

ABSTRACT

STREET PUNK COMMUNITY : BETWEEN IDEOLOGY AND SURVIVING

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Punk as a subculture has ideology of " equality " and " Do It Yourself " which are significantly positive. But the punk community or wherever punkers are marginalized. Their strange appearance (mohawk hair style, full body of tattoos , clothes filled with spikes, pierced lip, tongue, or other body parts) is always perceived negatively by the public. Likewise with street punk community in Bandung - Indonesia who often sing with an ukulele, a musical instrument, are also perceived negatively, because they perceived as represent disrespectful behavior, breaking the rules and criminal acts.

This phenomenological research method will reveal the community's understanding of the ideology of punk street punk and their motives to become street punk.

Based on in-depth interviews with twelve punker streets, it is revealed that they enjoyed being a punker, because punkers are free, and there is togetherness (can eat together , one cigarette and drink for all). The way punkers wearing dress full with accessories is imitated through internet access and that make them feel themselves different from other people, and proud to be able to attract people's attention .

The conclusion of the study describes that punk street in the city narrowly understand and interpret the punk ideology of "equality " and " Do It Yourself", so that they also narrowly implement them in everyday lives. With distinctive style of dress, they feel of having self-identities, feeling exists because they can be the same as other punk community. However, researchers can reveal that the way they wearing stiched dress, full spikes and torn clothes and singing on the street with ukulele, actually is caused by the limitations of economic conditions.

Keywords : street punk, equality, do it yourself, surviving.

STREET PUNK COMMUNITY: BETWEEN IDEOLOGY AND SURVIVING

Phenomenology Study on Punk Symbols Construction by The Streets Punks in the city of Bandung Indonesia

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I. INTRODUCTION

Punk subculture may exist almost in major cities of the world. Its spread relatively quickly in line with the presence of online media that has eased every person to absorb a wide range of information about punk. These conditions can be proved by a number of studies on the punk community. However, discussing the punk community will remain attractive because there is always a unique punk community wherever they are, and how the local community addressing the community's existence.

Based on the results of research conducted by the author in 2012 on the behavior of the punk community, it was revealed that the punk community in the city had two categories, namely "pure punk " and "street punk." "Pure" punk is the punk community who fully adopt and implement the culture of DIY (do-it-yourself) in all its aspects, while the street punk was called as if "like punk", because they only imitate in terms of fashion. Street punks daily activities in the city is busking at crossroads. Most of the time they busk by using ukulele, with punk like appearance, such as, spikes full clothes, *Mohawk* haircut, tattoo in some parts of their bodies, pierced tongue, lips, ears, and eyebrows. Sometimes in between singing, many of them inhaled glue, made them looked in unconscious state. Their appearances made motorists around them felt "threatened" and "forced" to give them money. The societies were disturbed by their busking way and perceived them negatively. On the other hand, "pure" punks felt disadvantaged, so as a form of cynicism, the "pure" punk named the street punk as "punk kentrung" (imitating the sound of ukulele when played).

This research is a continued research that is specialized to study street punk community that aims to explore and uncover the experiences of street punk community individually.

II. LITERATURE REVIEW

There are at least two studies in Indonesia that describes the community of Street Punk as a community who disturbing societies. A research conducted by Aris Prasetyo Indaryanto (2011) for his thesis at the University of Indonesia explained that Street Punks in Jakarta Selatan were vulnerable social diseases, such as, drinking, narcotics abuse and drugs, free sex, prostitution, and crimes. This qualitative research concludes that street punk in Jakarta Selatan have contributed to the development of social disease on their environment. The next research on punk was conducted by Jhony Akbar (2011) in the town of Bukittinggi West Sumatra. This qualitative research with a sociological perspective illustrates that the behavior of the punk community in the town of Bukittinggi had been worrying the public because they tend to disturb public order and security as well as ignoring the existing values and norms, especially Islamic religious values adopted by most people in Bukittinggi.

Dian Maria Sari, Yeniari Indriana and Endang Sri Indrawati of the Faculty of Psychology, University of Diponegoro, Central Java, conducted research on Self Identity of Punk Community Members in Bandung, West Java by using phenomenology. The conclusions of this study, that identity of being a member of Bandung punk community was to cover dissatisfaction or feelings of helplessness and inferiority of their life in the form of superior and unique appearance in the public eye. The punk community members also wanted to express his anger through a symbolism in the form of punk style attribute and ideological thoughts of the anti-establishment. It is a form of self-compensation of punk community members to cover the anger and frustration of dissatisfaction with the system that has been implemented either by parents and society.

