

The Role of Family Resilience that Characterizes in Increasing Shame Culture in the Society

by Rr Nanik Setyowati

Submission date: 24-Jan-2022 11:04AM (UTC+0700)

Submission ID: 1746796623

File name: 1._Family_Relisience_ICSS_2019.compressed.pdf (181.44K)

Word count: 4990

Character count: 26564

The Role of Family Resilience that Characterizes in Increasing Shame Culture in the Society

^{1st} M.Turhan Yani
Pancasila and Civic Education Department
Universitas Negeri Surabaya
Surabaya, Indonesia
muhammadturhan@unesa.ac.id

^{2nd} Rr Nanik Setyowati
Pancasila and Civic Education Department
Universitas Negeri Surabaya
Surabaya, Indonesia
naniksetyowati@unesa.ac.id

^{3rd} Siti Maizul Habibah
Pancasila and Civic Education Department
Universitas Negeri Surabaya
Surabaya, Indonesia
sitihabibah@unesa.ac.id

^{4th} Maya Mustika
Pancasila and Civic Education Department
Universitas Negeri Surabaya
Surabaya, Indonesia
mayamustika@unesa.ac.id

Abstract—Today there have been many shifts in values and norms in people's lives everyday. Behavior that is not in accordance with the values and norms that should be held firmly becomes something that is abandoned. Various events that violate religious norms, politeness, morality and law can be found in the community directly or indirectly from the mass media both print and other social media. This is very stifling because it is done by those who are still in elementary, secondary and adult education. They carried out a variety of deviant behaviors which even led to criminal acts and acts of corruption. The shame culture seems like they do not have it anymore. The biggest challenge is that when the school has done what is considered the best it turns out it has not made a major contribution in achieving the results. The purpose of this study is to analyze the role of families with character in increasing the culture of shame in society. Type of this research is the study of the development of teaching materials in the course of Character Education courses. One of the materials in the teaching material is used in analyzing the purpose of this study by using a literature study related to the role of family resilience that characterizes in increasing the culture of shame in society. And then doing focus group discussions from the research team on an ongoing basis. There is also to analyze the problem obtained through literature review. The result is a way of parents as a model for children, fostering achievement or prosocial behavior in children, creating family resilience that is in accordance with Pancasila and instilling shame as part of faith. This can happen through endurance of families, not just families, but families a character that is based on religious values and norms that are characteristic of the Indonesian people.

Keywords - Roles, family resilience, character, shame culture, society

I. INTRODUCTION

Mentioning the shame culture will immediately reflected in my mind is the Japanese. The Japanese reaction to the allegations that someone has failed or is inadequate can be found repeatedly in the US. We

all know people who become angry because they are demeaned. But we rarely act so defensively like the Japanese. (Benedict, Ruth, 1982: 160). [1]

They become very reactive. This sensitivity can be particularly seen in situations where a person has been defeated. The loser is embarrassed. The Japanese are exemplary of politeness, and this prominent courtesy is a measure to the extent that they act in limiting opportunities that allow the emergence of the necessity to clear names. (Benedict, Ruth, 1982: 165-166). Most of those who are embarrassed for various reasons will try to show their remorse and often end with suicide (harakiri) as a form of responsibility, even though now it is not always because of a shift in values.

In one of the Indonesian on-line dictionaries, it is mentioned that shame is feeling very unwell (despicable, low, etc.) for doing something that is not good, not right, and different from habits or norms. Shame as a feeling of being uneasy because yourself (or someone else) has committed an act that is not commendable, behaves not in accordance with the norms of modesty, or has caused harm or suffering to yourself or others. Throwing between parents and teachers often occurs in terms of teaching a culture of shame to children. The teacher feels ethics is the duty of parents because the value (value) of each family is different, culture also influences the definition or behavior that should be considered shameful. Parents in this matter also feel their children have been sent to school, so they should understand the meaning of shame, which actions that can be done and not. And that is considered purely a teacher's duty.

