

# The Emergence of Crime Areas in Pekanbaru City in the View of Anomie Theory

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The Changes and developments of the city cannot be separated from the existence of conflict. This, in turn, can certainly lead to the birth of crime in urban areas. It can also be found in Pekanbaru City. The high number of crimes in a region and the number of certain types of crimes that occur in a certain group of people is a growing phenomenon in society. By using qualitative methods in gathering research data, this study shows that the structural inequalities felt by people living in Kampung Dalam and Pangeran Hidayat Pekanbaru City put them at a disadvantage. Many cultural arenas require a person to show their success. However, the ways to celebrate success are not equally available in the city. This has caused distrust of the ways that are institutionalised and available to achieve cultural goals. Committing crimes is an alternative to satisfy desires and to achieve cultural goals. The emergence of crime areas is an adjustment that is made by individuals in urban area communities. This is due to an imbalance between cultural goals and the opportunities to use institutional means to achieve these goals. This can be categorised as a form of the innovation adaptation model. These adjustments occur as a result of mental conflicts experienced between the obligation to follow the institutionalised ways of achieving goals and the pressure to use illegal ways to achieve those goals.

**Key words:** *crime, area, urban, Pekanbaru.*

## Introduction

In several studies, it is explained that a general problem of crime its relationship to unfavourable urban conditions. This is classified in ecology problem of urban disorganisation. This is explained more by Faris and Dunham (Rubington and Weinburg, 1971) in *Mental Disorders In Urban Areas: An Ecological Study Of Schizophrenia And Other Psychoses*, which indicates that urbanisation and social disorganisation tend to cause various social problems in the same structure of individual relationships and urban communities. Faris and Dunham believe that disorganisation is a social problem accompanied by damage to group supervision. It is associated with indicated lists of crime, poverty, alcoholism, mental damage and family disharmony.

The relation between urbanisation and social disorganisation has been known and put forward by several researchers for a long time. Ever and Korff (2002), for example, explained that rapid and centralised urbanisation in only one main city caused problems such as traffic jams, pollution and slums. The city becomes overpopulated. Therefore, cities that have overpopulation are cities that are very likely to experience a high crime rate when compared to planned urban environments and have a low-density level.

In criminology studies, crime is a topic that has received much attention. Basically, the concept of crime is a concept formulated through relative social processes. These apply only to certain conditions. For example, they apply to location and the actual circumstances when the perpetrators commit their actions. These will different from one time to another (Mustofa, 2010, p. 30).

The high crime rate in an area and the many types of specific crimes that occur in a certain community groups are some phenomena that develop in a society. Explanation of crime contributes to an understanding of crime in individuals and groups. This starts from the cause of crime, the process of developing the crime and even the formation of crime groups in a society. These include gangs and organised crime syndicates (Cloward and Ohlin 1960, Sutherland, Cressey and Luckenbill 1992).

The adaptive deviation from the values and behaviour of conformity in a society becomes a pattern of behaviour. For members of a culture, it can even be considered as acceptable behaviour. This adaptation in such a group's social values can even get reinforcement in various forms and ways. These adaptations will always be in urban society.

According to Broom and Szelnik, a community is defined as a society in urban areas that have diverse ethnic populations and social foundations, subcultures (through migration),

divisions of work, income factors, power, prestige, lifestyle and values (1968, p. 437). Furthermore, Broom and Szelnik (1968) said that the change and development of the city cannot be separated from the existence of the conflict, which could eventually lead to the birth of a crime area in urban areas.

As one of the growing cities, Pekanbaru city has an area with a high crime rate. Pekanbaru City is the capital of Riau Province. It has 8 sub-districts, 45 villages and an area of 632.26 km<sup>2</sup> (BPS Kota Pekanbaru, 2016, p. 3). As the provincial capital, Pekanbaru city is never separate from the existence of immigrants and investors. This can be a factor of conflict that leads to the occurrence of crimes in urban areas.