Siti Karlinah and Wawan Setiawan (2011) in the case study of punk community Behavior in Bandung, had identified three categories of punk community in Bandung, those are "pure" punk, "Fashion and Music" punk and "Kentrung" punk, with a total of 26 informants. "pure" punk is the punk community where its members in their daily normal life had certain professions (clothing businessman, "Rock & Rebel" accessories counters owner, employees of state-owned companies, bike shop owners, etc.). They become parts of the punk community because of their believed on the "do it yourself" ideology of punk which is in line with the principle of life. Generally they were band players and often conducted free concerts to express criticism of the various social inequality, corruption and disappointment through songs creations with lyrics full of protest. They do not care, whether their criticism are listened or considered by the government and other related parties. For them, the symbols of punk, such as hairstyle, clothes, tattoo, piercing, are only accessories that are not the punkers obligation. Meanwhile, "fashion and music"punk is the punk community in Bandung who prefers fashion from tip to toe, doing extreme piercing (bone pierced nose, etc.) They also have their own bands, but only played for their own in particular rental places, not in the open. Their music is more to express freedom, there is no specific mission. While punk "kentrung" street punk who busk on the street to earn money to survive.

Ian P. Moran from Western Connecticut State University (2010), in his research entitled, Punk: The Do - It - Yourself, focused on individuals who have made DIY punk was a life choice rather than people who do not Necessary support the DIY aspect of this subculture. This research will investigate how the D.I.Y. record labels and independent press reinforce the social networking roomates. Allows the subculture to survive. What makes it possible for virtually unknown bands to partake in international tours across the globe? This research will explore how modern technology Also has enhanced networking capabilities and changed the DIY punk movement as a whole. The sample for this study is reflective of the individuals within the punk subculture who are bands players, run record companies, and write fanzines; all of the which are important aspects of the punk subculture that help keep the DIY community stay alive. His sample was selected by snowball sampling which found nine people as participant.

This research explained that the majority of the individuals who get involved with the punk subculture have been active members since a very young age. The sense of belonging to an alternative scene is one of the main attractions to the punk subculture, as the participants of the study all mentioned feelings of being an outsider. The typical punk show can be viewed as a playground. Watching bands perform as loud and fast as possible with high energy can enable the participants to play without rules. Punk shows can also be seen as a common meeting ground. Punk share information about new bands, upcoming events, and other important knowledge of the subculture during show. The show represents an opportunity for socializing while watching live music. The Conclusion of this research is that all participants in this study viewed their decision to be involved in the D.I.Y. punk subculture as a life-changing event. D.I.Y. provide people with the knowledge of what humans are capable of producing on their own, as well as with each other.

With a qualitative investigation methods, Cassandra R. Barrett and Dr. Kathryn Burleson from Warren Wilson College conducted a research entitled WHY INDIVIDUALS CHOOSE PUNK. To explore this question, semi—structured interviews were conducted in hopes of bringing greater understanding to the internal and external factors that lead a person to choose to belong to punk culture. Participants of this study were six people from Asheville, three men and three women were obtained through the snowball technique. Eight themes were found to help explain some of the factors common to individuals belonging to punk culture. The themes found were a strong sense of justice, psychological stress, community, an independent nature, being or feeling different, having fun, creativity, and the use of drugs or alcohol.

There are central characteristics that help to explain why individuals choose to belong to punk culture. Theses characteristics include the personality attributes of being sensitive, an innate sense of being or feeling different, and an independent nature. The other central characteristic that helps to explain individuals who belong to punk culture is psychological stress expressed as past experiences of hurt and present feelings of

anger. The central characteristics help explain some of the internal reasons why individuals choose to belong to punk culture.

Other reasons why individuals choose to belong to punk culture is because of a shared set of values and beliefs. This explained in the second stage of theoretical model where the beliefs and values are expressed as themes and the way they interact is explained. The themes expressing beliefs and values included: a strong sense of justice, dissatisfaction with mainstream culture, creativity, do it yourself, music, fun, and substance use.

The central characteristics combined with the shared set of values and beliefs led to the last stage of the theoretical model, community. Community was an important reason why individuals choose to belong to punk culture because it's a space where individuals with a shared personality, a shared history, and share beliefs can come together to heal and be understood. Community also provides a space where individuals belonging to punk culture can express things they value such as fun, independence, and creativity.

