

The Mechanism of Moral Disengagement on Adolescent Perpetrators of Fornication

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Abstract: The purpose of this study was to describe the mechanism of moral disengagement on adult perpetrators of fornication. This research is motivated by many cases of fornication by adolescents. Adolescents know that fornication is wrong but they do it anyway. It is interesting to know what is going on in their cognition. This case can be viewed from moral disengagement theory. The problem statement of this research is "How are the mechanism of moral disengagement on adult perpetrators of fornication?" This study used an instrumental case study. This study was conducted in juvenile prison in Blitar East Java Indonesia. The study participants were adults aged between fourteen to eighteen years old, male and had been found guilty by the court. This study engaged five people. It employed in-depth interview. Data analysis was done by categorization and direct interpretation, correspondence and pattern, and naturalistic generalization. The results of this study showed that the forms of mechanism of moral disengagement possessed by adult perpetrators of fornication are moral justification, blame attribution, diffusion of responsibility, dehumanization, and distortion or minimizing the consequences. Of the five mechanism of moral disengagement, the ones widely used are diffusion of responsibility, attribution of blame, distortion of consequences and dehumanization.

1 INTRODUCTION

Sexual crimes against women still occur today. The culprit is not only men but also teenage boys. Sometimes male teens insult or degrade sexually, and force their girlfriends to have sexual intercourse (Bonomi et al., 2012).

In Indonesia fornication is a term contained in child protection legislation number 35 of 2014 and criminal law that is also associated with ethical violations, such as sexual harassment, rape and sexual violence (Chazawi, 2005). This is associated with the idea of sexual harassment which is an unwanted sexual act. Sexual harassment has three forms: the first form is gender harassment, ie all forms of comments that are sexually abusive, degrading or sexual harassment. The second form is unwanted sexual behavior concerns, including physical and verbal sexual assault, and rape. The last form is sexual coercion, i.e. solicitation or coercion of sexual activity by promising something, reward, threat or punishment (Stockdale, 1996). The

fornication in this study is similar to the form of unwanted sexual attention and sexual coercion.

Fornication is a behavior associated with moral contradictions. Behavior can be said to be related to morals if the behavior can help or harm others (O'Leary-Kelly & Bowes-Sperry; 2001). Fornication is clearly a behavior that can have a negative impact on others. For example, the victim feels himself unattractive, feels worthless, and has a negative perception of his relationship with his girlfriend because he feels dependent on his girlfriend (Collibee and Furman, 2014). Because As fornication is a violation of child protection legislation, juvenile offenders may be jailed and after finishing his sentence, adolescents may experience negative labeling. (Schultz, 2014). As a result of labeling, teenagers can feel themselves as bad people and have negative self-concept and low self-esteem (Feldman, 2000).

Why do teenagers commit fornication? One reason is direct experience of sexual violence (McCuish, Lussier and Corrado, 2015) and seeing pornography both directly and indirectly (Bleakley et al., 2011) can encourage adolescents to fornicate.

This is brought about by an imitation process of what is experienced and what is seen. (Bandura, Barbaranelli and Caprara, 1996). Research on family harmony (Knox, 2014) also suggests that the criminal act of obscenity correlates with family harmony. Families have an important role in protecting children from unlawful acts. Family disharmony can lead to a lack of parental supervision so that the child can feel free to commit obscenity (Barbaree & Langton, 2006). The characteristics of a victim (Felson and Cundiff, 2014) can also be used as a reason for the perpetrators to commit a criminal offense for obtaining a stimulus from the victim. Another cause of adultery is consuming alcohol (Hunter et al., 2003)

The results of some of these studies suggest that fornication factors by adolescents are caused by external factors. However, some previous studies have also shown that there is a cognitive process in indecent behavior (Sigre-Leirós, Carvalho and Nobre, 2015). adolescents who fornicate develop the wrong mindset about sexuality. They get misinformation about sexuality from the environment or from exposure to pornography without authority figures that balance misinformation (Gerhard-Burnham et al., 2016).

Cognitive-related research results rarely reveal what adult perpetrators of fornication believe. They know that fornication is against moral but they still do it. Certainly there are cognitive and belief processes that remove feelings of guilt for sexual immorality. Future research should be able to reveal the mechanisms of cognitive distortion that encourages teenagers to fornicate (Burn and Brown, 2006). The moral theory of disengagement can be used to answer it.

