

Student Moral Quality Measurement Framework Based on Ancient Javanese Philosophy

Purwo Susongko*, Habibie Wilyama Dwi Sunu, Yuni Arfiani

Universitas Pancasakti Tegal, Indonesia

*Corresponding author. Email: purwosusongko@upstegal.ac.id

ABSTRACT

Ancient Javanese philosophy provided a framework for measuring students' moral qualities. The moral quality of a person in Ancient Javanese philosophy is divided into three levels of consciousness namely high (*Satva*), medium (*raja*) and low (*Tama*). This research aims to analyze the needs of tests that measure moral quality and compile test points that can measure the moral quality of students based on Ancient Javanese philosophy. . This type of research is Research *and* Development. The object of this research is an instrument measuring the moral quality of students based on Ancient Javanese philosophy. Instrument development research design using ADDIE procedural model (Analysis, Design, Development, Implementation, Evaluation). This research is limited to the Analysis and Design stage. Pthere are all levels of consciousness (Satva,raja and suh) have a common vision that is measuring the extent to which a person can control oneself. There are 15 indicators of 27 behavioral indicators at the satva awareness level that can be used effectively to measure students' moral qualities. Furthermore, the 15 indicators can be further developed into test points that measure the moral quality of students based on Ancient Javanese philosophy. The test items still need to be validated empirically.

Keywords: *Measurement, Ancient Javanese, Quality, Moral*

1. INTRODUCTION

Javanese philosophy is divided into three periods namely Jawadipa, Ancient Java, and New Java. Jawadipa teachings are considered to be the original teachings of Java which until now there has been no solid reference other than a book Babad Kanung [2]. The use of Tumpeng in ceremonies, pmujaan against ancestralspirits, calculation of time in the form of wuku, windu, neptu dina,and some other things are considered to be derived from The time of the Javadipa civilization. The teachings of Ancient Java in principle are the teachings of Jawadipa combined with Shiva religion and Mahayana Buddhism. Works of Philosophy in Ancient Java are quite numerous and quite comprehensive among them are Sang Hyang

Tatwajana,SangHyang Nawa ruci and Sarasammuscaya [3]. The new Javanese teachings are the teachings of Sufi Islam combined with the teachings of Ancient Java and his book is still available completely, especially in Karaton. Surakarta and Yogyakarta.

Ancient Javanese philosophy was a philosophical system based on a spiritual approach. Spirituality in the Javanese mind is human behavior based on weakening egoism. With the weakening of human egoism, the peace of life can be formed independently of religious or cultural understanding. With the weakening of egoism, human self-control will be easier to do. Many

studies show that good self-control will have an effect on a person's moral qualities [5,6,7,8].

The concept of morality has been variously defined by philosophers and psychologists but in general the term can be interpreted as a person's or society's view of what is perceived as the highest good. Such a view is based on a set of principles, ideas, and norms used to distinguish between 'right' and

Wrong'. Although the idea of what is 'good' and what constitutes happiness has a definite cultural bias, morality generally refers to attitudes and tendencies that foster respect, responsibility, integrity and honesty. Lickona [2] argues that respect and responsibility are the two core components of morality. Morality is seen as a 'system of rules governing social interaction and social relations' of individuals in society and is based on the concepts of well-being, trust, justice, distribution and rights [11].

Humans in general determine their actions based on cognitive ability to interpret social situations. Problem reasoning, problem-solving skills, self-control and adaptability are key components of the moral process. Basically self-control and moral integrity are neutral. Self-control plays an important role for moral quality only when one has a desire to have good morals. Thus without a desire, self-reverence and integrity have no effect on the improvement of morality [12].

A desire to have good moral qualities depends largely on the level of awareness a person has. The moral quality in the view of Ancient Javanese philosophy is strongly influenced by the quality of consciousness that a person has [13]. This is because a person's level of consciousness will affect the way of thinking and ultimately affect his speech and actions in accordance with the basic principles of the law of action in philosophy. East in general [14].

