

# Developing Scientific Character through Empowerment of Shame Culture in Higher Education

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**Abstract**—The advancement of digital era has contributed in developing the quality of human resources, accelerating the process of searching knowledge, and affecting demographic and social value aspects. This change requires the Islamic education curriculum to adjust with the challenges and needs in the digital era, especially in the development of scientific character. Scientific character is manifestation of physical and psychological scientific work ethos in creating and implementing science, technology, and art. This study aims to investigate how scientific work ethos can be empowered through fostering shame attitude. This research uses descriptive- qualitative approach and the data were collected by using interviews and questionnaires. To support data analysis, data triangulation was used. The samples were the students of Islamic Education Study Program of Universitas Negeri Jakarta, who were selected by sampling quota technique. The research results show that, in developing the scientific character through shame culture, there are reinforcing components or stimuli that help the process. These reinforcements or stimuli are religious doctrine, reward, and punishment. These components serve as a drive or motive for certain thoughts or actions related to shame and are religiously or socially influenced. The empowerment and habituation aspects that can be used to develop scientific character are 1) the factors which trigger shame in academic activities 2) the factors that maintain the shame culture in relation to God, other people and self, 3) the function of shame culture to motivate positive behaviors, and 4) the function of shame or fear as a control and filter in creating and implementing science, technology, and arts.

**Keywords**—*Scientific character, Shame Culture, Religious Doctrine, Rules, Punishment*

## I. INTRODUCTION

Building a good intellectual generation can be achieved by developing scientific characters. Developing scientific character requires a positive work ethic and scientific ethics in creating and applying science. The development of science, technology and art in the digital era has an impact on changes in culture, demography and other social values. Higher education is one of the institutions that has responsibility and contributes to producing competent and noble scientists. One effort to deal with challenges in the digital era is to develop, improve and adapt the higher

education curriculum according to the demands and needs of the world of work, industry and human rights. Tertiary educational institutions not only can enable students to compete in the world of work and industry, but also enable them to have religious morality and understanding comprehensively. Morality and understanding of religion as a whole can be the main foundation to shape and develop scientific character in higher education.

The development of scientific character in higher education in the digital era can be done by strengthening affective and intellectual aspects, such as empowering culture of shame which includes cultivating fear of failure in completing college assignments, cultivating fear of harming others in doing college assignments and cultivating fear of God's punishment when working on assignments dishonestly. These three aspects are the basis for building the intellectual generation, society, and nations in the digital era.

A nation's civilization could be declining not because it was unable to compete in mastering science, technology and art, but it could also the result of other factors such as laziness or neglect to apply cultural, moral and religious values. Another factor is that the purpose of creating products in digital era tends to overlook humanist values. Instead, it prioritizes financial benefit and speed of time, which result in negative aspects. Empowerment of shame culture is one of the solutions to minimize the motivation of students to apply cultural, moral and religious values in scientific or academic activities, and to connect with the community.

This study aims to examine how various forms of shame culture deriving from Islamic literature (teaching) and local culture of Indonesian society can result in psychological and theological impacts which help in promoting the process of achieving the scientific character.

It is hoped that this research contributes in exploring further the scientific insight about the psychological aspects of shame, the culture of shame studies that take place in people's lives, factors in scientific character development

through shame culture empowerment in academic activities, such as discovering and applying science, technology and art (*IPTEKS*), and in finding the differences and similarities between the concepts of shame culture portrayed in the Islamic literature and the local culture of Indonesian society.

Practically, this research can provide the basis in how to develop the shame culture as a means of controlling the work ethic in scientific activities, motivating to avoid negative behaviors in scientific activities, and fostering awareness of being fair and humanist to oneself and others. The culture of shame has a role in controlling emotions and in affecting social and religious attitudes in relation to other people, nature, God, and specifically in academic social context.

## II. LITERATURE REVIEW

### A. Scientific Character

Scientific character is a manifestation of scientific attitude through the process of knowing, understanding, believing, accustoming, and cultivating. In theory, scientific attitudes are student learning outcomes which include cognitive, affective and psychomotor aspects. According to Chen and Howard, scientific attitude indicators consist of three basic components, namely beliefs, feelings and actions in scientific activities [1]. Habituation and enculturation of scientific attitudes to academic participants will form a scientific character.