The task of educating is the duty of everyone. Parents and teachers must join hands. And do not forget that children learn more by observing and imitating the actions they see. You can talk to the shame definition child above every day until he or she can memorize the head, but if the child does not know how to practice non-shameful deeds everything will

be in vain. If I am allowed to propose a curriculum that can educate Indonesian children and also elevate their dignity and prestige as a human being, I will choose to focus on forming their character at an early age. (Ling Majaya. Teach Shy Culture: <https://jurnaltoddoppuli.wordpress.com/2014-08-08/teach-shame-culture>) accessed on 7 January 2018. [2]

Majaya argued, Ling (2014) above is very correct because if we pay attention, now many families seem reluctant to do what should be their duty. As if school became No. one, even though most of the time there remained at home with parents as role models. For this reason, we need the strength of family resilience which will be one way to improve the shame culture in society. Being ashamed is not just like what the Japanese did because they were considered to be failing at work, but they were embarrassed because they had committed an act that was not in accordance with the values and norms that apply in the community. Those who do not feel embarrassed anymore as if it were a normal thing that was not disputed and sometimes even considered as part of human rights, so the perpetrators felt it was not a bad thing.

Nowadays, In family life people do not feel embarrassed if there is a divorce, first if there is a divorce, the perpetrator will experience shame. Based on data from the Sub-Directorate Territory of the Headman Ministry of Religion at the end of 2014 showed surprising statistics about divorce. As of November 2014 there had been 354 thousand divorces. This means that every minute a couple is divorced. The causes also vary, ranging from economic problems to differences in political choices. A more concerning fact is that the divorce rate is highest in the Asia Pacific region. When there is a divorce, there will certainly be an impact on the person concerned and the child and family. But divorce is not the only family problem that occurs in Indonesia. We see a wide range of family cases widespread: starting from the phenomenon of broken home, the killing of family members, cases of family members who use drugs, student violence and others. And sadly sometimes there is no shame for the culprit. So a more complex shame than is possible in most Japanese.

This causes a family condition that is not harmonious and will cause personal consequences for family members, especially in children. Households without family security produce weak individuals, are vulnerable to threats of personal instability and social crises. A weak person is easy to bring a child who is in an unhealthy family environment will easily be eroded by problems: juvenile delinquency, promiscuity, decreased academic performance to threats related to ideological fraud (<http://jumadisubur.com/build-construction-family-resilience-as-a-base-of-national-resilience/>) accessed on

10 March 2016). [3]. On the other hand, there are many behaviors that occur in society that are not in accordance with the values and norms that should be held firmly. Those who do it seem to feel right and not afraid of sin. They seek justification for self-created reasons. The shame culture seems to be gone.

Formulation of the problem

What is the role of the family resilience that characterizes in improving the shame culture in society?

Research purposes

Analyzing the role of family resilience that characterizes in improving shame culture in society.

II. LITERATURE REVIEW

A. Family Resilience that Characterizes

The term family strength (family strength or family resilience) was promoted by family sociologists who began to be introduced in the late 1950s or early 1960s. The term family resilience shows a strength both in terms of input, process, and output/outcome even the impact of output/outcome that the family feels and the strength of coping strategies in adapting to the surrounding environment. Explanation of family resilience is summarized from various sources as follows.

1. Family resilience is a dynamic condition of a family that has tenacity and resilience and contains mental physical and psychological spiritual abilities in order to live independently, develop themselves and their families to achieve a harmonious state in improving physical and spiritual well-being (Law No. 10/1992 concerning Population Development and Development of Prosperous Families. [4]
2. According to Chapman (2000) there are five signs of family resilience (family strength) that functioning as well (functional family), namely (1) Attitude of service as a sign of glory, (2) Familiarity between husband and wife towards good quality of marriage, (3) Parents who teach and train their children full of creative challenges, consistent training and developing skills, (4) Husbands and wives who become leaders with love and (5) Children who obey and respect their parents. [5]
3. Masten and Coatsworth (1998: 212) point out several factors that can build resilience in the family: (1) the stage of life when families meet challenges or crises (3) sources of internal or external support that families use during a challenge or crisis. [6]
4. According to The National Network for Family Resilience 1995, family resilience involves the ability of individuals or families to exploit their potential to face life challenges, including the

