

JUVENILE SEXUAL OFFENDER: PSYCHOLOGICAL ABUSE BY PARENTS OR CAREGIVER AND ISLAMIC PERSPECTIVES

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Abstrak

Psychological abuse mulai dilirik sebagai akar dari kekerasan seksual yang dilakukan oleh Anak yang Berhadapan dengan Hukum (ABH), sedangkan penelitian terkait *psychological abuse* oleh orang tua atau pengasuh pada ABH pelaku kekerasan seksual masih sedikit. Tujuan dari penelitian ini adalah melakukan eksplorasi untuk memahami dinamika pengalaman *psychological abuse* oleh orang tua atau pengasuh hingga diasumsikan sebagai pemicu terjadinya kekerasan seksual oleh ABH, serta melihat pandangannya dalam Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologis serta deskriptif. Hasil menunjukkan tiga tema utama yang teridentifikasi yaitu: *psychological Abuse*, *penghayatan terhadap psychological abuse* serta *pemaknaan terhadap hubungan seksual*. Secara umum dapat disimpulkan bahwa partisipan yang merasa tidak mendapatkan kasih sayang dari orang tua atau caregiver akibat dari *psychological abuse* yang dialaminya, lantas mendorong partisipan mencari kasih sayang melalui hubungan seksual seksual. Berdasarkan perspektif Islam, *psychological abuse* oleh orang tua atau pengasuh merupakan bentuk pelanggaran terhadap amanah yang telah Allah SWT berikan.

Kata Kunci : Pelanggar Remaja; Pelanggar Seksual Remaja; Pelecehan Psikologis; Islam; Psikologi

Abstract

Psychological abuse has been attributed as the root cause of sexual violence by juvenile, or known as juvenile sexual offender (JSO), while research related to the topic is still little. The purpose of this study is to understand the dynamics of psychological abuse by parents or caregivers so that it is assumed to be a trigger for sexual violence by juvenile, and to see the Islamic views of it. This study used qualitative method with a phenomenological and descriptive approach. The results showed that there were three main themes identified, namely: psychological abuse, appreciation of psychological abuse and the meaning of sexual relations. It can be concluded that participants who feel that they did not get affection from their parents or caregiver as a result of the psychological abuse they experienced are encouraged to seek affection through sexual intercourse. Based on Islamic perspective, psychological abuse by parents or caregivers is a form of violation of the mandate that Allah SWT has entrusted to them.

Keyword: *Juvenile Offender; Juvenile Sexual Offender; Psychological Abuse; Islam; Psychology*

INTRODUCTION

It is indicated that the level of sexual violence committed by minors is quite high and relatively stable from year to year¹. In legal terminology, when minors in the age of 12-17 years conflict with the law, they are also referred to as Juvenile Sexual Offender (JSO). The KPAI data bank shows that in 2015 the number of JSO cases as perpetrators and JSO as victims of sexual violence was the highest compared to other JSO cases².

Sexual violence is a serious violation to the social norms when compared to other crimes³. Not only has a negative effect on the victim, but also on the perpetrators. Sexual violence committed by Juvenile Sexual Offender (JSO) were more likely to return to similar cases after they became adults⁴. However, another literature states that the development of interventions that have succeeded in reducing this case has had little progress. This encourages the researcher (author) to raise topics related to sexual violence committed by JSO, especially in Indonesia.

At first, it is necessary to know the characteristics of sexual violence committed by Juvenile Sexual Offender (JSO) when compared to non-sexual ones. A meta-analysis research by Seto, et al (2010) illustrates that the *Problematic Sexual Behavior* (PSB) or sexual deviation is a unique feature of sexual violence committed by Juvenile Sexual Offender when compared to Juvenile Non-Sexual Offender (JNSO). Several studies indicates that PSBs are the result of previous experiences of *maltreatment* or *abuse* by parents or caregivers.

¹ Michael P. Hagan, Karyn L. Gust-Brey, Meg E. Cho, Edward Dow E. P. "Eight-Year Comparative Analyses of Adolescent Rapists, Adolescent Child Molesters, Other....," *Int. J. Offender Ther. Comp. Criminol.*, 2001.

² "Rincian Data ABH Per Bulan - 2015," *Komisi Perlindungan Anak Indonesia*, 2016.

³ Seto, M.C., & Lalumière, M.L. "What is so Special About Male Adolescent Sexual Offending? A Review and Test of Explanations through Meta-analysis," *Psychol. Bull.*, vol. 136, no. 4, (February, 2010), pp. 526–575.

