

# Growing the Shame in Overcoming Juvenile Delinquency in the Educational Institutions in Bengkulu Province

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**Abstract**— This paper is based on the phenomenon of juvenile delinquency that is increasingly felt be troubling every day, from mild to severe actions. This condition is based on various factors, one of them is educational environmental factor. School age teenagers called students should be grown a culture of shame for deviant actions in themselves. The process of forming a culture of shame could be done by adopting reintegrative shaming theory proposed by Braithwaite, but still adhering to integrated processes and programs between teachers, parents, and the society so that they could avoid misunderstandings, especially regarding child protection rights in the context of the law.

**Keywords**— *Shame, Juvenile Delinquency, Educational Institutions*

## I. INTRODUCTION

The phenomenon of juvenile delinquency in the era of globalization arises and develops in various forms and dimensions, started from simple localistic delinquency to delinquency that affects other students in a macro (National), such as brawls, involvement with drugs and early sexual activity. The coverage of several media shows that Indonesia has now begun to face an emergency of juvenile delinquency. Some of the cases that the writer chose as examples are cases of infant murder by his own biological mother, done by a teenager from a private high school in Banyumas, Central Java, who killed her newborn baby in the toilet of the Purwokerto Islamic Hospital on Tuesday (01/01/2018). The cruel action is done by the suspect with the initials NM who was still 15 years old, allegedly because she did not want to bear the shame of giving birth to a baby outside marriage. Allegedly, it was because she did not want to bear the shame of giving birth to a baby outside marriage. In addition, the disclosure of the case of the five-year-old boy done by a 15-year-old teenager in Bogor Asri Housing emphasized the state of emergency of juvenile delinquency in Indonesia.

Some of these cases are relevant to the description of the Indonesian Demographic and Health Survey conducted by the BKKBN where it is seen that marriage is in adolescence, Pre-marital sex and unwanted pregnancy, 2.4 million abortions: 700-800 thousand are teenagers, MMR 343 / 100,000 (17,000 / year, 1417 / month, 47 / day women die) due to complications of

pregnancy and childbirth, HIV / AIDS: 1283 cases, an estimated 52,000 were infected (iceberg phenomena), 70% were teenagers and alcoholic and narcotics.

The objective of this research was to analyze the shaming theory approach by Braithwaite who divided into two types that were Reintegrative and Stigmatization. This theory actually began to squirm in 1989, the development of this theory was due to the failure of the theory of crime in explaining crime and offering a solution to the crime that occurred. The second theory would be analyzed in this paper is the guilt theory proposed by Kugler and Jones who stated that the guilt phenomenon was very relevant for adaptation in the framework of considering one's personal awareness when making mistakes, violations, deviations from social norms, customs and also the law.

The two theories above would be explained related to efforts to overcome juvenile delinquency that are increasingly prevalent in Indonesia, not only in the dimension of social, tradition and religion, but also in legal matters. This becomes relevant to be discussed, considering that some developing countries experienced social problems that continued to private spaces and were associated with the collective interests of a community. In addition, the main problem of mistakes, violations, deviations from social norms, customs and also the law carried out by adolescents was believed to be a logical consequence of the pace of modern civilization. Modern civilization or commonly called modernization which the author intends is a symptom of changing times which is characterized by globalization, westernization, and universalization.

The extent of the study about the prevention of juvenile delinquency in a variety of perspectives has been put forward by some experts, for example Kartini Kartono in Social Pathology, Sudarsono in a legal perspective, and several articles in other journals. Therefore, this paper would be limited to efforts to overcome juvenile delinquency with a shaming and guilt approach at the institutions of Islamic education.

## II. METHOD

This research is descriptive with qualitative methods (Sanapiah F, 1990: 22). This research attempts to be able to describe in detail the social phenomena that are the

subject matter without making a hypothesis and calculating statistical methods (Masri Singarimbun and Sofian Effendi, 1987: 4). Descriptive is not in the narrow sense meaning in giving a description of the phenomena that are carried out in accordance with the scientific method (I.S. Susanto, 1990: 15). In this study, the initial research was secondary data, then continued with research on primary data in the field or community (I.S. Susanto, 1990: 52). This field research was conducted by interview method (Burhan Ashshofa, 1996: 59). The results of the research after being identified, constructed, compiled and analyzed using qualitative methods based on theory, related to the subject matter under study (Lexy J. Moleong, 2004: 103).