Individuals recognize morale through interaction with their environment and through education in schools. The moral values that individuals have derived become the individual moral standards that serve as a behavioral guideline (Bandura, 2002). However, in reality there are some individuals who violate morals or rules, including adult perpetrators of fornication. In such situations, individuals can rationalize in their cognitive structure so they can commit obscenity without feeling guilty. The process of rearranging this cognitive structure is called moral disengagement (Bandura, Barbaranelli and Caprara, 1996).

Moral disengagement has been used extensively to examine why individuals commit moral offenses. Several previous studies have shown that moral disengagement can be used in the field of

organization or industry (Claybourn, 2011); corruption behavior (Moore, 2008); fraudulent behavior in sports (Boardley and Kavussanu, 2007); terrorism (Bandura, 2004) and war (Cartledge, Bowman-Grieve and Palasinski, 2015). Moral disengagement has also been used in studies relating to children in conflict with the law (Caroli and Sagone, 2014)

Based on previous research it can be concluded that moral disengagement has a role in the emergence of behavior that violates morals. Therefore with regard to fornication behavior committed by adolescents, the mechanism of moral disengagement can also be used to analyze it. Prior research on the moral disengagement has also been done by Carroll (2009) at a male college or high school. But the results of the study only show that individuals with high moral disengagement tend to be more positive about rape. Yet, those studies have not revealed the underlying beliefs of obscenity by teenagers.

It is concluded that moral disengagement offers a promising framework to understand the cognitive process that facilitates and maintains sexually harassing behavior such as inappropriate sexual comment to eventually engaging in physical sexual assault (i.e. rape), this current research focuses on describing the mechanism of moral disengagement on adult perpetrators of fornication (Page & Pina 2015). To investigate the role of adolescent of fornication perpetrator's belief, intrumental case study method is used.

1.1 Moral Disengagement

Moral disengagement was first proposed by Bandura. Moral disengagement is a process that involves rationalization and justification when individuals perform acts that deviate from morals or ethics. Moral disengagement can be said to be a cognitive restructurisation on deviant behavior. Moral disengagement makes individuals perform self-serving behaviors that are contrary to moral principles while individuals do not feel negative emotions such as feeling guilty, or ashamed (Bandura, 1986).

There are eight ways of moral disengagement as presented below:

1. Moral justification (moral justification):

Moral disengagement may be centered on moral justification for moral offenses committed by individuals. So it can be said that individual rationalizes or finds a reason that can justify his actions (Bandura, 2002). Through moral

justification, individuals assume that their actions have certain moral goals. Individuals regard themselves as moral agents even though their actions are detrimental to others (Bandura, 2002). Beliefs or beliefs in groups can also be an individual way of doing moral justifications (Bandura, 1990c) The Soccer players used moral justification to justify their fraud. They said that his job was to anticipate the opponent's attack even if he had to commit a minor offense. Therefore they feel innocent when committing a violation during a match (Traclet et al., 2011)

2. Palliative comparison / advantageous comparison: an act can be judged on the basis of comparison with other deeds. Through this comparison, the individual can justify his actions because what he does is judged more valuable, more profitable or lighter than any other moral offense (Bandura, 2002). President Bush used a palliative comparison when attacking Iraq. He considered that resolving nonviolent problems was less effective than invasion of Iraq (Cartledge, Bowman-Grieve and Palasinski, 2015)

3. Euphemistic labeling language:

It can be used to refine unlawful acts committed by individuals. Euphemism has been used extensively to shape the perceptions of others so that real cruel acts no longer sound cruel (Bandura, 2002). Sexual harassers use euphemistic labeling to describe and justify sexual harassment behavior as an attempt to appear "friendly" or "friendly" to the opposite sex when faced with their actions. Sexual harassers may also insist that their actions are merely "playing", or "joking" (Quinn, 2002)

4. Displacement of responsibility:

Individuals will commit unlawful acts more easily when they are ordered by others who have authority. Thus the individual does not need to be responsible for the consequences of his actions (Bandura, 2002). Displacement of responsibility carried out by terrorists weakens moral control and makes them even ignore the security and welfare of the target group (Bandura, 1990a). Followers often do not feel guilty when making orders that have the potential to hurt others or violate morals. The followers do it on behalf of the boss's orders (Johnson, 2014). Especially if the individual admires the leader, it will be easier to follow orders even though they are destructive (Carsten and Uhl-bien, 2016)

5. Diffusion of responsibility:

The role of moral control can be weak if individuals feel exposed to the blurring of

responsibility for unlawful acts (Bandura, 2002). Blur of responsibility is a process in the minds of individuals regarding the consequences of behavior (Beyer et al., 2016). If the consequences are negative, individuals tend to avoid responsibility, especially if the behavior is carried out in tandem (Bandura, 1990b). Gang members tend to do diffusion of responsibility when committing crimes in a multicolored manner (Alleyne, Fernandes and Pritchard, 2014).

