

The Question of Ethical Review for Psychological Research in Indonesia: Need and Importance

Menyoal Uji Etik dalam Penelitian Psikologi di Indonesia: Seberapa Perlu dan Pentingkah?

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Ethical evaluation is an integral part of the research process. While at the international level, ethical assessment is required for the majority of psychological studies involving direct data collection on human subjects, such assessment is largely optional in the Indonesian context. Ethical aspects, which are essential in research, are often trivialized and thus ignored. In this article, the author specifically focuses on the importance of ethical evaluation in psychological research proposals, by citing the controversial Little Albert experiment, describing the benefits of ethical evaluation for the participants, researchers, and the dignity of the profession. Lastly, the article formulates holistic recommendations for the benefit of developing psychological research in Indonesia.

Keywords: ethics, research ethics, psychological research

Evaluasi etik merupakan bagian yang tidak terpisahkan dari proses penelitian. Walaupun di tingkat internasional mayoritas penelitian psikologi yang melibatkan pengambilan data secara langsung terhadap subjek manusia diharuskan melalui proses uji etik, di Indonesia hal tersebut masih cenderung merupakan pilihan. Aspek etik dalam sebuah penelitian, yang sebenarnya merupakan hal esensial, seringkali disepelekan dan karenanya diabaikan. Dalam tulisan ini, secara spesifik penulis berfokus pada pentingnya evaluasi etik dari sebuah rencana (proposal) penelitian psikologi, dengan menyinggung eksperimen kontroversial *Little Albert*, mendeskripsikan manfaat evaluasi aspek etis penelitian bagi partisipan, peneliti, dan marwah profesi. Terakhir, tulisan ini memformulasikan rekomendasi yang menyeluruh sehingga bermanfaat bagi perkembangan penelitian psikologi di Indonesia.

Kata kunci: etik, etika penelitian, peneliti psikologi

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The Promise and Dangers of the Little Albert Experiment

Almost everyone who has studied psychology is familiar with the Little Albert classical experiment conducted by John Watson and Rosalie Rayner of the Johns Hopkins University in 1920. Though this experiment resulted in a fundamental finding on the conditioned emotional response as a main principle

Harapan dan Malapetaka dari Percobaan *Little Albert*

Hampir semua yang pernah belajar psikologi mengenal eksperimen klasik *Little Albert* yang dilakukan oleh John Watson dan Rosalie Rayner di Johns Hopkins University tahun 1920. Walaupun eksperimen ini melahirkan temuan fundamental tentang respons emosi terkondisi yang menjadi

of behavioristic paradigm (Watson & Rayner, 1920), its methods and procedures has drawn controversial reactions questioning the ethical side of the experiment. This study indicated that an 11-month-old baby boy, nicknamed Albert, developed the fear of furry objects. However, the researchers did not report that happened to baby Albert after the experiment, nor did they report the efforts taken to eliminate the conditioned fear (Beck et al., 2009; Harris, 1979). Watson refused to provide the necessary information under the pretext of maintaining the confidentiality of the research subject. Upon an extended search led by Hall P. Beck (2009), Douglas, baby Albert's real name, was reported to have died at the age of six due to hydrocephalus complications. There is a strong indication that Douglas never received debriefing after the experiment, thus leading the rest of his short life with the trauma from the experiment's conditioning. Beck et al. closed the narrative of Albert's identity search with a strong statement on the need for ethics in research: "To many, Little Albert embodies the promise [for a landmark discovery in psychology] and, to some, the dangers inherent in the scientific study of behavior" (Beck et al., 2009, p. 613). Although the controversy related to the identity of Douglas as Little Albert continues to flourish (Fridlund et al., 2020; Powell et al., 2014), this incident has not provided a strong affirmation on the importance of evaluation on the ethical aspects of research prior to its execution.

The cost of one human life is too expensive for any one psychological finding.

Little Albert experiment is just one of several controversial studies with serious ethical consequences. While in the Little Albert experiment, the ethical issue was quite apparent, another experiment popularly known as the Monster Study poses a rather vague aspect of ethical controversy (several examples of studies with controversial ethical aspects can be further explored in Himawan et al. [2016]). In the Monster Study experiment, Tudor (1939) divided 22 children an orphanage, aged 3 to 12, in into two groups to proof a simple hypothesis: "that stuttering is not something that children are born with, but is rather developed from conditioning". In

prinsip utama paradigma behavioristik (Watson & Rayner, 1920), metode serta prosedur eksperimen ini mengundang reaksi kontroversial yang mempertanyakan sisi etis dari percobaan tersebut. Percobaan ini menunjukkan seorang bayi dengan nama alias Albert, yang kala itu berusia 11 bulan, mengembangkan rasa takut terhadap segala objek berbulu. Namun, peneliti tidak melaporkan apa yang terjadi pada Albert setelah eksperimen, serta upaya apa yang dilakukan untuk mengeliminasi rasa takut terkondisinya (Beck et al., 2009; Harris, 1979). Watson menolak memberi keterangan dengan dalih menjaga kerahasiaan data subjek penelitian. Setelah pencarian panjang oleh tim investigasi yang dipimpin Hall P. Beck (2009), Albert, yang diketahui bernama asli Douglas, meninggal di usia enam tahun karena hidrosefalus. Ada indikasi kuat bahwa Douglas tidak pernah mendapat *debriefing* setelah eksperimen, sehingga Douglas menghabiskan sisa-sisa hidupnya yang pendek dengan trauma akibat pengkondisian pada eksperimen. Beck et al.. menutup cerita rangkaian penemuan identitas Albert dengan pernyataan kuat mengenai pentingnya etika dalam sebuah studi: "Bagi beberapa orang, *Little Albert* mengandung sebuah harapan [akan penemuan penting di bidang psikologi], dan bagi beberapa lainnya, malapetaka terkandung dari sebuah studi perilaku" (Beck et al., 2009, p. 613). Meski kontroversi identitas Douglas sebagai *Little Albert* terus berkembang (Fridlund et al., 2020; Powell et al., 2014), insiden ini tidak menyediakan penegasan atas peran penting evaluasi terhadap aspek etik penelitian sebelum studi dilakukan.

Nyawa satu manusia terlalu mahal untuk menjadi harga sebuah temuan psikologi.