The development of student scientific character through cultural scientific character is based on these stages. Empowering local culture that takes place in the community must begin in the process of knowing, understanding, applying, believing, accustoming, and enculturing cultural norms in scientific or academic activities in higher education. The culture of shame is one tool for developing scientific characters. Based on the notion of scientific attitude, the aspect of scientific character is the embodiment of scientific attitudes and scientific work ethic in academic activities or activities in the development of intellectuality, morality and spirituality. The function of shame culture empowerment on scientific characters is avoiding and minimizing negative behavior in the process of discovering and applying science, technology and art.

Based on the concept of scientific attitude, the importance of distinguishing between the theoretical attitude and natural scientific attitude of psychology, Husserl questions the appropriateness of using the natural scientific model to investigate human experience for two main reasons. Firstly, the human world must ground natural scientific investigations, because natural science is a human accomplishment. Secondly, human experience cannot be converted into a repeatable pattern. Through using the method of natural science, human experience is reduced to a "thing" which we investigate as if we can straightforwardly establish predictable and probabilistic patterns of human experience [2]. Thus, it is a complex process and developing scientific character can be carried out through continuous empowerment and habituation of cultural norms, including culture of shame which is identified as natural scientific attitude. The components of natural scientific attitude are spiritual and social attitudes.

### B. Scientific Work Ethos

Scientific standards are applications of fundamental values such as honesty, openness, and respect for others [3]. Work ethos can be interpreted as a view of how to carry out activities aimed at getting results or achieving success. The characteristics of an Islamic work ethic are explored and formulated based on the concept of faith as a foundation and good deed as a form built on it, giving priority to the work ethic along with its basic principles [4]. The scientific work ethic is the activity of discovering and applying technological and artistic sciences based on morals, cultural norms, and religious norms.

The characteristics of a good work ethic according to the Islamic view, as stated in the hadith, "Rifa'ah bin Rafi 'said that the Prophet, was asked," What is the best livelihood? "The Prophet replied:" Someone works with his hands and every clean sale and purchase. "Narrated by Bazzar validated by Hakim". This hadith shows that a good work ethic is one of which is done by itself, that is one's own will, not because of someone else. The natural scientific attitude empowers positive behaviors such as spiritual and social attitudes. Scientific attitude with a scientific approach such as having curiosity, critical, objective, respecting the work of others, daring to defend truth and futuristic Actualization of natural scientific attitudes and scientific attitudes with a knowledge approach can be done by developing the values of a local culture such as experience in social and religious life.

Similarly, social attitudes are required in everyday life, and can be used as a provision to place people, so that they can socialize and interact in families, communities, and schools or colleges. The good interaction will be able to create a harmonious and peaceful life. Social attitudes are also needed in the learning process. The students who have good social attitudes will be able to establish a good cooperation to achieve the learning objectives. In addition, social attitudes have an effect on the students' learning results. The effect of social attitudes on the learning results can be seen from the results of the experimental research conducted in STKIP Persada Khatulistiwa Sintang showing that the contribution of social attitudes on the learning results in the conventional class was 8.80% and in the experimental class was 2.00%. Based on this reality, the empowerment of social attitudes in higher education is indispensable [5].

This shows that multicultural and multi-demographic education can be a solution to empower students' scientific attitudes. The results of the study of culture of shame in identifying awareness and motivation of positive behaviors are based on fear of God's law and fear of criticism from others. The culture of shame is important to empower students so that scientific attitudes or work ethic develop.

Meanwhile, the characteristics of a bad work ethic, in Islamic view, are that they tend to ask for help from others when working or trying, making introspection of failures and choosing to see success, prioritizing pursuing tasks that are beneficial to others and themselves, doing work or work without considering one's own expertise or talents, and

hobbies that exist in oneself. The cornerstone of the scientific work ethic, in Islamic perspective, is faith, morality, self-efficacy and begging for help from God.

Work ethic is required not only to rely on self-ability and satisfaction, but still to ask for help from God, so that the effort and the results obtained do not make oneself overlook the ability or work of others. They know the shortcomings and failures that have been done. Besides, they have the belief and submission to God in every activity and the results obtained, to motivate the thinking that perfection belongs only to God, while humans are only required to pursue perfection, so that they continue to develop themselves positively and humbly.