6. Disregard or Distortion of Consequences: Another way to weaken the role of moral control causing individuals to easily violate the moral is to ignore or minimize the consequences of his actions. (Bandura, 2002). In soccer game, the soccer players who commit violations also try to minimize the impact of their fraudulent actions. Thus, as if cheating they are doing is something that is socially acceptable (Traclet et al., 2011).

7. The dehumanization:

individual is capable of inhumane or unlawful acts if one assumes another person is inferior to him or considers another person not as a human being (Bandura, 2002). Degrading other humans can be done to anyone, to women, ethnic minorities, patients or people with disabilities (Haslam, 2006). In case of gang violence, assuming other humans are inferior, making individuals capable of hurting others (Alleyne, Fernandes and Pritchard, 2014).

8. Attribution of blame:

Blaming other people (the victim) and the environment is one of the ways people usually do when performing unlawful or moral acts (Bandura, 2002). In rape cases, the offender can blame women (Strömwall, Landström and Alfredsson, 2014). The perpetrators consider themselves to be victims because they are affected by women's appearance (Wolvendale, 2016)..

Based on research there are several factors that have correlation with moral disengagement. Based on the results of the study, men were more likely to adopt moral disengagement than women (Cardwell et al., 2015). In addition to gender, age factors also make each individual have different levels of moral disengagement. Individuals who are in their teens have a higher level of moral disengagement than those in childhood and adulthood (Cohn et al., 2010). Another internal factor is the psychopathic tendency. There is a difference in the degree of moral disengagement in adolescents with high and low psychopathic tendencies; individuals with high psychopathic tendencies have higher moral disengagement than adolescents with low psychopathic tendencies (Dhingra et al., 2015).

Empathy is negatively correlated with antisocial behavior and moral disengagement (Hyde, Shaw and Moilanen, 2010).

2 METHOD

This research was conducted using qualitative approach of instrumental case study. According to Stake (1995) the instrumental case study is chosen to conduct a general and thorough understanding of a problem by examining one case. In an instrumental case study, data analysis is based on selected theories as a frame of conceptual reference. In this study, the theory used to understand adult perpetrators of fornication is the moral disengagement (Bandura 1986)

The research participants were teenagers who had been found guilty of fornication by the court. This is in accordance with the definition of juvenile sex offender who was found guilty by the court for committing a sexual offense. Sexual crimes consist of sexual violence (rape, sexual assault) or related to other crimes that have components of sexual crimes such as rape accompanied by rape (Barbaree & Marshal, 2006).

Participants come from juvenile prison in Blitar city of East Java province, Indonesia. The number of participants is 5 people, aged between 16-18 years. One participants are still high school students, while four participants had dropped out of school. Participants come from several cities in the province of East Java, Indonesia. The Family background of each participant is different. One participant was from a family whose parents were divorced, one participant did not have parents, one participant lived with his grandparents because his parents were divorced, one participant lived with his mother while his father worked out of town, and the last participant lived with his grandparents since childhood, event though his parents are still alive. The following is the demographic data of the participants

Table 1: Demographic data of the participants.

Initial	Age	Education	Family condition
N	16	Drop out	Divorced parents
A	17	Drop out	Both parents died Staying with an old brother
F	17	Drop out	Staying with grandparents
J	18	Drop out	Staying with

			mother Dad worked as a masseur in Jakarta
R	16	Grade 1 high school	Staying with grandparents

Following research ethics, before the beginning of the interview, the researcher introduced himself explaining the purpose of the interview, explaining that the participant could refuse to be interviewed. After participants expressed their willingness to engage in research, the participants signed informed consent. After doing rapport, the interview process was conducted.

