

Could the Profile of Orphans Represent the Javanese Position in the Indulgence Versus Restraint Culture Dimension?

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Abstract

Javanese culture (one of the cultural groups in Indonesia) emphasizes the importance of social norms and social consequences as a control to social behavior. The aim of this research is to study the dimension of restraint in the behavior and psychological dynamics of Javanese late adolescents, who live at two orphanages in Central Java. The participants are 40 male adolescents in the care of two public orphanage houses, with the age range between 12 to 19 years. The method used in data retrieval is qualitative, that is through observation, interviews, and drawing test. The results showed that the behavior and psychological dynamics that occur on the individual self between those two orphanages are quite similar. Participants in both orphanage houses tend to control ways to express their feelings. They also present themselves as calm, tight in norms, and under control. Additionally, showing control of emotions and being not easily surprised is also important. These observations may represent the characteristics of Javanese culture as have been found in previous research, namely, the tendency to be restrained in the Indulgence Versus Restraint dimensions (Hofstede, Hofstede, & Minkov, 2010).

Introduction

This research was part of the main research project regarding the benefit of Training Senam Resiliensi for children and adolescents in orphanage houses. Senam Resiliensi is a kind of exercise method that was developed based on the Qigong technique. The researchers used a drawing test to have a comprehensive understanding of the orphans. In the middle of conducting the main research project, researchers found an interesting phenomenon in several orphans in two orphanages: the incongruence between some orphans' daily behavior and the interpretation of their drawing test. In daily behavior they look obedient, polite, modest, under control, and respectful. In contrary, interpretation of their drawing test show that they tend to have loose norms, and their drawings express their rebellion. A question arised, whether there is incongruity between orphans in two orphanage houses.

From the researcher's observation, the orphans' daily behavior is similar with the behavioral characteristics of Javanese people, in accordance to previous findings from The Training of Senam Resiliensi for seniors in houses for the elderly. The previous study found the same characteristics of Javanese culture, for instance, manut (obedience), telaten (persistence), and nrimo (acceptance) (Jap, Risnawaty, Monika, & Tiatri, 2010). Another question that emerges is whether the study of children in two orphanages represent the culture of Java.

Broadly speaking, although Javanese have spread to various areas of Indonesia, Javanese cultures have similarities across these places. The same case happened here. This study used samples in two orphanage houses located in different districts, relatively far from each other (the distance from Orphanage House-SLA to Orphanage House PEM is 42.4 kilometers). The children of the two orphanage houses came from various areas in Central Java. Still, the Javanese culture is the dominant culture in those two areas. Studies regarding Javanese culture (e.g., Pemberton, 1994) found that there are no significant cultural differences between groups

of people in Central Java. Thus, highly selective sample of orphans can be used to indicate some aspects of Javanese culture.

Referring to Matsumoto and Juang (2008), culture can be defined as “a unique meaning and information system, shared by a group and transmitted across generations, that allows the group to meet basic needs of survival, pursue happiness and wellbeing, and derived meaning of life” (p. 13). Javanese culture emphasizes the importance of social norms and social consequences as a control to social behavior (Herusatoto, 2009; Margana & Nursam, 2010). These values are in line with the description on tight societies that maintain strong values of group organization, formality, permanence, durability, and social solidarity. Conversely, in loose societies, norms are expressed with a wide range of alternative channels, and deviant behavior is easily tolerated (Hofstede et al., 2010).

The focus of cultural aspect that would be analyzed in current study was the cultural dimensions of *Indulgence Versus Restraint* (Hofstede et al., 2010). Corresponding to the *Indulgence Versus Restraint* (IVR) dimension, findings from research regarding Javanese culture (e.g., Rahyono, 2011; Dewi, 2005) showed that the Javanese culture is more akin to the *Restraint* dimension. Based on Hofstede, the definition of this dimension is as follows:

Indulgence stands for a tendency to allow relatively free gratification of basic and natural human desires related to enjoying life and having fun. Its opposite pole, restraint, reflects a conviction that such gratification needs to be curbed and regulated by strict social norms (Hofstede et al., 2010, p. 281).

Misho (cited in Hofstede et al., 2010) stated that indulgence values will decrease if the society becomes more structured.

When the system of organization was constructed, it is influenced by the culture surrounding the organization itself. The orphanage house can be seen as the organization that has its own system and rules that were developed by that organization, and embedded by agents (i.e., administrators and caregivers). As an organization, the systems and rules that apply in the orphanage house become a reference value that was adopted and internalized by the orphans. Likewise, the internalization of values and culture could be expressed through their social behavior (Hofstede et al., 2010).

