

Application of Shame Culture in Building Teacher Disciplinary Character at MAPN 4 Medan School

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Abstract: This qualitative descriptive study investigates the application of a culture of shame in fostering disciplined character among teachers at MAPN 4 Medan. A culture of shame, rooted in societal norms, emphasizes accountability for misconduct. Data were collected through observation, in-depth interviews, and documentation, involving madrasa principals, vice-principals, teachers, and administrative staff. Analysis followed four stages: data collection, reduction, presentation, and conclusion drawing. The findings indicate that implementing a culture of shame at MAPN 4 Medan has been effective, though not yet fully integrated. Socialization efforts include moral training, motivational programs, and instilling shame-based cultural values. This initiative aims to build teacher discipline and strengthen moral identity, leading to increased responsibility and professionalism. Positive changes observed include a reduction in rule violations and tardiness. While obstacles like cultural resistance exist, the overall approach of cultivating shame alongside motivation has positively impacted disciplined character and moral identity, fostering greater discipline, responsibility, and professionalism, despite the need for individual awareness.

Keywords: Shame, Culture, Discipline, Character, School.

A. Introduction

How people react to criticism or judgment from others can have a major impact in a society where “shame” is a major factor in defining behavioral patterns. Shame culture is a customary principle established by a society to regulate interactions between family members and the wider community. Shame is one element that influences how people act in a social environment, which makes them try to conform to generally accepted norms or standards. Another psychological emotion that reflects environmental or societal standards is shame. The definition of shame shows a close relationship between ethics and morality. Indeed, the culture of shame always coexists with religion, kinship, and communication. (Azizah, Zahra, and Arrauyani 2023, 4).

Shame culture is a culture that must be fostered in social interactions in society, especially guilt when someone does something wrong or bad. In a society where reactions to criticism or the views of others have a major impact, shame plays a major role in defining behavioral patterns. According to a different perspective, shame culture is a way of life that requires a strong sense of morality, ethics, accountability, and self-awareness. In other words, members of this culture feel compelled to think about the moral and ethical norms that guide society and how their own behavior and actions affect others. (Mumtazah, Anisah Raniyah Prayoga, Bagus Dwi Raviyanti and Saputra 2024, 1919).

Previous research shows that although the culture of shame can play a role in improving teacher discipline behavior, its implementation still faces a number of obstacles, one of which is the low awareness of the importance of discipline in carrying out the profession as an educator.

In the world of education, the application of the culture of shame

among educators is to improve discipline by making them feel ashamed if they fail to fulfill their responsibilities as educators. As a result, teachers will be more responsible for their work, both in terms of being on time, following school regulations, and providing high-quality teaching to students.

The application of this culture of shame will increase teachers' awareness of the value of being extraordinary in carrying out their duties. A teacher must also have a professional work character; a professional teacher is a teacher who works with a mindset that always thinks and is serious. In addition to providing knowledge, teachers are also required to provide examples of behavior that can be used as guidelines for their students and the wider community. A teacher who adheres to professional ethics and prioritizes moral values, not just academic knowledge, cannot be said to be a professional educator. Therefore, teacher professionalism is a commitment to the state and nation to educate the next generation of the nation in accordance with moral principles, statutory provisions, and values adopted by educators. (Lukman 2024, 1531).

However, in the implementation of the culture of shame in teachers also has challenges, which if implemented excessively or not in accordance with the regulations, it can create an unhealthy atmosphere, which causes excessive fear and anxiety to the teacher. MAPN 4 Medan School, as the location of the study, faces quite real problems related to the low level of teacher discipline in carrying out their duties. Based on observations made, there are still many teachers who are late to school, inconsistent in implementing learning rules, and lack of attention to professional ethics. Therefore, the implementation of the culture of shame must be carried out in a wise and balanced way. For this reason, leaders also have a great responsibility in creating an environment that supports the implementation of the culture of shame.