### III. THEORY

#### A. *The Forming Factors of Delinquency (Teens) Students*

The consideration of Law Number 3 of 1997 states that children are part of the young generation, as one of the human resources, is the potential and successor of the ideals of the nation's struggle. In such a position, children have a strategic role and have special traits and characteristics. Therefore, children need protection in order to ensure the growth, physical, mental and social development in full, harmonious, and balanced.

Based on the theory of development, according to Mappiare, adolescence lasts between the ages of 12 and 22, namely 12 to 21 years old for women and 13 to 22 years old for men. While the age range of adolescents according to him is divided into two stages, namely the early adolescents who lasted between the ages of 12 or 13 to the age of 17/18 years, and late adolescents was between the ages of 17/18 to the age of 21/22 years.

Development as psychological and physiological Psychological and physiological development at this age is a transition from childhood to maturity, but not or not yet treated as an adult, that is why the teenage period is often called as the 'un' stage, in the period this also happened morally and intellectually development.

As a result of the developmental conditions that had a transition period, namely through childhood and not yet reached adulthood, adolescents were often faced the various problems in their lives. The phenomenon of juvenile delinquency is actually a manifestation of his existence to be recognized. Referring to Myers, this condition is one form of conformity, which is a situation in the form of alignment with others, so that with this conformity, teenagers tend to do something with the aim that 'is recognized by people who are outside of their selves. This action creates a problem when adolescents are unable to show character and integrity based on religious norms, customs and applicable law. The inability of the adolescent to produce action based on the will of a group or gank without attitude independence.

There are many reasons that cause adolescents in this conformity situation, among others, the desire to be recognized for their existence in the past social environment and the desire to avoid the isolation of peers when not following or accepting labels / signs from their groups. Back to Myers's opinion, these two conformity

situations will always be faced by adolescents, that was following and accepting. Because of this, there were several forms of this conformity in adolescents, such as cohesiveness, group standards, descriptive social norms, and injunctive social norms.

The changes of behavior in adolescence based Psychological create the changing of perception on religious, customary and legal values. But the changes were often lost orientation (disorientation) so that what happens is delinquency (deviation). These deviations certainly have a social impact both within the family, school and community.

When it was examined further, not only the main factor of forming juvenile delinquency but also internal factor. Generally, there were four views stated the factors forming this juvenile delinquency externally, there were: First, the act of juvenile delinquency in a criminology perspective was the meeting of two mutually supportive elements, namely intention and opportunity. If the two do not meet, then the possibility of juvenile crime / delinquency would not occur. Second, the psychological factor of juvenile delinquency was the lives of adolescents who were in the three main poles which contributed to delinquency in them, namely Family, Social and School. This happens when the three poles reflect values where turbulence values arise, namely the fall in positive values in the school when dealing with conflicting (negative) social values without getting support from the family poles. Third, how many sources of crime and damage dragged teenagers from various angles and footholds, among these forming factors are. " Family-Poverty; b. Disharmony Between Father and Mother; c. Divorce and Poverty as a Result; d. Free Time that Seizes Childhood and Adolescence; e. Negative Relationships and Bad Friends; f. Poor Treatment of Parents to Children.

#### B. *Growing the Shame for Students of Educational Institutions*

The punitive paradigm later arose with enthusiasm so that people did not commit the threatened acts. In other words, punishment was carried out with deterrence. The development of an understanding the punishment usefulness as an instrument in the framework of the changing behavior method was seen through the emergence of the rehabilitative paradigm. The paradigm saw that someone who violated or deviated from existing rules was basically a person who was damaged, sick, deprived, has a problem or has an inability to do so sees that someone who violates or deviates from existing rules was basically a person who was damaged, sick, deprived, has a problem or has an inability to do so

Shaming is actually one of the theories used by criminologists to overcome crimes committed by someone. Shaming is literally from English which means "shame". This theory is famous for the term reintegrative shaming which was introduced by Jhon Braithwaite. In this theory there are two main things namely Reintegrative and Stigmatization, which explains that shame-related emotions are also found to mediate some reintegration effects on other offending behaviors. . The theory about

this was also describe about philosophy and function of social control in Chinese society

The reintegrative approach of shaming in this theory was different from the threat of formal punishment. The shaming tried to motivate offenders to obey the law by activating a sense of obligation or feeling that it was the right thing to do. The key of crime control was adalah a cultural bond that gave shaming to the perpetrators of violations followed by reintegration efforts, and sanctions from friends or members of groups where the perpetrators are located have a better effect than sanctions formally given..