In academic terms, the orphanage house’s system and rules usually refer to organizational culture (Hofstede et al., 2010; Matsumoto & Juang, 2008). Organizational culture can be defined as “meaning and information system shared within organization and transmitted across successive generations of members that allow the organization to survive and thrive” (Matsumoto & Juang, 2008, p. 398).

Up to now, culture was studied through research on language (e.g., Rahyono, 2011; Sartini, 2009), and through questionnaire deployed in organizations (e.g., Hofstede et al., 2010), or questionnaire that was filled-in by the participants (Dewi, 2005; Rachim & Nashori, 2007). There are limited previous studies on culture that make use of drawing tests of orphans. This research intends to study the culture in a different way, thus using hand drawings as a data source. This research attempts to obtain the description of culture and values that is represented in the orphans’ behavior. Expression of behaviors that reflect their personality can be captured through a graphical expression that was collected from the drawing test, and supported by data from interviews and observations.

In short, the aim of this research was to investigate the characteristics of orphans in these two orphanage houses in Javanese culture, using Hofstede’s theory about cultural dimensions, specifically the dimensions of *Indulgence Versus Restraint* (IVR). Another consideration for the significance of the current study is the scarcity of scientific evidence that can explain more about dimension of *Indulgence Versus Restraint* (Hofstede et al., 2010). Furthermore, the investigation could lead to the answer of whether the orphans’ profile could represent the Javanese Position in *Indulgence Versus Restraint* (IVR) Culture Dimension.

Method

Participants

Participants were 40 male adolescents in two government-owned orphanage houses in two small cities SLA and PEM, located away from one another in Central Java, Indonesia. Henceforth, the orphanage house in SLA is called OH-SLA, and the orphanage house in PEM is called OH-PEM. Their age ranged between 12 and 19 years old. The number of participants was 20 from each orphanage house. Table 1 shows demographic data of the participant based on their age. The majority of the participants in OH-SLA were aged 15 and 16 years old, and participants in OH-PEM were 14 years old (Table 1). Based on their level of education, the majority of participants were junior high school students. Only 15% of them were primary school students, and the rest were senior high school students (Table 2). The local government, through the social office and the orphanage houses, paid their school fee as well as their living cost.

Table 1
Demographic Data of Participants Based on Their Age

Age	Setting			
	OH-SLA		OH-PEM	
12	2	10 %	3	15 %
13	2	10 %	3	15 %
14	4	20 %	7	35 %
15	6	30 %	2	10 %
16	6	30 %	2	10 %
18	0	0 %	2	10 %
19	0	0 %	1	5 %

Table 2
Demographic Data of Participants Based on Their Level of Education

Level of education	Setting			
	OH-SLA		OH-PEM	
Primary School	0	0 %	3	15 %
Junior High School (1 st grade)	8	40 %	3	15 %
Junior High School (2 nd grade)	1	5 %	7	35 %
Junior High School (3 rd grade)	5	25 %	2	10 %
Senior High School (1 st grade)	6	30 %	2	10 %
Senior High School (2 st grade)	0	0 %	3	15 %

Data Collection

Three methods were used to collect data: (a) drawing test – Draw A Person Test; (b) interview; (c) observation. The drawing test was administered by one of the research teams. Observations were done in the orphanage houses during a four-month period (August – November) in 2010. Finally, interviews were conducted with the headmaster and caregivers of the orphanage houses and the orphans themselves.

Procedure

Several steps were conducted by the research team: (1) obtaining informed-consent from the social office, the headmaster of the orphanage house, and the orphans as participants, (2) introducing the research team and the aim of this research, (3) collecting data through the drawing test – giving instruction for participant to draw a person at plain paper of A4 sizes, (4) interviewing the headmaster, the caregivers and the participant, (5) throughout the research project, the research team observed the participants' behavior. Figure 1, 2, 3, and 4 (which can be found at the end of this chapter) show picture samples from "Draw a Person" drawing test.

