

THE PROVISION OF CRIME STIGMA AND BEHAVIORAL VIOLENCE AND THE MURDER OF MURDER IN MAPIPA COMMUNITY, SABU-RAIJUA DISTRICT, EAST NUSA TENGGARA

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ABSTRACT

Mapipa Hamlet, in Sabu-Raijua Regency, East Nusa Tenggara, Indonesia, has long been known as a community with deviant behavior, which is known as a "village of thieves and robbers" because part of the Mapipa community does this work. The herd of criminals will commit other acts of violence such as persecution, even murder, against victims who resist. The Research Team focused attention on certain social, cultural, and structural aspects which conditioned the emergence of driving and triggering factors, as well as the attitudes and roles of the government in efforts to improve deviant behavior of the Mapipa community. The main questions of this research are: (1) What is the attitude and role of the government in efforts to improve the deviant behavior of the Mapipa community? (2) Has the government work program for five years since it formed into an independent district, paid special attention to improving the quality of life of the Mapipa community? (3) What is the manifestation of the government's willingness to create work programs that give special attention to improve the quality of life of the Mapipa community?

Respondents of this study were: 1 main informant (Regional Secretary of Sabu-Raijua District), 10 perpetrators, 2 community leaders, 1 religious leader, and 2 police officers, as well as 10 community members who were aware of group violent crimes involving Mapipa people. This study uses data collection techniques, namely interview guidelines and tape recorder, by prioritizing the emic approach. Data were analyzed in simple quantitative terms and interpreted data qualitatively.

The results showed: (1) Sabu-Raijua District Government has a very positive attitude in improving deviant behavior, even all aspects of Mapipa community life, including aspects of legal awareness (perceptions, understandings, attitudes, and legal behavior) of the whole community. This attitude is manifested through all roles as regulated in various regulations. (2) The government does not make special programs for Mapipa criminal groups, and does not collect data on members of these groups because it is redundant. This is done with certain considerations. (3) Public service tasks are realized by creating work programs, once for every five years. The development program prioritizes things that touch the needs of the community directly.

Keywords: Crime of group violence, sobural aspects (social, cultural, structural), stigmatization, legal awareness

A. INTRODUCTION

1. Background Problems

About two decades in Indonesia, there was an aggressive and destructive group behavior known as "mass riots," "acts of group violence," or other names that had terrible consequences, in the form of material, spiritual and even fatalities. Such cases also occur on Sabu Island, Sabu-Raijua Regency, East Nusa Tenggara. There is a village called Mapipa Hamlet there. On 31 March 2012, the people of Sabu-Raijua were shocked by the resistance of the Mapipa community against a group of police who wanted to arrest several thieves (robbers) in Mapipa. When the police group had entered the entrance to the village, suddenly the sound of a trumpet turned out to be a signal from the head of the group, or the person assigned to it. Hearing the sound of the trumpet, everyone came out of their hiding place. They hid to trap a group of police who would catch the thieves in the village. Dozens of residents then attacked the police group of only six people with sharp weapons (machetes, knives, spears) and various other blunt weapons such as pieces of wood and stones the size of a hand grip. This unbalanced number resulted in the police being easily paralyzed. The police group then chose to retreat. However, a policeman named BJ, unknowingly, separated from the police group earlier. BJ police were later found dead with a very pathetic situation. The victim's head and abdomen were split and dozens of punctures were visible all over her body. In addition, the victim's head was almost crushed because it was crushed with a large stone. The victim's body is inserted into a hidden hole because the grass is quite high and covered with palm leaves).

This incident is really very interesting because it really shocked the people of Sabu Island to the people of Kupang City because it was an incident of resistance to the police that first happened in a very sadistic way. It is said so, because Savu Island is classified as a "rural area" that is calm, safe, and peaceful. It is located far from the hustle and bustle of other areas in Indonesia that are more advanced and modern. Community life still practices family relations, mutual respect, mutual respect, and mutual tolerance, in daily life.

There are certain groups that are more respected in Sabu society, such as teachers, religious leaders, civil servants, police/military, and people who are located. In fact, specifically for the group of security forces namely the police and the army, in addition to respect and respect, the Sabu people also have a sense of reluctance and can be called "fear." Both in the Sabu-Raijua community itself and in the city of Kupang in general. This event had only happened in Sabu-Raijua District.

