

Social Control Mechanisms of the Community toward Alcoholic Beverage Vendors in Air Dingin Village, Pesisir Selatan Regency

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Abstract

The phenomenon of the circulation of illegal alcoholic beverages in certain areas has generated negative impacts on the community, particularly on the younger generation. This issue requires serious attention given the weak existing monitoring mechanisms, thus necessitating an in-depth examination of the social control efforts carried out by the local community. This study aims to describe the various forms of social monitoring implemented by the community and to identify the obstacles encountered in efforts to control the circulation of illegal alcoholic beverages in Kampung Air Dingin, Basa Ampek Balai Tapan District. The research employed a qualitative design with a descriptive approach. Data collection techniques were carried out through field observation and in-depth interviews with key informants. Data analysis refers to F. Ivan Nye's theory of social control. The findings indicate that community monitoring is divided into two categories. First, direct control includes patrol operations and raids by police officers, counseling activities, the confiscation of evidence, monitoring by local youth groups, and warnings from community leaders. Second, indirect control is implemented through religious guidance by religious leaders and the magrib mengajar program initiated by the youth. The effectiveness of monitoring remains constrained by several factors, namely suboptimal law enforcement, the still-low level of residents' awareness, and the ongoing tradition of consuming alcoholic beverages during wedding ceremonies. Stronger synergy between the community and law enforcement officers is needed to achieve effective social control.

Keywords: Community Surveillance; Environment; Illegal Alcoholic Beverages; Social Control.

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Introduction

In the era of globalization, which demands continuous adaptation and the fulfillment of life's necessities, many individuals choose to engage in business or trade as a means of improving their welfare. Commercial activities enable individuals to generate income; however, in certain cases, the pursuit of profit may encourage individuals to violate existing rules and legal regulations (Damsar & Indrayani, 2009). Not all vendors operate in accordance with established regulations. Despite the existence of laws governing the sale of alcoholic beverages, some members of society attempt to comply with these rules, while others deliberately seek to circumvent them (Hisyam, 2018).

The desire of traders to obtain quick profits often triggers fraudulent practices, such as selling goods without adhering to applicable regulations (Maula & Yuniastuti, 2017). This phenomenon has become a significant concern, particularly in the context of alcoholic beverage sales, where many vendors engage in illegal distribution. Trade activities are governed by specific regulations, especially regarding the sale of alcoholic beverages, which require vendors to secure proper licensing and comply with distribution and legal requirements as stipulated by law. In Pesisir Selatan Regency, these regulations are outlined in Regional Regulation Article 30. Illegal alcohol vendors frequently engage in deceptive practices, such as selling alcoholic beverages without proper authorization, adulterating products, and distributing them freely without

considering age restrictions. Such practices disrupt public order and safety and have the potential to generate various social problems. Therefore, preventive measures are urgently needed (Sulaiman, 2019).

The illegal sale of alcoholic beverages not only affects public safety but also creates social unrest. This condition is detrimental, as it can negatively impact social life and cultural values, thereby weakening national resilience (Mokorimban, 2018). An unfavorable environment may provide opportunities for individuals to be exposed to negative influences, including alcohol consumption (Rori, 2015). When individuals reside in a particular environment, that environment can shape their behavior. Environmental factors can influence an individual's tendency to engage in either positive or negative behavior, including the consumption of alcoholic beverages (Yusmadani, 2016). In the Air Dingin village area, there are vendors who sell alcoholic beverages without legal permits. This indicates the existence of a gap between regulatory expectations and actual practices, resulting in a discrepancy between what ought to occur and what is observed in reality (Henslin, 2006). Illegal alcohol vendors in this area sell various types of beverages, including *Bintang* beer, red wine, and *tuak*, with *tuak* being the most popular due to its affordability, approximately IDR 10,000 per liter. Consumers vary widely, ranging from young adults to adolescents, some of whom consume these beverages to achieve intoxication, often by mixing *tuak* with certain substances. The widespread illegal sale of alcoholic beverages has led to numerous social problems, such as traffic accidents and conflicts arising from alcohol consumption. Therefore, effective social control mechanisms are necessary to address this phenomenon and to ensure public safety and social order.

