



## The Vigilante Violence Against Criminality Offenders

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**Abstract.** This article critically examines the phenomenon of community vigilantism against criminals because these actions are often legitimised by dominant cultural knowledge and meanings. However, this phenomenon tends to be absent from the literature. In addition to responding to the gaps in previous studies, this research also aims to explain the characteristics, factors, and implications of community vigilantism against criminals. This research is based on descriptive qualitative research using a case study approach. The important findings of this study show that the vigilante violence perpetrated by the community against criminals appears in the form of physical and psychological violence, as well as acts of property destruction. These acts are not only influenced by factors such as mass hysteria, disregard for moral standards, and low social cohesion but also have long implications for counterproductive social conditions. This study contributes significantly to evaluating the normalisation of vigilante violence acts against criminals in public spaces while proposing strategies to prevent the adverse effects of vigilante violence acts on social harmony.

**Abstrak.** Artikel ini secara kritis menelaah fenomena main hakim sendiri yang dilakukan oleh masyarakat terhadap para pelaku kejahatan, karena tindakan ini sering kali dilegitimasi oleh pengetahuan dan makna budaya yang dominan. Namun, fenomena ini cenderung absen dari literatur. Selain menjawab kesenjangan pada penelitian-penelitian sebelumnya, penelitian ini juga berfokus untuk menjelaskan karakteristik, faktor, dan implikasi dari tindakan main hakim sendiri yang dilakukan masyarakat terhadap pelaku kejahatan. Penelitian ini bersifat deskriptif kualitatif dengan menggunakan pendekatan studi kasus. Temuan penting dari penelitian ini menunjukkan bahwa kekerasan main hakim sendiri yang dilakukan oleh masyarakat terhadap pelaku kejahatan muncul dalam bentuk kekerasan fisik dan psikis, serta tindakan pengrusakan harta benda. Tindakan-tindakan tersebut tidak hanya dipengaruhi oleh faktor-faktor seperti histeria massa, pengabaian standar moral, dan rendahnya kohesi sosial, tetapi juga berimplikasi panjang pada kondisi

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sosial yang kontraproduktif. Studi ini berkontribusi secara signifikan dalam mengevaluasi normalisasi tindak kekerasan main hakim sendiri terhadap pelaku kriminalitas diruang-ruang publik, sambil mengusulkan strategi untuk mencegah dampak buruk dari tindak kekerasan main hakim sendiri terhadap harmonisasi sosial.

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## INTRODUCTION

Vigilante violence against criminals often appears and develops among Indonesian people. [Martiar \(2023\)](#) said that vigilante violence is still a dominant habit of the community in treating criminals in their social environment. Apart from economic hardship and social instability, vigilante violence is also normalised by a permissive cultural interpretation of the law enforcement system ([Murshed, 2021](#); [Sugiharti et al., 2022](#)). In the last five years, there have been 1,221 cases of collective violence in Indonesia, 40.7% of which were vigilante violence, resulting in 636 fatalities ([Purnamasari, 2022](#)). [Riyadi \(2022\)](#) also said that vigilante violence causes personal losses and affects communal social harmonisation in the public sphere. [Bakker & Karim \(2022\)](#) argued that vigilante violence should be seen as a behaviour that has significance for communal social life in the future, so it is crucial to reflect on it.

Apart from its contextual characteristics and contextual factors, vigilante violence against criminals is significant for communal social life and must be explained and reflected. However, studies that discuss the issues of vigilante violence only focus on three dominant themes. First, studies that discuss vigilante violence with the themes of ethnicity and politics ([Singh, 2019](#); [Suryana, 2019](#); [Uduji et al., 2024](#)). Second, studies that discuss vigilante violence with themes of social media influence ([Trottier, 2020](#); [Vicenová, 2020](#); [Ward, 2020](#)). Third, studies that discuss vigilante violence with themes of collective violence prevention ([Alderden et al., 2023](#); [Traynor et al., 2020](#); [Walby & Joshua, 2021](#)). In general, studies that have discussed the issues of vigilante violence have not been conducted comprehensively, especially in explaining and reflecting on vigilante violence against criminals in a socio-cultural context.