According to Atmosudirjo (Ngadi, Sudharto, and Abdullah 2021,

251) The statement states that 1) leadership can be interpreted as a person's personality that moves a group of people to follow or imitate him, or who radiates a certain influence, power, or authority in such a way as to force the group to do what he wants; 2) leadership can also be interpreted as a catalyst for the development of activities, processes, or desires to change the mental and physical attitudes of a group of people both in formal and informal organizational relationships; and 3) leadership is also the art, ability, or formal technique of persuading a group of subordinates in a formal organization or followers or sympathizers in an informal organization to follow or obey everything he wants, so that they become so enthusiastic or even sacrifice for him.

The implementation of a culture of shame in improving teacher discipline also involves all the devices in the school. Teachers must also work together with school management to foster a positive culture of discipline, so that teachers can also be appreciated and supported in their efforts to better understand the importance of discipline and the implementation of a culture of shame. To maximize the implementation of a culture of shame, regular evaluations are needed to determine the extent of the assessment of teacher discipline, the extent to which the culture of shame is accepted by teachers, and its impact on the quality of teaching in schools. With this evaluation, the school can adapt and improve the implementation of a culture of shame to make it more effective and in accordance with school conditions.

The implementation of the culture of shame is also complemented by training and self-development for teachers. With this training, teachers are not only taught about the importance of discipline, but are also given skills and knowledge that can support their performance as teachers. The training consists of time management, interpersonal skills, and classroom management so that it can help teachers in carrying out their duties with discipline and professionalism and responsibility. Therefore, this study is

important to dig deeper into the influence of the implementation of the culture of shame in building disciplined character among teachers at MAPN 4 Medan school. By understanding the factors that influence teacher discipline, this study aims to provide more effective solutions in improving the quality of learning in schools.

B. Methods

This study uses qualitative research as its methodology. The purpose of qualitative research is to better understand human or societal events by reporting in-depth perspectives gathered from informant sources, conducting research in natural environments, and producing a comprehensive and complex picture that can be expressed verbally. (Fadli 2021, 35). Researchers do not do any engineering at all when conducting research. Researchers enter the world they are studying naturally. When researchers arrive at the research location, they naturally interact with the research object. In accordance with the facts found in the field, he made field notes, took pictures, documented, and observed in the natural environment. (Safrudin et al. 2023, 11). The focus of this study is to explore the application of a culture of shame in creating the character of teacher discipline at MAPN 4 Medan school. Researchers will also examine how the culture of shame is socialized, how it is implemented, how it changes when implemented, what are the characteristics of discipline after being implemented, and the difficulties in implementing a culture of shame to develop the character of teacher discipline in the classroom.

The research location is the place where the research is conducted. Nasution argues that the term "research location" is in accordance with the idea of "social location" which is defined by the existence of three components: actors, places, and visible behavior. (Gaspar, Waworundeng Welly, and Kumayas Neni 2023, 3). The research location is in Medan City, North Sumatra

Province, precisely at the MAPN 4 Medan educational facility, Jl. Jala Raya Griya Martubung, Kec. Medan Labuhan. This research was carried out for approximately two (two) months, covering two weeks of data collection and two weeks of data processing which included the presentation of journals and a continuous guidance process, starting from the date the research permit was issued. The data collection stage was carried out through direct observation, informant interviews, and documentation. Data analysis is the next step after data collection, and includes the following steps: data collection, data reduction, data presentation, and drawing conclusions. The presentation of the research report, which is compiled based on field data and reanalyzed thoroughly according to the research emphasis, is the final step in the process of presenting research findings.

Interviews are a method of data collection that involves face-to-face communication between study participants and researchers. The purpose of qualitative interviews is to gain a comprehensive understanding of people's experiences, opinions, and perspectives regarding the phenomenon being studied. Depending on the level of the predetermined framework, interviews can be conducted in an unstructured, semi-structured, or organized manner. The researcher interviewed the principal, vice principal, teachers, and staff (TU) at MAPN 4 Medan directly for this study.

