

Interpretation of Javanese Ethics in Handling Deviant Behavior of Adolescents: An Interpretative Phenomenological Analysis

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ARTICLE INFO

Article history:

Received August 7, 2024

Revised November 2, 2024

Accepted November 4, 2024

Available online December 31, 2024

Keywords:

Javanese Ethics; Deviant Behavior of Adolescents; Interpretative Phenomenological Analysis



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ABSTRACT

This study aims to understand the application of Javanese ethical values in dealing with deviant behavior of adolescents in Bandengan Fishing Village, Kendal Regency. Using Interpretative Phenomenological Analysis (IPA), this study involved five adolescents with a history of deviant behavior and community leaders active in Javanese ethics-based intervention programs. Data was collected through in-depth interviews (January–April 2024) and Focus Group Discussions (FGDs) (May–June 2024) that explored perceptions, experiences, and strategies for overcoming social stigma. The study participants, consisting of adolescents with a history of deviant behavior and community leaders who are considered to have insight into Javanese ethics, offered diverse perspectives on concepts such as *gotong royong* (cooperation), *tepo seliro* (mutual respect), and *rukun* (harmony) in the context of behavior formation. The analysis results found main themes, including the importance of social acceptance in building adolescents' sense of self-esteem, the role of community support in

building positive behavior, and the influence of instilling local values in strengthening adolescent mental resilience. These findings suggest that Javanese ethical values not only serve as a method of handling behavior but also as a tool to reduce stigma and improve social integration for adolescents who engage in deviant behavior. In the long term, these results can be implemented in social practice to develop more effective and contextually relevant models of culture-based interventions. This research makes an important contribution to the social intervention approach by offering insights into the potential of local ethics in supporting the formation of adolescent characters in a community-based environment.

1. INTRODUCTION

In many cultures, ethical frameworks that guide behavior are often embedded in social practices and community values (Morris et al., 2015; Mthoko & Pade-Khene, 2013). Javanese culture, with its rich tradition of ethics and moral guidance, provides a unique context for understanding and addressing deviant behavior among adolescents (Suhartini et al., 2019; Sukino & Utami, 2020). Javanese ethics, which are rooted in values such as harmony, respect for authority, and community responsibility, play an important role in shaping individual behavior and social expectations (Harmadi et al., 2022). In Bandengan Fishing Village, Kendal Regency, this local intervention program based on ethical principles has been implemented to address juvenile behavioral deviations. The program focuses on integrating traditional values with contemporary approaches to effectively manage and guide adolescents through their developmental challenges.

Deviant behavior among adolescents is a significant challenge faced by many communities, including in Indonesia (Durá & Singhal, 2010; Widayati et al., 2022). This problem not only impacts the development of individual adolescents, but also affects social stability and community harmony (Beazley, 2003). In Bandengan Fishing Village, Kendal Regency, cases of juvenile deviant behavior such as delinquency and non-compliance with social norms have raised an urgent need for an effective approach in dealing with

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them. In this context, Javanese ethics, which emphasizes values such as harmony, respect for authority, and social responsibility, offers a relevant framework and the potential to address these issues in a more integrated and culturally-sensitive manner.

However, although Javanese ethics have long been a part of the daily life of Javanese people, its application in the context of adolescent deviant behavior management has not been studied in depth. The existence of a knowledge gap on how these ethical values are translated into intervention practices and how communities perceive their effectiveness is an important basis for this research (Bertrand, 2008; Rahapsari, 2022; Wai Weng, 2024). By understanding the application and impact of Javanese ethics in overcoming adolescent deviant behavior, this study aims to fill the knowledge gap and provide insights that can be used to design more effective and contextual intervention programs.