⁴ Michael P. Hagan, Karyn L. Gust-Brey, Meg E. Cho, Edward Dow E. P. "Eight-Year Comparative Analyses of Adolescent Rapists, Adolescent Child Molesters, Other....," *Int. J. Offender Ther. Comp. Criminol.*, 2001.

Many studies have focused on physical abuse and sexual abuse committed by parents or caregivers⁵, but few have *discussed psychological abuse*. When compared with the physical and sexual abuse, the psychological abuse is said to be more difficult to identify. However, a research looked at the relationship between several dimensions of PSB against sexual violence committed by JSO with experiences of *psychological abuse*. The results show that compared to the *physical abuse and sexual abuse*, the *psychological abuse* has the most significant relationship⁶.

The American Professional Society on The Abuse of Children (APSAC) defines the *psychological abuse* as a pattern of behavior by parents or caregivers that can interfere with the children's emotional development and sense of worth⁷. The *psychological abuse* can take the form of constant criticism, threats, or neglect, not giving a sense of affection, support or guidance to children. This behavior can ultimately cause the children feel that their presence is unloved and unwanted, so that it can have a negative impact on the children's internal problems, such as poor self-regulation and difficulty controlling emotions⁸.

Islam views psychological abuse as an act of violation that will later be held accountable by Allah SWT. The duty of parents should be to guide and love children to become godly human beings, so that when the children enter *baligh* or adulthood in Islam, the children's mind has developed perfectly⁹. Thus, any problems that exist in children can be handled more quickly, including keeping children away from mental fragility which is controlled by lust¹⁰.

It can be seen that Islamic teachings have views related to *the psychological abuse*. When we look back at the verse from the surah Al-An'am: 115, which reads:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا

⁵ Sue Righthand & Carlann Welch, "Juveniles Who Have Sexually Offended - A Review of the Professional Literature," *Juv. Justice* (March, 2001)

⁶ Kathryn A. Davis & Raymond A. Knight, "The Relation of Childhood Abuse Experiences to Problematic Sexual Behaviors in Male Youths Who Have Sexually Offended," *Arch. Sex. Behav.*, vol. no (January, 2019)

⁷ David. M. Lawson, *Family Violence*, (Alexandria: Wiley, 2015)

⁸ Charlotte A. M. Cecil, Essi Viding, Pasco Fearon, Danya Glaser, & Eamon J. McCrory, "Disentangling the mental health impact of childhood abuse and neglect," *Child Abus. Negl.*, vol. 63, (November, 2017), pp. 106–119.

⁹ Huzaemah Tahido Yanggo, *Fiqh Anak*, (Jakarta Selatan: PT. Al-Mawardi Prima, 2004)

¹⁰ ¹⁰ Z. Fuady, R. Salamah, & A. Zaid, *Pendidikan Masa Pubertas*, (Ciputat: Wadi Press, 2007)

The Word of your Lord has been perfected in truth and justice ... “(Surah Al-An'am [6]: 115).

This verse says that Allah's word is the truth and the laws He commands have been perfect because He is the most just. With Islamic law, it is clear which is the truth and which is evil.

Seeing the importance of the role of *the psychological abuse* in cases of sexual violence committed by JSO, the researcher feels the urge to conduct a research that can show the dynamics of *the psychological abuse* experiences by parents or caregivers so that it is assumed to be a trigger for sexual violence by juvenile. Exploring the feelings experienced by JSO who committed the sexual violence in terms of *the psychological abuse* they experienced requires a qualitative method that can facilitate the exploration of the occurring phenomena. In addition, the researcher also wants to discuss this phenomenon by using an Islamic perspective as it has been stated that Islamic law has been perfected by Allah Ta'ala who is the most just in determining His laws.

METHOD

This study employs a qualitative approach to be able to explore, explain, and understand a phenomenon. The research design will use phenomenological and descriptive methods. The descriptive method is employed specifically to collect data related to views in Islam. This study is intended to be able to conduct an in-depth exploration of the participants' subjective experience, where the experience has no meaning without any personal perspective from the participants. Therefore, a phenomenological approach is needed in this study in order to explain the appearance of phenomena or experiences experienced by the participants, and to understand how things that appear in these phenomena can occur¹¹.

Participants

The participants in this study were 3 boys in conflict with law in terms sexual violence (JSO) who are currently undergoing legal sanctions at the Lembaga Pembinaan Khusus Anak (LKPA - Special Child Development Institute), Cinere, Depok.

