

VALUE ORIENTATION SCALE: THE VALIDATION OF THE PANCASILA SCALE*

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Abstract

In previous research (Meinarno & Suwartono, 2011), we developed 32 items from five values of Pancasila, however the psychometric properties of the scale are yet to be explored. In this reasearch, we identified five dimensions of the scale, namely spirituality, humanity, nationality, democracy, and social justice. Using convenience sampling, with Webropol survey software to collect the data, of 234 participants, 59% were female, with range of age 15 35 years old ($M=18.42$, $SD = 1.74$). In this research, we focused on construct validation of a measurement model using confirmatory factor analysis. We found that the Pancasila scale consists of 25 items. The Cronbach's alpha coefficients for each dimension were 0.78, 0.70, 0.79, 0.70, and 0.77 respectively. Then, we explored the underlying factor structure and found five latent value factors and these were spirituality, humanity, nationality, democracy, and social justice. The five factors, each formed a unidimensional scale. However, these five latent factors cannot be explained by the high order of the latent factor, namely Pancasila. The second order factorial structure using confirmatory factor analysis did not fit. The fit indices showed that the model did not fit the data well. The results of CFA did not confirm the presence of a second-order factorial structure of Pancasila.

Key words: Pancasila values, validation, value orientation, Indonesia, values

Introduction

Indonesia as a country has its own unique ideology. This ideology served as the foundation philosophy of Indonesia. The ideology was proposed

by the founding fathers, namely Mohd. Yamin, Soekarno, Soepomo and Hatta (Arinanto, 1997). The ideology was approved in preparation meetings prior to independence and then accepted as the country's

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foundation. From the moment of independence, Pancasila became synonymous with Indonesia's way of life and with Indonesian citizenship. With this in mind, it may be that Pancasila consists of universal values. This universality makes the authors curious about the way that these values were implemented in the daily life of Indonesian citizens.

Pancasila values were identified with the birth of Indonesia, and arguably consist of universal values. If the values are indeed universal, then it is logical that these Pancasila values become a part of the internal values systems of Indonesians. Moreover, Pancasila is arguably the personification of indigenous Indonesian local belief, and thus, this research could contribute to the development of indigenous psychology. Pancasila is explicitly stated in the preamble of Indonesia's Basic Constitution of 1945; and this Constitution became the basis of law enforcement for the republic (Prawiranegara, 1984; Notonagoro, 1987). Pancasila has been considered as a "panacea" or medicine for problems related with the real condition of Indonesia, including the various ethnic groups, religions, and diverse regions (Prawiranegara, 1984). Moreover, Pancasila has been regarded as the basis for uniting Indonesia's citizens.

Pancasila is important in the national life of Indonesia because

Pancasila has been framed as being rooted in the history of Indonesia. The concept of Pancasila was found in the Sutasoma (code of conduct book about citizenship) made by Mpu Tantular. It consists of five karmas. The karmas instruct a person not to do violence, not to steal, not to have a cunning soul, not to lie, and not to become drunk (Daroeso, 1989). Pancasila became known again when Indonesia declared its independence. Pancasila's modern history began when Indonesia was colonized by Japan (1942-1945). The Japanese government made a preparatory committee for Indonesian independence, particularly when their position as a colonizer became threatened in the Pacific war. This independence committee discussed the preparations for independence and they were also responsible for brewing the national ideology / philosophy in preparation for the birth of an independent nation. Yamin and Sukarno were among the leaders of the committee. The Five Foundations were proposed by Muhammad Yamin, who mentioned these in his speech on May 29, 1945. Yamin framed the five foundations as: Nationalism, Humanism, Believe in God ("Peri Ketuhanan"), Citizenship ("Peri Kerakyatan"), and People Prosperity. Yamin said that five foundations had their root in history, civilization, religion, and country life ("hidup ketatanegaraan") developed in Indonesia. Soekarno declared Panca-

sila in June 1, 1945. He declared the foundations consisted of: Nationalism; Internationalism; Representative Democracy (“Mufakat, dasar perwakilan, dasar permusyawaratan”); Prosperity; and God (“Ketuhanan”). Soekarno specifically mentioned the term “Panca Sila” in his speech on June 1, 1945 (Prawiranegara, 1984; Poesponegoro, Notosusanto, 1993; Arinanto, 1997).