- ability to restore family functions as before in the face of challenges and crises. [7]
5. Sunarti's (2001) family resilience relates to the family's ability to manage the problems it faces based on the resources it has to meet the needs of its family; Measured using a systems approach that includes components of input (physical and non-physical resources), processes (family management, family faults, coping mechanisms) and outputs (fulfillment of physical and psychosocial needs). [8]
 6. Family resilience (family strength) is a holistic concept that assembles the flow of thought in a system, starting from the quality of resource resilience, coping strategies and 'appraisal'. Family Resilience is a dynamic process in the family to make positive adaptations to the dangers from outside and from within the family. [9]
 7. According to Martinez et al. (2003), what is called a strong and successful family is in another sense from family resilience as follows: a. Strong in the health aspect, the indicator is that families feel physically, mentally, emotionally and spiritually healthy. b. Strong in the economic aspect, the indicator is that the family has sufficient economic resources to fulfill their living needs (a living wage) through employment opportunities, ownership of assets in a certain amount and so on. [10]
 8. Meanwhile, according to Herdiana (2017), the dynamics in the family are very likely to cause a change in orientation that causes families to become dysfunctional and influence other family members. Today, family can be a protection factor, but it won't stay longer. In the future, the family can also be a risk factor. However, individual efforts to be resilient to crises are due to family support. Similarly, the family system will not be stable as individuals experience crises. Efforts to intervene will be directed at strengthening relationships and consistency in fostering social support in the family itself.
 9. Parent-child interactions have a central role in family resilience because of the many functions in child development, cultural transmission, and well-being of societies. Many of the interventions intended to promote resilience in children and families, focusing attention on the multiple roles of parenting. Within an integrated resilience framework, parents nurture and protect children to be developing the fundamental adaptive systems that individuals use over the life course to adapt to challenges; and they transmit cultural knowledge that supports resilience at multiple levels, from individuals to families, and to societies. [11]
- Discussing about family resilience, what is used as a foundation is the character of family resilience that is based on religious values and norms possessed by father, mother and child. The government

programs above that are related to change towards a better direction, especially in the field of education must be supported because it is a very good thing, especially by the school and family. Education in schools ultimately aims to shape the mentality of children with character.

Every parent certainly has aspirations for his child. all parents certainly want their children to live happily and successfully in their lives. Parents want their children to have competencies that develop according to their talents to the fullest. Competence is very important for someone because competence is related to one's life status financially and socially. For that we need reliable parents in the sense of knowing exactly what to do with their children in facing all the possibilities of their lives. Even though the role of parents is very necessary for their child growth. Parents who care for and treat their children in fulfilling their basic needs, both physical-biological and socio-psychological, will make children obtain a sense of security, social acceptance and self-esteem, so that children can fulfill their highest needs, namely self-actualization.

According to Megawangi (2016) parents must be able to present love in educating their children at home. Houses must be the main place for families to educate characters. If there is no love in family education at home, the impact will be negative for children going forward. Especially children nowadays (kids nowadays) who are very astonishing, have a very different behavior, especially negative ones. They are more expressive by showing a vulgar style of dating on social media, and sometimes even endangering violence and finally killing a friend or girlfriend who is already leading a criminal. (Setyowati, Rr Nanik. 2016: 7). [12]

B. Shame Culture

The word shame is the meaning of one word that includes an action to stay away from everything that is not liked even hated. A person's shame is strongly influenced by the life and death of one's heart. Similarly, the loss of shame is influenced by the percentage rate of death of a person and one's soul. Every time the heart of life, at that moment shame becomes more perfect and conversely. The essence of shame is the attitude that motivates a person to leave evil. The conclusion is shame is moral (temperament that encourages a person to leave bad and despicable actions, to prevent someone from committing sin).

But what happens today is that many people have no more shame. We can see people who commit adultery but there is no shame, then there are children today who pose not in accordance with the applicable norms. Lickona said there were 10 signs of age damage that could cause the destruction of a nation. These signs are as follows (1) increasing violence and destruction (violence and vandalism), (2) stealing is increasing, (3) plagiarism/cheating (cheating) is

increasing, (4) lower sense respect for parents or elder (disrespect of authority), (5) influence of peer groups that are strong in peer cruelty, (6) prejudice, intolerance, and hostile to people of different beliefs (bigotry), (7) the use of worsening language and words (bad language), (8) freedom of sexuality and mutual suspicion and hatred among (sexual precocity and abuse), (9) the lower responsibility of individuals and citizens (increasing self-centeredness and declining civic responsiveness), (10) increasing self-destructive behavior, such as: drug use, alcohol, etc. (self-destructive behavior) (Lickona, 1991: 13) [13].