¹¹ Carla Willig, *Introducing Qualitative Research in Psychology Willing*, (Berkshire: McGraw-Hill, 2008)

Table 1. Participant Identity

Participants	Age when interviewed	Age when involved in the cases	Last education
1 (F)	16	15	SMK not graduated
2 (H)	16	15	SD not graduated
3 (A)	18	17	SMK graduated

Procedures

Ethical approval

This research had received an ethical certificate (29/06/2020), before the researcher conducted the data collection.

Interview

The Interview was conducted with a semi-structured method, in which the researcher asked questions relating to the participant's personal data, the participant's family background and environment, parental experiences, experiences of *psychological abuse*, and experiences of sexual violence they committed. The interview was conducted in one of the LPKA classrooms, Cinere, Depok.

Coding and analysis

The results of the interview were then transcribed in word for word, or verbatim. The verbatim text is then analyzed using the Interpretative Phenomenological Analysis (IPA). The purpose of the IPA is to explore in detail how participants understand their personal and social worlds. The main focus of the IPA studies is the meaning of certain experiences, events and circumstances for the participants¹².

¹² Carla Willig, *Introducing Qualitative Research in Psychology Willing*, (Berkshire: McGraw-Hill, 2008)

Table 2. Themes and subthemes.

Themes	Subthemes	Subthemes	Subthemes	Subthemes	Subthemes
Psychological Abuse	Failing to express affection to children	Not giving treatments for emotional needs	Allowing children to do inappropriate behavior	Scolding the children when they are unable to do what parents ask for	
Reexperiencing of psychological abuse	Feeling unloved/unexpected his presence	Internal problems (self-regulation, emotional management, hostile level)	Home becomes an uncomfortable place	Comfortable with those who can pay attention	Feelings for family
Meaning of Sexual Relationships	Getting affection and love through sexual intercourse	Getting a sense of pleasure and satisfaction through sexual intercourse	Feeling unable to refrain/desire		

RESULTS AND DISCUSSION

A. Psychological Abuse

The experiences of *psychological abuse* of the participants based on themes and sub-themes that appear have included the dimensions of omission and commission. These sub-themes include: *failed to express affection to children, not giving treatments for emotional needs, allowing children to do inappropriate behavior, scolding the children when they are unable to do what parents ask for*. The sub-theme of *failing to express emotions in children* can be seen from several quotes identified in the interview process, where two participants described this sub-theme with an example of an incident:

'The child has been sent to a good school, on the contrary he becomes like this, the child is sent to the school to become a good boy, not a stupid one'. What he says is more painful than being beaten. (Respondent F)

I used to be restrained when I played, it had to be an hour, two hours, playing at 7 and coming home at 9, if not at 9, more than that hour, I used to be looked for and beaten. (Respondent A)

Whereas for respondent H, literally he describes that he does not feel that his family has affection for him as he expresses:

Never got love from family (Respondent H)

The next sub-theme is the sub-theme identified from the participants' stories related to experiences when they felt their feelings were being neglected. Two participants chose to take an example from an incident when they had served a period of sentence, although based on other dialogue it was said that this often happened since they were children,

You know, so at first, I was asked what they did on me there and then it was told (you would be beaten) but yes, at most I was just told, enjoy being in prison, that's the punishment, just feel it. (Participant F)

My family didn't come (to court). When I was at the police station my brother came only once, he just brought my clothes, and then went home again. (Participant H)

Another participant chose to share experiences when their parents often scolded about education. Where he felt that his parents just scolded him without wanting to know what was the reason for him having problems from an academic side. The following is an example of a quote from the emotional outburst of the participant's parents:

Yes, I was being beaten all the time .. often ... they threatened, 'you want to go to school, doesn't you' like this ..like this. 'you are indeed stubborn to be a child. just eat, sleep, school '. (Participant A)

Another sub-theme identified was that parents or caregivers allowed the participant to engage in inappropriate behavior, such as the participant F who was known to be involved in delinquent behavior and the participant A who was allowed to skip school and lie to his father:

Yes, they usually know when I participated in illegal street racing. (Participant F)

I usually hang out, smoke, drink. (Participant F)

'Mommy, I want to skip school mom', 'where do you want to leave? Okey you can go', 'but mom don't tell daddy', 'yes okay go there, later I don't tell daddy '.
(Participant A)

The participant H was cared for by his siblings because his parents have died. Through one of his older brothers, H learned to sell illegal drugs:

Selling tramadol drug, like excimer... drug for hangovers from my brother.
(Participant H)

The experience when a child made a mistake to a parent or caregiver is also illustrated in the sub-theme of *scolding the children when they are unable to do what the parent asks*:

Yes, at last (mother got angry and brought a broom) because of that ... I was lazy, lazy to come home from school, after school I tend to immediately play went out to play. (Participant F)

For example, I didn't know mathematic about addition, I was beaten by them. 'You're so stupid'. (Participant A)

The participant H, who is a recidivist juvenile offender (JO) from Bangka Belitung, shared his first experiences when he left the prison:

I am not familiar with my biological siblings, they ... what ... they doesn't want to take care of me ... they don't want anymore ... (Participant H)

H was then transferred to Jakarta to be handed over to his half-sister, and the sexual experience occurred after H was in Jakarta.

