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## PUBLIC PUNISHMENT AND SELF-DEFENSE MECHANISM ON CANING IN ACEH

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**Abstract:** This article examines public caning in Aceh using a psychological perspective. In 2018, the issue of the pros and cons of the implementation of public caning in Aceh did not have much attention. Suddenly, the new pros and cons emerged about the venue of caning which was initially held in public (courtyard) and then was held in a prison. The pros and cons emerged when the Government of Aceh did not plan to demonstrate public caning in order to protect the dignity of a convict. Using literature sources, this article sees that a psychological perspective can be taken into account in punishment policies in Aceh. The main argument in this article is that public punishment has a long-lasting psychological impact. This finding strengthens the opinion that there are differences in the objectives of the law applied by the Aceh government with the law implemented conventionally in Indonesia.

**Keywords:** *public punishment, self-defence, caning, aceh*



## INTRODUCTION

An important record in the history of the Acehnese people, the implementation of caning, for the first time, had been held in the Province of Aceh on 10th June 2005. This punishment had been implemented in the District of Bireueun (Kabupaten Bireueun). 26 gamblers who violated the Regulation of Gambling (Qanun maisir/judi) No. 13, 2003 (before amendment) had been caned in the courtyard of Bireueun Great Mosque. The implementation of this punishment was the first not only in Aceh but also in Indonesia. The impact of caning resulted in pros and cons at the local level, the Acehnese people, and also at the international level. The Leader of Amnesty International of the Asia Pacific and the women's organization assumed that the implementation of Jinayah Law violated the Prime Constitution (Undang-Undang Dasar 1945) because the punishment violated Human Rights and the discrimination of women.

However, Acehnese people, nowadays, support and respect the implementation of caning and the implementation of sharia in Aceh. The reason is that the caning is one of the punishments that has been stated in Al-Qur'an, An- Nur (24:2), which says, "the men and the women who commit adultery, lash each one of them with a hundred lashes, and let not pity for them withhold you from obedience to Allah if you believe in Allah and the Last Day, and let a group of believers witness their punishment". Moreover, this verse becomes a basic rule of caning for the adulterer and the adulteress.

In 2018, the issue of the pros and cons of the implementation of caning in Aceh did not have much attention. Suddenly, the new pros and cons emerged about the venue of caning execution which was initially held in public (in a courtyard) and then was held in a prison. The pros and cons emerged when the Government of Aceh did not plan to demonstrate the caning in public anymore because it was not suitable for children under 18 years old to watch it. The Governor of Aceh, Irwandi Yusuf, said that he wanted to protect the dignity of a convict. He said, "A convict was punished once but if the punishment was recorded and uploaded into

Youtube, he got a life sentence with those records; imagine if children watched the execution and they gave applause... is that Islamic Law wanted?" (Okezone, 14th April 2018).

Irwandi Yusuf made a new regulation in Governor Regulation No. 5, 2018, chapter VI about the implementation of caning (uqubat cambuk) and fine (uqubat denda). Article 30 contains the implementation of caning which is held in State Prison of Aceh (Peraturan Gubernur Aceh Nomor 5 Tahun 2018). The Governor Regulation differs from Qanun Aceh No. 7, 2013 about Jinayat Law, chapter XIX about the implementation of the court decision, article 262, which says that the caning is held in a public (Afrianty, 2011; Armia, 2019; Fadlia & Ramadani, 2018; Grossmann, 2016).

The Governor of Aceh, Irwandi Yusuf, said that the issuance of Governor Regulation which was signed on 28th February 2018 was a technical guidance of Qanun No. 6, 2014 about Jinayat Law. He explained, "The articles in Qanun Aceh need a technical guidance of caning. Now, the guidances have been compiled in the Governor Regulation, and now we start to implement the regulation" (<https://regional.kompas.com, 12/4/2018>).

