



VICTIMOLOGY ANALYSIS OF SOCIETAL LABELING ON FEMALE UNIVERSITY STUDENTS WHO VISIT NIGHTCLUBS (A STUDY ON X, Y, AND Z IN PEKANBARU)

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ABSTRACT

The phenomenon of female university students visiting nightclubs often triggers negative societal labeling that shapes their identity and social position. This study aims to explore the motivations behind such behavior, the forms of stigma received, and the psychological and social impacts experienced. Employing a qualitative approach with purposive sampling, data were collected through in-depth interviews with three student informants (X, Y, Z) and supported by additional community informants. The data were analyzed using a thematic analysis framework to identify recurring patterns of meaning. The findings reveal that motivations include curiosity, peer influence, entertainment needs, and coping mechanisms for academic or family-related stress. The students experience stigmatizing labels such as “party girl” or “immoral,” which contribute to feelings of shame, insecurity, and social withdrawal. Due to the limited number of key informants, the findings cannot be generalized but provide an in-depth understanding of the social victimization experienced by these students. The study highlights how societal stigma functions as a form of secondary victimization that impacts their well-being and social interactions.

INTRODUCTION

The rapid flow of globalization in Indonesia has led to changes in various aspects of life, including fashion, information, and lifestyle. Modern urban lifestyles tend to emphasize materialism, physical appearance, glamour, and hedonism (Budiman, 2019:172). According to Prof. Masrukhi, 90% of university students today are categorized as hedonistic, indicating a shift in youth priorities from academic development toward pleasure-seeking activities (Yusmita & Pratitis, 2022). This trend is increasingly visible in the rise of nightlife participation among young people, including visits to cafés, pubs, and nightclubs, where they spend time socializing and seeking entertainment (Kunzman, 2005:571; Huda, 2022).

A hedonistic lifestyle is characterized by the pursuit of pleasure, consumption, and social approval (Jennyya, Praktiknjo, & Rumampuk, 2021; Salam, 2020). Students, who fall into the late-adolescent to young-adult age range (Latif & Zulherawan, 2019), often develop strong affiliation motives, which encourage them to engage in group-based leisure activities such as visiting entertainment venues (Rezi & Mardhiah, 2023). Nightlife settings, including discotheques and pubs, are perceived as spaces for stress relief despite their high financial cost, which many visitors consider a reasonable exchange for entertainment

(Fahrezy, 2022). Moreover, clubbing culture has become increasingly prevalent in Pekanbaru (Fahrul, 2024), drawing participation from diverse youth groups.

The phenomenon becomes more complex when viewed from the perspective of female university students. Unlike male students, female students often face stricter moral scrutiny when participating in nightlife activities. Behaviors in nightlife environments—such as socializing, drinking, or dancing—are frequently interpreted through a moral lens, placing female students at risk of being stigmatized or labeled negatively. This concern is reinforced by public reactions to police raids conducted by the Riau Regional Police, which detained over 150 nightlife visitors, the majority of whom were university students, highlighting the growing participation of young people in potentially risky nightlife contexts.

To understand this issue, it is important to consider the theoretical perspectives that frame this study. Victimology examines the processes through which individuals become victims, including victims of social actions, power structures, or stigmatization. Within victimology, the concept of secondary victimization explains how individuals experience harm not merely from their own actions but from society’s reactions, stereotypes, and condemnations. When female university students are



labeled negatively for visiting nightclubs, they may experience psychological and social harm—such as shame, exclusion, or character assassination—placing them in the category of social victims.

Complementing this is Labeling Theory, which asserts that deviance is not inherent in an act but arises from society's reaction to that act. According to this theory, individuals who are assigned labels (e.g., “immoral,” “party girl,” “night woman”) may internalize or resist these labels, but the social consequences often shape their identities and social interactions. In the context of nightlife participation, female students are particularly vulnerable to labeling processes because cultural norms impose stricter behavioral expectations on women. Thus, the societal labels directed at them carry gendered meanings that intensify the stigma and social consequences they experience (Sujana et al, 2025).

Although previous studies have explored hedonistic lifestyles, affiliation motives, and clubbing behavior among youth (Maulan, Hasanah, & Amelasasih, 2023; Jennyya et al., 2021; Rezi & Mardhiah, 2023), few studies have specifically examined how female students who visit nightclubs become victims of societal labeling, especially within the local context of Pekanbaru. Existing research tends to focus on lifestyle patterns rather than the social consequences faced by individuals who are stigmatized for their nightlife involvement. As a result, there remains a research gap concerning how labeling processes operate and how they contribute to the victimization of female students engaging in nightlife activities.

