

Shame Compensation in Islamic and Psychological Perspectives

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ABSTRACT

This study seeks to investigate the kind of compensation obtained by individuals with shyness. The study findings clarify that compensation can be acquired either directly or indirectly, with direct compensation being further categorized into two types. Compensation, from a psychological standpoint, refers to the rewards or benefits that individuals obtain, which can directly contribute to overcoming personal challenges such as shyness and preventing various health conditions including cardiovascular illnesses, elevated blood sugar levels, and others. Furthermore, according to the Islamic viewpoint, providing compensation to a Muslim who possesses a sense of Shame will serve as a deterrent against engaging in immoral actions and transgressions. Moreover, indirect compensation refers to the rewards gained by an individual in the form of Allah's promise, namely the assurance of being granted entry into heaven and being elevated to the greatest rank. This includes being seen as devout, possessing wisdom, and being admired by numerous individuals.

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INTRODUCTION

Every human being has a feeling of shame whether male or female. This feeling makes people realise the importance of good behaviour and avoid doing something that is said to be shameful. Furthermore, when a person feels ashamed, his face will be reddish, head bowed, silent and sometimes run away from the shameful thing. Feelings of shame have both positive and negative effects..(Alimron et al., 2023) The positive effect is that the feeling of shame can prevent a person from doing things that are beyond the limit, embarrassing, lowering self-esteem and so on. Shyness is an urgent matter that Islam places as a noble trait of a Muslim. As the hadith narrated by Bukhori and Muslim: The Prophet Muhammad said:

أَلْحِيَاءُ مِنَ الْإِيمَانِ

Meaning: *Shame is part of faith.*(Nashiruddin & Muhammad, 2000)

The correlation between faith and shyness described by the Prophet above is evidence of how noble shyness is for the harmony of human life, especially for Muslims themselves While the negative effect is also that if the feeling of shame in a person is too shy not in place, they may face difficulties in various matters such as dealing with people, not sure of making a case and so on. In fact, the feeling of shame needs to be well controlled so that it does not bring negative impressions within.

If we have a high sense of shame, then forever we will never be able to socialise and get along. (Syarnubi Syarnubi, 2019) Shy people are indeed unlucky people in life. It is appropriate that there is an old saying "Shy to ask questions on the way". A shy person, his life will not experience satisfying success. They will not be able to reach the top of their career. Moreover, if the shyness is severe, the person will tend to close themselves, be alone, and eventually feel a sense of loneliness and mental distress (depression). According to Rice, depression is a condition of prolonged mood and emotional disturbance involving the processes of thinking, behaviour and feelings that generally arise due to loss of hope or feelings of helplessness. (Kartono & Kartini, 2002)

Humans now rarely have a sense of shame, for example in everyday life we often witness humans who no longer have a sense of shame when violating conscience and the rules of life. Not a few humans freely commit violations of conscience and the prevailing norms of society. (Sukirman, Masnun Baiti, et al., 2023) From how they dress, behave and conduct themselves. (Syarnubi Syarnubi, 2016) it is very necessary to overcome harmful shame. (Hawi, 2018) This paper tries to explain the concept of shame in the perspective of al-Qur'an and Hadith, psychology, factors that cause humans to be ashamed, as well as the impact of shame on the human body and how to overcome shame.

METHODS

This research includes library research, therefore what is done is the exploration of a number of data both primary data, and secondary data with the following concrete steps: reading and examining in depth primary data such as books that are the results of research, theses and dissertations on shame compensation, while for secondary data researchers will read and examine books, writings, articles and journals that are relevant to the researcher's research. The method of data collection is by collecting books, articles, journals, opinions in which reveal and examine the teacher's personality competence, after all the data is collected then a sorting is carried out between books, articles, journals that discuss shame compensation. Furthermore, deductive and inductive analyses were carried out. Data analysis is a way to process data obtained during research so that conclusions can be drawn. After the teacher's personality competence data has been collected, it is then analysed with descriptive-analytic method. Descriptive is a method that uses the search for facts that are interpreted appropriately, while analysis is to describe something carefully and purposefully. The data that has been analysed is then presented using the deductive method which departs from the general theory to lead to conclusions which are the answers to the formulation of this research problem.

FINDINGS AND DISCUSSION

A. The Qur'anic and Hadith Paradigm of Shame

In the Islamic perspective shame is referred to by the term haya' (al-haya') there are nine verses of which are found in surah Al-A'raaf: 22, Al-Ahzâb: 53, Fushilat: 40, Al-Hijr: 68, Maryam: 15, 31, 33, 66, and Yasin: 70. Below are some verses of the Qur'an that state about shame, namely:

فَدَلَّلَهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: *So the devil lured them both (to eat of the fruit) by deceit. When they had tasted the fruit of the tree, their nakedness became apparent to them, and they began to cover themselves with the leaves of Paradise. Then their Lord called out to them: "Did I not forbid you both from the tree, and I said to you: 'Verily, the shaitan is a real enemy to you both. (Q.S. Al-A'raaf: 22)*

Quraish Shihab explains the word (يخسفان) yakhshifan/covering is taken from the word (خصف) khasafa which means "to attach something to something else". For example, putting a new layer on a worn-out layer of footwear to make it stronger. This implies that Adam (peace be upon him) and his spouse did not just cover their nakedness with a leaf, but a leaf on top of a leaf so that their nakedness would be completely covered and the clothes they wore would not be

miniature or transparent. (Wulandari et al., 2021) This also shows that covering the 'awrah is human nature, which was actualised by Adam (peace be upon him) and his wife when they became conscious. It also illustrates that those who do not have awareness, such as minors, do not hesitate to uncover and expose their bodies. (M, n.d.) (Quraish Shihab Tafsil Al-Mishbah Vol 4: 58). While scholars understand that by tasting the fruit of the forbidden tree they both realised that they had slipped and opened the "garment of piety", namely their obedience to Allah SWT. So that the ugliness of their actions became apparent. At that time they were afraid, ashamed and regretful so they did what is usually done by those who are afraid or ashamed, namely hiding themselves.

Furthermore, in the interpretation of Ibn Kathir, Sa'id ibnu Abu Arubah narrated from Qatadah, from Al-Hasan, from Ubay ibnu Ka'b r.a. who said that Adam was a very tall man as if his height was like the tallest date tree and his hair was thick. When he made this mistake, at that very moment his nakedness became visible (became naked), whereas before that Adam had never seen his own nakedness. So he ran into the garden of Paradise and one of the trees of Paradise hung on his head. Adam said to the tree, "Let me go." But the tree said, "I will not let you go." Then God called out to him, "O Adam, are you running away from Me?" Adam replied, "O my Lord, indeed I am ashamed of You."

