

Integration of Raja Ali Haji's Character Values in Developing Character Assessment Instruments in Indonesia

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Abstract. Raja Ali Haji is an important figure in the world of language and literature whose thoughts are influential in Indonesia. One of his works is Gurindam Dua Belas, which is a Malay poem created in 1847 AD. Gurindam Dua Belas has been used as a reference in instilling moral values in students. This research aims to develop a character assessment instrument that integrates Raja Ali Haji's character values. The research carried out includes Research and Development (R&D) research, with a research design using the Model of Educational Reconstruction (MER). The results of the research show that the integrated character assessment instrument of Raja Ali Haji's character values is suitable for use. **Keyword:** Character assessment, Raja ali haji, Gurindam dua belas.

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1 Introduction

Indonesia is the biggest archipelago country in the world. Indonesia is also a member of the G-20 which contains developed and respected countries in the world politically and economically. Indonesia consists of 17,508 islands spread across 360 ethnic groups. This makes Indonesia very rich in ethnic diversity with languages, customs, arts and culture.

Cultural diversity in Indonesia has given birth to many influential figures. Raja Ali Haji is an influential figure in the world of language and literature whose thoughts influenced the development of the Malay world. His work has been used as a reference source in classical and modern writing traditions and has become a valuable intellectual heritage for the world (1). One of his famous works is Gurindam Dua Belas.

Gurindam Dua Belas is a Malay poem created by Raja Ali Haji in 1847 AD. Raja Ali Haji's Gurindam Twelve Works has been used as a reference in instilling moral values in students (2). Apart from being able to preserve Indonesian cultural values, Raja Ali Haji's work can be used as a reference for character education applied in the world of education.

According to the KBBI, character is "character, or character, or psychological traits, morals or manners that distinguish a person from others". A person with character is a person who has personality, behavior, character, disposition, character. Character as basic values will shape a person's personality. The formation of good character can be due to hereditary influences, as well as environmental influences. The environmental behavior that is expected to be able to change students is the school environment (3). In the UK Report it is stated that character education is an important component of students' overall education at school. Character education embedded in students will help prepare students for good careers.

In general, parents agree on the importance of school helping children develop intellectually and with good character. This character education has also been carried out in various countries such as the UK (4), England (5), Kuwait (6), the Netherlands (7) and other countries. Instilling character values will give birth to good moral values which will support the progress of a proud nation, namely the nation's children who have a good attitude towards themselves, the people around them and towards the progress of their nation (7).

The cultural and ethnic diversity that exists in Indonesia reflects friendliness and a culture of tolerance. However, it cannot be denied that there is the possibility of social problems occurring. One of these problems is related to teenagers who are trapped by negative environmental influences. Many teenagers are far from religious values, this is contrary to the country's first basic principle, namely belief in one God. The relationships and attitudes of the younger generation are starting to

move away from noble morals, lacking ethics, having bad morals, being caught up in pornography, forgetting their local culture, and so on. This requires attention from the government.

In the government system, Indonesia has also aimed at character development. In fact, the character development program has become a priority in national development. The government is very serious about building character education starting from schools. This is stated in two Indonesian government regulations, namely the National Long Term Development Plan (RPJPN) 2005-2025, and Presidential Regulation no. 87 of 2017, concerning Strengthening Character Education.

The Character Education Strengthening Program (PPK) is a movement in schools aimed at strengthening the character of students (8). This will be better if it is supported through collaboration between schools, families and communities. It is hoped that the cultivation of character values will become stronger. According to (9), cultivating character in students requires long-term, continuous, integrated and comprehensive habituation in the classroom and extracurricular activities.

In line with national education goals, the competency of graduates is to be able to become students who have faith and devotion to God Almighty, have noble character and are healthy. Furthermore, students are expected to be students who are knowledgeable, capable, creative, independent, and become democratic and responsible citizens. This shows that it is important to prepare a character assessment instrument. Good character assessment is an ongoing assessment. Apart from that, what is most important is to integrate character values that are embedded in society, such as Raja Ali Haji, into the character assessment instrument.

National government programs that have implemented character education in schools should be supported by ongoing assessments. Many have developed character assessment instruments, such as Nisa, et al (10), Lestari and Harjono (11), Zuliani, et al (12), and Sundari who have developed character assessment instruments for elementary schools. Furthermore, the development of integrated character assessment instruments into school subjects has also been carried out, such as chemistry.

Based on this background, there has been no research that has developed a character assessment instrument that is integrated with local culture. According to Malik, et al (13) the implementation of Raja Ali Haji's character can be applied to society. So, it is important to apply Raja Ali Haji's character values into character assessment instruments in schools.