Penelitian *Little Albert* adalah satu dari beberapa penelitian kontroversial yang berkonsekuensi terhadap isu etik serius. Jika dalam penelitian *Little Albert*, isu etiknya terasa sangat nyata, percobaan lain yang dikenal dengan nama *Monster Study* mengandung kontroversi etik dalam bentuk yang lebih samar (sejumlah contoh penelitian dengan aspek etik yang kontroversial dapat dipelajari lebih lanjut dalam Himawan et al. [2016]). Dalam percobaan ini, Tudor (1939) membagi 22 anak berusia 3-12 tahun di sebuah panti asuhan ke dalam dua kelompok untuk membuktikan sebuah hipotesis sederhana: "Bahwa gagap pada anak bukan bawaan lahir, tetapi bentukan lingkungan".

one group, children received compliments and positive words of encouragement (positive therapy), while the children in the second group received negative words of discouragement (negative therapy). The neglect of ethics in this research resulted in long term negative consequences on the subjects in the negative therapy group, which led to decreased speech fluency upon the intervention (Ambrose & Yairi, 2002).

For the majority of researchers in Indonesia, the Little Albert and Monster Study cases are perhaps seen as less relevant because the majority of research conducted by Indonesian researchers are in the form of surveys. Researchers could also assume that their studies pose low risks when researchers merely conduct participant interviews. However, to the author's knowledge, the risks of participating in psychological research in Indonesia have not been investigated systematically. The risks of participating survey or interview-based research have been reported by several international studies (Labott et al., 2013; Sikweyiya & Jewkes, 2012), and it is assumed that such risks could potentially occur in studies conducted in Indonesia. One simple example is a survey question to measure the level of loneliness in the University of California, Los Angeles (UCLA) Loneliness Scale (Russell et al., 1980), which states: "I feel completely alone." The psychological aspects on the interpretation of this item differ for those with and without history of depression. For those experiencing depression, responding to this survey item could validate their current state of being and thus affecting their mood upon completing the survey. For those who have previously experienced depression, responding to this survey item could evoke unpleasant memories they have previously experienced. This risk could lead to the possibility of decreased quality of life among the study participants. The lack of systematic research on this subject in the Indonesian context is assumed to reflect the prevailing perception on the ethical aspects of research, which tends to be low.

In the international context, the psychological research code of ethics was first formulated by the American Psychological Association (APA) in

Pada satu kelompok, anak-anak diberikan pujian dan kata-kata positif (terapi positif), sedangkan anak-anak di kelompok lainnya diberikan kata-kata bernuansa negatif (terapi negatif). Pengabaian terhadap sisi etik berkonsekuensi terhadap dampak negatif jangka panjang yang dialami subjek eksperimen yang berada di kelompok terapi negatif, ketika beberapa dari mereka akhirnya justru semakin tidak lancar bicaranya setelah mendapat intervensi tersebut (Ambrose & Yairi, 2002).

Bagi mayoritas peneliti Indonesia, penelitian *Little Albert* atau *Monster Study* mungkin terasa tidak relevan karena penelitian yang peneliti Indonesia lakukan cenderung berupa survei. Peneliti juga dapat berasumsi bahwa penelitiannya rendah risiko ketika peneliti merasa hanya melakukan wawancara kepada partisipan. Walaupun demikian, sejauh penelusuran penulis, risiko berpartisipasi dalam studi psikologi di Indonesia belum pernah diteliti secara sistematis. Risiko dalam berpartisipasi pada survei atau wawancara dilaporkan oleh beberapa studi internasional (Labott et al., 2013; Sikweyiya & Jewkes, 2012) dan dapat diasumsikan berpeluang untuk terjadi dalam studi di Indonesia. Sebagai contoh sederhana adalah salah satu butir pernyataan untuk mengukur tingkat kesepian pada *University of California, Los Angeles (UCLA) Loneliness Scale* (Russell et al., 1980) yang berbunyi: "Saya merasa benar-benar sendiri." Dampak psikologis dari interpretasi terhadap butir ini akan berbeda bagi mereka yang memiliki dan tidak memiliki riwayat depresi. Bagi mereka yang sedang mengalami depresi, memberi respons terhadap butir ini dapat memvalidasi perasaan yang dimiliki saat ini sehingga memengaruhi suasana hati pasca berpartisipasi dalam studi. Bagi mereka yang telah mengalami depresi, merespons pernyataan ini juga dapat membangkitkan kembali memori tidak menyenangkan yang pernah dialaminya. Risiko ini menghadirkan peluang penurunan kualitas hidup partisipan setelah berpartisipasi dalam studi. Kurangnya penelusuran sistematis tentang hal ini dalam konteks Indonesia diduga merefleksikan persepsi terhadap sisi etik penelitian yang cenderung rendah.

Dalam konteks internasional, kode etik penelitian psikologi secara formal baru dirumuskan oleh *American Psychological Association (APA)*

1953 (Smith, 2003). Presently, most countries especially in the Western context, require all studies involving human participation to undergo ethical review and attain clearance from ethical committees. In the United States, the ethical committee for research is known as Institutional Review Board (IRB), with the direct authority from the Department of Health and Human Services (The U.S. Department of Health and Human Services [HHS], n.d.). In Australia, all ethical review processes are referred to the National Health and Medical Research Council, which is given the authority by The Commonwealth Minister for Health (National Health and Medical Research Council [NHMRC], n.d.). In other countries, the ethical standards on conducting research involving human subjects are regulated by different bodies with varying regulations and degrees of authority*. Although the policies are different in each country, generally only three types of research are exempt from the ethical clearance process: (1) polling (opinion polls without collecting or reporting the participants' identities); (2) natural observation; and (3) literature studies (Himawan et al., 2016).

