

Content validity of humility scale in Javanese cultural society

Validitas isi skala humility pada masyarakat budaya Jawa

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ABSTRACT

Humility is an individual who is based on humility so that he can put other people's perspectives on himself and be able to realize the shortcomings and strengths within the Javanese community. The items developed in this study are in the form of an interval Likert scale consisting of 4 weights, namely strongly agree (SS), agree (S), disagree (TS) and strongly disagree (STS). Validity is carried out on each indicator compiled by researchers with an Aiken's V limit of 0.8. Here involved experts (expert judgment) with a total of 9 people. The results of the Aikens' V analysis show that the humility scale in Javanese cultural society developed in this study has good content validity, with a V value of more than 8 in indicator testing, aspects in content validity testing on 54 humility scale items in Javanese society.

ABSTRACT

Humility adalah individu yang didasari oleh kerendahan hati sehingga dapat menempatkan perspektif orang lain pada dirinya dan mampu menyadari kekurangan dan kelebihan didalam diri masyarakat budaya jawa. Aitem yang dikembangkan dalam penelitian ini berupa skala likert interval yang terdiri dari 4 bobot yakni sangat setuju (SS), setuju (S), tidak setuju (TS) dan sangat tidak setuju (STS). Validitas yang dilakukan pada setiap indikator yang disusun peneliti dengan batas Aiken's V sebesar 0,8. Disini melibatkan ahli (*expert judgment*) dengan jumlah 9 orang. Hasil dari analisis Aikens' V menunjukkan bahwa skala humility pada masyarakat suku jawa yang dikembangkan pada penelitian ini memiliki validitas isi yang baik, dengan nilai V lebih dari 8 pada pengujian indikator, aspek dalam pengujian validitas isi pada 54 aitem skala humility pada masyarakat budaya jawa.

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1. INTRODUCTION

Research measurement tools play a crucial role in research activities as they are used to collect data that will later be analyzed to draw research conclusions (Azwar, 2017). Errors in the design of research measurement tools can lead to inaccuracies in the research results. A good research measurement tool is one that produces accurate and consistent data. Researchers have the option to use measurement tools that have been tested by previous researchers (standard instruments) or to develop their own measurement tools based on the underlying concepts of the phenomenon being studied (Azwar, 2017). The choice between the two depends on the availability of standard instruments and their suitability for the population being studied, considering aspects such as language, complexity, and the time required to answer the questions. If existing instruments are deemed unsuitable, researchers can design new instruments that are shorter, clearer, and use language that is easily understood by respondents (Azwar, 2017, 2019).

Humility is the individual's sensitivity to their relationship with others, reflecting the desire to recognize one's strengths and weaknesses in interpersonal relationships and when considering something more important than oneself or beyond personal interests (Nielsen & Marrone, 2018). According to Permatasari (2016), humility is foundational in character strength developed through stages of knowledge (knowing), habit (habit), and action (acting). Humans have an inherent understanding of humility within themselves, which becomes a habit if trained to manifest humility. Humility extends to personal habits of demonstrating humility in behavior.

Humility has been extensively discussed across various fields such as individual characteristics, personality, culture, religiosity and spirituality, and leadership or organization (Raharjo & Prihatsanti, 2023). Humility can help assess the social impact of self-deprecating attributions and the role of humility in strengthening social and individual ties within groups. This information can be useful for designing interventions and policies aimed at enhancing social harmony and coherence in Indonesia (Nyhof et al., 2021). However, the development of the humility construct in Indonesia has not been as popular as other psychological constructs. Only one study has successfully adapted a humility measurement tool in Indonesia (Nyhof et al., 2021). Thus, it is important to develop a humility measurement tool to advance the field of psychology.

The construction of a humility measurement tool will be based on the theory of Davis et al. (2011), as this theory is frequently used in research related to humility (Raharjo & Prihatsanti, 2023). This construction is also important considering that the adaptation by Nyhof et al. (2021) used a measurement tool based on the theory of McElroy-Heltzel (2017). Davis et al. (2011) previously developed the Relational Humility Scale (RHS), which measures humility through assessments by other individuals (other self-report). Therefore, the humility measurement tool being constructed will focus on direct self-report measurements. Although there are criticisms of using self-report measures due to modesty bias and the potential for self-

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enhancement bias in individuals with average humility (Davis et al., 2010), some researchers have developed self-report humility measurement tools with good validity and reliability (Bollinger, 2010; McElroy-Heltzel, 2017). Another limitation of self-report measures is the low agreement among others' evaluations of an individual and the potential bias related to relationship satisfaction or personal preference for the assessed individual (McElroy-Heltzel et al., 2018).