Talking about the shaming, regarding about this study, once it was discussed by Keeler with a culture approach he explained that children in Java and Bali were educated to be moral "shame" which in Javanese was called "kagol" and Balinese was called "lek". The definition of shame in a cultural context was very closely related to "honor, reputation, name, status, prestige". If one family member and or community member did the mistakes or commit the crime, the most important thing was to feel "shame", because this was a big disaster experienced by the perpetrators and their families.

Islam as a comprehensive teaching has also explained that 'shame' was one of the principles for believers, because shame was in directly connected with what appropriate and what inappropriate for someone to do, the distinction between the two was 'shame'. It has been explained in from Abu Masud Uqbah bin Amr Al Anshary Al Badry radhiallahuanhu he said: Rasulullah Saw said : Indeed the expression that has been known to the people from the words of the previous prophets is: If you are not ashamed, do as you please.

Educational institutions as a means of forming student character could develop and grow a culture of shame for students, using the shaming approach as stated by Jhon Braithwaite. The main emphasis of this theory was that someone who made a mistake can be embarrassed so that he could realize that what he has done was wrong, and could drop his pride. According to Novi, by quoting Santrok she explained that one of the causes of student delinquency in school was due to a lack of self-esteem. Students who have self-esteem are characterized by behaviors that accepted themselves as they are, confident and satisfied with their abilities. Meanwhile, students who have low self-esteem will tend to be unable to respect their environment and are very vulnerable to do bad things because they are unable to interact well with the social environment.

Developing "shame" or shame culture in school could be applied with several strategic steps, especially related to violations committed by students, the main thing of this approach could adopt the Reintegrative Shaming and Stigmatization approach which were commonly used in criminal science. Regarding this, Adam Gaycar explains; First to achieve the success of Reintegrative Shaming, so that the conducted process should the presence and participation of the community in this case the school and parents and other stakeholders. Secondly, this process required shaming as confrontation for wrongdoing.

This aimed to explain to the perpetrator that the act is a disgraceful act in the community, and support and respect for the actor to return to be normal in his social life. The basic assumption regarding this problem was that the giving of shame was moral education in order to identify wrongdoing that was not commendable, and social harm to actors who were organically carried out by all components of education . The implementation of moral education through reintegrative shaming was not limited to the disagreement of the perpetrators of deviating students by all components of education, but also the presence of intolerance and refusal of these actions.

The effort that could be done by the school with the reintegrative shaming formula was by maximizing the involvement of all school components such as students, teachers, the community around the school, education staff and parents of students. the involvement could be active and passive. But the thing that needs to be remembered was the understanding of these various components that reintegrative shaming aimed to restore students' awareness of deviant actions, and provide space for these students to be able to regain their social environment.

Building students' awareness of deviant wrongdoing that they have done was the main goal of national education which stated that National Education was to develop abilities and shape national character and civilization which aimed to develop the potential of students to become human believers who fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

In order to achieve the main objectives of the national education, then it was necessary to design a reintegrative concept of shaming in schools, in addition to involve all components as mentioned above, it was also necessary to design integrated guidance patterns. The coaching pattern that the authors offered could be done with three main principles, such as input, process and output.

The first principle was input, this process could be done when the registration was done by involving students parents / guardians, by providing the understanding and commitment that any conducted deviant actions in the education process would be subject to sanctions that were not only punitive but also shaming efforts with various levels.

The second principle was the process, the context of this process was initiated by the teacher / guardian of the class when a deviant act of students was done inside and outside the school, so parents and teachers could agree on the desired type and form of reintegrated shaming, of course agreed shaming must be estimated the positive impact on student mental development .

The third process was output, each shaming treatment that was done always prioritizes the effectiveness of time, energy, costs and also the impact factors that would be felt by students, if this was not taken into account it could produce a new form of deviation from students.

#### IV. RESULTS AND DISCUSSION

This research succeeded in finding various approaches carried out by schools in order to overcome juvenile delinquency in schools. The approach or model designed by each teacher has variations, adapted to the basic assumptions regarding the personality of the student. Schools that are structurally under the auspices of the education office and under the auspices of religious institutions or foundations have their own patterns in tackling juvenile delinquency for students.