In Indonesia, the Guidelines for Ethical Clearance on Scientific Research and Publication (*Pedoman Klirens Etik Penelitian dan Publikasi Ilmiah*) was enacted by the Regulation of the Indonesian Institute of Sciences Chair (*Peraturan Kepala Lembaga Ilmu Pengetahuan Indonesia*) Number 08/E/2013 Regarding the Ethical Clearance on Scientific Research and Publication (*Pedoman Klirens Etik Penelitian dan Publikasi Ilmiah*; 2013). Matters pertaining to research, particularly in the field of psychology, have also been officially formulated in the Indonesian Psychological Code of Ethics (*Kode Etik Psikologi Indonesia*) published by the Indonesian Psychological Association (*Himpunan Psikologi Indonesia* (HIMPSI; 2010). However, to date there have not been any standard operating procedure implemented to ensure the evaluation of the ethical side of psychological research. Practically, conducting psychological research in Indonesia without the formal process of ethical evaluation is still common practice.

pada tahun 1953 (Smith, 2003). Saat ini, di kebanyakan negara, terutama negara Barat, semua penelitian yang melibatkan partisipasi manusia harus melalui proses uji etik dan mendapat persetujuan dari komite etik. Di Amerika Serikat, komite etik, atau yang dikenal dengan istilah *Institutional Review Board (IRB)*, memiliki otoritas langsung dari *Department of Health and Human Services* (The U.S. Department of Health and Human Services [HHS], n.d.). Di Australia, semua proses etik diajukan ke *National Health and Medical Research Council*, yang juga diberi wewenang oleh *The Commonwealth Minister for Health* (National Health and Medical Research Council [NHMRC], n.d.). Di berbagai negara, standar etik untuk melakukan penelitian yang melibatkan manusia diatur oleh lembaga yang berbeda dengan regulasi serta otoritasnya yang beragam*. Walaupun kebijakan tersebut dapat berbeda di tiap negara, pada umumnya hanya tiga jenis penelitian yang dapat dikecualikan dari proses etik: (1) *polling* (jajak pendapat tanpa mengambil atau mengidentifikasi identitas partisipan); (2) observasi alamiah; dan (3) studi literatur (Himawan et al., 2016).

Di Indonesia, Pedoman Klirens Etik Penelitian dan Publikasi Ilmiah telah ditetapkan melalui Peraturan Kepala Lembaga Ilmu Pengetahuan Indonesia Nomor 08/E/2013 Tentang Pedoman Klirens Etik Penelitian dan Publikasi Ilmiah (2013). Hal sehubungan penelitian, khususnya di bidang psikologi, juga telah diformulasikan secara formal di dalam Kode Etik Psikologi Indonesia yang dipublikasikan oleh Himpunan Psikologi Indonesia (HIMPSI; 2010). Namun hingga saat ini, belum ada prosedur standar yang diimplementasikan untuk memastikan evaluasi sisi etik penelitian psikologi. Praktisnya, melakukan penelitian psikologi di Indonesia tanpa proses evaluasi etik formal masih menjadi praktik umum.

*The compilation of ethical standards on research in 133 countries can be accessed in:
<https://www.hhs.gov/ohrp/international/compilation-human-research-standards/index.html>

*Kompilasi terhadap standar etik penelitian di 133 negara dapat diunduh di:

<https://www.hhs.gov/ohrp/international/compilation-human-research-standards/index.html>

The Benefits of Ethical Evaluation Process in Research

For many, there is still the assumption that ethical evaluation process is not entirely essential, only lengthening the chain of bureaucracy and extending the duration of study. The ethical evaluation process is actually not only essential to protect the participants, but also for the researchers and the dignity of the profession in general.

Even survey-based research has its own risks to be anticipated. Certain topics may have the risk to evoke traumatic memories among participants, which could lead to disturbance in their psychological well-being after participating in certain studies (Labott et al., 2013). For instance, in a research currently undertaken by the author on unmarried individuals, questions on the psychological and social experiences related to their marital status could evoke unpleasant memories, particularly when the participants actually would like to marry but their situations make it impossible. More sensitive considerations should be taken in studies involving minority groups (Chang et al., 2015; George et al., 2014); including but not limited to minorities groups based on ethnicity, religious beliefs, and social orientation. Ethical consideration must be taken into account, for instance by informing the participants on the objectives of the study, types of participation, benefits of participating, the risks and risk management involved in their participation, confidentiality of data, and information on the contact person they can reach (usually contact information of the Ethical Committee office providing clearance for the study) when they want to discuss the ethical aspects of a study. The abovementioned information should be provided in an information sheet for the study before the participants state their willingness to participate in the written consent form.

Other important but often overlooked issues include: (1) What are the implications for students who refuse to participate in the survey given by their faculties/lecturers; (2) Whether participation can still be considered voluntary if the appreciation for participating is given in the form of course grades or credits; (3) Whether it is ethical to make survey questions as required items, for which

Manfaat Proses Evaluasi Etik Penelitian

Beberapa orang menganggap proses evaluasi etik sebagai hal yang tidak terlalu penting, hanya berfungsi memperpanjang rantai birokrasi, serta memperlama durasi studi. Proses evaluasi etik sesungguhnya merupakan bagian esensial yang bukan hanya bermanfaat untuk melindungi partisipan, tetapi juga untuk peneliti dan marwah profesi pada umumnya.

Penelitian jenis survei pun mengandung risiko yang perlu diantisipasi. Topik studi tertentu mungkin berisiko membangkitkan memori traumatis partisipan, sehingga dapat mengganggu kesejahteraan psikologis partisipan setelah berpartisipasi dalam studi (Labott et al., 2013). Sebagai contoh adalah penelitian yang aktif dilakukan oleh penulis mengenai individu yang tidak menikah, pertanyaan tentang pengalaman psikologis dan sosial terkait status lajang dapat membangkitkan memori tidak menyenangkan, terutama ketika partisipan sebenarnya ingin menikah dan situasi tidak memungkinkannya. Pertimbangan lebih sensitif perlu dilakukan pada studi yang melibatkan kelompok minoritas (Chang et al., 2015; George et al., 2014); mencakup namun tidak terbatas pada minoritas etnis, kepercayaan, dan orientasi seksual. Pertimbangan etis perlu diperhatikan, misalnya dengan menginformasikan partisipan tentang tujuan studi, bentuk partisipasi, keuntungan berpartisipasi, risiko serta manajemen risiko dalam berpartisipasi, kerahasiaan data, dan informasi tentang nomor kontak yang dapat dihubungi (biasanya informasi kontak untuk kantor Komite Etik yang menyetujui klirens etik studi) ketika partisipan ingin mendiskusikan aspek etik dari studi ini. Segala informasi ini perlu disediakan di lembar informasi studi sebelum partisipan menyatakan kesetujuannya berpartisipasi pada *consent form*.

Isu lain yang penting dan kerap diabaikan mencakup: (1) Apa implikasi mahasiswa yang menolak berpartisipasi dalam survei dosennya; (2) Apakah partisipasi masih sukarela jika apresiasi berpartisipasi diberikan dalam bentuk nilai (kredit) sebuah mata kuliah; (3) Apakah etis menjadikan butir pernyataan survei sebagai *required item*, saat partisipan tidak dapat tidak menjawab; dan (4)

participants are not allowed to leave any item unanswered; and (4) Whether the debriefing procedure in experimental studies have been prepared appropriately. Critical evaluation on these various aspects reflects the researchers' respect towards the value and dignity of the participants as human beings, whose situation, choices, and well-being must be protected.

