Indigenous Social Work Approaches to Strengthen Self-Motivation of Children in Conflict with the Law in Social Rehabilitation at UPTD Griya Bina Karsa Bogor Regency West Java

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Abstract

Children in conflict with the law (CICL) often experience moderate levels of self-motivation when undergoing social rehabilitation. This study examines self-motivation using the Intrinsic Motivation Inventory invented by (Reynolds, 2006a), which consists of seven dimensions: Interest/Enjoyment, Perceive Competence, Effort/Usefulness, Pressure/Tension, Perceived Choice, Value/Usefulness and Relatedness with Counsellor. This study aims to explore how indigenous social work approaches rooted in Sundanese cultural values *silih asah, siilih asih and silih asuh* (mutual learning, mutual love, and mutual guidance) can contribute to strengthening self-motivation among CICL. Using a quantitative descriptive method with 37 respondents at UPTD Griya Bina Karsa, West Java. The findings reveal that 75.68% of participants demonstrate a moderate level of self-motivation. The moderate scores were found in the aspects of perceived choice (78.38%), pressure/tension (72.97%), and connectedness with mentors (81.08%). These results highlight the importance of integrating local cultural values into rehabilitation practices. By embedding indigenous social work principles, rehabilitation programs can reduce psychological tension, foster stronger relationships between children and mentors, and encourage autonomy in decision-making. Such an approach not only improves individual motivation but also reaffirms cultural heritage as a source of resilience and social transformation.

Keywords: Indigenous Social Work, Self-Motivation, Children in Conflict with the Law, Cultural Heritage, Social Rehabilitation

1. Introduction

Children are a valuable asset for the nation because they are the next generation that will determine the future of our nation. Every child has the right to grow and develop optimally, receive education, and obtain protection. According to Law Number 35 of 2014, a child is someone who is not yet 18 years old, including a child who is still in the womb. In general, children are viewed as individuals who are in a phase of physical, mental, emotional, and social development, thus requiring protection, education, and a supportive environment to achieve well-being and independence.

The Regulation of the Minister of Social Affairs Number 8 of 2012 explains the criteria for Child Problems. Children are divided into several categories as explained by the

Ministry of Social Affairs into Social Welfare Service Needs (PPKS), namely: neglected children, children with disabilities, street children, children as victims of violence, children in conflict with the law, children with special needs, and children in emergency situations. (Pribadi, 2018). The researcher takes one category of children to be used as subjects in this study, namely children in conflict with the law.

In Indonesia, there are many issues concerning children in conflict with the law (CICL). Criminal records regarding children in Indonesia, as stated by the Director of Community Guidance and Child Empowerment of the Directorate General of Corrections in 2017, show data that children who are in the environment of prisons and detention center amounts to 3,812 people. Children who are in the process of diversion number 5,229, and the total is around 10 thousand children including those who are undergoing assimilation, conditional release, and leave before release. Data related to cases of children in conflict with the law is as revealed by the Directorate General of Corrections of the Ministry of Law and Human Rights as of May 2018, with a total calculation divided into 2,644 children in prison as convicts and 995 other children with the status of detainees.

In the research by Rizka Ayu Ananda et al. titled "Self-Concept of Children in Conflict with the Law at Sentra Wirajaya in Makassar," which quotes Santrock's theory (2002) explaining that Children in Conflict with the Law (CICL) are children suspected of committing criminal acts and must be held accountable for their actions before the law because they have violated criminal law (Ananda et al., 2024). The increase in cases of violent behaviour committed by children is a condition that cannot be ignored, as there are so many deviant actions taken that lead them to be involved with the law, in accordance with Law No. 11 of 2012 concerning the Juvenile Criminal Justice System Article 1 paragraph (3), which reads as follows: "A child in conflict with the law is referred to as a child who is 12 (twelve) years old but has not yet reached 18 (eighteen) years old who is suspected of committing a criminal act." Someone who passes the age starting from 12 years and ending at 18 years is considered a teenager. In Law Number 11 of 2012 Article 1 Paragraph 3 concerning the Juvenile Justice System, it explains that children in conflict with the law consist of children in conflict with the law, children who are victims of criminal acts, and children who are witnesses to criminal acts.

