

‘Citayam Fashion Week’ Phenomenon Viewed from Perspective of Family Sociology and Fulfillment of Child's Rights



Jeanne Noveline Tedja¹, Rizki Ramadhan Budhianti²

ABSTRACT: The activity of Citayam Fashion Week (CFW) in the Dukuh Atas Train Station Area at Jl. Sudirman Jakarta, which is dominated by children aged in their teens who appear wearing modern and quirky clothes, has managed to attract the attention of the public in particular netizens. But behind this phenomenon, the CFW event raises concerns because the majority of participants are children aged 15-18 years who spend their daily time in the area without parental supervision. This study aims to analyze the CFW phenomenon from the perspective of Family Sociology and Fulfillment of Child's Rights. This study uses a descriptive qualitative research method with secondary data. The results of the study found that children who were involved in CFW activities did not get their welfare rights from their parents. In accordance with the definition of the Child Protection Act, where a person who is not yet 18 years old is a child whose rights are protected by the state, and in development they still need the guidance, supervision and affection of their parents. Parents are obliged to provide direction and accompany the growth and development of children and fulfill children's rights including the right to education, the right to a family environment and other rights. The main thing in human development is the fulfillment of basic needs, where if these basic needs are not met, it will have a significant impact on the growth and development of children. In conclusion, the Citayam Fashion Week phenomenon has a negative side where parents or families who are supposed to be the parties to fulfill children's rights and prepare children to become qualified human resources have neglected to carry out their responsibilities. The function of the family as social control in society has also shifted.

INTRODUCTION

Citayam Fashion Week (CFW) refers to fashion show activities on Jl. Sudirman Jakarta which was carried out by teenagers from Citayam (suburban area of Jakarta) who dropped out of school and lived on the streets. The children involved in the activity are far away from parental supervision and do not get proper housing and educational rights.

D'Onofrio (2004) says that children cannot defend themselves because they are still in a stage of development both physically and mentally. They are born with the need to get adult care and attention in order to live and grow. Therefore, the right to welfare protects children to guarantee the fulfillment of physical needs by getting adequate nutrition, shelter, security, physical health and non-physical health, such as affection and intellectual stimulation (at home and at school) and a sense of emotional security. Furthermore, Shireman (2003) said that 'the needs' referred to in the child welfare policy, prioritizing the need for the safety, care, and guidance needed for children to have the opportunity to become productive members of society.

This study aims to analyze the CFW phenomenon from the perspective of Family Sociology and Fulfillment of Child's Rights. This research uses a qualitative approach. This CFW phenomenon has at least made us all aware that parental/family involvement in child guidance for growth and development is important, how should children get their rights in accordance with the laws that protect them. The quality of individual life is largely determined by the quality of the family. Many children's problems are closely related to family conditions, so the family must be the center of attention in efforts to solve and prevent children's problems, in order to create good quality human resources in the future and ensure the sustainability of a nation.

The Child Protection Law states that children have the right to receive 'child protection', in other words their rights are guaranteed and protected so that they can live, grow, develop and participate optimally in accordance with human dignity, and receive protection from violence and discrimination (Article 1 2)). The UN Convention on the Rights of the Child also classifies children's rights into 5 clusters including the (1) Civil and Freedom Cluster, (2) the Family Environment and Alternative Care Cluster, (3) Health and Welfare Cluster, (4) Education and Leisure Utilization Cluster and (5) Special Protection Cluster. With the presence of children on the streets of Sudirman, ordinary people can see that they are not getting their rights, especially the rights to a family environment where they are far from home, even sleeping on the streets. In

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addition, they also do not get the right to education because their daily activities are on the streets.

METHOD

This study uses a qualitative approach. In line with what Rubin & Babbie (2008) said, qualitative research provides a comprehensive perspective, deep understanding of a social phenomenon studied and can provide various nuances of the attitudes and behavior studied. In addition, qualitative research is interpretive where in qualitative research an interpretation is made of what is seen, heard and understood (Craswell, 2010).

The research location is at Dukuh Atas Train Station, Jl. Sudirman, Jakarta, where CFW activities take place. The research was conducted for 6 months from July to December 2022. This study used secondary data, where data is various information that has existed before and was deliberately collected by researchers to complement research data needs.

The research subjects or informants in this study were CFW 'figures' which are children aged 15-17 years named Bonge, Jeje, Kurma and Roy. The four of them are school dropouts, originating from the Citayam, Depok and Bojong Gede areas (suburban of Jakarta). They hang on the streets and do not get parental supervision. They wear quirky but cheap clothes and they do fashion shows on the streets, following the fashion shows that are usually exhibited by models in catwalks.

The analysis technique used in this study is the method of content analysis. Weber (Satori and Komariah, 2013: 157) states that content review is a methodology that utilizes a set of procedures to draw valid conclusions from a book or document.

