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Cultural Analysis of Shame as a Reflection of Malay Women at PGMI 2 Study Program Student of UIN Raden Fatah Palembang

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan budaya malu sebagai cerminan perempuan melayu pada mahasiswa PGMI 2 UIN Raden Fatah Palembang. Metode yang digunakan pada penelitian ini adalah deskriptif kualitatif. Teknik pengumpulan data yang digunakan, yaitu observasi dan analisis dokumen. Hasil penelitian ini berupa pentingnya budaya malu bagi seorang perempuan melayu di era sekarang, contoh budaya malu pada perempuan melayu, cara menerapkan budaya malu, dan dampak yang timbul jika seorang perempuan melayu tidak memiliki budaya malu. Adapun cara menerapkan budaya malu adalah dengan menanamkan bahwa malu bukan untuk membatasi diri, menanamkan pentingnya memiliki rasa malu, mengetahui dampak bagi diri dan lingkungan ketika mengabaikan rasa malu pada kondisi tertentu, senantiasa melakukan kegiatan positif, mem-filter setiap budaya baru, dan menyadari bahwa setiap perbuatan yang dilakukan diketahui Allah Swt. yang Maha melihat.

Kata Kunci: *Budaya Malu, Perempuan Melayu, Mahasiswi*

Abstract

This research is to describe shame culture as a reflection of Melayu women to the students of PGMI 2 UIN Raden Fatah Palembang. The method used in this research is descriptive qualitative. The data collection techniques used were observation and document analysis. The results of this research are the importance of a culture of shame for a Melayu woman in the current era, examples of a culture of shame in Melayu women, how to implement a culture of shame, and the impacts that arise if a Malay woman does not have a culture of shame. The way to implement a culture of shame is by instilling that shame is not to limit oneself, instilling the importance of having a sense of shame, knowing the impact on oneself and the environment when ignoring shame in certain conditions, always carrying out positive activities, filtering every new culture, and realizing that every action performed is known to Allah SWT the All-Seeing.

Keywords: *Shy Culture, Malay Women, Student*

INTRODUCTION

Launching from the Journal of Islamic Education, the word "Culture" comes from Sanskrit, namely "Buddhayah," where this word is the plural form of the word "Buddhi," which means reason. Therefore, culture is everything related to reason. This cultural word also comes from 2 words, namely "Budi dan Daya" or "Daya dari Budi," which means all the forces of mind, namely creation, taste, and karsa. Meanwhile, according to KBBI, culture has the meaning of thoughts, reason, results, customs, or everything that has become a habit that is difficult to change (Maskur, 2019). As for English, the word "Budaya" is known as the word "Culture," which comes from Latin, namely "Colore," which means organizing, processing, and working (Rohman et al., 2022). So, it can be concluded that culture is the habits, norms, customs, and procedures of a group of individuals that are passed on from generation to generation.

Humans can experience shame, which is one type of emotion when they act contrary to social standards or rules. As a result, they feel ashamed and want to hide their behavior. Because they feel uncomfortable if others know what they are doing, shy people naturally want to be alone (Wahyudin, 2017). According to the Islamic view, shame is one of the characteristics of a believer that already exists in a person. People who have shame are people who have been able to control their passions and maintain their self-esteem. Usually, the shame is already in a woman. Because the greater the shame a woman has, the more expensive a woman's self-esteem and dignity will be. Conversely, the less shame a woman has, the cheaper the self-esteem and degree of a woman (Susanti, 2014).

Shame culture is a historical value created by society to control communication between family members and the wider community. In determining which behaviors or attitudes are considered positive in social interactions, values are needed. These values become the foundation for the development of norms, which define what is good and what is less desirable. To prevent conflicts between human interests in social life, these norms or principles are then applied as a code of conduct. The community is also responsible for law enforcement. Of course, they must be aware of these norms when they have been established as rules of behavior (Muttaqin, 2019). So, it is concluded that the culture of shame is something that already exists in a person who has historical value to be used in interacting with fellow humans. For example, like feel ashamed when lying to others. Because a person realizes that lying is not a good thing and is hated by Allah SWT and also all human beings.

Throughout history, humans have prospered with the role of women in life. Survival requires the important role of women in a certain thing that cannot be replaced with men.