III. RESEARCH METHOD

This study has the objectives to find meaning (ideology) of punk and punk symbols meanings constructed by street punk. Another purpose of this study was to find out the sources of information used by the street punk to understand punk subculture, and motifs to become a punk. Therefore, this study used a qualitative perspective with phenomenological method.

The informants were selected purposively according to criteria: the punkers whose main activities are busking using ukulele and have been doing it a least three years. are willing to be followed during the process of observation and in-depth interviews. Based on these criteria, twelve male punkers were chosen as informants. Mean while, the selected location of the researchs are Bandung Tengah and Bandung Timur, because the two sites are most frequently (almost every day there) visited and

relatively a lot (on average more than five persons) of street punk community who come to busking.

Research procedures: because this is a continued study, the researchers have known the place of the street punk community which they call as the *base camp* and authors have been familiar with them so that rapport has been established. This facilitates the authors to conduct in-depth interviews, although each interview the researchers must provide each one pack of cigarettes. The interview process to twelve informants are completed within two months. To learn more about street punk community, as part of the observation, the researchers also attended two concerts of punk music at Lapangan Artileri Medan (ARMED) in Bandung Barat and at Lapangan Kavaleri Parongpong which distance of 18 km and 25 km from their base camp. Table 1 below illustrates the data of the informants:

Table 1

Informant Data

No.	Name	Age	Education	Duraton of Being punk	Parent Status	Place to stay
1.	Uki	17	Junior	4	complete	home
2.	Rdn	16	SMP	3	complete	home
3.	Arm	17	STM	4	divorce	Nomadic
4.	Snd.	17	SMA -TT	4	divorce	Base Camp
5.	Ism	17	SMA-TT	4	complete	home
6.	Mng	17	SD	4	divorce	nomadic
7.	Obi	16	SD	3	divorce	Base Camp
8.	Rdy	20	SMP-TT	5	divorced	Nomadic
9.	Icl	15	SMP-TT	3	divorce	Base Camp
10.	IWN	15	SD	3	divorce	Base Camp
11.	Enn	21	SMK	5	divorce	Base Camp
12.	Dde	16	SD-TT	3	divorce	Base camp

Table 1 shows that in general street punks have low education, ie elementary school and junior high school, there is even one person who not finished elementary school.

The majority (84%) of their parents are divorced, and these affected their residencies, i.e. half of them (50%) live in basecamp, three are nomadic (sometimes in basecamp, othe times at home) and three other informants live with their parents. One cannot imagine that a basecamp is an ordinary room. Their base camp is only a place where they can gather and take a rest in the back yard of PU office (Bandung Tengah) and in one of the stalls in the market Bandung Timur).

IV. RESEARCH RESULT

Bandung is a city in West Java which majority of its citizen is Sundanese, therefore most of the in-depth interviews use Sundanese language as the language use mostly by informants. In this section we present the findings of the research refers to research purposes.

4.1. Construction of the street punk about punk subculture

Often when people hear the word punk, they imagine a young person with the Mohawk hair in a Mohawk hairsytle with green or other distinguish colors, eccentric clothing, piercing and tattoo in several of tehir body parts. People stereotypes them as rebels of their parents, like loud music, like to drink beer and taking drugs. They also have the principles of life as their ideology. All are symbols of the punk community in which this study, is constructed by street punks.

4.1.1. Construction on Punk ideology :

Punk is solidarity, unity and Equality

Based on interviews with 12 informants, it is revealed three punk meanings expressed by punk street, i.e. solidarity, unity and equality. How they construct it can be studied in the following explanation:

"Punk is a solidarity, helping each other, solidarity means kinship". That is a statement by Uki, a street punk from Majalaya. Punk as solidarity is also constructed by three other informants, namely Ydi, Ism and Obi as illustrated in the following statements.

"Punk is 'solidarity.' Solidarity is familial. For example, like when we play everywhere, we are always together, so it feels like having a lot of brothers. Similarly with Ism, "the punk is high solidarity. We do not care about the race or ethnic. It is a Unity in Diversity ("Bhinneka Tunggal Ika": motto of Indonesia which means that although different but one). Ism who often go to other cities stated: "street punk is solid, help each other. If we meet anywhere, we are like knowing each other). According to Obi, "Punk has a strong solidarity. Solidarity means very close to friends. Solidarity means that we could smoke on one cigarette together, drinking coffee one cup for all).