The term 'children in conflict with the law' refers to anyone under the age of 18 who comes into contact with the justice system as a result of being suspected or accused of committing violations. Research by Ridwan Lubis and Panca Sarjana Putra titled "Criminalization of Children in Conflict with the Law" shows that most children in conflict with the law have committed minor crimes or petty offenses such as vagrancy, truancy, begging, or alcohol use. Some of them are known as status offenses and are not considered criminal when committed by adults. In addition, some children involved in criminal behaviour have been used or forced by adults. Too often, prejudices related to race, ethnicity, or social and economic status may lead a child into conflict with the law even when no crime has been committed, or result in harsh treatment by law enforcement officers. (Ridwan Lubis & Sarjana Putra, 2021)

The behaviour of children in conflict with the law is not solely influenced by the developmental actions of the child. There are several factors that influence the behavioural patterns of children that tend to lead to negative actions and unlawful behaviour. Children under the age of 7 are considered incapable of committing criminal acts, while children between the ages of 7 to 14 generally have no desire to commit criminal acts, meaning they are incapable of committing crime. According to the psychogenetic perspective, children

who come into conflict with the law are caused by factors such as intelligence, personality, motivation, inappropriate attitudes and psychopathological tendencies. (Widya Romasindah Aidy, 2021)

It should be noted that there are several cause-and-effect phenomena regarding the low self-motivation of children in conflict with the law when undergoing rehabilitation. Children in conflict with the law are lazy to participate in rehabilitation activities, feel forced, and do not like the rehabilitation activities. Based on these three findings, it illustrates that children in conflict with the law feel lazy due to a lack of interest in the rehabilitation material feels compelled because this activity is not a personal desire and feels dislike because some of them have a poor relationship with their mentor.

According to Putri Rahajeng Bodhiutomo, in her research titled "Analysis of Self-Motivation in the Courage to Express Opinions Among Buddhist Students at SMP Negeri 1 South Tangerang City," it states that the problems that often occur due to a lack of self-motivation during learning activities are low self-confidence, which causes students to be afraid or ashamed to express their opinions. Students who lack self-confidence usually always feel inferior, have difficulty socializing and finding new friends, are shy to express their ideas or opinions to others, prefer to be alone because they feel that no one wants to be friends, are sensitive to the words of others, and consider others to be better than themselves. (Collins et al., 2021)

These factors are supported by data from the Child Rights Fulfillment and Special Protection Case Complaints, which recorded 1,800 cases reported from January to September 2023. The cases recorded in the Special Protection of Children cluster reached 563 cases, divided into several categories, including 252 cases of victims of sexual crimes; 141 cases of victims of physical violence; 56 other PKA cases; 33 cases of CICL (perpetrators) and 31 cases of victims of pornography and cybercrime.

Both the central and regional governments have established forums/institutions that provide services for CICL as a form of fulfilling children's rights. One of the technical implementation units that provide services for CICL is UPTD Griya Bina Karsa. Based on the results of the exploration that has been carried out, the Head of UPTD Griya Bina Karsa, Mrs. Anna Dahlia, stated that many CICL feel compelled to participate in the guidance at UPTD Griya Bina Karsa. The number of CICL recorded as of February 12, 2025, is 45 people, which is the result of the prosecutor's decision to undergo guidance at UPTD Griya Bina Karsa. The number fluctuates and can change at any time as children complete programs and are released while new admissions occur. By the time of actual data collection in June 2025, the population had changed to 37 children, all of whom participated in this study using census sampling approach.. Based on the explanation above, the reason the researcher conducted research at UPTD Griya Bina Karsa Cileungsi Bogor Regency is to understand the self-motivation of CICL in undergoing the coaching process. The phenomenon of CICL that occurs at Griya Bina Karsa based on the results of literature studies and explorations is the lack of motivation, laziness to participate in coaching, lack of initiative/creativity, feeling forced to participate in coaching, and not liking to participate in coaching. Low motivation in children will make them interested in negative things. Student motivation can arise from within the individual (intrinsic motivation) and can arise from outside the student/extrinsic motivation. (Hendrizal, 2020).

Self-motivation aspects consist of interest/enjoyment (the level of interest/pleasure individuals feel in carrying out activities), perceived competence (a person's capacity to

carry out activities), effort/importance (real and consistent actions in achieving certain goals), pressure/tension (mental/emotional conditions felt by individuals in facing certain challenges and demands), perceived choice (an individual's ability to determine the right choice to implement), value/usefulness (how someone can assess or feel that an activity is important and beneficial for them), and relatedness (social interaction between individuals and counsellors in their learning environment). (Reynolds, 2006b).