The level of achievement of consciousness in general according to Ancient Javanese education theory consists of three levels namely *Satwa* (stable and calm), *Rajah* (aggressive and full of motion) and *Tamah* (Slow and lazy). *Satwa* consciousness has characteristics: (1) Can control emotions, thoughts and

actions; (2) Be kind, honest and in accordance with laws or norms, (3) Have tolerance, be calm, (4) have stable and unselfish intellectual abilities, (5) Have knowledge, skills, (6) Diligent meditation And always raise the spiritual level. *Rajah* consciousness has characteristics: (1) Easy direction, jealous, always proud of himself, (2) Have selfish nature, bossy, happy to seek attention, (3) greedy, full of ambition and worldly desires and always worried, (4) Be not serious in raising the spiritual level, (5) Be Ego-centric or selfless when helping others. *Suh* consciousness has characteristics: (1) Be pedestal, inactive, depressed, and very selfish, (2) Be indifferent to others or even harm others, (3) Have a quick attitude angry; (4) Have a high appetite for mwill, drink, sexual intercourse [1].

Based on indicators developed quite comprehensively in the books of Ancient Javanese philosophy has the potential to be further developed into instruments that can be used in assessing Morality of students in school. The morality of students in schools should rest on the context of Indonesian national culture so that the assessment of student morality should also use the roots of the original culture of the Indonesian nation. To develop the instrument requires the study of analysis and design of tests and the development of test points that can measure the moral quality of students based on Ancient Javanese philosophy. implementation and evaluation. This research aims to analyze the needs of tests that measure moral quality and compile test points that can measure the moral quality of students based on philosophy. Ancient Java.

2. METHOD

This type of research is *Research and Development* (15). The object of this research is an instrument of moral quality of students based on Ancient Javanese philosophy. Rangan instrument development research using the procedural model ADDIE (Analysis, Design, Development, Implementation, Evaluation) (16). This research is limited to the Analysis and Design stage. There are also several stages of instrument development can be explained as follows:

2.1. Analysis

This research product is an instrument that measures the moral quality of students in high school or equivalent in Indonesia. The ini test is a minimal adequacy test and is used for wide-scale purposes. In accordance with the policy of the Ministry of Education and Culture of the Republic of Indonesia, character education is one of the main objectives of education so that the development of student morality becomes the main goal. Education in Indonesia.

2.2. Design

The design stage, researchers began *benchmarking* related to the three qualities of human consciousness in accordance with the formulation of Ancient Javanese philosophy, namely the quality of satva, rajah and tamah. All three are high levels of consciousness (satva), rajah (medium) and suh (low). The three levels

each have indicators. These indicators are described in detail in Rontal Sang Hyang Tatwajana [1]. At the satva level consists of 27 indicators, at the level of rajah as many as 25 indicators while at the level of suh as many as 17 indicators.

Of all the indicators formulated from the three levels of consciousness, it can actually be concluded that all of them measure a person's level of self-control. Therefore, in the development of test points can use indicators formulated by one level only of the three levels of consciousness. In the development of test items are selected using indicator indicators that have been formulated at the satva awareness level. Of the 27 satva level awareness indicators not all of them are practical enough and easy to use to further develop into test items. In the development of test items selected only 15 of the 27 indicators are formulated as indicators of satva behavior. Table 1 here is a behavioral indicator at the satva level.

Table 1. Indicators of Human Behavior at Satva Awareness Level

Satva Awareness level indicator
1. <i>Prajna Widagda</i> : Capable on knowledge
2. <i>Weruh ing yogya tan yogya</i> : know obedience and not propriety
3. <i>Akamulyan denyamawambek</i> : very good behavior
4. <i>Ahadyan tengen tan gurugada</i> : although it has strength but never happens rude
5. <i>Tan babkujar</i> : not carelessly issue words
6. <i>Bhakti</i> : Respecting anyone
7. <i>Tonanduga-duga</i> : iklas
8. <i>Asih ta ya ring kasyasih</i> : compassionate to those who suffer
9. <i>Anumeda ring inadina</i> , tuning sungsut: giving comfort to the dina and grieve
10. <i>Satya bhakti</i> : be faithful and respectful
11. <i>Arumpating Alana</i> : Crippling all inner vices