B. The reexperiencing of psychological abuse

The participants' reexperiences regarding the *psychological abuse* they experienced are summarized in one of the main themes, the *reexperiencing of psychological abuse*. Apart from the feelings of each participant regarding the *psychological abuse* experience, this theme also includes a description of the internal problems that the participants have, as well as a description of the consequences that may arise in response to the experience of *psychological abuse*, such as *a house being an uncomfortable place, comfortable with those who can pay attention, and feelings for family*. The first sub-theme, namely the participants' feelings related to the psychological abuse experience, is described as feeling unloved/unexpected their presence which is identified from the participant's expression of feelings:

Well .. rarely get love from mom. (Participant F)

Sometimes I don't come home ... well, I was not looked for tho. (Participant H)

It hurts .. as if my parents didn't take care of me anymore. Even though I really wanted he was able to change me to be even better. (Participant A)

The three participants showed the same internal problem conditions, where in this sub-theme the internal problems identified are self-regulation/emotional management/hostile level of the participants:

I fought and I crashed his head onto the asphalt and it was just because of playing football (soccer). (Participant F)

(.....) fighting, his head broke .. I used the rock on his head .. he did not know the rules and norms. (Participant H)

(....) I blocked him in front of him, I immediately hit the guy using the motorcycle screwdriver. (Participant A)

The next sub-theme is the consequence of the *psychological abuse* experience. One of them is that the *house becomes an uncomfortable place*, where the three participants show the same habit, namely spending more time outside the home:

If playing, I went home late at night ... sometimes until morning, sometimes from morning to morning. (Participant F)

Yes, usually when I got home from illegal street racings, my mom nagged. I said, it's okay, it's just normal, you are noisy, I then went sleep right away, then if she was still nagging, I was then out and playing again. (Participant F)

When I was hanging out I usually didn't go home ... most of the time I didn't go home. (Participant H)

When I was still in school, I went home from playing at 11 o'clock, 12 o'clock, if it's a holiday .. wow until morning it is. (Participant A)

In addition, the participants also felt that they received affection from sex partners. The researcher identified this from the sub-theme of *comfortable with those who can pay attention*:

Yes, I think she's the one who can arrange me, if I come home late, she will look for me, she goes to the place where I hang out, if she knows I will participate in

illegal racing she comes to the location and asks me to go home, she cares for me. (Participant F)

Got affection from Facebook ... many, and I always change partner, again and again change partners. (Participant H)

Yes, close, she often helps my mom, she often helps, she washes, cooks, sometimes I have not come home from school, she's already at my house. (Participant A)

Going out with her to chat, so I don't feel bored at home. (Participant A)

The last sub-theme on this second main theme contains a description of the participants' feelings towards their parents or caregivers which are identified in their *feelings for the family*:

The family isn't perfect .. the perfect one .. just like other people's families. Smile, happy, being good, family doesn't choose to love, all can play. (Participant F)

It's the love.. from the heart .. how do I do it ... it's hard to explain it .. I never get the love from my family. (Participant H)

“(From a religious point of view) she was weak... my mother taught her about religion... until now she is still being taught. My father is also like that .. that's why his son is like this .. “. (Participant A)

C. Meaning of Sexual Relationships

Sexual behavior which then requires the participants to undergo the legal sanctions is presented in the theme of meaning to sexual relations. The participants in this study engaged in sexual relations with their female partners who were both underage, so that the act was classified as a criminal act. This theme consists of two sub-themes that describe the participants' views regarding the sexual events they experienced. The two sub-themes, are, *getting affection/love through sexual intercourse* and the *inability to refrain/desire*. The sub-theme of getting affection/love through sexual intercourse is the result of identification of the feelings that motivate the participants for sexual intercourse:

Feeling happy .. the stronger the affection. (Participant F)

(...) What we expect when doing the sexual intercourse ... love. (Participant H)

Another identification of sexual intercourse by participants is the sub-theme of the inability to refrain/desire. Two participants attributed the sexual desire they felt to demonic desire, which they felt unable to endure:

Doing it because there is a demonic desire ... if there is no desire, there will not be something like this. (Participant F)

At first, I didn't dare ... but the devil was strong, I just couldn't hold it... (Participant A)

Discussion

In general, this study examined 3 Juvenile Sexual Offender with *psychological abuse* experiences by their parents or caregivers. Looking back at the identities of the participants, they are in the age ranging from 12-17 years. Based on Erick Erikson's theory they are adolescent. The adolescence is a phase where children are doing self-exploration. The period of searching for who they are, what they are doing in this life, what are their purpose in life. If they go through a period of exploration in good manner and are on a positive life goal, it can be said that they achieve a positive identity, otherwise, identity confusion takes over them¹³.

In Islamic view, definition of adolescent etymologically is *muraahaqa* which is taken from the verb "*raahaqa*". The meaning of *muraahaqah* is the phase of development towards maturity, while *muraahiq* is a child who is approaching the age of maturity¹⁴. Age of *adulthood (baligh)*, has the signs that can be seen in 12 year -aged children¹⁵. In Islam, when a child has reached the stage of *baligh*, then he is classified as an adult or *al-ihtilam*. In this study, the three participants were over 12 years of age, if the sign of *baligh* was on them then they were classified as adults and Allah's law had been established on them. Rasulullah SAW said through Ali bin Abi Thalib radhiyallahu 'anhu:

رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ، وَعَنِ الْمَجْنُونِ حَتَّى يَعْفَلَ

¹³ John W. Santrock, *Life-span Development (13th ed.)*, (New York: McGraw-Hill, 2017)

¹⁴ M. Sayyid Az-Za'balawi, *Pendidikan Remaja antara Islam dan Ilmu Jiwa*, (Depok: Gema Insani, 2007)

¹⁵ Huzaemah Tahido Yanggo, *Fiqih Anak*, (Jakarta Selatan: PT. Al-Mawardi Prima, 2004)

The pen — the recorder of charity — is raised from three; from a sleeper until he wakes up, from a child until he is an adult (ihtilam), and from a madman until he is conscious. (H.R. Abu Daud).

Juvenile delinquency, especially related to sexual issues, is seen by most people as a natural thing because it is considered to be part of the children's development process¹⁶. Meanwhile, consider that juvenile delinquency is something normal has become the root of problems because they should be able to understand very well what is good and what is wrong at their age¹⁷. Therefore, parents or caregivers, who are the first space for children's growth, have a crucial role in preparing character education (including spiritual/faith, moral, physical, intellectual, psychological, social, sexual education) until they reach the stage of maturity and until then the parents are discharged from their obligations¹⁸. However, this research discusses the *psychological abuse* experienced by JSO.

Each of the three JSO participants had their own stories of *the psychological abuse* experiences. There are themes identified in this study, namely: *the psychological abuse*, reexperiencing of psychological abuse and the meaning of sexual intercourse. The first discussion is about psychological abuse.

The three participants had 4 forms of *psychological abuse* by parents and caregivers, namely: *Failing to express affection to children, not giving treatments for their needs, allowing children to engage in inappropriate behaviors, and scolding the children when they are unable to do what the parents ask for*. This is in accordance with the psychological abuse theory by which is the basis for this study¹⁹.

The results of the main themes identified in the participants indicated that the experiences of sexual violence that JSO had undergone included *the psychological abuse* in the form of *omissions and commissions*. This conforms to the opinion of Lawson (2015) and APSAC (1995)²⁰.

¹⁶ Michelle Kathleen Murray, "The Male Adolescent's Perception of Family Dynamics and the Impact on the Development of Sex Offense Behavior: A Qualitative Study," (May, 2008)

¹⁷ Z. Fuady, R. Salamah, & A. Zaid, *Pendidikan Masa Pubertas*, (Ciputat: Wadi Press, 2007)

¹⁸ Yusuf Muhammad Al-Hasan, *Pendidikan Anak dalam Islam*, (Jakarta: Darul Haq, 2000)

¹⁹ David. M. Lawson, *Family Violence*. (Alexandria: Wiley, 2015)

The psychological abuse in the form of omission can be seen in two sub-themes, namely not giving treatments for emotional needs and failing to express affection in children. This classification is based on theory from APSAC which states that the form of omission behavior is to reject emotional responses, such as failing to express affection. The form in the *psychological abuse* category included category where parents cannot provide and ignore emotional responses²¹. As the consequence of this, the level of parental warmth of the parents to the child is low, or in psychological terms it is called *low parental warmth*²².

