



## Artpsy Fusion Program: An Effort to Prevent Recidivism in Juvenile Sex Offender as a Form of Moral Retrogression through Wayang Golek Performance

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### ABSTRACT

This research aims to overcome moral retrogression in juvenile sex offenders through the Artpsy Fusion Program intervention which uses Wayang Golek performances to insert culture-based moral values. This research uses a qualitative experiment approach with a pretest and posttest design. Data collection was carried out through in-depth interviews. The research participants consisted of six children who were children assisted by the Bandung Class II Special Child Development Institute (LPKA). The Artpsy Fusion Program intervention was carried out three times for three weeks. The research results show that the Artpsy Fusion Program is effective in improving moral reasoning in juvenile sex offenders. Content analysis showed there was a significant change in participants' moral reasoning after the intervention, with a shift from immature moral reasoning to more mature moral reasoning. Apart from that, by combining cultural aspects through Wayang Golek performances, it adds a valuable cultural dimension in efforts to improve the morale of young people who commit sexual crimes. Theoretical implications for moral retrogression in juvenile sex offenders and practical implications for intervention in LPKA are also discussed.

### ABSTRAK

Penelitian ini bertujuan untuk mengatasi retrogresi moral pada *juvenile sex offender* melalui intervensi *Artpsy Fusion Program* yang menggunakan pertunjukan Wayang Golek untuk menanamkan nilai-nilai moral berbasis kebudayaan. Penelitian ini menggunakan pendekatan *qualitative experiment* dengan *pretest* dan *posttest* desain. Pengambilan data dilakukan melalui wawancara mendalam. Subjek penelitian terdiri enam orang anak yang merupakan anak binaan Lembaga Pembinaan Khusus Anak (LPKA) Kelas II Bandung. Intervensi *Artpsy Fusion Program* dilakukan tiga kali selama tiga minggu. Hasil penelitian menunjukkan bahwa *Artpsy Fusion Program* efektif dalam meningkatkan penalaran moral pada *juvenile sex offender*. Analisis konten menunjukkan ada perubahan yang signifikan dalam penalaran moral subjek setelah intervensi, dengan pergeseran dari penalaran moral yang tidak matang (*immature*) ke penalaran moral yang lebih matang (*mature*). Selain itu, dengan peleburan aspek kebudayaan melalui pertunjukan Wayang Golek, menambahkan dimensi budaya yang berharga dalam upaya peningkatan moral remaja pelaku kejahatan seksual. Implikasi teoritis bagi retrograsi moral pada *juvenile sex offender* dan implikasi praktis untuk intervensi di LPKA juga didiskusikan.

## Introduction

The issue of sexual offences committed by underage offenders, often known as "juvenile sex offenders" has become a serious concern in the fields of criminology and psychology. Sexual crimes involving juvenile offenders are becoming an increasingly worrying issue, especially in line with the surge in these cases during the COVID-19 pandemic in Indonesia (Data from the Indonesia Judicial Research Society, 2021). Data from the Ministry of PPPA (Ministry of Protection of Women and Children Empowerment) states that sexual harassment cases will increase by almost 50% in 2022 (CNN Indonesia, 2023). Based on data from SIMFONI-PPA (Online Information System for Women Child Protection) found 1,603 cases of sexual violence in January and February 2023 (KemenPPA, 2023). This figure has become a major concern for the public, legal practitioners, and psychologists in Indonesia.

Perpetrators of sexual offence are dominated by adults of 25 years to 44 years with a percentage of 47.1%, followed by juveniles aged 12 to 18 years with a percentage of 18%. (Ministry of PPA, 2023). The province that dominates sexual violence cases in Indonesia is West Java (SIMFONI-PPA, 2022). Therefore, the term juvenile sex offender has been known in the scope of law and criminology, referring to sex offenders under the age of 18, this is contained in Law No. 11 of 2012. Although juvenile sex offenders do not dominate in numbers, they have a fairly high potential to repeat the behavior as adults and are at risk of becoming recidivists later in life (Campregher, 2016; van der Put et al., 2014).