To effectively understand and address adolescent deviant behavior, it's essential to consider the impact of such behavior on family harmony, community perceptions, and social stability. Deviant behavior among adolescents often disrupts family relationships, causing strain that can extend to the community, influencing how youth are perceived and accepted within their social environments. Such behavior challenges the cohesion of communities like Bandengan Fishing Village in Kendal Regency, where social and family bonds are integral to communal life. Here, where livelihoods are primarily tied to fishing and community work, socio-economic stability and collective identity are highly valued. In this context, deviant behavior can compromise individual development and the collective sense of harmony and interdependence (Jahanzeb & Fatima, 2018; Sorkhabi, 2005). Javanese ethics, emphasizing harmony, respect for authority (*tepo seliro*), and responsibility to the community, provides a unique, culturally grounded framework for addressing these challenges. Unlike many punitive models, this approach encourages self-regulation and respect for social norms by fostering ethical behavior through everyday practices, from collective work to community-led decision-making processes. These values are embedded deeply in the daily lives of Javanese communities, influencing interactions, family structures, and conflict resolution methods. However, while Javanese ethics are central to these communities, the application of these values in structured interventions particularly those targeting adolescents has yet to be explored in depth.

Bandengan Fishing Village, with its predominantly fishing-dependent population, offers a unique setting to study how cultural ethics intersect with socio-economic and demographic factors. Limited resources, along with the community's reliance on social cohesion for economic resilience, may affect the effectiveness of Javanese ethical values as a framework for addressing deviant behavior. Studies in other regions have shown that integrating cultural values within behavioral interventions can enhance program relevance and community acceptance (Musanje et al., 2024; Tarhini et al., 2017). By examining both the theoretical framework and practical application of Javanese ethics in this context, this study seeks to provide a deeper understanding of their role in managing adolescent deviance and offer insights for culturally sensitive intervention models that can be adapted within Indonesia and beyond.

This study's approach is grounded in theories of deviant behavior and the sociocultural influence of ethics, particularly within the framework of Javanese ethics, which emphasizes values like *rukun* (harmony), *tanggap ing sasmita* (sensitivity to subtle signals), and *tepo seliro* (consideration and empathy) (Sobaya et al., 2023; Suprpto et al., 2024). These values are deeply embedded in Javanese society and serve as guiding principles for behavior that maintains social harmony and mutual respect. According to (Magnis-Suseno, 1997), Javanese ethics operates within a community-centered worldview, where actions are evaluated based on their impact on communal well-being, and deviations from social norms are addressed in ways that aim to reintegrate individuals into the group rather than exclude them. The theoretical approach to deviant behavior in this study is further informed by Deflem & Featherstone, (2003) Merton's Strain Theory, which posits that deviance arises when individuals experience a disconnect between societal expectations and their means to achieve socially accepted goals. In the context of this study, adolescents may engage in deviant behavior due to frustrations stemming from unmet social and economic aspirations. The intervention program, thus, seeks to apply Javanese ethical principles to address these frustrations, aiming to realign participants with culturally resonant values of harmony, respect, and community responsibility.

Additionally, the Social Control Theory by Hirschi, (1969) provides a lens for understanding how strong attachments to family, community, and cultural values can act as protective factors against deviant behavior. The FGD sessions in this study are designed not only to explore these attachments but also to strengthen them through discussions on self-empowerment, internal transformation, and practical applications of Javanese ethics. By fostering a deeper understanding of and connection to these values, the intervention aims to mitigate deviant behavior and promote a more socially cohesive identity among adolescents. Together, these theoretical foundations provide a culturally contextualized approach,

highlighting how Javanese ethics can serve both as a behavioral guide and as a means of addressing social challenges within this community.

This study explores how Javanese ethical principles are applied to manage deviant behavior, using Interpretive Phenomenological Analysis (IPA) to uncover the experiences and perceptions of those involved in the intervention. The main purpose of this study is to examine how Javanese ethical values are applied in practice and perceived by the community. Through in-depth interviews and Forum Group Discussions (FGDs) with youth, community leaders, and local figures, this research aims to uncover the practical implications of these ethical principles. This research aims to answer the following questions:

- 1) How are Javanese ethical values applied in managing the deviant behavior of adolescents?
- 2) What are the personal experiences and perceptions of adolescents and community members regarding the effectiveness of these interventions?
- 3) How do these ethical interventions affect adolescents' behavior and their perception of social expectations?