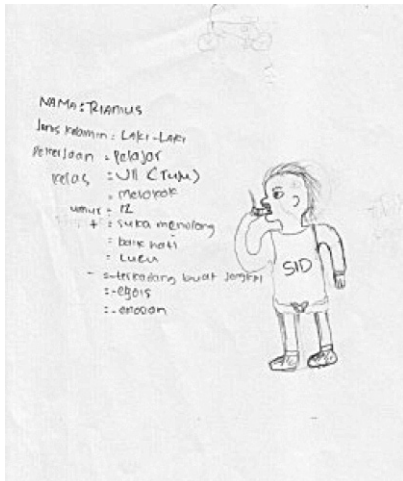


Figure 1. Sample Picture from “Draw A Person” drawing test: participant at OH-SLA

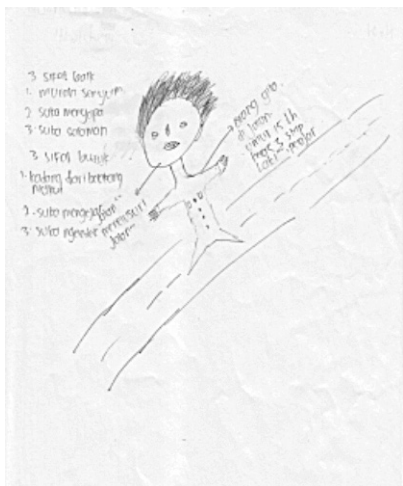


Figure 2. Sample picture from “Draw A Person” drawing test: participant at OH-SLA

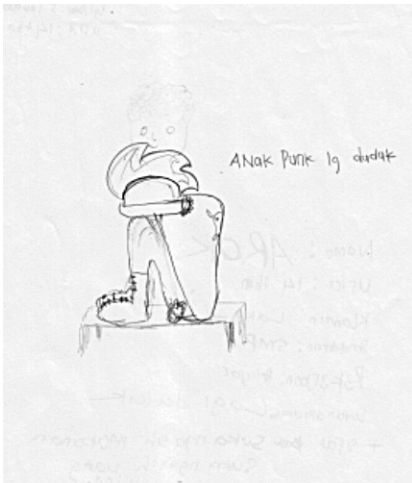


Figure 3. Sample picture from “Draw A Person” drawing test: participant at OH-PEM

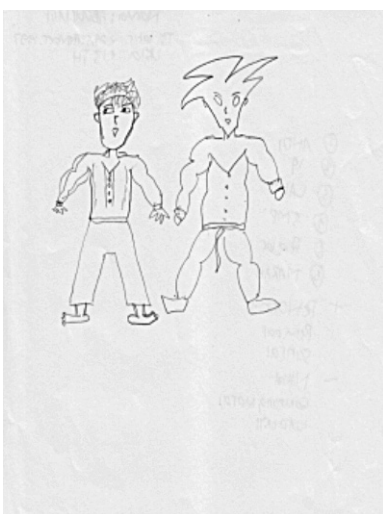


Figure 4. Sample picture from “Draw A Person” drawing test: participant at OH-PEM

After the data were collected, the next step was data analysis. Qualitative analysis was conducted at individual and organizational level. The picture resulting from the drawing test was analyzed using an inter-rater method. Inter-rater reliability was examined by Pearson Correlation among the scores given by the three raters (Tables 3-6). The raters were psychologists with experience in examining Drawing A Person test for 4 to 8 years. Each rater interpreted the data by giving codes in 6-scales based on 7 dimensions that were made by reference to theory of projective technique (Machover, 1978; Ogdon, 1984) and theory of cultural dimension (Hofstede et al., 2010).

This research used a mainly qualitative method. Data collected from the interview and observation were analyzed using content analysis. All the data were then integrated to describe the dynamic of behavioral characteristics of adolescents based on Indulgence Versus Restraint (IVR) theory.

The interpretation technique used in this study was based on the theory of interpretation for Draw A Person Test (Machover, 1978). In an attempt to quantify the data interpretation, the study used an inter-rater technique. Each rater quantified the interpretation of the data to some coded numbers, according to seven dimensions and its indicators. This method is also done by other researchers in the study of projective use of mother and child drawing (Gillespie, 1994).

Results

Description of the Result of Drawing A Person Test

The dominant theme of the drawings of 40 participants were “students at 12-15 years old”. There were 10 coding schemes used for scoring, namely: (a) size of person drawn, (b) the placement of drawing in the paper, (c) facing position, (d) the completeness of body parts, (e) the proportionality of body parts, (f) the facial expression, (g) the symmetry of body shapes, (h) additional accessories, and (i) drawing execution (the line pressures, the line shape, and the shading).