### C. Shame Culture

In some of the Islamic literature, shame means to hold back from doing something that is feared to cause disgrace or fear of reproach. There are 3 kinds of shame according to the Quran Surah al-Ahzab, 53; Firstly, to be ashamed of Allah, i.e. paying attention to things that are important to humans, by carrying out His commands and distancing His prohibitions. Secondly, ashamed of humans, namely avoiding bad behaviour, which is commendable. Thirdly, be ashamed of oneself, namely maintaining self-respect and avoiding *khalwat* [6].

Prophet Muhammad Peace be upon Him said that shame is, First, one of the faith is shame (narrated by Bukhari and Muslim) Second, the Prophet PBUH is very shy until he does not want to express his dissatisfaction directly on the matter. Thirdly, the Prophet PBUH said: shyness must surely bring good (narrated by Bukhari and Muslim). Fourth, the Prophet said: shame is part of the faith (Bukhari and Muslim). Fifth, the Prophet (PBUH) said: it is easy for God to be truly ashamed; doing virtue is part of the shame (narrated by Tirmidhi) [6].

In addition, shame, according to the Prophet's companions is firstly fear of moral abandonment and it means one does not diminish the rights of others. Second: the good man is the one who does the good in a shame to show it. Third: shame about yourself should be bigger than others. Fourth: if someone has a big shame then he will keep his honor. Fifth: shame is the praiseworthy and silent nature is part of faith. Sixth: shame and faith go hand in hand if one has lost it then he lost everything [6].

Ecologically, the Prophet explained that shame is something that forces morality, directs, educates behavior and actions, so that one does not come out of religious teachings, starting from the head (mind), stomach, good heart, and shame are all controlling [7]. Shame brings to *istiqomah* (to remain steadfast) and obedience to leave immorality. Shame triggers someone to modify their behavior so that they are easily adapted to the environment. Shame is one of the determinants of social behavior. Someone seeks to behave in accordance with the values or norms that have become a collective agreement. This value or norm is used as a parameter of behavior, whether it is true or false, right or incorrect and appropriate or inappropriate.

Shame is a psychological emotion that reflects the social context, namely social norms. Referring to this social context, shame will motivate individuals to cancel behavior that is not in accordance with the norms of the group [8].

Similarly, shame, according to Shaykh Anas Ismail Abu Daud, is refraining from doing something for fear of reproach. Thus, shame in Islamic teachings is a character that is born to avoid embarrassment and prevent the seizure of others. This is what Ibn Qutaibah pointed out, "Shame can prevent a person from acts of immorality [9]. Furthermore, shame means prioritizing community assessment in general. Shame arises when other people judge someone [10]. According to Tangney, shame is part of moral emotion; the realization of moral emotions can sometimes be negative morals, if the emergence is accompanied by behavior not in accordance with regulatory standards and goals [11].

The concept of shame in Islamic studies is very important and is central to the management of all intelligence, namely intelligence centered on the head which is intellectuality, stomach-centered intelligence, related to emotional intelligence, and heart-centered intelligence, i.e. spiritual intelligence. Shame will direct and control the centers of intelligence to positive behavior that is according to religious rules and social norms. The position of shame in the Islamic literature is as a controller that controls mind, lust and human emotions. Shame is a filter and guide to positive behavior. The implication is if it eliminates shame or removes faith in Allah and His Messenger, it will lead to negative behavior. On the contrary, cultivating and developing shame and using shame is the key to success towards spiritual, social, and individual righteousness.

Meanwhile, in local culture, there is the word *wirang* which refers to a strong feeling of shame experienced by someone after he has done something that is very despicable by the community because it violates the very important community norms. It is interpretation from the interview with the Soetomo Shaman in Ngadas Village. Other forms of behavior are related to land and religious ceremonies which in turn can be called *wiring*, i.e. criminal behaviors related to land / moor and morality, for example, someone intentionally takes (steals) grass, wood, harvests, and then gets caught. If after the deed is known and can be handled properly, the resolution will not become a concern because there is awareness among the parties who can understand the mistakes of other parties because their assumption may be forced to do so because there is no time, for example it is late while livestock are needed to be fed immediately, so it is no longer possible to look for food in the forest, the shortcut is to take the grass planted in neighboring trees.