Every crime that occurs, of course, is closely related to certain sobural aspects that are considered to have conditioned the emergence of the driving factors as well as the trigger factors. In this study, researchers assume as follows. First, the drivers and

triggers of group violence crime are the “sobural” (“social values, cultural aspects, and structural factors”) of a particular community, in this case the people of Sabu Island, especially Mapipa Hamlet. The second assumption is “evil stamp” (stigma, labeling). Mapipa Hamlet has long been known as a community with deviant behavior. Mapipa Hamlet is known as a “village of thieves and robbers” because part of the Mapipa community does theft work, both as permanent or non-permanent work. They use the loot for their daily needs, especially for party purposes. Stolen animals are not only per head, but can be a group, a cage, or any amount of livestock found. In Mapipa society, there is a principle that is adhered to that the more goods are stolen, the higher the ‘reputation’ of the Mapipa community. Thus, the higher the value of the stolen goods, the more proud they are. This group of thieves does not hesitate to commit other acts of violence such as persecution, even murder, against victims of theft against.

The Research Team focused attention on certain sobural aspects that conditioned the emergence of driving and triggering factors, as well as the attitude and role of the government in an effort to improve the deviant behavior of the Mapipa community. This is very important and urgent to find out through scientific research. If not, then these adverse and dangerous events will be repeated and occur again whenever and wherever.

2. Research Focus

The research questions which are the focus of the research in Year 3 (2019) are:

- a. What is the attitude and role of the government in efforts to improve deviant behavior in the Mapipa community?
- b. Has the government work program for five years since becoming its own district, given special attention to improving the quality of life of the Mapipa community?
- c. What is the manifestation of the government’s willingness to create work programs that pay special attention to improving the quality of life of the Mapipa community?

3. Research Objectives and Benefits

The objectives to be achieved in this study are:

- a. To find out and explain the attitude and role of the government in an effort to improve the deviant behavior of the Mapipa community.
- b. To find out and explain the government’s work program for five years since becoming its own district, has given special attention to improving the quality of life of the Mapipa community.
- c. To find out and explain the government’s willingness to create a work program that gives special attention to improving the quality of life of the Mapipa community.

The results of the study are expected to be an input or thought contribution for law enforcement officials and other policy makers so that they are more effective and efficient in implementing a work program, particularly law enforcement. Thus, the crimes of group violence that occurred can be overcome or the frequency can be reduced to the lowest.

4. Specific Purpose and Research Contribution

The research activities that are designed to be carried out over the past three years (2017-2019) are expected to achieve specific objectives and are expected to contribute to various levels, both at the theoretical and practical levels (Table 1).

5. Urgency (Virtue) Research

Research on crimes of group violence (collective) which is often sadistic by the Mapipa Hamlet community --especially sobural factors and stigma (labeling) which are the driving factors and determinants-- and their impact are very urgent to do because they will provide positive benefits for all parties, both the government and residents of Mapipa Hamlet and the Sabu-Raijua community as a whole. The government can do all development activities for the welfare of the community better if the condition (situation, condition) of the community is also good and conducive as a supporting means for development activities. The urgency of this research at a broader level is to provide insights for people outside the Mapipa community regarding the stigmatization, labeling of the Mapipa community so far.

B. LITERATURE REVIEW

Various theories and opinions of experts form the basis of analysis for this research. *First*, the rationale for the concept of “Sobural” from J.E.Sahetapy (1983: 67, 81, 82) uses the term “sobural” as an acronym for “social values, cultural aspects, and structural factors” of a particular society. The sobural aspect was also raised by H.R.Abdulssalam (2007: 57). K. Boulding (1962) states that the root of evil is explained by looking at the structural conditions that exist in society.

Second, the precipitating factors or determinants of group violence crime. In explaining group actions (violence), Smelser (1962: 15-17) mentions six determinants. Each factor, if it does not involve the next factor will not give birth to group violence.

Third, the Evil Stamp Theory (Stigma, Labeling). In the early 1960s a criminal theory emerged using a different approach from other theories. The discussion of Labeling Theory emphasizes two things, namely: (1) Explaining the problem of why and how certain people are labeled; (2) The effect of the label’s effects as a consequence of the actions that have been done.

Adherents of label theory agree that the labeling process is a cause for someone to become evil (Hendrojono, 2005: 91).

Fourth, Legal Awareness Theory. Indicators of legal awareness proposed by Berl Kutschinsky (Soekanto, 1982: 159; Achmad Ali, 2009: 301) are knowledge, understanding, attitudes, and patterns of legal behavior. One indicator affects another indicator.

Sixth, crime prevention efforts. According to the Social Control Theory, criminal behavior is the failure of conventional social groups such as families, schools, role models, peers developing compassion, commitment, order, and trust to bind individuals to avoid committing crimes. Weak social control, is also a factor that opens opportunities for acts of violence. Hirshi (1969) and Cohen & Felson (1979) stated that crime tends to arise if social control, especially formal social control is weak and if the routine activities of the perpetrator allow the opportunity to commit a crime.

Research Thinking Framework. The links between aspects (variables, factors) that are the focus of this study are visualized in Figure 1.