Dennison & Leclerc (2014) formulated the triggering factors in sexual crime cases consist of intrapersonal factors which include insecurity, poor social skills and poor concentration. The existence of cognitive distortions is also a trigger factor for sexual crimes (Wuryansari, 2019). *Juvenile sex offender* problems are often associated with a variety of behavioral and developmental problems. In particular, the retrogression of social skills and moral reasoning in perpetrators (van der Put et al., 2014). One of the efforts to deal with moral retrogression can be done through cultural strategies by instilling Indonesian values and moral reasoning and local wisdom (Sabunga et al., 2016). West Java itself has a variety of local wisdom that grows and develops. One of them is the theatrical art of wayang golek. Wayang golek performances are considered as a means of moral strengthening and a medium to provide education to the community (Halimah et al., 2020).

Given the high susceptibility of juvenile sex offenders to become recidivists, researchers have formulated an intervention program for foster children involved in sexual crime cases. This program emphasizes the significance of the cultural elements of Pasundan land. Researchers offer Artpsy Fusion Program as one of the programs for juvenile sex offenders who are currently undergoing coaching at LPKA Bandung as a solution to moral retrogression and fading social skills of adolescents. The purpose of this program is to cultivate intrapersonal aspects of morality as one of the counters to the causes of sexual violence that occur in a more specific realm in individuals by collaborating the disciplines of Psychology, Citizenship, Sociology, with cultural strategies. In addition, the program also integrates productive activities in juvenile sex offenders as an alternative to diverting Porn, Masturbate, and Orgasm (PMO) behavior.

Through this research, it is expected to make scientific contributions to the disciplines of Psychology, Cultural Arts, Sociology, and Civic Education. In addition, this research has important practical relevance as an innovation of art and culture-based intervention programs in efforts to foster children at LPKA Bandung, and can be adapted and adapted to various needs and contexts in other provinces in Indonesia. In addition, this research also has a contribution in achieving *Sustainable Development Goals* (SDGs), especially in improving social welfare and improving the quality of education, because the *Artpsy Fusion Program* has the potential to become an attractive sex education tool for children, both in formal and non-formal education contexts. This program is also expected to be applied to other provincial LPKAs with LPKA Bandung City being the pioneer of culture-based education programs.

## Method

The design used in this research is qualitative research with qualitative experiment method. Robinson and Mendelson (2012) describe qualitative experiment design as a combination of qualitative and quantitative methods. Quantitative methods are applied to the intervention process in the form of conditioning a stimulus. Qualitative methods are applied in the data collection process using in-depth interviews. The qualitative experiment in this research was used in analyzing experiments using the *Artpsy Fusion Program* intervention on juvenile sex offenders at LPKA Bandung as an instillation of culture-based moral values. This design is intended to explore in depth the meaning and understanding of respondents to the content presented through Wayang Golek performances and Role Play as interventions.

The research stage begins with the planning stage which includes preparation, literacy studies, preparation of interview guidelines and holistic planning of research methods. Then at the implementation stage, the research began with socializing the program to LPKA Bandung fostered children, conducting a pretest with in-depth interviews to six subjects of LPKA Bandung City fostered children with cases of sexual violations of juvenile perpetrators, applying the program in three meetings, at the first meeting a performance themed sex education, the second meeting with the theme of morals and how to organize Emotions, the third meeting was roleplayed by fostered children, then the research ended with a posttest. The study subjects were aged 12-18 years with details in table 1.

**Tabel 1.** Subject Characteristics

Research Subject	Age	Initial	Case	Length of Sentence
Subject 1	15	MZ	Child Protection	3 years
Subject 2	17	RA	Child Protection	3 years
Subject 3	15	MFP	Child Protection	1,5 years
Subject 4	15	DA	Child Protection	4 years
Subject 5	18	C	Child Protection	3 years
Subject 6	16	S	Child Protection	4 years

Data collection techniques are carried out through in-depth interviews in pretest and posttest interviews. The interview questions use interview guidelines with a vignette case question format. The guidelines were developed based on aspects of moral reasoning in Gibbs (1992) theory, namely Contract and Truth, Affiliation, Life, Property and Law, and Legal Justice. Then the data is described qualitatively. Researchers choose these data collection techniques to obtain depth of data from research subjects and avoid social desirability if given self-report in the form of questionnaires.

