

ANALYSIS OF THE SYMBOLIC MEANING OF THE FAMILY KEOS (FK 03) MURAL FOR YOUTH COMMUNITY MEMBERS OF FK 03 IN MEDAN

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ABSTRACT

This research is about a phenomenon of murals that is a symbol of the youth community of Family Keos 03 (FK03) in the district of Medan Tembung, the city of Medan, and the district of Deli Serdang. The FK 03 community grew up in an area surrounded by various social problems such as narcotics abuse, stealing, gambling, vandalism, brawls, and so on. The study aims to identify and explain the introduction and inclusion of a culture of violence in adolescents through symbolic analysis of the FK 03. The theory used to analyze the phenomenon is the semiotic theory of Charles Sanders Peirce. Data analysis and data validity test used a qualitative approach with ethnographic methods to obtain data. The results of the study explain that the mural of FK 03 and its meaning, is the beginning of an introduction to violent behavior for its members. The meaning of the FK 03 mural contains the meaning of violence where the 0 symbols are interpreted as motorbike gear and the number 3 as a *Badik* (long knife) or *Kelewang* (machete sword) to be used during a brawl. They implement violence in the form of violent activities and immoral acts on an ongoing basis

Keywords: *community of family keos (FK 03) mural; semiotic; ethnographic; violent*

INTRODUCTION

Medan, one of the big cities in Indonesia, has various social problems that must be handled. One of them is the problem of deviant behavior and violence that afflicts teenagers and children who are generally still in school. Violent behavior in adolescents cannot be separated from the existence of their living area which is damaged due to various other social deviations. And starting from here, the society of teenagers and children who are still in junior high school, senior high school, and

elementary school takes place. In that condition, violent behavior and a culture of violence get to know them. And in the end, it becomes a burden and a problem for the society and the city government of Medan.

The forms of violence they got were such as vandalism, scribbling on various objects (vandalism), cursing other people with rude and obscene expressions, fighting between communities, consuming alcoholic beverages, using narcotics, driving motorbikes recklessly, and changing motorcycle exhausts to make noise, gamble, steal fruit in people's yards, bully friends or juniors at school, fight against teachers, date in public and so on.

Adolescents and children with violent behavior have communities that have a name for themselves. These communities are a new phenomenon that is widespread in the city of Medan and its surroundings. Communities whose members consist of teenagers and children write and paint the names of their communities in the form of murals with shades of violence. The existence of murals they made can be found easily on the walls, the walls of people's houses throughout the city of Medan and its suburbs, and the Deli Serdang district that surrounds the city of Medan. With a variety of murals, it can be seen that the graffiti has been carefully painted or made spontaneously in any place. However, most of the murals seem to have been made spontaneously.



Figure 1: Painting of Mural of Anak Medan Community (AMC)

The form of murals they made is writing that has certain abbreviations and most of them end with the symbol 03. This contradiction makes it clear that mural is a street visual art that functions as a forum for people's aspirations through paintings with criticism, information on events, and a means of unifying conscience between artists and the community. Mural also means a painting made directly or indirectly on the surface of a wall in a building. It has something in common with painting (Fahmi, 2018:622 - 624). Based on Effendy, the phenomenon of many murals can be captured as a message and meaning in which it is a combination of one's thoughts and feelings using symbols. Murals are a process and message of communication (Sambas, 2016:69-70).

Name and symbol 03 have their own and reflect the identity of each community.

They get names from these communities in different ways, some are the choice of the dominant figure in their circle, where usually names are obtained spontaneously and some are inspired by their activities in internet cafes, through the discussions that took place without them knowing it and come to an agreement between them. They called themselves *Gangs* in their daily life and activities; the same goes for other youth communities. It is interesting to know that these *Gangs* have enemies and alliances with relatively fixed characteristics.



Figure 2: Painting of Family Keos 03 (FK 03)'s Mural, CK 420 and TL 03

The most prominent characteristic of violent behavior that they did was that brawls between communities (*Gangs*) can occur spontaneously and planned. It can happen in any place such as on highways, in narrow alleys in the middle of the settlement, on railroads, and so on. The number of participants is usually proceeded by clash a small group of community members. The timing of the brawl can happen anytime but usually occur at night.