Vigilante violence is a concept that emphasises acts of violence committed by individuals or groups without having official power or authority in the law enforcement process ([Tapscott, 2023](#)). From the perspective of [Adiyatma \(2023\)](#), the violent vigilante phenomenon arises when a group of people feel that the law enforcement system cannot provide substantive justice, so they choose to take over the role in the law enforcement process in ways that they consider morally legal. In other words, vigilante violence is a manifestation of social frustration, community dissatisfaction with the performance of legal authorities, and the community's attitude to protect their group from threats that are considered urgent. These vigilante violence actions by [Gupta \(2019\)](#) are often done without a normative legalisation process, so these actions are chosen to provide or overcome criminality problems that arise and develop in the community by providing mob justice against the perpetrators of criminality without going through a procedural judgment process.

The massive cases of vigilante violence perpetrated by the community against criminals ([Purnamasari, 2022](#)) are often normalised by permissive cultural interpretations of the law

enforcement system, which are important to explain and reflect on. [Singh \(2019\)](#) also argues that vigilante violence against criminals not only goes beyond personal harm but also can create more severe social conflicts in the future, making this phenomenon important to evaluate. However, so far, studies that discuss the issue of vigilante violence perpetrated by the community against criminals tend to focus on political aspects, social media, and normative prevention of vigilante violence. In addition to responding to the gaps in previous studies, this research also explains the characteristics and factors that influence people to take the law into their own hands to reflect on the implications of such actions for the future productivity of society's socio-cultural life.

Vigilante violence is a phenomenon that goes beyond structural issues, so it is crucial to explain and reflect on it. This study focuses on three substantial questions that explain and reflect on this phenomenon. First, what are the characteristics of cases of vigilante violence committed by the community against criminals? Second, what factors influence the community to commit vigilante violence against criminals? Third, what are the latent implications of vigilante violence against criminals on communal socio-cultural life? In line with these questions, this study is also based on the argument that vigilante violence committed by the community against criminals does not only emerge and develop naturally but is normalised by cultural meanings that are permissive of the law enforcement system. Beyond its significance, vigilante violence also has long implications for the productivity of communal socio-cultural life.

## METHOD

This study was conducted in the context of massive online media coverage disseminating cases of vigilante violence against criminals. However, this study only focuses on explaining the characteristics, factors, and latent implications of vigilante violence on the productivity of communal socio-cultural life in Indonesia through online media coverage. [Galuh Larasati et al. \(2023\)](#) also said that crime issues disseminated through online media coverage can be used to evaluate the functioning or dysfunction of the principles and orientations of the law enforcement system structurally and culturally. This study is also based on three fundamental considerations. First, cases of vigilante violence committed by the community against criminals are a central issue that has not been comprehensively considered in previous studies. Second, vigilante violence perpetrated by the community against criminals has contextual factors that are very important to explain. Third, vigilante violence perpetrated by the community against criminals also has significant latent implications for the productivity of communal socio-cultural life, which is important to reflect on. These three considerations are the basis for this study, which aims to explain and reflect on vigilante violence perpetrated by the community against criminals in Indonesia through cases disseminated in online media coverage.

The concept of criminality offenders refers to individuals who commit acts that exceed the limits of normative legal norms ([Sabarisman & Unayah, 2015](#)). [Fernando, Abdullah, et al. \(2024\)](#) said that criminal offenders are often positioned as a result of the failure and adaptation of individuals to their social environment. From the perspective of [Lötter \(2022\)](#), the characteristics of criminality offenders come from various social, economic, and cultural backgrounds and have complex motivations, such as financial gain and emotional drive instability. Based on their nature and significance, criminality offenders can be divided into several categories, such as minor offenders, serious offenders, organised offenders, and white-collar offenders ([Fernando, 2023](#)). [Sinha \(2016\)](#) also asserts that offenders are not only seen as individuals who violate legal norms but also as products of complex social dynamics. In other words, criminality is not only an individual expression but also a product of the failure of social institutions.

Criminality offenders exhibit counterproductive patterns of behaviour influenced by a complexity of motives and modes. [Sugiharti et al. \(2023\)](#) also said that environmental factors, social pressure, poverty, and exposure to violence often contribute to the emergence of criminality offenders. According to [Buttle et al. \(2016\)](#), criminals can also be categorised based on the motivation and contextualisation of their actions, such as theft due to poverty and the drive to gain and maintain

political power. This typology of criminality allows for the conceptualisation of an alternative approach to treating criminals to bring ethical consequences to the moral responsibility of criminals (Chandra, 2019; Munjiah, 2023). This context is also emphasised by Ramadhuan et al. (2024) that by understanding the causal process of the emergence of criminals as part of the social ecosystem, prevention must go beyond the structural law enforcement process and accommodate the dominant cultural bases of the community.

