



## STUDENT BEHAVIOR REFLECTION ON ONLINE LEARNING FROM WESTON PERSPECTIVE

Astrid Wangsagirindra Pudjastawa

SMKN 3 Malang

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### ABSTRACT

This study aims to find and analyze the meaning of online learning according to the reflection of student behavior based on Weston. With a qualitative approach, this study collected data from 5 students. The results showed that student A (Monday *Wage*) interpreted the practice of online learning as an effort to beautify traditional learning, while student B (Monday *Pon*) interpreted it as violating obligations between teachers and students, and Student C (Tuesday *Pahing*) interpreted it as a mere technique, Student D (Thursday *Legi*) considers it a challenge, and Siswa E (Wednesday *Pon*) considers online learning to be a burden for teachers. The behavior of student A does not reflect his character, while the behavior of students B to E reflects his character. The condition of the family environment, the school environment at the previous level, experience, and always positive thinking are factors that influence the formation of his character.

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### INTRODUCTION

Research on students' perceptions of online learning has been widely carried out using various approaches such as those carried out (Zuriati & Briando, 2020); (Suhaeri, 2020); (Pasehah et al., 2020). Many writers or researchers prove that students have several perceptions about online learning. Some perceptions that arise include students feeling more stressed because of the many assignments given by the teacher (Yuzulia, 2021). In addition to the perceptions shown by students, this is in line with the behavior that appears when students do online learning, such as students seem lazy, less enthusiastic, and want face-to-face or offline learning (Slamet, 2021). Previous studies on student perceptions and behaviors that appear in online learning have been mostly carried out using western theories, both quantitatively and qualitatively.

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\* Corresponding author.

E-mail addresses: a.w.pudjastawa@gmail.com (Astrid Wangsagirindra Pudjastawa)

Based on the researcher's search, although many people consider student behavior important to understand in the learning process, no one understands it from Weton's point of view.

In Javanese cosmology, a person's character or character is influenced by the time of birth of a person who is usually called a weton (Zubaidah, 2019). A person born on Saturday *Pahing* is very different in character from a person born on Monday *Pon*. Forecasting personal traits can be based on calculations using Javanese or international methods, which include *weton*, *neptu* (number of days and markets), Javanese date, Javanese month and date, day, Christian month, zodiac star, and others. *Weton* consists of 7 days and 5 markets, which have different meanings and characters (Rizaluddin et al., 2021). Someone born on a different day and market will have a different character.

Character is the inner nature of humans that affects all thoughts, behavior, and character (Fathorrahman, 2019). The terms personality and character are often used interchangeably, however (Allport, 1921) gives the following meaning: character is an evaluation of personality and personality is a devaluation of character. Allport assumes that character and personality same the same from different points of view. If people want to make judgments (then the norm applies), it is more appropriate to use the term "character"; but if you mean to describe it (so that you don't make a judgment) it is more appropriate to use the term "personality".

The character or nature of a person can be predicted by looking at when he was born. One common use of this method of divination can be found in the Javanese birth system called wetonan. In the view of the Javanese weton people are still believed to be able to influence every activity and human life, for example: counting the days to determine the lucky day in marriage, building a house, moving house, and others (Suraida et al., 2019). In Javanese primbon weton consists of 5 market days combined with 7 days a week. Each weton has a different meaning that can show how the character, behavior, and fate of a person and others (Utami et al., 2019).

Ontologically, this study views the practice of online learning as a social phenomenon used by an organization as an integral part of society. The practice of online learning is part of practice in the world of education. This study aims to explore further how students understand and perceive online learning as parties who directly know and feel the impact of online learning practices carried out by teachers. In addition, researchers who are also teachers also take part in describing student behavior.

## METHOD

This study uses a qualitative approach with the selection of informants carried out intentionally and purposively, namely, first, the subject has been quite intensive and has been integrated for a long time with the activities that are the target of research. Subjects who are class XII students not only know and can provide information but also have lived it seriously. This is because they have been involved in the online learning process for a long time since they were in class XI. Second, the subject is still actively involved in the environment or activity that is the focus of the research. Data related to informants can be seen in Table 1.

Table 1. List of Names, Classes and *Weton*

No	Nama	Kelas	<i>Weton</i>
1	Kiki Tri Marcelia	Dressmaking	<i>Senin Wage</i>
2	Septiana Eka Permatasari	Boga 3	<i>Senin Pon</i>
3	Muhammad Akbar Rabbani	TKJ 2	<i>Selasa Pahing</i>
4	Fimby Usfurina Nazilla Sufy	Loreal	<i>Kamis Legi</i>
5	Anis Kusumawati	Desain Fesyen	<i>Rabu Pon</i>

The object of this research is humans. Sources of data in the form of words, actions, and documents. Data was collected by using interview and documentation techniques. The data was collected in the form of the subject's actions, descriptions of expressions, attitudes, and understanding of the subject under study. In-depth interviews with interview guidelines that have been prepared by the researcher. Interviews were conducted freely, with open-ended questions. Interviews with informants are not structured and scheduled so that informants provide information as it is. Face-to-face question and answer between the interviewer and the informant. Data collection is done using interviews that produce notes or interview recordings.