Interestingly, the brawl can be expanded to involve other communities (*Gangs*) which are alliances from each community that start the brawl at the beginning. At this time, there is an action of vandalism direct and indirectly at the brawl location and along the road they passed. The character of the violence they did is they writing their *Gangs* name in any place such as on walls, on the fences, and on walls of people's houses. Another interesting thing is that they were proud of themselves if their brawl got the attention of the police.

This study aims to explain the introduction and inclusion of a culture of violence in adolescents and children through mural painting in the city of Medan. To reveal the research questions, an analysis of the symbolic meaning of FK03 will be carried out for members of the youth community. This research is a case study of a community of adolescents and children named FK 03 in the Medan Tembung sub-district in Medan city and the Deli Serdang district.

The study of symbols is a field of study that is occupied by cross-disciplinary fields. The study of symbols is a topic that remains relevant today. Discussing symbols, we can see it in the works of Rholand Barthes, Sanders Pierce, Jacques Derrida, Clifford Geertz, and others. In this study, the theory that will be used to analyze the

meaning contained by Mural FK 03 is the existence of Charles Sanders Peirce's semiotics where the operationalization is as follows: "semiotic is built from his interest to investigate how people think in which he concludes that semiotics is synonymous by logic. The central point of Peirce's semiotics is basic trichotomy concerning "the stands for" relation between the sign and its object through an interpreter, A simple example of Peirce's triadic structure: the language signs or verbal form of sounds /e/y/e/ and /s/ that is constructed into a series so that we can say and then we can write as "eyes" is a sign of eyes or a representation because it replaces the specific object, called as the eyes. The word also reminds other signs in our minds; for example, the sight or the tools to see. Such another sign is called an interpreter (Basit, 2017: 76 – 77).

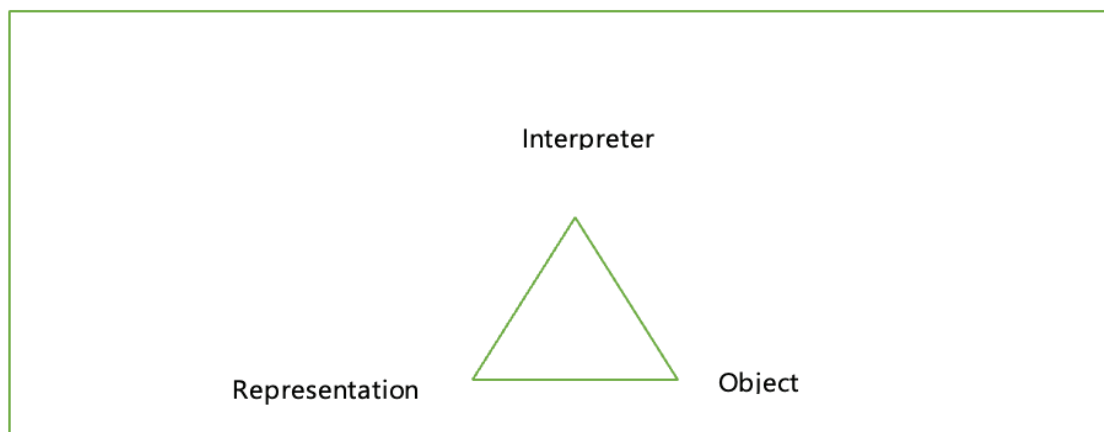


Figure 3: Charles Sanders Peirce's Semiotics

Based on the picture above, the relation between the signified and the signifier based on the convention is called signification.

Meanwhile, Barthes stated that getting meaning is caused by the relationship between the signifier, the signified where the relationship that occurs takes place equivalence and finally produces a sign (Barthes, 2004: 122). Regarding Peirce and Barthes, mural painting is a symbol consisting of signifiers and signified that have meaning and contain social agreement for the community. Furthermore, the study of signs can also be seen in Pateda Mansoer's ideas, he said that there are several kinds of signs made by humans; verbal and non-verbal signs. Non-verbal signs are made by humans, one of which is a sign created by humans to facilitate human activities (Mansoer, 1992:84). In the study of semiotics, mural painting is a sign, as a sign mural painting is included in the nonverbal classification.