Collecting information about the research phenomenon from records, archives, or other written materials is known as documentation study. Notes, reports, letters, books, and other official documents can be used. The historical background, laws, events, and progress related to the phenomenon being studied are all revealed through documentation study. (Ardiansyah, Risnita, and Jailani 2023, 4). The researcher collected information for this research documentation study by collecting information about the profile, vision, and mission of the madrasah; facilities and

infrastructure; achievements that have been achieved by the madrasah; and other information.

In this study, there are four phases of data analysis used: data collection, data reduction, data presentation, and drawing conclusions. Data mining techniques and sources and types of data are undoubtedly related to data collection in the field. In qualitative research, data sources can be (1) words and (2) actions, while additional data can include documents or written data sources, photographs, and statistics. Statements and actions of those observed or interviewed are the main data sources. Primary data sources include written notes, audio and video recordings, images, and films. Other sources of information derived from textual sources can be categorized as books and scientific publications, archives, official records, and personal documents.

The process of selecting, concentrating on simplifying, abstracting, and transforming the unprocessed data that emerges from field notes is known as data reduction. The conceptual framework of the study, the research problem, and the data collection methods chosen by the researcher all indicate how this process continues throughout the study, even before the data are actually collected. Data reduction involves the following steps: (1) summarizing the data; (2) coding; (3) searching for themes; and (4) clustering. This process involves carefully selecting material, summarizing or describing it briefly, and then grouping it into more general patterns. When a collection of data is organized to allow for the possibility of drawing conclusions and taking action, this is known as data presentation. Field notes, matrices, graphs, networks, and charts are examples of narrative texts that can be used to describe qualitative data. These forms organize information in a logical, readable format, making it easy to understand what is happening and determine whether the conclusions are accurate enough to warrant further analysis.

Finally, while in the field, researchers are constantly coming to conclusions. Qualitative researchers begin searching for meaning as soon as they collect data, noting patterns, explanations, potential configurations, causal flows, regularities, and propositions (in theoretical notes). Although these findings are given, they are considered to be light, speculative, and open-ended. They start out vague before becoming more specific and deeply rooted. Throughout the research process, these findings are also confirmed by: (1) rethinking while writing, (2) reviewing field notes, (3) discussing and generating ideas with colleagues to create intersubjective agreement, and (4) making ongoing efforts to duplicate findings in different data sets. (Rijali 2019, 85–94).

Researchers used three steps to ensure the validity of the data: source triangulation, which involves verifying information collected from multiple sources, including the principal, vice principal, faculty members, and staff. For the same data source, researchers combined participant observation, in-depth interviews, and documentation (Mekarisce 2020, 150–51), rechecking data to the original source while applying the same methods in a new period or setting is known as time triangulation. Researchers can repeat the process until they find data confidence if the test results continue to produce inconsistent data. This method is used to ensure that the research findings are more reliable and objective.

C. Results and Discussion

Result

1. Socialization of Shame Culture at MAPN 4 Medan

Based on the results of observations and interviews, it is known that socialization at MAPN 4 Medan is carried out through moral development, motivation, and application of shame culture values. This includes discipline, manners, and social responsibility. The main purpose of this socialization is to foster a sense of shame in

order to prevent negative behavior and form a disciplined and honest character.

2. Implementation of Shame Culture at MAPN 4 Medan

Based on the results of observations and interviews, it is known that in Islam, "Alhaya u minal iman", meaning that shame is part of faith. For example, shame encourages someone not to be late. The implementation of a shame culture is important for building the character of teacher discipline and strengthening their moral identity. The implementation of a shame culture is carried out in a strategic and educational way, not by coercion. Strategies at MAPN 4 Medan include providing examples and making moral commitments. There are specific rules that must be followed by the vice principal, teachers, staff, and students, such as time discipline and dress codes that have been set.

3. Changes in the Culture of Shame in Educators When Implemented at MAPN 4 Medan

Based on the results of observations and interviews, it is known that the implementation of the culture of shame has an effect on the attitudes and behavior of teachers, increasing discipline, responsibility, and professionalism. The culture of shame fosters moral and social responsibility, so that teachers avoid behavior that is not in accordance with norms. This change can be seen from time discipline and increased commitment to learning. The culture of shame also strengthens the ethics of the teaching profession by forming awareness to act more wisely.