Another form of shame culture found in Tengger is *isin*, that it is a shame that there is no problem, if you are shy you have a problem. This issue is a feeling of shame for people who, for example, lack in one thing (mainly in the matter of property, perhaps also intelligence, or appearance). One feels that he is facing with someone who is more than himself [12].

In other local culture, *siri* "is a shame that breaks down in human dignity and dignity, the *siri*" is something taboo "for the Bugis community in interacting with others. B.F. Matthes noted the meaning of the *siris* "with seven Dutch words, *beschaamd*, *schroomvalling*, *verlegen*, *schaamte*, *eergoepol*, *scande*, *formst* and it is sequentially translated as follows: very embarrassed, embarrassed as adjectives or words of state, embarrassment of feelings of self-indulgence, feelings of price, self, stain or disgrace, envy [13]. C.H. Salam Basjah and Sappena Mustaring point out a *Siri* 'limit into three groups. 1) *Siri* means shy, *isin* (Javanese), shame (English) 2) *Siri* 'is the driving force for eliminating (killing), alienating, expelling and so on of what or who offends them. 3) *Siri* 'is the driving force that can also be aimed at generating energy, such as: toiling, working desperately for a job or business [14].

Another word related to shame is *Sumeng Penengonen* which is also called *Sumang Penerahen*, i.e. to see women with bad intention, they will be very embarrassed when a man sees them with lust. Ibn Qayyim al-Jauziyah says "whoever spreads his gaze will reap the consequences. Who is lingering to see, the solution will continue to be sustainable, lost its time, and prolonged affliction "Thus *Sumang Penengonen* controls the eyes and the hearts of the disgraceful view, because it is taboo or abstinence. To refrain from a gaze that leads to sexual desire should be implanted which is in line with the value of *tauhid* and *tazkiyah al-anfus* [15].

Finally, the forms of shame culture that developed in Indonesian society in general, is a notion or norm for Indonesian people within the society, religion, and culture. Shame in the view of the Indonesian people is a manifestation of noble character, because people who are able to take advantage of shame well, will get good treatment in society.

### III. METHODOLOGY

The research was conducted at the State University of Jakarta with the sample of 60 students of Islamic Education Study Program, Faculty of Social Sciences, Jakarta State University. This study uses descriptive qualitative research methods. The research data collection method is the questionnaire method and observation method. The questionnaire method is open to find out the trigger factors for shame, the form of shame, and the impact of shame. Observation methods are used to observe scientific activities that cause shame or fear, including fear of failure, fear of punishment, fear of sin, and fear of being ostracized or humiliated by others.

The object of scientific character that wants to be empowered and accustomed through a culture of shame is a culture of curiosity (shame or fear if unable to describe knowledge well), thorough (shame or afraid if there is an error in presenting the task or when presenting assignments), complete work (shame or afraid of being late in submitting assignments), smart work (shame or fear if not able to explain some sources, concepts, or theories used in writing scientific papers), and lastly accountable, transparency, credibility (shame or fear if the assignment is done there is no source of quotes in writing scientific or

other works). The data analysis technique used in this study is qualitative analysis.

### IV. RESULT & ANALYSIS

Shame is a self-conscious emotion that has attracted increased research attention in recent decades, with emergent findings showing strong evidence for the pervasive nature of the emotion. Shame is a 'self-conscious' emotion, in that it requires self-awareness and a capacity for self-representations, and it is inherently linked to issues of living up to moral standards important for self-definition and identity [16]. Fear of Failure, Motivational Beliefs, and Sociocultural Influences serve as Antecedents of Achievement Goals. Relevant literature suggests that many factors which act as antecedents of achievement goals can influence students' adoption of any kind of achievement goals. For example, fear of failure is one of the antecedents of achievement goals. Fear of failure can be defined as use of energy as a motivation to avoid a negative possibility [17].