Non-verbal communication is communication without language or communication without words. In different languages, it is called a non-verbal sign which is a language minus sign or a word minus sign, a nonverbal sign can simply be interpreted as a sign that is not words. Sobur, 2009:122). Referring to the semiotic conception of Ferdinand de Saussure, the physical form of mural painting is a signifier, while the signified is seen from the meaning it contains which is revealed through the concepts, functions, and values in it (Bungin, 2013: 57). Meanwhile, Turner stated that a symbol is something that is agreed upon as something natural or an image,

a metaphor for something that has the same characteristics or because of a real association or because of the same idea (Rukiyah, 2019: 207-213).

Corbagh conveys that meaning can be used to determine the type of shared identity carried out through actions in behavior that refer to values that contain meanings that are understood and held by the group together and then demonstrated repeatedly through formation and activities. While the culture of violence according to anthropologists, violence is an artifact of human culture. Cultural artifacts are the result of human creation. It is the result of the organization of human thinking, and cultural artifacts related to the knowledge system (Koentjaraningrat, 1990: 293 – 294). This opinion is relevant to Ward Goodenough's statement about the definition of culture which is used as a starting point to understand the culture of violence owned by the FK 03 community which the forms, creations, and actions of the members of the FK 03 community cannot be separated through the thought process among their fellow community members as Good Enough said "culture is not a material phenomenon: it does not consist of things, people, behavior or emotions. It is an organizer of those things. It is a form of things that humans have in mind, the model they have for perceiving, relating, and so on to interpret these things" (Spradley, 1997: xix).

According to Corbagh's opinion, the theories used in this research case will analyze the symbols of the FK 03 community (Gangs) and the meanings in it of the presence of violent behavior in members of FK 03 who are still teenagers and children. By referring to the library materials described above, it can be said that the study of symbolic analysis of various phenomena is a study that remains interesting and still has relevance for solving contemporary problems.

In general, research on symbolic analysis has been widely carried out and studied, for example, Rukiyah researched the *Jembul Tulakan* ritual which aims to reveal the symbolic meaning of the ritual (2019:207). Meanwhile, Nina Salmaniah Siregar said that the formation of meaning from an object or symbol, or symbol is formed through symbolic interaction (2011: 101). Tulus Pranto Siburian (2022:50) examined the symbolic meaning of Gorga and the transfer of the application of the Gorga symbol and found a new thing, namely the freedom of artists to add visual ornaments while still paying attention to their symbolic meaning. Furthermore, Yohana in her research found that murals for urban communities can function as messengers and social criticism (2021: 60).

In addition, it was also found that research on murals in urban areas focused on mural painting as an alternative medium to advertise various trademarks and replace photography which was previously the main medium. Murals are found to have changed the face of the city which can be seen by the presence of murals on various factory walls in urban areas. Through semiotic social analysis, it is found that various murals are polysemic and may be very deep in interpretation. Then it was found that murals that are not related to non-commercial aspects have more space to be interpreted compared to murals that are related to commercial aspects (Dos Reis, M., Elias, H. 2020:19). Meanwhile, Dewa Putu Oka Prasiassa examined the function of murals as a medium for social criticism through the perspective of structuralism-constructivism from Pierre Bordieu, and found that the function of murals has the meaning of freedom, popularity, and economy (2022:207 – 208).

METHODOLOGY

This research used the ethnographic method. The ethnographic method is aimed at obtaining, 1. What people say, 2. From the people act, 3. From the various artifacts that people use. This method is intended to obtain a thick description and obtain pure information from the informants in this study so that a native point of view is obtained from the problem being studied. The data and the validity of the data were obtained through the developmental research sequence technique. The key informants in this study were the administrators and members of FK 03.