Data analysis was carried out by analyzing the results of qualitative in-depth interviews. The data analysis process involves coding and thematic analysis (Sugiyono, 2018). Technically, the first step of researchers in this research is coding the transcript to find a collection of themes. These themes are then analyzed by lecturers to avoid theme redundancies, until both parties between researchers and lecturers agree that all themes that arise in the subject process have been raised. In addition to the determination of themes, the subjects' answers are coded according to the stage of moral development described by Gibbs (1992). The subject's answers are categorized into one of the stages of moral development (1=stage of moral development 1; 4=stage of moral development 4).

## Results

Based on the analysis of interview results about their understanding of moral values and sex education, it seems that it is still limited when tested in *pre-tests*. However, after intervening twice through wayang golek performances with a focus on the theme of instilling moral values and sex education, followed by one role-playing session, there was a significant change in the test results after the intervention (*post-test*).

**Table 2.** Development of Moral Reasoning of Pre-test and Post-test Subjects

Subject Initial	Dimension									
	Contract and Truth		Affiliation		Life		Property and Law		Legal Justice	
	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post
MZ	2	3	2	3	1	4	1	4	1	3
RA	2	3	2	3	1	1	3	4	3	4
MFP	1	3	2	3	2	3	1	3	1	3
DA	3	3	3	3	2	2	2	4	1	4
C	3	4	3	3	3	4	3	3	1	3
S	1	4	1	2	1	1	1	1	1	1

Note:

Immature stage: 1) Unilateral and Physicalistic, 2) Exchanging and instrumental

Mature stage: 3) Mutual and prosocial, 4) Systematic and standard

Furthermore, there are a number of reasons behind the subject of committing acts of sexual violence. Some of them are difficult for them to control themselves, which may be caused by impulses that are difficult to control, resentment that is ingrained in themselves, and influences received from the environment around them. Meanwhile, the results of qualitative analysis are further described in this section.

#### *Juvenile sex offender knowledge of sex education*

Pretest results from six juvenile sex offender subjects before the intervention showed that all six subjects tended to have a limited understanding of the concept of sexuality. The subject with the initials RA, for example, said that during sexual intercourse the most important thing is not “*not to ejaculate inside*” so that the victim does not conceive. In addition, subjects with initials MFP, C, and S said that they did not think long and did not weigh the long-term repercussions such as feelings of guilt, being judged negatively by the surrounding community, and entangled in legal cases. S said “*At first, after I did that, I felt dark, at the beginning I was just lustful, it just became going ahead, and then after that I felt really bad for the victim, the victim's family, especially when I found out it was reported to the Elderly*”. Likewise, C said “*desire is hard to control*”

All six subjects learned information about sexual activity was obtained from peers and the internet. The subject MZ admitted that he had sexual intercourse at the invitation of his friend “*Yes, invited by SPK-an friends. So one girl for two*”. When researchers asked questions about openness with parents, subjects with initials DA, C, and S said they felt afraid and awkward to communicate sexual problems with their parents because of feelings of awkwardness, fear of being judged and negative reactions. From the results of the pretest interview, the researcher compiled important points to be conveyed when the wayang golek performance and became the target of education.

After the intervention, to confirm the points to be conveyed from the performance can be conveyed well and understood, researchers perform manipulation checking on subjects after each *Artpsy Fusion Program intervention*. As a result, the subject can understand the important points that the researcher conveys. This was also proven at the posttest interview, where all six subjects validated that it was in accordance with what the subjects felt. The subjects also said that they did not object and received positively when the Semar character from Wayang Golek delivered advice in the wayang golek performance “*It was different if you are reminded by a puppet because it was funny or humorous, rather than being given advice by an officer*”

The subject understands that to have sex, not only from the biological side that has a negative impact, but from the emotional and social side also has a negative impact. “*Now I should be more careful when doing something, Semar also said, be careful, it is good for a while, bu it is not good for a long time*. The subject of the MFP explained. In addition, subjects were more aware that they had to be more careful in choosing friends to hang out with “*Influenced by the bad things indeed*” said by C dan DA.