Interestingly, these founders of modern Indonesia did not claim to be the creators of the concept. They preferred to see the concept originating from the existing values of Indonesians formulated as Pancasila. Logically, Pancasila was already absorbed within the everyday lives of Indonesian people. Therefore, Pancasila did not originate as a top down rule or as an ideal forced upon the people.

Sukarno's Panca Sila proposal was eventually accepted by various groups within Indonesia society, especially those from the political stream (both inside and outside of the country), various tribes, and the major religious groups. It is worth noting, however, that the noble notions of Pancasila were rooted in an agreement by the Indonesian people to declare themselves independent, to demonstrate mutual respect towards each other and a desire to move forward together.

Today, Pancasila is a well defined philosophy. Pancasila as Indonesia's national ideology consists of five principles. These are: belief in the Almighty God (in Indonesian: Ketuhanan Yang Maha Esa), fair and civilized humanity (in Indonesian: Kemamusiaan Yang Adil dan Beradab), the unity of Indonesia (in Indonesian: Persatuan Indonesia), democracy guided by the inner wisdom in the harmony arising out of discussions amongst representatives (in Indonesian: Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan), and social justice for the all of the people of Indonesia (in Indonesian: Keadilan Sosial Bagi Seluruh Rakyat Indonesia).

For Indonesia, Pancasila is arguably an indigenous philosophy as it is excavated from the values that exist in the society and culture of Indonesia. Thus, it is important to understand this philosophy more deeply, especially in the realm of psychology. In this study, we aim to determine whether Pancasila and its foundation (“sila-sila”), and its dimensions can be considered as whole. From the literature, the five foundations of Pancasila (“sila-sila”) were considered as single entity (Poespowardojo, 1991). In this research, we approach this question using a confirmatory factor analysis (CFA) method.

Table 1. Pancasila Values Definitions (Markum, Meinarno & Juneman, 2011)

Value	Definition	Details
Spirituality, <i>Ketuhanan Yang Maha Esa</i>	Believe in God and do His commands according own beliefs and didn't impose beliefs in others.	faithfulness, tolerance to others beliefs, spirituality and religiousness
Humanity, <i>Kemanusiaan yang adil dan beradab</i>	Recognizing equal rights and obligations, care for others; develop relation with other nations based on mutual respect.	respect, fair, courage
Nationality, <i>Persatuan Indonesia</i>	Put the interest of the nation rather that own group or oneself, patriotism and nationalism, and develop a sense of unity to the nation.	Loyalty, citizenship (has strong stance to own obligation, solidarity)
Democracy, <i>Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan perwakilan</i>	Decision-making based on consensus for the common good by not imposing on others, can be accounted and implement the decisions taken.	Responsibility and harmony.
Social justice, <i>Keadilan sosial bagi seluruh rakyat Indonesia</i>	Balancing the rights with social duties and self development consciously, aiming to promote prosperous social life.	Friendship, justice, humble, and prosocial.

With this study, we continue research to attempt to make the concept of Pancasila into a scientifically measurable and meaningful concept. In previous research, the authors developed the Pancasila Scale (Meinarno & Suwartono, 2011). This study was conducted as follow up from the Meinarno and Suwartono (2011). This study was the first study that tries to test the construct validation of Pancasila. Until now, Pancasila has been primarily considered in historical, philosophical, and legal terms. Recent studies have tried to facilitate Pancasila research, by providing measurement to measure the contribution of other social constructs, so that the debate or review of Pancasila is no longer limited to a purely ideological area.

Method

Based on the previous understanding of Pancasila, Pancasila can be defined as a philosophy and as a national social contract. Indonesian people are expected to live up to the philosophy and to manifest good and correct behavior based on Pancasila. Thus, we aim to measure the participants' appreciation of Pancasila.