Punk is constructed by Rdn as togetherness, as he stated: "Punk is togetherness. Punk is people who loves peace, love to help friends" (Arm). "Punker is togetherness, solid, mutual support" (Dde).

In addition to solidarity and togetherness, punk is also constructed by informants as equality, as expressed by Iwn who said that: "Punk is equality, because punk is always together in everything, have or have no food, we always are together, go everywhere together, share our situation equally." Enn like punk because "punk is fun, have social spirit, loves to help others. Punk also means freedom, equality, all the same, eat together." According to Dde: "punk is equality, togetherness. For example, if we got money from busking, we collect them to buy food for every member, eat together, even sleep together too. When one is cheating in the money distribution, he will be reported. That what equality is.

Punk is anti-establishment

Three informants construct punk as anti-establishment. According to Rdi: "Punk is anti-establishment and anti-media." Anti-establishment, according Rdi is self-contained, independent in the work, while anti-media is, because the media often write about punk kids as bad. Then, punk are often not given permission when they are conducting an event. I want to be remembered, too. According to Mng: "Punk is the enemy of the government forces." When he was what he meant, he said: "I'll think about it." Rdn stated: "Punk is anti-establishment," but did not know what it meant. Mean while, punk as anti-establishment was interpreted by Iwn by saying that: "The

authorities look down to punk, considered us as garbage, whereas in fact, punk is independent, never disturb others." People usually treat the leaders respectfully and considered them as good men, but we are not sure what is inside their hearts."

4.1.2. Construction on the concept D.I.Y (Do It Yourself)

The concept of do-it-yourself abbreviated D.I.Y. as one of punk ideology is only known by three Bandung street punks, while nine others were not familiar with the term, even if some of them defined punk that reflects the concept. This is the picture: "D.I.Y., I do not know " (Arm). Iwn, Dde and Mng stated: "I do not know what D.I.Y. is. Rdn also stated: "D.I.Y., I do not know, I forget." Mean while Rdy said: "Anti-established it is independent in working. DIY, do-it-yourself is independent. Ism stated: "I have known that D.I.Y. is do-it-yourself means independent in everything. Enn said: "I know D.I.Y., it's a do-it-yourself, it means do your business independently."

4.1.3. Construction of Fashion :

Fashion for seeking Attention

Street punk as informants construct punk symbols variously. For example, clothing, tattoo, piercing, and accessories generally interpreted samely, that is, as a characteristic of punk. It was specifically stated by Uki that jacket filled with spike means "a cloak of war", and they fight corrupt people. Tattoo for Rdy represent his way of life, that is the picture of tattoo on his body is so various, such as picture of gambling people, a picture of dice, snakes, and others. For Ism, whose nose is pierced, wearing relatively large cow bone is a symbol of to feel pain by oppression and violence usually done by people in power to their people. As for Iwn, large spiked bracelet he wore meant to create the impression of being mean, and makes his punk appears, while his tattoos with images of nice buildings in his thigh is interpreted as a compensation for unabling to have nice building.

The construction on the street punk mohawk hair style are drawn from the following statements: "... a Mohawk haircut is a symbol of the Indians when they are going to fight. Because mohawk hair is standing, that means the Indians have 'stand or die' principle, so the Indians are dare to d, mohawk hair also means a resistance to corruption." While Rdi has opinion that: "mohawk hair was originally from the U.K., then expand into Latin America. Mohawk is a culture, similar to a prayer. Stand up hair means straighten purpose as one goal." Simiar opinion is stated by Uki: "mohawk hair upright means that punk is always standing upright, vever die." Of the twelve informants, only two informants who know that mohawk is originally from Indian tribe.

The reason why informants dressed with punk symbols and accessories generally is because they want to be seen by people. as their statements: "just like it, looks stylish, make people look" (Dde). "To attract the attention of people, let others impressed" (Arm, Ism., Snd. & Rdy). "Just for style" (Rdn). "It is fun to be regarded by other people, to look cool, the clothing is also as an art". (Obi).