Ethical evaluation on the research process also give important benefits for the researchers. It releases the researchers from all legal ramifications that may occur as a consequence of participating in the study. In several countries, participants that experience negative consequences as a result of participating in a study may file lawsuits on the researchers. If such lawsuits would arise, the insurance for from the university affiliated with the researchers would only cover the litigation expenses if the studies have previously undergone proper ethical evaluation processes. Ethical evaluation is also important for submitting research grant proposals. Various institutions that provide research grants have made ethical review as one of the eligibility criteria for funding. Ethical evaluation also determines the journals in which studies can be published. Most reputable international journals have made the proof of ethical evaluation, completed prior to commencing the study, as an important consideration for publication.

The ethical evaluation ensures that the practices conducted by the researchers reflect professional dignity as researchers and academics. The ethical in valuation process assures that researchers uphold the values of academic integrity as stated by the Ministry of Research, Technology and Higher Education of the Republic of Indonesia (*Kementerian Riset, Teknologi, dan Pendidikan Tinggi Republik Indonesia*, 2019), reflected through the research process and procedures: (1) honesty; (2) trust; (3) fairness; (3) dignity; (5) responsibility; and (6) courage. It is ironic if researchers conduct studies to improve humanity's well-being, using methods that pose adverse risks to the very well-being of their human subjects.

Ethical Review for Student Research

In principle, the indicator on whether an ethical

Dalam studi eksperimen, apakah prosedur debriefing telah dengan tepat dipersiapkan. Evaluasi kritis terhadap berbagai aspek ini merefleksikan penghormatan peneliti terhadap harkat dan martabat partisipan sebagai manusia, yang situasi, pilihan, serta kesejahteraan personalnya perlu dilindungi.

Bagi peneliti, evaluasi etik penelitian juga memberi manfaat penting. Evaluasi etik membebaskan peneliti dari segala konsekuensi hukum yang mungkin terjadi akibat berpartisipasi dalam studi. Di berbagai negara, partisipan yang mengalami konsekuensi negatif akibat berpartisipasi dalam studi dapat menuntut penelitiannya. Jika hal tersebut terjadi, asuransi dari universitas afiliasi peneliti hanya akan menanggung tuntutan tersebut jika studi telah melalui proses evaluasi etik yang sesuai. Evaluasi etik juga penting dalam rangka mengajukan hibah penelitian. Beberapa lembaga pemberi dana hibah sudah menjadikan uji etik sebagai syarat sebuah penelitian dapat didanai. Evaluasi etik juga menentukan jurnal tempat studi dapat dipublikasikan. Kebanyakan jurnal internasional bereputasi saat ini sudah mensyaratkan adanya bukti evaluasi etik sebelum studi tersebut dipertimbangkan untuk dipublikasikan.

Evaluasi etik memastikan praktik penelitian yang dilakukan mencerminkan marwah profesi sebagai ilmuwan dan akademisi. Proses evaluasi etik memastikan nilai integritas akademik sebagaimana dikemukakan Kementerian Riset, Teknologi, dan Pendidikan Tinggi Republik Indonesia (2019), terefleksi melalui proses dan prosedur penelitian: (1) kejujuran; (2) kepercayaan; (3) keadilan; (4) kehormatan; (5) tanggung jawab; dan (6) keberanian. Penelitian menjadi ironis ketika seorang ilmuwan melakukan studi untuk meningkatkan kesejahteraan manusia, dengan metode yang justru berisiko membahayakan kesejahteraan manusia.

Uji Etik Penelitian untuk Mahasiswa

Pada prinsipnya, indikator perlu atau tidaknya

evaluation process is necessary should be based on the subjects from which the data is collected (i.e., the participants), not the subjects who collect the data (i.e., the researchers). Consequently, the ethical evaluation process should ideally be undertaken by all studies that involve data collection on human subjects, except for data that renders subject identification impossible. As such, whatever the aims of the study (including student final thesis), when it comes to data collection, ethical evaluation should be conducted prior to commencing the study. In implementation, to avoid lengthy bureaucracy, institutions may consider more flexible mechanisms in terms of the required ethical review procedures. For example, data collection that needs to undergo a formal ethical evaluation process is for studies that aim to publish the findings, while data collection with the main objective of becoming a part of the learning process could go through an informal ethical evaluation process with the teaching faculty/lecturer. Similar procedures have been implemented in the process of ethical evaluation in the Australian context (see Chapter 5.1.6-5.1.8 of the National Health and Medical Research Council, Australian Research Council, & Universities Australia, 2007).

Various Recommendations

The lack of firm implementation on ethical reviews for psychological research in Indonesia may occur due to researchers' ignorance on the importance of the issue, or taking advantage of that ignorance (i.e., negligence) as a result of the lack of formal procedures requiring and supervising ethical research practices. The ethical process should be regarded as a part of a sequence that cannot be separated from the holistic research process. Researchers should not wait for one more human life to fall victim before seriously considering the importance of proper ethical review mechanisms for conducting research. To raise awareness on the importance of ethical evaluation and psychological research, synergic actions are needed from all stakeholders, including the government, institutions, researchers, and participants.

Recommendations for the Government

The Ethical Clearance Guidelines (*Pedoman Klirens Etik*), as issued by the Regulation of the

proses evaluasi etik dilakukan seharusnya didasarkan pada subjek yang datanya diambil (partisipan) dan bukan subjek yang mengambil data (peneliti). Oleh karena itu, proses evaluasi etik idealnya dilakukan untuk semua jenis penelitian yang mencakup pengambilan data terhadap manusia, kecuali data yang tidak memungkinkan identifikasi subjek. Dengan demikian, tidak peduli apapun tujuan studinya (termasuk tugas akhir mahasiswa), apabila mencakup pengambilan data, sebaiknya telah dilakukan evaluasi etik terlebih dahulu. Dalam pelaksanaannya, untuk menghindari birokrasi yang berkepanjangan, institusi tentu dapat mempertimbangkan mekanisme yang lebih fleksibel dalam hal prosedur uji etik yang disyaratkan, misalnya: pengambilan data yang perlu melalui proses evaluasi etik formal ialah penelitian yang hasilnya akan dipublikasikan, sedangkan pengambilan data dengan tujuan utama sebagai bagian dari proses belajar dapat melalui evaluasi etik informal oleh dosen pengampu. Prosedur ini diimplementasikan dalam proses evaluasi etik yang berlaku di Australia (lihat Pasal 5.1.6-5.1.8 pada National Health and Medical Research Council, Australian Research Council, & Universities Australia, 2007).