Research on constructing a humility measurement tool based on Davis's theory typically uses other self-report measures, where other individuals assess a person's humility (Davis et al., 2011). This construction will be applied to the Indonesian setting, specifically among the Javanese community. The choice of the Javanese community is due to its local wisdom, such as *tepa selira* (tolerance), *rukun* (peace-loving), *rumangsa melu handarbeni* (social concern), *memayi hayuning bawana* (environmental concern), and *aja dumeh* (appreciation, honesty, and humility) (Besar, 2010). The philosophy of "aja dumeh" closely relates to the concept of humility in Javanese culture. "Aja dumeh" translates to "Do Not Be Envious" or "Avoid Jealousy," encouraging humility and simplicity, teaching individuals not to harbor envy towards others' success or happiness. Thus, "aja dumeh" serves as a moral guide to avoid envy and reflects humility values practiced in everyday life by the Javanese community.

Based on the issues described, validity reflects the accuracy and precision of a measurement tool in performing its function. A test or instrument can be considered highly valid if it performs its measurement function correctly, providing results that align with the intended measurement (Widodo et al., 2022). According to Azwar (2013), a test that produces irrelevant data for its intended measurement purpose is considered to have low validity. Thus, a valid measurement instrument will yield accurate data that meets the research objectives.

Content validity refers to the extent to which a measurement instrument, which includes a set of items, reflects a psychological attribute that is to be measured. Content validity involves testing to ensure that the items in a measurement tool adequately represent a construct for measurement (DeVellis, 2017). According to Guion (1977), there are five criteria to meet content validity: (1) behavior indicators must align with the conceptual definition of the construct to be measured; (2) the construct being measured must be clearly defined; (3) the content of the measurement tool must be relevant to the intended purpose of the measurement; (4) there must be consensus among experts; and (5) expert responses must be observed and assessed by the researcher to ensure that the content is adequately represented.

The assessment conducted to determine content validity involves expert judgment (Vellis, 2017). Experts (expert judgment) in assessing content validity are individuals with high knowledge about the psychological measurement construct. Expert assessment of content validity must determine whether the written items are appropriate and representative of the construct being measured by the researcher. This expert assessment will then be calculated using statistical procedures. The statistical procedure used by researchers is Aiken's V (1985) validity, which explains the Aiken's V formula for calculating content validity with the content-validity coefficient based on the expert assessments.

The formula proposed by Aiken is as follows: $V = \Sigma s / [n(C-1)]$ Explanation:

- S = $r - l_0$;
- L₀ = lowest value from experts
- C = highest value from experts
- S = rater
- N = number of raters

The value in Aiken’s V ranges from 0 to 1; thus, the closer the value is to 1, the more adequate the content validity of the item is considered to be.

2. METHODS

The initial design of the humility scale was designed to determine the minimum number of items arranged in a scale to facilitate researchers in constructing measuring instruments. In the theory of Davis et al. (2011) or measuring instruments made based on this theory, the percentage or weight of each aspect in the construction process is not divided. So that the weight distribution is equalized in each aspect. In the preparation of the blueprint, it consists of 54 items with a weight of each aspect of 33.33% and three indicators per aspect.

Table 1. Initial Design Blueprint

Aspects	Indicators	Total	
		Frequency	%
<p>Global Humility; The ability of an individual to be oriented towards others without neglecting oneself, having a sense of respect, and self-regulation to not prioritize personal interests.</p>	<ul style="list-style-type: none"> ● Able to behave to prioritize others but not set aside personal interests ● Have respect for others ● Able to control oneself so as not to prioritize personal interests 	18	33,33
<p>Superiority; An attitude of openness to new perspectives and values from other individuals or groups, not seeing oneself as a know-it-all, and not seeing oneself as a perfect/best human being.</p>	<ul style="list-style-type: none"> ● Able to accept different ideas, information, perspectives, and cultures ● Having a desire to learn from others ● Having the perception that one is not better than others 	18	33,33
<p>Accurate View of Self; The ability of an individual to be aware of their strengths and weaknesses and to have the desire to know their true self.</p>	<ul style="list-style-type: none"> ● Able to recognize one's strengths ● Able to recognize one's weaknesses ● Have the effort to explore one's condition 	18	33,33
TOTAL		54	100

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The readability test in this construction includes quantitative and qualitative assessments. In the quantitative assessment, experts are asked to give a score ranging from 1 to 5, the higher the number, the more relevant the item. In the qualitative assessment, experts are asked to provide criticism and suggestions on the sentences. On the assessment sheet, explanations, indicators, and aspects of humility are given so that it can make it easier for experts to provide assessments. The readability test involves six experts. The appointed experts consist of three Psychology lecturers who understand the construct. Furthermore, the other three experts are individuals who have taken a master's program in Psychology and understand the construct.