12. <i>Somya wacanana</i> : soft speech
13. <i>Aten ya ngucap literature</i> : earnest in carrying out sacred teachings
14. <i>Kamuni wacanana utsahangusing for pangrawuh kasayamyagjnanan</i> : always pursue all good things, namely true and useful knowledge
15. <i>Tan pamali nghela</i> : tireless in doing good
16. <i>Tan keneng sungsut</i> : no quick to grieve when hit by an accident
17. <i>Kwala bungah patingalanna</i> : always happy heart, means always who has a grateful heart
18. <i>Sapolahna mangdadyaken arsa ring sang tumingal</i> : whatever he does makes happy people who look
19. <i>Sabdana mangdadyaken because manohara ring the mangrengo</i> : his speech is pleasant for those who hear
20. <i>Mahardika understbekana mangdadyaken tripti paritusta ring citta ning para</i> : his policy of behavior made calm and happy crowds
21. <i>Masor ta ya ring abhipraya</i> : not greedy on desire
22. <i>Mango kociwaho</i> : does not disappoint his behavior
23. <i>Tan kepomahar sukhambekning para</i> : unaffected by the judgment of others
24. <i>Tatanahangkara</i> : not at will itself
25. <i>Tan moha denyamawa prawerti</i> : not confused in acting
26. <i>Kewala bungah santa lilang</i> : always happy and calm
27. <i>Atning nirwarana tan patalutuh, atah pinaka jnanana, beautiful patingalanna</i> : has a clean heart without stains, so it is very unsightly

3. RESULTS AND DISCUSSION

Based on 27 indikator of the Ancient Javanese Book *Rontal Sang Hyang Tatwajnanana*, selected 15

indicators that are considered easy and practical to be further developed into test points. These indicators are described in Table 2.

Table 2: Indicators of Student Moral Quality Test Based on Ancient Javanese Philosophy

Indicators	Questions Code
1. <i>Weruh ing yogya tan yogya: know obedience and not propriety</i>	1
2. <i>Ahadyan tengen tan gurugada: although it has strength but never happens rude</i>	2
3. <i>Tan babkujar: not carelessly issue words</i>	3

4. <i>Bhakti: Respecting anyone</i>	4
5. <i>Asih ta ya ring kasyasih: compassionate to those who suffer</i>	5
6. <i>Anumeda ring inadina, tuning sungsut: giving comfort to the dina and grieve</i>	6
7. <i>Satya bhakti: be faithful and respectful</i>	7
8. <i>Tan pamali nghela: tireless in doing good</i>	8
9. <i>Tan keneng sungsut: no quick to grieve when hit by an accident</i>	9
10. <i>Tan kepomahar sukhabekning para: unaffected by the judgment of others</i>	10
11. <i>Tonanduga-duga: iklas</i>	11
12. <i>Masor ta ya ring abhipraya: not greedy on desire</i>	12
13. <i>Kwala bungah patingalanna: always happy heart, means always who has a grateful heart</i>	13
14. <i>Tatanahangkara: not at will itself</i>	14
15. <i>Arumpating Alana: Crippling all inner vices</i>	15

Furthermore, all these indicators become references in the development of moral quality tests of students. In principle the test is built by providing a case that requires a person's moral qualities to solve it. Furthermore, after the completion is known, students are asked to give their consent by choosing the option of strongly agreeing, agreeing and disagreeing. The test used uses the Likert scale with three answer options: strongly agree (SS), Agree (S) and Disagree (TS).