To answer these questions, this study uses Interpretive Phenomenological Analysis (IPA), which allows for in-depth exploration of experiences and interpretations in the context of Javanese ethical culture. Science facilitates a deep understanding of how individuals understand their experiences and how these meanings affect their behavior and perceptions (Eatough & Smith, 2017). The findings of this study are expected to provide valuable insights into the effectiveness of the integration of Javanese ethical values in managing the deviant behavior of adolescents. In addition, this study aims to contribute to the development of more contextual and culturally sensitive intervention strategies that can be applied in similar socio-cultural settings.

2. METHOD

Research Approach

The research approach used in this study is Interpretive Phenomenological Analysis (IPA) (Eatough & Smith, 2017). Science is a qualitative method that aims to explore and understand an individual's subjective experience in depth (Tuffour, 2017). In the context of this study, science is used to explore how adolescents and other individuals in the Bandengan Fishing Village give meaning to their experiences related to the Javanese ethics intervention program. This approach involves collecting data through in-depth interviews and FGDs, where participants are encouraged to share their stories and views in detail. Data analysis was carried out by identifying the main themes that emerged from the transcripts of interviews and discussions and interpreting those themes in relevant social and cultural contexts. Through this approach, the research aims to provide a rich and in-depth insight into the dynamics of the application of Javanese ethical values in an effort to deal with adolescent deviant behavior.

IPA's strengths lie in its commitment to capturing the depth and complexity of participants' lived experiences, which is essential in a culturally rich and contextually specific setting like the Bandengan Fishing Village. By focusing on how these adolescents interpret Javanese ethics as a way to address deviant behavior, IPA enables the researcher to consider not only what participants say but also how they understand and express the impact of these values on their lives. Furthermore, IPA's process of identifying emergent themes and interpreting them within relevant social and cultural contexts supports a meaningful exploration of the influence of Javanese ethics. This approach goes beyond surface-level analysis, offering insight into the cultural and social meanings that participants attach to their behaviors and interventions. This level of analysis is crucial in a study where the cultural values underpinning ethical standards and behavior interventions are central, as it allows researchers to develop a culturally grounded understanding of how participants navigate and integrate these values into their own lives.

Research Location and Research Subject

The research was carried out in Bandengan Fishing Village, Kendal Regency, Central Java. This location was chosen because of the Javanese ethics intervention program applied to teenagers in the area. The subjects of the study were 5 teenagers in the Bandengan Fishing Village who had received Javanese ethics intervention, as well as village heads, religious leaders, the chairman of the Indonesia Fishermen's association, two fishermen, the chairman of the Youth Youth Organization, and two *ngaji* teachers involved in the program. The selection of subjects was carried out by purposive sampling techniques to ensure representation from various perspectives.

The participants in this study represent a diverse demographic profile, crucial for capturing a comprehensive understanding of the Javanese ethics intervention program's impact on adolescent behavior within the Bandengan Fishing Village community. The primary subjects consist of five adolescents who have received the Javanese ethics intervention. These teenagers, each with unique backgrounds and varying

degrees of deviant behavior, provide insights into how the ethical values instilled through the program influence personal and social behavior. Additionally, community leaders and figures, including the village head, religious leaders, and the chairman of the Indonesian Fishermen's Association, contribute perspectives on the broader social and cultural impacts of the intervention. These figures offer insights into the community's traditional and ethical expectations, which shape the cultural context for the intervention program. The participation of two local fishermen, who share direct experiences from the village's primary economic and social spheres, highlights the role of socio-economic factors in shaping adolescent behavior. The chairman of the Youth Organization and two teachers from the local *ngaji* (religious study) groups provide a generational perspective, emphasizing the role of youth-focused activities and religious teachings in reinforcing Javanese ethical values.

Through purposive sampling, this demographic composition ensures that the study includes voices from key societal domains youth, education, religion, community leadership, and economic life. This diversity provides a nuanced understanding of how Javanese ethics are interpreted, applied, and received across various segments of the Bandengan Fishing Village, ultimately contributing to a more holistic view of the intervention's effects.

