejected considering sustained by the progress of science, technology and communication of increasingly qualified. In such conditions it is necessary intelligence community to be more accommodative and wise in dealing with the existence of culture from outside tailored to the personality of the nation, so as not to lose identity.

The results of this study support the Skinner theory, where the response of some young people in the city of Blitar joined the Punk community as a result of interacting and communicating with peers in the community and school environment and family environment that has imitated the lifestyle and behavior of Punk first. In addition, members of the Punk community in the city of Blitar have a tendency to repeat their actions if what they do is worth and fun for him. Likewise, the changes in lifestyle and behavior of some young people in the city of Blitar does not happen automatically, but through the process of learning so that behavior can be studied and controlled ((operant behavior).

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