Irwandi Yusuf also signed the memorandum of understanding (MoU) with the Law and Human Rights Office of Aceh. The MoU had been signed by the Governor of Aceh, Irwandi Yusuf, and the Chief of Law and Human Rights Office of Aceh, A. Yuspahrudin, and it had been witnessed directly by the Minister of Law and Human Rights, Yassona Laoly, in Amel Convention Building in Banda Aceh on Thursday (12/04/2018). Irwandi Yusuf also stated, "The caning punishment was held in prison so that the children could not watch it, as stated in the regulation. We did not want the caning to become a target of mockery from the people who watched it" (<https://regional.kompas.com, 12/4/2018>).

Since the signing of the MoU regarding the venue of caning punishment, the Government of Meulaboh, West Aceh, responded positively and for the first time, the Government of Meulaboh held the caning in prison to a prisoner who violated the Regulation of Liquor. The Chief of State Prosecutor of Nagan Raya District, Sri Kuncoro, explained

to BBC News Indonesia, “In Aceh, we had executed caning in prison for the first time. Next time, there are more than two cases that are being processed” (<http://www.harnas.com>, 2018).

The Chief of Class IIB State Prison of Meulaboh, Jumadi, added that the prisoner, Toroziduhu, was a citizen of Nagan Raya District who was found guilty by the court and was put in jail for three months. Jumadi said, “We provide a place for the caning in Meulaboh State Prison. The basic regulation of caning is the Governor Regulation”. Jumadi said that society could watch the execution of caning but he guarded tightly for the safety of the prison. The Class II State Prison of Meulaboh provided a place and set the distance between the audiences and the execution place, i.e. 12 meters (<http://www.harnas.com>, 2018).

In fact, not only the Government of Meulaboh, since the covid 19 pandemic, the Department of Islamic Law and Dayah Education in Langsa District also executed the caning in the courtyard of the Department of Islamic Law and Dayah Education Office, not in the public field anymore, on Monday, 6th July 2020. Four convicts were caned because they committed adultery. The convicts violated article 33 and 23, paragraph 1 of Qanun Aceh No. 6, 2014 about Jinayat Law (<https://beritakini.com>, 2020).

There were many responses from Acehnese people regarding the execution of caning in prison. Some Acehnese people agreed with the execution of caning in prison; however, the others did not agree with it because it did not give the effect of shame if it was executed in prison. The rejection of the replacement of caning from public to prison is still going on. Civil Organization, Islamic Organization, and Aceh People's Representative Council in the Province of Aceh urged the new regulation to be canceled. They said, “The execution of caning in prison will limit the access of people who become the most important part of the purpose of Jinayat Law in order to give the effect of a deterrent (<https://www.abc.net.au/2018-04-12>).

From the description, we felt that there was a new idea that became polemics for the Acehnese people although Governor Regulation No. 5, 2018 had not been fully implemented (Armia, 2019; Salim, 2015). It should

be a brilliant idea for a better future for Aceh in dealing with the problem of the place of caning. The caning should not be seen normatively only, but also should be seen the psychology of a person who got the caning.

A clerical figure of Aceh, Alyasa' Abubakar said that the issuance of Governor Regulation No. 5, 2018 was in accordance with Jinayat Law. Based on his opinion, the Jinayat Law should have a rule of technical guidance, such as the Governor Regulation regarding the caning in order. "The thing that should be remembered was that the implementation of sharia was orientated towards the future, not the past. So, the improvement should be made for perfection" (<https://regional.kompas.com/2018-04-23>).

The pros and cons of a local policy regarding sharia are reasonable, but it needs to be considered wisely. The pros and cons of the Regulation of sharia are not only debated at the regional level but also at the national level, even at the international level. To some extent, the pros and cons lead to the rejection of the implementation of Jinayat Law in Aceh. Even, the pros and cons lead to the removal of legal legitimacy (Febriandi et al., 2021; Idria, 2016).