Islam as a religion of *Rahmatan Lil Alamin* certainly has its views regarding the *psychological abuse* problems, especially those committed by parents or caregivers. Abad bin Humaid told that Aqra 'bin Habis saw the Prophet kissing his grandson, Hasan. Then Aqra admitted that he had 10 children, but none of them had ever been kissed by him. So Rasulullah SAW said:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

Whoever is not merciful to others will not be treated mercifully. (H.R. Muslim).

This shows that the Prophet gave an example to show affection for children. The psychological abuse behavior in the form of omission is a form of negligent attitude from parents to children that God has given as a mandate to be properly guarded²³. This condition is added to the fact that the research results also present *the psychological abuse* in the form of a commission.

The form of commission in this study can be seen from the sub-theme of *scolding the children when they are unable to do what the parents ask for, and allowing the children to engage in inappropriate behaviors*. In the sub-theme of scolding the children when they are unable to do what the parents ask, it is identified that the parents call the participants an stupid where it hurts the children. Based on APSAC this behavior can be classified as an action that damages the children, and if the anger of the parents makes the children feel insecure, this behavior can be said to be a form of terrorizing.

²¹ Danya Glaser, "Emotional Abuse and Neglect (Psychological Maltreatment): A Conceptual Framework," *Child Abuse Negl.*, vol. 26, no. 6–7, (June, 2002), pp. 697–714,.

²² Karen. B. Nicholas & Stephen L. Bieber, "Parental Abusive Versus Supportive Behaviors and Their Relation to Hostility and Aggression in Young Adults," *Child Abus. Negl.*, vol, (December,1996)

²³ Muhammad Ibrahim Al-Hamd, *Kesalahan dalam Mendidik Anak*, (Solo: At-Tibyan, 1993)

The *psychological abuse* behavior in the form of a commission has also been set forth in Islam. As the Prophet Muhammad said,

لَا تَغْضَبْ وَلَا كُفِّرْ بِالْجَنَّةِ

Do not get angry, and Paradise is yours (H.R. ath-Tabrani).

This hadith explains the prohibition of anger, because it is based on another hadith that anger comes from fire. This does not mean that Islam prohibits anger at all. Islam divides anger into two, namely praiseworthy anger and despicable anger. The praiseworthy anger is only anger in order to defend oneself, defend honor, property, religion, or help people who are wronged.

In this study, it was found that JSO also experienced physical abuse. Psychological abuse is almost always accompanied by other types of abuse²⁴. This often makes *the* psychological abuse difficult to identify²⁵. Whereas in fact, children who experience the physical abuse but their parents are emotionally supportive, tend to be less likely to have internalization disorders than children with parents who are not emotionally responsive²⁶. This finding is in line with the background of the study, that the experience of *the psychological abuse* has more negative impacts²⁷.

The reexperiencing of the three participants regarding the *psychological abuse* they experienced, in this study was divided into four main themes, namely: *feeling unloved/unexpected by their presence, internal problems, the need for freedom, comfortable with those who can pay attention*. The four identified reexperiencing lead to feelings of prey that are felt by the participants, such as the form of emotional expression that they experienced. This sad feeling can then quickly turn into anger²⁸. This then can affect the development of the children's brain, making them difficult to think maturely so

²⁴ Antonia Bifulco, Patricia M. Moran, Rebecca Baines, Amanda Bunn, & Katherine Stanford, "Exploring Psychological Abuse in Childhood: II. Association with Other Abuse and Adult Clinical Depression," *Bulletin of the Menninger Clinic*, vol. 66 (Summer, 2002)

²⁵ Roberta Hibbard dkk., "Psychological Maltreatment," *Pediatrics*, vol. 130, no. 2, (August, 2012), pp. 372–378.

²⁶ Tiffany Weissmann Wind & Louise Silvern, "Parenting and Family Stress as Mediators of the Long-term Effects of Child Abuse," *Child Abus. Negl.*, vol 18, (June, 1994)

²⁷ Charlotte A. M. Cecil, Essi Viding, Pasco Fearon, Danya Glaser, & Eamon J. McCrory, "Disentangling the mental health impact of childhood abuse and neglect," *Child Abus. Negl.*, vol. 63, (November, 2017)

²⁸ Sandra C. Paivio & Christine Laurent, "Empathy and Emotion Regulation: Reprocessing Memories of Childhood Abuse," *Journal of Clinical Psychology*, vol. 57 (January, 2001)

that the behavior shown is more driven by instinct without consideration. Finally, it can cause negative effects on children, one of which is aggression²⁹.