#### A. Factors that Trigger Shame in Academic Activities

The scientific character development through empowerment of Shame culture, the case of students of Islamic Studies Department Universitas Negeri Jakarta, show some factors of the emergence of shame in academic activities, i.e. the fear of failure in academic activities which include: 1) the work done is not according to the standard of the lecturer, 2) the task is done in a hurry, 3) does not understand the task given, 3) lack of learning, 4) lack of reference, 5) college assessment centered on results not on the process, 6) consider oneself a weak and difficult to compete with friends who have very high intellectual capacity.

Empowerment of shame culture in academic activities is a physical and psychological effort to create scientific character. Scientific characters can be realized through empowerment and habituation of shame or fear culture. Empowerment and habituation of shame or fear must be conditioned and treated well, including: respecting the physical condition, understanding psychological conditions, understanding intellectual and religiosity differences, and understanding and appreciating each other's work.

The attitude of shame or fear settles in a person's personality and if there is no attempt to develop and use it, then it tends to cause negative behavior, such as feeling less confident so that it is difficult to raise themselves up. According to Maslow's theory, everyone has the need to succeed and get an award. The results of the study identified several statements that said it was difficult to get out of the zone of shame and fear, because the condition of the self lacked intellectual luck compared to others. This condition is very dangerous if an attitude of shame or fear is carried on by a negative attitude towards one's own condition.

The implication is that someone who is not developing and utilizing a culture of shame is looking down on and blaming oneself and even others. Empowerment and utilization of shame or fear can be done by providing a stimulus to academic activities so that scientific characters appear to be empowered and developed. The effort is to

revitalize and develop shame or fear to become a motivation. So, it requires stimuli, which are, among others, rules and punishments. The stimulus can be a learning method and assessment which prioritizes a humanist approach and the purpose of assessment to develop self-potential, not to dwarf one's condition. Examples of assessment activities are required not to rely on the results but on the process, so that students will be serious to work professionally and the results will follow the process that has been done.

In the digital era and globalization, process evaluation is one of the most appropriate tools to measure and evaluate learning activities in higher education. The benefits of process assessment, including minimizing the culture of cheating or plagiarism, motivating oneself to work thoroughly, smartly and sincerely. It is because the main demand for the outcome of higher education is a positive work ethic based on religious, cultural and moral norms. Positive work ethic gives birth to scientific character, someone who has a scientific character tends to have a mental and emotional stronger than not having a scientific character. The education curriculum in higher education in the digital era requires the development of competencies, one of which is the scientific character so that students have strong affective abilities, in addition to intellectual and psychomotor competencies. Also, the balance between affection, intellectual, and psychomotor abilities are expected to enable students to face challenges in era 4.0 or the era of innovation disruption.

#### *B. Factors of Shame Culture that Motivates Positive Behavior*

Formulated from the open questionnaires, it can be described that the cultural impact of shame, namely fear of making mistakes, violating religious norms, and violating academic regulations, will cause motivation to behave positively, because of 1) fearing God, i.e. believing that God will punish people who make mistakes, 2) anxiety and discomfort, 3) having a goal to get better results, 4) it convinces their own potential, that is able to perform tasks according to the demands of the lecturer, 5) having the desire to repay parents' kindness, such as giving love and selfless affection for their children, 6) convincing themselves to be able to resist emotions behaving negatively, such as committing fraud or harming oneself and others, 7) preparing everything early and well planned, 8) willing to take efforts to gain success, such as obtaining a score or high score because of checking or plagiarizing the work of others, 9) gaining success like everyone else.

The culture of shame is not something negative, but, in Islamic teaching is part of the identity of one's faith. The culture of shame and fear currently tends decrease and one of the reasons is that there is no appreciation for oneself, no respect for others, and lacking self-discipline. Empowerment of the culture of shame does not work optimally if there is no religious doctrine, respect for parents, rules, awards and penalties. In theory, a norm or teaching will not be optimal without habituation and followed by a rule and punishment and awarding.