Each statement in an item is made in two types each positive statement and a negative statement. In a positive statement, if the student chooses an answer strongly agree to get a score of 3, when choosing an answer agree to get a score of 2 and when choosing an answer do not agree get a score of 1. Conversely, in a negative statement, if the student chooses an answer strongly agrees to get a score of 1, when choosing an answer agree to get a score of 2 and when choosing an answer not Agree to get a score of 3. Testitems can be seen in table 3 below.

Table 3. Details of Student Moral Quality Test Based on Ancient Javanese Philosophy

No.	Statement	SS	S	TS	Key
1	Rani is grieving that her parents died. At the same time Rani's best friend, Toni was in need of help so he borrowed money from Rani. Do you agree with Toni's attitude to Rani?				-
2.	Jack Ma is a professional marketing director, once he had an employee named Sinta. Sinta is currently working unsannionally until it does not close the company's product marketing targets. But finally Jack Ma did not fire Sinta with a record in 3 months could close the marketing target. Do you agree with what Jack Ma did to Sinta?				+
3	Fajar is a teacher, he does not realize if playing social media carried away by the flow of hoax information. And often sharing hoax information and often arguing with hate speech with colleagues who are not in line. Do you agree with the dawn?				-
4.	Dani is a Student, she is known as a friendly student and has great respect for her teacher. But actually he behaved like that because he had a certain intention to the teacher in order to get a good grade. Do you agree with Dani's attitude?				-

5.	Amin is a teacher, he has aspirations to build a special nursing home transvestite. Because according to him the State has not been present to accommodate them helpless minorities. Do you agree with Amen's ambitions?				+
6.	Wanto is a man who is full of tattoos on his body, loose hair, and likes to get drunk on liquor. But he feels pity and often helps parents who abandoned their children on the street. When he helped feed them drinks and drove them to a nursing home. Do you agree with what Wanto has done to the homeless?				+
7	Harto was a wealthy businessman and at one point he fell into poverty because his business went bankrupt. Nindya is the wife of Mr. Harto. After falling into poverty, Nindya left her husband for fear of living poor. Do you agree with what Nindya is doing?				-
8	Radit had many brothers whose lives were still below the poverty line. Every month radit set aside almost more than 50% of his salary for his brother to be able to fulfill his basic needs. This has been done radit since 10 years ago. Do you agree with what Radit did?				+
9	Bima who is pioneering business has lost a lot of money due to being cheated by his business partners. But Bima's grief did not last long, he immediately got up and started his business again. Do you agree with Bima's attitude?				+
10	Donny is a friendly and helpful person. At one point, Ratih, a friend who once helped Donny make issu that is not true about Donny's personal. After the incident Donny never again helped Ratih, do you agree with what Donny did?				-
11	Rio is always active in donating when there is a natural disaster donation program or donation of other social activities. Rio when donating never wants to write his name so in the list of contributors only written NN. Do you agree with Rio's attitude?				+
12	Panji really likes fried noodles. At the dinner together with his theme friend Panji spent all the fried noodles served, do you agree with Panji's behavior?				-
13	Mito is a farmhand. From his wages he supported his wife and two children. Mito never complained about his work and responsibilities , even with his wife and children, often exercising together every afternoon. Do you agree with what Mito is doing?				+
14	Roni doesn't like music. At one point he came to the restaurant and heard the music in the restaurant. Roni immediately stopped the music to make other guests protest. Do you agree with what Roni did?				-
15	As a leader, Arif is often offended by what his staff do in the office because it can cause perceptions that his staff is smarter than Arif. But the feeling was not maintained by Arif because he appreciated the goodwill of his staff in helping Arif's work in the office. Do you agree with what Arif did?				+

Users of this test are expected to be high school students or equivalent. But the test can also be used for students in college. This is because the cases stated in each statement will be optimally understood well by students who are at least in high school or equivalent. The resulting test items still need to be tested empirically to measure the validity of the test items that have been compiled. When using Rasch modeling it takes a minimum of 100 respondents while when using Item Response Theory modeling it takes a minimum of 300 respondents[17,18].