This theory is in line with the book on puberty education in Islam which states that at present, the process of sexual maturity in children will get faster when on the other hand the development of mature thinking is still far behind³⁰. This problem weakens the *level of self-control and self-sensor* in determining the fulfillment options. The condition is worsened by the unconscious purpose of life, which eventually leads the children to a situation where the satisfaction of lust is the main thing. The solution to the problems that they have stops at the satisfaction only.

The children who experienced violence are said to tend to show reactive aggregation³¹. Reactive aggression is defined as a hostile reaction that is defensive, emotional, 'hot-blooded', and impulsive to any threats that they perceive³². This aggression is reflected in the interview results with the participants, under the sub-theme '*internal problems*'. Apart from the aggression, Karen Horney who is a famous psychologist said that a child whose development was disturbed tend not to have a *sense of belonging*, and instead will develop a deep sense of insecurity, which Horney called *basic anxiety*³³.

Horney explained the *basic anxiety* as a feeling of isolation and helplessness in an environment that they believe shows a hostile. The pressure that they feel from this basic anxiety makes the children very vigilant in expressing the true feelings. The children eventually develop their own *coping* unconsciously. Horney's theory is in line with the results of research which stated that a child tend to use sexual activity as coping when in difficult conditions³⁴.

²⁹ Michelle Kathleen Murray, "The Male Adolescent's Perception of Family Dynamics and the Impact on the Development of Sex Offense Behavior: A Qualitative Study," (May, 2008)

³⁰ Z. Fuady, R. Salamah, dan A. Zaid, *Pendidikan Masa Pubertas*, (Ciputat: Wadi Press, 2007)

³¹ Machteld Hoeve, Oliver F. Colins, Eva A. Mulder, Rolf Loeber, Geert Jan J. M. Stams, & Robert R. J. M. Vermeiren, "The Association Between Childhood Maltreatment, Mental Health Problems, and Aggression in Justice-Involved Boys," *Aggress. Behav.*, vol. 41 (March, 2015)

³² Adrian Raine *et al.*, "The Reactive-proactive Aggression Questionnaire: Differential Correlates of Reactive and Proactive Aggression in Adolescent Boys," *Aggress. Behav.*, vol. 32 (February, 2006)

³³ Karen Horney, *Neurosis and Human Growth*, (New York: Routledge, 2013)

³⁴ Franca Cortoni & William L. Marshall, "Sex as a Coping Strategy and Its Relationship to Juvenile Sexual History and Intimacy in Sexual Offenders," *Sex. Abus. A J. Res. Treat.*, vol. 13, no. 1, (January, 2001), pp. 27–43.

This *coping* expression is again explained by Horney, depending on the type of temper they have or depending on the environment in which they develop. This expression can be showed in the form: *a child becomes very attached to the close person whom he feels the most powerful*, the child can shut himself off from others and does not show real emotions, or instead shows a rebellious and disobedient attitude. In the research results, the form of rebellious and disobedient attitude is reflected in the sub-theme of *internal problems*.

Apart from the internal problems, the research results also illustrate one of the main themes, *the home becomes an uncomfortable place*. The children tend to spend time and seek pleasure outside the home. This condition then makes parental control separated from the children, which is in line with literature which states that inadequate care means poor monitoring and supervision³⁵. This can occur as a result of the *psychological abuse* experiences they have experienced. Children who feel unloved or do not feel expected their presence will tend to seek their pleasure outside the home³⁶.

Whereas in Islam, the mission of a parent or caregiver is to nurture a child to have the character of heavenly dwellers. Allah says in Surah At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded. (Surah At-Tahrim [66]: 6).

Surah At-Tahrim verse 6 describes Allah's commands regarding faith (*tauhid*) in Allah, in order to protect the family from hellfire. Reaching the predicate of paradise dweller requires knowledge and serious effort, it cannot be done by trial and error, but is carefully prepared. Parents need to create an atmosphere of blessed growth and development, so that the quality of children's *tauhid* continues to improve³⁷.

³⁵ Scott Zankman & Josephine Bonomo, "Working with Parents to Reduce Juvenile Sex Offender Recidivism," *J. Child Sex. Abus.*, vol. 13, no. 3–4, (Oct. 2004), pp. 139–156.

³⁶ Siti Suhaida, H. Jamaludin Hos, "Pergaulan Bebas di Kalangan Pelajar (Studi Kasus di Desa Masaloka Kecamatan Kepulauan Masaloka Raya Kabupaten Bomabana)," *Neo Soc.*, vol. 3, no. 2, (2018), pp. 425–432.