Table 1. Data on Alcohol Raids within the Jurisdiction of the Basa Ampek Balai Tapan Sector Police

Year	Seller's Identity	Confiscated beverages	Amount	Adress
2018	A, 34 years old	Tuak	84 Liters	Nagarian Kampung Tengah
	F, 36 years old	Tuak	85 Liters	Nagarian Koto Pulai
2019	R, 37 years old	Tuak	30 Liters	Nagarian Bukit Buai
	D, 37 years old	Red wine	5 Bottles	Nagarian Kampung Tengah
2020	M, 40 years old	Red wine	6 Bottles	Nagarian Bukit Buai
	D, 36 years old	Tuak	35 Liter	Nagarian Bukit Buai
2021	R, 37 years old	Red wine	19 Bottles	Nagarian Bukit Buai
		Tuak	60 Liter	Nagarian Bukit Buai
		Beer	7 Bottles	
	I, 40 years old	Tuak	30 Liter	Nagarian Koto Pulai
	J, 29 years old	Tuak	60 Liter	Nagarian Bukit Buai
		Beer	8 Bottles	
	A, 34 years old	Tuak	30 Liter	Nagarian Bukit Buai
	M, 40 years old	Tuak	60 Liter	Nagarian Bukit Buai
	Red wine	7 Bottles		
	Beer	10 Bottles		
	S, 29 years old	Tuak	60 Liter	Nagarian Bukit Buai

Source: Head of the Criminal Investigation Unit, Basa Ampek Balai Tapan Sector Police, 2021

Field observations indicate that the distribution of unlicensed alcoholic beverages continues to occur openly in the Air Dingin village area. This phenomenon demonstrates a distinctive pattern in which trading activities remain relatively quiet during the daytime but increase significantly from the late afternoon until late at night. Such conditions raise concerns regarding the development of character and behavior among the younger generation residing in the area. The concept of the social environment holds a determinant influence on the formation of individual behavior. When a community is dominated by constructive activities, its members tend to adopt similar behavioral patterns; conversely, the presence of destructive practices within a social environment has the potential to trigger the imitation of negative behaviors by other individuals (Siahaan, 2009). Considering the significant impact of environmental conditions on social behavior, serious attention must be given to the local social ecosystem, along with the implementation of preventive strategies to address illegal practices such as the distribution of alcoholic beverages.

In contrast to previous studies that primarily focus on formal regulatory frameworks and law enforcement, this study offers a novel perspective by exploring the role of community-based social control in

monitoring the circulation of illegal alcoholic beverages at the local level. The novelty of this research lies in its analysis of community surveillance mechanisms as preventive instruments grounded in local wisdom and active citizen participation. Accordingly, this study aims to analyze the effectiveness of community social control in supervising and preventing the distribution of illegal alcoholic beverages in Air Dingin village, as well as to identify environmental factors that influence the success of such monitoring mechanisms.

Methods

This study employs a qualitative research approach with a descriptive design, aiming to systematically and comprehensively describe the phenomenon of social control over the illegal sale of alcoholic beverages. According to [Creswell \(2012\)](#), qualitative research is an investigative strategy that focuses on exploring the meanings constructed by individuals or groups regarding social problems. The research was conducted in Air Dingin Village, Nagari Bukit Buai, Basa Ampek Balai Tapan Subdistrict, Pesisir Selatan Regency, over the period from August to October. The selection of this location was based on the high prevalence of illegal alcoholic beverage sales in the area. This study involved 14 informants selected through purposive sampling, as described by Patton, namely a strategy of selecting informants based on specific criteria relevant to the research objectives. The informants consisted of two police officers (the Police Sector Chief and the Head of Criminal Investigation Unit), two illegal alcohol vendors, two consumers, six local residents, one religious leader, and one wedding event organizer, in order to obtain comprehensive perspectives from multiple stakeholders.

Data collection was conducted through three complementary techniques. First, limited participatory observation was carried out by directly observing sales activities and community responses, particularly at night when activities peaked. [Bungin \(2001\)](#) emphasizes that observation is a systematic method of monitoring phenomena within their natural context. The focus of observation included the physical characteristics of sales locations disguised as food stalls, patterns of interaction among sellers, buyers, and the community, as well as the phenomenon of seasonal sales during wedding events.