Procedure

This research was carried out in Bandengan Fishing Village, Kendal Regency. This location was chosen because of the Javanese ethics intervention program applied to teenagers in the area. The research subjects consisted of five teenagers who had received Javanese ethics interventions, village heads, religious leaders, chairmen of the Indonesia fishermen's association, two fishermen, the chairman of the Youth Youth Organization, and two *ngaji* teachers involved in the program. The selection of subjects was carried out by purposive sampling techniques to ensure representation from various perspectives. The data was collected in two stages. The first stage involves in-depth interviews conducted in three sessions. At the first meeting, the interview focused on personal and family backgrounds, as well as the experience of participating in the intervention program. The second meeting discussed views on Javanese ethics and the impact of intervention programs on their behavior. The third meeting explored social interactions, responses from the surrounding environment, ways to deal with challenges, and future expectations. All interviews were recorded with the participant's permission and transcribed for further analysis.

The second stage is a Focus Group Discussion (FGD) conducted with participants who have been interviewed. The FGD consisted of three discussion sessions: introduction and self-empowerment, mental revolution, and entrepreneurship. In the introduction and self-empowerment session, participants introduced themselves, shared their experiences as recipients of intervention programs, the stigma they faced, and how to overcome stigma. This discussion provides an opportunity for participants to ask questions, respond, add information, and discuss. Data analysis was carried out by identifying the main themes that emerged from the interview transcripts and FGDs, and using an interpretive approach to understand the meaning of participants' experiences in the context of Javanese ethics. This study aims to provide in-depth insight into how Javanese ethical values are applied and accepted in the handling of adolescent deviant behavior, as well as contribute to the development of more effective and contextual intervention approaches.

Each FGD session in this study has a distinct purpose that collectively supports the overarching objective of understanding how Javanese ethical values can be applied to manage adolescent deviant behavior. The first session, Introduction and Self-Empowerment, creates a supportive environment where participants share their personal experiences, discuss the stigma they face, and explore strategies for overcoming it. This session builds trust and encourages open dialogue, setting the stage for more profound insights in later discussions. The second session, Mental Revolution, focuses on internal transformation, challenging negative beliefs, and encouraging participants to embrace Javanese ethical principles—such as respect, humility, and responsibility as guiding values. This session is crucial in helping participants internalize these principles as motivators for positive behavioral change. Finally, the Entrepreneurship session introduces practical skills and self-sufficiency, prompting participants to apply the ethical values discussed to envision productive and self-reliant futures. This session bridges ethical principles with real-life applications by exploring goals, self-reliance, and economic empowerment, reinforcing sustainable behavior change. Together, these FGD sessions create a structured yet flexible framework that deepens participants' understanding of Javanese ethics, contributing to a comprehensive and culturally contextualized approach to intervention.

Data Analysis

This study uses the Interpretative Phenomenological Analysis (IPA) approach (Smith, Flowers, & Larkin, 2009). Science is a widely used approach to exploring one's subjective experience (Biggerstaff &

Thompson, 2008). Science is used to explore and interpret the subjective experiences of individuals, focusing on how they give meaning to certain phenomena, namely Javanese ethical values in the context of adolescent behavior. This technique involves collecting data through in-depth interviews with adolescents who engage in deviant behavior, as well as parents and educators who play a role in guiding them. The data analysis was then carried out iteratively, starting from the identification of the main themes that emerged from the interview transcripts, followed by an in-depth interpretation of these themes by considering the Javanese cultural context. The results of this analysis provide new insights into how Javanese ethics can be applied effectively in dealing with adolescent deviant behavior, as well as contributing to the development of a more holistic and contextual approach to handling.

In this Interpretative Phenomenological Analysis, specific steps are undertaken to capture and understand participants' subjective experiences in the context of Javanese ethical values. First, the researcher thoroughly reads and re-reads interview transcripts to grasp the nuances of each participant's story. Next, initial notes are made, including descriptive, linguistic, and conceptual comments to explore deeper meanings. Key themes emerging from each participant are then identified and connected to form superordinate themes that reflect shared patterns of meaning. This is followed by developing a narrative that weaves together these findings, illustrating how Javanese ethical values are applied to guide adolescent behavior. Finally, the researcher performs an in-depth interpretation within the Javanese cultural context, providing meaningful insights into the application of ethical values for addressing adolescent behavior.