4. Character of Teacher Discipline After the Implementation of the Culture of Shame at MAPN 4 Medan

Based on the results of observations and interviews, it is known that after the consistent implementation of the culture of shame in the MAPN 4 Medan environment, it brought positive changes in teacher discipline. Shame increases attendance, responsibility, and professional ethics. People who do not feel ashamed tend to break

the rules. The culture of shame encourages teachers to maintain the reputation and good name of the madrasah, reducing violations such as lateness. This also fosters a sense of responsibility and professionalism in teachers.

5. Challenges Faced in Implementing a Culture of Shame in Building Teacher Discipline Character at MAPN 4 Medan

Based on the results of observations and interviews, it is known that the main challenge faced in implementing a culture of shame in teachers is cultural resistance. This injustice is caused by the lack of role models from teachers and a weak support system. Many teachers reject criticism, do not want to be reprimanded, and are reluctant to admit mistakes. The support system also plays a role, where fellow teachers often do not respond to reprimands. To overcome this problem, good communication needs to be built among the teachers' council so that they do not take actions that harm their reputation.

In this context, teachers have a noble duty to invite useful knowledge and educate children in the hope of getting rewards. Which is contained in the hadith "Amaluhu illa min tsalaasin: shadaqatin jariatin au 'ilmin yuntafa'u bihi au waladin shaalikhin yad'ulah. This shows that "the deeds of the son of Adam stop at the time of his death, except for three things: sadatin jariyatin, sadaqoh jariyah." Aulilmin yuntafau, useful information. Alhamdulillah, awaladin sholihin are pious children who always pray for their parents. ". Teachers who violate discipline must be dealt with firmly and systematically, including the application of sanctions. At MAPN 4 Medan, summons and summons letters are carried out a maximum of three times before a decision is made not to cooperate. A culture of shame is expected to be the foundation for teacher professionalism and improve the quality of education. Routine evaluations at the end of the semester will also help improve the quality of schools.

Discussion

1) Culture of Shame

Culture of shame is a word that sounds foreign and standard to our ears. However, the culture of shame has a meaning that if we understand it, we may have heard it everywhere. Culture (culture) The Great Dictionary of the Indonesian Language defines it as an idea, tradition, something that has developed, or something that has become a habit that is difficult to eliminate. In general usage, the terms culture and tradition are often used interchangeably. Tradition in this context is defined as observable social customs. (Syakhrani and Kamil 2022, 783).

The first definition of shame involves the idea that shame can prevent a person from acting in a way that would degrade them in the eyes of others. A person will strive to conform to the standards set by their organization. People use current norms as a guide to help them perform positive actions and refrain from doing things that are not in line with their group's standards. On the other hand, spiritual and philosophical leaders claim that the purpose of shame is to raise awareness in order to overcome negativity and to keep rights holders from falling short of their rights. Abu Junaid (Lumbanraja 2022, 312–13) claims that the definition of shame is to recognize the joys and shortcomings that will lead to a state known as shame before the God who gives pleasure. "The consequence of shame is to prevent," he says. This suggests that the urge to feel shame serves as a catalyst to stop disgusting behavior. The historical values created by society to regulate how family members and the wider community interact are the cultures of shame.

According to Carducci & Golant (Kusumasari and Hidayati 2014, 96) the word shyness is the discomfort and behavioral inhibition that occurs when there is the presence of other people nearby. Shame according to Shaykh Anas Ismail Abu Daud (Hayani 2019, 65) is refraining from an action for fear of being criticized.