Recently, Saudi Arabia, as a center of Islamic countries in the world, has abolished caning. From international news, besides Pakistan and India, Saudi Arabia has abolished caning as a punishment for convicts. The Commission of Human Rights said that it was a decision, as a part of reformation, supported by the Royal Family of Saudi Arabia under the tutelage of Prince Mohammed bin Salman.

The Chief Commission, Awad al-Awad, said, "This decision guarantees that convicts who would previously have been sentenced to the lash will from now on receive fines or prison terms instead" (<https://www.dw.com> and <https://www.reuters.com>, April 2018). Although there is a reformation movement towards the abolition of caning, Saudi Arabia still implements public execution, and other corporal punishment, such as amputation for stealing.

The abolition of caning occurred several days after the record of Human Rights. The kingdom came to a spotlight after the death news of a famous activist, Abdullah al-Hamid, caused by a stroke in custody.

Hamid was a founder of the Political and Civil Rights Association of Saudi Arabia (ACPRA) and was sentenced to 11 years in prison in March 2013. Based on Amnesty International, he was punished for some accusations including violating the loyalty to the Saudi ruler, inciting chaos, and trying to interfere with national security. However, the criticism of the record of Saudi Arabia Human Rights has been developed since King Salman appointed his son, Prince Mohammed, as the crown prince in June 2017 (<https://www.liputan6.com>, April 2018).

In fact, the polemics of caning raises pros and cons not only in Serambi Mekkah, Aceh, which implements sharia but also in other Islamic countries. Many people did not understand well the implementation of caning although the basic purpose of caning is normatively good which is realized by the enforcement of sharia in Serambi Mekkah, Aceh.

Both Qanun Aceh and the Governor Regulation of Aceh about Jinayat Law are based on four philosophical principles of sharia. First, the provisions of criminal law in Jinayat Law are based on Al-Qur'an and As-Sunnah, and some practices of Muhammad's followers. Second, the interpretation or the understanding of Al-Qur'an and As-Sunnah is related to the condition and the local needs of the Acehnese people and to the applicable rules in the Republic of Indonesia. Third, the interpretation and the understanding are always orientated to the future in order to fulfill the needs of Indonesian people who are developing at the beginning of the 15th century of Hijriyah (21st century BC). The interpretation and the understanding should be able to respond to the spirit of the modern era, such as the issues of human rights protection, gender equality, and should consider the development of science and technology, especially legal studies that develop rapidly. Fourth, as a complement of the three principles above, it should be guided by a principle contained in a rule of fiqh that is widely known, namely *al-muhafadhah 'ala al-qadimi al-shalih wa al-akhzu bi al-jadid al-aslah* (maintaining and using the old rules (*mazhab*) which are still considered good and relevant (Wahbah Al-Zuhaili, 2004), and trying to find and to formulate new rules which are better and superior).

Based on Zainuddin (2011: 2), caning is one form of hadd. There are several types of crime that have been determined by sharia, such as zina ghairu muhsan, qadzaf and liquor. In the next step, caning becomes the main choice in determining ta'zir because it can give a better effect than prison, exile, and fine.

Normatively, caning aims at giving a deterrent effect to a convict and it can be a lesson for other people not to do the same thing (Abubakar, 2013: 279-280). Generally, punishment in Islam has the main purpose of sharia, i.e. to preserve five main things, religion, soul, dignity, wealth, and descendant, and also to preserve benefit and to avoid harm (Al-Syathibi, 1341: 4). Meanwhile, particularly, fuqaha state that the purpose of punishment in sharia is for prevention and reformation (Jimly Asshiddiqie, 1996: 119 and Ahmad Hanafi, 2005: 255).

However, psychologically, caning results in the emergence of various attitudes, such as shame, condescending, and feeling difficult to socialize in the social community (Anshari, 2017: 7). Based on the psychological aspect, caning can have a positive impact because the purpose of caning is to give a deterrent effect to a convict; and it also can have a negative impact because it makes a convict of adultery lose his/her self-esteem in front of people.