2 Methods

The research carried out includes Research and Development (R&D). This research will produce a

product in the form of a character assessment instrument that integrates Raja Ali Haji's values, which will be tested for the feasibility of the product. (14). The research design used is the Model of Educational Reconstruction (MER) which provides a basic concept regarding the structure of learning content that has been carried out in an elementary process. The contents of Gurindam Twelve are not taken directly, but are taken from the basic ideas. This basic idea was developed based on an integrated character assessment (15).

In this research, five experts were involved to obtain research data. The instrument assessed is a validation sheet for the accuracy of character values with statements, the accuracy of Gurindam Twelve quotes with statements, the accuracy of statement sentences with Indonesian grammar, and the suitability of statements with the characters of high school students. The validation results obtained are then determined using the CVR (Content Validity Ratio) criteria. The Content Validity Ratio (CVR) value is a quantitative determination of validity. This validation concerns the validity of an instrument in terms of the content assessed by experts. Determination of the CVR value is as follows (16):

$$CVR = \frac{ne - N/2}{N/2}$$

Notes :

ne: Number of experts who agree

N: the number of all experts who assessed

In the calculation analysis, the CVR value will always be compared with the table CVR value, and then a conclusion will be made (17).

Table 1. Critical values for Content Validity Ratio (CVR)

	Significant value for one tailed test			
	0.10	0.05	0.025	0.01
N	Significant value for two tailed test			
	0.20	0.10	0.05	0.02
5	0.573	0.736	0.877	0.990
6	0.523	0.672	0.800	0.990
7	0.485	0.622	0.741	0.974
8	0.453	0.582	0.693	0.911

After identifying the CVR value for each statement on the instrument, the CVI (Content Validity Index) is calculated. The CVI value is the average CVR value. The CVI calculation uses the following formula;

$$CVI = \frac{\sum CVR}{\text{Jumlah sub pertanyaan}}$$

The calculation results will be in the value range 0 - 1. Achieving the critical CVR value will determine the level of validity of the instrument being developed. The CVR critical value for five validators with a significant value, $\alpha=0.10$ (18), then the critical value is 0.573. This means that the instrument will be declared valid if the CVR value is > 0.573 , while a value < 0.573 requires improvement.

Research Stages

a. Clarification and analysis

At this stage, literature analysis and development objectives are formulated. At the literature analysis stage, there are several analyzes that must be carried out, including: Analysis of character assessment aspects, Analysis of Raja Ali Haji's character values, Analysis of connections with national character values, with Raja Ali Haji's character values. Meanwhile, in formulating development objectives, the aim is to focus on instrument development based on the results of literature analysis.

b. Design and evaluation

1) Design Stage

At this stage of the research, an instrument for Raja Ali Haji's character values was designed. The expected result at this stage is the formation of a grid of instruments for assessing Raja Ali Haji's character values.

2) Evaluation instrument development stage

At this stage, the grid that has been formed is used as an assessment format. The design is a character assessment format.

3) Tested Products

The tested product in question is the development of the Raja Ali Haji character values instrument as a valid measuring tool for character education. And this is the final result of this research. The stage carried out is expert validation. Products that have been developed are validated by cultural experts and language experts. So you get a valid product.

3 Results

A character assessment instrument has been successfully developed in Indonesia by integrating Raja Ali Haji's character values. The results obtained are that the instrument is valid. The presentation of the results of this research will be divided into: a) results of clarification and analysis, and b) results of instrument design, and c) results of instrument validation.

3.1 Clarification and analysis results

Initially it was found that there was no connection between national character education instruments and Raja Ali Haji's character values. However, Raja Ali Haji's famous work, Gurindam Dua Belas, has become a reference for Indonesian people, especially in the Malay region. This work is very strong in moral values, which in ancient times were used as guidelines for families in educating their children.

Some quotes from Gurindam Dua Belas,

Gurindam Dua Belas Chapter 1

Barang siapa tiada memegang agama, sekali-kali
tiada boleh dibilangkan nama

Barang siapa mengenal yang empat, maka ia
itulah orang yang ma'rifat.

Barang siapa mengenal Allah, suruh dan
teganya tiada ia menyalah.

Barang siapa mengenal diri, maka telah
mengenal akan Tuhan yang bahri.

Barang siapa mengenal dunia, tahulah ia barang
yang teperdaya.

Barang siapa mengenal akhirat, tahulah Ia dunia
mudarat.

(Whoever does not adhere to a religion, no name
can ever be mentioned

Whoever knows the four, then he is a wise
person.

Whoever knows Allah, commands him and will
not do anything wrong.

Whoever knows himself, knows the true God.

Whoever knows the world knows that he is a
deluded person.

Whoever knows the afterlife, knows that he is in
a world of misery.)