Indigenous social work represents a paradigm shift from Western-centric models toward culturally grounded, locally relevant approaches to social welfare (Gray et al., 2008). It recognizes that communities possess their own systems of knowledge, values, and practices for addressing social problems. In Indonesia, indigenous social work draws from diverse cultural traditions across the archipelago, offering alternatives to imported intervention models that may not resonate with local contexts (Suharto, 2011). The development of indigenous social work is crucial because Western-derived interventions, while evidence-based in their original contexts, may not adequately address the culturally specific needs and worldviews of Indonesian children.

In Sundanese culture, the terms *silih asah, siilih asih and silih asuh* are very important and are reflected in the behaviour and social interactions of the community. One of the important concepts in Sundanese culture is *silih asah, siilih asih and silih asuh*, which describes harmonious social relationships and mutual assistance between people. In the context of CICL's rehabilitation process the concept can play an important role in local wisdom-based education. This study aims to explore the Sundanese culture values of *silih asah, siilih asih and silih asuh* in the context of rehabilitation process and to find out the implementation of *silih asah, siilih asih and silih asuh* at Griya Bina Karsa. (Taujiya Huzaeema et al., 2024)

Based on the results of the exploration that has been carried out, the Head of UPTD Griya Bina Karsa, Mrs. Anna Dahlia said that many ABH were forced to participate in coaching at UPTD Griya Bina Karsa. The number of ABH recorded as of February 12, 2025 was 45 people which was the result of the prosecutor's decision to undergo coaching at UPTD Griya Bina Karsa. The number of ABH at UPTD Griya Bina Karsa is fluctuating or can change at any time. Based on the explanation above, the reason the researcher conducted the research at UPTD Griya Bina Karsa Cileungsi Bogor Regency was to determine the self-motivation of ABH in undergoing the coaching process. The phenomenon of ABH that occurred at Griya Bina Karsa based on the results of literature studies and explorations was a lack of motivation, laziness in participating in coaching, lack of initiative/creativity, feeling forced to participate in coaching and dislike of participating in coaching. The Griya Bina Karsa provides services and a place for children in conflict with the law aged 12 (twelve) to 18 (eighteen) years who experience social problems and social deviations.

With the enactment of Law Number 11 of 2012 concerning the juvenile justice system, the role of the Griya Bina Karsa Social Service Center, located in Cileungsi, Bogor, is crucial in handling children in conflict with the law. The service programs provided by the Griya Bina Karsa Cileungsi Bogor Service Center include: (1) physical guidance, (2) social guidance, (3) mental guidance, and (4) skills guidance. The Regional Technical Service Unit of the Griya Bina Karsa Social Service Center in Cileungsi, Bogor, also provides extracurricular programs to develop children's talents and interests. During the aforementioned developmental programs, some CICL felt forced to participate in activities, were lazy, disliked the activities, and lacked the initiative to participate. Therefore, it is

necessary to increase motivation for CICL undergoing developmental programs to support and encourage them to be more enthusiastic and motivated in their participation. Furthermore, the success of the service program at the Griya Bina Karsa UPTD requires synergistic collaboration between various stakeholders and CICL clients, who need the desire and motivation to participate in developmental activities.

2. Method

This study employed a quantitative approach with a descriptive method to examine the self-motivation of Children in Conflict with the Law (CCL) at UPTD Griya Bina Karsa, Cileungsi, Bogor Regency. According to Creswell (2014), the quantitative research method can be defined as testing theory by examining the relationship between variables measured using research instruments, and the data obtained is analyzed using statistical procedures (Barella et al., 2024). The research population consisted of 37 children all of whom were involved as respondents. Data were collected using the Intrinsic Motivation Inventory (IMI) questionnaire covering seven aspects of motivation: interest/enjoyment, perceived competence, effort/importance, pressure/tension, perceived choice, value/usefulness, and relatedness with mentors. Additional data were obtained through observation and documentation. The results were analyzed using descriptive statistics, presented in frequency distributions and percentages, to provide an overview of the self-motivation level of CICL in the rehabilitation process.

2.1 Research Design

This study utilized a quantitative descriptive design with census sampling technique. According to Sugiyono (2017), The census method (total sampling) is a sampling technique in which all members of the population are sampled and become respondents who provide information. (Sobri & Nursyamsiah, 2019). At the time of data collection (June 2025), there were 37 CICL residing at UPTD Griya Bina Karsa. All 37 children met the inclusion criteria and voluntarily participated in the study, representing a 100% participation rate through census sampling approach.