If it is related particularly with the psychological point of view, the execution of caning aims at building mental development for a convict to be a better person, as Lathif said, "Caning is an educational development for the convict of the Regulation of Sharia (Qanun Syari'at Islam), the next supervision, we give it to the family of the convict". In other words, the sanction received by a convict will clean the convict's mind, and the convict can take a lesson, and also the convict will not do the same thing again in the future.

Zainuddin (2011: 175-179) supported the statement of Lathif. He stated, "From some indicators that can determine the effectivity of the implementation of sharia, the deterrent effect and shame can be a means in developing the attitude of the convicts and can be a means of prevention for doing a crime. The effect of shame can cause a social effect

for the convict of adultery, the family, and the society”.

The phenomenon is true. The effect of shame is not only felt by the convict, but also by the convict's family who feels the same thing when societies mock the convict's past. Even, the video of the convict spreads on Youtube and it makes the convict ashamed for the rest of the convict's life.

## CANING AND SELF-DEFENSE

Generally, caning is a corporal punishment given to a convict who violated Qanun Aceh No. 6, 2014 about Jinayat Law in Aceh. Caning punishment is executed by caning a convict's back. In English, caning has a similar meaning to flogging or whipping.

Caning is a corporal punishment that is mostly used in Singapore. It can be divided into several conditions, such as the court, prison, reformation, military, school, and household. The execution of caning is a legacy of the British Colonial Government in Singapore (Judicial Caning in Singapore, 2019). A similar form of corporal punishment is also used in several British colonies, including two neighboring countries of Singapore, Malaysia, and Brunei.

Flogging, also called a beating administered with a whip or rod, with blows commonly directed to the person's back. It was imposed as a form of judicial punishment and as a means of maintaining discipline in schools, prisons, military forces, and private homes (<https://www.britannica.com>, accessed in 2020). Whipping in the Hindi language can be defined as a beating with a whip or rope as a punishment (<https://dict.hinkhoj.com>, diakses 2020).

The above definitions describe that caning is an international punishment and is not only applied in most Muslim countries. Every country deserves to use caning as a punishment for a person who violated country regulations. However, the method of caning in every country is applied in different ways and to unlimited locations.

By applying to cane, it means that Acehnese people have proven themselves to have a culture of rule which is different from other people in Indonesia, especially related to the implementation of sharia. Aceh



becomes a pioneer of the implementation of caning in Indonesia. Caning has also been implemented in some countries, such as Iran, Saudi Arabia, Malaysia, Pakistan, and Singapore. If it is compared with those countries, Aceh is the only one that implements caning punishment by respecting Human Rights.

Caning is a corporal punishment based on Al-Qur'an, Surah al-Nur (24: 2) which is imposed on adultery cases. That verse becomes a basic rule of caning punishment for the convicts of adultery.

“The men and the women who commit adultery, lash each one of them with a hundred lashes, and let not pity for them withhold you from obedience to Allah if you believe in Allah and the Last Day, and let a group of believers witness their punishment” (Q.S. An-Nur, 24: 2).

Adultery is voluntary sexual intercourse between a man and a woman to whom he/she is not married. If a man and a woman who are not bound with marriage make sexual intercourse, it is called adultery. In Islam, adultery is the biggest sin and the people who commit it will receive a great punishment in the hereafter without referring to whether the adultery is committed voluntarily or by force (Hamka, 2007: 4863).

If an unmarried woman and an unmarried man commit adultery, they will be lashed with a hundred lashes in front of Muslims. Furthermore, in that verse, it is explained that the punishment must be done and we cannot give pity for them. Then, that verse begins with the word ‘men’. It means that we cannot tolerate the punishment if a woman commits adultery. We cannot assume that a woman is a weak person who must be pitied (Hamka, 2007: 4865).