Ibn Jarir and Ibn Murdawaih narrated it through various routes from Al-Hasan, from Ubay ibn Ka'b, from the Prophet (peace and blessings be upon him) in a marfu' manner, but the mauquf manner is more authentic. Abdur Razzaq reported that Sufyan ibn Uyaynah and Ibn al-Mubarak narrated that al-Hasan ibn Imarah narrated that Al-Minhal ibn Amr narrated that Sa'id ibn Jubayr narrated that the tree from which Allah forbade Adam and his wife to eat was a wheat tree. When they ate from it, their nakedness was immediately exposed. It was revealed that what they used to cover their nakedness were their fingernails. Then both of them immediately plucked the leaves of Paradise (i.e., the leaves of the tin tree) and added them to each other to cover their nakedness. Then Adam a.s. ran into the garden of Paradise, and there hung on his head a tree of Paradise. So Allah called out to him, "O Adam, are you running away from Me?" Adam replied, "No, but I am ashamed of You, O my Lord." Allah said, "Is not everything that I have bestowed and allowed you from the fruits of Paradise insufficient for you to dare to eat what I have forbidden you?" Adam replied, "No, O my Lord. But by Your majesty, I do not think that anyone would dare to swear falsely by Your name." Ibn Abbas said that this is what is mentioned in His words: And Satan swore to both of them, "Indeed, I am one of those who advise you both." (Al-A'raf: 21); Allah said, "By My Majesty, I will indeed bring you down to the earth, then you will not be able to earn a living except in this way." Ibn Abbas continued the story, that Adam was then brought down from Paradise, whereas before that both of them ate the fruits of Paradise abundantly and without difficulty. Then he was brought down to a place (the world) where food and drink were not abundant, but had to be laboured for. So Adam learned to make iron tools, and was instructed to plough, so he ploughed and planted crops and watered them. When the harvest came, he reaped it and selected the grains and ground them into flour, then made bread dough from it, after which he ate it. But Adam could not do that except after Allah gave him permission. As-Sauri narrated from Ibn Abu Laila, from Al-Minhal ibn Amr, from Sa'id ibn Jubayr, from Ibn Abbas, concerning the meaning of His words: And they began to cover him with the leaves of Paradise. (Al-A'raf: 22) The leaves of Paradise are tin leaves.

Wahab ibn Munabbih said in connection with the sentence that says that Adam and Eve's clothes were stripped off. Adam and Eve's clothes that covered their 'awrah were nur, so Adam could not see Eve's 'awrah. (Fitriyani et al., 2020) And vice versa, Eve could not see Adam's nakedness. But when both of them ate the forbidden fruit, their respective genitals became visible to them. This is according to the narration of Ibn Jarir with a valid chain of transmission up to Ibn 'Abbas. Abdur Razzaq said that Ma'mar narrated to us from Qatadah who narrated that Adam said, "O my Lord, what if I repent and ask You for forgiveness?" Allah said, "If so, I will surely admit you into Paradise." But the devil did not ask for repentance, only for a period of respite. So each party was given by Allah Swt, what each asked for. Ibn Jarir narrated that Al-Qasim narrated

that Al-Husayn narrated that Abbad ibn Awwam narrated that Sufyan ibn Husayn narrated that Ya'la ibn Muslim narrated that Sa'id ibn Jubayr narrated that Ibn Abbas narrated that after Adam ate from the forbidden tree, it was said to him, "Why did you eat from the tree that I forbade you to eat from?" Adam replied, "It was Hawalah who suggested it to me." Allah said, "So now I will punish him, that never did he conceive except with difficulty, and never did he bear children except with difficulty." Ibn Abbas continued the story, that at that very moment Eve whimpered. So it was said to her, "You and your child will moan." Ad-Dahhak ibn Muzahim said in connection with the meaning of His words:

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Meaning: *O Lord, we have wronged ourselves, and if You do not forgive us and have mercy on us, we shall surely be among the losers.* (Q.S. Al-A'raf: 23).

The above verse shows that it is human nature to feel ashamed if not dressed. And it is not that man exposes his aurat without clothes unless his fitrah has been corrupted. While the damage to fitrah is due to the interference of the devil and his army. (Ali & Syarnubi, 2020)

As for those who seek to strip the body of its clothing, strip the soul of the garment of piety and remove shyness towards Allah and mankind, they are the ones who want man to be separated from his nature and human traits. In fact, it is with his nature and human traits that he is called a human being. In fact, nakedness is the nature of animals and humans have no inclination towards it; if they did, they would fall into the mire of animalism

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَبْظِيرٍ إِنَّهُ وَلَكِنْ ؕ
 ءَ نَسِيْنَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ إِذَا دُعِيْتُمْ فَأَدْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْذِنِينَ
 ءَ لَوْهَنَّ مِنْ وَّرَآءِ حِجَابٍ ذَلِكُمْ فَيسْتَحْيِ ءَ مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِ ءَ مِنْ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْ
 أَظْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ
 ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

Meaning: *O you who have believed, do not enter the houses of the Prophet except when you are permitted to eat, and do not wait for the meal to be cooked; but if you are invited, enter, and when you have eaten, go out without prolonging the conversation. Indeed, such a thing would annoy the Prophet, and he would be ashamed of you (to send you out), and Allah is not ashamed of what is right. When you ask them (the Prophet's wives) for anything, ask from behind the veil. That is purer for your hearts and theirs. And you shall not offend the Messenger of Allah, nor shall you marry his wives forever after his death. Verily, that is a great sin in the sight of Allah.* Q.S. Al-Ahzâb: 53.

In Tafsir Ibn Kathir it is explained that:

إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيسْتَحْيِ مِنْكُمْ

Meaning: *Verily such would annoy the Prophet, then the Prophet would be ashamed of you (to send you out).*

According to one opinion, the meaning is that your entry into the Prophet's house without permission was an inconvenience to him and disturbed him. But he found it hard to tell them to leave, because the Prophet was a shy person, until finally Allah swt. revealed the verse that prohibits it.

The above verse indicates that the Prophet was a very shy person. Further in Shahîh: HR.al-Bukhârî no. 6119 and Fathul Bâri X/522 confirms that the Prophet Muhammad PBUH was more shy than the girl who was secluded in her room.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي ءَايَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَمَةِ أَعْمَلُوا
 مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Meaning: *Those who deny Our verses are not hidden from Us. So are those who are thrown into Hell better, or those who come in safety on the Day of Resurrection? Do what you will; surely He is All-Seeing of what you do.* (Q.S. Fushilat: 40).

Quraish Shihab explains that those who deviate from the straight path and deny the signs of Our greatness, their affairs and intentions will not be hidden from Us. We will reward them with what they deserve. And which is better: the one who is thrown into Hell, or the one who comes to the Day of Resurrection confident that he will be saved from all its evils? Say to them in a threatening tone, "Do as you please! Allah's vision encompasses everything. He will reward everyone according to their deeds." (Shihab, 2012)

From the description above, it can be concluded that Surah Fushilat verse 40 contains various meanings. Firstly, it means warning and threatening. That is, if you have no shame, then do whatever you want because you will be rewarded for your actions, either in this world or in the hereafter or both. Secondly, it means explanation. It means that if a person has no shame, he will do whatever he wants, because the thing that prevents a person from doing bad things is shame. So, a person who is not ashamed will dissolve in heinous and unlawful deeds, as well as deeds that are shunned by people who have shame. Third, it means permissibility. Imam an-Nawawi (may Allah have mercy on him) said: "The command means that it is permissible. It means that if you are going to do something, then look at it; if it is something for which you will not be ashamed of .(Allah and people, then do it; if not, then leave it." (Fathul Bâri: (X/523

قَالَ إِنَّ هَؤُلَاءِ ضَيِّبِي فَلَا تَفْضَحُونِ

Meaning: Lot said: *"Verily, they are my guests; so do not be ashamed (of me).* (Q.S. Al-Hijr: Ayat: 68).