The method of data collection is also carried out by the documentation method. To determine the informant's birthday (*weton*) if the informant forgets his birthday, the researcher uses the internet based on his birth date, with the website [www.ki-demang.com](http://www.ki-demang.com). The meaning of a person's *weton* (informant) is seen using a written source, namely the Javanese Primbon Book *Betaljemur Adammakna*.

The data analysis procedure used in this study is a model (Milles et al., 2014) which includes (1) data reduction, (2) data presentation, and (3) drawing conclusions or verification. Data reduction, data presentation, and conclusion drawing/verification become a picture of success sequentially as a series of analytical activities that follow each other.

Data reduction is defined as the process of improving data, either reducing data that is less useful and irrelevant or adding data that is felt to be lacking. Presentation of data is the process of collecting information that is arranged based on the required categories or groupings. Categorization is done by examining all data collected from various sources, namely interviews, field notes from observations, and documentation per informant. This categorization is done to facilitate researchers in compiling and presenting research data. Data interpretation is the process of understanding the meaning or interpreting what is implied in the data that has been presented. The meaning of online learning practices focuses on the interpretation of informants which is a "new text" for researchers. In other words, this stage is the researcher's interpretation stage of the informant's interpretation. In addition, the re-reading of the results of field notes from observations is also continuously carried out to strengthen interpretation.

Based on the interpretation of the informants, the researcher presented rhetorically in the form of a narrative description. Rhetoric means asking questions using many expressions of metaphor or analogy (Mohd Zainal Abidin & Wan Ahmad, 2021). Drawing conclusions or verification is the process of formulating the meaning of research results which are stated in short sentences that are dense and easy to understand. At this stage, it is necessary to review the truth of the research results repeatedly, so that there is relevance and consistency between the title, research objectives, and the formulation of the problem.

## **RESEARCH FINDINGS AND DISCUSSION**

The practice of online learning is interpreted by student A as a sweetener for traditional learning. The following are the opinions of the informants. Kiki Tri Marcelia (student A) interprets the practice of online learning in unique terms that the researcher did not expect before. Kiki Tri Marcelia interprets the practice of

online learning as an uncle. Here's a quote from Kiki's opinion:

“What is online learning? If I think about it, maybe it's like a sweetener. We observe that if we cook food and add sugar as a sweetener, it will taste good. Moreover, the sweetener used is of good quality, it will look more stable. However, as a sugar sweetener, it certainly will not be as good as the main dish. Because some foods also taste sweet when eaten? A case of tomatoes is sweet, right?”

After conveying this opinion, then Kiki continued her story. From some of the explanations that Kiki gave, it can be concluded that the practice of online learning is the same as the function of sweeteners in food, namely only as a complement that makes food taste better. Regarding the opinion that online learning is only a compliment, it is in line with student B (Monday *Pon*) Septiana Eka Permatasari who said online learning is just a neglect of the obligations of students and teachers. Furthermore, Septi expressed her opinion about the meaning of online learning,

“I see online learning only as tools such as knives, scissors, pots, and pans like that. This tool is used to make things. So that learning can be absorbed by students, the teacher makes learning in such a way that it looks good, one of which is through online learning to convince others that they have carried out their responsibilities. Likewise, with online learning students, this is only a tool for dismissing responsibilities because so far I have not felt that I have gotten smarter since this learning took place.”

Observing the opinion of Septiana Eka Permatasari above, the practice of online learning aims to demonstrate a good and improving learning process. Furthermore, the researcher asked whether online learning today always shows good and successful learning. Septiana Eka Permatasari agreed and gave an opinion to strengthen her opinion, namely "the teacher never asked what I wanted to learn, or at least explained what plan they would teach for a year and negotiated it". A stronger opinion about online learning comes from student C (Tuesday *Pahing*) who thinks that online learning is just a fabrication.

Student C, Rabbani, said that online learning should not be done too often in the learning process, students still need social bonds with teachers. The following is Rabbani's story about his experience following online learning which he finds funny.