Based on these observations and theoretical considerations, this study titled “Victimology Analysis of Societal Labeling on Female University Students Who Visit Nightclubs (A Study on X, Y, and Z in Pekanbaru)” aims to investigate: (1) the motivations of female students in visiting nightclubs, (2) the forms of societal labeling they receive, and (3) the victimization effects generated by such labeling. This research emphasizes how societal reactions and labeling practices can transform ordinary lifestyle choices into sources of stigma and social harm for female university students.

METHODS

This study employs a qualitative research method with a descriptive approach, aiming to gain an in-depth understanding of the phenomenon of societal labeling

toward female university students who visit nightclubs. The research was conducted in the city of Pekanbaru, considering that this phenomenon is quite visible within the local social context. The study was carried out directly in the field through several key stages: preliminary observation, in-depth interviews, and documentation.

Observations were conducted by visiting educational institutions and community environments to obtain an initial overview of the labeling phenomenon and its relation to the issue of early marriage. Structured and semi-structured interviews were conducted with relevant participants, including the students (X, Y, and Z), a youth leader, a religious figure, and community representatives. The total number of participants in this study was six, consisting of three female university students as the main informants and three key informants from the community, religious leadership, and youth organizations. Documentation was carried out by collecting supporting data such as field notes, written documents, and archives related to the studied phenomenon.

The research procedure was carried out through several systematic stages. First, non-participant observations were conducted over a period of three weeks, during which the researcher visited several nightlife environments in Pekanbaru and the surrounding community areas where the informants interact daily. The focus of these observations was to identify:

- 1) social reactions and community discourse toward female students who visit nightclubs,
- 2) behavioral interactions among peers that may influence nightclub visitation, and
- 3) forms of subtle or explicit stigma expressed in everyday conversations (Kurniawan, 2023).

All observations were recorded in the form of field notes, including descriptive notes (context, setting, observable behaviors) and reflective notes (initial interpretations related to labeling and victimization). These notes were later coded to identify patterns relevant to the victimology framework, particularly indicators of secondary victimization, such as social exclusion, moral judgment, or stereotyping (Alelxaender, 2023).

Second, in-depth interviews were conducted with each participant to explore their personal experiences with societal labeling and how these labels influence their social identity and psychological well-being. Interviews also captured how informants perceive the moral expectations of society and how these expectations shape the stigma



directed toward female students who visit nightclubs. Additional interviews with community figures (youth leader, religious leader, and local residents) served to validate and contextualize the labeling processes observed in the field.

Third, documentation techniques were used to complement the observational and interview data. Relevant documents included social media posts, community statements, and media reports concerning nightclub raids or public reactions toward nightlife activities involving students. These documents were analyzed to strengthen the findings on how societal labeling is constructed and circulated within the local context.

All data—observational notes, interview transcripts, and documentation—were analyzed using thematic analysis, allowing the researcher to identify recurring themes related to labeling, stigma, and victimization. This analysis was conducted with a victimology perspective, focusing on how societal reactions contribute to the formation of social victims, particularly female university students who are negatively judged for their nightlife involvement (Sujana & Kandia, 2024).

Data analysis was conducted inductively, interpreting the findings based on emerging patterns and meanings from the field rather than predetermined hypotheses. The entire analytical process focused on understanding the meaning of the labeling phenomenon within the socio-cultural context of Pekanbaru society. Through these steps, the study sought to ensure data validity and provide a comprehensive depiction that can be verified and replicated by future researchers.

RESULTS AND DISCUSSIONS

Results

The findings of this study reveal that the phenomenon of societal labeling toward female university students who visit nightclubs is a complex social process involving interactions between personal motivations, social environmental influences, and the construction of moralistic societal norms (Santika, 2023). The research found that the motivations of these students to visit nightclubs vary from curiosity and the need for entertainment, to peer influence and as a form of escape from psychological stress and family problems. For instance, respondent X stated “...Actually, my reason for going to a nightclub isn’t what people think. It’s not for

anything bad. At first, I was just curious, but over time, I started to enjoy it. So whenever I have free time or need a place to unwind, I go to a club.” This statement illustrates that her visits to nightclubs function as a coping mechanism to seek emotional relief.

Respondent Y, on the other hand, emphasized peer influence as her primary motivation “...Honestly, at first it wasn’t my own intention; it was more because of my friends. At the beginning, I just went once or twice out of curiosity to see what it was like. After that, I found it fun the music, the lights, meeting new people. Eventually, it became a habit, and now I often go, especially when friends invite me.”

Meanwhile, respondent Z highlighted family background as a significant factor driving her to seek escape:

“...Eventually, I joined, and it turned out to be different from what I had imagined. I thought, ‘this is actually fun.’ Since I come from a broken home, I often think about my parents’ problems back in the village. So you could say the club became a place to relieve stress whenever I had problems.”