Women are highly respected in various views, both customary and religious (Geofani et al., 2021). Malays believe that in life, the good and bad of something is determined first in the view of religion. This society has Sharia, is cultured, and lives according to Islamic guidelines and its laws (Muammar, 2019). Women in Malay culture symbolize the honor of family and society. (Lidya, et al., 2023) In Malay culture, women have a certain meaning of beauty. Apart from physical, this beauty can be viewed through attitudes and behaviors (Tri et al., 2019). Hiding beauty, behaving politely, and having shyness are things that every Malay woman must have (Nurhasanah, 2019).

Women are an aspect that plays an important role in life, both in traditional and religious views. Malay society upholds the values of Islamic Sharia in life and society because religion is the main guideline. Malay customs view women as something that symbolizes the honor of family and society. Women in Malay customs have the meaning of physical beauty as well as their attitudes and behaviors. Several attitudes must be instilled in every Malay woman, namely hiding beauty, having shame, and behaving politely.

Culture is the customs, norms, customs, and procedures of a group of individuals which are passed down from generation to generation. One of the cultures in the aspect of habit is the culture of shame. The culture of shame is an effort that must be owned and developed by humans to prevent various problems in society. Islam and Malay customs uphold shame as one of the attitudes in life and society. Every individual, especially women, should have good shame as a symbol of beauty from their behavior. Therefore, the purpose of this writing is to analyze the importance of shame culture for Malay women, shame culture for Malay women in the current era, examples of shame culture for Malay women, how to apply shame culture, and the impact that arises if a Malay woman does not have a shame culture.

RESEARCH METHODS

This study used a qualitative descriptive method, with observation and documentation data collection techniques. Qualitative research is research that aims to find and present narratively an activity carried out along with the impact of these activities on life (Wahyudin, 2017). Qualitative descriptive method is a term used in a certain study in a descriptive qualitative sense (Anggito, 2018). The descriptive research method is a form of research that aims to describe existing events, both natural and artificial. Qualitative descriptive research centers on answering research questions about who, what, where, and how a phenomenon occurs (Yuliani, 2018).

Qualitative descriptive research can be defined as a form of research whose purpose is to describe the picture of existing events and the impact of these events on life. This research was conducted at UIN Raden Fatah Palembang, Jl. Prof. K. H. Zainal Abidin Fikri.No.KM. 3, RW. 5, Pahlawan, Kemuning, Palembang, South Sumatra. The study is carried out in 2 days. The observation will be conducted on Monday, September 18, 2023. Meanwhile, the interview was held on Wednesday, April 5, 2023, to be precise at PGMI 2 students.

RESULTS AND DISCUSSION

The Importance of Shame Culture for Malay Women in the Present Era

Shyness in a culture of shyness becomes an important factor in interacting in the community environment. Shame is self-control of something as a form of protection from reproach (Shaikh, 2019). In social life, every individual must have a culture of shame, both male and female (Hanifah et al., 2023). Islam and Malay culture uphold shame, especially for a woman in maintaining a good name for herself and her family (Emilia et al., 2014). The Holy Prophet(saw) said, "Faith includes more than 60 branches and sections, and shame is a branch of Faith" (HR. Bukhari).

Shame is a trait that reflects the identity of a Malay. This culture of shame includes high virtue and gentle feelings in an effort to prevent conflicts between others (Nelvitia et al., 2017). Based on research, shame culture is one of the things that every woman must have, including men. The culture of shame is very important for the growth of every woman. Shy women are capable of embarrassment in certain situations. Malay women should have shame in things that are bad for themselves. While in good things, one must dare to appear confident. The importance of shame in every Malay woman because there are many benefits, including avoiding inappropriate behavior and maintaining one's good name. Malay women in this era still have shame in themselves. This is evidenced by the finding of shy women in involving others in their activities.

Islam and Malay culture uphold the culture of shame in social interaction in the community. The culture of shame is a very important habit to be instilled in every individual, especially women, as a reflection of a Malay person. In the current era, Malay women still maintain shameful cultural values. Malay women should maintain shame in things that have a bad impact to avoid inappropriate actions and maintain peace towards others. However, shame must be limited. Shame limits are placed on good things in order to increase courage and confidence.

Examples of Shame Culture in Malay Women

Every religion always teaches good things to every one of its people, without exception. Religion acts as a means to control social interaction activities, one of which is Islam (Khodijah, 2018). The Holy Prophet(saw) said, "Indeed, all religions have morals, and Islamic morals are shame" (HR. Malik). Islam describes three types of shame in general, namely shame on Allah, for example, shame on ignoring His worship and teachings because Allah is all-seeing. Second, shame on fellow humans, for example, shame in cheating behavior in a match. Third, you are ashamed of yourself, for example, ashamed of not knowing (Nelvitia et al., 2017). The culture of shame in Malay is expressed in a figure of speech, namely "The Living Customs of the Fortunate, Disgrace, and Shame are made Amanah, Carrying Themselves No Wrong" (Nelvitia et al., 2017). This trope implies that Malays should not tell the shame of family, others, or themselves because it can violate religious and social norms of noble value.