According to Shihab (2002: 471), adultery is the touching of two genitals of different gender without binding with the legal relationship of marriage. Shihab (2002: 471), explained that the verse contains a definite legal decision. The verse states that if an unmarried woman and an unmarried man commit adultery, lash each one of them with a hundred lashes if they are proved guilty based on terms and conditions. Do the

punishment and let not pity for them withhold you from obedience to Allah.

Then, self-defense mechanism is a characteristic that is strongly bound inside every person. However, self-defense mechanism is not a human personality characteristic although self-defense mechanism can influence someone's personality. Sigmund Freud is a founder of a theory of self-defense mechanism. Freud uses the term 'self-defense mechanism' to change someone's behavior because of subconscious pressure which influences someone's life. Basically, self-defense mechanism is someone's effort in changing negative thinking that haunted him/her so that he/she can be better and he/she is fulfilled with positive thinking.

Generally, self-defense mechanism consists of some types which are used consciously or unconsciously by human beings in their life.

1. Repression is a self-defense mechanism of someone who has desires, thoughts, wishes that are not suitable and disturb his/her needs/ motivations; being removed from the subconscious and being pressed into the subconscious (Halonen and Santrock, 1996; Santrock, 2003).
2. Rationalization is a self-defense mechanism that arises when the ego does not receive the real rational motive from someone's behavior and changes it with another motive so that it is acceptable for him(her) self and society (Halonen and Santrock, 1996).
3. Displacement a self-defense mechanism that arises when someone changes unacceptable feelings/emotions from one object to another in order to be more acceptable (Halonen and Santrock, 1996).
4. Sublimity is socially considered as the important self-defense mechanism. Sublimity arises when the ego replaces unacceptable impulses with behavior which is more acceptable by society (Halonen and Santrock, 1996).
5. Projection is a self-defense mechanism that arises when someone bestows his/her weakness, problem, and mistake on someone else (Halonen and Santrock, 1996).
6. Reaction formation is a self-defense mechanism that arises when someone expresses the unacceptable impulses by showing or

expressing the opposite (Halonen and Santrock, 1996).

7. Regression is a self-defense mechanism that arises when someone's behavior shows the characteristic of an earlier level of development (Halonen and Santrock, 1996).
8. Fixation is a self-defense mechanism that arises when someone is still in the previous stage of development that is felt safe (Halonen and Santrock, 1996).
9. Withdrawal or avoidance is a self-defense mechanism when someone withdraws or avoids the object that has given trauma to him/her.

Besides the nine types of self-defense mechanisms above, some psychologists add other types of self-defense mechanisms based on their experiences; however, the nine types of self-defense mechanisms above are mostly used. The main reason why a self-defense mechanism should be used is anxiety. If anxiety has bothered someone, the ego needs to apply self-defense mechanism in order to protect someone. The feeling of guilt and the feeling of shame will cause anxiety. Anxiety arises as a sign of increasing physical and mental tension. That feeling will push someone to act defensively towards what is considered a danger. The use of self-defense mechanism is done by directing id impulse into an acceptable form, or by obstructing the impulse unconsciously.

Related to the topic of self-defense mechanism, it seems very inappropriate to say that the research about caning in the implementation of Islamic Law in Aceh is the first time that has been conducted. However, after the researchers read some results of research, especially the research of law, there was no research that specifically discussed self-defense mechanism of caning in Aceh, as far as the researcher knows. Therefore, the authenticity of this research can be academically and legally.

Nevertheless, the researchers found some research or scientific writings which are related to this research, such as the research conducted by Eunike Imaniar, Yani Talise, Sutarto Wijono, Arianti Ina Hunga entitled "Kebertahanan Perempuan Korban Kekerasan dalam Pacaran di Kota Salatiga (Kajian Psikoanalisa)". The purposes of this research were to understand the background of the cause of violence in a date

and to understand the strategies used by the victims in maintaining the relationship with their partner. The violence on a date potentially could cause stress because it could endanger the welfare of the victim and also it is difficult to bring into the law. However, there was a woman who chose to maintain her relationship with her partner although she had experienced the violence in a date. The psychoanalytical study that especially related to the victim's self-defence mechanism of the violence in date was used in this research with the descriptive method and qualitative approach (Talise, Wijono, and Ina Hunga: 2016: 511).