3. RESULT AND DISCUSSION

This study identifies several key themes related to the application of Javanese ethics in managing deviant behavior of adolescents in the Bandengan Fishing Village. These findings were obtained from in-depth interviews and Focus Group Discussions (FGDs) with adolescents, community leaders, and local leaders involved in Javanese ethics-based intervention programs. The data analysis process needs to be provided in more detail showing how the main themes are identified and developed from the raw data presented in Table 1.

Table 1. Identify raw data themes

Raw Data (Quotes)	Initial Codes	Preliminary Themes	Superordinate Themes
"People in the village used to judge me, but after learning from the intervention, I feel more accepted now."	Judgment from others, feeling accepted	Social support and acceptance	Cultural Reinforcement of Ethical Behavior
"The religious leader taught us about respect and humility; it helps me think before I act."	Moral guidance, thinking before acting	Moral guidance from authority	Internalization of Javanese Ethical Values
"I've learned to be more responsible, even in small things. The community expects us to act responsibly."	Responsibility, community expectations	Community responsibility	Reinforcement of Community Values
"Learning from my peers and the village head has helped me deal with my behavior positively."	Peer learning, positive influence	Peer and community influence	Positive Behavioral Change
"I faced a lot of stigma, but sharing my experiences with others has helped me feel empowered and understood."	Facing stigma, empowerment	Self-empowerment and resilience	Overcoming Stigma through Community Support
"The program taught us about entrepreneurial skills; I now have a new goal to work towards something positive."	Entrepreneurship, goal-setting	Skills development and future goals	Practical Application of Ethical Principles

Intervention of Javanese Ethical Values

The intervention program in the Bandengan Fishing Village has succeeded in integrating Javanese ethical values such as harmony, respect for authority, and social responsibility in managing deviant behavior of adolescents. Activities involving face-to-face coaching, moral training, and group discussions with guidance from community leaders and local figures have created an environment that supports positive behavior change among adolescents.

Interview with Participants (P), 2024

R: Mr. Joko, how do the people of Bandengan Fishing Village apply Javanese ethical values in their daily lives?

Q: At the Bandengan Fishermen's Village, we strongly emphasize the value of harmony in every aspect of life. For example, in mutual cooperation activities, every community member is expected to contribute without expecting anything in return, because this is a form of social responsibility. In addition, we respect authorities such as parents and indigenous leaders, and always seek solutions through deliberation to avoid conflict.

R: How do you see the application of Javanese ethical values in the upbringing of children in this village?

Q: In our family, we always emphasize the importance of respecting parents and elders. We teach children to listen to their parents' advice and maintain good manners. We are also often involved in community activities to show social responsibility and teach children about the importance of mutual cooperation.

R: Ibu Sari, how do you see the involvement of families in this intervention program?

Q: We were informed about the program, but our involvement in the actual intervention activities was lacking. We don't participate much in training sessions or discussions involving teenagers. I think, if we had been more involved, we might have been able to provide greater support to our children.

One of the key findings was that Javanese ethical values such as harmony, respect for authority, and social responsibility were effectively applied in the intervention. Community leaders and local leaders use a community-based approach that emphasizes the importance of maintaining good relationships and supporting each other. These interventions include activities such as direct coaching, group discussions, and the teaching of moral values in accordance with Javanese ethics. Teens involved in the program report that this approach helps them understand the consequences of their actions and motivates them to improve behavior.

"Javanese ethical values are very important in maintaining the harmony of our community. Through principles such as deliberation for consensus, we can resolve problems in a peaceful and respectful way. We also ensure that all decisions taken take into account the common interests and maintain a balance between the rights and obligations of each member of the community." (FGD, participant Q, 2024).

Although the intervention program in the Bandengan Fishing Village has successfully integrated Javanese ethical values in managing adolescent deviant behavior, some aspects of the implementation of the intervention still show shortcomings that need to be corrected to achieve more optimal results. Here are some transcripts where implementation or intervention has not been maximized.