The crime data was recorded in 8 police sector offices in Pekanbaru City in 2016, which were compared with the number of people in each police sector area. We can see that there is a risk of the population of Pekanbaru perpetrating crime or become a victim of some types of crimes. It is all calculated based on research and is displayed in the following table:

**Table 1.2**

*The risk of the population being affected by crime (crime rate) according to police sector in 2016*

<b>Police Sector</b>	<b>2016</b>	<b>Total Population*</b>	<b>Crime Rate</b>
Bukit Raya	213	263.724	8,076621
Lima Puluh	46	221.960	2,072443
Pekanbaru Kota	64	27.390	23,36619
Rumbai	90	76.765	11,72415
Rumbai Pesisir	33	75.852	4,350583
<b>Senapelan</b>	<b>102</b>	<b>38.498</b>	<b>26,49513</b>
Sukajadi	122	153.085	7,969441
Tampan	140	208.275	6,721897
<b>TOTAL</b>	<b>810</b>	<b>1.065.548</b>	<b>7,601723</b>

**Source:** all police sectors in Pekanbaru City, BPS Pekanbaru City dan processed research data

The table above shows the risk of crime in terms of some crimes that the researchers gathered data on. To minimise the differences in the meaning of crime, the research is limited to certain crimes: murder, violent theft, theft by weighting and rape. These types of crime were chosen because it they are the most common, are taken seriously and become the public's

attention in general (even regarding the fear of crime). This research does not discuss crimes classified as white collar crime such as corruption, burning of land and forests, or cyber-crime. These crimes have their own characteristics and analysis.

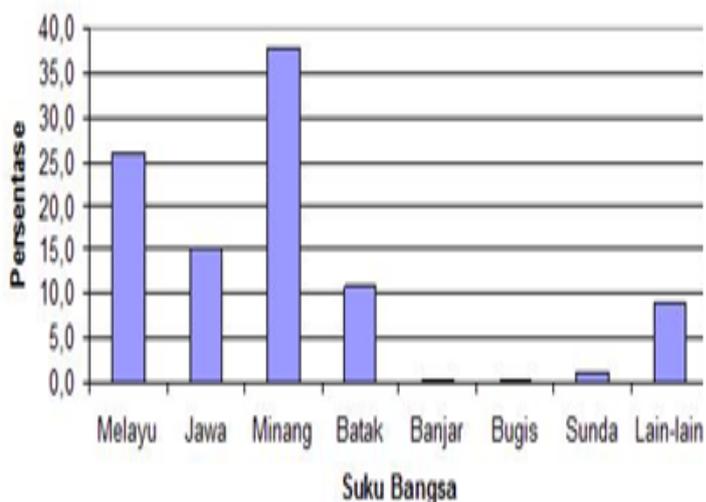
The highest risk of experiencing a crime occurs in the jurisdiction of the Senapelan police sector: In every 10,000 people, around 26 people experience a crime. Furthermore, for the Pekanbaru police sector jurisdiction, in every 10,000 people, about 23 people experience a crime. The lowest possible risk is in the Lima Puluh area: In every 10,000 residents, only two of them are at risk of experiencing a crime.

Crime seems to be the main commodity for those who are in areas with high crime rates, such as the jurisdiction of the Senapelan police sector and Pekanbaru police sector. The fear of crime in this region will become very real in the event of too many arrests or case disclosures in this area.

On the other hand, as a developing city, Pekanbaru City is a large city for migrants from other regions. This basically causes Pekanbaru City to become a heterogeneous society. According to census data recorded by the Regional Development Planning Agency (BAPPEDA) of Pekanbaru City, the percentage of ethnicities in Pekanbaru is as follows: Malay (26.1%), Javanese (15.1%), Minang (37.7%) , Batak (10.8%), Banjar (0.2%), Bugis (0.2%), Sundanese (1.0%) other tribes (8.8%). These percentages can be seen in the following image:

**Image 1.2.**

*Chart of ethnic diversity in Pekanbaru City*



**Source:** [bappeda.pekanbaru.go.id](http://bappeda.pekanbaru.go.id)

Several studies on heterogeneity in a society indicate that it has an influence on the emergence of criminal behaviour (Branch and Evans, 2011; Bang, Faeth, and Sabo, 2012; Berg, Stewart, Brunson, Simons, 2012; Kreager, Lyons, and Hays, 2011). As Berg said, et al (2012), that high increases in heterogeneity lead to a degree of disagreement regarding a priori violence. The degree of disagreement regarding a priori violence is a form of defining differences in something considered as an experience that is said to be violence and non-violence. Berg, et. al (2012) explains that heterogeneity exposure increases individual involvement in violent behaviour and has a moderate influence on individual frames and violent behaviour in adolescents.