The researcher was assisted by an assistant to write down the interview result. Data analysis was performed following the stages of data analysis from Stake (1995). After reading the transcript of the interview, the researchers categorized it by searching for keywords. After finding the keywords, the researchers gave a meaning to determine the moral mechanism of disengagement in adult perpetrators of fornication . Furthermore, to search for meaning or understanding of cases of fornication by adolescents, researchers created patterns for consistency.

Enforcement of the credibility of research in a qualitative research approach can basically be done by using triangulation (Stake, 1995). In this study, the researchers used triangulation of investigators by asking other researchers or experts to interpret the research data. The results of interpretation of other researchers were then compared with the results of interpretations that had been done by the researchers. Both interpretation results were then compared and discussed.

3 RESULT

Based on the data analysis, the participants used moral disengagement to free themselves from feelings of guilt for sexual immorality. Of the eight mechanisms of moral disengagement proposed by Bandura (1990), it turns out that only six mechanisms of moral disengagement were found in this study. The six moral mechanisms of such disengagement are moral justification, euphemistic labeling, diffusion of responsibility, distortion of consequences, dehumanization, and attribution of blame

Table 2: Distribution of mechanisms of moral disengagement.

Participant	Mechanisms of moral disengagement								
	MJ	EU	AC	Disp.R	Diff.R	Dist.C	Dhum	AB	
N	√	√			√	√	√	√	
A						√	√		
F					√			√	
J	√	√			√	√	√	√	
R	√				√	√	√	√	

annotation: MJ = moral justification; EU = euphemistic labeling; AC = advantage of comparison; Disp.R = Displacement of responsibility; Diff.R = Diffusion of responsibility; Dist.C = distortion of consequences; Dhum = dehumanization; AB = attribution of blame Moral justification

Bandura (1986) says that moral abusers often have beliefs and perceptions of their morally acceptable acts owned by their group or by themselves. In this case, adult perpetrators of fornication also use the mechanism of moral justification. Adult perpetrators of fornication have beliefs in their group that justify their behavior.

Adult perpetrators of fornication have the notion that men are free to have sexual relations with women. The invitation to have sex with a girlfriend is done with seduction mode. There are also teenagers who perpetrate violent conduct accompanied by threats and violence in order for his girlfriend to have sex. Two of the participants were doing obscenity together with their group. For them, attachment to group and friendship is more important than girlfriend.

yes curious about how it feels, and if not trying, it is not a man (N)

Yes, if I have no girlfriend, I am challenged to bring a girl. (R)

A girlfriend is easy to find .. how shameful if we fight because of girls.(R)

Euphemistic labeling

The more subtle terms and jargon are included in this kind of moral mechanism of euphemistic labeling. According to Bandura (1986) the use of euphemistic labeling is to make the behavior of

moral violations committed by individuals look less cruel or damaging. "Anget-angetan" sounds more subtle than intercourse or sexual intercourse. The use of the term "anget-angetan" gives the impression that the act is more convenient to be done by the adult perpetrators of fornication and the victim. It is far from being negative.

In some groups of male adults, sometimes there is a special language to refer to sexual intercourse. Participant N and his friends will merely say "anget-angetan" (Javanese language which means "warm") as a sign to have sex.

In addition to using more subtle language, adult perpetrators of fornication sometimes use certain jargon or a sentence of which the purpose is to disguise their actions. According to the third participant J, he and his friends will try hard to produce a result from courtship – meaning that the courtship has to result in having sexual intercourse with a girlfriend. Participant J said that dating must have a result. While Participant N was often heralded by his friends that if he does not try having sex, he is not a man.

Diffusion of responsibility

Adult perpetrators of fornication sometimes feel irresponsible for their actions because the fornication is done together with his friends. So there is a blurring of responsibility or diffusion of responsibility because it is done rollickingly. Every actor considers other doers have to be responsible. Bandura (1986) says that the role of moral control can indeed be weakened when blurring responsibility for unlawful acts exists.

The case of abuse by Participants J, F and R is an example of a blurring of responsibility. Participant J stated that he planned the fornication with his friends. So participant J said that his friend was more responsible. Participant F said that he was invited by his friend to fornicate. Participant R was invited by his gang to fornicate. Participant R also recounted sometimes his group challenged one of his members to bring a girlfriend. Then they committed obscenity together. Another habit is deliberately thrusting his girlfriend who would be disconnected to his friends. If his girlfriend agreed to have sex with his friends then it would be a reason to disconnect her. When asked if he felt responsible, Participant R mentioned the name of one of his friends as the one responsible.