RESULTS AND DISCUSSION

Family Keos 03 is usually only mentioned by FK without mentioning the 03 by its members. This community was formed by several youths on Bersama Street in Bandar Selamat and Bantan sub-districts in the Medan Tembung sub-district. They got the name Family Keos 03 when they were gathered by referring to the place where they usually gathered. Their meeting point is in an area where there is an internet cafe called *Ramadhan Net* which also serves as a food stall, grocery stalls, a drinking water depot called *Family Water*, a juice shop called *Family Juice*, and a noodle stall called *Cinta Irwan*. After several people suggested names, the name *Family Keos* was spontaneously revealed by Maraham, a student who was still in the second grade of high school. They received the name because the place they gathered was at the location of *Family Water* and *Family Juice*.

Their meeting point is a source of finance and at the same time a place to provide for their needs. This is because the drinking water depot and internet cafe are businesses owned by two Hajis who are willing to hire them as water depot workers and internet cafe keepers. The teenagers who are members of Family Keos will work in shifts as workers at the drinking water depot with a profit-sharing system. The price per gallon of water is IDR 4000, so IDR 1000 is their income. As regular customers of *Ramadhan Net*, they can sometimes also owe a pack of rice packages to the rice stall owner of *Ramadhan Net* and pay for it after selling several gallons of drinking water.

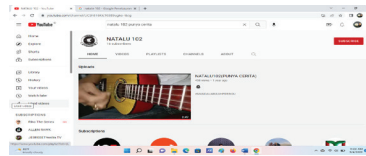


Figure 4: The word Chaos is written Keos which means riot or brawl

Their meeting point is the place where they organize and start their activities, especially in planning brawls with other Gang groups. At this location, some teenagers have just finished school, who have dropped out of school, who are in junior

high school, who are in elementary school, and sometimes preschoolers also watch and gather to watch them. The Family Keos 03 community, usually gets an introduction to violent behavior through inappropriate communication patterns that they say every day when showing expressions of anger, irritation, or joy. They are used to saying the names of male and female sex organs, animals, and other bad words when cursing and cursing their friends. This behavior is carried out by both male and female members.

Furthermore, their initial introduction to violence is through stories where the listeners are sometimes children who are still under ten years old, a story about the experiences and events of their seniors in fights, brawls, and escaping from police pursuit. The introduction to violence is not only through stories but also in songs, the lyrics of the songs they sing are about ridicule and challenges to other communities. There is a song from the Natalu community and this song is very hated by the FK 03 community, especially in the lyrics *"Camp FK engkau Keparat, Camp TL kau seperti bangsat, (Camp FK you bastard, Camp TL you are like a bastard)*. These songs are uploaded on Youtube under the name "Natalu 102 (Pencabut Nyawa) <https://www.youtube.com/watch?v=1aWiBZH354k>



"NATALU PENCABUT NYAWA"

*Tongkrongin, tawurin, ributin, dijalanin,
mabok mabokin, bacok bacokin
Natalu 102 Buluh perindu, pencabut nyawa
Hitam putih, hitam itu benderaku
Hitam putih, hitam kebanggaanku
Saat kau dan mulai mainkan
Anak Natalu gak bakal goyang
Kami lah pasukan perang
Pasukan ga bakal goyang
Ribut dan tawuran bagi kami itu biasa
KTM itu temannya
Malaga itu sahabatnya
Kami lah pasukan perang
Pasukan ga bakal goyang
Camp FK engkau Keparat
Camp TL kau seperti bangsat
Dasar lo tongkrongan para pecundang
Beraninya main dikandang
Ribut dan tawuran bagi kami itu biasa*

The story informs the experiences of their friends who were caught by the police during a brawl. A 15-year-old member of the Family Keos named Refly recounted his

experience of being caught fighting a child from *Toba Nauli* whom he called a Batak child. At the police station, he was asked if he dared to fight his opponent who was both caught, where the person had a larger body size. He firmly said to his friends and answered 'Main' with an enthusiastic expression, and was greeted by laughter from his friends who supported him. He said he could be released after his name was recorded at the police station and his parents came to the Percut Sei Tuan police station.

Below are the names of Gangs or youth communities in Medan Tembung sub-district in Medan City, bordering the Deli Serdang Regency.