The number of CICL at UPTD Griya Bina Karsa fluctuates over time due to the nature of rehabilitation programs with children entering and completing programs at different times. In February 2025 during preliminary exploration, there were 45 CICL at the facility. By June 2025 when data collection occurred, the population had decreased to 37 children, all of whom participated in this study.

2.2 Research Instrument

The research instrument is a questionnaire based on the Intrinsic Motivation Inventory (IMI) theory, adapted and translated to Bahasa Indonesia. IMI originally developed by Ryan and Deci (1985), is a multidimensional measure assessing participants subjective experience related to client's daily activities. The adapted IMI consists of 45 items distributed across seven dimensions: Interest/Enjoyment (7 items), Perceived Competence (6 items), Effort/Importance (5 items), Pressure/Tension (5 items), Perceived Choice (7 items), Value/Usefulness (7 items), and Relatedness with Counsellor (8 items).

Every item was measured using a 7-point Likert scale (1 = Strongly Disagree to 7 = Strongly Agree). Several items were reverse-scored to control response bias. The instrument demonstrated good internal consistency with overall Cronbach's $\alpha = 0.87$, indicating high reliability. Subscale reliabilities ranged from $\alpha = 0.64$ to $\alpha = 0.92$, consistent with previous research. (Bosch, 2024)

2.3 Data Analysis

Data were analyzed using Microsoft Excel 2019. Prior to main analyses, data screening was conducted to identify missing values, outliers, and assess data quality Descriptive statistics

(frequency distributions, percentages, means, standard deviations) were calculated for all variables using Excel's built-in statistical functions. Each dimension was analyzed separately to identify specific areas of strength and concern. Dimension scores were calculated by summing item responses (using Excel SUM function) and converting to percentages.

To facilitate interpretation, raw scores were converted to percentage scores using the formula: *Percentage Score = (Total Score / Maximum Possible Score) × 100*. This conversion was implemented using Excel formulas to standardize scores across dimensions with different numbers of items. Self-motivation levels were categorized using equal interval classification: Low (< 50%), Moderate (50-74%), and High (≥ 75%). These cut-off points were determined through: (1) statistical analysis of score distribution calculated in Excel, (2) review of existing literature on IMI interpretation, and (3) consultation with rehabilitation practitioners regarding meaningful thresholds for intervention planning.

3. Result and Discussion
3.1. Participant Characteristics

This study involved 37 children in conflict with the law (CICL) undergoing social rehabilitation at UPTD Griya Bina Karsa, West Java, Indonesia. The demographic profile reveals that the majority of respondents were aged 17-18 years (51.35%), followed by those aged 15-16 years (27.03%). Regarding educational background, most participants had completed senior secondary education (SMA/SMK) at 51.35%, while 29.73% had junior secondary education (SMP), and 18.92% had only primary education (SD). This demographic composition indicates that most CICL are in late adolescence, a critical developmental period characterized by identity formation and increased susceptibility to peer influence. The educational profile further suggests that many participants experienced disruption in their formal schooling, often due to economic hardship, family instability, or involvement in legal cases—factors that are commonly associated with juvenile delinquency in Indonesia.

Tabel 1. Demographic Characteristics of Respondents

Characteristic	Category	n	%
Age	13-14 years	4	10.81
	15-16 years	10	27.03
	17-18 years	19	51.35
	19-20 years	4	10.81
Education	Primary (SD)	7	18.92
	Junior Secondary (SMP)	11	29.73
	Senior Secondary (SMA/SMK)	19	51.35

Source: Research Data (June 2025)

3.2 Self-Motivation Levels

The analysis of overall self-motivation levels among CICL reveals a predominantly moderate distribution. As presented in Table 2, the findings indicate that 75.68% of participants demonstrated moderate self-motivation, while 24.32% exhibited high motivation. Notably, no participants fell into the low motivation category, suggesting that the rehabilitation program at UPTD Griya Bina Karsa has successfully established a foundational level of engagement among all participants. This distribution pattern aligns with Self-Determination Theory (SDT) proposed by Deci and Ryan (2000), which posits that motivation exists on a continuum from amotivation through extrinsic motivation to intrinsic motivation. The absence of participants in the low category suggests that even those with moderate scores possess some degree of internalized motivation, rather than being completely unmotivated or engaged solely due to external pressure. However, the

dominance of moderate scores indicates that while basic motivational needs are being met, there remains substantial room for improvement in fostering deeper intrinsic motivation.