From these three respondents, it can be concluded that their motivations stem from a combination of internal factors (curiosity, entertainment needs) and external factors (social environment, family circumstances). However, these personal experiences clash with social realities in the form of stigma and negative labeling from society. The study found that the public often labels female students who visit nightclubs as “night women,” “naughty girls,” or even “prostitutes,” reflecting moralistic views and gender stereotypes. As respondent X expressed “...People often immediately give negative labels. I’ve been called a ‘night woman,’ and some even said I’m not worthy of being a university student because I often go to such places. It’s very painful because people only see from the outside without understanding my emotional state.”

This stigma is also present in campus environments, as respondent Y experienced “...Once, a classmate said in front of everyone, ‘No wonder she’s always late partying all night.’ Even though it was said jokingly, it still affected me. I felt embarrassed and worried that my image as a ‘party girl’ would spread across campus.”

Labeling also comes from the surrounding community. Respondent Z recounted:

“...A boarding house neighbor once told the landlady that I often came home late and labeled me a ‘bad girl.’ Since then, I’ve learned to be more cautious and not too open with everyone.”



A harsher view was expressed by the local youth leader, Mr. Wahyu *"...Usually, people immediately give a bad label. If it's a female student, they'll say she's 'naughty,' 'a prostitute,' or into 'free sex.' Even though not all who go to nightclubs do bad things, the stigma is already established, so they end up being judged harshly."*

Similarly, religious leader Ustadz Arief emphasized that such stigma also tarnishes the family's reputation *"...Once people hear or see something, gossip spreads quickly. So it's not only the individual who suffers, but also her parents and family who feel ashamed."* The impact of this labeling extends beyond social reputation it also causes significant psychological distress. Respondent X admitted feeling ostracized by her peers *"...I started to feel excluded by my classmates. Some friends who were once close began to distance themselves after learning I go to clubs. I went there to find peace, but instead, I felt even more burdened by the negative stigma."*

Meanwhile, respondent Y felt her academic reputation was threatened *"...People automatically link clubbing with being lazy or irresponsible. Even if I don't skip classes, the stigma remains, and I worry that my 'party girl' label will spread further on campus."*

Respondent Z, in contrast, said the experience made her more withdrawn *"...Since then, I've learned to be more careful and not open up to everyone. I've become more selective about whom I can trust and confide in."*

Overall, the findings of this study demonstrate that societal stigma toward female students who visit nightclubs functions as a form of social control that suppresses women's identities. Labeling not only damages their personal reputation and academic standing but also generates hidden victimization in the form of psychological pressure, social exclusion, and moral burden for both the individuals and their families.

From a victimological perspective, female students who visit nightclubs should not be viewed merely as perpetrators of deviant behavior according to societal norms, but also as victims of gender-biased social constructions and entrenched stereotypes.

DISCUSSIONS

In the eyes of society, nightclubs are often associated with negative images related to a "free lifestyle," social interactions considered deviant, and activities that contradict social norms and local moral values. These nightlife venues are frequently perceived as spaces

identified with alcohol consumption, loud music, revealing clothing, and socially inappropriate interactions particularly when they involve young women such as female university students.

This perception is reinforced by cultural constructions that place women in a position where they are expected to maintain their image, honor, and modesty. Consequently, their presence in nightclubs is often viewed as a violation of boundaries set by societal expectations. As a result, women who visit such places especially students often become targets of labeling and stigma, being branded as "immoral," "naughty," or "unworthy role models."

These views are not only expressed by parents or community leaders but also emerge within campus environments and peer groups, indirectly reinforcing dominant norms and restricting social expression. In reality, for some individuals, nightclubs function as spaces for socialization, stress relief, or simple recreation—activities that do not necessarily involve breaking the law or harming others. However, due to the strength of prevailing moral and social norms, nightclubs continue to hold an ambivalent position: on one hand, as symbols of modern entertainment, and on the other, as representations of social deviance that must be monitored and criticized.

Public attitudes toward nightclubs thus reflect a tension between modernity and tradition, between individual freedom and social control dynamics that continue to evolve alongside cultural change and societal development. (Novilia, dan Yusuf, 2024)

The findings of this study indicate that societal labeling of female university students who visit nightclubs forms a pattern of covert victimization. These students, who often have diverse motivations ranging from curiosity, peer influence, to psychological or familial escape ultimately face severe social stigma. Society, peers, and even boarding house environments tend to attach negative labels such as "naughty," "night woman," or "party girl," without understanding their personal context or reasons.

This labeling process not only reduces the students' identities to negative stereotypes but also produces real consequences, including social exclusion, shame, declining self-esteem, and restricted participation in social spaces. At this point, they can be viewed as victims not because of their behavior in nightclubs, but because of the social constructions that impose negative identities upon them.