4.1.4. Construction on Music :

Playing Music is busking for having incomes

Related to music as one of the characteristics of punk kids, based on observation, punk street in Bandung play music limitedly by singing songs that already being written, usually written by musicians (Iwan Fals - Indonesian musicians) which lyrics are full of critics to the government and politicians. But sometimes the also sing pop songs. They never create songs as an expression of resistance against the disillusionment with the surrounding situation. Most punk kids are busking by using ukulele, because it simple, easy to carry and cheap, as said by Rdy. : "Usinf ukulele for busking is practical, and will not be taken the bus conductor). For Icl "the ukulele is a life for me, because it helps me to make money for a living."

Since busking makes money, then it becomes what street punk do for a living. They also busk when they are going to watch a music performance to buy food, as Uki said: "We are busking to make money to buy *cireng* (cheap Bandung typical snack made of starch) because the money is not enough to buy real food. For Rdn, who is the biggest in the family of three, the average income of busking is twenty thousand rupiah (US\$1.5). The money is to buy food and cigarettes, and the rest is given to his father who works as a pedicab driver. The vendors around the crossroads where the street punk busking has very known that if they buy food, it means they only buy rice and just gravy.

Punk streets always try to watch punk music performances, heavy metal, although it was far from where they lived. To go to the location, they mostly do not have money. They hitch hiking with the car which go to the same direction, so to reach their destination, may be up and down ride as many as four or five times, continuing, and they called it as "nyetrit" (taken from the word 'street').

4.1.5. Construction on Alcohol and Drugs :

Drinking liquor to improve self confidence

In their financial limitations, some informants always save some money to buy liquor to increase their self confidence when busking, such stated by Iwn, Dde, Rdy and Icl. Iwn said : "If there is saved money, I buy liquor of Kuda Mas Brand with the price of 26,000 rupiahs to have fun, self confident and can sing aloud. For Dde, if he want to "fly" he better buy "tuak" (typical home-based liquor produced by Batak tribesmen) because it is cheap. It costs only 4,000 rupiahs for one liter. While Rdy who are often busking from one town to other town always try to get local product of liquor to "fly" and to build self-confident. For Icl, to build confident and create high spirit to busk, he used to taking drugs for dogs of "Dstr" brand ("I always take drugs for dog of "Dstr" brand to get a spirit in busking and self confident). There is also an understanding from the informant named Enn that: "In the street punk there are two known things, namely

sex and drug. It depends on the person what to choose. I choose to drink". To gain a sense of "fly" almost all street punk had tried sniffing glue, because it was cheaper.

4.2. Motive of Being a punk

Based on their understanding of punk, the informants become punks with motives are as follows: Uki said that " I become a punk because I hate corruption, punk is an enemy of corruption). Iwn chose to become a punks because "punk is a an enemy of corrupters, a threat to the corrupt. Instead of being a corrupter, it is better to being as a punk who looks like this, but does not do evil." Rdn becomes a punk kid with a reason: "Although many people call punk as useless junk because of his appearance, but we do not corrupt and do bad things to others". Mean while, Rdy chose to become a punk: "although its appearance is eccentric, but his heart is even better than rich people with respected and luxury appearance but his heart is not necessarily good". Rdy continued his statement: "Also most people judge punk from the our appearance, from the clothes. But they do not know what our hearts are like. Mean while, many people are in neat clothes but have bad attitudes. For Obi, who had chosen to be a punk: "Even though punks are just seen with only one eye because they are treated as rubbish, but I am proud to be a punk, because the punks are independent kids and never disturb others). And Enn chose to become a punk because "the punk is fun, have a social spirit, and loves to help others. Punk also means freedom, equality, all are equal". Icl becomes a punk in "searching for peace, searching the crowd, looking for friends, and looking for brotherhood".

4.3. Sources of Information about Punk

With limited money, street punk community in Bandung joint money to rent the Internet to find information about punk. Of the twelve informants only four people who like to rent the Internet. The information they accessed was limited to looking at fashions, as stated Arm: "I, at least rent the Internet once a month, just like to look at

punk clothes". Similarly, as stated by Snd: "The money for the internet was from busking together if there is some money left." For Ism and Enn, they rent Internet to look for clothing and accessories of punkers.

V. DISCUSSION

Referring to the statement of Marx, that ideology is closely connected with the concept of such a view to the world, belief systems, and value. Ideology is also the basic way that explains about the world does not just talk about politics, but possess a very wide connotation and fundamental (Croteau & Hoynes, : 163). In line with its existence, the punk subculture ideology originated from their rebellious attitude, disappointed, dissatisfied, angry at something, especially at the social, political and economic condition which oppress, and "hate" on glamour objects. The feeling of dissatisfied are expressed in the form of music and the way to dress (Asri, 2008). But as a subculture, punk has further meaning than just rebellion and fashion. In general, punk is talking about alternative lifestyles which is different from the norm in society (Moran, 2010) . Punk community focuses on friendship, independent spirit without expecting helps from any party (self-empowerment) and anti-establishment. Therefore, they make all their needs by the concept of DIY (do-it-yourself). The above explanations the parts of the punk subculture ideology about how the street punk community in Bandung construct punk ideology.