Second, in-depth semi-structured interviews were conducted using a flexible interview guide, with durations ranging from 45 to 90 minutes per informant at locations convenient for them. [Afrizal \(2014\)](#) explains that this technique enables researchers to obtain comprehensive information while allowing informants to express their views freely. The interview process began with obtaining formal permits from academic institutions and the police, followed by gradual interviews with all informants. Third, documentation studies were conducted to collect secondary data, including police reports on arrests, regional regulations related to alcoholic beverages, academic literature, and visual documentation of monitoring activities as supporting data for triangulation. Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña ([Okvianti, 2016](#)), which consists of three components occurring simultaneously and iteratively. The first stage is data condensation, beginning with verbatim transcription of all interview results, followed by coding relevant data segments such as “routine patrols,” “socialization of alcohol dangers,” “joint raids,” “community leader warnings,” “religious guidance,” and “weak law enforcement.” These codes were then grouped into abstract categories: “direct control,” “indirect control,” and “monitoring constraints.”

The second stage is data display, conducted using categorization matrices, process flow charts of monitoring mechanisms, and descriptive narratives enriched with verbatim quotations to provide concrete illustrations and preserve the authenticity of informants’ perspectives. Presenting data in multiple formats facilitates the identification of patterns, relationships, and tendencies more clearly. The third stage involves conclusion drawing and verification, in which initial tentative conclusions are tested for validity through verification processes, including comparing findings with social control theory, conducting member checking with key informants, and identifying negative cases to test the robustness of the arguments.

Data validity was ensured through triangulation techniques, including source triangulation (comparing information from various categories of informants such as authorities, community leaders, vendors, and residents to assess consistency of perspectives), method triangulation (comparing data from observations, interviews, and documentation to validate findings from multiple methodological angles), and theory triangulation (using various concepts within social control theory to interpret data from different perspectives). In addition to triangulation, peer debriefing was conducted by discussing the research process and findings with fellow academics to obtain critical feedback and minimize researcher bias. The analysis process was iterative, with the researcher moving back and forth between data collection, condensation, display, and conclusion drawing until data saturation was reached and no significant new information emerged.

Results and Discussion

Forms of Community Social Control over Illegal Alcohol Vendors

F. Ivan Nye argues that individuals inherently possess strong impulses toward deviant behavior; therefore, social control is essential in social life (Hisyam, 2018). Social control functions to encourage individuals to behave in accordance with group or societal expectations. Social norms emerge from social processes, and wherever individuals exist, their behavior is constrained by these values and norms (Santrock, 2003). Norms serve as guidelines, commands, and recommendations that regulate the behavior of group members (Kusumawati, 2018). Social control itself is utilized to restore harmony that has been disrupted by norm violations or deviant behavior. Its primary objective is to raise public awareness regarding deviant actions and their underlying causes (Siahaan, 2009).

The findings of this study indicate that the community exercises control over illegal alcohol vendors through two main forms: direct control and indirect control.

Direct Control

In Air Dingin Village, Nagari Bukit Buai, the presence of illegal alcohol vendors operating through small stalls has been observed. These activities often disrupt public order, particularly due to noise disturbances generated by such establishments. Both the community and law enforcement authorities have made considerable efforts to implement direct control measures. Direct control refers to forms of social regulation carried out without reliance on formal legal instruments, aiming to prevent or reduce deviant behavior in the sale of alcoholic beverages.

Control efforts targeting illegal alcohol sales in Nagari Bukit Buai are undertaken by both the community and local law enforcement to mitigate negative impacts on society. The primary objective of such direct control is to prevent and reduce the likelihood of deviant behaviors such as fights, accidents, and violence resulting from alcohol intoxication (Risnaedi, 2021), outcomes that are strongly opposed by the residents of Air Dingin Village.

