



Internalization Policy for the Practice of Pancasila in Society

Purwo Susongko^{a*}, Rahul Bandari^b, Unggul Sugiharto^c

^a*Universitas Pancasakti Tegal, Indonesia*

^b*Karnavati University, India*

Information Article

History Article

Submission : 13-12-2021

Revision : 21-01-2022

Accepted : 02-02-2022

DOI Article:

[10.24905/jip.6.2.2021.74-90](https://doi.org/10.24905/jip.6.2.2021.74-90)

ABSTRACT

This study aims to: (1) arrange the form of the measurement instrument of internalization and practice of Pancasila that refers to MPR Decree No. 1 of 2003, (2) test the construct validity of instrument items of measurement of Pancasila internalization and practice based on Rasch modeling. Design development instruments using procedural models ADDIE (Analysis, Design, Development, Implementation, Evaluation). The validity test of the construct includes the content, substantive, structural, and external aspects based on Rasch modeling. The test consisted of 45 statements, and respondents were asked to give an agreement on all comments. Scoring of test tessees' responses can be done well with Rasch modeling. The instrument of internalization and practice of Pancasila has fulfilled the construct validity seen from the content, substantive, structural, and external aspects. It concludes that the form of tests used can be widely applied and can be presented using information technology.

Keywords: Measurement, InternalizationPracticece, Pancasila, Rasch

© 2021 Published by Governmental Studies. Selection and/or peer-review under the responsibility of JIP.

* Corresponding author

E-mail address: kjohnson@ecampus.ut.ac.id

1. Introduction

National development in Indonesia is influenced by national resilience. Strong national resilience will facilitate development efforts. National resilience and national insight are two significant concepts to ward off various negative influences and impacts from the development of technology and environment and changing perceptions and the nature of threats to the existence and sovereignty of the Nation (Isabella, 2018). National resilience is a unit consisting of eight inseparable elements. The eight elements are called Astagatra consisting of Geography, Natural Resources, Demographics, Tri Gatra, and Panca Gatra, consisting of Ideology, Politics, economics, Socio-Culture, and Security and Defense (Deksino, 2018). The citizens' internalization of the Pancasila values is the primary capital of the national resilience (Purwoto, 2016)

The resilience and security system must assure the good and strengthen "external threat" and "domestic threat." Burhan D. Magenta explained the importance of "software," a national ideology that forms the basis of the political, economic, and socio-cultural system. For the "hardware," there are national resource institutions such as the state apparatus, political community (CSOs and NGOs), and political parties (Mukhtar, 2017). The widespread concept of security issues changes the idea of national security from state-centered security to people-centered security. With people-centered security, the ideology of citizens becomes very important and must support national development. Thus the more robust the internalization and practice of the doctrine of Pancasila by citizens, the more support the national resilience will get.

Toynbee's hierarchy of values views economics and power as superficial but essential in political and human life. Ideology is seen as the most fundamental basis for human resources in bringing up economic resources and other resources using power and natural support, and

technology to fulfill the people's interests, the progress of the Nation, and the State (Civika, n.d.). Syafruddin Amir states that Pancasila is the ideology of the country which must become the spirit for every life pulse of the people and constitutional activities because Pancasila is seen as an acculturation medium of various thoughts about religion, education, culture, politics, social, and even the economy (Syarifudin, 2013). As a pluralistic nation, the increasing internalization and practice of the Pancasila ideology will support the quality of citizen resources in national development.

Magnis Suseno asserted that implementing the Pancasila ideology for state administrators was an orientation of constitutional life. This means that the Pancasila ideology is translated into various laws and regulations. There are essential elements of the position of Pancasila as the orientation of constitutional life, namely: (1) Willingness to respect each other's uniqueness; pluralism is the fundamental value of Pancasila to realize *Bhinneka Tunggal Ika* (Unity in Diversity). In this case, Pancasila is viewed as an open ideology, (2) the actualization of the five principles of Pancasila means that the principles are carried out in the state life (Suseno, 2011). Therefore, to achieve these two aspects, every citizen must truly internalize and practice the values of the Pancasila ideology.