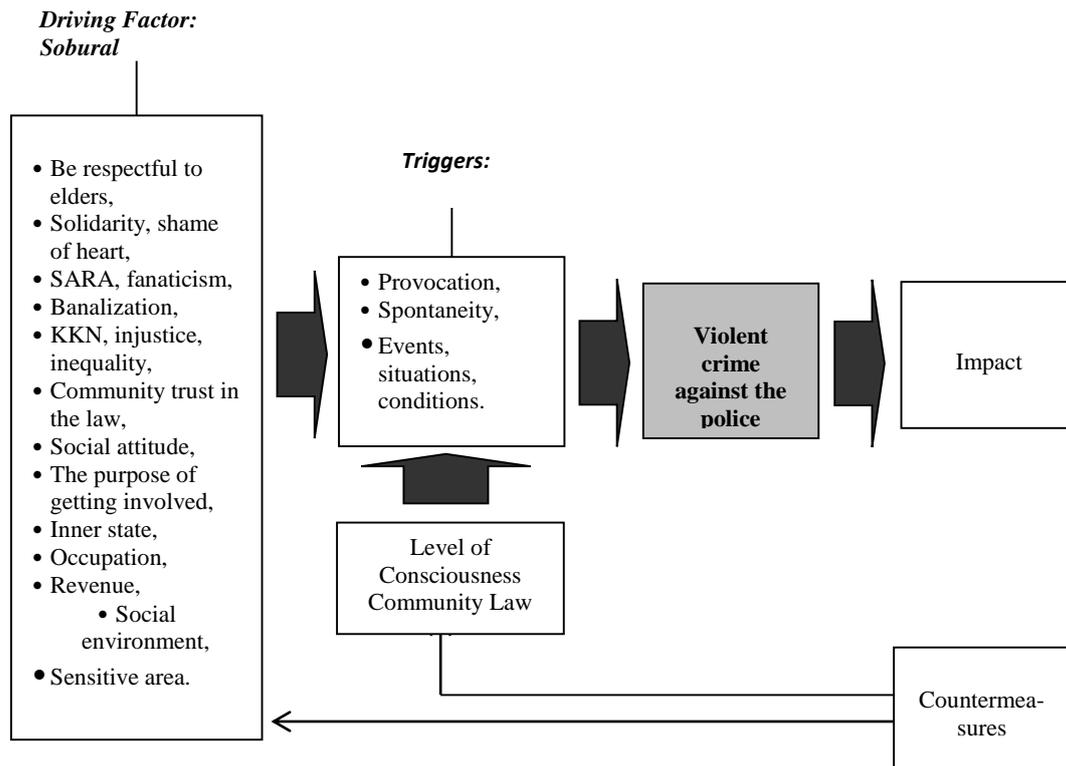


Figure 1 Drivers of factors, triggers, impacts and efforts to combat violent crime crime group violence group --according to literature review.

C. RESEARCH METHODS

First, Research Design. Figure 2 shows what will be done at each stage of the study. The 3rd Year research activity (2019) focused on identifying the causes, causes and determinants of the Mapipa Hamlet community to uphold deviant behavior as group identity. During this stage, the following aspects will be identified and described:

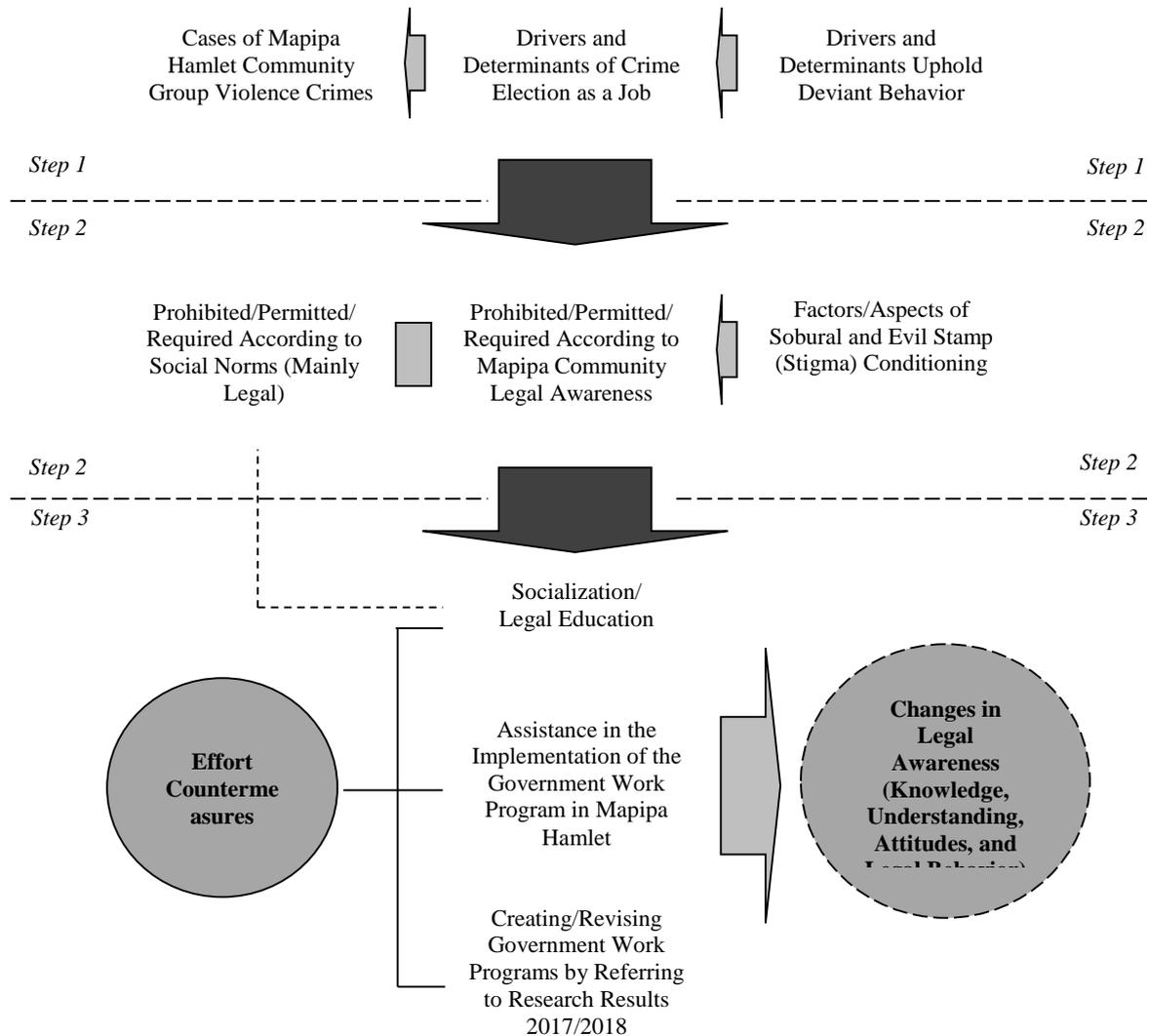
- (1) Identification of the district government’s work program for five years since Sabu-Raijua became its own district, whether those programs have given special attention to improving the quality of life of the Mapipa community.
- (2) Together with the Sabu-Raijua Regional Government to create a work program --at least in the form of ideas that are significantly beneficial-- that can improve the quality of life of the Mapipa community.
- (3) Creating/revising government programs --at least in the form of ideas that are actually useful-- that can improve the quality of life of the Mapipa community by referring to the results of research in 2017 and 2018.

Second, Research Outcomes. Targeted outcomes to be achieved in research are: (1) producing papers that will be presented at local and national scientific meetings; and (2) scientific publications in accredited national journals and international journals related to the problem: (a) causes, factors driving and determining the Mapipa community upholding deviant behavior as group identity, (b) sobural aspects which condition the formation of community deviant behavior Mapipa, and (c) the attitude and role of the government in efforts to improve the deviant behavior of the Mapipa community. Another outcome to be achieved in this research is the availability of information (scientific research results) for the enrichment of teaching material in

lectures at the law faculties or other faculties that need it.

Third, Research Location. This research was carried out in the Mapipa Hamlet community, and surrounding villages. Mapipa Hamlet is located in Sabu-Raijua Regency, East Nusa Tenggara.

Figure 2 Research Flow 2017-2019



Fourth, Informants and Research Respondents. Informants and respondents of this study are people who have been involved in efforts to tackle crimes of group violence: 1 main source person (Regional Secretary of Sabu-Raijua Regency, 10 perpetrators, 2 community leaders, 1 religious leader, and 2 police officers, as well as 10 community members who have seen, heard or known about the crimes of group violence.

Fifth, Data Collection Techniques. The main data collection technique used in this study was in-depth interviews (S. Nasution, no year). The data collected is verbal and nonverbal, and verbal data is preferred, obtained through conversation or question and answer. The conversation was recorded with a tape recorder prioritizing the emic approach, namely information based on the respondent's point of view.

Sixth, Analysis and Interpretation of Data. The research problem is analyzed quantitatively by presenting single frequency distribution tables and cross tables as preliminary analysis stages. The interpretation of percentage values uses criteria from Nabisi Lapono (2006: 72). After the data have been analyzed, qualitative data interpretation is then performed.

D. RESEARCH AND DISCUSSION RESULTS

4.1. Sabu-Raijua Regional Government's Attitudes and Strategies in Changing Legal Awareness and Society's Socio-Economic Life

The results of observations and interviews in this study indicate that the strong perception/understanding/attitude/behavior of the law (legal awareness) of the Mapipa community is very difficult to change. Very difficult reasons to change have been stated in another part of this research report. It is hoped that the Sabu-Raijua Regional Government has a new strategy or way from the Sabu-Raijua Regional Government to change the bad stigma of the Mapipa community.