This study is descriptive qualitative research using a case study approach. The data used in this study was collected through intensive searching and reading of 1,500 online news articles. The data search process was conducted from 10 November to 12 December 2024 using the search keywords 'Vigilante violence against criminals in Indonesia' through the Google search engine. The online news was skimmed by five authors using skimming techniques that focused on the characteristics of cases, factors, and implications of vigilante violence on the productivity of communal socio-cultural life in Indonesia. Searching and reading resulted in three classifications of news themes, namely, 503 online articles discussing the characteristics of vigilante violence against criminals. Second, 499 online news articles discuss the reasons for the emergence of vigilante violence against criminals. Third, 498 online news articles discuss the implications of vigilante violence against criminals. The three classifications of themes are used as the basis for analysing the characteristics, factors, and implications of vigilante violence structurally and culturally. Fernando et al. (2023) also said that issues disseminated through online news represent a fact of a factual phenomenon so that it can be used to explain and evaluate a social reality.

The data analysis in this study refers to the analysis process conducted by Miles and Huberman (2014), which focuses on three processes. First, the data reduction process organises the data into a more systematic form based on the classification of the data under the characteristics and implications that the data represent. Second, the data verification process is used to obtain a trend from the data that has been reduced thematically. Third, the data description process displays the thematically verified data by representing the data in tables containing quotes from online news texts following the arguments formulated in this study. From these three processes, an inductive data analysis stage was then applied as the basis for interpreting the data that had been collected and classified. Interpretation of the data is done by restating and reflecting on the data under the ideas, patterns, and socio-cultural context that the data represents (Cahyani, 2023). The process and stages of analysis allow this study to conclude the characteristics, factors, and implications of vigilante violence on the productivity of communal socio-cultural life disseminated through online news in Indonesia.

## RESULT AND DISCUSSION

The community often commits vigilante violence against perpetrators of criminality in their social environment. In addition to appearing in such a complex form, vigilante violence is also influenced by culturally dominant factors. These actions have latent implications for the productivity of communal socio-cultural life. The characteristics, factors, and implications of vigilante violence committed by the community against criminals can be found through three important findings in this study.

### Cases of Vigilante Violence Against Criminals

Vigilante violence perpetrated by the community against criminals often appears with characteristics of actions that are contrary to normative legal principles and social norms. Tapscott (2023) also said that the characteristics of vigilante violence committed by the community can be seen through its attitude in treating criminals in their social environment. The characteristics of vigilante violence committed by the community against the perpetrators of these crimes can be seen in Table 1.



**Table 1.** Cases of vigilante violence against criminals.

Characteristics	No	Cases
Bullying	01	Two suspected thieves in Kendari, Southeast Sulawesi (Sultra), were beaten and bullied by a mob. Police say the main perpetrator is still large ( <a href="#">Attamimi, 2024</a> ).
	02	A man was arrested and beaten by a mob for stealing a bag from a car on Pahlawan Road in East Jakarta ( <a href="#">Dirgantara, 2024</a> ).
Persecution	03	A motorbike thief with the initials L (18) could not do anything after being beaten and persecuted by residents in Wajo Village, Murhum Subdistrict, Baubau City, Southeast Sulawesi ( <a href="#">Neka, 2024</a> ).
	04	Viral on social media video of the perpetrator of the murder of a family in East Kalimantan J (16) was allegedly beaten and abused by other prisoners in a correctional institution ( <a href="#">Rahayu, 2024b</a> ).
Vandalism	05	The house of a violent thief, Rian (29), a resident of Karang Anyar Village, Bengkulu Province, was the target of a mob's rampage and vandalism ( <a href="#">Wahyudi, 2024</a> ).
	06	The houses of two perpetrators of the murder of an 11-year-old child in Makassar were vandalised by a mob. The mob came to the house of the perpetrators and carried out the vandalism together ( <a href="#">Nugroho, 2023</a> ).
Rape	07	Residents of an area in South Padang chased away the family of the perpetrators of the rape of two children aged 7 and 5 (Furqan, 2021).
	08	Following the revelation of the rape and molestation of a biological child, residents were forced to take decisive action by evicting the perpetrators ( <a href="#">Agus, 2021</a> ).
Homicide	09	A mob in Cengkareng, West Jakarta, killed two motorbike thieves with the initials MA and DRG. The two were caught by residents while trying to steal a motorbike (Ramadhan, 2024).
	10	Vigilante action leading to death has occurred again. The case was experienced by two men who were suspected of being the perpetrators of theft in West Java ( <a href="#">Olies, 2024</a> ).