The behavior carried out by a corruptor is as an example, where they are still avoiding and laughing as if they were innocent. So now the term culture of violence, cheating culture and the culture of corruption have emerged. Specifically in this paper there is the opinion of a Sociologist Syed Husen Alatas who details the factors that cause corruption which can be simplified into four factors, namely: (1) personal factors, (2) environmental factors. (3) religious factors, and (4) cultural factors. The four most dominant factors requires further research but it is difficult to refute if corruption has become entrenched so the description of this cultural factor also gets more focused attention and more specifically, is also related to the culture of shame.

Cultural factors in question are "cultural of shame" or "shame culture" and "cultural of guilt" or "culture of guilt" and legal cultural or "legal culture". As an illustration of the culture of shame, it can be stated here by the research of W. Keeler. "Suggests that children in Java and Bali were educated in to have moral of "shame"(Javanese= kagol H: Bali=lek). In the concept of shame culture, all are marked by shame and guilt is not known there. According to this view, the "shame culture" is a culture in which notions such as "respect", reputation "good name", "status" and "prestige" are very emphasized. this is not just something bad, but something that must be hidden for others.

In the shame culture, sanctions come from outside, which is what others think or say and what is certain in this shame culture is not the issue of conscience. From the personal observations, the writer has a tendency that Keeler's breeding does not only apply to Javanese and Balinese, but applies throughout the country. Of course to support this opinion further research is needed. However, if the author's assumptions can be justified, then this is where the key factors in the difficulty of law enforcement in our country are difficult to succeed optimally because they are imprisoned by a culture of shame.

This causes the level of legal compliance to be degraded to the level of "identification" because citizens obey the law only because they want to adjust to the ruling group or authority, not because of moral demands that require compliance with legal norms

because they are considered in accordance with their values and norms, ideally the obedience of citizens to institutionalized values and norms commonly referred to as institutionalization Whereas obedience to values and norms that are ingrained is referred to as internalization in the sense of being ashamed of oneself and of God the All-Knowing who is believed to always control himself and all his actions not violating the law clandestinely (Hutagalung, Mura. 2007: 365-367). [14]

In 1948 Ruth Benedict, an anthropologist in his book entitled "The Chrysanthemum and the Sword", introduced the terms Shame Culture and Guilt Culture which were used as dichotomous divisions of how the West and East thought patterns. The West is categorized as a guilt culture where people feel guilty when doing something wrong even if no one sees.

On the contrary, a Nation that adheres to the shame culture, people will continue to do something wrong and feel comfortable and will feel shame if known by others. According to this view, shame culture is a culture where words like "respect", "reputation", "good name", "status", and "prestige" are emphasized. If someone commits a crime, this is not considered as something bad, but may be hidden for the sake of a greater interest. Catastrophe only happens when the mistake is known by another person so that the perpetrator loses face. Shame Culture characteristics (1) characterized by shame (2). Emphasize understanding: respect, reputation, good name, status and prestige (3). When committing a crime it must be hidden from others. (4). Sanctions come from outside, namely what others think and say and (5). Conscience hardly plays a role. [15]

III. RESEARCH METHODS

A. Type of Research

This type of research is research on the development of teaching materials in the lecture process of Character Education courses. One of the material in teaching materials is used in analyzing the purpose of this study. In writing this article focused on the problem related to the role of family resilience with character in increasing the culture of shame in life in society.

B. Data Collection Techniques

Using literature studies related to the role of family resilience with character in increasing the culture of shame in society. And doing focus group discussions from the research team on an on going basis.

C. Data Analysis Techniques

There is also to analyze the problem obtained through literature review. The articles in this seminar are part of the research on the development of Character Education teaching materials.

IV. RESULTS AND DISCUSSION

The Role of Family Resilience that Characterizes in Increasing Shame Culture

The role of family resilience as an effort to improve the culture of shame is very important because it aims to change the way of thinking, views and attitudes of family members as follows. For that there are several things that can be done.