Table 3
Interrater Reliability at OH-SLA

Dimension	Pearson Correlation
SLA 1.1	.722**
SLA 1.2	
SLA 1.3	.722**
SLA 2.1	.588**
SLA 2.2	.588**
SLA 2.3	
SLA 3.1	
SLA 3.2	
SLA 3.3	
SLA 4.1	.771**
SLA 4.2	.584**
SLA 4.3	.717**
SLA 5.1	.587**
SLA 5.2	
SLA 5.3	.587**
SLA.6.1	.732**
SLA.6.2	.732**
SLA 6.3	.716**
SLA 7.1	.819**
SLA 7.2	.819**
SLA 7.3	

* $p < .05$. ** $p < .01$

Table 4
Interrater Reliability at OH-PEM

Dimension	Pearson Correlation
PEM 1.1	.471**
PEM1.2	.471**
PEM 1.3	
PEM 2.1	.533**
PEM 2.2	.557**
PEM 2.3	.533**
PEM 3.1	
PEM 3.2	
PEM 3.3	
PEM 4.1	.694**
PEM 4.2	
PEM 4.3	.694**
PEM 5.1	
PEM 5.2	
PEM 5.3	
PEM 6.1	.732**
PEM 6.2	.512*
PEM 6.3	.512*

* $p < .05$. ** $p < .01$

Table 5*Global Correlation Coefficient among Raters of Data of OH-SLA*

Rater	Person Correlation
SLA 1.1	.746**
SLA 1.2	.567**
SLA 1.3	.746**

Table 6*Global Correlation Coefficient among Raters of Data of OH-PEM*

Rater	Person Correlation
PEM 1.1	.453*
PEM 1.2	.599**
PEM 1.3	.599**

The results showed that behavior and psychological dynamics that occur in the participant between those two orphanage houses are quite similar. The results from the Draw A Person Test indicated that the mean form each dimension were below score 3.5. The total mean score from OH-SLA is 3.11 and from OH-PEM is 3.07. The mean scores mean the personality of participants from each OH tend to be appropriate with characteristics that was projected from the Restraint value. The mean score of each dimension is represented in Table 7. The lowest mean score of the last dimension indicate a state of being loose in norms (mean score of OH-SLA is 2.78; mean score of OH-PEM is 2.67). This score could be interpreted that the participants tend to obey social norms.

Table 7*Descriptive Means for Each Dimension in Draw A Person Test*

	Mean at OH-SLA	Mean at OH-PEM
Dimension 1: Interest in social life	3.08	2.78
Dimension 2: Express their feeling	3.25	3.12
Dimension 3: Loose in Control	3.07	3.42
Dimension 4: Full of energy	3.43	3.28
Dimension 5: Having fun	3.02	3.00
Dimension 6: Egocentrism	3.15	3.13
Dimension 7: Loose in norms	2.78	2.67
<i>Total Mean</i>	<i>3.11</i>	<i>3.07</i>

Note. mean score = 3.5 ; the higher the score, the higher the level of indulgence

Description of the Participants based on Observation

Certain aspects that were focused on during observations were related to the dimensions of *Indulgence Versus Restrain* (IVR), namely: (a) interest in social life; (b) expression of their feelings; (c) loose in control; (d) full of energy; (e) having fun; (f) egocentrism; (g) loose in norms. The observations were conducted during their daily activities, such as when they return home from school, having lunch, watching TV, and queuing for taking a bath.

The observations were also performed by research assistants during the training of Senam Resiliensi, as well as the activities before and after the training. The research assistant observed the behavior of participants of the training and wrote down his observations. Table 8 shows the sample of observation report.

Table 8
Sample of Observation Report

Location	Time	Occasion	Observation
OH-SLA	02.15 pm	Returned home from school	The participants entered the OH quietly, and then practiced hand kissing to the caregivers. They did not say anything unless they were asked.
	1.00-2.00pm	Having lunch	The participants took their plate and food from the kitchen, then took a seat in the dining room, and had lunch quietly, without talking each other.
	Sunday, at 10.00-11.00 am	Watching TV	There were seven participants sitting in front of the television watching soccer games silently.
	05.10-06.10 pm	Queuing for taking a bath	The participants queued for taking a bath without making jokes.
	Tuesday, 14 Dec 2010, at 05.00-06.00 am	Senam Resiliensi Training	Most of the participants followed the instruction obediently. Only two or three participants took the activity lightly, and sometimes they seem to be daydreaming. In general, the atmosphere during the training was very quiet, and none of the participants talked each other, and none of them left the training location during the training.