The word (تفضحون) tafhadahun is derived from the word (فضح) fadhaha which means to expose. The word (فضيحة) fadhahah is open and spread something that is considered disgraceful or bad so that it embarrasses and defames the person concerned. (Quraish Shihab in Tafsir Al-Mishbah Vol 6: 489).

Taking into account the interpretation of the above verses, it can be concluded that shame is fitrah and character in the human soul, shame will increase with morals and effort, and shame decreases with disdain for religious commandments and shari'a rules. Shame always rebels against despicable traits, never rejecting the truth. (Martina et al., 2019) He always tends to follow the call of the prophet's guidance understood from his hadiths, always doing good and appreciating the doers of good. (Nurahman et al., 2021) It leads to attitudes and actions that are useful in society. (Syarnubi, Fuazi, et al., 2023)

From the above verses, shame is:

1. Shame is part of Faith
2. By nature humans feel ashamed if they are not dressed.
3. Rasulullah SAW is a very shy person who is more shy than a girl who is confined to her room.
4. Shame means warning and threat. That is, if you have no shame, then do whatever you want because you will be rewarded for your actions, either in this world or in the hereafter or both.
5. Shame prevents a person from doing bad things. So, a person who is not ashamed will dissolve in heinous and unlawful deeds, as well as deeds that are shunned by people who have a sense of shame.
6. Allah is always watching what people do. If you are going to do something, then look at it, if it is something that makes you feel no shame to Allah SWT and humans, then do it, if not, then leave it.
7. Shame is the act of abandoning something for fear of disgrace and dishonour so as to disgrace and defame the person concerned.
8. The hadiths related to shyness are as follows:

9. Meaning: "Verily, every religion has a character, and the character of Islam is shyness." (Ibn Majah 4181. Shaykh al-Albani said that this hadith is hasan).
10. Meaning: "Faith has seventy or sixty branches. The highest is saying 'laa ilaha illallah' (there is no god but Allah), the lowest is removing nuisances from the streets, and shyness is part of faith." (Shahîh: HR: al-Bukhâri in al-Adâbul Mufrad (no. 598), Muslim (no. 35), Abû Dâwud (no. 4676).
11. Meaning: "Verily, Allah is the Most Shy, the Most Covering; He loves shyness and covering. When one of you takes a bath, let him cover himself". (Shahîh: Abû Dawud (no. 4012), an-Nasâ-i (I/200), and Ahmad (IV/224) from Ya'la).
12. Meaning: "Should I not be ashamed of someone when the Angels are ashamed of him?" (Shahîh: HR Muslim (no. 2401).
13. Meaning: "Verily, every religion has a character, and the character of Islam is shame. (Shahîh: Ibn Mâjah (no. 4181) and ath-Thabrâni in al-Mu'jâmush Shaghîr (I/13-14) from the Sahabat Anas bin Malik. See Silsilah al-Ahâdîth ash-Shahîhah (no. 940).
14. It means: "Leave him alone, for shame is part of faith." (Shahîh: HR: al-Bukhâri (nos. 24, 6118), Muslim (no. 36), Ahmad (II/9), Abû Dâwud (no. 4795), at-Tirmidzî (no. 2516), an-Nasâ-i (VIII/121), Ibn Mâjah (no. 58), and Ibn Hibbân (no. 610).
15. Meaning: "Shame and faith are always together. If one of them is taken away, the other is lost." (Fathul Bâri (X/522).
16. Meaning: "Shame is a part of faith, and faith is in Paradise, and foul speech is a part of rude behaviour, and rude behaviour is in Hell." (Shahîh: H.H. Ahmad (II/501), at-Tirmidzî (no. 2009), Ibn Hibbân (no. 1929-Mawârid), al-Hâkim (I/52-53) from Abû Hurairah)

Based on the above hadiths, shame in essence does not bring anything but goodness. Shame invites its owner to adorn himself with noble and keep away from despicable traits. As for the despicable shame, it is the shame that wastes rights, even it is incompetence and weakness. Thus, the shame that causes the person to waste the rights of Allah SWT so that he worships Allah in ignorance without asking questions about his religious affairs, wasting his own rights, the rights of those who are his dependents, and the rights of Muslims, is despicable because in essence it is weakness and helplessness.

Among the despicable traits of shyness are shyness to study shar'i knowledge, shyness to recite the Qur'an, shyness to do amar ma'ruf nahi munkar, which is a Muslim's duty, shyness to pray in congregation in the mosque with the Muslims, shyness to wear shar'i Muslim women's clothing, shyness to earn a halal living for his family for men, and the like. This kind of shyness is despicable because it will prevent him from gaining a great deal of good.

B. The Concept of Shame in Psychology

1. Definition of Shame

In the Big Indonesian Dictionary, shame can mean: 1) feeling very bad (humiliated, low, etc.) because of doing something that is not good (not right, different from the custom, having a defect or shortcoming, etc.); 2) reluctant to do something because of respect, some fear, etc.; and 3) lacking pleasure (low, humiliated, etc.). (KBBI, 2000)

According to Ibn al-Qayyim, "shame comes from the word hayaah (life) and some argue that shame comes from the word al hayaa (rain), but this meaning is not well known. The life and death of a person's heart greatly affects his shyness. Likewise, the loss of shame is influenced by the degree of death of one's heart and spirit, so that whenever the heart is alive, at that time shame becomes more perfect" (www.pesantrenvirtual.com, accessed 12 December 2017, 20.00 WIB).

Musfir states that what is meant by haya' here is a combination of shame and fear if he commits a deviation and others will later reveal his own disgrace. (Musfir, 2005)

Al-Hasyimi, quoting from several scholars, defines shame as a noble attitude that always encourages a person to avoid bad deeds and prevents him from failing to carry out his obligations towards those for whom he is responsible. (Al Hasyimi, 2001)

Lewis and Gilbert define shame as a focused social emotion associated with negative experiences such as feeling negative and being negative by others. Ferguson and Tangney argue that shame may arise from non-moral situations and issues such as inappropriate or inappropriate social behaviour. In addition, shame involves concerns about the judgement of others. The focus on shame in generating psychological feelings of helplessness and pain. Shame is associated with a lack of ability to empathise and inhibit interpersonal aggression. Such lack of ability generally results in responses such as avoidance, running away, hiding, and attacking. (Lotze et al., 2010)

Philips (1981) says that shyness is a condition that comes to a person when it comes to social situations that do not have the expertise to overcome it.

Izard and Hyson (1986) suggest shyness refers to a combination of emotional feelings including fear and attraction, mental tension and calmness.