A. Parents as a Model for Children

Children record in their minds what they see, from what they see they will try to imitate the parents at home to be their example. Between what is done at school is supported by what is done at home. Then it is hoped that there will be a mental revolution in our children. Their potentials will emerge and they will be better than before (Setyowati, 2014) [16]. In addition, the example is also important, but in reality, to achieve ideal conditions is not easy. In fact there are threats and obstacles which then lead to the waning of family resilience, namely the weakening of exemplary values and morality. Parents must be brave enough to admit if they make mistakes and do not have to lie to their children.

B. Growing Achievement or Prosocial Behavior in Children

At present and also in the future the next generation has duties and responsibilities that are not easy and not easily filled with challenges due to the swift currents of globalization, the pressure of intervention of large forces and the influence of the struggle for interests both from outside and from within the country. Achievement is the achievement of something better than before, the achievement of which is meaningful to yourself and others. Achievement motivation is a knock from within that encourages us to do something better than before, more beneficial for ourselves and for others. So that children will be embarrassed if they do not achieve.

C. Creating Family Resilience in Accordance with Pancasila

The Indonesian Nation that has a perfect ideology compared to Western ideology (Liberalism) and Eastern ideology (Socialism, Communism) will not mean if the Indonesian people do not want to carry out in everyday life, especially if the Indonesian nation is accustomed to using benchmarks or incorporating state ideology others in each field. To overcome this ambiguity, it is necessary to establish and disseminate the same understanding of the ideology of Pancasila for the entire Indonesian nation by basing on: (1) Indonesian plurality, (2) formal and informal aspects of leadership, (3) fair and equitable

national development and (4) The trend of world development.

Personal resilience according to Suwanda et al. (2016: 156) [17] will provide a clear pattern to be manifested in the form of national and state identity, integrity of the nation and state that consciously fights for its survival. The personal resilience of Indonesian people must reflect the personality of the Pancasila, which has the core: believing in oneself, being free from dependence, having a creative dynamic spirit and never giving up. Personal resilience will be the basis of family resilience.

D. Embed shame as part of faith and family

In a society that is predominantly Muslim, it will be appropriate if the family instills shame as part of faith. So that those who will carry out a behavior that is not in accordance with the applicable values and norms will think more deeply. Because they will get sanctions not only from the community but from God. Shame that befalls an individual means family shame. The measure of shame is at the level of "a sense of faith" because the shame comes from Islamic values, according to the message of the Prophet Muhammad, "shame and faith are one entity, missing one (Faith), missing the other (shame) and the other way around".

Because of that, the previous parents were very careful not to do something shameful about themselves and their families, including guarding their grandchildren. Shame in the view of Islam is one of the characteristics of a believer. Shame is very useful in controlling lust. People who have shame are people who are able to take care of themselves. The dignity of a person depends on the shame he has. The higher the sense of shame, the higher the self-esteem and dignity. Conversely, the lower the shame, the lower the self-esteem and dignity. (Susanti, Emilia. 2014: 228-229). [18]

V. CONCLUSION

The shame culture that is proposed to be improved is not just someone behaving because of external factors but more driven by factors from within. In contrast to the notion of shame culture that we often know, the author wants to increase the culture of shame, which if it is wrong must be recognized and in accordance with his conscience. Where someone does a good deed in accordance with the values and norms that apply. Embarrassed because you know you should not do this behavior. Not because of other people or the law but deeper than all. Certainly unlike in Japan where someone who is embarrassed because he feels he has committed a guilty act will commit harakiri or suicide as a sign of remorse. Every country has a culture with other countries. Japan has a culture of appraisal of others for attitudes and behaviors that often also shift values. (Iqbal, Chadjah, 2014: 316) [19].

We as a nation with existing values and norms are certainly not like that, so the shame culture is not like what experts say but we have to change it. This is where the family has the most important role in creating tough individuals who will become leaders of the Nation because they have a good culture of shame. From a family with character is formed the maturity of a leader. The achievement of family happiness will produce strong individuals, strong personality and character. Because the family is the first and foremost place to grow a culture of shame and also has a role in improving it. From here it is created Indonesian people who have personal endurance. Once again, personal resilience is grown because of family resilience. Family resilience starts from parents as a model for children, fosters achievement or prosocial behavior in children, creates family resilience that has character in accordance with Pancasila, and instills shame as part of faith and family, all of which are expected to shape children into the golden generation expected by parents, nation and state. Hopefully.

ACKNOWLEDGEMENT

Thank you to the Dean of Faculty of Social Sciences and Law Universitas Negeri Surabaya for giving funds to the implementation of this research.