From a victimological perspective, the stigma functions as a form of symbolic violence that affects the psychological and social well-being of these students and limits their access to public acceptance. Furthermore, the study reveals that families, educational institutions, and local communities are not neutral; rather, they often reinforce existing stigma through gossip, moral judgment, and social sanctions.

Thus, this research asserts that the phenomenon of female students visiting nightclubs cannot be viewed merely as an issue of individual morality but must be understood as a social reality embedded in processes of stigma construction, marginalization, and victimization within a broader socio-cultural framework.

The results can be analyzed through Labeling Theory, as proposed by Howard Becker, which posits that deviance does not originate solely from individual actions, but rather from society's reactions to those actions (Madani, Novarizal & Zulherawan, 2025). In this context, female students who visit nightclubs possess diverse personal motivation curiosity, leisure, or escape from academic and familial pressures. However, the community responds by assigning negative labels such as "night woman," "party girl," or "immoral," which then become attached to their social identity. (Rasiwan, 2024)

According to labeling theory, such labels create a master status, where the students' identities become more defined by social labeling than by their actual behavior. This process demonstrates how public opinion, gossip, and moralistic views operate as mechanisms of social control, marginalizing and isolating individuals. It also helps explain the emergence of secondary deviance, where students who initially sought simple recreation eventually come to be viewed as "deviant" because of persistent negative social reactions. (Taufik, 2023)

Meanwhile, according to Wolfgang's Victim Precipitation Theory, victims may, consciously or unconsciously, play a role in triggering their own victimization. In this study, female students who visit nightclubs, return home late at night, or wear certain clothing are often perceived as triggers that justify public stigma and labeling. In other words, their behavior is interpreted as a reason for society to judge, ridicule, or label them negatively.

However, in line with modern victimology, this does not justify victim-blaming or labeling; rather, it highlights the interactive dynamic between a victim's

behavior and the social response it provokes. From this perspective, the students become victims not merely because of their actions in public spaces, but because society uses those actions as a pretext to legitimize stigma and social sanctions.

The combination of Labeling Theory and Victim Precipitation Theory demonstrates that this phenomenon results from a complex interaction between individual behavior and social construction. Labeling Theory shows how societal stigma shapes a new, burdensome social identity for female students, while Victim Precipitation Theory explains how certain behaviors can be perceived as triggers that increase their risk of being labeled and socially victimized.

Thus, this study concludes that female university students who visit nightclubs face not only issues of moral perception but also experience a broader process of social victimization one shaped by the intersection of personal choice, societal perception, and dominant normative power.

As for recommendations, first, female students should develop awareness of the potential social and psychological risks associated with visiting nightclubs, including the likelihood of being negatively labeled by society. Therefore, it is important for them to select their social circles carefully, maintain personal boundaries, and seek healthier alternatives for recreation or stress relief to prevent excessive stigmatization. Additionally, students are encouraged to strengthen their resilience in facing social pressure, for instance, through supportive peer networks or campus counseling services.

Second, nightclub owners are advised to pay greater attention to safety, comfort, and the public image of their establishments by enforcing strict regulations regarding visitor age limits, monitoring alcohol consumption, and preventing illegal practices such as drug use or prostitution.

Third, society is encouraged to adopt a more empathetic and rational approach in evaluating female students who visit nightclubs. Rather than judging or attaching negative labels, the community can take an active role in providing education, creating dialogue spaces, and offering moral support so that young people have access to more positive social activities.

By doing so, reducing stigma and negative gossip will help female students preserve their dignity and



prevent the occurrence of unjust social victimization within the community.

CONCLUSIONS

Based on the findings of this study, it can be concluded that the motivations of female university students to visit nightclubs arise from various factors, including curiosity, peer influence, the need for entertainment, and as an escape from academic pressure or family problems. However, this choice often results in the emergence of stigma and negative labeling from society, peers, and campus environments, which attach derogatory identities such as “party girl,” “night woman,” or “immoral.” These labels ultimately position the students as victims of social victimization, in which they suffer psychological consequences such as shame, insecurity, stress, and changes in their social interaction patterns.

The analysis using Labeling Theory reveals that such labels do not originate solely from the students’ actions, but rather from social reactions that construct a new master status attached to their identity. Meanwhile, Victim Precipitation Theory explains how behaviors perceived as inappropriate such as returning home late at night or engaging in clubbing are interpreted as triggers for society’s negative judgment. Thus, this study emphasizes that female university students who visit nightclubs should not merely be viewed as perpetrators of deviant behavior, but also as victims of stigma construction and social control that limit their freedom, acceptance, and psychological well-being in daily life.

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