

# Local Wisdom in the Melayunese Shame Culture for Increasing Drug Abuse Eradication in Simalungun

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**Local Wisdom in the Melayunese Shame Culture for  
Increasing Drug Abuse Eradication  
in Simalungun**

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**ABSTRACT**

In today's technological and online era, it is not very difficult to get narcotics illegally. Preventing drug abuse done by the BNN (National Narcotics Agency) from students is only in the form of Legal Counseling such as Penyuluhan Sadar Narkoba (Counseling on Awareness of Narcotics) which is focused on the prevention from narcotics. Its orientation is by emphasizing cultivating Shame Culture which is permeated from the Melayunese Local Wisdom from generation to generation. In general, drug addicts tend to think and to act irrationally, according to legal norms due to the influence of narcotics which overwhelms their brain function so that they act without any sensible norms. Consequently, they will not be able to resist their impulse to take other people's belongings. In this research, the data were analyzed qualitatively by not using figures; they were only tested by consulting the experts to get good conclusion. The result of the research showed that the Melayunese local wisdom of shame culture was very competent and significant in establishing character building for preventing young generation from drug abuse. This local wisdom was used to organize people's life structure prudently so that it will be able to be used as the basis for having proper behavior in their daily activities, especially in preventing them from drug abuse, in Simalungun. Guarding off shame in character values and cultivating it in daily activities are becoming noble and flawless behavior. Feeling of shame can also establish a person's steadfastness against temptation so that it is very effective to be used as self-control in his daily activities, especially in preventing him from drug abuse, in Simalungun.

Keywords: Character Values, Shame Culture, Preventing Drug Abuse

**1. INTRODUCTION**

Today, of the 262 million inhabitants in North Sumatera Province, 2.2% of them were narcotics users, and 37 to 40 of them die because of drug abuse. The data from *Komnas Anak* (National Committee on Children) reveals that Pematang Siantar, Simalungun Regency, is included in the category of Narcotics Emergency Alert in Children. This is due to the fact that there is the increase in the role of adolescents as narcotics dealers, couriers, and users in the last two years (2016-2017). This condition really becomes alarmed for all of us.

It is undeniable that the widespread drug traffic caused sexual criminal act or gang rape on an SMK (vocational school) female student in Pematang Siantar

in December, 2016. This tragedy of sexual harassment has made people furious and condemning it. This heinous crime committed by a group of youngsters not only exists in urban areas but also in rural ones. It is generally caused by drug addiction so that the users do not have any feeling of shame anymore which is the character and the identity of the Indonesian people [1].

It seems that the most vulnerable target for drug traffic is North Sumatera Province since it has many small illegal seaports. Therefore, controlling the coast lines should be intensively done since North Sumatera Province is close to Malaysia as the place of drug transit from the Golden Triangle (the center of narcotics trade on the borders of Thailand, Myanmar, and Laos).

Narcotics addiction is a condition which is indicated by the impulse of using narcotics continuously with the increasing amount of drug so that it causes the effects of physical and mental changes. Drug addiction, especially on a substance or drug, comes from plants and non-plants, either synthetic or semi-synthetic. It can decrease or change consciousness, remove pain, and damage intelligence and mentality. This condition can be guarded off by intensively instilling character values into adolescents who are unstable through "Shame Culture."

Feeling of shame is the identity of the Eastern people's culture which has existed for a long time from generation to generation. The shame culture in Indonesia has become internalized and influenced the people's lifestyle. Its negative effect is the incidence of lack of self-confidence, and its positive effect is that people will have limitation in their behavior of eastern culture, especially Indonesia. The decrease in shame culture will cause negative effect rather than the side-effect (even though the positive effect can still exist). Besides that, globalization has caused the eastern people to turn to western culture as their orientation. Unfortunately, some people receive globalization blindly without considering its good and bad effects, and one of its side-effects is drug abuse in adolescents which indicates the decrease in the Shame Culture. Abu Hamid (2003) points out that in today's empirical reality, there is the shift in meaning in the deviation of behavior which still exists and is preserved in the cultural tradition.

Local wisdom is one of the cultural products which has existed due to the need for values, norms, and regulations which can be used as a model for performing an action. This idea is strengthened by Dr. Hadi Supratikta (.....) who points out that traditional value - local culture - can give positive values in a certain community in realizing a mental revolution. The degradation of the nation's morality, the frailty of adherence to laws and regulations, and the decreasing in traditional values reflected in the Indonesian people's tradition since their local wisdom has been dwindled gradually. Therefore, it is recommended that positive values and norms which come from local culture be increased in their daily social relationship, especially in adolescents'.

It is undeniable that local wisdom contains being exemplary and wisdom in the Indonesian people. The importance of local wisdom in education is one of the efforts to increase the Indonesian National Resistance [2].

## 2. FORMULA OF THE PROBLEMS

- a) How is the form of the Model of Shame Cultural Wisdom as the pattern containing the basic norms of the Indonesian people's behavior?
- b) Can local wisdom of shame culture increase and improve the prevention from drug abuse in Simalungun?

## 3. RESEARCH METHOD

The research data were gathered by conducting observation at the *Pusat Belajar Masyarakat Karya Anak Bangsa Institut* (The Simalungun People's Learning Center Institute) by conducting interviews. It was found that they needed a Model of Local Wisdom of Shame Culture for eradicating varied narcotics abuses.

### 3.1 Source of Data

The source of data in this research was classified into two categories: primary data and secondary data. Primary data were gathered directly from the designated respondents while secondary data were gathered by conducting library research related to the subject matter of the research. They were laws concerning the prevention from narcotic abuse, research reports, results of seminars, and documents related to the subject matter of the research.

### 3.2 Method and Instrument of Gathering the Data

The method of gathering the data was done by conducting

#### 3.2.1 Observation

Observation was done prior to gathering the data in order to get accurate description about the research object.