Aneka Rekomendasi

Kurang tegasnya implementasi etik untuk studi psikologi di Indonesia dapat terjadi karena ketidaktahuan (*innocence*) peneliti mengenai pentingnya isu ini atau karena pemanfaatan situasi tidak ketahuan (*negligence*) akibat belum adanya prosedur formal yang mensyaratkan dan mengawasi praktik penelitian beretik. Proses etik perlu dilihat sebagai bagian dari rangkaian proses penelitian yang tidak dapat dipisahkan. Ilmuwan tidak perlu menunggu satu nyawa lagi dikorbankan sebelum serius memikirkan tentang pentingnya mekanisme peninjauan etik yang sistematis terhadap sebuah studi. Untuk meningkatkan kesadaran akan pentingnya evaluasi etik dalam penelitian psikologi, diperlukan upaya sinergis dari setiap pihak, di antaranya adalah pemerintah, lembaga, peneliti, dan partisipan.

Rekomendasi untuk Pemerintah

Pedoman Klirens Etik sebagaimana tercantum dalam Peraturan Kepala Lembaga Ilmu

Indonesian Institute of Sciences Chair (*Peraturan Kepala Lembaga Ilmu Pengetahuan Indonesia*) Number 08/E/2013 Regarding the Ethical Clearance on Scientific Research and Publication (*Pedoman Klirens Etik Penelitian dan Publikasi Ilmiah*; 2013), is a good start. But efforts to promote awareness on the guidelines should be strengthened to eliminate the notion that ethical review is only necessary for medical studies, because the guidelines clearly refer to all studies involving human subjects. Systematic efforts to raise awareness should involve universities and research institutions to ensure that the ethical process has been applied as a part of the government's responsibility to protect its citizens. The lack of awareness on this matter could result in practices susceptible to ethical violations due to the lack of knowledge among local researchers, the lack of information access for international researchers conducting research in Indonesia, as reported by Rachmawaty (2017). If needed, as a part of the efforts to promote awareness, the government could also require all government-funded studies (through the mechanisms of grants or scholarships) to enclose proof of ethical clearance.

Further, even though the Ethical Clearance Guidelines (*Pedoman Klirens Etik*) from the Indonesian Institute of Sciences Chair (*Lembaga Ilmu Pengetahuan Indonesia [LIPI]*) contains the underlying legal framework for the importance of guidelines for ethical clearance, a clear framework on the main principles to be upheld in conducting studies that involve human subjects in Indonesia has yet to be formulized. Coordinated efforts could be taken to issue some kind of a national guideline for research that can become a reference for implementing ethical review conducted by research institutions or higher education institutions. The guideline should inform which types of research would require ethical review and which do not, as well as the main principles to be considered in evaluation the ethical aspects of research.

The government could agree on the main ethical principles considered vital for the Indonesian context. In several countries, the ethical principles for research are guided by The Belmont Report, following the Nuremberg incidence (Himawan et al., 2016): (1) respect for persons; (2) beneficence; and (3) justice. The principles were then further

Pengetahuan Indonesia Nomor 08/E/2013 Tentang Pedoman Klirens Etik Penelitian dan Publikasi Ilmiah (2013) merupakan langkah awal yang baik. Namun sosialisasi perlu ditingkatkan untuk menghilangkan kesan bahwa uji etik hanya perlu dilakukan untuk studi medis saja karena lingkup pedoman tersebut telah secara tegas mengacu pada penelitian yang melibatkan subjek manusia. Diperlukan sosialisasi yang sistematis dengan melibatkan universitas dan lembaga penelitian untuk memastikan proses etik diterapkan sebagai bagian dari tanggung jawab pemerintah dalam melindungi warga negaranya. Kurangnya sosialisasi tentang hal ini membuka peluang terjadinya praktik yang sangat rentan terhadap pelanggaran etika akibat minimalnya pengetahuan peneliti lokal, serta kurang teraksesnya informasi bagi peneliti internasional dalam melakukan penelitian di Indonesia, seperti yang dilaporkan Rachmawaty (2017). Jika diperlukan, sebagai bagian dari sosialisasi, pemerintah juga dapat mewajibkan seluruh penelitian yang disponsori oleh pemerintah (melalui mekanisme hibah penelitian atau beasiswa) untuk menyertakan bukti uji lolos etik.

Lebih lanjut, meski Pedoman Klirens Etik dari Lembaga Ilmu Pengetahuan Indonesia (LIPI) telah memuat dasar hukum yang mendasari pentingnya pedoman klirens etik penelitian, belum ada kerangka yang jelas mengenai prinsip-prinsip utama apa yang perlu dijunjung tinggi dalam melakukan penelitian yang melibatkan manusia di Indonesia. Upaya yang lebih terkoordinasi dapat dilakukan dengan menerbitkan semacam pedoman nasional penelitian yang dapat menjadi acuan bagi implementasi uji etik yang dilakukan oleh institusi penelitian atau perguruan tinggi. Dalam pedoman itu, dapat diinformasikan tentang penelitian apa yang perlu dan tidak perlu diuji aspek etiknya, serta prinsip-prinsip utama yang perlu diperhatikan dalam mengevaluasi aspek etik sebuah penelitian.

Pemerintah dapat menyepakati prinsip-prinsip etika umum yang dianggap vital untuk konteks masyarakat Indonesia. Di berbagai negara, prinsip etika penelitian berpedoman pada *The Belmont Report*, yang lahir setelah peristiwa Nuremberg (Himawan et al., 2016): (1) penghormatan pada manusia (*respect for persons*); (2) kebermanfaat

developed adjusting to the dynamics of each community. As an example, in Australia there are four main principles as a reference for evaluating the ethical aspects of research proposals, i.e.: (1) respect for human value and dignity; (2) the potential contribution of the studies conducted with the commitment to uphold research merit and integrity; (3) consideration of risks and benefits of the studies (justice); and (4) the merits of research for participants and humanity (beneficence; National Health and Medical Research Council, Australian Research Council, & Universities Australia, 2007). Australia also has a special mechanism for studies on indigenous people, i.e., for Aboriginal Australians and Torres Strait Islanders. Ethical committee in other countries share similar principles but with different nuances (for further information on the aspects of ethical evaluation across communities, refer to Vanclay et al., 2013). By presenting the guidelines for ethical principles essential to consider in conducting research, while simultaneously respecting the diversity of values and cultures, governments assure that research activities are conducted in a healthy, neutral, and non-harmful climate.