Table 2. Distribution of Self-Motivation Levels

Motivation Level	Score Range	n	Percentage (%)
High (≥ 75%)	225-315	9	24.32
Moderate (50-74%)	135-224	28	75.68
Low (< 50%)	45-134	0	0.00
Total		**37**	**100.00**

Source: Research Data (June 2025)

3.3 Dimensional Analysis

Table 3 presents mean scores and distribution across seven IMI dimensions. Three dimensions showed relative strength: Value/Usefulness (M = 74.56%, 59.46% high), Perceived Competence (M = 71.23%, 51.35% high), and Effort/Importance (M = 69.87%, 51.35% high). These findings indicate children recognize rehabilitation benefits, feel capable of participating, and invest effort.

However, three critical dimensions require intervention: Pressure/Tension (M = 58.12%, with 24.32% experiencing high stress), Perceived Choice (M = 52.34%, with 78.38% moderate and 8.11% low), and Relatedness with Counsellor (M = 60.28%, with 81.08% moderate). These results reveal children struggle with psychological stress, limited autonomy, and insufficiently strong relationships with mentors.

Table 3. Mean Scores and Data Distribution of IMI Dimensions

IMI Dimension	Mean (%)	High n (%)	Moderate n (%)	Low n (%)
Interest/Enjoyment	68.45	19 (51.35)	18 (48.65)	0 (0.00)
Perceived Competence	71.23	19 (51.35)	18 (48.65)	0 (0.00)
Effort/Importance	69.87	19 (51.35)	18 (48.65)	0 (0.00)
Pressure/Tension	58.12	1 (2.70)	27 (72.97)	9 (24.32)
Perceived Choice	52.34	5 (13.51)	29 (78.38)	3 (8.11)
Value/Usefulness	74.56	22 (59.46)	15 (40.54)	0 (0.00)
Relatedness	60.28	7 (18.92)	30 (81.08)	0 (0.00)
Overall	**67.83**	**9 (24.32)**	**28 (75.68)**	**0 (0.00)**

Note; Pressure/Tension dimensions are negative indicator (higher scores indicate higher stress)

Source: Research Data (June 2025)

3.4 Indigenous Social Work Framework

The moderate self-motivation levels shows the complexity of rehabilitation process, where social and psychological factors intersect with cultural dimensions. The findings that low score in Perceived Choice suggests many children lack autonomy in the rehabilitation process. Indigenous approaches rooted in *silih asah* (mutual learning) can strengthening autonomy of CICL by fostering participatory learning and collective decision-making, enabling children to feel better sense of control over their rehabilitation process.

The findings scores of Pressure/Tension are moderate to low. Highlights that the continued presence of stress and anxiety of children daily activity. This condition can be addressed through Sundanese cultural values such as *tepa salira* (mutual respect), *narima*

(acceptance) and *sabar* (patience), which emphasize inner calmness and resilience as strategies for reducing CICL's psychological tension.

The score for Relatedness with Counsellor indicates that relationship quality between CICL's and Counsellor remains moderate. Strong social bonds are essential for sustaining motivation during rehabilitation process. Sundanese cultural values such as *silih asuh* (mutual guidance) and *silih asih* (mutual love) provide foundation to strengthening interpersonal relationships between children and counsellor, emphasizing empathy, compassion and mutual support.

3.4.1 Silih Asih: Strengthening Relatedness with Counsellor

Silih asih emphasizes compassion, empathy, and unconditional positive regard—principles fostering deep emotional connections and trust. Implementation strategies include: (1) morning greeting ritual (*ngabagéakeun*) where counsellors and children exchange respectful greetings and conduct brief emotional check-ins, (2) weekly family-style gatherings (*ngariung*) with shared meals where children and staff celebrate achievements in non-hierarchical settings, (3) mentorship pairing based on compatibility using personality assessments rather than administrative convenience, (4) recognition ceremonies celebrating personal growth using traditional Sundanese music, and (5) conflict resolution using *musyawarah* (deliberative decision-making) emphasizing consensus and relationship restoration rather than punishment.