Source. Online news via Google.

Table 1 shows the characteristics of vigilante violence perpetrated by the community against criminals. Table 1 also shows five dominant characteristics of vigilante violence perpetrated by the community against criminals. First, acts of beating are often committed by the community against criminals, as Dirgantara (2024) reported. Second, acts of maltreatment are often committed by the community against criminals, as reported in Neka (2024). Third, the community often commits acts of property-based destruction against criminals, as Nugroho (2023) reported. Fourth, the community often commits acts of persecution against criminals, as Furqan (2021) reported. Fifth, acts of murder are often committed by the community against criminals, as reported by Ramadhan (2024). From these five characteristics, it is shown that vigilante violence perpetrated by the community against criminals appears in the form of physical and psychological violence, as well as property-based destruction.

### Contributing Factors Leading to the Emergence of Vigilante Violence

Vigilante violence committed by the community against criminals certainly does not only emerge and develop naturally; it is also influenced by cultural reasons that are contextual. Asif (2023) also said that vigilante violence that emerges in society is often influenced by cultural factors that form

abnormal but normalised patterns and habits. The factors that contribute to the emergence of vigilante violence perpetrated by the community against the perpetrators of these crimes can be seen in Table 2.

**Table 2.** Contributing factors leading to the emergence of vigilante violence.

Factors	No	Statement
Public distrust of the legal system	01	This distrust can lead to vigilantism because people do not believe in a fair and responsive legal system ( <a href="#">Harruma, 2022</a> ).
	02	The community often perpetrates cases of vigilantism against criminals due to public distrust of the legal system ( <a href="#">Bayu, 2023</a> ).
Poor morality of legal apparatus	03	Dissatisfaction with the legal apparatus's moral quality leads people to resort to violence to resolve problems ( <a href="#">Harruma, 2022</a> ).
	04	The decline in public satisfaction with the legal apparatus is also due to the violence of the authorities, which triggers citizens to take the law into their own hands ( <a href="#">Detik, 2013</a> ).
Instability of social psychology	05	Uncontrolled social emotions tend to influence the emergence of vigilantism in response to social problems ( <a href="#">Kuswanti, 2023</a> ).
	06	Psychological pressure on small communities is one of the causes of vigilantism by groups of citizens against criminals ( <a href="#">Werdiono, 2023</a> ).
Lack of moral commitment	07	The act of playing alone against the perpetrators of criminal acts committed by the community, of course, is influenced by the condition of low morality ( <a href="#">Syam, 2018</a> ).
	08	Vigilantism in the community is an action that can occur due to the community's lack of commitment to applying social norms ( <a href="#">Putri, 2023</a> ).
Lack of social cohesion in the community	09	The weakening of social cohesion can also trigger vigilantism. This happens because of the high level of individualism in urban society ( <a href="#">Sindo, 2022</a> ).
	10	Vigilante actions committed by the community are influenced by low social cohesion and negative social perceptions of the group ( <a href="#">Ramadhani, 2024</a> ).

Source. Online news via Google.

Table 2 describes the factors that contribute to the occurrence of vigilante violence against criminals. Table 2 also shows the five dominant factors underlying the community to commit acts of vigilante violence against criminals. First, public distrust of the legal system is the dominant factor influencing people to commit vigilante violence, as [Harruma \(2022\)](#) reported. Second, the poor morality of the legal apparatus is the dominant factor influencing the public to commit vigilante violence, as reported in [Harruma \(2022\)](#). Third, the instability of social psychology is the dominant factor that influences people to commit vigilante violence, as [Werdiono \(2023\)](#) reported. Fourth, the lack of moral commitment is the dominant factor influencing the community to commit vigilante violence, as [Putri \(2023\)](#) reported. Fifth, lack of social cohesion in the community is the dominant factor influencing people to commit vigilante violence, as reported by [Ramadhani \(2024\)](#). From these five factors, it is shown that the factors of mass hysteria, neglect of moral standards, and lack of social cohesion influence vigilante violence perpetrated by the community against criminals.