The strategy used by the victims in order to survive from psychic violence, according to Sigmund Freud, is a part of self-defense mechanism in which it is a mental process that aims at reducing anxiety. The anxiety felt by the victims is a feeling that they cannot have sexual intercourse with other people except their partners, and also the victims are not ready to have a new relationship with other people. To remove the anxiety, the victims do a self-defence mechanism so that they can maintain their relationships with their partners.

Some types of self-defence mechanisms which are chosen by the victims in maintaining their relationships with their partners are as follows:

1. Rationalization

Rationalization is a type of self-defense mechanism which makes deviation behavior become reasonable and acceptable for a victim. It can be seen from the victims' action that blames the environment more than the perpetrator.

2. Intellectualization

It can be seen from the victims' view that tend to blame the social environment rather than to blame themselves in having a relationship with the perpetrator.

3. Repression

The act of repression is a victim's attempt to reject something or a feeling that makes her uncomfortable such as affairs and the victim tends to think the early commitment in a date which shows the good

side of the perpetrator.

4. Denial

This process occurs because the victim tries to protect herself from an unpleasant reality. This process comes together with the act of repression which is done by the victim.

5. Emotional Blocking

Emotional blocking occurs within the victim because when the relationship is over, the victim just accepts it without talking about whom is wrong or right and accepts the treatment she has experienced.

6. Isolation

This type of self-defense mechanism is a way to avoid an unacceptable feeling by releasing the feeling, for example, the victim ends her relationship without blaming anyone and does not want to discuss the problem anymore in the future (Talise, Wijono and Ina Hunga, 2016: 511).

## CANING PUNISHMENT FROM PSYCHOLOGICAL PERSPECTIVE

Essentially, the execution of caning in public for the violators of Jinayat Law, especially adultery, had shown a psychological reaction based on the research conducted on the two respondents who had experienced the caning because of adultery. They got caning because they violated Qanun Aceh No. 6, 2014 about Jinayat Law, chapter IV about Jarimah and Uqubat. The article of adultery has an effect on observable behavior such as shame, inferiority, maladjustment, and they were difficult to socialize in the social community. In this case, there was causality between shame and social ethics in society. The act of adultery is considered a low and shameful act in the social order of the Acehnese people.

The violators who had executed caning because of adultery will be sneered and mocked and shunned by society. It means that the sneer and the mockery given by the society make them difficult to be adjusted. The cause is from the feeling of the violators; meanwhile, the feeling is

influenced by a subconscious power, a part of thinking which cannot be controlled consciously. Freud explained that most of the human psychic life takes place at an unconscious level. His theory is known as psychoanalytic theory (K. Bertens. 2006: 10). The unnatural feelings arise when psychological pressure is pressed into someone's subconscious (K. Bertens. 2006: 14).

We must have experienced how difficult to get rid of fear, shame, inferiority, sadness, hurt, etc, but we cannot get rid of those feelings easily. The more we reject or forget the feelings, the stronger the feelings will haunt and hit our minds. That is how our subconscious works in shaping human feelings.

Therefore, Freud differentiates between the conscious mind, preconscious mind, and unconscious mind. The conscious mind contains all the mental processes that we are aware of. The preconscious mind contains memories that can be recalled to the conscious mind in certain conditions. The unconscious mind contains biological instincts. Although we know truly what happened in the conscious mind, our feeling, behavior, and decision are mostly influenced by our past experiences that are stored in the preconscious mind and instincts from the subconscious (Matt Jarvis, 2000: 48).

