Application of Building Shame Culture at University Students

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Abstract---Corruption is a distortion carried out by humans by manipulating truth and honesty and contradicting religious values, human values and society. Corruption eradication programs carried out by the judiciary and law enforcement agencies such as the Corruption Eradication Commission (KPK) need to be supported by the Indonesian people. One of the programs against corrupt practices such as bribery, embezzlement, theft and waste of state money is to increase the culture of shame in preventing corrupt practices.

This research uses the theory of public linkages with the 'Malay communication' approach which aims to offer cognitive concepts as well as applicative in building a culture of shame for the prevention of corrupt practices among students. The method used in this paper is (a) literature review: books relating to local wisdom of Malay culture, Malay character education, and (b) writings and other books relevant to the modeling of 'culture of shame preventing corruption.'

Based on the results of this study, it can be concluded (1) The practice of abuse of formal authority that occurs in government agencies leads to the inability to understand and apply textual messages of Malay heritage which has long been a fencing of social and national law, (2) Comprehension of message items to invite and appealed to the community to build a sense of shame has not been fully implemented because of the sense of not being involved and not interested in participating in public spaces.

Key words--Ashamed Culture, Corruption

I. INTRODUCTION

The traditional nature of old Malay culture, both written and oral, is shared consumption. The enjoyment of the puak's message summarized in thimbles, proverbs and rhymes is a social experience. Malay customary and cultural messages emphasize village values, not divorced values, not permanent self-esteem. Malay oral text forms use reminder patterns, parallel forms and bound expressions as which is read on the proverb, poetry, and point to Malay teaching.

The oral thought process that is reflected in the written composition persists in the culture of written texts. These elements are used in oral communication in societies that are still inaccurate (oral society) and have not prioritized people living in literacy (written language). This role is discussed by observer of Malay culture Amin Sweeney (2005).

In an atmosphere that values uniformity, priority is the value of accuracy and togetherness. From the norm

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and legal aspects of the Malays, seeing from one's conscience is a common eye. As the Malay proverb states, "Knowing is seen by the mirror of a person, knowing the status of gossip of people". In essence, this proverbial statement starts a conversation about a culture of shame in preventing corruption.

Corruption is a distortion carried out by humans by manipulating truth and honesty and contradicting religious values, human values and society. Corruption eradication programs carried out by the judiciary and law enforcement agencies such as the Corruption Eradication Commission (KPK) need to be supported by the Indonesian people. One of the programs against corrupt practices such as bribery, embezzlement, theft and waste of state money is to increase the culture of shame in preventing corrupt practices.

Circumstance requires theoretical understanding and methodological development of new approaches to the study of the individual's cultural education and free time culture, arising against the background of active transformations in society (Safiullin, 2019).

It should be borne in mind that each historical era defined the term "culture" in its own way. Since the second half of the XVIII century. The phenomenon of culture has become the subject of scientific research. Accordingly, culture began to be perceived as a holistic phenomenon, on the basis of which researchers tried to create a single picture of the development of man and society. During this period, a number of concepts and theories were formed that served as the basis for modern cultural trends emerging and developing in a network society (Scoraya, 2019).

Shame Cultural Behavior

According to the Indonesian dictionary, "shame refers to the meaning of' feeling bad (despicable, inferior, etc.) because of doing something that is not good (not right, different from habit, having disability or lack. "(2011: 295).

This shame cultural behavior needs to be instilled since humans have been mature and teenagers so that my perils become a fortress to face temptations and tests for humans who claim to believe in Almighty God. The attitude of shame culture is closely related to maintaining honesty. and virtue can lead the culprit to win a high degree before God Almighty. A person who acts honestly and has a shameful nature character will implement the honesty until the end of his life among humans and also between him and the Almighty God.

For example, in trading transaction among society should show the honesty to one another. Because honesty will bring blessings to both parties. However, if in trading by having interaction of buying and selling transaction there is a lie or fraud or manipulate something that should be shown, then the blessing will be destroyed. In fact, it can lead to disputes and conflicts with others. Therefore honesty is expected to always be a guide for a good citizen wherever he is and whenever he lives in any kind of circumstances.

Actually there are still many stories and examples to build a culture of shame that has been practiced by Asian countries. For example, the Japanese states as a super modern country still implements a 'harakiri' culture that is to commit suicide if it bears the shame due to the fatal mistakes it faces, or at least resign from important positions in government if he is involved in corrupt practices.