Table 1: List of Youth and Children communities in Medan Tembung Sub-district

No	Name	Position of Address	Slogan
1	Family Keos 03 (FK 03)	Bersama Street, Alley Jaya around	<i>Keos</i>
2	NATALU - Nakal Tapi Lucu 102	Buluh Perindu/Tanggung Bongkar II Street	<i>Punya Cerita</i>
3	Manusia Lapar Ganja (MALAGA) O3	Mandala By Pass Street/Railroad	<i>Pacu</i>
4	Kecil Kecil Tapi Mematikan (KTM)	Sosro Street, Alley Becek North side	<i>Tebas</i>
5	Serigala Kematian Malam 03 (SKM)	Sosro Street, Alley Becek South side Pertiwi Street	
6	Tongkrongan Orang Gila O3 (TOG)	Letda Sujono Street, Alley Amal under toll bridge	<i>Bantai Semua</i>
7	Tongkrongan Letda Sujono 03(TLO3)	Kapten Jamil Lubis Street	<i>Jaya</i>
8	Anarki 03	Benteng Hilir Street	
9	Tongkrongan Irian Gangster 03 (TIG)	Irian's supermarket, A.R. Hakim Street	<i>Rimba</i>
10	Gedebag Gedebug Game Over (G30)	Alley Lombok, Bersama Street	
11	Rock n Roll (RnR)	Medan city	<i>Jumpa Libas</i>
12	Kami Siap Mati 03 (KSM)		
13	Anak Brandal Community O3 (ABC 03)	Aksara Street	
14	Mamanic Family 03	Benteng Hilir Street	
15	Aksara Punya Cerita 03 (APC)	H.M. Yamin Street former Aksara Plaza around	
16	Tongkrongan Wak Jul 03	Ampera Street	
17	Anak Medan Punya Cerita (AMC)	Bersama Street, Alley Rambutan	
18	Ramadan Net Comuniti 420 (RNC 420)	Bersama Street, Alley Jaya	<i>Pompa</i>
19	Anak Kuburan - Hantam (AK)	Mandala By Pass Street	<i>Hantam</i>
20	SL	Medan	<i>Simple Life</i>
21	War Pam (WP)	Kapten M. Jamil Lubis Street-Asrama Polisi	

Furthermore, related to the meaning of Family Keos 03 which is the main focus of the researchers, it was found that the meaning of the symbol was transferred in a chain to members of the Family Keos 03 community. Below are some of the answers from the community members:

"Family Keos 03 means, 3 is Badik, 0 is gear to hit, rotated with a rope. Family Keos is a combination. Our community for brawl" (Dian, 12 years old, was interviewed on 12th February 2021)

"...0 is the motorcycle gear, if it hits the head, it will immediately break. It is tied with a rope twisted around. But it's only used when playing at close range. 3 is a machete to play at close range tool like TL 03 (Tongkrongan Letsu 03) was young when slashed. He is old. They died. TL 03 it's our alliance. The alliance is a friend to help if it goes Keos (bad)..." (Sahadi, 11 years old, was interviewed on 16th December 2020)

"...FK 03 our gang is for Keos and brawl. 3 is for areal sign three, but it could also be Badik. 0 it's motorcycle gear. The name of FK 03 has now gone up. So, we were just fighting with TOG 03 (Tongkrongan Orang Gila 03), yesterday with Natalu (Nakal Tapi Lucu) but they asked Malaga (Manusia Lapar Ganja) for help then Natalu dared to attack. When we entered their territory to Pertamina Mandala, we crossed out Natalu's name along the road. This is because they crossed out our symbol first..." (Kikira, 16 years old, was interviewed on 10th August 2020)



Figure 5

FK 03 and CK 420 members fall asleep in the morning after the night package

Tigor Roy, 17 years old, one of the founders of Family Keos 03 and also a member of Tongkrongan Letsu 03 (TL 03) is most active in telling the meaning of the Family Keos 03 symbol, especially the meaning of the symbol 03 to members of FK 03. The name Ontoy was assigned to him because when he was in elementary school, he had a habit of mentioning male sex organ with Tigor Roy when he was annoyed and angry at other people. However, he was a bit difficult to speak when he was a child and that's why he was called Tigor Roy until now.