The results of the second year of research (2018) suggest that there are at least six changes in the lives of the Mapipa community in particular, and the people of Sabu-Raijua District as a whole. These changes are the impact of progress in various fields, especially in the fields of religion, education, social, economics, politics there. According to the Research Team, the changes referred to are included in the aspect of public legal awareness. Changes that occur as well as positive things are changes that are put forward as the *first* changes, namely changes in perceptions/understandings/attitudes/legal behavior (legal awareness) of Mapipa community members who have left the Kupang Kupang Class Correctional Institution because they were convicted of sadistic killings of the police Aipda Bernadus Djawa on March 31, 2012. It was stated by a number of sources that the ex-convicts who were free now are really changing. They already look like "salt and light" to the surrounding community, such as giving advice and guidance to others, both family, friends, acquaintances in the Mapipa community, so they no longer commit crimes as in the past.

According to the observation of the Research Team and supported by explanations of several sources of this study, the change in legal awareness is only at the level of knowledge and understanding, not yet up to the practice in the attitudes and behavior of daily life. What is not yet known is whether this change in perception or understanding is permanent or permanent forever, or is it just instantaneous and will return to old life as it used to be namely to commit various types of crimes. However, if we look further, this change has not really grown from deep awareness. This is evident from the change in AK or AKRL, known as "Mapipa's King." Now AK or AKRL is no longer a container of stolen goods, but has been handed over to his son who is usually called AR or MR or DH, who served as Head Mapipa Hamlet. AR or MR or DH is now the "King of Mapipa," the leader, head of the hamlet, and the main collector of stolen goods in the Mapipa Hamlet. The expected change is that the Mapipa Hamlet resigns and will no longer commit disgraceful acts, especially violent crimes such as theft and robbery accompanied by violence, to the killing of victims if the victim makes a fight. The only change that occurred was the transfer or inheritance of AK or AKRL functions as "King Mapipa" and the main collector of stolen goods, namely surrendering to his son who is usually called AR or a MR aka DH, who served as the Head of Mapipa Village. AR or MR alias DH is now the "King of Mapipa," the hamlet leader, and the main collector of stolen goods in Mapipa Hamlet. This action is an effort to preserve violence from generation to generation in Mapipa.

Second difference. In the past, there were more types of serious crimes committed by Mapipa Hamlet people such as rape, rape, sexual immorality, deprivation of another's wife, severe abuse, 'suanggi' (people who have magic), poisoning, and various other crimes. They dare to commit these crimes because their leader has the knowledge of immunity and is great in fighting and does not work with sharp weapons. After great figures (immune from various sharp weapons and firearms) no longer exist, these various other crimes are no longer committed and what is still being done is theft, intimidation, ill-treatment, severe torture, to murder.

Fifth difference. This only changes the strategy, from one person to many people because the leaders who are invulnerable or black like HH are no longer available. They changed strategy by dividing members into groups, each group assigned a different task or function. The first group performs the main task of taking goods or stolen animals, while the other group guarantees the security of carrying out the main group's tasks. The second group and so on are tasked with supervising and confronting the victim or other community members who help the victim to defend her rights. These security guarantor groups are prepared in strategic places to attack by carrying out persecution, severe mistreatment, and even murder, if the animal (goods) owner or community members are helping. These groups of thieves work together in a compact manner.

Likewise the *third*, *fourth*, and *sixth* difference, is only a change in strategy, not a change in the real meaning. These changes are changes in the negative sense, not positive changes. These differences in legal awareness and *modus operandi* are presented in Table 1.

According to the Research Team, even though the change in legal awareness was only at the level of knowledge and understanding, this was the first step in progress or a pretty good change. This change which is the first step needs to be continuously nurtured and developed so that one day it will arrive at a change and practice in the attitudes and behavior of daily life as the highest legal awareness stage. The Sabu-Raijua Regional Government must continue to work with various strategies so that this change in perception or understanding becomes permanent or permanent forever, not just an instant change and will not return to old life as before.

4.2. Work Program or District Government Development Program Sabu-Raijua as a Means of Community Change

The government is in charge as a servant and provider of people's needs and welfare. The task is carried out by making work programs or regional development programs, in this case carried out by the Regional Government of Sabu-Raijua District (Pemda Sabu-Raijua) for once every five years. Ideally, regional development programs should prioritize matters that directly

touch the needs of the community in the area concerned so that the benefits are felt directly by all members of the community.