Table 2. The grid of the humility measuring instrument in Javanese people

Aspects	Indicators	Items
Global Humility	1. Able to behave to prioritize others but not set aside personal interests	6
	2. Have respect for others	6
	3. Able to control oneself not to prioritize personal interests	6
Superiority	1. Able to accept different ideas, information, perspectives, and cultures	6
	2. Have a desire to learn from others	6
	3. Have the perception that they are not better than others	6
Accurate view ofself	1. Able to recognize one's strengths	6
	2. Able to recognize one's weaknesses	6
	3. Have the effort to explore one's condition	6
Total		54

3. RESULTS AND DISCUSSION

Analysis of the content validity of the humility scale in Javanese society conducted a content validity test on items based on behavioral indicators of each aspect of humility in Javanese society with a Likert scale format on expert judgment consisting of 54 items. The following is an example of a content validity form:

The results of the expert assessment were processed using Aiken's V. The calculation of the Aiken's V value on the humility aspect of the Javanese people is as follows: (1) The Aiken's V item value of a behavioral indicator on the global humility aspect of humility in the Javanese people is at 0.63-0.92. (b) The Aiken's V item value of a behavioral indicator on the superiority aspect of humility in the Javanese people is at 0.79-0.92. (c) The Aiken's V item value of a behavioral indicator on the accurate view of self aspect of humility in the Javanese people is at 0.79-0.92.

Table 2. Content validity form on items in Likert scale review format

Aspects	Indicators	Items		Scores	Items		Scores
		Favorable			Unfavorable		
Global Humility: Individuals are oriented towards others without putting themselves aside, there is a sense of respect, and self-regulation to not prioritize personal interests.	Able to fulfill personal interests	1.	Happy when I and others achieve together		4.	Not hesitant to harm others for personal gain	
		2.	Give help without expecting anything in return.		5.	I make decisions without considering the needs of others	
		3.	Worried when my personal interests can harm others		6.	Expecting rewards when helping others	
Scoring guide 1 = Highly Irrelevant 2 = Not Relevant 3 = Relevant but needs consideration 4 = Relevant 5 = Highly Relevant		Notes: 1. Comments are optional, the author expects input from experts regarding the items created 2. Favorable is a supporting item for an indicator and aspect 3. Unfavorable is an item that is the opposite of an indicator and aspect					

In general, the assessment of Aiken’s V will be better if it approaches the number 1. The limit of 0.8 according to Delgado-Rico, Carretero-Dois, & Ruch (2012), who argue that to obtain a clear contrast differentiation, a minimum content validity value of 0.8 is required. The value of Aiken’s V on the behavioral indicator item of the global humility aspect has an Aiken’s V value of 0.63-0.92. There are eight items that have an Aiken’s V value of 0.63-0.79, namely items 3, 7, 10, 13, 14, 15, 16, 18. The Aiken’s V value on the behavioral item of the superiority aspect has an Aiken’s V value of 0.79-0.92. There is one item that has an Aiken’s V of 0.79, namely item 32. The Aiken’s V value on the behavioral item of the accurate view of self aspect has an Aiken’s V value of 0.79-0.92. There are four items that have an Aiken’s V of 0.79 on items 48, 49, 50, 52. The results of the explanation above state that there are 13 items with an Aiken’s V value below 0.8. However, the value of 11 items is above 0.7. According to Jha, Singh & Suresh (2014) that the value in Aiken’s V more than 0.7 is acceptable. So there are 2 items that are not accepted, namely item 3 with an Aiken’s V value of 0.67 and item 18 with an Aiken’s V value of 0.63.

4. CONCLUSION

Based on the research that has been conducted, it can be concluded that the humility scale in Javanese society developed in this study has good validity. This validity is based on the

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content validity test of 54 items on the humility scale. However, in the testing process, it was found that two items, namely items number 3 and number 18, could not be used. Therefore, the accepted content validity includes 52 items. This conclusion shows that most of the items on the designed humility scale have adequate validity to be used in measuring humility in Javanese society.

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