So, if we look a correlation between heterogeneity and violent acts, Tadié (2006, p. 11) explains that the violence that occurs represents the interest of each individual who is different in the city. The violence has a correlation with social relations in that area, such as differences in population, the social system's structure and others. This contributed to the dynamics of the violence structure in the Jakarta area studied by Tadié.

### **Methodology**

To arrange a complete paper on crime in urban areas, this research approach uses a qualitative approach. The choice of using a qualitative approach is based on the advantages of this approach in getting data. By using a qualitative approach, it is possible to get explanations and information. This is so especially regarding the area of crime in urban areas, which cause crime to become immune to prosecution and take place from year to year.

This research is holistic. It has the aim of informing and describing researchers' understanding of socio-cultural phenomena (Mustofa, 2013). Patton describes qualitative research as an attempt to understand the situation to find out the uniqueness or problems of a particular phenomenon with the presence of in-depth interactions from researchers and those investigated. This has the aim of gaining a deep understanding (Merriam, 2009). The reason researchers use this approach is because the information extracted becomes deeper when using a qualitative approach compared to the quantitative approach, which generally focuses more on the amount of information than the depth of information to be obtained. By using a qualitative approach, researchers are expected to be able to get research result accurately, clearly and with detailed illustrated data.



As explained by Noaks and Wincup (2004:4), Suyanto and Sutinah (2007:166) qualitative research traditions in criminological studies developed in the United States. They are represented in a variety of studies developed at the Chicago School in 1910 and 1940.

In qualitative research, observations involved (participant observation) were the main methods used in this study. The observations involved stated that observation was a research strategy that simultaneously combined document analysis techniques, interviews with interviewees, direct participation, observation and introspection.

In this case, the researcher tried to enter the area in the city that had the highest area of crime. They stayed there for several months and found a rented house which is located in the area. The researcher did observations by living and socialising there to get information about people's lives in the crime area.

The most important step of the data collection process is when entering the research site. It is important to remember that first time researchers enter the location of the research determining the report that will be built. The strategy that researchers use upon their first time entering the field is to use a gate keeper. Gate keepers are expected to bring the researcher closer to the subject of this study through the effort of building rapport. Researchers met people who expressed their life, through an acquaintance, to assist researchers during the field data collection.

## **Discussion**

The explanation of the emergence of crime areas in Pekanbaru City cannot be seen as a sudden appearance. The emergence of a crime area is a transformative process of the way society adapts to the external situation facing it. As a form of adaptation to the external social conditions of the internalised community, crime is seen as a way for people living in the area to achieve cultural goals that direct life orientation towards shared values in the area.

The backwardness of the community in the Kampung Dalam Pekanbaru area is a consequence of the rapid changes that occur as the city develops from year to year. It has put pressure on the community in the area. The change of situation cannot be followed by the people who live in this area because their limited resources, in terms of the education they have, gives birth to an anomaly. It has caused a shift in the purpose of those who originally travelled to Pekanbaru City with energy and capital. They have changed their ways by looking for other, illegal options (in violation of the law). These include committing acts of violence of a Ngompas-a kind, asking for money in the presence of elements of compulsion,

violence-, fraud and smuggling items. This shift in values and purpose is the same as what Deflam and Mathieu said before (2007). They explained that rapid economic growth is a source of anomaly. This situation is characterised by the weakening and even disfunction of normative regulation in the community.

The limitations of opportunities is a result of limited access to the support of human resources, which are also low. This has put the people in the Kampung Dalam area and Pangeran Hidayat Pekanbaru City in a position of helplessness. This means that they are in an unfortunate structural position. Following the Merton perspective (1957), crime is considered as a way to adapt in a society facing anomic conditions. Merton states that structural inequality has caused some people to end up in unfortunate situations because they do not have the ability to achieve goals in an institutionalised way. In turn, this situation will be adapted in various ways.

### ***Structural inequality***

The community in Kampung Dalam and Pangeran Hidayat, who live in Pekanbaru City, is the community that will be compared to the communities in other areas, whether they like it or not. Limited resources have placed these two areas in unfortunate positions. This situation is felt by many migrants existing and living in this area without education and good skills. In the end, they will only work by relying on muscle, such as by being construction workers, pelvic workers, and by participating in thuggery. This grows along with many migrants who come to this area.