Considering the importance of an ideology for national progress, since 1998, the United States has tried to measure the understanding of its citizens of the Nation's creed, including the legislators and governors in the State. Many indicators have been developed to measure this intention. Likewise, much research has been carried out related to the validity test of the instrument (Berry et al., 2010). In 2013, the test was evaluated and developed to be a more comprehensive (Berry et al., 2010).

Pancasila as a system of a national philosophy can be seen in three aspects, namely ontology, epistemology, and axiology. The ontology aspect talks about the substance of the Pancasila as a guideline for the Nation's life and

the source of all sources of law. Epistemology deals with the emergence of Pancasila as the basis of the State. At the same time, axiology is related to the internalization of the values of the Pancasila both as a guide to life and as a source of normative law. As a guide to the life of the Nation, MPR Decree No. 1 of 2003 has formulated 45 points of Pancasila values and practices that must be used as guidelines for the behavior of all citizens, especially the state administrators. Suppose all elements of the Indonesian Nation can adequately internalize these points. In that case, it means that the ideology of Pancasila has crystallized into a standard of nation behavior that ultimately supports social harmonization and national progress. It is as the consequence of the function of Pancasila as the source of all sources of law according to Roeslan Saleh, which means that Pancasila is domiciled as: (1) Indonesian legal ideology, (2) A collection of values that must stand behind the whole of Indonesian laws, (3) Principles which must be followed as a guide in making legal choices in Indonesia, (4) As a statement of the mental values and desires of the Indonesian people as well as in the laws (Konstitusi & 2018, 2017).

At 74 of Indonesia's age, it can be stated that Pancasila has not yet crystallized as an ideology of citizens. Setara Institute recorded 2,400 violations of freedom of religion or belief and 3,177 actions in Indonesia in the last 12 years. West Java is registered as the province with the most cases. Director of Setara Institute Research, Halili, explained that the most violation cases of religious freedom in the last 12 years occurred in West Java Province with 629 events or around 26 percent of the total 2,400 incidents of violations. DKI Jakarta follows 291 cases (12.13 percent) and Java East with 270 points (11.25 percent). While from the side of the perpetrators, most of the perpetrators came from outside the country, such as citizen groups with 600 actions, religious organizations with 249 steps, and followed by the Indonesian Ulema Council as many as 242 activities and 181 Islamic Defenders Front Act Madrid (Madrim, 2019)

In addition, the survey results of the Islamic Studies and Peace Institute (LaKIP), October 2010-January 2011, mentioned that there was, in fact, the most fundamental problem at the cultural level of this Nation, that was the development of radical understanding and anti-tolerance, which has entered the education space. Out of 100 public junior high schools and high schools in Jakarta and the surrounding areas, 993 students were surveyed. Around 48.9 percent said they agreed or strongly agreed to acts of violence in the name of religion and morals. The rest (51.1%) stated that they did not agree or strongly disagreed. Among the 590 religious teachers as the respondents, 28.2 percent said they agreed or strongly agreed to acts of violence in a religious cover. In 2012, a survey conducted by the Denny JA Foundation and LSI Community showed that intolerance in Indonesian society continued to increase. People feel increasingly uncomfortable about the presence of other people around them. Those who objected to living side by side with a different religion were 15%, while those who opposed to living side by side with other religious groups were 41.8%.

The Wahid Foundation survey reported that youth engaged in support for religious violence and terrorism activities reached 76%, and intolerance actions reached 46% (Qodir et al., 2016). While in 2017, The Wahid Foundation reported that the units of religious activities in Jabodetabek conducted a study of fighting for religion with war reached 87% (Qodir et al., 2016). Associated with radicalism-terrorism acts carried out in Indonesia, young people who are members of the units of religious activities also agreed. The meaning of The Wahid Foundation's findings is that young people have already had the idea that if there is violence in the name of religion, it is permissible. The facts above, at least, show that the attitude of tolerance and awareness of diversity in Indonesia is still a big challenge. The variety that should have been an extraordinary social capital for the Indonesian people turned out to be potential conflict vulnerability, anti-dialogue, and exclusion. If the

problem is not immediately anticipated, the existence of the Republic of Indonesia will be at stake.