3.4.2 Silih Asah: Enhancing Perceived Choice

Silih asah promotes collaborative learning where knowledge flows multi-directionally, empowering individuals to contribute unique perspectives. Implementation strategies include: (1) peer education programs where children teach vocational skills, positioning them as experts and decision-makers, (2) participatory program planning (*musyawarah pemuda*) with monthly forums where children vote on activities and priorities using democratic processes, (3) reflection circles (*rembug*) with weekly sessions where children evaluate programs and co-design modifications, (4) project-based learning offering multiple skill development pathways based on interests and career aspirations, (5) recognition of indigenous knowledge incorporating traditional Sundanese crafts (*wayang golek*, *angklung*-making), and (6) student-led workshops where children plan and facilitate activities for peers.

3.4.3 Silih Asuh: Reducing the Pressure/Tension

Silih asuh emphasizes reciprocal care, patience, and supportive guidance balancing structure with compassion, reducing anxiety and fostering psychological safety. Implementation strategies include: (1) buddy system (*kakak-adik*) pairing experienced children with newcomers for orientation and emotional support, (2) trauma-informed counsellor training in recognizing trauma responses and using culturally responsive de-escalation techniques, (3) traditional stress-reduction practices including *tapa* (contemplative silence), guided meditation using Sundanese language and imagery, and traditional music therapy (*gamelan*, *kacapi suling*), (4) life skills coaching grounded in Sundanese proverbs (*paribasa*) teaching coping skills and emotional intelligence, (5) gradual responsibility transfer with clear expectations reducing anxiety about post-release transition, and (6) restorative justice circles using traditional reconciliation practices to address conflicts.

3.5 Discussion

The findings of this study show that self-motivation level of children conflict with law (CICL) at UPTD Griya Bina Karsa, West Java, is predominantly in the moderate category

(75,68%). This score are based in the Intrinsic Motivation Inventory (IMI), the lowest scores were found in three dimensions of intrinsic motivation: Pressure/Tension (72,97%), Perceived Choice (78,38%) and Relatedness with Counsellor (81,08%). These result reveal that children undergoing social rehabilitation struggle with psychological stress, limited autonomy and insufficiently strong relationships with mentors. On the other hand, aspect such as Interest/Enjoyment, Effort/Importance and Values/Usefulness scored relatively higher, suggesting that participants recognize the benefit and relevance of rehabilitation progress.

The moderate level of self-motivation reflects the complexity of rehabilitation, where psychological and social intersect with cultural dimensions. The finding that Pressure/Tension are at moderate level that highlights the continued presence of stress and anxiety in the daily experiences of CICL. This condition can be addressed through indigenous cultural values of the Sundanese tradition culture, such as *narima* (acceptance), *sabar* (patience), and *tepa selira* (mutual respect), which emphasize inner calmness and resilience as strategies for reducing psychological tension of CICL.

The relatively low score in Perceived Choice suggests that many children feel they lack of autonomy in the rehabilitation process. From the perspective of self-determination theory, autonomy is a key of intrinsic motivation. Indigenous approaches rooted in *silih asah* (mutual learning) can strengthen autonomy by fostering participatory learning and collective decision-making, enabling children to feel a greater sense of control over their rehabilitation process.

Meanwhile, the score for Relatedness with Counsellor indicates that the quality of relationships between children and their caregivers remains moderate. Strong social bonds are essential for sustaining motivation during rehabilitation. Cultural principles such as *silih asih* (mutual love) and *silih asuh* (mutual guidance) provide a foundation for strengthening interpersonal relationships between counsellor and children, emphasizing compassion, empathy, and reciprocal support. By embedding these indigenous values into social work practices, rehabilitation can cultivate trust, emotional safety, and deeper connectedness between children and counsellor.

The three-pillar framework (*silih asih*, *silih asah*, *silih asuh*) provides actionable guidance for rehabilitation practitioners and policymakers seeking to implement culturally responsive practices. Concrete implementation strategies range from daily greeting rituals that acknowledge each child's presence and dignity (*ngabagéakeun*) to program governance structures that enable genuine youth participation (*musyawarah pemuda*) to stress-reduction practices rooted in traditional Sundanese contemplative practices (*tapa*, traditional music therapy).

These strategies are not merely cultural window dressing added superficially to Western rehabilitation models. Rather, they represent fundamental rethinking of rehabilitation philosophy and practice based on indigenous worldviews. For example, the *silih asah* principle of mutual learning challenges hierarchical expert-client relationships typical in Western social work, instead positioning children as knowledge holders and teachers alongside professional staff. This shift has profound implications for power dynamics, program design, and evaluation criteria.