Buss says shyness is an anxiety disorder. It deals with unfinished emotional feelings and worries in social situations. (Buss, 1986)

Ghassan Yacob (1986) describes shyness as a loss of peace and courage and anxiety accompanied by nervousness, which causes feelings of inferiority and self-centredness when dealing with new situations or unknown people.

Leavy (1989) states that shyness involves feelings of anxiety and inhibited behaviour to socialise with others.

M. Grams (2002) defines shyness as a reaction to social interaction in which a person feels unfinished, preoccupied with something or embarrassed by his own behaviour. He is powerless to believe in himself to do or say something is right or wrong. (P, 1977)

Ruth Benedict also explains that shame will arise if a person cannot fulfil their obligations properly. Hence, the Japanese have many words that mean obligation. And the obligations include one's debts from the largest to the smallest, namely on. On means that there is a debt or burden that he or she has to give. (Benedict, 1946)

Based on the opinions expressed above, it can be concluded that shyness is a combination of unhealthy emotions controlled by the heart including feelings of worry, tension, innocence, low self-esteem and self-esteem and worry about negative judgments. than others Therefore, feelings are manifested through obstructive behaviour, in the face of new social situations. (Febriyanti et al., 2022)

2. Signs of Shame

Symptoms of shyness are usually easily seen through physical signs or behaviour. Symptoms are not only easily seen in children but also in adults. The following are signs or symptoms commonly shown by those who are shy.

Izard and Hyson (1986) state that signs of shyness are seen through very slow and hesitant conversation. For young children it is usually shown by biting fingers, reluctance to smile and withdrawal. (Arisca et al., 2020)

Asendorpf (1993) says that shy children try to interact with others who do not know them but are unable to do so because of their curiosity. (Malta, Malta, Syarnubi Syarnubi, 2022) Among the signs that can be seen is when the child likes to be alone. (Nurlaila et al., 2023) These solitary children have little or no interest in watching others or no signs of excitement when others want to approach them. (Harto & Syarnubi Syarnubi, 2018) The shy child is usually reluctant to go into new situations such as class without parents. The shy child usually refuses to engage in activities and may just look down when surrounded by unfamiliar people. (Syarnubi, 2020)

According to Rosmala (2005:122) the characteristics of shy children are as follows:

- a. Lack of courage to talk to teachers and other friends. Shy children are always nervous about speaking, so they tend to be quiet and don't speak to people they know;
- b. The shy nature of children can also be seen from their courage to make contact with other people. Shy children always try to avoid making eye contact with their

interlocutors. When communicating with others, the child chooses to look down or look the other way;

- c. Situations at school sometimes require the child to do something the teacher tells them to do, such as singing, telling a story or reciting a poem. Shy children tend to be passive or refuse orders that require them to be the object of attention, so they always refuse when it is their turn to perform in front of the class.
- d. Because they feel that they have many shortcomings, a shy person often chooses to do activities alone. This tendency causes him to always reject other people's invitations to join together.
- e. Children who have a shy nature, do not like to speak at length in communicating with others, they prefer to speak only as needed.
- f. Shyness can also be caused by a lack of self-confidence or feeling that he is very far from perfection. This causes him to be afraid to be frank or open with the problems he faces. So that everything that becomes a burden on his mind is often kept in his heart, or solved by himself.

According to Kak Seto (Depdiknas, 2004:70), shy children are children who always avoid crowds and cannot actively mingle with their friends and environment. This definition states that children with a shy nature can experience serious problems because it will hamper the child's life, for example in socialising, growing self-esteem, basic abilities and self-adjustment.

Furthermore, Dewi (2005: 122) suggests the characteristics of shy children, including: (a) prefer to play alone, (b) do not dare to appear in games, (c) limit themselves in socialising, (d) lack the courage to talk to teachers or other people. Meanwhile, according to Yusuf (2006: 66) explains the developmental tasks in the kindergarten age development phase, among others: (a) learning to establish emotional relationships with parents, siblings and other people, (b) learning to establish good and bad relationships which means developing conscience.

Jakson (1999) divides signs of shame through emotional, behavioural and psychological manifestations. Through emotions, shame is shown by feelings, reluctance, insecurity and low self-esteem. Through behaviour, shyness is shown by failure to see the eyes (eye contact) with others, the desire to speak, to avoid interaction and socialisation. Furthermore, through psychological manifestations shy people are manifested through signs such as excessive sweating, red face, rapid heartbeat and pulse, lips become dry and feel bad in the stomach.

3. Embarrassment Factors

a. Genetic and Heredity Factors

There are studies that say shyness is linked to genetic and hereditary factors. A child with high shyness was found to have a family history of shyness. Biological factors involved in causing shyness include a high tendency in the limbic system. The sympathetic nervous system is a component in the automatic nervous system that is responsible for repairing the body and allowing its energy in stressful situations. It was found that those with a high sympathetic nervous system are more sensitive and this condition causes anxiety in a person while those with a less sensitive sympathetic nervous system were found to be less likely to be anxious and worried. (P, 1977)

"Heart Rate and Skin Conductance in Behaviourally Inhibited Mauritian Children" was a study conducted in 1997. It was a cross-sectional study that focused on physiological symptoms in shy children. The study looked at the correlation between biological aetiology and shy children. The study focused on increased sympathetic nervous system arousal among shy children compared to those who were not shy. A total of 1,795 three-year-old Mauri children were tested. These children were categorised as shy, middle or shy (inhibited, middle or uninhibited). This division was based on the child's social behaviour. The child was tested in terms of heart rate and skin conductance arousal in response to tone of voice. The study found that shy children responded by showing a higher heart rate

and skin conductance compared to quiet children (a time when one really takes special time and focus to commune with God), through meditation on God's word and prayer. Through this research it has also been suggested that the limbic system in the brain will be more developed in shy children than those who are not shy. As such, such assessment methods can be used as a basis for indicators of shyness in children.

Based on a study conducted by Jerome Kagan, Nancy Snidman, and their colleagues from Harvard University, it was found that the psychological differences between less shy babies and shy babies have been affected since two months after the baby was born. From their study, it was found that 15 to 20 per cent of neonates, were found to be silent, and would be restrained when facing situations that were unusual to them. For example, shy babies, when stimulated by moving objects and recorded human voices, give psychological responses such as faster heart movements, more movements, excessive crying and visible signs of distress. After the child is four years old the psychological effects of shyness can be detected through the right finger being colder than the left side in reacting to emotions. Shy children also showed that they had more brainwave activity at the apex of the right brain, in contrast to less shy children who showed more brainwave activity at the front of the left brain. The study found that the right part of the brain is related to emotional issues.

"Inhibited and Uninhibited Types of Children" is an article written based on a study on shyness conducted by psychologists at Harvard University (1989) in relation to the signs of shyness shown by infants or early childhood. The findings of the study found that infants aged between 14 and 20 months who had extreme signs of shyness showed lasting behaviour when the child was four years old.