The results of the study show that, in general, students behave positively because there is a religious doctrine of

fear of (Godly) punishment, followed by psychological factors. Negative behavior generally occurs due to shame or fear of not looking or being strong. Shame or fear disappear because, among others, the power of regulations and laws do not run optimally. Religious doctrine will be a strong tool to control one's behavior. From 60 respondents or informants no one gave a view or opinion that someone is afraid of violating religious, community, cultural or educational institutions rules for reasons of not meeting physical needs. They fear more of not fulfilling the religious or cultural obligation which is psychological. The main task of higher education institutions is to accommodate and facilitate the availability of psychological and spirituality needs through various forms of institutions and media, both in classroom learning activities and outside the classroom.

#### *C. Factors that Maintain Shame Culture, Fear to God, Other People, and Self*

The results of this study show there are personal factors in maintaining a culture of shame, Fear to God, i.e. 1) religious doctrine in the form of conviction requires one to carry out God's commands, 2) belief in God always influences human behavior and actions anytime and anywhere, 3) belief in asking for help from God (praying) can refrain themselves from behaving negatively.

Other factors that maintain a culture of shame on in relation to oneself are: 1) bad and negative behaviors are known to everyone, 2) having no sense of responsibility, 3) not good in making decisions, 4) the burden of social status, such as *pesantren* graduates, so that they are embarrassed or afraid if they do not uphold the good name of the *pesantren* and the knowledge that is attached to them, 5) foster self-confidence to develop, 6) limiting themselves to pride and feel satisfied with the success that has been achieved, 7) make oneself aware of using and managing the time to be more useful, 8) being grateful or having positive thinking about the state of self that God has given.

Lastly, personal or self-factor maintains the culture of shame are: 1) feeling the impact of being mistreated by others, 2) fear of getting bad treatment from the person whom he mistreats, 3) getting good treatment from people who have been harmed by him, 3) need help from others. These categories of factors make up all the factors that exist in people's culture of shame in affecting their behaviors and actions.

#### *D. Shame Culture that Functions as a Control and Filter in Society*

Shame has controlling and filtering function, which makes people limit themselves and be careful in behaving or working, because of 1) fear of being insulted by friends and others, 2) fear or shame of getting a warning from the lecturer, friends, and parents, 3) fear of being punished by God and lecturers, 4) fear of being compared with other people. It shows that preventing oneself from errors or shortcomings in the activities or tasks that have been carried out is preferred, in accordance with the concept of Islamic work ethics, which is preventing damage is better than presenting benefits. In addition, scientific character is also very useful for introspective activities and calculating losses and errors during a certain period of time. The goal is to have a visionary attitude, dare to take risks, being careful,

avoiding arrogance, and minimizing the attitude of feeling very satisfied with success. The empowerment of shame culture in this study recommends the activity of measuring errors and the causes of errors that arise, because it has an impact on the results obtained. Thus the shame culture empowerment is to develop scientific characters, i.e. to minimize errors and find solutions to correct the errors. Introspective activities are the same as the results shame culture research on other components, which is to bring out and empower the character of introspective or metacognitive abilities. There must be stimulus, namely religious doctrine, self-presentation, as well as empowerment of regulations and penalties for violators of rules

The process of developing scientific characters has three main components, namely the development of feeling shame because of God, shame because of others, and shame because of oneself. The process of character development requires stimuli namely religious doctrine, regulations, punishment and rewards. The implication of habituation and empowerment of shame culture is the emergence of scientific characters such as honesty, professionalism, responsibility, smart work, complete work, and sincere work.

#### V. CONCLUSION

In scientific character development through empowerment of shame culture, there are two components, the process and outcome. The process component is positioned as an adhesive and alarm in interacting between humans, specifically between lecturers and students, and among students or friends in academic activities. The components of the process include rules, religious doctrine, and punishment. The outcome components, serving as a machine that produces scientific characters, are firstly fear or shame in God such as fear of neglecting God's commands, and fear of eliminating the idea of God's presence and help. Secondly, fear of harming and ignoring the rights of others. Thirdly, afraid of being too confident in their abilities or being over confident about the activities or tasks they are doing. Fourthly, afraid of not being able to repay the favor of one's parents and other people, and lastly, afraid of negative self-perception or lacking in potential, talent, intelligence, and physical figure.

This study recommends that there are several aspects that must be explored in depth, about ethno science in an Islamic perspective, discussions about culture and socio-economic and political impacts, culture of shame, and development of Islamic Education curriculum.

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