"The intervention of Javanese values ethics has indeed helped me in many ways, such as understanding the importance of Javanese ethical values. However, I feel that there are still some difficulties. At times, I find peer pressure making it difficult for me to apply what I learn. They often don't understand or even laugh at my efforts to behave according to the values taught." (FGD, participant S, 2024).

"Actually, family support is not very consistent. Sometimes, my parents were busy with their work, so they didn't get much involved in the program. They also do not always understand or support the principles of Javanese ethics that I try to apply at home." (FGD, participant T, 2024).

Some teenagers have difficulty in applying Javanese ethical values due to peer pressure. Although they receive guidance and support from community leaders, negative peer influence can hinder expected behavior change. Current interventions have not fully addressed this challenge, which indicates the need for additional strategies to involve peers in the change process. Family support is a key factor in the success of intervention programs, but in practice, family involvement is often not optimal (Popp & You, 2016). Some families may not understand or fully support the principles of Javanese ethics taught in the program. To address this, there needs to be further efforts in actively involving families, for example through training for parents and activities that involve the whole family.

Teenagers often struggle to apply Javanese ethical values due to negative peer pressure, which can overshadow the guidance and support they receive from community leaders. Current interventions have not sufficiently addressed the challenge of peer influence, highlighting the need for strategies that actively involve peers in the behavioral change process. Additionally, family support plays a crucial role in the success of these interventions, yet family engagement is often suboptimal. Many families may lack a full understanding of Javanese ethical principles, resulting in inadequate support for their children. To enhance family involvement, it is essential to explore the barriers that hinder engagement, such as providing training for parents on the principles of Javanese ethics and organizing inclusive activities that involve the whole family. By fostering a collaborative environment where families and peers actively participate, we can better support teenagers in applying ethical values, ultimately increasing the effectiveness of intervention programs.

The Javanese ethics-based intervention program in the Bandengan Fishing Village has succeeded in integrating values such as harmony, respect for authority, and social responsibility in an effort to manage deviant behavior of adolescents. Through hands-on coaching activities, moral training, and group discussions with guidance from community leaders and local leaders, the program creates an environment that supports positive behavior change. This emphasis on Javanese ethical values helps adolescents understand the consequences of their actions and motivates them to improve their behavior (Harmadi et al., 2022). As reported by FGD participants, adolescents benefit from this approach in understanding the importance of Javanese ethical values and applying them in their daily lives. However, the program also faces several significant challenges that hinder the consistent application of Javanese ethical values. Peer pressure is one of the main obstacles (Adeyemii, 2019; Popp & You, 2016). Although adolescents receive guidance and support from community leaders, negative influences from peers often make it difficult for them to apply the values they are taught. This is in line with the peer pressure theory which states that peer group norms and expectations greatly influence adolescent behavior (Dettenborn & Boehnke, 1994). Research suggests that more comprehensive interventions, involving peers in the change process, can help address these challenges (Yunengsih & Setiawan, 2021).

In addition, consistent and active family support is essential for the success of the intervention program. Unfortunately, family involvement is often not optimal, as expressed by some FGD participants. Some families may not understand or fully support the principles of Javanese ethics taught in the program. Research by Boehnke et al., (1992) emphasizes the importance of family involvement in prevention programs to achieve optimal outcomes. Therefore, there needs to be further efforts to actively involve families, for example through training for parents and activities that involve the whole family. Research by also shows Smith et al., (2017) that programs that actively involve families tend to be more effective in promoting positive behavior change.

Youth and Community Experiences and Perceptions

Adolescents who were involved in the program reported a fairly good understanding of the impact of their behavior and felt more connected to Javanese ethical values. Despite challenges such as peer resistance, emotional support and guidance from the community are considered key factors in the change process. Community members and local leaders also see this program as effective in strengthening the sense of social responsibility and increasing harmony in the community.

Interview with Teens (AB), 2024

R: Budi, can you tell us how this program affects your understanding of your behavior?