Yeah mam ... me who phoned her ... I invited her ... but initially it was not me, it was my friend (J)

yes that was H (a name of his friend) ... He offered me to join ... It was not my responsibility ... (R)

I sat down near to the bed, my friend did it on the bed, I saw them, then I was invited. My mind was chaotic. I was like being possessed by demon. than I did it (F).

Diffusion of responsibility also occurs due to habit. Participants N, J and R, for instance, feel it is a normal thing to do.

Huh, it was already a habit. When I had a girlfriend, I felt I had to do, So I think it's natural to have sex (N).

What I did.... hmm..well, it was usual thing (J).

Distortion of responsibility

Bandura (1986) explains that there are individual efforts to ignore or minimize the impact on the victim called the distortion of consequences mechanism. The indicator of distortion of consequences is to reduce the negative impact of the action and not to see the consequences of the harmful action. Reducing the negative impact of the act, for example, means that the doer assumes that the physical injury suffered by the victim is not severe. While not wanting to see the consequences of deeds means going away from the victim or not wanting to see the victim. Thus the individual does not have to think about the negative consequences of his actions. This can remove feelings of guilt.

Adult perpetrators of fornication on average do not want to know the circumstances of the victim. They do not think about the impact of their actions on the victim. This is revealed in their statement

At that time I did not want to think of the effect, what the effect on the girl was, I did not think of the consequences. The important thing was I felt happy (N).

no. .. I ...well just let it go. No thinking (R).

In addition to ignoring the victims, there are several ways performed by adult perpetrators of fornication . One attempt to minimize the consequences of their abuse is to see the act of abuse as a mutually beneficial action of both parties. Participant N thinks that the girl (the victim) is to be cared. Before or after the fornication, the victim is invited to eat, walk, or given money. Adult

perpetrators of fornication assume that they have incurred costs to please the victim so it is natural that they also get rewarded from the victim.

After doing it, I invited her for coffee, for a walk (N).

yes I pay for the food ... take her for a walk. All is spent on my money .. so reward should be there.. I am pleasing her, so it was naturally if I have sex with her. It's my reward after pleasing her. (R)

The protests from victims and negative sanctions also determine the emergence of guilty feeling. From interviews it was found that as long as the victim did not give resistance, protest, show anger or report to the police, the adult perpetrators of fornication assume that there is no problem with the victim. This is evident in Participant A who says that at first he feels sorry for not being able to control himself. Then the guilty feeling appears thinking about his 12-year-old victim. However, because there was no negative response from the victim and the victim's parents, Participant A finally assumed that what he did caused no problems. As time passed by, the guilty feeling disappeared eventually.

yes ...I think well there's nothing ... the families of the victims did not know ... I think it is oke as there's no problem ... (A)

yes in my mind it was ok. no law prproblem and then I went to work. I did not intent to run (A).

Adult perpetrators of fornication also have other ways not to feel guilty to the victim by doing other activities. Participant A went to work. Participant J has fun. While Participant N admitted overcoming his fear by drinking liquor. By doing these activities, the participants no longer think about the fate of the victim.

well...by having an activity ... the guilt was gone (A)

yes ... playing...having fun.. so I do not care anymore (J)

Another way that adult perpetrators of fornication do is to cut off the relationship with the victim and find a new girlfriend. This method is done by Participant J and Participant R. In this way, they both no longer need to get in touch with the victim and do not need to feel guilty.

Because I feel did not comfortable .. so I decided to end my relationship with my girl (J)

yes .. just let it go if I am bored, I just replace my girl with a new one (R)

Dehumanization

Assuming the victim as a sexual object is the way of eliminating guilt. From the perspective of the theory of moral disengagement this way can be categorized as dehumanization mechanism. According to Bandura (1986) dehumanization is the individual's perspective on the victim. The way to dehumanize is to see the victim lower than the individual or to view the victim as an object not as an individual with feelings, concern and hope.

Since the beginning adult perpetrators of fornication regard women as sexual objects. It is revealed from the statement of participants N that he had never had sexual intercourse with the victim and he would force the victim to have sexual intercourse with him. Similarly Participant A said that he only vented the passions on the victim. Participants J and R said that the girls were just for fun.