There are two important issues discussed in this section, which are related to the form of fostering students in Bengkulu City MTsN 1 and the State Junior High School 4 of Bengkulu City based on religious education. The development of character based on religious education developed in each school all rests on the vision and mission developed by the school. In general, the schools which are the research samples include directly or indirectly the guidance of these students in the school's vision and mission. The vision and mission are then translated into various programs to support the success of student development programs. The vision and mission developed by each school are usually structurally related to strategic plans developed by vertical agencies where the school is sheltered. For public schools, it will be in line with the strategic plan developed by the education office in the district/city, while for schools that are under the auspices of institutions or religious organizations also adjust to the vision and mission as well as strategic plans developed by the relevant institutions. The student coaching program outlined from the school's vision and the mission begins with the making of rules or school rules. The rules made by the school become a reference for students and other school residents in behaving and behaving. A good understanding of the school's vision and mission is an important thing that should receive school attention. All school residents must fully understand the vision and mission developed by the school. Schools must also be able to translate these visions and missions into operational programs that are easily understood and implemented by the school community.

Programs that are too excessive become ineffective if only half of them are implemented. That is, programs developed by schools do not need to be too much but operational or easy and can be done by students. Strategic school programs to build noble character have been made in detail through school rules and regulations. This code of conduct is the basis for students and students at the school level (principals, teachers, employees, and anyone) in their daily activities at school.

The problem that occurs is that some school members, both teachers, employees, and students sometimes do not know and understand the school's vision and mission, so the direction that the school wants to achieve is not known exactly. On the other hand, sometimes the school's vision and mission is only a jargon or slogan that becomes a school decoration for people outside of school. As a result, schools often take refuge behind the school's vision and mission, while the intentions of developing noble character are never attempted to be realized in school. It must also be realized that fostering students requires a relatively long

time. Greetings, smiles, greetings, handshakes, and congratulations must always be sought and not only stopped until a certain time limit, but until a noble moral culture is achieved by the school.

Achievement of cultural or noble moral culture that is manifested in daily attitudes and behaviors both at school and outside school accompanied by the values of worship cannot be taken in a short time. The efforts that have been made by students in the sample schools that are conditioned and endeavored to carry out core activities as religious people are concrete efforts in order to build noble character through religious activities. Of the sample schools all of which explicitly mention students' guidance in school vision or mission, almost all of them try to apply it to their daily activities in school.

Based on the findings of this study, there are many forms of coaching for students who violate school rules, and who take other disciplinary actions. Guidance for students is carried out with various models and approaches, and programs developed by schools in the framework of coaching are at least three things done, namely structured planning or programs, implementation and reinforcement of values developed, and evaluation of the implementation of student coaching. Planning coaching programs for students who violate school rules, and other disciplinary actions developed by each school are based on the vision, mission, and objectives to be achieved by the school. To make a coaching plan for students who violate school rules, and who take other disciplinary actions that are good, the school makes forms of activities and also includes sanctions received for students who violate.

There are various sanctions received, these are arranged based on the points on the level of violations, and often schools also use patterns of shaming and guilt that aim to provide deterrent effects for students who violate them. According to the author's observation, from various cases handled by the school, there were several cases that showed attempts at shaming and guilt by giving assignments/sanctions to students in cleaning the toilet and or standing in front of the class. There were positive comments from some students who said that they would not imitate the violations committed by the sanctioned students.

In order to realize the development of students who have good morals in general, things need to be considered as follows. First, schools or educational institutions are organizations that should always strive for and develop their organizational behavior in order to become an organization that can shape the behavior of students to become successful people not only in academic quality but also in non-academic quality. Second, the school should formulate the school's vision, mission, and objectives which explicitly state the desire to realize noble character in school. Third, moral development or noble character in school will succeed if it is supported by high awareness of all school members, parents, and the community to make it happen. Fourth, for the development of noble character in schools, school programs are also needed that explicitly and in detail support the realization of these noble characters or characters.

## V. CONCLUSION

The study of the problems that the writer has described surely still have some pros and cons, because shaming is considered unproductive for the development of students also considered to be able to suppress human rights, especially in the legal system in Indonesia, children are protected by Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 about Child Protection. However, this article seems to emphasize the aspect of reintegrating shaming with a productive and constructive pattern along with the involvement of parents and the community in applying it.

The conclusion of this study is that guidance for students who violate school rules or commit deviant actions is carried out with various models and approaches, educational institutions in Bengkulu overcome these student delinquencies by referring to the regulations imposed by the school. The handling action follows the rules by reducing points on each type of violation. In addition, attempts at shaming and culture are also carried out in order to create deterrent effects for students who are trapped.

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