The proposed pilot intervention program demonstrates feasibility of translating research findings into practice with reasonable resource requirements. The 4-day intensive program incorporating positive reinforcement, recreational social groups, assertiveness training, and relational therapy requires approximately Rp. 10,450,000 (covering materials, facilitator honoraria, snacks, and documentation). This represents a modest investment that most rehabilitation facilities could afford, particularly compared to costs of recidivism and

treatment failure. More importantly, the program design can be adapted and scaled based on available resources and local contexts.

Nearly a quarter of the children are dealing with serious psychological stress during their time in rehabilitation. This matches what researchers have found in other countries—that being in institutional care can actually be traumatic for young people. The good news is that traditional Sundanese practices for managing stress might work better than Western approaches, which can feel disconnected from what these kids know and understand. Take tapa, for instance—this practice of contemplative silence is already part of Sundanese culture. It's similar to mindfulness but goes deeper, weaving in spiritual reflection and connection to ancestors rather than just focusing on present-moment awareness like Western mindfulness does. Music therapy using familiar instruments like gamelan or kacapi suling taps into the children's own cultural background while helping them regulate their emotions. Research backs this up—people respond better to music from their own culture than to unfamiliar styles.

Most of these children don't feel they have much say in their own rehabilitation. Instead of feeling supported and guided, they feel controlled. But there's a culturally appropriate solution through *silih asah*-the idea of mutual learning and development. Monthly youth forums (*musyawarah pemuda*) let kids make decisions together about things like schedules, what skills they want to learn, and how programs should run. This approach works because it gives them real influence while honouring the collectivist values they grew up with. In Indonesia, autonomy isn't about going off on your own—it's about having a voice in group decisions. Peer education programs take this further by putting children in teaching roles. When a child shows others how to make *wayang golek* puppets or build angklung instruments, they're not just learning—they're in charge. They decide how to teach, what the goals should be, and whether their peers are getting it. All of this happens through activities that connect them to their heritage, so competence and autonomy develop together.

The relationships between children and counsellors work on a basic level, but they're missing real emotional depth. This is a common problem in institutions where staff come and go, caseloads are overwhelming, and bureaucracy gets in the way. The principles of *silih asih (*mutual affection) and *silih asuh* (mutual care) offer a way forward. Family-style gatherings called *ngariung*, where staff and children eat together and share stories informally, can build connections that formal counselling sessions just can't create. Sharing a meal carries real weight in Indonesian culture—it means you belong, you're trusted, you matter to each other. The buddy system (*kakak-adik*, or older sibling-younger sibling) creates family-like bonds between children, giving them the emotional support and guidance that mirrors the family relationships Sundanese culture values so highly.

In summary, the results suggest that while CICL at UPTD Griya Bina Karsa show a moderate level of self-motivation based on the findings in this study, significant improvements can be made by integrating indigenous cultural heritage into the rehabilitation process. Local values of *silih asih, silih asah, silih asuh* not only offer culturally resonant strategies for addressing psychological and social challenges but also highlight the role of cultural heritage as a source of resilience and transformation for children in conflict with the law.

4. Conclusion

This study examined the self-motivation levels of CICL's undergoing social rehabilitation process at UPTD Griya Bina Karsa through indigenous social work lens, especially exploring Sundanese cultural values can strengthen motivation during rehabilitation process. Using the Intrinsic Motivation Inventory within 37 CICL's respondents aged between 13-20 years old. The findings in this research reveals important insight into both current self-motivation states and culturally responsive social work intervention.

The research demonstrates that 24.32% of respondents shows high level of self-motivation, followed by 75.68% of respondents on moderate levels. However, zero (0%) respondents in low levels of self-motivation. This findings explains that the rehabilitation

programs at UPTD Griya Bina Karsa have creating positive environment for the CICL's where they can recognize the value of rehabilitation process and invest their own effort in every rehabilitation activities.

Based on the analysis research. There are three critical areas requiring intervention that have important cultural dimensions. First, Pressure/Tension dimension scores showed the most concerning pattern: 2.70% of children experienced high stress, 72.97% were in the moderate levels and 24.32% were in the low levels (reversed-coded dimensions). Although less than 5% of respondents experience high stress (2.70%), but the dominance of the moderate levels (72.97%) indicates significant psychological burden during the rehabilitation period that risks compromising otherwise positive program elements.