4. CONCLUSION

Ancient Javanese philosophy provided a framework for measuring students' moral qualities. The moral quality of a person in Ancient Javanese philosophy is divided into three levels of consciousness namely high (Satva), medium (rajah) and low (Tamah). Each level has behavioral indicators and and indicators at all levels have a common vision that is measuring the extent to which a person can control themselves. There are 15 indicators of 27 behavioral indicators at the satva awareness level that can be used effectively to improve students' moral qualities. Furthermore, the 15 indicators can be further developed into test points that measure the moral quality of students based on Ancient Javanese

philosophy. The test items still need to be validated empirically.

REFERENCES

- [1]. Shashangka, D., & Murti, S. (2015). *Ancient Javanese science: Sanghyang Tattwajñāna nirmala Nawaruci*. Dolphin.
- [2]. Sigit Wibowo & Eko Teguh Widodo (2016). *History of Javanese travel (230 BC-1292)*. Jakarta: Jawa Kanung Foundation
- [3]. Anand Krisna. (2015). *Dvipantara dharma literature*. Jakarta: Centre for Vedic & Dharmic Studies
- [4]. Susongko, P. (2019). Construction of Education Theory Based on Ancient Javanese Philosophy (Study of Documentary Analysis Based on the Book of Sang Hyang Tatwa Jnana and Sang Hyang Nawa Ruci). *Horizons: Journal of Education*, 13(1), 73-88.
- [5]. Wikström, P. O. H., & Svensson, R. (2010). When does self-control matter? The interaction between morality and self-control in crime causation. *European Journal of Criminology*, 7(5), 395-410.
- [6]. Svensson, R., Pauwels, L., & Weerman, F.M. (2010). Does the effect of self-control on adolescent offending vary by level of morality? A test in three countries. *Criminal Justice and Behavior*, 37(6), 732-743.
- [7]. Bertok, E., & Meško, G. (2013). Self-Control and Morality in Slovenian Primary and Secondary School Sample: The Results of YouPrev Study. *Varstvoslovje: Journal of Criminal Justice & Security*, 15(4).
- [8]. Barton-Crosby, J., & Hirtenlehner, H. (2020). The Role of Morality and Self-Control in Conditioning the Criminogenic Effect of Provocation. A Partial Test of Situational Action Theory. *Deviant Behavior*, 1-22.
- [9]. Kaur, S. (2015). Moral values in education. *IOSR Journal of Humanities and Social Science*, 20(3), 21-26.
- [10]. Lickona, T. (2009). *Educating for character: How our schools can teach respect and responsibility*. Bantam.
- [11]. Smetana, J. G. (2018). Becoming moral: Introduction to the special issue on early moral development. *Human Development*, 61(4-5), 209-213.
- [12]. Nucci, L. P., Narváez, D., & Krettenauer, T. (Eds.). (2014). *Handbook of moral and character education*. New York: Routledge.
- [13]. Susongko, P. (2021). Taxonomy of Educational Objectives in the Perspective of the Old Java Educational Theory: an Application to Holistic Education.
- [14]. Shenga, S., Jha, A., & Mishra, S. N. (2015). Himalayan Eco-Philosophy. *Research Journal of Humanities and Social Sciences*, 6(3), 191-196.
- [15]. Gall, M. D., Gall, J. P., & Borg, W. R. (2014). *Applying educational research: How to read, do, and use research to solve problems of practice*. Pearson Higher Ed.
- [16]. Molenda, M. (2015). In search of the elusive ADDIE model. *Performance Improvement*, 54(2), 40-42.
- [17]. Cecilio-Fernandes, D., Medema, H., Collares, C. F., Schuwirth, L., Cohen-Schotanus, J., & Tio, R. A. (2017). Comparison of formula and number-right scoring in undergraduate medical training: a Rasch model analysis. *BMC medical education*, 17(1), 1-9.
- [18]. Hambleton, R. K., & Swaminathan, H. (2013). *Item response theory: Principles and applications*. Springer Science & Business Media.