### The Implications of Vigilante Violence for the Productivity of Communal Socio-Cultural Life

Apart from having complex and contextual characteristics and factors, vigilante violence also has latent implications for the productivity of communal socio-cultural life. Nussio (2024) also said that vigilante violence committed by the community not only has a physical and psychological impact on individuals as perpetrators of criminality but also has fundamental implications for the future productivity of communal socio-cultural life. The implications of vigilante violence committed by the community can be seen in Table 3.

**Table 3.** The implications of vigilante violence for the productivity of communal socio-cultural life

Implications	No	Statement
The loss of objective legal justice	01	Taking the law into one's own hands, known as mob justice, contradicts the presumption of innocence principle, so a person is punished without due process of law (Aji, 2024).
	02	The vigilante action carried out by the community in the Pati area can ignore objective legal justice, so it cannot be justified. (Kompas, 2024).
Widespread social conflict	03	In responding to lawlessness, people often ignore the law and take it into their own hands, even leading to social conflicts between citizens (Leonard, 2024).
	04	Vigilante cases can trigger social conflicts, as people perceive them as a means of revenge (Bayu, 2023).
Severe damage to private facilities	05	Hundreds of people in North Sumatra took the law into their own hands. They burned two houses and two cars of the perpetrators of the theft (Dewi, 2024).
	06	The community demolishes the house of J (17), the teenager who killed five of his neighbors who belonged to the same family (Rahayu, 2024).
The victims who died horribly	07	A community vigilante action in Pati, Central Java, ended in death. The victim was suspected of car theft (Putra, 2024).
	08	A man whose identity is not yet known was killed. A mob killed the victim because he was accused of stealing a helmet (Divianta, 2020).
Disregard for humanitarian values	09	Vigilante actions often lead to the death of victims; such behaviour indeed ignores human values to each person (Sindo, 2018).
	10	Community vigilantism can undermine the values of humanity and justice in a state of law (Bayu, 2023).

Source. Online news via Google.

Table 3 shows the impact of vigilante violence on the productivity of communal socio-cultural life. Table 3 also shows vigilante violence's five dominant social and cultural implications. First, the loss of social legitimacy for an objective law enforcement process is a latent implication of vigilante violence perpetrated by the community against criminals, as reported by Kompas (2024). Second, the emergence of social conflict in the community is a latent implication of vigilante violence perpetrated by the community against criminals, as reported by Leonard (2024). Third, the destruction of social facilities is a latent implication of vigilante violence perpetrated by the community against criminals, as reported by Rahayu (2024). Fourth, the emergence of fatalities is a latent implication of vigilante violence perpetrated by the community against criminals, as reported by Putra (2024). Fifth, disregarding human values is a latent implication of vigilante

violence perpetrated by the community against criminals, as [Bayu \(2023\)](#) reported. These five implications show that vigilante violence perpetrated by the community against criminals is not only experienced individually but also fundamentally affects the productivity of communal socio-cultural life.

### **Making Sense of Vigilante Violence Against Criminality Offenders**

Vigilante violence not only has a significance that goes beyond structural issues but also has long-term implications for the productivity of communal socio-cultural life in a fundamental way. This context can be seen through three important findings in this study. First, vigilante violence perpetrated by the community against perpetrators of criminality appears in the form of physical, psychological, and property-based violence. Second, vigilante violence perpetrated by the community against criminals is influenced by the factors of mass hysteria, neglect of moral standards, and low social cohesion. Third, vigilante violence perpetrated by the community against criminals not only has individual implications but also fundamentally affects the productivity of communal socio-cultural life. From these three important findings, it can be reflected that vigilante violence committed by the community against criminals does not only emerge and develop naturally but is normalised by the community's dominant cultural knowledge and meaning, which has personal and communal significance.