Direct control is also implemented to ensure that the younger generation in Air Dingin Village internalizes positive norms and values. According to F. Ivan Nye's theory, direct control is exercised through institutions such as the police, family, peers, and other social groups that regulate individual behavior. Within the community, such control manifests in the form of sanctions and threats directed at individuals who violate established norms (Azzahrah & Rozali, 2021). The community thus acts as a regulator of prevailing social values, functioning as a mechanism of social control imposed on individuals (Siswanto, 2018).

In the context of illegal alcohol sales in Nagari Bukit Buai, customers of these stalls often disturb public security or create unrest, particularly at night. Individual personality development is inherently linked to the presence of society as a controlling force (Rafika, 2016). Based on field findings, several forms of direct social control carried out by the community and police have been identified:

Police Patrols and Raids

When deviant behaviors arise that threaten public security and comfort, the role of law enforcement becomes crucial, both in preventing and disrupting illegal alcohol distribution (Kartono, 2010). Various measures have been undertaken by the police to support community efforts. Illegal alcohol vendors in the area sell products such as *Bintang* beer, *tuak*, and red wine. Field findings reveal that one of the primary strategies employed by authorities is conducting routine patrols, particularly on Saturday and Sunday nights. In addition, the police carry out raids targeting illegal alcohol vendors, including the confiscation of alcoholic beverages being sold.

Patrol activities involve circulating throughout the Nagari Bukit Buai area to prevent the convergence of intent and opportunity that may lead to deviant or criminal acts, which could disturb public order and community comfort in Air Dingin Village. When police encounter groups engaging in public intoxication or identify stalls causing disturbances, they initially issue warnings. However, when formal reports are received from the community regarding illegal alcohol sales, the police conduct surveillance before proceeding with arrests and enforcement actions. Although illegal alcohol vendors clearly violate existing regulations, both the community and law enforcement must adhere to established procedures when conducting patrols and raids. Enforcement actions cannot be carried out arbitrarily. Police typically conduct raids twice a month, preceded by several days of monitoring to verify information obtained from the public. Routine patrols, on the other hand, are conducted every Saturday and Sunday night.

During raids, law enforcement authorities confiscate alcoholic beverages from illegal vendors. This action is intended to deter offenders and discourage continued illegal trade. Confiscation is not conducted arbitrarily but is based on clear grounds, particularly when the activities of vendors or consumers have caused public disturbance or unrest within the surrounding community.



Figure 1. The Process of Confiscation of Alcoholic Beverages by the Basa Ampek Balai Tapan Police Sector

Source: Primary Data, 2023

The circulation of alcoholic beverages in Air Dingin Village has become increasingly widespread and concerning for local residents, as these products are sold freely and are easily accessible to buyers of various ages, which is not in accordance with existing legal regulations. This situation is considered troubling because it has led to various social problems within the community, such as fights among youth and traffic accidents caused by individuals under the influence of alcohol. The confiscation of alcoholic beverages is carried out as an effort to prevent potential disturbances to public security and order (Kartono, 2010). One informant, Mr. Joni, stated that during enforcement procedures, confiscation of illegally traded alcoholic beverages is consistently implemented as part of regulatory control measures.

Based on field findings, it can be concluded that routine patrols conducted by law enforcement every Saturday and Sunday night aim to prevent the convergence of intent and opportunity, which, if combined, may lead to criminal acts that harm members of the community. In addition to patrols, the local police sector has undertaken various control efforts to address illegal alcohol sales, including inspections of small shops, markets, and engagement with community figures. The police also conduct sudden raids, during which alcoholic beverages found are confiscated. Furthermore, law enforcement carries out monitoring and supervision in locations considered vulnerable, while also providing guidance, advice, and public awareness campaigns to the community. These patrols and raids represent a form of direct social control that plays a significant role in preventing the further proliferation of illegal alcohol vendors.

Socialization Activities and Issuance of Warning Letters by the Police

In addition to conducting patrols, the police also carry out socialization activities and issue written warning statements aimed at preventing alcohol vendors from selling alcoholic beverages to adolescents or underage individuals who are legally prohibited from consuming alcohol. These efforts represent a form of direct social control implemented by law enforcement in response to the presence of illegal alcohol vendors.