AB: This program really helped me to understand the impact of my behavior. Before, I didn't think much about how my actions affected others. Now, I feel more aware of the consequences of each action and how Javanese ethical values such as harmony and social responsibility play an important role in relationships with others.

R: Are there any challenges you faced during this program?

AB: Yes, there are challenges from my peers. Sometimes, they don't understand or even laugh at my efforts to behave according to the values taught. But I feel the emotional support from the community leaders and the guidance from them helps me to stay committed to the change I want to achieve.

From the perspective of adolescents, many feel that the intervention program provides new insights into their behavior and helps them absorb Javanese ethical values. They appreciate the support from the community and feel more connected to local values. However, some adolescents also expressed challenges in applying these values in their daily lives, especially when faced with peer pressure or complex social situations. On the other hand, community leaders and local leaders believe that Javanese ethics-based approaches have succeeded in correcting deviant behavior and strengthening a sense of social responsibility among adolescents. They consider this program to be effective in reducing stigma and providing relevant coping strategies.

"My son reported that he felt more connected to Javanese ethical values after participating in this program. He is more aware of his social responsibilities and values harmony in relationships with others. However, we also see that he still faces some pressure from his friends who are not participating in the program." (FGD, participant V, 2024).

Adolescents who were involved felt more aware of the consequences of their actions and were motivated by emotional support and guidance from the community. However, challenges such as peer resistance and limited family involvement point to the need for additional strategies to address social pressures and strengthen family support. Nonetheless, community support remains a key factor in strengthening a sense of social responsibility and increasing harmony in the community, so the program is overall effective in promoting positive behaviour change among adolescents.

These results are in line with previous research that shows the importance of community support in the process of adolescent behavior change. Research by Silke et al., (2021) emphasizes that community involvement and social support are important factors in building pro-social behavior and social responsibility in adolescents. In the context of intervention programs based on Javanese ethical values, support from community leaders and continuous guidance have proven effective in helping adolescents internalize these values. These findings are consistent with studies showing that emotional support from the community can help adolescents cope with challenges and peer pressure, which are often a major obstacle in the behavior change process (Bulut et al., 2024; Jaccard, 2016). The challenges faced by adolescents in applying Javanese ethical values, especially resistance from peers, indicate the need for a more comprehensive approach. A study by Aroonmalini, (2016) shows that peer pressure has a significant influence on adolescent behavior, and interventions involving families and peers can be more effective in promoting behavior change. Intervention programs need to consider strategies that involve not only adolescents but also their social environment, including families and peer groups. Thus, the program can be more effective in overcoming social pressure and ensuring the sustainability of positive behavior change.

Social Behavior and Perception

Javanese ethics-based interventions have succeeded in reducing deviant behavior among adolescents and increasing adherence to social norms (Hopner & Liu, 2021). Adolescents show improvements in self-discipline, social awareness, and interpersonal relationships. They also improve their perception of social expectations, appreciating the importance of responsibility and contribution to the community. However, addressing external challenges such as peer influence remains important for the long-term success of the program.

The results of the FGD show that Javanese ethics-based intervention programs have succeeded in reducing deviant behavior among adolescents and increasing adherence to social norms. Parents report that their children show improvement in self-discipline and responsibility at home. Adolescents admit that this program makes them more aware of the impact of their actions on others and strives to behave in accordance with Javanese ethical values. Community leaders highlighted that adolescents who participated in this program were more active in community activities, showed a more positive attitude, and appreciated the importance of cooperation and mutual cooperation. Teachers see a change in social interaction at school, with teens valuing their peers more and trying to create a harmonious environment. The program leader added that the program helps youth understand social expectations and the importance of social responsibility. Adolescents are more aware of their role in the community and strive to contribute positively (Damon et al., 2003).