According to the results of the study, the members of the street punk in Bandung have given their meaning towards punk ideology and symbols, varied and unique. It is revealed that they have made sense of punk as solidarity, unity and equality. The three concepts are important concept in their everyday life, but it has been constructed in accordance to their own experiences, such as, solidarity was constructed by some informants as kinship, as familial, playing together, eating together, as smoking one cigarette together, drinking one cup of coffee for everyone. Mean while, other informants constructed equality as togetherness, eating and sleeping together. The other informants constructed punk as togetherness because everything is done together.

These concepts have been exchanged between them in their daily lives as Schutz stated (1972, in Kuswarno, 2009: 18), that the individual world is an intersubjective world with diverse meanings and feelings as part of a group.

Diverse phenomena of meaning or construction of punk with its symbols are in line with the theory of symbolic interaction. According to theorists of symbolic interaction, social life is essentially human interaction by using symbols, "... meaning is constructed in the process of interaction" (Mulyana, 2006: 70). Thus, the meaning is not inherent to the object, but rather negotiated through the use of language. This negotiation is possible because humans are able to name everything, not only physical objects, actions or events, but also abstract ideas. However, names or symbols that are used for marking objects, actions, or events are somewhat arbitrary (Mulyana, 2006: 71-72).

The anti-establishment and do-it-yourself as punk ideology are known only to a small number of informants with limited understanding, and just a few others who have heard them but do not know the meaning, and some others do not know at all. This phenomenon reflects their low educational background and less access to the media, because of their deprivation.

From all symbols of punk as subculture, the fashion and other lifestyle (piercing, tattoo, haircut) are the most aspects considered by street punk community. They interpret their appearance in accordance to their frame of reference and their field of their experience. Their meanings of fashion are also varied and unique. For example, Mohawk hair model is defined as resistance to corruption, Mohawk is meant as prayer, Mohawk standing hair is interpreted as a symbol of punk who always strongly stand, and never die. Similarly, a jacket with spikes interpreted as the cloak of war to fight criminals.

Through observation it is also revealed that members of street punk have not clear concept of their appearance, because they dress "just to look different" from others. Torn or patched pants and a shirt or T shirt is the fact of lack of proper clothing. Some of them are barefoot, some wearing sandals and only a few other people who wear

shoes. To dye their hair, they used food coloring mixed with wood glue. From their expressions, finally it is known that members of street punk appear with symbols punk is to seek the attention of others (society). By being the center of attention, they feel comfortable. Feel comfortable is subjective happiness, as argued by Diener, Suh, Lucas and Smith (1999 (in Taylor, Peplau, Sears (2009: 153) that when someone pursues her goal according to his understanding, then he will feel the subjective happiness.

Street community members also feel confident when they are busking if they begin by a ritual of drinking liquor. They choose home products liquor because they are cheap. They even taking drugs for animals (dogs). In this context, busking activities are nothing to do with art expression, or expression of resistance against their own, or other social situation. For them, music is material for busking to find money for food and survival.

Informants motives to become part of the street punk because "It is fun", to help each other, to have freedom, can be categorized as "because of" motives according to Schutz view. While informants who become street punk because they hate corrupters, hypocrite elite, can be categorized as "in-order" motives.

V. CONCLUSION

Street punk community in Bandung city is a group of street children who are looking for money by busking using ukulele. They appear to imitate punkers from clothing, hair, to accessories they wear. With appearance like that they feel existed because attracting other's attention. They generally live in base camp (use the terms they use), while in fact that is just a perfunctory. This condition indicates that they are individuals who enter the category of weak economy. They are generally have low education which have been represented by lack of knowledge and their understanding about their world as a street punkers. Therefore, their construction of punk ideology merely the outer layer and just a concept without implementing it in their daily lives.

Suggestions: This study aimed to government and its officials to embrace street punk community and provide guidance so that they have a decent livelihood. They are actually not disturbing communities, but poverty in disguise.

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