The feeling of shame, inferiority, even the influence of self-esteem after the caning will result in the playing of the subconscious mind, feeling, and behavior of the violators of adultery. At that moment, the feelings will be very difficult to be eliminated from their memory and their conscious mind. If the violators try to force themselves to forget it, anxiety will arise inside them. Why? Zainuddin (2011: 175-179), stated, "The effect of shame that is caused, even though it is an only shame, gives a heavier social effect not only for the adulterers but also their family and people around them".

The question is why does the caning punishment in public give a psychological impact on adulterers and their families? From the data obtained, the answer was that the execution process of caning was witnessed by people in public on a 2 or 3 meters high stage. The adulterers were in the middle of the stage or in front of the stage. People who watched

it immediately cheered with hateful sentences. The adulterers became ashamed when their names and their parents' names were completely mentioned.

The feeling of shame was growing when the adulterers came home because they realized that their neighbors knew it. The news spread fast into social media so that the adulterers felt ashamed to come out and they are difficult to adapt and to socialize with people around them. Sometimes, they heard mockery but they must closed their ears and pretend to not hear it. That was how they felt after they got caning in public. So, the end of caning indicated psychical shock for adulterers.

As normal people, the adulterers would defend themselves from physical shock after the caning. Although the adulterers still needed help from people who loved them such as family, close friends, etc, the adulterers would try to fulfill their needs by self-defense mechanism. Self-defense mechanisms showed by the adulterers were as follows:

1. Sublimity; choosing to live positively
2. Repression; trying to have a relaxed life without having a negative feeling that can ruin their future
3. Projection; when someone mocked them, they responded well
4. Reaction Formation; showing an opposite feeling in the new place because hoping it will get rid of the event of the caning that they had experienced
5. Regression; doing introspection of the good thing which exists inside them since they were children and changing their behavior to be better and more religious.

## SOCIAL INTERACTION OF ADULTERERS TOWARDS CANING

Attitude is a pattern of behavior, tendency, or anticipatory readiness, predisposition to adapt simply in social condition. In other words, attitude is the response towards conditioned social stimuli (Azwar, 2013: 5). Evaluative responses in a person to a stimulus form the values of good and bad, positive and negative, happy and sad which, in the end, crystallize

as a reaction potential in behaving (Azwar, 2013: 15). Three components of attitude can be concluded based on attitude scale, in-depth interview, direct observation, and document study from the adulterers through some aspects, such as cognitive, affective, and conative.

First, if it referred to the cognitive aspect, both respondents had similar thoughts, opinions, and responses towards the execution of caning in public. Both respondents had a negative opinion of caning. They said that caning should not be necessary anymore because it would give a feeling of shame. However, after a year of caning, their mind became positive and they realized their mistakes. The more they refused the caning, the stronger the shadows and the memories of the event will haunt them. The thinking and the memory just caused the adulterers frustration, depression, unstable emotion, looking for another place to live, leaving family. Therefore, they started to think positively to a better future and it was the best solution for both the respondents.

Second, if it referred to the affective aspect, both respondents also had the same feelings. The feeling of sadness, confusion, anxiety, fear, shame, etc combined together when undergoing caning. There were so many people who witnessed it. They wanted to run and leave the stage immediately. Even, they wanted to go to find a new place to live. The shock of the soul was getting worse. They felt that their self-esteem was lost. They did not want to meet anyone except their family. Life was empty. The pain and the hurt from the caning were not felt anymore. It was only shame and sadness left. The solution that should be done was social support from family so that the adulterers had the confidence to rise again (resilience) from the shock of their soul.

A proverb says 'Do not blame your past because the past will never change'. It means that you have to make a better future. That was felt by the respondents after the caning. Although the time changes, the title as a convict of caning will not change. Sometimes, the event was recalled when they were alone. The feeling of sadness, anxiety, fear, and inferiority would rise again. Finally, the inner conflict that caused a dilemma in living life would occur. Therefore, the solution was that the convicts of adultery



should be resilient so that they could endure trauma and the feeling of shame in order to get a meaningful life in the future.