Sample of observation notes in Table 8 showed an indication that the orphans tend to behave congruently to Restraint characteristic. For example: (a) Practicing hand kissing, entering OH quietly, having lunch and dinner quietly; most of the participants followed the instructions obediently indicating that they were adhering to norms. (b) They did not say anything unless they were asked, which indicated that they are in control for when they should express their feeling. (c) watching soccer games silently, the participants queued for taking a bath without making a joke show that they have less intention of having fun and tend to show less energy. (d) In general, the atmosphere during the training was very quiet and none of the participants talked to each other, and none of them left the training location during the training. Based on the sample behavior description, the observation indicates that the orphans' behavior is inclined to represent characteristics of Restraint.

Description of Participants based on Interviews

The result of observation was confirmed in the interviews with the headmasters and caregivers. One of the interviewee was Mr. D. Mr. D himself is an alumnus of the OH-SLA who was now working as a caregiver in OH-SLA. Based on the information obtained from Mr. D, on average, the participants stayed in the OH-SLA for 4 to 5 years. They were like any other normal adolescent within their age group in Java, they all had sufficient well-being and were emotionally normal. No orphans had problems in following the rules in the OH. Following the regulation of the OH, they also did their everyday duties when it was their turn without any problems. Only one or two orphans have behavioral problems and did not obey the rules in OH. Based on the description obtained from interview it can be inferred that the orphans' behavior again tend to be closer to the Restraint characteristic.

Discussion

Based on the orphans' profiles, we could conclude that the orphans in the public orphanage houses in Central Java could be categorized as more restrained compared to indulgence in the IVR dimension proposed by Hofstede et al. (2010). This suggests that the culture of orphanage houses as an organization has adopted the Javanese cultural values which are then incorporated into the rules that were applied, both written and unwritten. The rules are established and invested by the agent in this case is the caregiver, which are then adhered to and executed by the orphanage. Therefore, the characteristics of the orphans were: controlling themselves in

expressing feelings, showing less vitality, being more careful in having fun, having to think of mutual interest and implementing the norm tightly. These characteristics represented Javanese culture. Javanese culture teaches its members to control ways of expressing their feelings, presenting themselves as calm, behaving in a socially acceptable manner by following norms strictly, and are not easily surprised by being under control. In short, this research showed that orphans' profile (mainly measured by the Drawing A Person, combined with the caregivers' comments and longitudinal observation), could represent the Javanese position in Indulgence Versus Restraint (IVR) culture dimensions. Other studies showed similar findings, that the behavior and attitudes of the adolescent are influenced by the norms and Javanese cultural values (Rachim & Nashori, 2007). The result showed that the higher the adolescent participants adopt the values and culture of Java, the lower their delinquency is.

The strength of this study was its contribution as a research model that used novel tools, namely the projective technique in investigating the Indulgence Versus Restraint Cultural Dimension. In this study, using a projective technique, which is the drawing test has been proved to provide an alternative way to measure culture that represents and is internalized within participants. Occasionally, the drawing test is used at clinical, industry and organization, and educational settings as tools for diagnosing maladaptive behavior or psychological disorder. The drawing test as an instrument of research has not been widely used to explore culture.

There are advantages and disadvantages in the use of drawing test as an instrument of research. The advantage is minimizing fake results or responses from participants. Basically, the drawing test as part of the projective technique could hide the purpose of the test and the way to measure the data from participants. Thus, participants could usually perform naturally, minimizing the 'faking good/bad' attitude toward the test. A disadvantage or a weakness of the test is the fact that it can be considered less objective. Like any other test using a projective technique, aspects of validity and reliability are still not measured objectively. To overcome this weakness, this study also conducted an integrated analysis from interviews and observation in order to obtain data more accurately.

Beside the strength, this research has limitations. One of the limitations that the research did not use more structured and objective observations and interviews. Moreover the interview was conducted by the caregiver, who had less involvement of the orphans. However, the limitation of qualitative analysis of the Draw A Person data had been minimized by using quantification and scoring the participants' drawing.

This research has at least two implications. First, again, this study strengthens the finding that Javanese culture could be categorized as more akin to restraint rather than to indulgent in the IVR Dimension. Second, for future research regarding indigenous culture, a drawing test could be considered as a tool to obtain comprehensive data in the understanding of a cultural phenomenon.

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