According to Islamic teachings, shame is a virtue that arises to avoid disgrace and refrain from denying the rights of others. Ibn Qutaibah highlighted this when he said, "Shame can prevent someone from committing sins." A faithful servant will be more protected from reprehensible acts because his God certainly knows all his actions, even though all humans are not aware of it. Shame in Islam has a broader meaning because from a religious perspective, shame is not only seen from the perspective of other humans who have limitations, but also from the perspective of Allah as the All-Knowing God. There is a verse in the Qur'an that explains that:

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ

"Apart from that, all their actions were recorded in the books of record (QS. Al-Qamar: 52). Allah knows every vile deed that has been done. Yes, we will be raised from the dead in a form that reflects our deeds. So create a culture of shame as a defense. "Shame will bring nothing but good," according to Muslim and HR Bukhari, and "Be ashamed of Allah." (HR. At-Tirmidzi).

The culture of shame is a deep concept and has broad meaning in the life of society. As part of culture, shame reflects the norms and customs that have developed in a community. In this context, shame functions as a barrier for individuals to carry out acts that demean themselves in front of others, encouraging them to follow the norms agreed upon by the group.

So, we can conclude that the culture of shame is not only a traditional value, but also an important tool in building good social interactions among members of society. Shame can function as a shield in preventing immoral acts and encouraging individuals to behave well. As stated in the hadith, "Indeed, shame will not bring anything except good" (HR Bukhari and Muslim), indicating that the application of the culture of shame can have a positive impact

on the lives of individuals and society as a whole. Therefore, it is important for us to make the culture of shame an integral part of our character, both in social interactions and in our relationship with God.

2) Disciplined Character

Character, which means nature, attribute, psychology, temperament, manners, morality, and personality, comes from the Latin word *karakter*. Character is defined as human nature that is influenced by personal circumstances. The Islamic perspective states that morality (personality) and character are synonymous. Character can mean two different things. The first is to describe a person's behavior.

Second, "personality" and "character" are closely related terms. Only when a person's actions are consistent with moral principles can they be called a person of character. (Tutik 2017, 4). "Talents, mental traits, morals, or manners that distinguish one person from another, as well as disposition" is how the Great Dictionary of the Indonesian Language defines character. According to Simon Philips (Samrin 2016, 122–23) Ideas, attitudes, and actions shown are supported by a series of values that form the character. Character is personality seen from a moral or ethical perspective.

According to Suyanto (Dole 2021, 3677) Character is a person's style of thinking and doing in order to coexist and work with others in their family, society, county, and nation. A person with good character is capable of making decisions and is prepared to accept responsibility for the outcomes of those decisions. Character is the way of thinking and acting of each person in order to live side by side and work together in the family, society, country, and state. A person with good character is able to make decisions and is ready to be responsible for the results of those decisions.

From the several definitions above, we can conclude that character

is an important element in determining how a person interacts with the surrounding environment, both in the context of family, society, and country. Good character is the foundation for individuals to live an ethical and responsible life.

Discere, which means to learn in Latin, is the root of the term discipline. The word "disciplina," which means "to teach" or "to train," comes from this word. Furthermore, the term "discipline" today has many meanings. First, discipline is understood as following rules or being supervised and regulated. Second, discipline is an instruction that tries to help someone grow so that they can act in an orderly manner.

According to the Indonesian Dictionary, discipline is:

1. Order (in school, in the office, in the military, and so on).
2. Obedience (compliance) to the rules of order.
3. A field of study that has certain objects and systems.

According to James Drever (Embong 2022, 104) According to psychology, discipline is the ability to regulate one's internal behavior according to externally imposed regulations or accepted standards. In other words, discipline from a psychological perspective refers to a person's behavior that is manifested and adapted to established standards.

Dimiyanti & Mudjiono (Lase 2016, 5) argue that discipline is the application of a system that requires people to submit to applicable decisions, directions, or regulations. In other words, discipline is following established norms and guidelines.

Novan Ardy (Sakinah, Pada, and Usman 2024, 150) The Latin word discipline which means "command" and "student" can also be understood as a teacher's order to students or learners.

According to this interpretation, discipline is order, obedience, or

compliance with regulations. A state of discipline is formed and shaped by a series of actions that demonstrate the virtues of loyalty, obedience, and/or order. The attitude or action is no longer or is not considered a burden because it has become one with it; on the contrary, it will stress him out if he does not act properly. (Ernawati 2019, 5–6).