In the example of moment and condition of phenomenon in Indonesia, it is very difficult to say that the culture of shame in this country still exists or not. However, what is certain, the symptoms have directed that the culture of shame in this country is getting lower. In fact that, in line with the phenomenon, experience showed that almost all parties in the sector of Indonesian life have lost their behavior of shame.

In the midst of rampant corruption cases, for the booming cases of arrest operations by the Corruption Eradication Commission against state officials (governors, regents, constitutional court officials, General Election Commission (KPU) officials broadcast by social media (early January 2020) have built a bad image about the Indonesian government in domestic and international community Actually, there have been many efforts to improve education and systems carried out by the government and the community to prevent corruption, to make the perpetrators feel ashamed and deterrent.

Efforts to make shame and aware of the sins of the perpetrators do not end in court. The mass media also participated to expose the perpetrators' crime. In fact, now the mass media no longer mention the name initials only. Although it often reveals the true identity of the perpetrator. However, strangely there are still many who are not yet converted and are aware of the need for it.

Indonesian cultural and journalist Mochtar Lubis said in his book entitled Manusia **Indonesia (1997)** that this nation has a hypocritical spirit and is reluctant and to take responsibility for its actions. Perhaps, this is the root cause of the erosion of the culture of shame of the Indonesian people.

It is natural for all of us to ask our nation back as we reflect. Is there still a 'culture of shame' in the gap of the hearts of the Indonesian people? Apart from the quantity, we should be thankful that this country still has people who have a shame culture in their lives.

Let us break the chain of human with uncultured human shame who are still scattered on Indonesian earth. It is time to the culture of shame becomes Indonesian culture that must always be maintained and nurtured. Either by individuals, groups, especially by this nation generally. We realize how unrelenting the chaos of disaster, which befell this nation may be one of them caused by the loss of a culture of shame.

Officials feel ashamed if they abuse power related to their profession. His position is a mandate that must be carried. He became an official not because of his intelligence but his constituents' trust in him. An entrepreneur feels ashamed if he is late giving wages to his employees. The success of the business is due to the hard work of its employees. Do not let us be ashamed of our own nation.

In the Malay phrasebook (Effendy, 1994) Malay proverbs and thimbles have been collected using Malay language messages and teaching using integrated language compositions containing rhythmic and rhyme patterns (sound equations) that make it easier for a person to speak in Malay communication and language.

Malay way of thinking about the rules of communication pay more attention to aspects of expression that can be traced to the proverbs and points of Malay teaching. The messages are in the form of abstinence relating to obeying the law and the rule in Malay custom and ethnic rules.

The book "Malay Literacy Against Corruption (Umry, 2018) and Pointing Teachings of Riau Malay Culture (Effendy, 1997) this can be a reference and guide to prevent corrupt practices both cognitive and applicable.

II. METHODOLOGY

This study uses the theory of public linkages with the 'Malay communication' approach which aims to offer cognitive concepts as well as applicative in building a culture of shame for the prevention of corrupt practices among students. The methods used in this paper are (a) literature review: books relating to local wisdom of Malay culture, Malay character education, and (b) writings and other books relevant to the modeling of 'culture of shame in preventing corrupt practices'.

III. RESULTS

A. The definition of Cognitive

The cognitive domain is the domain that includes mental activities (brain). All efforts concerning brain activity are included in the cognitive realm. The cognitive domain has six levels or aspects, namely:

1. Knowledge / memorization / memory

2. Comprehension

3. Application

4. Analysis

5. Synthesis (syntesis)

6. Rating / award / evaluation

The purpose of cognitive aspects is oriented to the ability to think that includes more simple intellectual abilities, namely remembering, to the ability to solve problems that require a person to connect and combine several ideas, methods or procedures learned to solve the problem. Thus cognitive aspects are subtaxonomy which reveals mental activities that often start from the level of knowledge to the highest level, namely evaluation.