Socialization activities are conducted directly with the owners of stalls selling illegal alcoholic beverages. These activities are typically carried out once a month. In some cases, the police also extend these socialization efforts to the youth of Air Dingin Village by organizing outreach programs in schools across the Basa Ampek Balai Tapan Subdistrict. For socialization targeting alcohol vendors, law enforcement officers visit each location where illegal alcohol is sold and invite the vendors to attend sessions held in the village field. During these sessions, the police provide explanations and guidance, emphasizing that the vendors' activities are in violation of existing regional regulations.



Figure 2. Outreach activity conducted by the Basa Ampek Balai Tapan Sector Police.

Source: Primary Data, 2021

Participation in these socialization activities remains relatively limited, particularly among youth. Only around 20 individuals, excluding police personnel, were willing to attend and engage with the guidance and input provided by law enforcement officers. In addition to conducting socialization, the police also issue and display written statements at stalls that have the potential to sell alcoholic beverages, particularly those selling *tuak*. This initiative aims to reinforce the understanding of prevailing social values and norms within the community. Through the provision of guidance, counseling, and socialization to both alcohol vendors and the broader community, it is expected that the prevalence of illegal alcohol sales can be reduced. In the absence of binding legal regulations specifically governing the sale of *tuak*, law enforcement authorities have introduced initiatives such as socialization programs and written statements outlining limitations on its sale. It can therefore be concluded that the police have undertaken control efforts by providing socialization and issuing written statements related to the prohibition of selling alcoholic beverages to minors. However, these measures are generally implemented only for vendors who have been reported by the community or those who have already been subjected to police raids. Ideally, the dissemination of written statements, advisories, and appeals by the police should be extended to the entire community through broader public activities. Effective social control requires the active involvement of all segments of society. In carrying out supervisory functions, coordination is essential to strengthen cooperation and enhance the capacity of law enforcement authorities in Basa Ampek Balai Tapan Subdistrict.

Monitoring Activities Conducted by Youth

The development of an individual's personality cannot be separated from the role of society as a controlling force, commonly referred to as social control. Community control functions to regulate individual behavior as members of society, ensuring that it does not deviate from prevailing social norms (Hisyam, 2018). Thus, society acts as a regulator of widely accepted values within its environment. The community also plays a significant role in controlling the illegal sale of alcoholic beverages, undertaking various efforts to prevent, limit, and even halt such activities (Lumintang et al., 2021). One important component of society is youth, who serve as key agents of social control. Their role extends beyond participation in formal youth organizations to include monitoring and regulating activities within their surroundings. This function is crucial in responding to social phenomena that are perceived as inconsistent with societal development (Sumara, Humaedi, & Santoso, 2017).

Youth demonstrate their role as agents of control in addressing the presence of illegal alcohol vendors through various means, such as providing advice or warnings to vendors and conducting neighborhood patrols (*ronda*) to maintain community safety. Local youth actively engage in monitoring activities, including night patrols aimed at supervising locations where alcoholic beverages are sold, as well as implementing informal curfews to control and limit such activities. However, these patrols are not conducted regularly, often taking place only once or twice a month due to limited participation from community members. In many cases, patrol activities depend on the availability of youth members who are not working. Typically, these patrols are conducted on Saturday nights. These efforts are intended not only to address general criminal activities but also to control both vendors and consumers of alcoholic beverages in order to prevent disturbances within the community. As conveyed by one informant, maintaining neighborhood security requires a structured system of community-based surveillance. During patrols, youth groups circulate throughout Air Dingin Village to safeguard the area. They are usually divided into smaller teams assigned to monitor different streets, residential alleys, and locations surrounding illegal alcohol vendors.

Given the limited street lighting in Air Dingin Village, youth participants carry large flashlights during patrols. When they encounter teenagers heading toward stalls that sell alcoholic beverages, they intervene by stopping them and instructing them to return home. Additionally, during patrols, youth members often assist women who are commuting to or from work at night, such as those working night shifts at hospitals, by accompanying or supervising them to prevent potential disturbances from intoxicated individuals frequenting alcohol stalls. As noted by an informant, Jaya, a youth leader, customers of illegal alcohol vendors often become intoxicated to the point of losing self-control, which may lead to criminal acts. Therefore, conducting patrols around areas where illegal alcohol is sold is considered essential. These monitoring activities provide significant benefits in maintaining community safety and preventing social disturbances.

