

## The Concept of Honesty in Javanese People's Perspective

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The aim of this study was to find out the concept of honesty in Javanese perspective. Participants were four Javanese families consisting father, mother, and the first-born adolescent child. The themes that emerges from participants' indepth interview were the meaning of honesty, indicators of honesty, and motives that encourage to be honest. The findings indicate that the Javanese concept of honesty is universal, but the acceptance of dishonesty was influenced by relational aspects. Implications of this results to education setting are discussed.

*Keywords:* honesty, Javanese

Penelitian ini bertujuan mengeksplorasi konsep jujur dalam perspektif orang Jawa. Partisipan penelitian ini adalah empat keluarga Jawa yang terdiri atas ayah, ibu, dan anak remaja sulung. Dari wawancara mendalam terhadap 12 orang partisipan diperoleh tema tentang makna jujur, indikasi jujur, dan motif-motif yang mendorong untuk berperilaku jujur. Temuan eksplorasi mengindikasikan bahwa konsep jujur dalam perspektif orang Jawa bersifat universal, namun penerimaan terhadap ketidakjujuran dipengaruhi unsur relasional. Selanjutnya didiskusikan implikasi hasil penelitian pada dunia pendidikan.

*Kata kunci:* jujur, orang Jawa

Honesty has been one of the fundamental moral values which are universally accepted. However, very few studies have been conducted on honesty this far. Even Carson (2010) stated that very few philosophers focused their writings on the concept of honesty and honesty as a virtuous act. Furthermore, Carson revealed that Aristotle prepared a lengthy analysis on moral virtues. Yet, those writings did not discuss or highlight the concept of honesty. Aristotle discussed *truthfulness*, which was defined as the in-between of talking about oneself with excessive pride and criticizing oneself excessively. *Truthfulness* is related to what one says about one-self. In *Concise Oxford English Dictionary 11<sup>th</sup> edition*, the word *truthful* is defined as telling or expressing the truth, and in synonymity with the word *honest*. Aristotle's exposition did not explain thoroughly the essence of honesty or the clear picture of honesty.

From the search of previous research journals, the concept of honesty has been admitted as fundamental

and essential moral value. Nevertheless, it is still hard to find comprehensive research works on honesty. Exist-ing studies lay greater stress on dishonest acts as lying, cheating, stealing, and fraudulence (Cole, 2001; Eisenberg, 2004; Ennis, Vrij, & Chance, 2008; Gino & Pierce, 2009; Rawwas, Al-Khatib, & Vittel, 2004; Wang & Leung, 2010). More research works on dishonest acts are conducted in order that these negative acts could be minimized. In literary works as *Serat Wulang Reh* and *Serat Sasanasunu*, acting honestly is encouraged (Sukri, 2004; Webe, 2007). The Javanese values of wisdom in the forms of proverbs and maxims also recommend the same act of honesty and describe examples of dishonest acts which should be avoided (Sartono, 2010; Suratno & Astiyanto, 2009). These recommendations are based on the viewpoints that honest acts could save one's life and dishonest acts, on the other hand, could wreak it (Sukri, 2004; Webe, 2007).

Based on the previous conditions, this study endeavors to fill the gap between viewpoint of honesty value concept as a fundamental moral value and very few studies ever conducted on the idea of honesty. This

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