Based on the five principles in Pancasila and its items, the authors in previous research (Meinarno & Suwartono, 2011) produced 32 statements, that are then measured using a 6 point Likert scale. We developed items in the questionnaire by using the indicators of each principle in Pancasila.

In this research, we collect new data using the convenience sampling method. We collected the data with

Webropol, an online survey software. We contacted possible participant in the university class, and asked them to go to the computer lab, to fill in the survey. Another method of invitation was to provide students with the link of the survey and asked them to fill in. Beside the Pancasila Scale, we asked descriptive data like age, sex, ethnicity, and religion.

Result

We had 234 participants whose data can be analyzed. Most of them were female (59%). The participants' age varied between 15 35 years old ($M=18.42$, $SD = 1.74$). The top five ethnicity that fill the survey were Javanese (47.9%), Tionghoa (ethnic Chinese) (12%), Batak (8.5%), Sunda (7.3%), Minang (12%), and other ethnicities (19.2%). For religion, Islam (67.9%), Protestant (13.2%), Catholic (11.5%), Buddhist (6.2%), Hindu (0.4%), and not answered (0.4%).

At first step, we did item analysis and choose the cut point of acceptable corrected item total correlation 0.3 (Crocker & Algina, 1986), then we conducted exploratory factor analysis (EFA). From the item analysis, the 32 items were reduced to 25 items. From the EFA method, with principal components extraction and varimax rotation, we got 5 components based on 25 items.

From the EFA result, we found that the first component, which

accounted for 32.34% of the variance was explained by the fourth value, namely "Democracy". The second component, which accounted for 10.87% of the variance was explained by the first value, namely "Spirituality". The third component, which accounted for 5.91% of the variance explained was by the third value, namely "Nationality". The fourth component, which accounted for 5.12% of the variance was explained by the fifth value, namely "Social Justice". The fifth component, which accounted for 4.90% of the variance was explained by the fifth value, namely "Humanity". Then we conducted the confirmatory factor analysis (CFA). The following table represents the results.

The Goodness of Fit Index (GFI) coefficient that more than .95 indicates the data fit to the model (Hu & Bentler, 1999). The Root Mean Square Error of Approximation (RMSEA) is a goodness of fit statistic that is based on the analysis of residuals. Smaller coefficient of RMSEA indicating a better fit to the data (Kelloway, 1998). If the RMSEA coefficient is greater than .1, this indicates a poor fit, whilst a coefficient from .08 to .10 indicates a mediocre fit, and a coefficient from .06 to .08 indicates a reasonable fit, and a coefficient less of than .06 indicates a good fit (Byrne, 2001). The data showed Goodness of Fit Index (GFI) > 0.95 and Root Mean Square Error of Approximation (RMSEA) < 0.10, which leads us to conclude that all

Table 2. The Accepted 25 Items of Pancasila Scale

Item No.	Factor Loading in Component :				
	1	2	3	4	5
1-1		0.23			
1-2		0.74			
1-3		0.74			
1-4		0.86			
1-5		0.75			
2-1					0.81
2-2					0.81
2-3					0.35
2-8					0.23
3-1			0.79		
3-2			0.79		
3-3			0.45		
3-4			0.41		
3-5			0.45		
4-1	0.68				
4-2	0.46				
4-3	0.68				
4-4	0.31				
4-5	0.72				
5-1				0.32	
5-2				0.67	
5-3				0.49	
5-4				0.72	
5-6				0.69	
5-7				0.51	

Table 3. The Result of Goodness of Fit Statistics for each Dimensions

Measurement of	Chi			RMSEA	GFI
	Square	df	p-value		
Spirituality	4.41	4	0.35	0.02	0.99
Humanity	0.07	1	0.79	0.00	1.00
Nationality	3.39	3	0.33	0.02	0.99
Democracy	4.30	3	0.23	0.04	0.99
Social justice	14.96	6	0.02	0.08	0.98
First Order	235.33	193	0.02	0.03	0.93
Second order	1343.93	270	0.00**	0.13	0.68

** . Level of Significance is 0.01

items in each dimension of the Pancasila scale fits the data we collected. Moreover, all factor-loadings coefficients were significant in each dimension. The GFI value for each aspect is .99. These results

support the unidimensionality of each dimension in the Pancasila Scale. The following items got the highest loading from each dimension.