³⁷ Z. Fuady, R. Salamah, dan A. Zaid, *Pendidikan Masa Pubertas*, (Ciputat: Wadi Press, 2007)

Another finding in this study is that the participants' feelings of unloved and unexpected their presence, is also one of the phenomena identified in this study. Feeling of being unloved and unexpected to be present is one of the impacts of *the psychological abuse*³⁸. This theory is then supported by the researches which state that *the psychological abuse* will have an impact on *weak attachments* of children and parents³⁹. Referring to Horney's theory, Horney said that everyone would walk towards self-development. A person with low attachment is said to be trying to continue to develop but he is described as if he is chasing a mirage. When a person is tired and feels thirsty, when he sees a mirage, he will try earnestly in pursuing the mirage. Low attachment will lead the JSO to seek for or gain intimacy through inappropriate ways⁴⁰.

The pursuit of *intimacy* due to *the psychological abuse* is reflected in the sub-theme of *getting affection and love through sexual intercourse*. Sexual violence is not an act that is carried out spontaneously, but comes from a deep feeling of inferiority due to the experience of abuse that children feel. If these feelings are not resolved, it is likely that the sexual behavior will recur⁴¹.

Children in general have the right to grow and develop optimally, physically, mentally, socially, and spiritually⁴². Islamic teachinga say that in fact the hearts of parents have been given a gift by Allah in the form of nature to love and cherish their children. Without affection in the hearts of both parents, it is said that humankind may be annihilated from the earth because parents cannot be patient in caring for, nurturing, educating and paying attention to the needs of their children⁴³. Allah SWT says in Surah Al-Kahfi verse 46, that property and children are the adornment of the worldly life:

أَمْالٌ وَأَلْبَانٌ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَيْتُ الْمَصْلُوحُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلاً

³⁸ Charlotte A. M. Cecil, Essi Viding, Pasco Fearon, Danya Glaser, & Eamon J. McCrory, "Disentangling the mental health impact of childhood abuse and neglect," *Child Abus. Negl.*, vol. 63, (November, 2017), pp. 106–119.

³⁹ Robert T. Muller, Kristin Thornback, & R. Bedi, "Attachment as a Mediator between Childhood Maltreatment and Adult Symptomatology," *J. Fam. Violence*, vol. 27, no. 3, (April, 2012), pp. 243–255.

⁴⁰ Marc V. Felizzi, "Family or Caregiver Instability, Parental Attachment, and the Relationship to Juvenile Sex Offending," *J. Child Sex. Abus.*, vol. 24, no. 6, (August, 2015), pp. 641–658.

⁴¹ John F. Newbauer & Sandra Weaver Hess, "Treating Sex Offenders and Survivors Conjointly: Gender Issues with Adolescent Boys," *J. Spec. Gr. Work*, vol.19 (January, 2008)

⁴² Tri Na'imah & Retno Indriyani, "Forms of Child Abuse in the Poor Family in Purwokerto, Indonesia," *Soc. Values Soc.*, vol. 1, no. 2, (August, 2019), pp. 20–23.

⁴³ A Nasih'Ulwan, Abdullah, *Pedoman Pendidikan Anak dalam Islam*, (Bandung: Asy-Syifa, 1990)

Wealth and children are the adornment of this worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope (Surah Al Kahfi [18]: 46).

By nature, children are indeed *adornment* in the world for both parents, but worldly life is only a short and transitory phase. The adornment of this world in the eyes of Allah will be meaningless if they do not generate His pleasure. Parents who believe in Allah SWT should take the pleasure of Allah through the adornment that Allah has given to them, by responsibly nurturing the character of love that Allah has given.

CONCLUSION

In this study, the three participants felt that they were not loved or cherished as a result of their experiences of *psychological abuse*. They were then encouraged to seek affection from the outside environment. The outside social environment then directed them to delinquent behaviors, where the children themselves had the potential to behave deviantly, due to a lack of guidance from their parents. In addition to lack of guidance, the participants also grew by seeing negative behaviors shown by both parents and caregivers. This then directed them to act in accordance with their instinct, without a long process of deliberation. So, when they saw an opportunity to commit sexual acts, they would likely engage in this behavior. It is expected that the next research is able to carry out further studies with a larger number of participants, and the next researchers can also make comparisons related to the experiences of *psychological abuse* on juvenile sexual offender (JSO) and Juvenile Non-Sexual Offender (JNSO).

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*Juvenile Sexual Offender:
Psychological Abuse by Parents or Caregiver
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