Third, if it referred to the conative aspect, there was a different attitude in behaving between the first and the second respondent after undergoing caning. The conative aspect is the aspect of the action tendency of certain behavior based on someone's attitude. It contains a tendency to act or react towards something in certain ways (Azwar, 2006: 8).

Conative aspect had a close relationship with the social interaction of the adulterers in social circumstances and the way to adapt in social circumstances. However, the happening was that it was very difficult for the respondents who had the status of adulterers (the convicts of caning) to mingle with society and to change the perspective of society towards themselves. The perspective of society towards the presence of adulterers after caning brought anxiety for society. People's anxiety made it the adulterers difficult to adapt to society because people would feel anxiety if later the adulterers did the same thing.

As normal people, the adulterers would defense themselves from physical shock after the caning. Although the adulterers still needed help from people who loved her such as family, close friends, etc, the adulterers would try to fulfill their needs, as social beings in society, by adjustment mechanism. Adjustment mechanisms of the first respondent with the social environment were as follows:

1. Seeing a realistic life positively although it would last for a few months.
2. Trying to have a relaxed life without negative feelings which would ruin her future.
3. Being defenseless with the belief that she had done a mistake so she was willing to have caning punishment. When someone mocked her, she would respond to the mockery well.
4. Making change outwardly and inwardly. The respondent tried to leave bad behavior and to change her behavior to become a better and a religious person.

However, adjustment mechanisms of the second respondent with the social environment were as follows:

1. Seeing a realistic life negatively. The respondent assumed that the social environment did not support her attitude and her behavior after undergoing caning. The reaction of society tends to make her emotion out of control so the respondent decided to move to another city.
2. Choosing a new atmosphere that could give her a better life. The respondent concluded that by moving residence, she could avoid herself from mockeries that could disturb her mind and her feeling. She assumed that everything in her life would be better when she found a new atmosphere. Not only that, she would easily forget, ignore, and bury deeply the caning that she had experienced. Therefore, the conative process and social interaction of both respondents were formed according to a person's relationship with her social environment that was required from her. She not only changed her behavior in dealing with her needs from the environment where she lived but she was also required to adapt to other people and with their various activities. So, someone who wants to be a member of a community is required to adapt to the community. It means that the social environment can influence the adjustment of adultery violators.

## CONCLUSION

As social beings, caning resulted in the identification of various attitudes of the violators of Islamic Law Qanun, such as shame, inferiority, and they were difficult to socialize in the social environment and to continue the happiness of life and to maintain self-esteem in front of humans after the caning. Although the adulterers needed help from people they loved such as family, close friend, and others, they would try to fulfill their needs as social beings with adjustment mechanisms.

Adjustment mechanisms of the adulterers after caning execution towards the social environment were as follows: 1. Seeing a realistic life positively although it would last for a few months. 2. Trying to have a

relaxed life without negative feelings which would ruin their future. 3. Being defenseless with the belief that they had done mistakes so they were willing to have caning. When someone mocked them, they would respond to the mockery well. 3. Making change outwardly and inwardly. The respondents tried to leave bad behavior and to change their behavior to be better and religious.

Meanwhile, self-defense mechanisms of the adulterers after caning towards the survival in the middle of society were carried out as follows: 1. Sublimity, choosing to live and to think positively even though it happened in unlimited time. Repression; trying to have a relaxed life, trying to forget psychological trauma without having a negative feeling that could ruin their future. 3. Regression; doing introspection of the good thing which exists inside them since they were children and changing their behavior to be better and more religious. 4. Reaction Formation; showing an opposite feeling in the new resident because hoping it will get rid of the event of the caning that they had experienced. 5. Projection; it was a condition when someone mocked them, they responded to the mockery well

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