"Origins of Individual Differences" is also a cross-sectional study conducted by Daniels and Plomin (1985) on shy infants. The study aimed to look at the relationship between shy parents and the impact on their children. The study was also to look at the environmental impact of shy children. The subjects used in this study were adopted and non-adopted children and their relationship with their parents or adoptive parents. The study found that there was a positive correlation where the group of shy mothers found their children to be shy as well. The study also found that shy adoptive parents had a correlation with shy adoptive children. The findings suggest that there is a link between genetic and environmental factors to shyness among children.

Another important study found that inhibited babies usually consist of those born in September or October. This is because at that time the body (pregnant woman) produces a lot of melatonin hormone. Melatonin is a very active hormone (nerve related to blood vessels) which it transfers from the mother to the foetus. The study also found that there is a shredder between shyness and those with blue eyes and grey hair. These criteria are more common in families of shy children. (Schuler & Jackson, 1997)

Recent findings from psychologists at Harvard University (Shelley Wu, 2003) found that children with shyness and high levels of worry culminate in biological factors. Through scans that have been conducted on the brains of shy 2-year-old children, the presence of amygdale structures (amygdale structure) is far compared to children who are easily mixed (outgoing). Furthermore, the study also found that the condition of the brain will change according to one's tendencies through life. Studies have found that foster children or carers will change as they age depending on the different life experiences they have had. Most will be able to overcome shyness; some of them become more or less outgoing and become more shy as their age increases.

b. Environmental factor

According to Garducci (2001) is a professor and director at the Southeast's Shyness Research Institute, Indiana University, found that people are not born shy. According to him, shy people have these criteria; excessive self-consciousness, negative self-judgement and self-preoccupation. (Sari et al., 2020) Three characteristics of a sense of self according to Garducci do not exist when a person is born. (Sukirman, Baiti, et al., 2023)

The question is when does one begin to have a sense of self. According to Garducci (2001) Charles Darwin, in the early 1970s, had suggested that children's sense of self is when they begin to recognise themselves in the mirror. It does not happen until the child reaches 18 months of age.

Through 25 years of working with people facing shyness Garducci (2001) found that only 9 per cent said they were born shy. Family factors were the most commonly stated reason for being shy. (Syarnubi, Alimron, et al., 2023) About 40 per cent of those surveyed stated that factors such as; Lack of family support, parental absence, parents not teaching social skills, over attachment by parents, parental neglect, and family problems were the reasons why they became shy. (Syarnubi, 2022)

Philips (1981) says that shyness stems from several factors; parents, society, school, periphery, and unusual situations. These findings are based on his experience and research as a professor of speech communication at Pennsylvania State University. She is also a programme director who trains people who face shame in the United States because of their problems.

Parents are very important people in influencing children to learn to speak. There are some parents who often urge their children to remain silent. There are actually some parents who tend to force their children to be shy. The most shy ones always keep themselves quiet because they think their parents will always stop them from talking much and will not let them talk much.

"Shyness and perceptions of parental behaviour" is an article written based on a study conducted by Eastburg and Johnson (1990) involving university students. The study was to look at the marginalisation of the family's way of education and the shame developed in their children. The hypothesis in this study was that individuals who accept/accept mothers tend to be less shy, while controlling ones tend to be more obsessed. The study found that there is a positive correlation between mothers who take great care of their children with shyness among their children and there is a negative correlation between parents who are less capable in terms of shyness among their children. The study suggests that children who are more controlled or restrained will tend to be more shy.

This was also true for children who were given freedom or not so much were found to be less shy. Society often values people who are eloquent. Some members of society prefer to be shy, as this is the only way to escape pressure. Children who feel pressure as early as their age, and sometimes they are not ready to face pressure because they do not yet have the skills to do something best. If we are forced into such situations that require us to speak well in order to influence others, we may choose to become a shy person as a way to avoid the pressure.

Schools often organise activities that allow children to speak up and express their opinions. (Sukirman, Masnun Baiti, et al., 2023) But what often happens is that children who have read oral skills are selected to engage in such activities. Actually, schools have many opportunities to train children to adjust and give opinions.

There are half the people who often move from one area to another. (Misyuraidah, 1970) What's the problem is that whenever we move we will be marginalised (marginality) and require us to learn a new set of social skills. Every time we move we need to learn new norms in society. If a person fails to adjust to the situation then they will become a shy person.

Most people will feel shy if they do not know how to adjust to a new situation. For example, when going to a new school or looking for a new job. This requires social skills in a new environment. Situations like this make people feel depressed and shy.

From the above discussion saying that only one factor causes shyness is not accurate. It makes more sense if we say that genetic and environmental factors are the factors why a person differs from a person to another due to shyness. This is one of the suggestions given by some psychologists such as Henderson and Zimbardo (1996). Through their studies,

they argue that shyness is caused by both genetic and environmental factors. Similarly, other psychologists (Assendorpf, 1993, Sanson, Pedlam, Cann, Prior, & Oberklaid, 1996) say that besides genetic and hereditary factors, shyness culminates in very weak social skills. Then the factor of parents, family or other people who always tease, act cruel and always criticise also causes a person to have shyness and low self-esteem.

4. The body's reaction when experiencing embarrassment

When someone experiences shame, the body will experience changes including:

- a. Facial expression. Face looks tense, forehead wrinkled, mimic looks serious, not relaxed, heavy speech is difficult to smile/laugh and facial skin twitches (tic facialis).
- b. Mouth. The mouth and lips are often dry, the throat feels like there is an obstruction so that it feels difficult to swallow, due to the circular muscles in the throat experiencing spasm so that it feels suffocated.
- c. Skin. The skin of some parts of the body feels hot, cold or excessive sweating, skin moisture changes, skin dryness, and various skin diseases occur.
- d. Respiratory system. Feeling heavy and tight when breathing, due to narrowing of the respiratory tract in the nose and throat, asthma occurs.
- e. Cardiovascular System. Heart palpitations, blood vessels dilate (dilatation) or constrict (constriction) so that the face looks pale and red.
- f. Digestive System. The stomach feels bloated, nauseous and painful. This is due to excessive stomach acid
- g. Urinary System. The frequency of urination is more frequent even though he is not a diabetic (diabetes mellitus).
- h. Muscle and Bone System. Muscles often feel pain like stabbing, aching and tense.
- i. Endocrine System (hormonal). Sugar levels rise, if prolonged can develop diabetes mellitus, in women can occur irregular menstruation and pain (dysmenorrhoe).
- j. Libido. Libido rises dramatically or vice versa.

According to Prayitno, the symptoms are a red face, stuttering speech, weak voice, wringing fingers and hiding and seeking protection. (Prayitno, 2004) Gunarsah said that people who experience shame feel anxious, shrinking to avoid contact with other people, especially those they don't know. (Gunarsa & Gunarsa, 2001) Meanwhile, according to Izard and Hyson, small children usually show this by biting their fingers, being reluctant to smile and withdrawing. (Izard, 1972) Furthermore, Swallow experienced stage fright (red cheeks, sweaty hands, cold sweat and dry lips) at certain times. Swallow, "Dampak dari Perilaku Pemalu," 2000.