Consistent behavioral changes in completing tasks or work and not violating mutually agreed regulations are called discipline. A person develops a disciplined mindset to operate according to the intention to achieve a goal. (Manshur 2019, 20).

In another hadith, Rasulullah SAW said, specifically: "The practice that the Messenger of Allah likes is the practice that is carried out continuously (disciplined and continuously) by the perpetrator." (HR. Baihaqi):

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ [وَعَدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ] وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرُ الصُّبْحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرُ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ

From Ibn Umar Radhiallahu Anhuma, he said: "*The Messenger of Allah Shallallahu Alaihi Wasallam held my shoulders and advised me to live in this world like a stranger or a traveler. "If you are in the evening, do not wait for the morning, and if you are in the morning, do not wait for the evening, and use your health before you get sick and your life before you die,"* said Ibn Umar Radhiallahu Anhuma". (Narrated by Bukhari, Book of Ar Riqaq).

Based on the hadith above, we need to be disciplined individuals in this world. Humans will live better if they are disciplined. (Habibullah 2019, 74).

From the several definitions above, we can conclude that discipline is a change in regular behavior that arises from an individual's awareness to carry out their duties and responsibilities in

accordance with the agreed rules. Discipline is an important foundation in shaping character and improving a person's quality of life.

The process through which a person adapts and integrates into the society or social group in which they live is known as socialization. People gain knowledge about local social norms, beliefs, and conventions through socialization. (Sari and Widiyanti 2024, 62–63). Therefore, the socialization used in the culture of shame is:

a) Holding socialization and coaching

Inviting speakers or motivators to provide an understanding of the importance of the culture of shame for teachers.

b) Making slogans and reminders

An example of a slogan is: "I'm Ashamed to Come Late", which is posted in the school environment so that it is always remembered and seen.

c) Implementing the culture of shame in daily activities

Before learning begins, teachers can conduct a brief reflection on the attitude of shame, such as tidying themselves up, maintaining cleanliness, and preparing learning well.

Teachers must demonstrate integrated and responsible behavior, because students tend to imitate their teachers' attitudes. However, based on the research results, it is known that socialization in MAPN 4 Medan is carried out through moral development, providing motivation, and implementing the values of shame culture in daily life in the madrasah, such as discipline, manners, and social responsibility. Socialization of shame culture is also carried out by providing understanding and motivation to all madrasah residents to jointly develop this culture in daily life in the school environment. For example, arriving on time,

maintaining cleanliness, dressing neatly according to Islamic law, and respecting teachers and others.

The main objective of the socialization of the culture of shame is to foster and cultivate a sense of shame as a strong moral foundation in preventing negative behavior, especially corruption of time carried out by teachers, as well as forming a character of discipline, honesty, and responsibility for the tasks that have been given.

So it can be seen that the socialization of the culture of shame applied in MAPN 4 Medan is carried out by means of moral guidance, providing motivation, and applying the values of the culture of shame in everyday life in the madrasah, such as discipline, manners, and social responsibility which this socialization is in accordance with the theory above.

The implementation of the culture of shame in MAPN 4 Medan is going well, although not all of it has been implemented by all madrasahs. Based on the results of the study as we know, that in the concept of the Islamic religion "Alhaya u minal iman", which means "shame is part of faith". For example, if there is a sense of shame, he will not be late. That is one example of it in MAPN 4 Medan. The reason why it is mandatory to implement a culture of shame as a strategy to build the character of teacher discipline is one of our duties as educators and can also strengthen the personal and social identity of teachers morally, so that discipline is not just a rule that is obeyed, but becomes part of the inherent character and becomes an internal motivation for teachers to behave according to expectations.

Instilling a culture of shame in teachers is done with strategic and educational steps, persuasive and exemplary, not as a matter of coercion. For that, some strategies used for teachers at MAPN 4 Medan are to provide direct examples and make moral

commitments in writing and signed together or in the form of integrity facts, for example, one is ashamed to come late, two is ashamed to go home early, three is ashamed to tell lies, four is not dressed neatly, five is ashamed to provide careless material.