### *Moral Reasoning*

In terms of moral reasoning, interviews with six adolescent subjects yielded mixed answers. In the first subject with the initials MZ, the overall dimension of MZ is in the immature phase. In the dimensions of Life, Property and Law, and Legal Justice MZ is in stage one, namely Unilateral and Physicalistic. This is shown in the interview with a vignette case format, MZ prioritizes aspects of advantages and authority because MZ has a thought based on the advantage that the subject lives because he can have fun with his friends and emphasizes his behavior to obey God's commands and parents who have a higher status than himself. The subject also understands that God has a high status and authority. Another aspect is the authority by which a figure must be followed. The subject of MZ said that, "*Trust in Allah, but rarely pray. Then MZ was sent to Islamic boarding school for 2 months, but the mother was worried, so she wanted MZ. So it was taken out. Yes, if Islam has to pray, it must be paid, but because I prefer to play cellphones*" (S<sub>1</sub>R<sub>1</sub>W<sub>342</sub>, S<sub>1</sub>R<sub>1</sub>W<sub>352</sub>). In this dimension, researchers formulate the theme of believing in God and obeying religion because they get orders from parents. In the Property and Law dimension, researchers formulate the theme of consequences which is also included in the first stage of immature category, namely the physical consequences aspect of thinking that every thing doing something will be associated with inevitable physical punishment, in this case imprisonment. In this dimension, the MZ subject does not yet know in general the roles and responsibilities of each individual because it still has thoughts based on consequences. Similarly, in the Legal Justice dimension, MZ is categorized in the immature phase with reasoning that is still based on consequences and authority.

While in the dimensions of *Contract and Truth and Affiliation*, MZ is in the immature phase of the *exchanging and instrumental* stage, where this stage is an advanced stage of the first stage of *Unilateral and Physicalistic* moral reasoning. According to Gibbs, Basinger, and Fuller (1992) this stage is carried out based on their needs in social interaction, such as the benefits that will be obtained if they follow the prevailing norms. As for MZ says "*If you do not make a promise, sometimes you can be an enemy. You can be punched*". In this dimension, the researcher formulates the theme that the subject bases his moral reasoning on the exchange aspect where reasoning is based on reciprocity. Then, in the Affiliation dimension, MZ also bases moral reasoning on the exchange aspect related to what he will give to others depending on what others will give to him.

In the pretest interview, MZ was categorized in the immature phase, then after being given intervention in the form of wayang golek performances and roleplay, subjects showed improved moral reasoning. In the Contract and Truth dimension, the MZ subject is in the third stage of mature phase, namely mutual and prosocial where at this stage, moral reasoning is carried out based on an understanding of what actions should be done and involves emotions in it such as empathy with aspects of relationships where in reasoning the MZ subject emphasizes one's relationships and feelings. This can be seen from MZ's understanding that to tell the truth and keep promises is a way that can be done so as not to damage a friendship relationship and also relationships in society. In the Affiliation dimension, the subject also showed an increase in understanding of moral reasoning, to the third stage with an empathic aspect where he involved feelings in his reasoning. subject MZ said that as a human being it is appropriate to do help. In addition to expecting reciprocity from others who have been helped, for MZ subjects there is a feeling of empathy when seeing others difficult. In the Legal Justice dimension, the aspect put forward by MZ is normative expectation which includes reasoning about individuals who can understand norms and follow the role of society so that chaos does not occur.

In the Life and Property and Law dimensions, MZ is in the highest mature phase, namely systematic and standard where subjects carry out moral reasoning based on an understanding of the complex social structure of individuals. MZ can understand moral reasoning in the aspect of responsibility, reasoning based on individual responsibility. In addition, in the Property and Law dimension, MZ emphasizes the aspect of social requirements where reasoning is based on values as

part of society. MZ said *"We cannot take away other people's rights"*. Subjek MZ juga mengatakan bahwa aturan harus lah ditaati agar manusia bisa hidup lebih damai dan tenang jauh dari kekacauan.