Based on research, many shame cultures are still applied by men and women in the campus environment. Shame is an attitude that is emphasized in women. Islam requires every Muslim woman to cover and maintain her aura, which includes many things, including sound. The boundaries that every Malay woman should have are ashamed to shout, ashamed to say rude, ashamed to dress inappropriately, embarrassed to laugh excessively, and ashamed when others know bad deeds. Women should maintain good manners and etiquette and maintain association with the opposite sex.

There are many examples of shame that Malay women can apply to preserve the cultural values of shame. From various aspects, both religion's customs and customs emphasize shame should be done on things that have a bad impact and are limited to good things. Types of shame in Islam include shame on Allah, shame on others, and shame on oneself. Examples of shame in women are embarrassment in shouting, shame in saying rude, shame in dressing inappropriately, the shame of laughing excessively, shame when others know bad deeds and shame of not being able to maintain their association with the opposite sex.

The Impact of Not Having a Culture of Shame

Every habit that each individual does has a good impact and a bad impact, both on themselves and the surrounding environment. Every Muslim should have good shame ethics because it will gain various benefits in the Hereafter. The benefits, namely the more loved by Allah SWT., the more favored the people around and the enemy becomes less, the growth of spaciousness of heart, soul, and body, and facilitated in all world affairs and the

hereafter (Hamid, 2017).

Based on research, there are several impacts caused when women do not apply a culture of shame in life, namely being unable to refrain from bad deeds, disrespected by others, despised by others, and can have an impact on others and the surrounding environment. For example, when someone is not embarrassed to litter, it causes the environment to be polluted and causes unpleasant odors that interfere with other people's activities. The higher the level of shame a person has, the more protected from bad deeds. Vice versa, low and loss of shame in oneself is increasingly uncontrollable in his actions. So, every individual should have enough shame under certain conditions because it can be bad for himself and his environment, and reduce shame on good things in order to develop his abilities.

How to Implement a Culture of Shame

Every human being has differences in obtaining education. The application of shame culture can be pursued through various means, both formal and non-formal. Parents have an important role in instilling shame in children in order to avoid bad deeds (Hoerul et al., 2022). The cultivation of shyness is not what causes the inhibition of social interaction. Shame is meant to foster courage for doing right and fear for doing wrong (Karbelani, 2018). In addition, shame can also be increased by always drawing closer to God and hoping for His protection. Based on research, various ways can be pursued in applying the culture of shame by Malay women. This method, namely instilling the benefits and importance of shame culture in aspects of religion, customs, and habits, refraining from bad deeds, multiplying positive things in filling spare time, and not following the development of adverse trends.

Each individual has their way and effort in implementing the culture of shame. A good Malay woman is able to instill shame in order to protect herself and the environment. The way to apply the culture of shame is to instill that shame is not to limit oneself, instill the importance of having shame, know the impact on oneself and the environment when ignoring shame in certain conditions, always do positive activities, filter every new culture, and realize that every action done is known to Allah Almighty.

CONCLUSION

Based on the research and description of the discussion described above, it can be concluded that according to the Islamic view, shame is one of the characteristics of believers that is inherent in every individual. This shyness is usually predominantly reflected in women,

where shame for every woman is the crown. Because the greater the shame a woman has, the more expensive her degree and self-esteem will be. If the culture of shame continues in this growing era, crimes, especially against women, will inevitably decrease, and the dignity of women will still be maintained. The boundaries that every Malay woman should have are ashamed to shout, ashamed to say rudely, ashamed to dress inappropriately, embarrassed to laugh excessively, ashamed when others know bad deeds, and ashamed of not being able to maintain her association with the opposite sex. The higher the level of shame a person has, the more protected from bad deeds. Vice versa, low and loss of shame in oneself is increasingly uncontrollable in his actions. Therefore, each individual has his or her ways and efforts in implementing the culture of shame. A good Malay woman is able to instill shame in order to protect herself and the environment. These methods and efforts can be done by instilling in oneself that shame is not to limit oneself, neglect to do positive activities, filter every new culture, and realize that Allah SWT knows every action done.

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