1. Sabu-Raijua District Government Development Program in the Last Five Years: There Is No Development Program Specifically for Mapipa Communities

According to the Sabu-Raijua Regional Secretary, Septenius Bule Logo, S.H., M.Hum., The work program or development program made by the Sabu-Raijua Regency Government is a program that applies or is aimed at all Sabu-Raijua communities in general, including development programs in the last five years. There is no development program specifically aimed at the Mapipa community. The making of such special programs is not uncommon and is rarely done anywhere in East Nusa Tenggara Province, moreover special programs for the people of Mapipa with the aim of reducing --if able to eliminate-- the theft and robbery rates that are relatively high in Sabu-Raijua Regency. Because it is done by Mapipa people, then in other words, this special program is carried out with the aim of changing legal awareness --which consists of perceptions, knowledge, understanding, attitudes, and legal behavior-- of Mapipa society. If the Sabu-Raijua Government wants to make a special program like that, a new problem will arise when it will implement it, "Are there Mapipa people who will participate in the program?" "Are there Mapipa people who want to honestly admit that they are members of a thief or robber group from Mapipa and want to participate in this program?" (Results of an interview with Sabu-Raijua Regional Secretary, Septenius Bule Logo, S.H., M.Hum., In August 2019).

Mapipa people who want to participate in this special program are the same as those who claim that they are thieves, robbers, or other criminals as Mapipa groups often do. The Research Team believes that it is not possible for Mapipa people to want to admit honestly that they are members of a group of thieves or robbers from Mapipa. There is no way they would want to embarrass themselves, and also they might not want to embarrass others by exposing their bad or blameworthy identity. Not only Mapipa people, to the best of the Research Team's knowledge, almost everyone wants to look good in the eyes of others. If someone does something that the community sees as bad or despicable, the person will tend to cover up the bad or despicable act. Friends or family will also protect or cover up so that the person still looks good. Bad people want to keep themselves looking good in the eyes of their children, and try to keep their children from following in his footsteps to become criminals. Likewise with members of the thief or robber group from Mapipa, they do not want their actions to be known to others outside their group or "outsiders." They are only open even with fellow group members or "insiders" to plan to carry out crime of theft and robbery in society. That is why in another part of this research report it was stated that the members of the thief or robber group did not look like criminals, but seemed like good people in general.

The members of this group of thieves or robbers hang out, work together, travel, walk, worship, participate in community service, and carry out other social-community activities together with other people in the community. They really look like other ordinary people in society. Therefore, making a special program for the Mapipa community with the aim of reducing --if it can eliminate-- the number of theft and robbery which is relatively high in Sabu-Raijua Regency, is not possible. Work programs or development programs made by the Regional Government of Sabu-Raijua Regency are programs that apply or are aimed at all Sabu-Raijua communities in general.

2. Government's Efforts to Collect Data on Mapipa Thieves/Robbers Group Members: The Government Has Never Performed Special Data Collection

This is not much different from creating a work program or regional development program carried out by the Regional Government of Sabu-Raijua Regency specifically for the Mapipa community. Something that is impossible to do. When asked about the type of work, the community members will mention the types of work that are commonly done by the Mapipa community in general, such as farmers or planters, fishermen, ranchers, ranchers, builders, carpenters, and various other types of work. Almost all of this type of work is carried out by the Mapipa community --and the Sabu-Raijua community in general-- even though they only mention one occupation, for example farmers. There is no community member who claims to work as a thief, robber, or 'suangi' (people who have magic), or any other disgraceful work.

Thus, the citizens are recorded in accordance with the existing reality and according to the confession of the person being asked for information when filling the population biodata conducted by the government. Previous descriptions suggest that it is very difficult for "outsiders" to find out who these Mapipa people really are. These robber or robber group members hang out, cooperate, travel, take a walk, worship, participate in community service, participate in joyful events such as marriage and marriage, or grieving events such as death, and doing activities other social-community together with other people in the community. They really look like other ordinary people in society.

Special treatment through special programs for Mapipa people is not carried out by the Sabu-Raijua Government, as well as data collection. All members of the community are treated the same, recorded according to a common identity in society, such as work, education, religion, and so on. All are seen objectively in accordance with reality and general judgment, not based on prejudice or suspicion towards the community, although it is known for certain that certain people are members of a group of thieves or robbers.

3. Assistance to the Community: No Specific Assistance is Addressed for Mapipa Thief/Robber Group Members

The attitude of the Regional Government of Sabu-Raijua Regency regarding assistance to the community is "There is No Special Assistance for Members of the Mapipa Thief/Robber Group." Because or consideration of this has been stated earlier, such special assistance is not possible. No one receives such assistance because it is given specifically to members of a group of

thieves or robbers. Therefore, assistance is given in general to all levels of society that are targeted by the program.

According to Sabu-Raijua Regional Secretary, Septenius Bule Logo, SH, M.Hum., Of course it would be different if people who were members of this group of thieves or robbers wanted to change and consciously recognized their true identity that they had been involved in various evil but wants to change (repent). Then, they went to the government to ask for financial assistance (for venture capital) as well as spiritual guidance and skills for the development of the human resources of Mapipa people.