5. Philosophical Foundations

This study will use perennial philosophy. Perennial is eternal wisdom, eternal wisdom, or can be called eternal essence (Mud'is, 2010: 57). This perennial philosophy was born by the combination of philosophy as a methodology of thinking with mysticism as a spiritual experience full of wisdom and revelation.

Nurcholis Madjid says that humans by nature are religious creatures. This nature stems from his natural instinct to worship or serve an object or form that he considers higher than himself or controls him. This instinct is actually a channeling of a deep unconscious urge, which is the urge to move back to God due to the primordial agreement with its creator in the spiritual realm. This is the essence of perennial philosophy.

The tangible form of the influence of human spiritual experience that is very far below consciousness is a very strong inner urge to worship. In man there is a great longing to return to God. This is the essence of perennial philosophy, namely the urge for religion. Stifling that urge is a work against nature or human nature and will not succeed. For example, the communism experiment which is now proven to fail.

Because the urge cannot be contained, it will look for any channel if it is not channelled properly, the urge will appear in the form of practices and worship practices that are detrimental to humanity itself. According to divine design, man is the pinnacle of God's

creation, the most noble of creatures. Therefore, man should not do anything that diminishes his dignity as the noblest of creatures, by not submitting to or worshipping anything other than Allah, the One True God. (Mud'is, 2010:59).

One of the important streams to appreciate and practice all forms of worship and devotion to a form that is felt more than humans, namely God as the goal of perennial philosophy. Furthermore, education as a system consists of various components, each of which is interrelated and related. One of these components is the means of education. Zuhairini mentions in the book *Theology of Education* by Jalaluddin, educational tools as something that can support the smooth running of education. (Jalaluddin Rahmat, 1991)

As according to Sutari Imam Barnadib, educational tools are actions or actions or situations or objects that are deliberately held to achieve educational goals. (Rakhmat, 2006) Educational tools apparently cover a broad sense. It includes tools in the form of objects, for example, class rooms and learning equipment, as well as non-tangible things, for example, reprimands, rewards, praise, reproaches that are used to achieve educational goals.

6. Compensation

Compensation in psychological terms is used in the search for satisfaction in one area to obtain a balance from disappointment in another area. Compensation is complex and difficult, because it involves the basis of feasibility, logic, rational, and accountable and involves emotional factors.

Salmaini Yeli (2012: 94), compensation is an attempt to replace or attempt to compensate for something that is considered inferior or weak. Compensation is a reaction to feelings of inferiority, or behaviour to replace physical frustration or to inability in one particular personality domain.

Compensation in psychology is a strategy in which one's behaviour masks or protects, weakness, frustration, lust, feeling weak or inadequate in one area of life through enjoyment or expertise in another area. There are two kinds of negative compensation:

- a. Overcompensation, characterised by overestimated desires, resulting in overwork, domination, self-esteem and self-devaluation.
- b. Undercompensation, which includes requests for favours, resulting in lack of courage and fear of living.

We can interpret the definition of compensation as remuneration provided by employers to workers/employees, because the employee has contributed energy, thoughts and time for the progress of the business.

Warther and Davis (1993) provide an understanding of compensation as: "Compensation is what employees receive in exchange for their contribution to the organization."

Meanwhile, Milkovich and Newman (1996) provide the following definition: "Compensation refers to all forms of financial returns and benefits employees receive as part of an employment relationship." Meanwhile, Milkovich and Newman (2002) say that compensation relates to all forms of financial remuneration and tangible services, as well as benefits received by employees as part of an employment relationship. The compensation referred to in the paper is the transfer of something to something else.

7. Approach

Feelings and emotions are generally characterized as states that exist in an individual or organism at a certain time. (Sutarmizi & Syarnubi, 2022) For example, a person feels fear, anger or other symptoms after seeing, hearing or feeling something. In other words, feelings and emotions are characterised as a psychological state in an organism or individual as a result of an event or perception experienced by the organism. (Syarnubi et al., 2022)

Then what is meant by feeling or emotion. According to Chaplin, feeling is a state or state of the individual as a result of perception as a stimulus both external and internal. Regarding emotions Chaplin argues that the definition of emotions is quite varied put forward by psychologists of various orientations. However, it can be stated on general agreement that

emotion is a complex reaction that contains a high degree of activity and changes in the body and is related to strong feelings, therefore emotions are more intense than feelings and often changes in behaviour, relationships with the environment are sometimes disrupted.

Daniel Golemn suggests several types of emotions, namely:

1. Anger consisting of vehemence, rage, hatred, annoyance, irritation.
2. Sadness which is: grief, sadness, gloom, gloominess, melancholy, self-pity, despair.
3. Fear i.e: anxiousness, nervousness, worry, apprehension, dread, uneasy vigilance, horror.
4. Pleasure: happy, joyful, carefree, satisfied, pleased, amused, proud.
5. Love: acceptance, friendship, trust, kindness, affection, devotion, respect, intimacy.
6. Surprised: gasp.
7. Annoyance: contempt, disgust, revulsion, nausea, dislike.
8. Embarrassed: embarrassed, ashamed, annoyed.

The term emotional intelligence was first coined by psychologists Petersolovey of Harvard University and John Mayer of the University of New Hampshire in 1990 by enumerating the qualifications of human emotions that include empathy, expressing and understanding feelings, anger control, independence, adaptability, interpersonal problem-solving ability, perseverance and solidarity, friendliness and respect.

C. Shame from an Emotional Perspective

Gunarsah argues that the feeling of shame is a sense of anxiety that a person experiences about the views of others towards him. Shame is a milder form of fear that is characterised by a tense face, furrowed forehead, mimic look serious, not relaxed, heavy speech difficult to smile/laugh and facial skin twitching (tic facialis). Emotional reactions to shame are fear, phobia, anxiety, depression, sadness and anger. (Gunarsa & Gunarsa, 2001)

When we are excited, happy or angry, we experience several things happening in our bodies, but we are usually not aware that they are happening. Psycho-physiologists who study these events can measure heart rate, blood pressure, blood flow to various substances, such as hormones in the blood, the rate and depth of breathing and other physical conditions when in a state of emotion.

Some findings in the field of medicine have found a number of the mind and body (soma). People who feel fear, immediately lose appetite or waste water, or in a state of irritation and annoyance, one's stomach feels bloated. And the term *eat heart berulam heart*, is a reflection of the relationship between the soul and the body as a reciprocal relationship, healthy soul fresh body and fresh body and healthy body normal soul. (Jalaluddin, 2001: 153).

The hormone gland that regulates autonomy in the body is the pituitary gland. This gland regulates all the hormone glands found in the body. Furthermore, among other glands that have a very specific biological influence is the adrenal gland. The influence comes from the hormone adrenaline and harmon noradrenaline that it produces. (Jalaluddin, 2001: 153).

Adrenaline is a natural stimulant that is made in the adrenal kidney. Biologically epinephrine comes from Greek which means Kidney. Adrenaline is carried in the blood system and affects the work of the autonomic nervous system (nerves that work alone) which functions to control heart rate, pupil dilation, salivation and sweating. The amount of adrenaline will increase when a person responds to anxiety, exercise and fear, while nonadrenaline is an adrenaline messenger (neurotransmitter).