Cognitive means that is trying to examine the cognitive processes (thoughts, thinking) of humans who are responsible for managing the experiences and behavior of one's life and generally society. Malay people are people who think according to human nature as the caliph (leader) of God on earth. The cognitive aspect reflected in the Malay tradition is the aspect of comprehending about science as summarized in proverbs. "Nature is developed into a teacher." Then the aspects of memorization and application are contained in proverbs, ,"Kalau duduk, duduk berguru, kalau tegak, tegak bertanya" "(when you are sitting, sitting for learning, when you are standing, standing for asking)"

B.The Cognitif Aspect of Malay

In the cognitive aspect of the Malay community, there are known procedures for the distribution of justice and equality. As stated in the proverb, " hati gajah sama dilapah, hati kuman sama dicecah". In the proverb text has indirect meaning that prior and has a focus for the tendency of justice in dividing the income among society in the nation and state.

In the situation of eradicating corrupt practices which emphasizes how the understanding of the culture of shame and community behavior prevents the practice of corruption. This understanding of behavior can be called by the theory of public relations

Public relation theory (Dave Burgin, 2006), namely how people as citizens interact with the news. There are three levels in the theory of public engagement. First, Public who are interested, second, public who are involved, and third, public who are not interested. In the theory of Public Relation, people become members of these three groups depending on the issues informed by social media (both print media and digital media).

The position of students on campus is included in the public who are interested and the public involved. As for the position of students as interested publics because when students determine the choice of legal studies majors then those concerned will study legal knowledge both civil law and criminal law as duties and obligations that are subject to faculties especially study programs as academic provisions.

Position as students involved is the role and responsibility of students to apply the knowledge they have taken for the benefit of society. For example, being an agent of legal assistance in the field of legal service. Helps to be an assistant lawyer / advocate and a helper in the service of notarial cacta in social and state relations.

C.The Communication Values of Malay

Malay communication values basically talk about eastern values. In this chapter, there are four orientations of Malay thinking (Venus, 2015). First, communication as expression and perception, second, communication that prioritizes relationships, third, communication that starts from the heart, and fourth communication based on mind. Talks about the values of ethnic Malay communication are abstracted in various Malay expressions. These values include (1) Openness, (2) Appreciation, (3) Cooperation, (4) Understanding (5) Adjustment, (6) Modesty (7) Forgiveness, (8) Trust, (9) Consideration, and (10) Fairness Value

The solution offered in devotion to the Malay community of Tanjung Beringin Village is refer to the principle of Malay communication. First, Say what is properly said, second, Speak for the proper purpose, third, Understand the situation of communication and fourth Bring words together with deeds.

D.The Norm Concept

Social norms that apply in the ethnic environment in society are divided into two principles which are divided into descriptive norms and injunctive norms. Robert Cialdini (Venus, 2015) states that the descriptive norm refers to actions that are general and ordinary. This norm illustrates what people normally do. These various norms motivate human behavior by providing evidence of what some consider to be effective actions in certain situations. By noting what people do cloth and then imitating their actions, it means someone has chosen the right way to behave.

Injuctive norms can be interpreted as rules that refer to shared expectations in a community regarding certain actions that are expected or agreed upon to be implemented. This type of norm reflects what was approved by the funds which most people did not agree with. The injunctive norms of communication are constructed based on the Malay system of values and the perspective of communication.

The construction of the communication of Malay cultural views on the prevention of corrupt practices can be realized by empowering the language of the slogan in a name board that is stretched inside the student campus.

E. The efficiency of language implementation

Cases of corruption that arise in the community, namely the abuse of authority and positions in official offices as well as BUMN offices, private institutions up to illegal logging done by community members can actually be prevented and reduced if laws are enforced and consistent.

Socialization about the importance of preserving trees and coastal forests must be campaigned continuously by using Indonesian that is easily understood by the public.

The terms "harmonization", let's say for example, can be replaced by the words: "harmony", "synergistic", "in line", "non-contradictory communication can be used in language speak and to whom). the term "maintenance", "repairing" and "avoiding destruction." The term "customary forest" also needs to be redefined, whether it is called collective forest or forest in the sense of entering into the village spatial area with certain boundary rules.

To find the best solution of the above problems, it is necessary to use slang language to make the community aware of the importance of preserving coastal forests.

The application of Shame Culture among students in corrupt practices is expected to increase campus community participation in rejecting corrupt practices in society, nation and state. Empowerment of student communities on campus and tertiary institutions is intended to safeguard and preserve moral human behavior in accordance with the guidelines of religious principles and nuanced culture of positive and productive.