If this happens, many parties will provide assistance, both the government, the community in general, the church, NGOs, and so on. After all, members of the Mapipa thief or robber group are our brothers and friends. At the very least, they are people who are around us and they need our help. We are the ones who know them best and we are also close to them. It is impossible to expect "outsiders" from afar who will come to help them because "outsiders" and from afar also have many problems in their lives. Many people are difficult in their place and they must help. If that happens, the handling or efforts to improve the lives of the Mapipa group will be easier and will be more effective and efficient because they are carried out specifically and focused (Results of an interview with Sabu-Raijua Regional Secretary, Septenius Bule Logo, S.H., M.Hum., August 2019).

Of course the government wants to specifically help the Mapipa thief/robber group members. However, if there is no data collection and is not specifically intended for members of the group, how does the Sabu-Raijua Regional Government ensure that the assistance provided is right on the target, ie the recipient is indeed the people targeted for the assistance?

The government has many strategies to ensure that assistance provided by the government will be on target. Assistance will definitely be given to the target or the people who really receive it.

Population data collection was done long before the assistance arrived and given to the target group. Because the data collection was carried out for quite a long time, it can be said that the "wrong target" was not possible. The data collection involved the people in the community as well, the Mapipa people themselves, so they must have known each other well in the presence of the citizens who were recorded. In addition, the data collection is a group - several or many people - and not individuals or individually. In this group, of course there is supervision, they supervise each other. The other group members will correct or correct if an error or mistake is made. Likewise, for example, if there are parties who deliberately commit fraud, of course the others will not accept and will be noisy (protesting).

If in the case of aid assistance it turns out that it is not on target, that is, those who should receive, but do not receive the assistance, is there any compensation or compensation from the Sabu-Raijua Regional Government for the actual target group? Then, if there is compensation, how? Likewise, if there is no compensation, why is that? Events like "wrong target" or "off target" like that never happened. This is because the data collection was carried out long before the assistance arrived and was distributed to the target group. In addition, the people who did the data collection were also local residents, not other people who came from "outside." It was difficult to commit fraud or data errors because the data collection was done in groups, so there was mutual supervision in the groups working together.

The Sabu-Raijua Regional Government Secretary explained that if people who were members of a group of thieves or robbers wanted to change and consciously recognized their true identity that they had been involved in various crimes but wanted to change (repent). Then, they went to the government to ask for financial assistance (for venture capital) as well as spiritual guidance and skills for the development of the human resources of Mapipa people. Of course the government is thinking of creating a special program to help Mapipa thief groups. Likewise about other parties who want to provide assistance, of course many parties will want to participate. For example NGOs, international organizations, or others, who have the same thoughts or desires to create special programs to help Mapipa thief groups. These donors or aid providers channel their assistance in general to all members of the community, not giving specifically to certain people or groups such as thieves or Mapipa robbers. So, if given to such a special group, it is certain that the assistance will never reach the intended target because no one wants to honestly admit that he is a member of the Mapipa thief or robber group so that he is entitled to receive the assistance.

5.3. The Attitudes and Steps of the Sabu-Raijua Government to Seek or Gather the Aspirations of the Community on the Desire of the Community to be Made as Work Programs/Development Programs in Sabu-Raijua District

The people's aspirations about the community's desire to become work programs/ development programs in Sabu-Raijua Regency are of course carried out by the Sabu-Raijua Government. This is done every year which is around March-April. The aspiration is carried out starting from the lowest layer of government, namely the village or village. The community (RT/RW) known as "Musrebangkel." The aspirations of the RT/RW community were then brought to be merged at the village level. Then, thus these aspirations are subsequently accommodated or merged at the district level (called "Musrebangcam"), accommodated or merged at the regional level (called "Musrebangda"). Furthermore, the aspirations of the community are then boiled down, matured, sorted, selected and taken the best and are the priority needs of the largest or most community to be implemented. This is what is called "bottom up" character development, which is taking into account and considering the aspirations of the grassroots (the lower classes). This characteristic is different from the characteristics of development in the previous regimes --especially the new order regime-- with the character of "top down" ie all development programs are 'deposits' or are the will of the government which should or should only be carried out at the lower levels. This "top down" character development does not take into account and take into account the aspirations of the grassroots (lower community). Thus, the development of the "bottom up" character is expected to be more accepted by the community so that there are no obstacles or obstacles in its implementation because what is carried out is the desire and aspirations of the community itself.

Community participation will be better or higher, both in planning, implementation and in enjoying the results of development.

The selection of community aspirations by the Sabu-Raijua Regional Government, as stated earlier, is carried out around March-April each year. If the community's proposal or aspirations are late in accepting the Sabu-Raijua Regional Government and the Regional Government has established a work program, then the program proposal cannot change the "ready-made" Regional Government program to be supplemented by the people's aspirations (which were late proposed). These late proposals cannot be added to the "ready-made" program, and the community's aspirations are proposed again the following year, depending on the wishes of the proposing community concerned.