In chapter 1 of Gurindam Dua Belas, the importance of religion is explained. A human being must have a religion and know his God. In this Chapter there is a human's spiritual relationship with God, himself, the world and the afterlife. This means that everyone must know their religion, know how to worship their God, and understand their religion. People who know God are believed to have a purpose in life and have good attitudes.

Next quote,

Gurindam Dua Belas Chapter 2

Barang siapa mengenal yang tersebut, tahulah
ia makna takut.

Barang siapa meninggalkan sembahyang,
seperti rumah tiada bertiang.

Barang siapa meninggalkan puasa, tidaklah
mendapat dua temasya.

Barang siapa meninggalkan zakat, tiadalah
hartanya beroleh berkat.

Barang siapa meninggalkan haji, tiadalah ia
menyempurnakan janji.

(Whoever knows this, knows what fear
means.

Whoever abandons prayer is like a house
without pillars.

Whoever abandons fasting, will not get two
days.

Whoever abandons zakat, his wealth will not
be blessed.

Whoever abandons the Hajj, he has not
fulfilled his promise.)

In this quote, it is said that prayer or worship is like a pillar in a house. A house that does not have pillars cannot stand firmly. As a religious community, you

cannot abandon worship. Because by remembering God, a person will have a good moral foundation or attitude, and will not be easily influenced by negative culture.

In line with this, Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education states that there are 18 character values that are expected to be the output of education graduates. These character values are crystallized into 5 main character values, namely: religious, nationalist, independent, integrity, and mutual cooperation.

1. Religious is represented by worship and religious teachings;
2. Nationalists are represented by Tolerance, National Spirit, and Concern for the Environment;
3. Independence is represented by curiosity, hard work and responsibility;
4. Integrity, represented by Honesty and Discipline; And
5. Mutual Cooperation is represented by Cooperation, Communication, and Sincerity.

At the beginning of this research, clarification was carried out from several sources which showed objectivity in determining the relationship in determining the relationship between national character values and Raja Ali Haji's character values. Taken from sources from teachers, lecturers and cultural figures. With the following comparison:

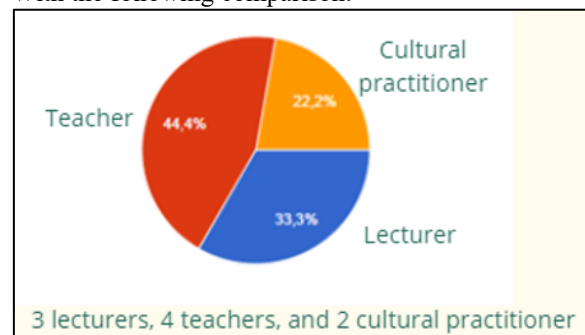


Figure 1. Expert who connects character values with the values of Raja Ali Haji

Of the 9 respondents, there were 4 teachers, namely student affairs teachers and curriculum teachers, 2 Indonesian language lecturers, and 2 cultural practitioner. Each respondent was asked for their opinion in determining the choice of character values that appeared in Gurindam 12.

Based on this, the following distribution is obtained:

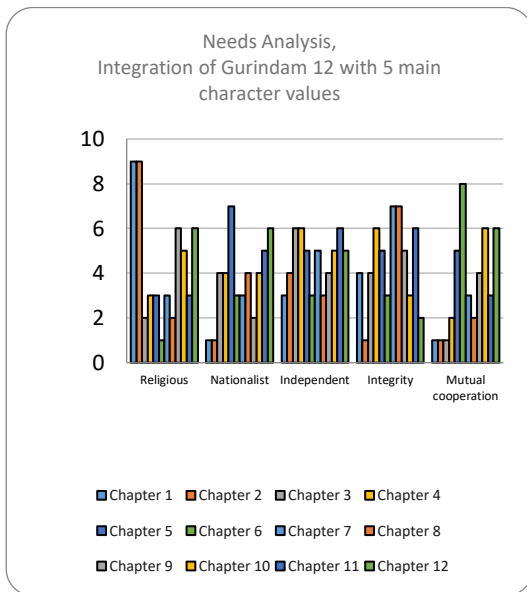


Figure 2. Integration of Gurindam Dua Belas with 5 main character values

From the results of this distribution, the character values are then classified according to the Chapters in Gurindam Dua Belas. In this case, the researcher took the relevance of the agreement of 6 of the 9 sources as a priority. The results of this classification are listed in table 2,

Table 2. Relationship between Character Values in Gurindam Dua Belas and Main Character Values

Main Character Values	Gurindam Dua Belas
Religious	Chapter 1, 2, 9, and 12
Nationalist	Chapter 5, and 12
Independent	Chapter 3, Chapter 4, Chapter 11
Integrity	Chapter 4, 7, 8, 11
Mutual cooperation	Chapter 6, 10, 11

From these results, it can be analyzed the tendency of the content of Gurindam Dua Belas which is spread across all the main character values. Religious character values appear in chapters 1, 2, 9 and 12 of Gurindam Twelve. National character values appear in Chapters 5 and 12. Independent character values appear in Chapters 3, 4 and 11. Integrity character values appear in Chapters 4, 7, 8 and 11. Mutual cooperation character values appear in Chapters 6, 10, and 11.