There are several special rules or policies in MAPN 4 Medan which rules will be followed by the vice principal, teachers and staff as well as students at MAPN 4 Medan. Which is an example of such as in clothing, then the main thing is discipline which discipline is in the form of discipline in time where we must arrive on time, then enter and complete our tasks according to our responsibilities, enter the class according to the hours, then with appearance, which has also been regulated and determined how to dress.

This is in line with the theory of the implementation of a culture of shame, which has several parts, including the following:

- a) Shame for coming home late or coming home early
- b) Shame for seeing colleagues busy doing activities
- c) Shame for breaking the rules
- d) Shame for doing wrong
- e) Shame for not achieving work
- f) Shame because tasks are not carried out/completed on time
- g) Shame for not playing an active role in realizing a clean office/school environment (Nazir Usman, Yusrizal 2016, 32–33).

Overall, the implementation of a culture of shame at MAPN 4 Medan is running well because it can build character and also strengthen the personal and social identity of teachers morally, so that discipline is not just a rule that is obeyed, but becomes part of the inherent character and becomes an internal motivation for teachers to behave according to the expectations that exist at MAPN 4 Medan.

Changes in the Culture of Shame in Educators When

Implemented

When the culture of shame is consistently implemented in education, several significant changes occur, including:

- a) Improving discipline and work ethic; Teachers will feel motivated to be responsible because they feel ashamed if they are negligent in carrying out their duties properly.
- b) Building integrity and exemplary behavior; The culture of shame will encourage educators to be good role models for their students.
- c) Improving the quality of learning; The culture of shame towards low performance will encourage teachers to improve their teaching methods.
- d) Formation of a positive school atmosphere; The school will be conducive, because all school residents including teachers will maintain their behavior consciously without violating the rules that have been made.

Based on the results of the study, it is known that the implementation of the culture of shame influences changes in the attitudes and behavior of teachers at MAPN 4 Medan by increasing discipline, responsibility, and professionalism in carrying out their duties. The implementation of the culture of shame can also foster a sense of moral and social responsibility that encourages teachers to avoid behavior that is not in accordance with norms. This change can be seen from the increase in time discipline, a more serious work attitude, and commitment to providing quality learning.

The culture of shame can also help strengthen the ethics of the teaching profession at MAPN 4 Medan by forming an inner awareness, which means that if there is awareness within the teacher, which means that if there is a sense of shame, of course in acting to carry out their work culture they think more before acting, for example when the bell rings they no longer chat outside but because of a sense of responsibility and self-integrity then they will go to class, they will be ashamed to come late because when the bell

rings the teacher is still hanging out outside or still talking outside with his other friends then the children will be neglected for 5-10 minutes before the teacher enters the classroom.

So we can see that changes in the culture of shame in educators when applied at MAPN 4 Medan can increase time discipline, a more serious work attitude, and commitment to providing quality learning.

Teacher Discipline Character After Implementing Shame Culture

Teacher discipline character after implementing shame culture can build moral awareness that encourages individuals to avoid behavior that is not in accordance with social norms and ethics. For this reason, teacher discipline character after implementing shame culture includes:

- a) Increasing teacher discipline in terms of punctual arrival, neatness and appropriate teaching schedule.
- b) Building teacher character that excels morally and ethically in accordance with the code of ethics of the teaching profession in Indonesia.
- c) Helping to build a conducive and harmonious school atmosphere.
- d) Can be a role model for students
- e) Not abusing position and authority
- f) Maintaining the good name of the school

Based on the results of observations and interviews, it is known that after the consistent implementation of shame culture in the MAPN 4 Medan environment, there will generally be several very positive changes in teacher discipline behavior both in terms of attendance, work responsibilities, and professional ethics. When there is a sense of shame, discipline will definitely increase. So for people who do not have a sense of shame, they will violate the rules that have been set. The change was also more motivated to maintain my reputation as

an educator and also to maintain the good name of the madrasah, thus reducing violations of rules such as lateness or unpreparedness to teach.