RESEARCH RESULTS AND DISCUSSION

CFW is a street fashion trend carried out by teenagers from Citayam, Depok and Bojong Gede (suburban area of Jakarta) in the Sudirman area, an elite office area in Jakarta. This trend only spread around July 2022. In a way, CFW is a clone of Paris Fashion Week. The difference is, if Paris Fashion Week can only be attended by well-known designers, CFW begins with teenagers hanging out in the Sudirman area. Apart from that, the CFW phenomenon has also been used by several people to create video and photo content which are then shared on social media. According to the news written by Forest Digest, they followed the Citayam Fashion Week participants from Bojong Gede. On 23-24 July 2022, the road leading to Bojong Gede Train Station had severe traffic jams. But teenagers in eccentric clothes never stopped reaching this station. Some take the bus some also ride motorbikes. At every station; Citayam, Depok, Pasar Minggu, more and more teenagers are boarding with quirky clothes and hairstyles. When they arrived at Sudirman Station, these CBD teenagers mingled with Citayam Fashion Week participants who had filled the Dukuh Atas Train Station area. Some take pictures, skateboard, or just hang out. It's even more lively when you enter the streets of BNI City, especially at the zebra crossing or the Sudirman ring road crossing. Teenagers and adults mingle watching the impromptu "models" waving around showing off the clothes they are wearing.

The emergence of Citayam Fashion Week began with teenagers who often hang out around the Dukuh Atas Train station, Sudirman Jakarta. Most of them came from Sudirman, Citayam, Bojong Gede and Depok, which was later spoofed as SCBD. At the same time, street interview content was also busy on social media at that time. Many content creators interview children who are hanging out. The questions are unique about outfits, activities and more. From there it developed into an arena for street style fashion contests for SCBD teenagers, which later resulted in the emergence of CFW. Of the many teenagers, there are four figures who have specifically become viral because of Citayam Fashion Week. They are Jeje 'Slebew', Bonge, Kurma, and Roy. The four of them have different fashion styles with their own uniqueness. What they have in common are, First, aged 15-17 years, second, is a school dropout, and three, living away from home / parents. Generally, their activities are just hanging out all day and not going to school. They were originally school dropouts trying to try their luck in Jakarta. However, behind the four people, there are still many other school dropouts who hang out at the venue. Not a few of them hoped for the same luck as Jeje and friends. They hope to be known by the wider community and make money from popularity. Not only that, they often sleep on the sidewalks in the Sudirman area to the point of disturbing other road users who want to do their activities. Some of them admitted that they were lazy to go home. CFW is their outlet for running away from home to seek pleasure. The behavior of CFW children is considered prone to promiscuity. Not only are they often found sleeping on the sidewalks, they are also often found sleeping under bridges and many underage children are found smoking. Things like this trigger promiscuity. Regardless of their background which may not be good, these kinds of things cannot be justified either. Not only can they harm themselves, but also harm other people who feel disturbed by their existence. The prevalence of promiscuity in CFW has attracted the attention of several parties, including the Head of the Central Jakarta Police because many of them are still underage. The minimal role of parents in educating and supervising them also makes them very vulnerable to getting them involved in criminal. Netizens also highlight the behavior of the children there with their crumpled style and think they haven't bathed yet. This has pros and cons for other netizens. Such behavior may seem trivial to them, but on the other hand they can damage the image of the nation's children. With the existence of mass media that is easy to disseminate information globally, the image of the nation's children will also be easier to be assessed are individuals who are vulnerable and completely dependent on adults. In his argument, D'Onofrio (2004) said that children cannot defend themselves because they are still in a stage of development both physically and mentally. They are born with the need to get adult care

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and attention in order to live and grow. Therefore, the right to welfare protects children to guarantee the fulfillment of physical needs by getting adequate nutrition, shelter, security, physical health and non-physical health, such as affection and intellectual stimulation (at home and at school) and a sense of emotional security. It is this welfare right that Jeje, Kurma, Bonge and Roy and other children at CFW do not get. D'Onofrio (2004) further argues, "There is an unequivocal relationship between the manner in which children are raised (physically, emotionally, and intellectually) and their ability to succeed as independent adult agents later in life. It further said, "The need with which child welfare policy is primarily concerned are safety, nurture, and sufficient guidance to provide the opportunity to become a productive member of society" (Shireman, 2003).

In addition, the quality of individual life is largely determined by the quality of the family. Many children's problems are closely related to family conditions, so the family must be the center of attention in efforts to solve and prevent children's problems, in order to create quality human resources in the future and ensure the sustainability of a nation. As Westman (2000) points out,

"Because children are the citizens of the future, how our society views parenthood is critical to the future of our nation. Without parents who prepare children for adult citizenship, no society can survive"

It is important to understand this paradigm that the family is not the 'owner of the child' but the party who 'prepares' the child by fulfilling all their needs and respecting their rights. As revealed by Kadushin and Martin (1988) in Shireman (2003),

"There is a growing acceptance of children as separate entities entitled not only to having their needs met but also to having their rights respected. In recognizing children's rights, society has moved from a perception of children as belonging to their parents to one that sees children as belonging to themselves in the trust of their parents"

CFW children have not lived with their parents since a young age. Bonge even dropped out of school when he was in 3rd grade and helped earn a living for his family. They do not get the protection and affection they should get from their parents during their growth phase.

CONCLUSION

The CFW phenomenon has at least made us all aware that the involvement of adults in guiding children to grow is important, how should children get their rights in accordance with the laws that have governed them. Children involved in CFW are those who drop out of school because they have become the backbone of the family since they were in elementary school. Many of them run away from home, and some of them have dropped out of school because of their own desires, without getting direction from their parents who are supposed to provide guidance, attention and supervision and affection. Suggestions for the Government, especially the Provincial Government of DKI Jakarta as well as the Ministry of Social Affairs and the Ministry of Empowerment and Child Protection, not to allow CFW to continue. The government should pay attention to children in the CFW area and protect, respect and fulfill these children's rights. The government also needs to facilitate the return of children to their respective families and provide provisions for families to protect, respect and fulfill children's rights and restore the function of the family as social control.

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