"It's like online learning is the face of a woman who is made up to look a bit ugly or ugly at all. Dressing up doesn't have to be beautiful, and handsome but also ugly. Just look at the clowns, comedians, or jokes they look funny because of ugly or even weird makeup. Impressions Report Pak for example. They make the audience laugh not only because of their jokes but also their makeup. That's what's interesting, how very creative they are so that their daily presentations still attract the audience. That's their way to earn a fortune."

Rabbanni interprets the practice of online learning as a deliberate intervention or trick by the teacher in the learning process. This pretext is intended so that teachers can take advantage and facilitate the learning process. For example, the teacher gives assignments without correcting, gives strange assignments, gives grades for the results of the Koran, and some other engineering. Rabbanni considers online learning only for the personal benefit of the teacher. "Teachers are humans too," he said as he adjusted his hat and clothes and his voice started to get a little low. Rabbanni continued his explanation while pounding the table as if somewhat annoyed.

“Teachers must have personal desires or interests. One of them is to maintain his profession and earn a living in the era of the pandemic. It is to fulfill their wish that they use their power. The learning and assessment processes are engineered in such a way only to meet their needs. To get a bonus or some other purpose. What is clear is that they will try to show good performance during the online learning process. But unfortunately, they rarely pay attention to the position of students and their needs”

In contrast to Rabbanni's opinion, Siswa E instead expressed his compassion for the teacher in online learning according to him "Online learning will burden the teacher because they have to do a lot of things and prepare". Student E named Anis Kusumawati said:

“When I talk about online learning, I remember the experience of a neighbor who also happens to be a teacher. As soon as the online learning class started, I saw that he had suffered a huge loss. Must be in a position to fulfill his responsibilities as a family member or as a teacher. They must have personal desires or interests. However, for the sake of their responsibilities, they still try to show good performance during the learning process”.

Based on the opinion of student E above, it can be concluded that online learning is a challenge that is not easy for a teacher. Online learning practices are carried out by teachers according to their demands and responsibilities (Anggrini, 2021). A teacher sometimes even puts his interests aside for the sake of his students.

According to student E, although online learning practices tend to be considered negative, basically online learning is not as bad as other students think.

According to student E, the practice of online learning should be done by going public, teachers can share the burden and organize learning together with students. The opinion of student E has often been a movement that was initiated recently as we found in research (Adi et al., 2019); (Pratama & Cahyaningsih, 2021). Indeed, students cannot help much because of the limited knowledge they have, but if the

learning objectives are conveyed, it is possible that students can provide some of their experiences related to similar learning:

"In my opinion, online learning practices that are widely applied by teachers have not gone public. It causes students not to know what they are feeling. Teachers should be more open and formulate learning together. It is possible that some of the students already understand the material to be studied. On the other hand, the class will feel more alive and the teacher will not feel too burdened."

The same opinion was conveyed by student D which is shown in the following opinion:

"I think the practice of online learning is a new game to maintain how students can keep learning. By not just bringing old patterns into new rides. So that students and guardians can think the teacher's performance is good, and then continue to entrust their children to learn from him, the teacher needs to maintain an open attitude as it is. My mother even offered to help the teacher teach a material because she felt that the teacher was still lacking in mastering the material."

The description above shows that students interpret online learning as a challenge that needs to be solved together. It is not only teachers who have to bear the burden of these changes. It is time that students and parents can also be involved in formulating the best online learning format (Lestyanawati & Adi, 2021); (Oviana et al., 2021).

Based on the researcher's observations and a portrait of student A's opinion about the practice of online learning. It turned out to be not from Weton's perspective. According to Javanese primbon (Purwanti, 2021), someone born on Monday *Wage* has the following characteristics: *kurang pikire*, *bregudung atine*, *wani pakewuh*, *wani mati* (thinks less, dislikes other people, dares to die and suffer).

The informant's behavior can be seen from his facial expressions or facial expressions, words, and actions. Judging from facial expressions: always smiling, not showing an angry face despite having bad opinions about online learning practices. Judging from the speech: interpreting online learning is spoken politely and in a low tone. Furthermore, it can be seen from the actions: polite, speaking in a low tone, and not taking actions that show an angry attitude even though they do not agree with the online learning practices carried out by the teacher.

During the interview, Kiki answered all questions carefully, calmly, and structured. Thus, there is a difference between Weton and Kiki's everyday behavior. Besides weton, grumpy nature can be seen from the market which means careless, grumpy, sometimes angry when stirred, and violates anything. These characters did not appear at all when the researchers conducted interviews. Another thing that can strengthen this image is the

opinion of the following classmates.