Shame is related to the adrenal glands which produce the hormone epinephrine. The secretion of the hormone epinephrine in humans through increased work of the respiratory system which causes the lungs to work extra to take in more oxygen to increase blood circulation in all parts of the body from the muscles to the brain, and the increase is mentioned some research can reach 300% exceeding normal limits. As a result, it is not only the heart that can beat faster, but the entire body system including sweat output will also increase rapidly. Blood flow in the skin will be reduced to be diverted to other more important organs so that people who face embarrassment usually sweat easily, which in layman's terms is often called cold sweat.

This secretion raises blood sugar concentration by increasing the rate of glycogenolysis in the liver. The stimulus for epinephrine secretion can be physical or emotional stress that is neurogenic. The hormone epinephrine sends more sugar and blood to the brain, making people more alert. His blood pressure and heart rate increase, making him more alert. These are just some of the changes that epinephrine produces in a person's body. When there is danger, receptors in the body are suppressed, and the brain sends lightning-fast commands to the adrenal glands. The cells inside the adrenal glands then switch to a state of alert and release the hormone epinephrine to deal with the emergency. The epinephrine molecules mix with the blood and spread to all parts of the body in response to the embarrassment. Broadly speaking, the actions caused by epinephrine include: increasing blood sugar levels (hyperglycaemic), stimulating the adenohypophysis for the release of ACTH, increasing oxygen consumption and basal metabolic rate, increasing the frequency (positive chronotropic effect) and amplitude of heart contractions, dilating blood vessels in skeletal muscle and liver, unrest, anxiety, feeling tired, reducing eosinophil levels, increasing the speed of metabolic rate independent of the liver. From the above it can be concluded that people experience embarrassment loss of appetite, increased heart rate, increased blood sugar, increased breathing caused by the release of the hormone epinephrine. If this is allowed and not overcome, it will cause various diseases such as heart and blood vessel disease (cardiovascular) due to increased blood pressure which damages the heart and blood vessels (arteries) and increased blood sugar levels.

D. Shame From a Behavioral Sociology Perspective

Social behaviour is an atmosphere of interdependence which is a necessity to ensure human existence (Rusdi Ibrahim, 2001). As evidence that humans in fulfilling the needs of life as a person cannot do it alone but requires the help of others. There is a bond of interdependence between one person and another. This means that human survival takes place in an atmosphere of mutual support in togetherness. For humans, they are required to be able to cooperate, respect each other, not disturb other people's rights, tolerance in social life.

According to Kreh, Crutchfield and Ballachey (1982) in Rusli Ibrahim (2001) a person's social behaviour appears in the pattern of responses between people expressed by reciprocal relationships between individuals. Social behaviour is also synonymous with a person's reaction to other people (Baron and Byrne, 1991 in Rusli Ibrahim, 2001). The behaviour is shown by feelings, actions, attitudes beliefs, memories, or respect for others.

Children with extreme shyness may face some risks, such as no or lack of social skills or poor self-image (Sarafino, 1986). Shy children will also feel they are less and less friendly, and more passive when compared to their shy peers. In a study that has been conducted, Zimbardo found that shy children are often labelled by their colleagues as less friends and less favourable than their uninterested colleagues. Shy children are subsequently ignored by their peers and have little opportunity to develop their social skills. Children who continue to have excessive shyness into adulthood, will find themselves alone, having no close associates no co-workers sent from Argentina compared to their other peers.

Zimbardo (1977) menyatakan bahwa rasa malu dapat menyebabkan perilaku berikut;

1. Shyness makes it very difficult for people to meet new people, make friends and have fun.
2. Shame prevents a person from expressing their rights and expressing their opinions and values.
3. Shyness restricts one from others' positive judgement of one's personality strengths.
4. Shame will make it very difficult for one to think clearly and communicate effectively.
5. Shame creates negative feelings such as, slump, anxiety and loneliness.

A study conducted by Murray Stein (2001) found that women who have extreme shyness are twice as much as men. Shy women and married women were found to have allocated more than 50 per cent of time at home compared to the workplace. Men were shy when the child was found three or four years later, married, had children and had a steady job. His research also found that shy men were found to be less accomplished than their education and intelligence levels. Very shy people were also found to be low-income and many did not go to university.

Those who are highly educated are often stuck in jobs that allow them to work alone. Among them are accountants, librarians and computer programmers. The job is not an option for them but it is the only job that allows them to conduct surveys.

"Moving Away from the World: The Life Patterns of Shy Children" is a study conducted in 1989, which deals with the relationship between shyness as a child and the child's condition during adulthood. This study is a relationship that deals with the correlation with social perspectives with shy children. The study found that most shy men in childhood have more late allowances, less work achievement and less stability. While shy girls are most likely to build marriages and families according to traditional customs.

The study conducted by Garducci and Bernardo (2000) found that shyness has become an obstacle for those involved in powerlessness in the classroom, socialisation and business. Respondents involved in the study stated that they looked like prisoners due to excessive shyness.

In Malaysia a study conducted by Imran (2002) found that shyness is the main cause why Malay students are weak in English. The same situation also occurs among Japanese students as a result of a study conducted by F Anderson (1993). The psychologist found that most Japanese students are reluctant to open their mouths and do not take part in communication activities while in class due to shyness. F. Anderson said, among the embarrassing manifestations of Japanese students in English classes are that they rarely start discussions, they avoid avoiding new topics, they do not challenge the teacher, they rarely ask for explanations and do not respond voluntarily.

Khaizir (2002) said that shy adolescents are always shy and do not like to participate in community-based activities. This group is also found to be uncrowded going to university and in terms of employment they are late in getting a job because they are ashamed to continue studying or looking for a job. On the other hand, according to Khaizir (2002), a shy teenager shows a short and fluent short speech than a shy teenager.

E. Shame From a Religious Perspective

In the discussion above, it has been explained that there is no explicit explanation about shame being a basic human trait. However, we can find it implied that the prophets Adam and Eve immediately covered their bodies with leaves after their bodies were exposed. This confirms that shame is indeed a basic trait given by Allah Swt. to humans. If shame was not a basic human trait, surely Prophets Adam and Eve would not cover their nakedness with leaves.

According to Ibn Hajar in the book Fathul Bari said: said Ar Raghbi: shame is holding back the soul from all ugliness, it is the specificity of humans to refrain from all forms of desire so as not to be like animals.

Shame according to the scholars is always rebelling against despicable traits, never rejecting the truth. He always tends to follow the call of the prophet's guidance understood from his hadiths, always doing good and appreciating the doers of good. It leads to attitudes and actions that are useful in their society (Muhammad Fuad, 2014: 40).

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنِ أَبِيهِ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يَعْطُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ

Meaning: "Salim bin Abdullah reported from his father that he said, "The Messenger of Allah passed by an Ansar who was reproaching his brother because he was shy. So the Messenger of Allah said, 'Leave him alone! Indeed, shyness is part of faith.'" (Narrated by al Bukhari).