Reprimands from Neighbors of Illegal Alcohol Vendors

Community members who reside in close proximity to locations where alcoholic beverages are sold also bear responsibility in addressing the issue of illegal alcohol sales. The prevalence of various social problems within society is often attributed to non-compliance with established rules and social norms. Fundamentally, such regulations are designed to ensure that social life operates in an orderly and harmonious manner, thereby creating a stable and conducive social environment (Kartono, 2014).

Efforts to control illegal alcohol sales are not solely the responsibility of law enforcement authorities; rather, the community itself plays a crucial role in implementing social control. Various strategies may be

undertaken by community members to address the proliferation of illegal alcohol vendors, one of which includes providing advice and issuing reprimands to individuals engaged in such activities. Residents of Air Dingin Village, as informants in this study, demonstrate a shared responsibility to address deviant behavior within their own environment, particularly through preventive actions such as issuing warnings. These reprimands are intended to raise awareness among illegal alcohol vendors that their activities violate existing norms and regulations. Community-based reprimands function as preventive measures aimed at reducing or suppressing deviant practices (Warouw et al., 2021).

Such reprimands may take different forms, including verbal warnings delivered directly or shouted from a distance, and may also involve temporary prohibitions against certain actions deemed deviant. Although illegal alcohol vendors have received warnings from neighboring residents, these interventions tend to have only a short-term effect. In many cases, vendors resume their activities shortly thereafter. This indicates a lack of awareness and compliance among illegal vendors, who often disregard community appeals and admonitions. Despite repeated efforts by community members to warn stall owners, these interventions are frequently ignored. Vendors often justify their actions by emphasizing their economic dependence on the sale of alcoholic beverages as a primary source of livelihood. The presence of such products tends to attract more customers, thereby increasing their income. However, this practice sets a negative example for future generations and stands in contradiction to Islamic teachings, which are predominantly adhered to by the residents of Air Dingin Village.

Indirect Social Control

Indirect social control refers to the internalization of values and norms that are taught and socially transmitted within a community (Ardhana, 2016). In this form of control, community members are not directly involved in regulating behavior (Bobyanti, 2023). This study finds that indirect social control in Basa Ampek Balai Tapan is primarily exercised by religious leaders and youth involved in community organizations (*karang taruna*). By organizing constructive activities that occupy individuals' free time, these actors indirectly reduce the likelihood of individuals engaging in alcohol consumption at illegal vendors. As a result, when such establishments experience a decline in visitors, the reduced demand may discourage vendors from continuing their activities due to the lack of customers. The following are several forms of indirect control carried out by religious leaders and youth in Air Dingin Village. Social control in this sense functions as a preventive mechanism against deviant behavior, based on the assumption that individuals possess inherent tendencies that require regulation through social norms.

Spiritual Education by Religious Leaders

One form of indirect control is the “Maghrib Mengajar” (evening religious instruction) program organized by religious leaders. This program includes religious lectures, collective recitation of *Yasin*, and various forms of religious education. It is held every Thursday evening after the *Isha* prayer. Religious leaders expect that such activities will reduce community members' inclination to visit illegal alcohol vendors. In many cases, individuals frequent alcohol-selling stalls due to a lack of alternative activities, using such spaces to fill their leisure time. The presence of the “Maghrib Mengajar” program provides a constructive alternative, allowing individuals to spend their time in the mosque by attending religious lectures or participating in practical religious learning, such as funeral rites management. As participation in these activities increases and visits to alcohol vendors decline, this program indirectly contributes to reducing the incidence of deviant behavior within the community.



Figure 3. Activities of the Maghrib Mengajar Program

Source: Primary data, 2021

Regular spiritual education conducted every Thursday evening through religious lectures serves as a means of reinstilling spiritual values that may have diminished over time. This initiative aims to raise awareness among illegal alcohol vendors that their activities are inconsistent with religious teachings. Although these vendors do not receive direct forms of social control from religious leaders, indirect influence is exercised through advice delivered by family members or close relatives. Such religious guidance is often acquired by family members who attend the weekly sermons led by religious leaders. Those who participate in these sessions may subsequently attempt to advise and remind their relatives engaged in illegal alcohol sales that there is no proper path other than returning to religious principles. This process of value transmission within the family context is intended to cultivate an understanding that selling alcoholic beverages considered prohibited (*haram*) in Islamic teachings should be discontinued.