Implementation after the development fund fell or disbursed, there were very many variations of changes such as: (1) there were programs that had not been proposed by the community, (2) programs that were originally proposed by the community did not appear, meaning that this program was not needed by the proposing community, (3) transfer of development programs to locations or regions other than those proposed, (4) very few programs implemented than those proposed for reasons of limited funds or other reasons. These variations of change are due to various reasons such as the tug-of-war with the interests of certain parties, for example: (1) the politicization of legislators who use these programs to make it appear as if they have contributed to "rolling out" certain programs, (2) when it arrived in the community, various parties in the sub-district or kelurahan also politicized the programs as did the legislative members.

Such bad practices certainly have a bad influence on the perception and participation of the community in the implementation and implementation of "musrebang-musrebang" in the following years. Variations in changes to the programs as stated above made the community very disappointed and thought that KKN (corruption, collusion, and nepotism) had occurred in determining the priority of the program received and the location or area of implementation of the program. Things like this result in people distrust, disappointment, and apathy to participate in planning and implementing development programs.

The final decision maker to determine the type of program, the amount of funds, the area or location of the program, who is the program implementer, etc. is the Regional Government of Sabu-Raijua Regency. The decision making covers the interests of all members of the community as a whole. The Regional Government, as stated earlier, certainly has a special desire to change or improve the lives of the people (thieves and robber groups) of Mapipa. As stated earlier, the development programs to be implemented by the Sabu-Raijua Regional Government are development programs that are generally applicable to all components of society. One component of course is people who are members of a group of thieves or other perpetrators of crime. The interests of these groups are mixed in such a way that they are covered (covered) in the programs.

5.4. Government's Efforts to Promote Legal Awareness in Order to Improve Legal Awareness and Socio-Economic Life of the Mapipa Community

The legal socialization program to improve the perception/understanding/attitude/behavior of community life law (thieves and robber groups) Mapipa like this is a long-term human resource improvement program. Implementation is left to each agency (agency, institution), both government and private, even international. Usually, before implementation, preparations are made regarding the time, place, cost, and other necessary matters. Often community members are involved in preparations, both directly and indirectly. Thus, we can be sure that the implementation will run smoothly and with insignificant obstacles.

Efforts to improve legal awareness (ie perceptions, understandings, attitudes and legal behavior) of the community are not possible and have an immediate impact in a short time, but it requires a long time. This is due to the fact that the legal awareness of the community has also been formed over a long time, as stated earlier, that the legal awareness and culture of the Mapipa people in particular, have been held for decades or even hundreds of years, preserved for generations, from one generation to another next generation. Everything, of course, is normal or natural, including 'custom' stealing to meet the needs of certain rituals.

5.5. Thieves/Robber Groups or Groups in Other Areas in East Nusa Tenggara: Teku Groups in TTS and TTU

After understanding the existence of Mapipa thief or robber groups, it turns out that the same *modus operandi* --or almost the same-- exists in other areas in East Nusa Tenggara. For example, the famous Teku group is very sadistic in its actions. There are two aspects of the results of research conducted by Leo, *et al.* (2011) which will be presented here to show the similarity of Mapipa thieves or robber groups with Teku groups regarding (a) the history or origins of the emergence of Teku sadistic robber groups and (b) typical Teku horde. The two groups of thieves or robbers, Mapipa and Teku, have the same method or strategy, and both also change the characteristics and strategies that differ between then and now.

Crimes of group violence involve several factors involved, namely the perpetrators, the victims and their consequences, the driving and triggering factors, the impacts, and the social reactions to the crimes of group violence as visualized in Figure 1. The results of the study show that the interrelationships between aspects (variables, factors) the focus of this study which is visualized in Figure 1 is supported or supported by research data. This means that the theories and opinions expressed in the literature review are still relevant or appropriate to the situation and conditions at the study site. Thus, the shapes of Figure 1 and Figure 3 are the same or similar, so that it is no longer displayed here.

E. CONCLUSION

1. The Regional Government of Sabu-Raijua Regency has a very positive attitude in correcting deviant behavior, even all aspects of the Mapipa community life as a whole, including aspects of legal awareness (perception/understanding/attitude/behavior of community law). This is realized through all roles as regulated in various existing regulations. The government realizes its duty as a servant and provider of the needs and welfare of the community.
2. The government does not make special programs for Mapipa thieves or robber groups, nor does it collect data on members of these groups in order to provide assistance to these groups. This is done with certain considerations.
3. The task is carried out by creating a work program, once for every five years. Regional development programs must prioritize matters that touch directly the needs of the community so that the benefits are felt directly by all members of the community.

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