Determining the relationship between the character values in Gurindam Dua Belas and the main character values is based on the agreement of several sources originating from curriculum teachers, language lecturers and humanists. After the relationship was obtained, the research continued by designing a character assessment instrument.

3.2 Instrument Design Results

After getting the relationship between character values and Gurindam Dua Belas, then proceed with creating a grid of character assessment instruments. The grille consists of; main character, 18 character values, Gurindam Twelve, Gurindam Twelve Quotes, and statement sentences for the assessment instrument.

VALIDATION SHEET													
CHARACTER ASSESSMENT INSTRUMENT INTEGRATED RAJA ALI HAJI'S VALUES													
No	Main Character	18 Character Values	Gurindam Dua Belas	Gurindam Dua Belas Quote	Statement	The Accuracy of Character Values with Statements		The Accuracy of Gurindam Dua Belas Quotes with Statements		The Accuracy of Statements with Indonesian Grammar		The reliability of the statement with the character of high school students	
						Yes	No	Yes	No	Yes	No	Yes	No
1	Religious	1. Religious	Article 1	Barang siapa mengenal diri, maka telah mengenal akan Tuhan yang bahri. / Takut yang bahri.	1. I am an ordinary human being who is afraid of sin (+) 2. I still don't understand religious teachings properly (-)								
		2. Worship	Article 2	Barang siapa meninggalkan sembahyang, seperti rumah tiada bertiang.	3. I never leave worship if someone reminds me (-) 4. I pray regularly without being asked again (+)								

Figure 3. Validation Sheet Character Assessment Instrument Integrated Raja Ali Haji's Values

In developing this instrument, efforts were made so that 18 character values could be explored in each stanza in Gurindam Dua Belas. Just as religious character values have derivative character values of worship and religious teachings, nationalist character values have derivative values of tolerance, national spirit and caring for the environment. The independent character value is represented by curiosity, hard work and responsibility, the integrity character value is represented by honesty and discipline, and the mutual cooperation character value is represented by cooperation, communication and sincerity.

The following is an overview of the results of the character assessment instrument design, using Main Character (MC), derived character values (KV), gurindam quotes (GQ), and statements (S).

MC : Religious

KV : Religious

GQ : *Barang siapa mengenal diri, maka telah mengenal akan Tuhan yang bahri. / Whoever knows himself, knows the true God. (Pasal 1)*

S : *I am an ordinary human being who is afraid of sin (+)
I still don't understand religious teachings properly (-)*

Next,

MC : Religious

KV : Worship

GQ : *Barang siapa meninggalkan sembahyang, seperti rumah tiada bertiang. / Whoever abandons prayer is like a house without pillars (Pasal 2)*

S : *I never leave worship if someone reminds me (-)
I pray regularly without being asked again (+)*

The statements developed are distributed in positive and negative form. This is done so that statements are not easy to guess whether they are true or false, and will help see the consistency of answers from respondents.

3.3 Instrument Validation Results

The instrument validation results show that the Raja Ali Haji character assessment instrument is valid. This can be seen from the CVR results which are all greater than 0.573 and the CVI also shows the same thing, as listed in table 3 below;

Table 3. CVR Value of Integrated Character Assessment Instrument Raja Ali Haji Character Value

No	Main Character Values	CVR assessment points			
		1	2	3	4
1	Religious	0.6	0.6	0.6	0.6
2	Nationalist	0.8	0.8	0.9	0.8
3	Independent	0.6	0.5	0.9	1
4	Integrity	0.6	0.6	0.7	0.7
5	Mutual cooperation	0.6	0.6	0.6	0.7
	Average CVR	0.65	0.63	0.73	0.76
	CVI	0.69			

Information:

- 1: Accuracy of Character Values with Statements
- 2: Accuracy of Gurindam Twelve Quotes with Statements
- 3: Accuracy of Statement Sentences with Indonesian Grammar
- 4: Suitability of the statement to the character of high school students

Based on the values listed in table 3, the CVR value is 0.65; 0.63; 0.73; and 0.76. This shows that all CVR average values are > 0.573. Based on the critical value $\alpha=0.10$ is 0.573, so the instrument can be declared valid.

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