Kiki is respected by her classmates because of her politeness, attention to friends, subordinates, and even the cleaning staff at school. As Syntia Sari (a classmate) said: “Kiki is a sociable person, not arrogant, polite and appreciates the work of his friends. In addition, he also likes to help friends who are in trouble. Nice to talk to because of patience and attention”

Kiki's observations during fieldwork showed that she didn't even have an angry expression on her face. Although Kiki recounts an annoying online learning experience, her facial expression is normal, not angry. Why is this happening? Researchers are constantly looking for answers. Researchers asked further, do you never get angry? Kiki's confession was the same as that of her classmate.

"Why are you angry, sir? It wastes energy, we are tired and there is no result because when we are angry we cannot think logically. I learned patience since I studied spiritual science. I have a Koran teacher who is very patient and wise, therefore I want to be like that teacher. If we are patient, our life will be calm and it will last easy, hehe”

Then the researcher tried to ask Weton Kiki. It turned out that the student knew the weton from his mother. Here's Kiki's explanation:

“According to my mother, I was born with a market wage. My mother believes in weton. The mother said someone who was born with a wage market has a hard nature, wants to win alone, and is angry. I believe that because when I was a child, sometimes that character appeared in my heart, sir. For example, when my friend took my food or toy, I was annoyed with that friend and wanted to hit him but I didn't do it.”

So said Kiki while laughing, then the student continued his story.

"It's surprising that people around me, especially my mother, don't see that trait in me. Yes, maybe this is due to our environment that shapes and doesn't allow my strong character to develop. My mother is very patient, my father is also very wise and the brothers are very friendly, I know that every human being has two good and bad qualities, it's just a matter of how we develop good qualities and reduce bad traits.

Based on a conversation with Kiki, his angry nature does not appear and develop because he pursues spiritual knowledge and always thinks positively. In his demeanor during the interview, he remained calm and courteous in sharing the problems he encountered when dealing with disruptive online learning practices. With patience and perseverance, Kiki continues to do the tasks given by her teacher one by one.

In contrast to what is shown by Kiki, Rabbani who was born on Tuesday Pahing shows the suitability of his character to his weton. According to Javanese Primbon (Widodo & Saddhono, 2012) people who were born on Tuesday Pahing have the character of *isinin*, *kaku pikire*, *andhap patrape*, *lumuh mring pagaweyan* (shy, lazy, stiff heart, low in

actions).

During the analysis of this information, the researcher found similarities between the actual behavior and the predicted behavior according to *Weton*. Only a dominant angry disposition develops. This is because the experience made him angry and made his character more and more so that Rabbani's character became more and more similar to his *Weton* prediction.

Researchers try to ask whether Rabbani knows and believes the *weton*? He replied that he knew from his master but did not believe in *Weton*. So he said in a high tone.

“I found out my *weton* Tuesday Pahing from my mother when I was about to enter a competition. My character is hard, irritable, stiff, and doesn't want to give in. I don't care about the meaning of the *weton*, that's the prediction of the ancients. My parents once found a day for me to win the competition. I'm just going to please my parents.”

Based on the results of interviews with Rabbani, the following is a picture of students interpreting online learning practices with a *weton* perspective. Judging by the expression on his face: often shows irritation or anger during interviews. From what he said: the practice of online learning is a teacher's trick, manipulation, or means of making fortune. Furthermore, it can be seen from his actions: often speaking in a high tone and occasionally pounding the table.

This is the result of *Weton*'s analysis which shows that Rabbani's behavior reflects his character based on his *Weton* predictions. There is a temperament that develops and emerges in every interview. This is due to environmental conditions and experiences while being a student (Kahar, 2020). The stressful and challenging environment made Rabbani even more selfish. In addition, the experience of being a less comfortable student triggers the growth of anger in him.

## **CONCLUSIONS AND SUGGESTIONS**

A student born in *Weton*, Monday Wage, tends to have a lot of bad characters. Students interpret online learning practices as a sweetener that makes the learning process look good and interesting. Student behavior does not reflect the meaning of the *Weton* character. A family environment that always thinks positively about anything that is supported by spiritual deepening has changed his character.

A different thing was shown by a student born in *Weton* Tuesday Pahing who interpreted online learning as a trick of a teacher. Online learning is considered mere engineering. The student's behavior reflects a character who tends to have many bad sides,

especially hot-tempered, and stiff-hearted, which is to Weton's predictions. This is due to the experience of being a student who is often disappointed and upset because he receives less money from an educator. In addition, environmental factors that support demands and challenges to improve their bad character develop or are more dominant.

Based on some of the explanations above, it can be seen that Weton's predictions can describe the character of a student. By using Weton's analysis, a teacher can see the student's character to minimize the negative character and strengthen the student's positive character. Although in some cases there is a discrepancy between Weton's description of the character and the subject, research shows that the shift is caused by environmental factors so Weton's analysis can be widely used as an initial diagnostic test as a means of identifying students (Treagust, 1988).

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