The culture of shame brings very positive changes, of course to the work spirit of the teacher because it can foster a sense of responsibility to the teacher and also as a mechanism of internal moral supervision that encourages teachers to act more professionally and with integrity. For example, they will remember their tasks to be completed immediately, if they are not responsible they will be ashamed of others.

Challenges Faced in Implementing a Culture of Shame to Build Teacher Discipline Character

Although MAPN 4 Medan has succeeded in implementing a culture of shame to build teacher discipline character, there are several challenges that will be faced, namely cultural resistance, meaning that the habit is a lack of role models from teachers and a weak support system and indirect rejection, there is a sense of denial in the teacher, because not everyone wants to be reprimanded or sanctioned, not everyone wants to be criticized, not everyone wants to admit their mistakes.

This support system may be his own friends, when the teacher is given advice or reprimand, because he comes late, maybe the friend concerned will be silent and not respond. Then to overcome this, it is necessary to build good communication with the teacher council so that in the future they will no longer do things that can tarnish their own good name and build a positive evaluation and coaching system. Which is contained in the hadith "Amaluhu illa min tsalaasin: shadaqatin jariatin au 'ilmin yuntafa'u bihi au waladin shaalikhin yad'ulah. This shows that "the deeds of the son of Adam end at the time of his death, except for three things: sadatin jariyatin, sadaqoh jariyah." Aulilmin yuntafau, useful information.

Alhamdulillah, awaladin sholihin are pious children who always pray for their parents". Therefore, the teacher is the most noble task, besides getting financial in the world, he also gets rewards in the hereafter.

This is in line with the theory (Mahara, Riza, Cut Zahri Harun 2017, 6–7) of the challenges faced in implementing a culture of shame to build the character of teacher discipline, namely:

- a) Lack of skilled workers in the subject area
- b) Teachers' residences are far away
- c) Insufficient supporting facilities and infrastructure
- d) Feeling uncomfortable in reprimanding senior teachers
- e) Imbalance between shame and self-reward
- f) Lack of professionalism in carrying out responsibilities.

Teachers who do not have a sense of shame for disciplinary violations must be handled firmly, systematically, educate and apply strict disciplinary sanctions and strict supervision. The regulations that are generally carried out, which are regulations in the form of SP. If in MAPN 4 Medan, the first is a summons, then if for example with the first summons there is counseling that cannot overcome educators who still violate the rules, then an SP will arise, if there is no change in several summons (SP), then the madrasah will be forced to no longer cooperate with educators who violate the rules in MAPN 4 Medan. Usually a summons letter (SP) is issued a maximum of 3 times.

Of course, this culture of shame is the most important thing that we instill in teachers, because we hope that this culture of shame can be the foundation for the formation of teacher character about discipline, so that teachers become professional and teachers become dignified, then with that the quality of education and the madrasah climate will increase if the culture of shame is applied, which means that the culture of shame and ethics we apply at

MAPN 4 Medan by implementing this routine evaluation can improve the quality of the school, usually the evaluation that is carried out is carried out at the end of each semester, the madrasah issues a letter about these mistakes.

D. Conclusions

Based on the results of the study, it can be concluded that socialization at MAPN 4 Medan was carried out through moral development, motivation, and the application of cultural values of shame. This includes discipline, manners, and social responsibility. The goal is to foster a sense of shame to prevent negative behavior and form a disciplined and honest character. In Islam, shame is part of faith. A culture of shame is important for building the disciplined character of teachers and strengthening their moral identity. Instilling a culture of shame is done strategically and educationally. The strategies used include setting an example and making a moral commitment. There are special rules for vice principals, teachers, staff, and students, such as time discipline and dress codes. The application of a culture of shame improves teachers' attitudes, responsibilities, and professionalism. However, the main challenges in its implementation are cultural resistance and lack of role models. Good communication between teachers is needed to fix this problem. Teachers who violate discipline must be dealt with firmly. Routine evaluations at the end of the semester will help improve school quality.

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