They prevalently perceive their girlfriends as objects. Participant N, Participant J and Participant R have the same opinion that a girlfriend is someone to accompany a man when feeling lonely. The three participants also had sex with their girlfriends. But participant J had the criteria. He would choose a naughty sexy girl to be invited to have sex. While Participant R said that he had three girlfriends with different functions. The first girlfriend was to accompany him for a walk, the second girlfriend was for her money and the third girlfriend was specifically for sex. However after being asked further, R confessed that he really had sex with all his girlfriends. R said that in his group, girlfriends were often used as an object of challenge.

I think the feeling will be different when we play sex with a different girl. I have never tasted my victim before (N)

so with the victim's I just vented my lust (A)

the girl is only for fun, well .. just like people say that life without making love is like a flowerless garden. (J)

Yes, even if he does not have a girlfriend, he would be challenged to bring a girl (R)

Attribution of blame

Blaming the victim or the environment is the classic way that is used by the sex offender. Sexual offenders often say that they are provoked by the victim's behavior so that they commit fornication. Therefore they are not the ones guilty but the victim is.

Adult perpetrators of fornication often avoid being held accountable for their actions by blaming the victim or the environment. They say that they only react to the behavior of the victim. Sometimes adult perpetrators of fornication say that they are the victims of the bad environment (Bandura, Barbaranelli and Caprara, 1996). Similarly, adult perpetrators of fornication say that the victim was guilty of having provoked them through her makeup, her look, and her behavior (Bandura, 1986; Moor, 2010; Page & Pina, 2016).

Adult perpetrators of fornication consider that the victim is a naughty girl. Victims are often drunk so they feel innocent of committing sexual abuse. The victim is the object to wreak sex drive. Adult perpetrators of fornication also highlight the way women dress in sexy tendencies. The appearance of women causes them to be driven to fornication. Participant N, for instance, thinks that the victim has trapped him so he was caught.

yes the average is the same, wearing shorts, opening clothes, wearing powder, wearing eyelashes, putting lipstick and perfume so yeah... (N)

My victim was a naughty girl. She was often taken by men (F).

She was accustomed to having sexual intercourse. Well, that girl, well, how can I say it. She is often taken by men to have a sex (J)

yes..anyway.. the women are willing to do so (R)

In addition to blaming the victim, the surrounding environment is also a target to inflict mistakes. Adult perpetrators of fornication say that many people in their neighborhood are also doing fornication. Participant N clearly said that many people who have sex outside marriage even know that the act is prohibited. What's on people's minds is just having fun.

yes .. we did it directly there in the cafe. It was ok with the guard .. you know ... it is ok the internet cafe does not care ... (R)

my father's friends are also naughty (N)

Participants N, J, F and R felt innocent of their actions. They assume that their deeds were ordinary. They still did not feel guilty. While participant A initially felt guilty and sorry for the victim after doing fornication but because the victims parents did not know or show anger, gradually his feelings of guilt disappeared.

4 DISCUSSION

The results of this study generally support what has been proposed by Bandura (1986) about moral disengagement. By reordering the cognition, the adolescent can make the fornication without feeling guilty. Cognitive distortion has an important role in the emergence and repetition of fornication behavior (Burn and Brown, 2006) another result is that there are two moral mechanisms of disengagement that are not used by adult perpetrators of fornication : advantage of comparison and displacement if responsibility.

As described in the moral theory of disengagement, these adult perpetrators of fornication have developed psychological mechanisms that can support their intention to commit obscenity in certain situations (Mckibbin et al., 2008). Belief about male dominance of women in sexual relationships held by adult perpetrators of fornication is the source of a series of moral mechanisms of disengagement. This can be seen from the mechanism of moral justification, euphemistic labeling, distortion of consequences, dehumanization and attribution of blame .. In moral justification emerges belief domination of men against women. In distortion of consequences adolescent perpetrator of fornication actors underestimate negative impact for women. In fact, they tend to think that women also get benefit from being taken for a walk, bought food and drink. In dehumanization it is clear that adult perpetrators of fornication do not regard women as sexual objects for men. While in case of the attribution of blame, adult perpetrators of fornication actually assume that women are guilty of wanting to seduce through their appearance.

Until now, in Indonesia, patriarchal culture is still developing. Men have a role as main control in society, whereas women have a little influence or almost have no right on general areas in society. As a result, there are many social problem that harm women, such as domestic violence or fornication

(Irma and Hasanah, 2017). In patriarchal culture, sexual crimes are seen as the manifestation of gender inequality and as a subordination mechanism to women. Gender Inequality is usually experienced by women (Brahmana, Suryanto & Suyanto, 2018).