Advice provided by family members, which is informed by religious sermons, can indirectly influence both sellers and consumers of illegal alcohol. The messages delivered by religious leaders during sermons are often relayed by parents or close relatives, thereby extending their impact beyond the immediate audience. Based on the interview findings, it can be concluded that the form of indirect social control exercised by religious leaders involves organizing regular Thursday evening sermons at the mosque. These activities are expected to enhance awareness among both alcohol vendors and their customers. Religious sermons function as a form of spiritual counseling aimed at fostering an understanding that the sale and consumption of alcoholic beverages contradict religious norms. Individuals are encouraged to return to religious values and strengthen their relationship with God, enabling them to recognize the boundaries between permissible and prohibited behavior. Such behaviors include intoxication and forms of social interaction deemed inappropriate within the framework of religious teachings.

Constraints in Community Control over Illegal Alcohol Vendors

Efforts to control behaviors perceived as deviant or inappropriate do not always proceed effectively or smoothly. Various intervention strategies still exhibit significant limitations and, in some cases, fail to produce a deterrent effect on individuals involved in the illegal sale of alcoholic beverages. In implementing social control, controlling agents often encounter obstacles in practice (Rafika, 2016). These challenges create complex dynamics that frequently result in failures of enforcement, thereby undermining the effectiveness and essence of social control itself (Hingson et al., 2006).

In reality, the phenomenon of illegal alcohol sales has increasingly become an open secret within the community of Air Dingin Village. Consequently, this situation appears to be tolerated, with no clear resolution to the problems arising from the existence of illegal alcohol-selling stalls. Various field-level constraints have contributed to the ineffectiveness of control efforts. The following are key findings regarding the obstacles faced in regulating illegal alcohol vendors:

Absence of Strict Legal Sanctions for Palm Wine (*Tuak*) Sellers

Alcohol vendors apprehended during police raids are typically subject to sanctions intended to create a deterrent effect (Ramajuddin, 2014). However, in the case of *tuak* (traditional palm wine), law enforcement faces difficulties in imposing strict penalties due to the absence of specific legal regulations governing its sale. As a result, sanctions tend to be relatively lenient. Minor criminal penalties, such as short-term imprisonment (ranging from one week to one month), have proven ineffective in deterring illegal alcohol vendors. This indicates that punitive social control mechanisms remain inefficient; effective control would require individuals to consistently conform to expected social norms.

Failed Raids Due to Information Leakage

Raids conducted by authorities as a form of control do not always proceed as intended. Some illegal alcohol vendors continue their activities despite prior enforcement actions. Between January and September 2021, there were at least three instances of failed raids due to leaked information regarding planned police operations. Typically, law enforcement conducts surveillance prior to executing raids. However, the presence of officers and community members during surveillance is sometimes detected by others, allowing information to reach vendors in advance. As a result, when authorities arrive at the targeted locations, vendors have already concealed their stock of alcoholic beverages. These information leaks significantly hinder enforcement efforts and suggest the presence of individuals who may be protecting or warning the vendors. Consequently, both community members and authorities frequently encounter empty or closed stalls during control operations, reducing the effectiveness of such interventions.

Low Community Awareness and Participation in Monitoring

Youth groups have initiated night patrols (*ronda malam*) to maintain neighborhood security and monitor illegal alcohol activities. These patrols aim to prevent disturbances caused by intoxicated individuals, which may lead to public disorder. Although night patrols are a crucial element of community-based security, their implementation has declined in recent times. In Air Dingin Village, patrols are still

conducted but lack consistency due to limited participation. In some cases, patrols occur only once or twice per month. The low number of participants restricts operational capacity and contributes to irregular implementation. Participation levels remain relatively low, with only around ten individuals typically involved in such activities. This limited engagement reflects a broader lack of community awareness and involvement in maintaining social order. While higher participation could significantly reduce deviant behavior particularly illegal alcohol sales community responses remain divided, with some individuals supporting and others opposing the existence of such vendors. This division further weakens collective control efforts.