#### 3.2.2 Questionnaires

Questionnaires were used to get accurate data which were related to the research materials. They were used as the guidelines for expressing the objective of the research.

#### 3.2.3 Interviews

Interviews included structured, semi-structured, and non-structured interviews.

#### 3.2.4 Documentary Study

Documentation was used to find out clearly the existing data which would be compared with the other data in this research.

### 3.3 Analyzing the Data

The research data were analyzed qualitatively. They were done by consulting experts in order to get accurate result and to get accurate conclusion.

#### 4. DISCUSSION

A model of local wisdom in shame culture as a pattern contains the basic norm of the Indonesian people's behavior. In general, the Indonesian people's characteristics are hospitable, wise, energetic, helpful, tolerant, having mutual respect, and having good and positive morality. The *adat* philosophy in various parts of Indonesia instills good and positive moral attitude and behavior [2]. Character values can be dug up from local wisdom.

Local wisdom is the values of local culture which can be used to organize people's lifestyle wisely [3]. According to *Balitbangsos* of *Depsos* (Department of Social Affairs), local wisdom is people's maturity in a local community which is reflected in their favorable attitude, behavior, and outlook in developing local potency and sources which can be used as the power in realizing the change toward a better and more positive life [4]. In those days, local wisdom was used by the ancestors throughout Indonesia to organize various life patterns in doing their daily activities even though at that time community leaders did not have any formal education, they led their people wisely [3]. This can be proved that as local ingenious leaders, they were able to lead their people wisely. Therefore, the local wisdom of shame culture will be able to play its role in managing people's lifestyle in general and particularly as the basic norm in behaving in the daily activities of young generation, especially in Simalungun. It is the basis for guarding off narcotics abuse which is becoming an alarm for young generation. In order that it can run well, those who lead the people should understand and apply the local wisdom to organize people's life today which undergoes degradation in all aspects [3].

Based on the explanation above, it can be said that in this era of technological and scientific modern advancement the local wisdom which comes from cultural values can be used and implemented as the basis for creating peace. This local wisdom of shame culture can be embodied in a proverbs and *pantun* (quatrain, old poetry form consisting of verses of four lines each, a kind of epigrammatic style which especially existed in Sumatera) which contain the philosophy of prohibition or taboo to do bad things. The lessons which are taught by the Melayunese, among others, are:

You should be ashamed of stealing;

You should be ashamed of taking other people's belongings;

You should be ashamed of violating Allah's order;

You should be ashamed of not to be trustworthy.

Based on the explanation above, it can be concluded that Melayunese local wisdom as character building in guarding off narcotics abuse for adolescents as young generation. It is also used to organize people's lifestyle wisely so that it can be used as the basis for guarding off drug abuse among adolescents particularly in Simalungun.

Local wisdom of shame culture can increase the prevention from narcotics abuse in Simalungun. Local wisdom is the indigenous knowledge or local

intelligence of a certain community; it comes from the values of cultural tradition in organizing people's life structure for the sake of good community advancement in creating peace. It consists of local knowledge, local skills, local intelligence, local resources, local norms, and local aesthetics. Local wisdom as local norms and aesthetics is used to guard off narcotics abuse.

Dr. Iqraq Sulhin, a criminologist of the University of Indonesia, points out that today's crimes are becoming increasing qualitatively and quantitatively [5]. Therefore, in order to fight against it should be in line with an effort to guard off drug abuse through local wisdom approach which is still considered effective [6]. Narcotics abuse is an ordinary crime which has widespread and hazardous impacts. Therefore, we together should be synergic in guarding off drug abuse and drug traffic, especially in Simalungun Regency. Integrated and comprehensive efforts which include prevention, repression, therapy, and rehabilitation should be made. The best method of Prevention and Eradication is a promotion and preventive method.

A preventive program is aimed to make people, especially adolescents, healthy. This young generation should be informed about the danger of drug abuse so that they will not be interested in using it. To make this program more effective, it should not only be done by the government but also done by all government agencies, including higher-educational institutions and other related institutions. The forms and the agendas of the program, among others, are

- a. a campaign of anti-drug abuse;
- b. counseling about the danger of using narcotics;
- c. peers' education and training;
- d. efforts to supervise and to control narcotics production and its distribution;
- e. other efforts related to them [7].

Solutions for the Problems of narcotics abuse, among others, are

- a. Preventive

Preventive program is done to establish a community, especially school children and university students in Simalungun Regency about the resistance and immunity against narcotics. Prevention is better than eradication. It can be done with many ways such as controlling it among family members, providing counseling by any competent institutions such as the government, schools, or the Health Agency, and emphasizing shame culture. The purpose is to make young people in Simalungun aware of the danger of narcotics abuse so that they do not easily accept new ideas from western culture and from current technological advancement.

- a) Curative, Curative program is aimed to cure the victims of drug abuse by doing rehabilitation.
- b) Rehabilitative Rehabilitation program is aimed to make the survivors or the drug addicts not to undergo Relapse or to become addicted again.

- c) Repressive, Repressive program is an action done through law enforcement by law enforcers or the police.

## 5. CONCLUSION

The level of crime in this modern era is becoming increasing qualitatively and quantitatively. Therefore, to fight against this narcotics abuse which is considered a crime, we together have to make any efforts to prevent it. One of the efforts is through local wisdom which is considered still effective since this Melayunese local wisdom of shame culture has become local tradition from generation to generation as the pattern of behavior/norms containing the philosophy which organizes people's lifestyle in their daily activities. Narcotics abuse is an extraordinary crime which has dangerous and widespread impacts; therefore, we have to have synergic attempts to guard off drug abuse and drug traffic in Indonesia and in Simalungun in particular.

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