In addition to the abovementioned principled efforts, it is essential to also consider the potential of technical limitations that can hinder the ethical review process, such as the high costs attributed to ethical review that could render it unaffordable for researchers without sponsors for funding. Consequently, the government together with related institutions should ensure the availability of ethical review as well as training and certification for ethical committee members, which can be widely accessed at an affordable cost—if not free of charge.

These efforts could indicate the seriousness of the government in its effort not only to increase the quantity of academic publications, but also the quality and impact of the publications. Policies that are side too heavily on the quantity of academic publications have made Indonesia as the second highest country in the world as contributors to articles published in predatory journals (Macháček & Srholec, 2021). The quality and impacts of scientific publications could be realized by

(*beneficence*); dan (3) keadilan (*justice*). Prinsip ini kemudian dikembangkan menyesuaikan dinamika pada tiap komunitas. Sebagai contoh adalah di Australia, terdapat empat prinsip utama yang menjadi acuan evaluasi sisi etik proposal penelitian ialah: (1) penghormatan terhadap martabat dan derajat manusia (*respect*); (2) potensi kontribusi dari studi yang dijalankan dengan komitmen untuk menjunjung integritas akademik (*research merit and integrity*); (3) pertimbangan keuntungan dan risiko dari studi (*justice*); dan (4) manfaat riset bagi partisipan dan kemanusiaan (*beneficence*; National Health and Medical Research Council, Australian Research Council, & Universities Australia, 2007). Australia juga memiliki mekanisme khusus untuk studi yang dilakukan terhadap penduduk suku aslinya: *Aboriginal Australians* dan *Torres Strait Islanders*. Komite etik di negara lain memiliki prinsip yang serupa dengan nuansa yang berbeda-beda (informasi lebih lengkap mengenai aspek-aspek evaluasi etik lintas komunitas tersedia dalam Vanclay et al., 2013). Dengan menyajikan pedoman prinsip-prinsip etika yang penting untuk diperhatikan dalam melakukan penelitian, serta tetap menghormati keanekaragaman nilai dan budaya, pemerintah menjamin aktivitas penelitian berlangsung dalam iklim yang sehat, netral, dan tidak membahayakan siapapun.

Selain upaya-upaya yang bersifat prinsipal di atas, penting untuk turut memperhatikan potensi keterbatasan teknis yang dapat menghambat proses uji etik, seperti penyelenggaraan tinjauan etik yang biayanya tidak terjangkau untuk peneliti yang tidak mendapat sponsor penelitian. Oleh karena itu, pemerintah perlu bersama-sama dengan lembaga terkait memastikan ketersediaan uji etik maupun pelatihan dan sertifikasi anggota komisi etik yang dapat diakses luas dengan biaya terjangkau, jika tidak gratis.

Sejumlah upaya di atas dapat menunjukkan keseriusan pemerintah dalam meningkatkan bukan hanya jumlah luaran publikasi akademik, tetapi juga kualitas dan dampak dari publikasi tersebut. Kebijakan yang terlalu berpihak pada jumlah publikasi akademik telah membuat Indonesia berada di posisi kedua teratas di dunia sebagai kontributor artikel terbanyak di jurnal predator (Macháček & Srholec, 2021). Kualitas dan dampak publikasi dapat terwujud dengan menegakkan

upholding ethical evaluation, among which by ensuring the potential beneficence of research.

Recommendations for Institutions

The void of firm regulation on the ethical process of psychological research should not be the reasoning for research conducted without ethical considerations. In recent years, several ethical committees at universities and research institution levels have been formed. This is a good sign that should be welcomed.

Institutionally, there are several forms of institutions related to the implementation of ethical review process for research, namely: (a) assessing institutions (universities, the Indonesian Institute of Sciences [*Lembaga Ilmu Pengetahuan Indonesia; LIPI*]); (b) associations of similar institutions (Forum of Indonesian Recognized Research Ethics Committee**); and (c) institutions that engage in the submission and supervision of ethical committees (The Ethical Commission for National Health Research and Development [*Komisi Etik Penelitian dan Pengembangan Kesehatan Nasional; KEPPKN*] founded by the Indonesian Ministry of Health*** (*Kementerian Kesehatan*)).

At the level of psychology programs across Indonesian universities, the Indonesian Consortium of Scientific Psychology (*Konsorsium Psikologi Ilmiah Nusantara [KPIN]*) has initiated the founding of an ethical committee that receive submissions for ethical evaluations for psychological studies for cross-affiliation research. The flow diagram of the ethical review submission to the Indonesian Consortium of Scientific Psychology (*Konsorsium Psikologi Ilmiah Nusantara [KPIN]*) is shown in Figure 1.

In the absence of a national guideline that highlights the main ethical principles sensitive to the cultural and value systems relevant in the Indonesian context, coordination among institutions could be done to actualize some form of agreement in formulizing the necessary principles to consider in reviewing the ethical aspects of psychological research. Considering its historical roots,

evaluasi etik yang di antaranya memastikan potensi kebermanfaatannya penelitian (*beneficience*).

Rekomendasi untuk Lembaga

Kekosongan aturan yang baku mengenai proses etik penelitian psikologi tidak boleh menjadi alasan penelitian dapat dilakukan tanpa pertimbangan etik. Dalam beberapa tahun terakhir ini, beberapa komite etik di tingkat universitas dan lembaga penelitian mulai dibentuk. Hal ini merupakan upaya baik yang perlu disambut positif.

Secara kelembagaan, terdapat beberapa ragam lembaga terkait penyelenggaraan telaah etik untuk penelitian, yaitu: (a) lembaga yang melakukan penilaian (universitas, Lembaga Ilmu Pengetahuan Indonesia [*LIPI*]); (b) lembaga yang menjadi wadah perkumpulan antar lembaga sejenis (Forum of Indonesian Recognized Research Ethics Committee**); dan (c) lembaga yang memberikan pengajuan dan pengawasan terhadap komite etik (Komisi Etik Penelitian dan Pengembangan Kesehatan Nasional (*KEPPKN*) yang didirikan oleh Kementerian Kesehatan***).