In patriarchal culture, Seeing women as sexual objects is still a common practice in the community. Many aspects of society that are related to sexuality reflect male domination of women. Patriarchal culture places men as dashing parties and have a freedom to do anything to women (Irma and Hasanah, 2017). Research conducted in Indonesia also shows that one of the factors causing sexual abuse is the assumption that women are a weak creatures so they cannot fight if forced to have sexual relations (Kusumawati et al., 2014). Pornography, prostitution, the role of women as sexual objects in films and so on reflect the views of patriarchal society that degrade women (Macionis, 2009). As a result of women's objectification, men often use the moral mechanism of attribution or blame disengagement. They blame women. Many men regard women as deliberately attractive and sexy to tempt men's sexual desire, whereas women do not intend to do so (Moor, 2010). This is accordance with the research result in Indonesia that Indonesian men perception on violence against women are blaming the women,, denial and exonerating the male perpetrator (Nilan, 2014).

Adult perpetrators of fornication view their violation behavior as a reward for what they have done for the girls. Reward is all things or ways so that intimate relationships can meet the needs and desires of the couple. Sacrifice is the consequence (Darfiyanti and Putra, 2012). This condition is as stated in the theory of social exchange proposed by Thibaut and Kelly (1959) Individuals tend to judge their relationship with others as something that should match with the cost incurred.

Many adult perpetrators of fornication used diffusion of responsibility, distortion of consequences and dehumanization to avoid guilty feeling. Characteristics of participants is in the age of adolescents. Teenagers usually do conformity to their friends (Leary-kelly and Bowes-sperry, 2001).. Conformity leads to diffusion of responsibilities.

In the case of molestation, the distortion of consequences occurs because the perpetrator cannot place himself in the position of another person (Lane & Ryan, 2010) so that the perpetrators fail to recognize the negative impact experienced by women victims of abuse (Leary-kelly and Bowes-sperry, 2001). Sometimes perpetrators of sexual abuse assume that molestation of bad women will

not cause psychological impact (Byrne, Hansen and Rapley, 2008).

Besides, because of wrong perception about gender, dehumanization is also about lack of empathy (Feilhauer et al., 2013). Many adult perpetrators of fornication have low empathy so they cannot appreciate a victim. Thus, make them commit to crime easily

5 THEORY AND PRACTICAL IMPLICATION

The results of this study indicate that in the case of adult perpetrators of fornication, the displacement of responsibility and advantage of comparison are not used. The absence of displacement of responsibility may be due to the lack of clear leadership hierarchy as in formal organizations. They are all equal. The acts committed in groups is also not because of the order of the higher members of the hierarchy. It is rather the agreement of the members of the group involved. Therefore, the five participants involved in the research did not show the form of displacement of responsibility mechanism.

The form of mechanism of advantage of comparison does not appear because the adult perpetrators of fornication did not compare their fornication with other forms of sexual crime. Fornication in this study is defined as unwanted sexual acts experienced by women or victims, whether accompanied by violence, coercion, threat or seduction. This definition when compared to restrictions on the type of sexual harassment, (Stocdale, 1996) what all participants had done can be classified into sexual forms of unwanted sexuality by women and forced sexual intercourse. Both thus types of sexual harassment are worse than the other types of sexual harassment. This is in contrast to people who only do gender harassment sexual harassment. They can perform a mechanism of advantage of comparison by comparing it with other types of worse sexual abuse like rape or fornication (Page & Pina, 2016). Therefore, adult perpetrators of fornication in this study do not use the form of moral mechanism disengagement advantage of comparison.

The results of this study could be used as a consideration for a cognitive restructuring recovery program. Adult perpetrators of fornication can follow counseling that emphasizes the behavioral cognitive model. The government or the school can

develop character education as an effort to prevent male adolescents from doing harassment to a girl. The education of this character should emphasize the cognitive domain

6 LIMITATIONS OF RESEARCH

In this research there is a limitation that all participants come from East Java province. If participants come from different provinces, different answers may be available. In addition, it may further strengthen the findings about the pattern of moral disengagement performed by adult perpetrators of fornication. Further research can expand the research in some other areas in Indonesia to get the form of different mechanisms of moral disengagement.

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