Based on the facts presented in the field by The Wahid Institute, there are fundamental questions that must be answered by every citizen who claims to have religious beliefs. What causes violent behavior and violation of the constitution regarding freedom of religion? Isn't freedom to adhere to religious beliefs a fundamental right of citizens? In terms of the foundation of the Pancasila State, our youth no longer support the Pancasila as the basis of the Indonesian State (reaching 56%). Young people who support the Khilafah State in Indonesia (going 86%) reported by the Wahid Foundation and a survey conducted by the Navara Foundation, professionals in which some young people support radicalism-terrorism reached 78%. The Navara Foundation also released that 23.4% of students disagreed with Pancasila as the basis of the State but agreed on the Khilafah. Likewise, with our students, 23.4% support the Khilafah, not Pancasila.

MPR Decree No. 1 of 2003 can be used as a construct for measuring the internalization and practice of the Pancasila values. Pancasila, which previously had 36 items, has now been amended to 45 items. Many people do not know about this due to the lack of socialization by the government in announcing the points of Pancasila. In the 1980s, elementary school students were required to memorize 36 facts of Pancasila, and in the past, there were many films produced to perform the Pancasila items. During the reform period, according to MPR Decree No. I/MPR/2003, there was a change in the contents of the Pancasila items with the previous period, so that it became 45 items. Here are the 45 indicators of internalization and practice of Pancasila.

Pancasila principle 1: Belief in the Almighty God

1. The Indonesian Nation believes in and fears God Almighty.
2. Indonesian people believe in and fear God Almighty by their respective religions

and beliefs based on fair and civilized humanity.

3. Develop a respectful attitude towards respecting and cooperating between followers of different religions with different beliefs towards God Almighty.
4. We foster harmony in life among fellow believers and believe in God Almighty.
5. Religion and belief in God Almighty is a matter that concerns the personal relationship of humans with God Almighty.
6. Develop mutual respect for the freedom to practice worship by their respective religions and beliefs.
7. Do not impose religion and belief in Almighty God on others.

Pancasila principle 2: A just and civilized humanity

1. Recognize and treat humans according to their dignity as creatures of God Almighty.
2. Recognize the equality, equality of rights, and fundamental human rights of all human beings, without discriminating against ethnicity, ancestry, religion, beliefs, gender, social position, skin color, and so on.
3. Develop an attitude of mutual love for fellow human beings.
4. Develop an attitude of tolerance and not offend others.
5. Develop an attitude of modesty towards others.
6. Uphold human values.
7. I love to do humanitarian activities.
8. Dare to defend truth and justice.
9. The Indonesian people feel themselves part of all humanity.
10. Develop a respectful attitude to respect and cooperate with another nation.

Pancasila principle 3: A unified Indonesia

1. Able to place unity, integrity, and the interests and safety of the Nation and State as a common interest above personal and group interests.
2. Able and willing to sacrifice for the country and Nation's interests if needed.
3. Develop a love for the motherland and the Nation.
4. Develop a sense of pride in the Nation and motherland of Indonesia.
5. Maintain the world order based on independence, eternal peace, and social justice.
6. Develop the unity of Indonesia based on Unity in Diversity.
7. Promote association for the unity and integrity of the Nation.

Pancasila principle 4: Democracy led by the wisdom in a consensus or representatives

1. Every Indonesian person has the same position, rights, and obligations as citizens and society members.
2. Must not force will on others.
3. Prioritize deliberation in making decisions for the common good.
4. Deliberation to reach consensus is filled by family spirit.
5. Respect and uphold every decision reached as a result of deliberation.
6. With good faith and a sense of responsibility, accept and implement the results of deliberations.
7. In the deliberation, the common interests are prioritized above the personal and group interests.
8. Deliberation is carried out with common sense and by a noble conscience.
9. Decisions taken must be morally accountable to God Almighty, uphold human dignity, the values of truth and justice, and prioritize unity and integrity for the common good.