Pada tingkat program studi psikologi lintas universitas di Indonesia, Konsorsium Psikologi Ilmiah Nusantara (*KPIN*) berinisiasi mendirikan komite etik yang menerima evaluasi uji etik studi psikologi dari peneliti lintas afiliasi. Alur proses permohonan uji etik ke Konsorsium Psikologi Ilmiah Nusantara (*KPIN*) disediakan dalam Gambar 1.

Di tengah absennya pedoman nasional yang menekankan pada prinsip utama etika yang sensitif terhadap budaya dan sistem nilai di Indonesia, koordinasi antar lembaga dapat dilakukan untuk mewujudkan semacam kesepakatan dalam merumuskan prinsip-prinsip yang perlu diperhatikan dalam menguji aspek etik penelitian di bidang psikologi. Menilik akar sejarahnya, klirens etik

The websites related to these institutions are:

**<https://firrec.org>
***<https://keppkn.kemkes.go.id>

Laman web terkait dengan sejumlah institusi ini adalah:

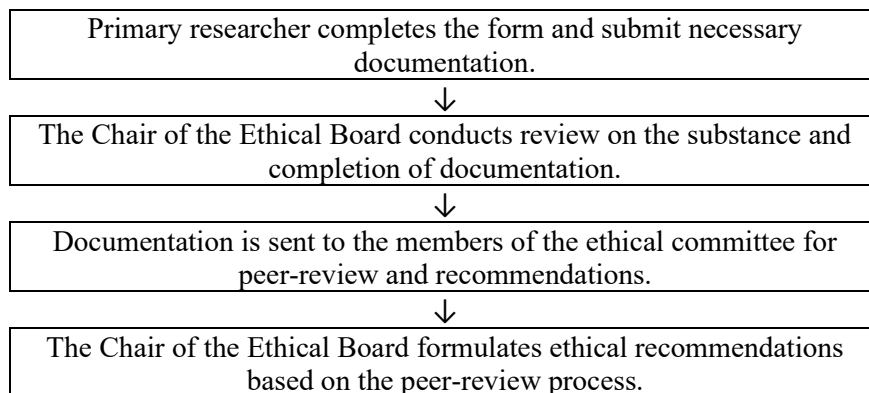
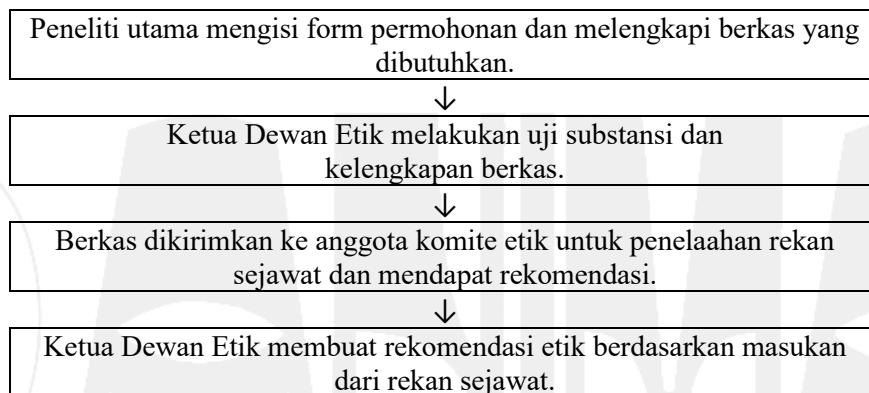


Figure 1. Flow diagram of the ethical review submission, Indonesian Consortium of Scientific Psychology (*Konsorsium Psikologi Ilmiah Nusantara [KPIN]*, 2021).



Gambar 1. Alur uji permohonan etik penelitian di Konsorsium Psikologi Ilmiah Nusantara (KPIN; 2021).

ethical clearance was initially designed for research in the field of medicine as a response to the Nuremberg incident (Himawan et al., 2016). As such, the principles to be upheld should be contextualized for social studies and humanities to avoid irrelevant questions and assessment criteria, such as questioning the generalization of the research results from qualitative studies (Schrag, 2011). Several countries have undertaken such contextualization efforts for the social studies and humanities, for instance: (a) the United States (Office for Human Research Protections, 2018); (b) Finland (National Advisory Board on Research Ethics, 2009); (c) North Africa (Davies, 2020), or (d) at the multinational level by the European Union (European Commission, 2018); and (6) at the internasional by the United Nations Educational, Scientific and Cultural Organization (UNESCO; de Guchteneire, 2014). Similar efforts in Indonesia have been pioneered by the Indonesian

dirancang untuk penelitian di bidang medis merespons peristiwa Nuremberg (Himawan et al., 2016). Oleh karena itu, prinsip yang dijunjung tinggi perlu dikontekstualisasikan pada kancah sosial dan kemanusiaan untuk menghindarkan pertanyaan dan kriteria penilaian yang tidak relevan, seperti mempertanyakan daya generalisasi hasil penelitian pada studi kualitatif (Schrag, 2011). Upaya kontekstualisasi dalam bidang sosial dan kemanusiaan telah dilakukan di berbagai negara, sebagai contoh: (a) Amerika Serikat (Office for Human Research Protections, 2018); (b) Finlandia (National Advisory Board on Research Ethics, 2009); (c) Afrika Utara (Davies, 2020), atau (d) di tingkat multinasional oleh Uni Eropa (European Commission, 2018); dan (6) internasional oleh *United Nations Educational, Scientific and Cultural Organization (UNESCO; de Guchteneire, 2014)*. Upaya serupa di Indonesia juga telah digagas oleh Lembaga Ilmu Pengetahuan Indonesia

Institute of Sciences [*Lembaga Ilmu Pengetahuan Indonesia; LIPI*]) through the ethical clearance process for research specific for social sciences and humanities (Situmorang et al., 2016). To achieve a more specific contextualization in the field of psychology, an agreement on the ethical principles for psychological research could be formulated with the coordination of relevant institutions, for instance the Indonesian Association of Schools of Psychology (*Asosiasi Penyelenggara Pendidikan Tinggi Psikologi Indonesia [AP2TPI]*) or the Indonesian Consortium of Scientific Psychology (*Konsorsium Psikologi Ilmiah Nusantara [KPIN]*), in order to create a guideline that uphold the main principles of ethics while simultaneously accommodating the specific values in the study of psychology.