Furthermore, the second subject with the initials RA, in the pretest interview the subject was categorized as immature in the second stage, namely exchanging and instrumental with aspects of exchanges and preferences in the dimensions of Contract and Truth and Affiliation, this is indicated in RA's explanation which emphasizes reciprocity to do good, namely telling the truth, helping and keeping promises. RA's reasoning is also based on one's choice of likes or desires, RA says helping friends is important, but to help people who don't know RA feels that it is not in his interest, RA admits that he prioritizes friends. However, in the Life dimension, RA is still in phase one immature, with the aspect of labels or labels, RA claims that he believes in God as an orderly entity, but after being traced, RA also practices witchcraft by learning from *"smart people"*. In the dimensions of Property and Law, and Legal Justice, RA has entered the third mature phase, namely mutual and prosocial with aspects of normative expectations, RA understands how to behave in accordance with norms and his role in society.

After the intervention, the subject of RA improved his moral reasoning. In the dimensions of Contract and Truth and Affiliation, which previously RA focused on reciprocity, after getting intervention RA changed his mindset that trust is a basis for relationships and therefore must tell the truth and keep promises. RA also views help as worship and is done without any desire to be repaid for his kindness. The answer indicates that RA's moral reasoning has risen to stage three, namely mutual and prosocial with aspects of relationships, emphatic role-taking, and generalized caring. In the Life dimension, RA shows relatively similar answers when pretest and posttest. RA shows an increase in moral reasoning in the dimensions of Property and Law and Legal Justice because in the pretest RA is in the third phase of maturity, after getting intervention RA can understand reasoning at the systematic and standard stage where RA understands that if it violates the rules the impact has an impact on the life of the wider community, in this case RA gives an example of a brawl between residents with the reason of one of the residents Not obeying the norms in the region has an impact on the chaos that occurs.

The third subject with the initials MFP who is currently 15 years old, the case of the MFP is rape of a 4-year-old child. The moral reasoning of MFP subjects when pre-test, is in the 2nd stage of immature i.e. exchanging and instrumental where the reasoning is still based on needs. In the dimensions of Contract and Truth, Property and Law, and Legal Justice, MFP subjects are in the first stage, namely Unilateral and Physicalistic because their reasoning is based on rules, authority, and involves consequences. The aspects of authority, status, rules, and physical consequences that are broadly indicators of MFP subjects are at the first stage of immature because of their reasoning based on rules, authority and fear of being punished for making mistakes. As for the dimensions of Affiliation and Life, the subject of MZ is in the second stage, namely exchanges and instrumental with aspects of exchanges and freedoms because the reasoning is still based on personal needs, freedom, benefits after performing an action, and reciprocal relationships.

After the post-test was conducted, the researcher concluded that MFP subjects had an increase in their moral understanding, in all dimensions in MFP subjects were in the mature phase with the third stage, namely mutual and prosocial with aspects of relationships, emphatic role-taking, and normative ekspektation. According to MFP subjects, lying will result in others being affected as well. MFP subjects also said lying would cause the problem to become bigger. The subject of the MFP understands that he has a responsibility. MFP also understands social norms and follows the role of society, especially his role as a fostered child because he is currently still in LPKA so that chaos does not occur by violating the law. In the Affiliation dimension, the MFP also involves the emotion of helping with others, this is manifested in the MFP's conversation with the researcher that he has empathy for the person who needs his help, according to the MFP subject, the

most important thing he helps is that MFP, regarding reciprocity MFP tends to be generous because he thinks that the reciprocity of help does not only come from the person he helps.