F. Build cultural of shame to against Corruption

There are two ways implemented in building a culture of shame in fighting corruption. The first is by writing Malay thimbles in the form of screen printing on t-shirts that can be displayed and sold to students.

Secondly, the procurement of nameplate which contained words in the form of Malay teaching which had the theme of building shame for Doing Corruption. Then emphasize the specs of character values quoted from the treasures of Malay culture.

1. **The written text that will be put on the students' T – Shirt**

- APA TANDA MAHASISWA BERTUAH
  HIDUP MATI BERSAMA ALLAH

- ADAT HIDUP SESAMA BANGSA
  SAKIT DAN SENANG BELA-MEMBELA

- ARTI MAHASISWA BERJATI DIRI:
  MASA LALU IA KENANG
  MASA SEKARANG IA TIMANG
  MASA MENDATANG IA TIMBANG
- MAHASISWA HUKUM:
  GUNAKAN AKAL LUAS PANDANGAN
  BIJAK PINTAR MENGKAJI ZAMAN
  SUPAYA HIDUP TIDAK KETINGGALAN

- SIMAK OLEHMU MASA MENDATANG
  SUPAYA TAHU LEBIH DAN KURANG
  ZAMAN BERUBAH HIDUPMU SENANG

- KALAU MALU BERBUAT IBADAT
  DUNIA AKHIRAT HIDUP TERSESAT

- KALAU MALU BERAMAL.
  ALAMAT MATI TAK BERBEKAL

- APA TANDA BAHAYA KORUPSI
  BANYAK SANGKETA HANCUR NEGERI

- APA USAHA MENGHANCURKAN KORUPSI
  JUJUR DAN IMAN ENGKAU PEGANGI

- ANDA MAHASISWA BERJATI DIRI:
  AIB DAN MALU HENDAKLAH DIJAGA
  ELOKKAN LAKU DALAM BEKERJA
  BAIKKAN PERANGAI DALAM KELUARGA

- APA TANDA MAHASISWA TERPANDANG
  MALU BERBUAT SEWENANG-WENANG
  MALU KORUPSI SIFAT TEMBERANG
  MENJAGA MARWAH ,MULIA TERPANDANG

- MALU AKU BERBUAT KORUPSI
  MALU BERSIFAT DENGKI-MENDENGKI
  MALU MELAGAK MENYOMBONG DIRI

2. Empowering of Slogan Language

Empowering the language of the slogan by raising the seven characters of Malay culture in developing Malay cultural practices to prevent corruption in Indonesia. In this case the Malay cultural concept of Malay culture itself is based on the teachings of Islam, law / kanun and Malay customs as well as pointing to Malay teaching. The following describes the application of the Malay teaching demonstration message against corrupt practices.

Table 1 : Theme and Slogan to build the Malay Character

No.	Slogan Theme	Sentence	Place for putting the Solgan
1.	Religious Value	Apa tanda Melayu beriman Malu membuka aib teman Malu menyingkap kebuukan kawan	Students' cafeteria / canteen
2.	Honesty Value	Malulah engkau berkata dusta Malu beramal mengharap harta Malu bekerja membawa sangketa	Gate of Campus
3.	Tolerance Value	Malu membuka aib teman Malu menyingkap keburukan kawan	Wall of students classroom
4.	Discipline Value	Malu bercakap bercabang lidah Malu bekerja yang tiada berfaedah Malu berbangsa ludah-meludah	Waiting room of rector office
5.	Hard Working Value	Malu makan kenyang sendiri Malu menolong meminta budi Malu bekerja yang tidak berfaedah	Lecturer room

6.	Achievement Value	Mau menolong memintta upah Malu mmakan minta sedekah Malu berdiri pada yang salah -hidup mati memelihara petuah	Students' council room
7.	Politeness Value (keeping and controlling of shame)	Jaganlah engkau berlagak tahu Upaya hidupmu beroleh ilmu Aib dan malu hendaklah dijaga Elokkan laku dalam bekerja	Gate of Campus

IV. CONCLUSION

Discussions about building a culture of Shame to prevent corrupt practices among students can be gathered with the following conclusions.

1. The practice of abuse of formal authority that occurs in government agencies leads to the inability to comprehend and apply textual messages of Malay heritage which has long been a fencing of sociable and national law.

2. Understanding the message items to invite and encourage the community to build shame has not yet been fully implemented because the sense of not being involved and not interested in participating in public space

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