In addition to research and education institutions, the efforts to raise awareness about the ethical review process for research could also be done by the boards and managers of psychological journals. Upon completion and implementation of the infrastructure and framework of ethical review, the boards and managers of psychological journals (the Forum of Indonesian Psychological Journal Managers [*Forum Pengelola Jurnal Psikologi Indonesia; FPJPI*]) could agree on requiring ethical review as part of the publication process of research findings. This is already a common practice for managers of reputable international journals of psychology.

Recommendation for Researchers

The idealism of academics is tested through their orientation in conducting research activities. Studies could be tainted by ethical violations when they are solely focused on increasing the researchers' reputation. In the extreme form, researchers could be trapped in the practice of data manipulation in the pursuit of the quantity of publications in reputable journals, as seen in the recent case of Diederik Stapel (Verfaellie & McGwin, 2011). The activities and results of research should instead be oriented towards social well-being, which at the very least consider the well-being of the research subjects. With a frame of thinking that no longer emphasizes on quantity (but rather on impact), psychological researchers in Indonesia could invest more time for internal reflection on the ethical aspects of the research

(LIPI) melalui proses klirens etik penelitian yang spesifik untuk rumpun ilmu pengetahuan sosial dan kemanusiaan (IPSK; Situmorang et al., 2016). Untuk memperoleh kontekstualisasi yang lebih spesifik di bidang psikologi, kesepakatan mengenai prinsip etik studi psikologi dapat dirumuskan di bawah koordinasi antar lembaga, misalnya oleh Asosiasi Penyelenggara Pendidikan Tinggi Psikologi Indonesia (AP2TPI) atau Konsorsium Psikologi Ilmiah Nusantara (KPIN), sehingga dapat tercipta pedoman yang menjunjung prinsip etika umum dengan tetap mengakomodasi nilai-nilai yang khas dalam studi di bidang psikologi.

Selain lembaga peneliti dan penyelenggara pendidikan, meningkatkan kesadaran terhadap uji etik penelitian juga dapat dilakukan oleh pengelola jurnal psikologi. Setelah infrastruktur dan kerangka untuk uji etik telah rampung dan dapat diimplementasikan, para pengelola jurnal psikologi Indonesia (Forum Pengelola Jurnal Psikologi Indonesia [FPJPI]) dapat menyepakati syarat uji etik sebagai bagian dari proses publikasi sebuah penelitian. Praktik ini sudah umum dilakukan oleh pengelola jurnal psikologi bereputasi di tingkat internasional.

Rekomendasi untuk Peneliti

Idealisme sebagai seorang akademisi diuji melalui orientasinya dalam beraktivitas penelitian. Sebuah penelitian dapat menjadi sarat pelanggaran etik ketika difokuskan hanya untuk meningkatkan reputasi peneliti. Dalam bentuk ekstrimnya, peneliti dapat terjebak dalam praktik manipulasi data demi mengejar jumlah publikasi di jurnal bereputasi, seperti kasus Diederik Stapel yang mencuat beberapa waktu lalu (Verfaellie & McGwin, 2011). Aktivitas dan hasil penelitian sejatinya perlu berorientasi pada kesejahteraan sosial, yang paling tidak memikirkan kesejahteraan dari subjek penelitiannya. Dengan pola pikir yang tidak lagi menekankan pada jumlah (melainkan dampak), peneliti psikologi di Indonesia dapat menginvestasikan lebih banyak waktu untuk melakukan refleksi internal mengenai aspek etik

design. Further, the outcomes of this reflection could be validated through formal mechanisms in reviewing the ethical aspects of the research by authoritative ethical committees.

When the formal ethical clearance process is still unable to be performed due to the lack of infrastructure and access to institutions that could accommodate ethical reviews, researchers should still provide objective justification why the ethical clearance process is not undertaken and demonstrate that the research process have carefully follow the applicable ethical and legal principles (de Guchteneire, 2014).

Recommendations for Participants

Participants, specifically those considered having the capacity to make independent legal decisions (i.e., not considered children or individuals with special needs) could take an active role in looking critically at the relevance of questions asked to the objectives of the research, when participating in a study. Participants could contact the researchers and discuss all ethical concerns that they may have regarding the research. Refusal to participate could also be done when participants are aware of potential risks (personally or for their communities), which have not been anticipated by the researchers. Considering the nature of participation in any type of research is voluntary, participants should realize that their refusal to participate should not adversely affect them in the form of unpleasant treatment or prejudice, let alone creating potential harm.

Conflict of Interest

The author is a member of the Ethical Board for Psychological Research, the Indonesian Consortium of Scientific Psychology (*Dewan Etik Penelitian Psikologi, Konsorsium Psikologi Ilmiah Nusantara [KPIN]*).

dari penelitian yang dirancangnya. Hasil refleksi tersebut kemudian divalidasi melalui sebuah mekanisme formal dalam meninjau aspek etik penelitiannya oleh komite etik yang berwenang.

Ketika proses klirens etik formal belum dapat dilakukan karena keterbatasan infrastruktur dan akses terhadap lembaga yang dapat memudahhi uji etik, peneliti tetap perlu memberi justifikasi objektif mengapa uji klirens etik tidak dilakukan serta mendemonstrasikan bahwa peneliti telah dengan hati-hati mematuhi prinsip etik dan hukum yang berlaku dalam melakukan penelitiannya (de Guchteneire, 2014).

Rekomendasi untuk Partisipan

Partisipan, khususnya yang dianggap memiliki kapasitas untuk membuat keputusan legal untuk dirinya sendiri (bukan anak-anak atau individu dengan kebutuhan khusus), dapat berperan aktif dengan mengkritisi relevansi pertanyaan dengan tujuan studi saat berpartisipasi. Partisipan dapat menghubungi peneliti dan mendiskusikan segala isu etik yang menjadi perhatiannya. Penolakan untuk berpartisipasi juga dapat dilakukan jika partisipan mengetahui ada potensi risiko (baik bagi diri maupun komunitas) yang tidak terantisipasi oleh peneliti. Mengingat natur partisipasi dalam semua penelitian ialah sukarela, partisipan perlu menyadari bahwa penolakannya untuk berpartisipasi tidak boleh berdampak pada prasangka atau perlakuan yang tidak menyenangkan, apalagi merugikan dirinya.

Konflik Kepentingan

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