This study reflects that vigilante violence committed by the community against criminals is not always influenced by the inconsistency of the law enforcement system but is also shaped by the socio-cultural situation and conditions of a society that tends to be permissive. [Pahlevi \(2022\)](#) said that the instability of the law enforcement system had shaped people's attitudes to be more permissive, so it often leads to social tension and even the normalisation of collective acts of violence. The attitude of the community, which tends to be permissive and hopeless towards the law enforcement system, legitimises the community's perception of vigilante violence as something expected to be done against criminals. [Goinka \(2021\)](#) also asserts that the strengthening of a culture of permissiveness and apathy, apart from having the potential to lead to increasingly massive collective violence, can also normalise vigilante violence against criminals. In other words, the instability of the law enforcement system and the permissive culture of society can perpetuate vigilante violence against criminals in public spaces.

Vigilante violence committed by the community against criminal offenders must be positioned as a crucial problem ([Tapscott, 2023](#)) because the significance of these actions has latent implications for the productivity of communal socio-cultural life and even has the potential to perpetuate a culture of collective violence in public spaces. [Moncada \(2017\)](#) also said that vigilante violence can not only cause dysfunction in the ideal law enforcement system and process but can also form massive pathologies in society socially and culturally. In other words, the significance of vigilante violence, apart from being able to provide material losses for the perpetrators of criminality as subjects, can also have long-term implications for the productivity of communal socio-cultural life to become increasingly complex. This context is also confirmed by [Tapscott \(2023b\)](#), that the normalisation of vigilante violence against perpetrators of criminality can become a preference for society in legitimising a culture of violence carried out collectively in public spaces.

The findings in this study are different from those of previous studies. So far, studies that have discussed the issues of vigilante violence committed by the community against criminals tend to be descriptive and normative in sociology, criminology, and anthropology studies. However, the findings in this study show that vigilante violence committed by the community against criminals not only has material significance for the subject but also has long-term implications for the productivity of communal socio-cultural life. From the perspective of [Button & Whittaker \(2021\)](#), this context occurs because of the legitimacy of the dominant cultural knowledge and meaning among people who are controversial towards the law enforcement system, which is not oriented towards the principles of justice. [Super \(2017\)](#) also said that vigilante violence against criminals that is legitimised by dominant cultural knowledge and meanings has the potential to normalise acts of violence committed collectively based on the community in the future.



Vigilante violence against criminals, legitimised by dominant cultural knowledge and meanings, has the potential to normalise a culture of violence in community-based public spaces. Raising awareness of the community, authorities, and formal and informal institutions is an essential context to prevent vigilante violence against criminals, and it is more constructive and systematic. Fernando et al. (2024) also said that to overcome vigilante violence against criminals legitimised by the dominant socio-cultural structure of society, it is necessary to systemically evaluate the commitment, knowledge, and meaning of all groups in manifesting the principles and orientation of just law enforcement. In addition to systemic evaluation, socio-cultural reflection is an essential context to be carried out in shaping community attitudes and perceptions of the latent dangers of vigilante violence against criminals that tend to be overlooked.

## CONCLUSION

Vigilante violence, apart from having a significance that goes beyond structural issues, also has long implications for the productivity of communal socio-cultural life. Vigilante violence against perpetrators of crimes committed by the community often appears in the form of physical psychological violence, and even property-based destruction. Public hysteria, disregard for moral standards, and low social cohesion are the dominant factors that influence the occurrence of vigilante violence committed by the community against criminals in public spaces. In addition to having characteristics and contextual factors, vigilante violence committed by the community against criminals not only has subject-based material significance but also has implications for the productivity of communal socio-cultural life.

The findings in this study are different from those of previous studies. So far, studies that have discussed the issues of vigilante violence against criminals tend to focus on normative legal themes. However, the findings in this study show that vigilante violence perpetrated by the community against criminals not only goes beyond normative legal issues but also contains socio-cultural aspects in legitimising and normalising the culture of collective violence in public spaces. The findings in this study are also expected to be a dialogical basis for the development of sociology, criminology, and anthropology studies in explaining the issues of vigilante violence in public spaces to be able to become a new foundation in rationalising the dominant knowledge and meaning of society towards issues of criminality in public spaces.

This study also has limitations in the data collection process, which was only conducted by investigating websites and online news disseminated through Google, using the search keyword 'Vigilante violence against criminals in Indonesia'. In other words, the data obtained and presented in this study only refer to archives of online news texts. However, the limitations of this study are expected to be the basis or reference for future studies, especially for studies that want to explain the knowledge and meaning of the community regarding crimes in public spaces by conducting intensive interviews. Through this process, a more comprehensive and reflective understanding of vigilante violence perpetrated by the community against criminals in public spaces is expected.

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