For example, the meaning of 03 can be seen in its delivery to Kincai whose real name is Sahadi and is still in the fourth grade of elementary school. The name Kincai was pinned by his friends when he defecated in his pants when he was having a night package on *Ramadhan Net*. At that time, he wanted to defecate around 1-2

am. But he had difficulty opening the bathroom door, finally, he banged on the cafe owner's room and that early evening he went home.

'...You already know Family Keos right? said Tigor Roy to Sahadi who was walking behind him holding a broom handle with a fork tied at the end. That means gang, community, 0 is motorcycle gear for weapons, 3 is Badik. Tell your friends..' (Tigor Roy, 16 years old, was interviewed on 14th July 2020)



Figure 6: The FK 03 Keos and CK 420 Pompa are gambling

While smoking cigarettes, these school-age children also told each other about the brawls they did. They will tell their respective roles proudly and bully their friends who are considered cowards and do stupid actions such as throwing stones from behind that almost or hitting their friends. They have a subject about bullying which they called SPS (Sistem Pembulian Sosial) or Social Bullying System. They bully friends who are considered to lack courage and togetherness, have low guts, and because conflicts between themselves. Regarding bullying, it can be seen in the answer of an informant named Fahri, 12 years old. This is when they were bullying their fellow CK 420 members.

"While laughing with his friends, Rifai looked at a man named Jufri, as CK 420. You have to understand the meaning of 420. That means Gelek (marijuana) stupid! Then you have to know that in schools there are PKN (Pendidikan Kewarganegaraan) or Citizenship Education, IPS (Ilmu Pengetahuan Sosial) or Social Sciences. Here you are in the SPS (Sistem Pembulian Sosial) or Social Bullying System" (Rifai, 14 years old, was interviewed on 8th May 2021)

The communication situation that took place between them took place roughly, namely about violent activities or at least activities that were nuanced in violence, crime, and immorality. Interestingly, the mention of male and female sex organs is a form of affirmation, swearing, cursing, and annoyance that they always did to their interlocutor. Usually, every community has a slogan, as said by the following informant :

'...the slogan "Jumpa Libas" belongs to RnR, while "Hantam" belongs to AK. If TOG "Bantai Semua". If we as FK the slogan is "Keos"

(UcokRay, 15 years old, was interviewed on 19th May 2021)

It was found that there is one interesting activity that has become a routine for Family Keos 03 members, namely the night package activity as stated above in the interview with Sahadi. The night package is an internet play package from 11 pm to 6 am at *Ramadhan Net* which is held every Saturday night until Sunday morning. Each participant is required to pay IDR 10.000, can play as much, and will get one glass of hot sweet. The participants of tonight's package are almost all participants are members of FK 03, CK 420, and even RNC 03, but some people are much older than them. However, the night package can be held on other nights with the requirement that there are seven participants. The cafe keeper will not be at the service desk in tonight's package. Cafe keepers do not need to take care of the cafe because the connection usage time has been set according to the night package program. Only participants can fill the room. The owner as the cafe keeper will lock the room and will open it at 6 am.

The content that is played is various such as Point Blank, Ninja Saga, Poker, PS3, and so on. Visitors who were older usually open online lottery gambling content, online soccer match gambling, and so on. But sometimes it is found, that they will laugh in the morning if their friends open porn or semi-porn content. They will retell with various expressions from their friends cheerfully, especially for children who are still in elementary school. Night package activity and their daily life in this internet cafe also play a role in increasing their knowledge of violence and crime. For example, the symbol number CK 420 means marijuana. They got it from the internet as revealed by the following informant named Ody, 13 years old.



Figure 7 : CK 420 mural with the slogan Pompa, which means how to use methamphetamine

Their long time together when participating in the night package was also a time for the information exchange about the meaning of the name Family Keos 03 which took place naturally where the message would be chained by word of mouth to the children in their environment directly and indirectly. The delivery process that takes place can be said to be a chain in the form of group and interpersonal com-

munication because the information is conveyed by children in groups and small groups. Information and various behaviors as described above are exemplified by teenagers who are older and eventually become role models in their circle.