Table 4. Correlation Between Dimensions of Pancasila Scale (N = 234)

No.	Item Statement
1-4	<i>Saya tidak menghalangi ketika ada penganut agama lain yang ingin menjalankan ibadah</i> I do not object when there are other faiths that wish to practice
2-2	<i>Saya yakin bahwa pada dasarnya derajat setiap manusia adalah sama tidak peduli suku, agama, ras atau pun golongannya.</i> I am convinced that basically every human being is the same degree regardless of ethnicity, religion, race or faction.
3-4	<i>Biar bagaimanapun saya bangga menjadi bagian dari warga negara Indonesia</i> After all I am proud to be part of an Indonesian citizen.
4-3	<i>Selama masih bisa dilakukan saya mengutamakan musyawarah dalam pengambilan keputusan</i> Over the past can still be done I put deliberation in decision-making
5-2	<i>Sebelum meminta hak saya berusaha menjalankan kewajiban saya dengan sebaik-baiknya</i> Before asking the right I try to run my obligations with the best

The result of second order CFA, produced the $\chi^2(270) = 1343.93$, $p=0.00$, and the Root Mean Square Error of Approximation (RMSEA)=0.13. Looking the p value and the RMSEA, we concluded that the model didn't fit to the data. We didn't find that structural equations indicate the strength of relationship between the first-order factors and the

second-order factor, Pancasila. This indicates that may be there were other aspects that haven't covered by the items that may contribute more to explain Pancasila. However, we succeed to prove that each dimension in Pancasila Scale were related, based on first order analysis in table 3. The table 5, gave the detail of correlation for each dimension in Pancasila Scale.

Table 5. Correlation Between Dimensions of Pancasila Scale (N = 234)

Measurement of	Spirituality	Humanity	Nationality	Democracy	Social justice
Spirituality	1				
Humanity	.55**	1			
Nationality	.42**	.34**	1		
Democracy	.58**	.53**	.49**	1	
Social justice	.33**	.27**	.62**	.44**	1

****. Correlation is significant at the 0.01 level (two-tailed).**

From table 5, we found that all dimension related to each other significantly with LoS 0.01 (two-tailed). The highest correlation coefficient is the relationship between social justice dimension and nationality. It means that the more a

person experiences social justice, then the more attached that person feels towards serving Indonesia.

We re-computed the reliability of each dimension for 25 items. We summarized them in the following table.

Table 6. Reliability of Pancasila Scale Dimensions (N=234)

Measurement of	Cronbach's Alpha	N of Items	Mean	SD
Spirituality	0.78	5	27.63	2.80
Humanity	0.70	4	21.50	2.80
Nationality	0.79	5	22.44	4.08
Democracy	0.70	5	25.79	3.25
Social justice	0.77	6	26.71	4.31

The reliability of each dimension is ≥ 0.7 . Based on Kaplan and Saccuzzo (2009), all dimension of Pancasila Scale were reliable

Conclusion

In this study, we applied factor analyses to identify then to validate the factorial structure of Pancasila. We used EFA and CFA, first to explore the dimensions. The dimensions of Pancasila were confirmed to be unidimensional. However, we could not prove the underlying construct among that dimensions is Pancasila.

should possess and applied in their everyday life. Therefore, the authors developed this scale. This scale may be used as a tool for researchers, especially in social and political psychology sciences in Indonesia. This scale also can contribute to assess the values associated with Pancasila in the society and can serve as a reference to public decision makers, especially in developing national identity.

Discussion

Pancasila is a national point of view for nation and country life of Indonesian people. As a way of life, it is very indigenous . However, nowadays, Pancasila often studied as political construct and citizenship. The authors thought that Pancasila consist of Indonesian values, that Indonesian

The development of this measurement based on values that contained in five principles and articles held in Pancasila. We suggest for further research can give more attention to consider item revision for the second value of Pancasila, namely “Humanity”. The construct validation result was not very satisfying for proving the construct validation.

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