In competition with other communities in the city of Pekanbaru, communities in the Kampung Dalam and Pangeran Hidayat areas experience an inability to fight for economic control. This is because of limited access to get and win competition. This has occurred for a long time already. The inability to fight over economic resources and equalise positions with other communities in Pekanbaru City has been going on for a long time. As Merton said (1957), an imbalanced structural position places a person or group in an unfortunate position, which will lead to anomalous situations. The anomi situation referred to is the inconsistency between expectations and cultural goals and the legal means available that can be used to achieve these goals. However, in the context of these two areas, the anomic situation that occurs is collective. The consequences of this will certainly occur in the form of a collective response.

Simultaneously, on an individual level, the situation is almost the same. The social economic position within the communities in these two areas is not homogeneous either. Even though both have experienced social exclusion for a long time, there are some residents who are

more fortunate than others. This kind of reality is naturally brought to structures in the community both in the Kampung Dalam area and Pangeran Hidayat. It reflects how much respect for material matters is highly valued. This creates a pattern of structural relation that places a person in positions based on material size. Thus, the reason why Merton's perspective is relevant is that it is used to explain what is happening in these two areas.

The claim to a cultural goal, which applies to all societies equally, is not balanced by the availability or opening of opportunities for everyone. According to the perpetrators of crimes from the two areas, who were the sources or speakers in this study, so many desires are demanded by the way of life in society. However, they cannot be satisfied because they are from a poor family. It is called structural inequality, as stated by Merton (1957).

This is an interesting reality in Pekanbaru City. As a city filled with migrants with a high level of heterogeneity, it is very dominated by economic measures as an indication of achievement. It is almost impossible for people to gain respect and good social positions if they are unable to display and have economic resources. Social expectations are so strong that they require material strength from people who want to be socially rewarded. This situation is equivalent to the measures of success in capitalist society, which form the basis of Merton's anomic theory.

The difficult pressure caused by the low support of resources that have disrupted the people's live in these two areas for a long time, as well as the historical background of migrants who have difficulty living in Pekanbaru City, have made the community make the accumulation of materials a measure of success. In the daily interactions of the community, awards are given to people who can display success through material symbols.

The many social pleasures of people who have successfully accumulated material in Pekanbaru City meet social expectations. They have created conditions of structural injustice and inequality. This structural relation naturally creates an unfair feeling for people who do not have the ability to accumulate material, as in the communities in Kampung Dalam and Pangeran Hidayat Pekanbaru City. The strong social and cultural pressures lead to a variety of ways of adaptation for people in both areas. The adaptative ways are determined by the access to satisfaction of social expectations and cultural goals. These ways have been agreed upon and accepted by the people in both areas as a public need. They include committing practices in violation of the law through violence or the circulation of prohibited items, like narcotics.

### ***Limited access for communities in both areas to achieve success***

The emergence of crime in an area that is categorised as a crime area, regarding way of life, can be seen through the background of access possessed by the perpetrators. This relates to how they achieve the cultural goals they want to achieve. In the previous explanation, structural inequality, which placed the community in the area of Kampung Dalam and Pangeran Hidayat in a marginalised position, has caused injustice for the people in both areas. This is in relation to the people of Pekanbaru City generally. On individual level in the two areas, the unfortunate people who cannot present themselves in a materially successful way cannot feel the social pleasure accompanied by the representation of symbols of success.

The view of Merton (1957) is equivalent. They indicate that structural inequality is always followed by limitations and even closes access for some people who are in the structure. It is unfortunate when institutional methods are used to achieve goals or social expectations that have been defined together. Generally, in the interaction of the communities in these two regions in Pekanbaru City, limited access is indicated by the low capacity of individuals' resources. It causes a lagging in socio-economic development compared to other communities in Pekanbaru city.

This limited access is also caused the inability of communities in both areas to compete for economic resources in Pekanbaru city legally. Good education, skills in certain fields and entrepreneurship are economic resources that promise big profits in Pekanbaru city. However, obtaining the benefits of these economic resources requires a significant amount of funds. Most people in this area do not have the funds.

The source of the research admitted that, in the physical aspect, the houses in the Kampung Dalam area do not differ significantly from one another. Developments outside this region in Pekanbaru City actually show the rapid development of dynamic physical changes. The appearance of the physical environment, especially residents' houses, has changed into forms of modern houses. This change is considered a direction of orientation. People in these two areas are powerless to do that. Low economic levels and unsupportive resources have become obstacles to achieving this goal.