Shyness that can make a person avoid vile acts is a praiseworthy character, because it will add to the perfection of faith and does not bring anything but goodness. However, excessive shyness that leads to confusion and confusion and prevents one from doing things that he should not be ashamed of is a blameworthy character, because he is ashamed out of place. (Nashiruddin & Muhammad, 2000)

In religious teachings, it is mentioned "shame is part of faith". This means that shame is one of the ethical values that must be possessed by humans. And also the Prophet Muhammad SAW said, "Having shame is a manifestation of faith" (HR. Bukhari).

In essence, shame is a character that encourages to leave bad things and pay less attention to the rights of people who have rights. In the study of *aqidah akhlak*, the nature of shame is divided into three:

1. Ashamed of Yourself

People who have shame towards themselves, when they see that they have very little deeds of worship and obedience to Allah SWT and their kindness to the people in their neighbourhood, then their shame will encourage them to increase their deeds of worship and obedience to Allah SWT. People who have shame towards themselves, when they see other people more accomplished than them, they will be ashamed, and they will encourage themselves to be an achiever.

2. Shame towards fellow humans

A person who is ashamed of people will be ashamed of committing crimes and sins. He will not mistreat and take the rights of others. Although this kind of shame is not based on Allah SWT but because of the urge to be ashamed of others, but insha Allah the person gets a reward from Allah SWT from the other side. But it should be noted, people who feel ashamed because of the encouragement of other people who pay attention, while when alone he is not ashamed, then it means that the person is demeaning and does not respect himself.

Shame with others will prevent a person from doing bad deeds and despicable morals. A person who has a sense of shame with others will certainly stay away from all despicable traits and various bad actions. Therefore, the person will not like to criticise, complain, gossip, speak dirty words and will not openly commit immoral and bad acts.

3. Same On Allah

Shyness towards Allah is one of the highest signs of faith and even the highest degree of *ihsan*. The Prophet said, "Ihsan is to worship Allah as if one were looking at Him. If you cannot see Him, then believe that Allah sees you." (HR Bukhari).

This kind of shame will make a good impression. People who have a sense of shame towards Allah SWT will appear in their attitudes and behaviour, because they believe that Allah SWT always sees them.

If we return to the Prophet's hadith above that says shame is a manifestation of faith, then only people whose faith is firmly planted and growing have a very high level of sensitivity to shame.

Shame of Allah is a form of servitude and fear of Allah. This shyness is the fruit of knowing Allah well, the majesty of Allah. It is the result of knowing Allah well, knowing Allah's majesty, knowing that Allah is close to His servants, watching over their behaviour, and knowing that there are treacherous eyes and consciences. From the explanation above, it can be concluded that in essence shame is a moral that encourages us to abandon bad things. In the study of moral *aqedah*, the nature of shame is divided into three: Shame towards oneself, shame towards fellow human beings, shame towards Allah.

F. Steps to overcome the problem of shyness

Shame causes a person's personal development to be hampered and the effects of shame are also unpleasant. For this reason, shame must be overcome.

1. Eliminate feelings of low self-esteem

When serious and persistent doubts about oneself, when a sense of inadequacy persistently seeps into one's entire life, we call the condition the disease of "low self-esteem". People who suffer from this disease will always feel less than others. Low self-esteem stems from a negative self-concept. Thus, feelings of low self-esteem cause people to be shy. Therefore, overcoming shyness must eradicate this feeling of inferiority.

2. Doing something seriously

Taking things seriously means carrying out tasks with full responsibility. Every trust that is given, even if it is small, must be done seriously. Thus, acting like that means acting professionally. Professional people will experience greater responsibility. Professional people do not feel ashamed of their work, because the work of professionals is a proud job.

3. Know yourself

If you do not know yourself, how can others understand you? Be yourself (Esther Tzer, 1997: 11). This opinion emphasises the importance of knowing oneself in relating to others. Indeed, to be able to get along it would be more appropriate to be yourself. Knowing oneself can be done by revealing the veil of one's background, conducting objective and honest self-analysis both through one's own version and others and the main thing, namely getting rid of the habit of looking negatively at oneself, which is one of the sources of happiness, fostering self-confidence and knowing how to put oneself in every situation. Thus, knowing oneself is one of the keys to eliminating shyness.

4. Accept yourself as you are

Acceptance of oneself as it is actually just helps to put oneself in the right proportion. Accepting yourself as you are is accepting yourself in total, both your strengths and weaknesses. No human being is perfect in every way. The weaknesses that exist in oneself do not have to be regretted because every human being has weaknesses, only God is perfect so it is necessary to strive to accept oneself as it is. Self-acceptance contains the joyful satisfaction of being who I am. People who accept themselves as they are are happy people. Such a person is a person who is able to actualise himself, which reflects a positive self-concept. So, a person who accepts himself as he is is a person who is able to accept his strengths and weaknesses gracefully and recognise the greatness of God's power over His creation. By accepting oneself as it is, calmness and self-control are created. This will actually foster confidence in oneself. People who have confidence in themselves will not feel ashamed.

Garducci put forward several steps to overcome shyness. But half the strategies are effective with certain people but not others. The strategy is as follows:

1. Tell your child about a time when you felt embarrassed. Then tell them that you have overcome it and have become a person you can get along with. Children who feel inferior will be able to revive their spirits and have a model to follow.
2. Explain to children the benefits of getting along with their peers.
3. Show empathy when children are afraid to act or interact.
4. Encourage children to interact with others as much as possible.
5. Reward children for exhibiting behaviours that allow them to blend in.
6. Give praise to other children who can blend in.
7. Train children how to get along with others.

Kelly (2005:61) explains that the approach that can be used to overcome shy behavior is not to tease the child, if possible take the child to a new environment first before his time, parents in principle facilitate the child's adjustment process by always inviting the child to situations that allow it. children adapt and form an independent attitude so that children are not forever dependent on their parents.

CONCLUSION

Based on psychological theory, shyness is a combination of unhealthy emotional feelings that include feelings of anxiety, tension, innocence, self-esteem and worrying about negative judgement from others. Therefore, feelings are manifested through inhibiting behaviour, in the face of new social situations. Shy people may be affected by signs or symptoms shown by behaviour and psychological manifestations. There are various opinions and theories among psychologists regarding what shyness means and how it relates to other feelings of social anxiety. This is because many aspects are looked at and each aspect can mean different things to different people. Genetic

and environmental factors make up the reasons why one person is different from another due to shyness. Shyness is not all negative, even in certain circumstances it has a positive impact on oneself.

Shame Compensation Theory is a theory that states that in general shame is a common, widespread and universal behaviour that is felt by almost everyone. The compensation can be received directly or indirectly, direct compensation is divided into two. First, compensation in the perspective of psychology is compensation received by humans where the person can feel directly if he is able to overcome his shame, namely avoiding all diseases such as heart disease, blood vessels (cardiovascular), increased blood sugar levels and others. Second, compensation in the Islamic perspective of a Muslim who has the nature of Shame, will avoid despicable acts and sins. Furthermore, indirect compensation is compensation received by a person where the person gets Allah's promise that will be included in heaven, and will be raised to the highest degree, including pious people, looking wise and admired by many people.

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