REFERENCES

- [1] Benedict, R. 1982. Samurai Sword and Seruni Flower ("The *Chrysanthemum and the Sword* 1948"). Translated. Pamudji. Penerbit Sinar Harapan : Jakarta
- [2] Ling Majaya. Teaching Shame Culture. <https://jurnaltoddoppuli.wordpress.com/2014/08/25/ajaran-budaya-malu>. (accessed online, January 7 2018).
- [3] Establishing Family Resilience Construction as a Base for National Resilience <http://jumadisubur.com/membangun-konstruksiketahanan-keluarga-sebagai-basis-ketahanan-nasional> (accessed online, March 10 2016).
- [4] Law No. 10/1992 about Population Development and Family Welfare Development.
- [5] Chapman, G. 2000. Five Signs Of A Functional Family. Terj. Connie Item Corputty. Interaksa : Batam
- [6] Masten, A.S., & Coatsworth, J.D. 1998. The development of competence in favorable and unfavorable environments: Lessons from research on successful children. *American Psychologist*, 2, 206-220
- [7] Olson, D.H. & DeFrain, J. 2003. Marriage and families. Boston: McGraw-Hill.
- [8] Sunarti, E. 2001. Family Resilience Study and its Standard: Case Study of Its Effect on the Quality of Pregnancy. Bogor. Postgraduate School Institut Pertanian Bogor.
- [9] Mc Cubbin, H.I., & Mc Cubbin, M.A. 1988. Typologies of resilient families: Emerging roles of social class and ethnicity. *Family Relations*, 37, 247-254
- [10] Herdiana, Ika. 2017. Family Resilience: A Conceptual Review. *Advances in social science, education and Humanities Research*. Vol.133. 3rd Asean Conference on psychology, counseling and humanities (Ac-PCH.2017), Atlantis Pers.
- [11] Masten, A.S. 2018. Resilience Theory and Research on Children and Families: Past, Present, and Promise. *Journal of Family Theory & Review*, 10 (1), 12-31
- [12] Setyowati, Rr Nanik. 2016. Family Resilience as One of the Efforts to Prevent Human Trafficking. *Proceedings of the National Seminar on Women and Child Protection*. ISBN 978-979-028-838-6
- [13] Lickona, Thomas. 1991. Educating for Character, How Our Schools Can Teach Respect and Responsibility. New York: Bantam Books.
- [14] Hutagalung, Mura P. 2007. Shame Culture, Wrong Culture, and Legal Culture. *The 37th Years of Law and Development Journal* No.3 July-September 2007.
- [15] Shame Culture, Guilt Culture, Value dan Norm, Freedom and Responsibility. <http://oktasariya.blogspot.co.id/2015/09/shame-culture-guilt-culture-niladandan.html>. (accessed online: January 5 2018)
- [16] Setyowati, Rr Nanik. 2014. Synergy of Schools and Parents in the Child Mental Revolution, *Proceedings of the National Seminar on Mental Revolution in Education*, ISBN 978-602098483-8-0
- [17] Suwanda, I Made dkk. 2016. Citizenship Education for Students. Unipress: Surabaya. ISBN 978-979-028-860-7
- [18] Susanti, Emilia. 2014. Shame Culture Reflects For Malay Women. *Journal of Social Culture: Communication Media, Social Sciences and Culture* Vol 11 No. 2 July-Desember 2017. ISBN 836-1917-1. UIN Sultan Syarif Kasim Riau (228-229)
- [19] Iqbal, Chadijah Isfariani. 2014. Shame Culture in Japanese and Bugis-Makassar Society. *Journal of Hasanuddin Universitas WALASUJI*. Volume 5, No. 2, Desember 2014: 315-325

The Role of Family Resilience that Characterizes in Increasing Shame Culture in the Society

ORIGINALITY REPORT

13%
SIMILARITY INDEX

11%
INTERNET SOURCES

9%
PUBLICATIONS

0%
STUDENT PAPERS

MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

4%
★ Ike Herdiana, Dr. Suryanto, Seger Handoyo.
"Family Resilience: A Conceptual Review", 'Atlantis
Press', 2018
Internet Source

Exclude quotes On
Exclude bibliography On

Exclude matches Off