Weak Role of the Kerapatan Adat Nagari (KAN)

In Air Dingin Village, there exists a traditional deliberative institution known as the *Kerapatan Adat Nagari* (KAN), composed of local customary leaders (*ninik mamak*) or their representatives. This institution has the potential to function as a significant agent of social control, particularly in addressing deviant behavior within the community. Historically, KAN played an important role in regulating social conduct, including the formulation of rules regarding the consumption and sale of alcoholic beverages. However, its influence has gradually declined. Many community members no longer adhere to previously established customary regulations, partly due to their age and diminishing relevance among younger generations. Additionally, reduced institutional activity has contributed to the persistence of the problem. Currently, KAN tends to convene only in matters related to customary land disputes, rather than broader social issues. As a result, regulations prohibiting alcohol consumption at social events, such as wedding ceremonies, are increasingly ignored. This is evidenced by the continued presence of intoxication and alcohol sales at weddings in Air Dingin Village. Previously, agreements had been established to prohibit alcohol consumption at such events due to its association with conflict and violence. However, over time, these norms have weakened. Vendors now openly sell alcoholic beverages during wedding celebrations, often operating late at night from approximately 11:00 PM until dawn using minimal lighting and temporary setups near event locations. This practice facilitates easy access for consumers and reflects the erosion of customary social control mechanisms.



Figure 4. Alcohol vendors at a wedding reception

Source: Primary data, 2021

With regard to the sale of alcoholic beverages during wedding celebrations, many community members do not actively exercise social control. This reluctance is largely due to their unwillingness to serve as witnesses, as doing so is perceived to require significant time, financial resources, and effort, while also posing potential risks to personal safety. From the perspective of law enforcement, regulating alcohol consumption during such events is particularly challenging, as drinking has become normalized within the local community. When police officers attempt to issue warnings, they are often met with resistance. Local residents may feel offended, disregard the authority of the police, or respond dismissively. This situation is further complicated by the fact that many police officers stationed in the area are not native to the Basa Ampek Balai Tapan sub-district. Consequently, if community members perceive police intervention as obstructing customary practices such as alcohol consumption during wedding festivities it becomes increasingly difficult for law enforcement to establish rapport and cooperation with the local population.

Fundamentally, individuals tend to engage in deviant behavior due to external influences (Sulaiman, 2020). However, this study finds that internal factors, such as a lack of social awareness and limited knowledge, also contribute to such behavior. As a result, individuals often fail to consider the broader social consequences of their actions. Overall, it can be concluded that although social control mechanisms have been implemented, their effectiveness has gradually declined. This is evidenced by the persistence of illegal alcohol vendors who no longer prioritize religious spaces, such as prayer rooms (*mushola*) and mosques, as centers of community life. Instead, there is a growing tendency to establish small stalls that sell alcoholic

beverages. Despite various efforts undertaken by both community members and authorities to eliminate illegal alcohol sales, these measures have not significantly deterred vendors. Many continue to operate “dimly lit cafés” (*kafe remang-remang*), which clearly violate existing social norms and regulations, indicating the weakening of both formal and informal systems of social control.

Conclusion

Based on the research findings and data analysis, the issue of illegal alcohol sales remains a significant challenge for both the community and law enforcement authorities in this village. Although social control has been implemented through various mechanisms such as direct reprimands, socialization efforts, warning letters, patrols, raids, and the confiscation of alcoholic beverages, as well as spiritual education conducted by religious leaders, the presence of illegal alcohol vendors continues to be difficult to eradicate. Several key factors contribute to this persistent problem, including the lack of effective legal sanctions, information leakage that leads to failed enforcement operations, low levels of community awareness and participation in monitoring alcohol circulation, the continued normalization of alcohol consumption during wedding ceremonies, and the limited involvement of traditional institutions in preventive efforts. Practically, the findings of this study may serve as a valuable source of information, reference, and input for future researchers, particularly for those who are interested in further examining similar social issues.

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