The subject with the initials DA becomes the fourth subject, before the intervention, moral reasoning of DA from five dimensions, two of which have entered the mature phase of mutual and prosocial stages, where the subject understands what actions should be done and involves emotions in it. The dimension itself, namely the dimensions of Contract and Truth and Affiliation with aspects of emphatic role-taking and generalized caring where the subject of DA does not want to break promises because he thinks about people's feelings if others are hurt if he does not keep promises. The subject of DA also understands the importance of helping others based on the feelings of empathy that arise from him. While in the dimension of Life and Property and Law, the DA Subject does not know the role and responsibility of the individual because he violates the law for the sake of enjoyment and pleasure obtained. DA also interprets life as something fun. This indicates that DA is immature with aspects of advantages. The Legal Justice dimension is the lowest stage of DA, namely the immature phase stage 1 (unilateral and physicalistic) with aspects of physical consequences because the subject of DA said that breaking the law will go to jail. The results obtained from the posttest, DA subjects saw an increase in the moral dimension of Property and Law, and Legal Justice. On both dimensions the DA is able to understand how actions should be carried out in accordance with social norms, responsibilities. DA is also able to reach the systematic and standard stage where DA understands complex social structures such as rights, values, and personality with aspects of responsibility and basic right values. While at the Contract and Truth and Affiliation stages there was no increase because the answers given were relatively the same as the pretest, which was in the mature phase of the mutual and prosocial stage.

Furthermore, the fifth subject has the initials C. In the pre-test interview, C shows a moral phase that is quite mature in the mutual and prosocial stage in the dimensions of Contract and Truth and Affiliation, because the subject knows what should be done to follow social norms C shows aspects of normative expectation, generalized caring, and emphatic role-taking. This can be seen from C's answer that he will not choose who he is helping and tell the truth. Furthermore, in the Life dimension, S said that he was diligent in worship, this he did because S understood that it was quite important to maintain his relationship with God, in this case C showed aspects of a good relationship with God. While in the Property and Law dimension, subject C is also in the mature phase, the mutual and prosocial stage, subject C has thought about the rights of others other than his own. He said that when he violated the rules or laws, there were indirectly other people whose rights were also deprived or harmed from his actions. The lowest stage of subject C is the dimension of Legal Justice where C considers that rules are made if there is a violator then he must be punished accordingly. This shows that moral reasoning C in this dimension is still at stage 1 Unilateral and Physicalistic.

After being given the intervention, subject C increases in the dimensions of Contract and Truth and Life by being in the third stage of the mature phase. After being given intervention, the subject enters the fourth stage, namely systematic and standard because the subject understands the complex social structure. Subject C said that telling the truth is better because it will be well received in society. If he lies, his self-esteem feels low. This indicates an aspect of self-esteem or standard of conscience. While in the dimensions of Affiliation and Property and Law, C gave almost the same answer as the pretest interview. At the lowest dimension when pretested, after being given moral reasoning intervention, subject C enters the mature phase of the mutual and prosocial stage. At the post-test interview subject C realizes that others should not follow in his footsteps, therefore it needs to be punished. C also admitted that he had introspected himself from his past events and promised to improve himself after leaving LPKA. He also assessed that if rules were made, fewer people would be harmed. In this case, subject C has entered the third stage of maturity, namely mutual and prosocial because he already understands social norms and intrapersonal consent that emphasizes self. In this case it is related to the values and norms it has.

The last subject was S with an age of 16 years. In the *pre-test*, all dimensions that S answers are in the *immature* phase of stage one. This can be seen from the answer S which is based on rules and authority. In S's mind when the researcher asked about divinity, rules, and being kind by helping others, S replied that he thought something wrong would get his punishment, when doing good S was afraid that if he did not help his relatives, the consequences would be that he would be shunned by others. This can be seen from the answer S "*Sometimes it is like to be afraid of not being mentmented anymore, brother*". In the *post-test* interview, subject S experienced the highest improvement in the *Contract and Truth* stage where he entered the fourth stage of *maturity*. S said that he would be honest despite the opportunity to lie as a form of responsibility. In his words, the researcher indicated the responsibility aspect in the *systematic and standard* phase. While in the *Affiliation* dimension S increases to the second stage of *immaturity*, S considers that helping with others is necessary because someday he will need that person. In the dimensions of *Life, Property and Law, and Legal Justice* does not show change, because S still thinks that every violation of norms will get physical sanctions such as imprisonment and if he violates religious rules S is afraid to be punished by his parents.