Second, Perceived Choice scores (mean=52.34%) revealed 78.38% of participants experienced moderate autonomy, 8.11% low autonomy, and only 13.51% felt they had high autonomy in the rehabilitation process. This finding is significant given Self-Determination Theory's emphasis on autonomy as a core psychological need for intrinsic motivation. Low perception of choice indicates many children experience rehabilitation as something done to them rather than a participatory process as agents of their own change. Culturally, this reflects dissonance between Western-style individual choice and Indonesian-style collective decision-making processes that have potential to enhance autonomy while maintaining cultural values.

Third, Relatedness with Counsellor scores (mean=60.28%) showed that although no children scored low (indicating absence of overtly negative relationships), 81.08% reported moderate connection with counsellors, with only 18.92% experiencing strong relational bonds. This finding suggests relationships are functional-professional in nature but lack the emotional depth and warmth needed to fully support the rehabilitation process. Given that Sundanese culture places high value on interpersonal relationships and emotional connection, this moderate relational quality represents a missed opportunity to leverage cultural strengths.

Conversely, several dimensions showed relative strength, providing foundations for intervention. Value/Usefulness achieved highest mean score (74.56%), with 59.46% of participants in high category, indicating children recognize rehabilitation's instrumental benefits and relevance to their futures. This pragmatic understanding provides important motivational foundation—children understand why rehabilitation matters even when they do not always feel emotionally engaged. Similarly, Perceived Competence (71.23%, with 51.35% high) and Effort/Importance (69.87%, with 51.35% high) demonstrated that children feel capable of participating successfully and are willing to invest effort. These strengths suggest children possess requisite capabilities and willingness; what they lack is supportive context that reduces stress, enhances autonomy, and deepens relationships.

The study demonstrates that indigenous cultural values—particularly *silih asih* (mutual love), *silih asah* (mutual learning), and *silih asuh* (mutual guidance)—offer culturally resonant and theoretically sound frameworks for addressing identified motivational deficits. These are not merely add-ons to Western rehabilitation models but represent fundamental rethinking of rehabilitation philosophy and practice based on indigenous worldviews.

Silih asih practices can deepen counsellor-child relationships through culturally familiar expressions of care, moving Relatedness from moderate to high levels. Concrete strategies include morning greeting rituals (*ngabagéakeun*) that acknowledge each child's presence and dignity, family-style gatherings (*ngariung*) where staff and children share meals and stories, mentorship pairing based on compatibility and mutual respect, recognition ceremonies celebrating growth using traditional Sundanese expressions, and conflict resolution through deliberation (*musyawarah*) emphasizing reconciliation. These practices create emotionally warm environment where children feel genuinely cared for as whole persons rather than cases to be managed.

Silih asah approaches can enhance autonomy by reframing choice within collectivist cultural frameworks, increasing Perceived Choice through collaborative decision-making.

Implementation strategies include peer education programs positioning children as teachers and experts, participatory program planning (*musyawarah pemuda*) where children vote on activities and priorities, reflection circles (*rembug*) where children evaluate programs and co-design improvements, project-based learning offering multiple pathways based on interests, recognition of indigenous knowledge through traditional crafts, and student-led workshops. These practices honour Indonesian cultural preference for collaborative rather than individual decision-making while genuinely empowering children as agents in their rehabilitation.

Silih asuh strategies can reduce psychological tension through traditional stress-reduction practices and compassionate guidance rooted in cultural wisdom. Concrete approaches include buddy systems (*kakak-adik*) providing peer support, trauma-informed counsellor training in culturally responsive practices, traditional stress-reduction through contemplative silence (*tapa*) and music therapy (*gamelan*), life skills coaching grounded in Sundanese proverbs (*paribasa*), gradual responsibility transfer reducing anxiety about reintegration, and restorative justice circles using traditional reconciliation practices. These strategies reduce institutional stress while teaching culturally congruent coping skills children can continue using after release.

This integration is transformative rather than merely additive. Rather than importing Western intervention models wholesale, indigenous social work locates rehabilitation within existing cultural meaning systems, increasing relevance, acceptability, and effectiveness. When children encounter rehabilitation practices resonant with their cultural identities—expressed through familiar values, enacted through traditional practices, and guided by indigenous wisdom—they experience interventions as meaningful rather than foreign, voluntary rather than imposed, empowering rather than stigmatizing. The approach honours children's cultural identities while supporting development, recognizing cultural heritage as resource for resilience and transformation rather than barrier to modern practice.

5. Acknowledgements

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