Figure 8: Mural of the Anak Kuburan (AK) with the slogan "Hantam"

The introduction of violent behavior also occurred through organizing without them realizing it, where Family Keos 03 functioned as the main forum, while children who were still in junior high school and children who were in grades four to six, they told to form their group, and finally that children took the initiative to form Cucu Kakek 402 (CK 402) after receiving stimulation from their seniors. 402 means marijuana. For children under the age of CK 402 members, they formed *Ramadhan Net Community* (RNC 03) based on their initiative. The name *Ramadhan Net Community* is taken from *Ramadhan Net* (internet cafe) which is their main gathering point. The formation of CK 420 is intended to deal with teenagers whose average age is in junior high school.

This can be seen from the informant's statement named Hossam when there was a conflict with the Gangsof KTM (Kecil Kecil Tapi Mematikan). The informant was still in the third grade of junior high school but he should have been in senior high school.

"You are the young ones who come forward, later if the older ones come down and join, we will accommodate them. You go five people first" (Hossam, 16 years old, was interviewed on 25th September 2020)

After the fight took place, the members of the Family Keos who were gathered around *Ramadhan Net* and the family water Haji depot will laugh. This is the statement of Maraham, the chairman of the Keos Family to his friends.

"Only five people came forward. The Kincit's gang with the Bolang's gang. They were back. They entered near the mosque" (Maraham, 17 years old, was interviewed on 25th September 2020)

Based on information obtained from informants, the meaning of the name Family Keos 03 itself for its members is, that Family is understood by its members with various meanings, some say it is a community, group, and gang. While Keos is de-

defined as a brawl. Specifically for 03, they interpret it as 0 as the gear of a motorcycle while 3 is a symbol of *Badik* or *Klewang*. Both of these tools are typical weapons in the action of a brawl. Especially for 0 which means motorcycle gear and is a weapon for them to use in a brawl. They modify it into a weapon by tying the gear with a rope so that it can be thrown and rotated to hit the opponent or enemy during a brawl.

Then Family Keos 03 also has an organizational hierarchy or management structure as follows:

Chairman	: Maraham
Commander	: Deran
Coordinator	: Kikira
Speaker (Contact)	: Dana
Treasure	: Chelia
Provocatory 1	: Hossam
Provocatory 2	: Tigor Roy

The duties of the position or above, as conveyed by Deran are as explained in the table below

Table 2 : Organization chart of FK 03

No	Position	Job
1	Chairman	Leading the community and in a brawl must be at the forefront
2	Commander	Leader during brawl
3	Coordinator	Assisting Chairman and Commander
4	Speaker (Contact)	Community contact to the community of friends or alliances and enemies for a brawl
5	Treasure	Collect the money for activities such as birthdays or other events
6	Provocatory 1	Gather members for a meeting, play and brawl
7	Provocatory 2	Gather members for a meeting, play and brawl

(Dana, 17 years old, was interviewed on 12th June 2020)

Even the introduction of some of them to the use of narcotics, especially from the type of methamphetamine, as users and also as dealers cannot be separated from their overall activities as described above. Specifically, their involvement in the use of methamphetamine was due to the interaction of individuals from the Family Keos 03 community (especially the seniors) interacting with the methamphetamine business actors there. Narcotics business actors are those who are older (senior) than them. This becomes a temptation for money and facilities such as cigarettes, breakfast, and meals which are the entrance to their involvement in the use of narcotics.

CONCLUSION

Based on the answers obtained from the informants, it was found to conform with the conception of trichotomy (triadic system semiotics) from Sanders Pierce

which focuses on the relation of signs, objects, and interpretations. This suitability can be seen from the answers of the informants to the symbolic meaning of the FK 03 Keos mural. There is a congruence between signifiers, signified, and meanings in their understanding and behavior. This suitability can be explained by looking at their understanding (mind) and meaning of the FK 03 symbol, then they manifest it in their activities in the form of violence, and the tendency to commit immorality and crime. There was a social agreement (social consensus) between them in interpreting the symbol. The same thing was also found in the CK 420 community, which is a gang or community that is still within their community circle. The meanings, values, and concepts contained in the FK 03 mural that has been internalized in their souls can be seen in their daily behavior. This behavior is a manifestation of the existence of a culture of violence that takes place on an ongoing basis.

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