## Discussion

After the intervention, the subjects understood the key points conveyed by the researcher during the wayang golek performance and received the messages positively. Post-test results showed an increase in the subject's sexual knowledge after the intervention. They are more aware that sexual acts not only have biological, but also emotional and social impacts. Posttest results regarding the increase in sexual knowledge of subjects after being given the intervention, all six subjects improved from the answers the subjects gave at the posttest interview. According to Wijaya (2021), juvenile delinquency that develops into criminality, in this case, *juvenile sex offenders* can be explained through a sociological perspective as a result of changes in values arising from group interactions. These interactions and changes can result in shifts in norms, values, behaviors, and patterns of social groups. In this view, acts of sexual misconduct occur due to the interaction of the subject with the social group around him, causing a shift in the subject's understanding of the values held from his family, and social group. All these changes also become a stage for a teenager to find his identity, this was alluded to by the subject with the initials RA who said in the pretest interview "*Yes, at first I was curious about that and my friend invited me, even though I was still young, I was also curious and wanted to try it*". Apart from that, poor communication between children and parents, and the role of family and peers are external factors behind the reasons a teenager commits a sexual offense (Wijaya, 2021).

Then in moral reasoning, this research uses the theoretical basis of sociomoral stages (Gibbs et al., 1992) to understand the level of individual moral reasoning, which is divided into four stages which are divided into two phases in moral reasoning, namely mature and immature (Gibbs et al., 1992). In the immature stage, the first phase of Unilateral and Physicalistic, individual reasoning is carried out based on rules and authority. The second phase in the immature phase is the exchanging and instrumental phase where the moral reasoning of the individual is based on his need for social interaction that will benefit him. While in the mature stage, the third phase of individual moral reasoning is mutual and prosocial which is usually done by individuals based on an understanding of what actions should be done and involving emotions in them. The final phase in Gibbs' (1992) theory of moral reasoning is the systematic and standard phase in which moral reasoning is based on an understanding of a person's complex social structure. This phase also involves deep thinking as well as responsibility and justice. Prior to the intervention, some adolescent subjects showed moral reasoning at the immature stage basing their moral thinking on rules, authority, and personal gain. After the intervention, there was an improvement in the moral reasoning of the individual.



Some subjects reach a stage of maturity, where they understand moral action based on empathy, responsibility, and an understanding of social norms.

Interventions provided in the form of *Artpsy Fusion Program*, including wayang golek performances and roleplay proved effective in increasing the moral understanding of subjects. Some subjects also understand the importance of taking care of other people's relationships and feelings in their moral reasoning. This study illustrates the development of moral reasoning of LPKA fostered children, from the immature stage to the mature stage, and shows the importance of intervention in the formation of better moral reasoning. As such, the study provides important insights into adolescent moral development and the positive impact interventions have on improving their moral understanding. In addition, the results of this study emphasize the importance of proper sex education, open communication between parents and children, and the positive role of family and peers in preventing juvenile delinquency, including sexual misconduct. Interventions such as wayang golek performances can also be used as an effective educational tool in conveying relevant messages to adolescents.

## Conclusion

It can be concluded that *Artpsy Fusion Program* has successfully improved the moral reasoning and sexual knowledge of LPKA fostered children. In the sexual knowledge section, it was found that Before the intervention, the six subjects tended to have a limited understanding of the concept of sexuality. They lack understanding of the social and emotional consequences of their sexual acts. The subjects admitted that information regarding their sexual activities was obtained from peers and the internet, highlighting the importance of correct sex education and accurate information. When asked about openness with parents, some subjects stated that they felt afraid and awkward to talk about sexual issues with their parents, pointing out the importance of parenthood in supporting open communication. Interventions provided in the form of *Artpsy Fusion Program*, including wayang golek performances and roleplay, proved effective in improving the moral understanding of adolescent subjects.

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