Challenges remain, especially from the influence of peers who do not participate in this program. Adolescents face pressure from these peers, which sometimes makes it difficult for them to stick to the values they are taught. Teachers also highlighted that some adolescents still need more support in dealing with complex social situations outside of the school environment. This finding is in line with previous research that shows that community and family support is very important in the process of adolescent behavior change (Animosa et al., 2018). A study by Mujahidin et al., (2021) emphasized the importance of social support in building pro-social behaviors, while Ingersgaard et al., (2021) showed that social support can help adolescents cope with challenges from peers. Garbacz et al., (2017) also highlighted the importance of peer and family involvement in behavioral interventions. Overall, the FGD shows that Javanese ethics-based intervention programs are effective in reducing deviant behavior and increasing social awareness among adolescents, but additional strategies are needed to address social pressures and strengthen family and peer support for the long-term success of the program.

The success of Javanese ethics-based interventions in reducing deviant behavior and increasing social awareness is also supported by the foundation of previous theories and research. The social learning theory of Bandura, (1983) emphasizes that behavior is learned through observation and imitation of the social environment. In this context, adolescents involved in intervention programs get positive behavior models from community leaders and program leaders, which they then imitate in their daily lives. In addition, research by García-Poole et al., (2018) supports the importance of community-based programs in building social skills and responsibility in adolescents. The program is also in line with the theory of positive reinforcement, which states that behaviors followed by positive consequences will tend to be repeated (Kwasnicka et al., 2016). By providing emotional support and recognition of good behavior of adolescents, this program succeeds in reinforcing positive behavior. However, the challenge of peer influence reminds us of the peer pressure theory which states that adolescents are strongly influenced by the norms and expectations of their peer group (Adegboyega et al., 2019). Therefore, additional interventions involving peers and family can amplify the positive effects of these programs and ensure sustainable behavior change (Gikonyo & Njagi, 2016).

4. CONCLUSIONS AND RECOMMENDATIONS

This study concludes that the application of Javanese ethical values such as harmony, respect for authority, and social responsibility in the intervention program in the Bandengan Fishing Village has succeeded in reducing deviant behavior among adolescents. The program uses a community approach that emphasizes the importance of maintaining good relationships and supporting each other through direct coaching activities, moral training, and group discussions guided by community leaders and local leaders. Adolescents who engage in the program show improvements in self-discipline, social awareness, and interpersonal relationships. They also reported a better understanding of the impact of their actions on others and felt more connected to Javanese ethical values. However, the study also identified significant challenges, especially peer pressure from not participating in the program, as well as suboptimal family involvement. To address these challenges, the study recommends additional strategies that involve peers in the process of change and increased family engagement through training and activities that engage the whole family. This study confirms that community and family support is critical in the process of adolescent behavior change and that a more comprehensive approach can amplify the positive impact of intervention programs. These results are in line with social learning and positive reinforcement theories and are supported by previous research showing that community-based interventions involving families and peers can be more effective in promoting sustainable behavioral change. Thus, the application of Javanese ethical values in dealing with deviant behavior of adolescents is not only effective but also requires holistic support from all adolescent social environments to achieve optimal results. The program employs a community approach that emphasizes maintaining strong relationships and mutual support through direct coaching activities, moral training, and group discussions led by community and local leaders. Adolescents participating in the program demonstrate improvements in self-discipline, social awareness, and interpersonal relationships, alongside a better understanding of the impact of their actions on others, resulting in a deeper connection to Javanese ethical values. However, the study identifies significant challenges, particularly peer pressure experienced by those not involved in the program and suboptimal family involvement. To address these issues, the study recommends strategies that incorporate peers into the change process and enhance family engagement through training and activities that involve the whole family. While the findings underscore the critical role of community and family support in adolescent behavior change, suggesting that a more comprehensive approach can amplify the positive effects of intervention programs, the explanation of the practical implications of these results for other policies or intervention programs is lacking in depth. Aligning with social learning and positive reinforcement theories, the results are consistent with previous research indicating that community-based interventions involving families and peers can be more effective in fostering sustainable behavioral change. Thus, applying Javanese ethical values to address adolescent deviance is not only effective but also necessitates holistic support from all facets of adolescents' social environments to achieve optimal outcomes. Further exploration of how these findings can inform policy adjustments or the development of similar intervention programs could enhance their applicability and effectiveness in diverse contexts.

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