On an individual level, acceptance of cultural goals that define cultural success has become a life orientation and a way of measuring people's success in these two areas. This is surely a source of social tension for people in these two areas. They do not have access to achieve and realise the goals and measures of success that have been culturally determined earlier. So many people are characterised by material success that can only be manifested through matter, causing many individuals in these two areas to be in a situation of social tension. This

social tension comes from the social expectations that surround a person. They are not matched by complete access to achieve these social expectations in the reality of life that are displayed in the socio-cultural arenas.

As Merton stated (1957), in a society that has set the purpose and meaning of a successful culture, culture also determines ways that are socially acceptable for achieving cultural objectives. The structure precisely distinguishes the opportunities and access available to communities to use institutional methods to achieve and realise these cultural goals. These ways are instated when reaching the social objectives of the culture. This also applies to the communities in both areas of research. People in the area of Kampung di and Pangeran Hidayat will have the same measure of success. The accepted ways of achieving these goals apply to all communities. However, the precise social structure in which a person exists provides different opportunities and access to achieve those goals.

### ***Crime as a way to adapt***

The structural inequality felt by people who live in Kampung Dalam and Pangeran Hidayat in Pekanbaru City puts them in a disadvantaged, marginalised position. They even experience long-standing social exclusion, which has caused underdevelopment compared to communities in other areas in Pekanbaru City generally. This condition has raised awareness of limitations among the people in these two areas. On the individual level, social tensions arise due to cultural pressure placed on the goals and measures of success that might be achieved through material mastery. Many cultural arenas that require a person to display their success, but do not make the way to do so equally available, have led to distrust of institutionalised ways of achieve cultural goals. Crime is a unique way of adapting after external conditions like this are first internalised.

The conditions of limited resources experienced by individuals cause economic difficulties experienced by those individuals. In these two regions, this can be seen in low opportunities to achieve community development goals when compared to other communities in Pekanbaru city. Various methods are used to overcome these difficulties and to gain access to the goal of being aligned with other communities.

Trading is one way for people in these two areas to achieve cultural goals, but in reality, this way is still considered unable to satisfy the high needs of people who live in the city centre. This makes many individuals in this area look for illegal ways that can guarantee their livelihood.

There is an inability to maintain a balance in cultural goals by institutional means such as trading. Violating the law is considered a way that to reach cultural goals. This is in line with what was stated by Merton (1957): As long as there is dissatisfaction with the ways available to achieve the goals, there will be various adjustments to the situation. The adjustments occur due to mental conflict experienced when there is an obligation to follow the institutionalised way to achieve the goals with pressure to use illegitimate means to achieving the goals.

This happens along with the changing times and the development of a dynamic society. This condition arises because of changes in the meaning and measurement of success. These are strongly influenced by internalisation, both internal and external, that occur around it.

Committing crime is an alternative to satisfying the desire to reach cultural goals. Crime is a process of internalising the reality faced by the people in Kampung Dalam and Pangeran Hidayat areas. It conflicts with their externalisation in the effort to adapt to the imbalance between cultural goals and the ways available to achieve these goals. In an anomic theory conveyed by Merton (1957), the form of adjustment made by individuals in the community in this area is an imbalance between cultural goals and opportunities. Using an institutionalised way of achieving this kind of goal can be categorised as a form of innovation in the adaptation model. Crimes can be understood as an adaptation to the unavailability of access to achievements that are economic and other valuable things that are symbols of success.

### **Closing**

The choice of fulfilling the purpose of life by committing crimes or violations to achieve cultural goals and economic success is due to the low support of human and natural resources. The two areas of crime in the city of Pekanbaru areas of Kampung and Pangeran Hidayat.

This condition causes the material to be a measure of success in the society in this area. At the same time, the opportunities for achieving goals are limited. Getting close to traditional markets in both areas and living as a trader are no longer able to satisfy people's desire to get what they want. Situations that always change cause an imbalance between cultural goals and the ways to achieve goals. Thus, crime is considered a way that fulfil cultural goals.

Crime is not the way to satisfy material desires. The practice of crime also has hidden motivations to satisfy immaterial desires in the form of the desire to get respect and to be feared by the people in the environment. Material success in society is considered an honour. The people in these two crime areas are not part of capitalist societies, as explained by



Merton (1957). Their material orientation as a measure of success has led to anomies in the absence of a balance between goals and institutionalised ways to achieve them. This is causes crime to be an adaptation in the way goals are achieved by people in both areas.



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