10. Give trust to the representatives to carry out legislation.

Pancasila principle 5: Social justice for all Indonesians

1. Develop noble deeds, which reflect family attitudes and cooperation.
2. Develop a fair attitude towards others.
3. Maintain a balance between rights and obligations.
4. Respect the rights of others.
5. Like to help others so they can stand on their own.
6. Do not use property rights for businesses that extort others.
7. Do not use property rights for extravagant and luxurious lifestyles.
8. Do not use property rights to conflict with or harm the public interest.
9. I like to work hard.
10. Like to appreciate the work of others that is beneficial to the standard expected progress and welfare.
11. Like to carry out activities to realize equitable progress and social justice.

About the increase of the citizens' internalization and practice of Pancasila values, several stages must be carried out as follows:

1. Mapping the level of internalization and training of Pancasila values,
2. Increasing the internalization and practice of Pancasila values for ideologically weak citizens,
3. Strengthening the internalization and practice of Pancasila values for ideologically vulnerable citizens.

A standardized measurement model is needed to see the students' internalization and practice of Pancasila values in the mapping or assessment program. This measurement model must also use an approach based on the modern test theory to produce instruments with high validity.

The concept of objective measurement in social sciences and educational assessment, according to Mock & Wright (2004), must have five criteria, namely: (1) producing linear measures with the same interval, (2) the process of estimation is correct, (3) identifying incorrect items (misfits) or uncommon (outliers), (4) able to cope with missing data, (5) produce independent measurements of the parameters studied. Of the five conditions, only the Rasch model can fulfill the five conditions so far. The quality of measurements in educational assessments made with the Rasch model will be the same as the measurements in the physics field's physical dimension (Wahyu & Bambang, 2014). The Rasch model is the most objective measurement model in measuring modern test theory. The use of the Rasch model in measuring education has advantages in specific objectivity and the stability of the estimation of high item parameters (Wu & Adams, 2007).

$$P_i(\theta) = \frac{e^{(\theta - b_i)}}{1 + e^{(\theta - b_i)}}$$

The Rasch model has been further developed separately from the IRT, and even the Rasch model has also been developed more broadly in scoring polytomous. The application of the Rasch model to learning achievements since its introduction by its founder, Georg Rasch, in 1960, is now widespread not only in the world of education but also in the world of medicine and public health (Ayele et al., 2014; Smith et al., 2010).

In connection with the need for test instruments that can be used to measure the extent to which the citizens' internalization and practice of Pancasila, it is necessary to develop a tool to measure internalization and practice of Pancasila values. The development of the instrument is at least aimed at creating a form of the device for measuring the internalization and

practice of Pancasila values which refers to the MPR Decree No. 1 of 2003. Likewise, by advancing educational and psychological measurement theories, the process of validating the points of the measurement instruments for the internalization and practice of Pancasila values is carried out by applying the Rasch Model.

The majority of citizens have not yet had a standard of behavior by the guidance of the Pancasila. The State must prevent the public from exposing ideologies contrary to the doctrine of Pancasila with various kinds of regulations and policies. However, the more important thing is that aspect of public education about the internalization of the values of Pancasila for citizens. Normatively, the Pancasila internalization and practice standards for citizens have become MPR Decree No. 1 of 2003, which should be socialized to the society, and their achievement should be evaluated.

2. Method

The instrument of internalization and practice of Pancasila values is designed to contain 45 indicators derived from 45 items of Pancasila practice. The items are arranged on the Guttman scale through a dichotomous, agree-or-disagree answer approach. These items have statements; then, the testees are asked to assess the argument by agreeing or disagreeing. The Guttman scale is selected because it provides certainty for attitudes toward positive or negative comments supporting Pancasila values measurement. In addition, this instrument is used to see someone's minimum adequacy of the internalization of the Pancasila ideology. The fit items test uses the Rasch model. The instrument development design uses the ADDIE (Analysis, Design, Development, Implementation, Evaluation) procedural model (Sugiyono, 2010). There are also several stages of instrument development that can be explained as follows:

a. Analysis

The analysis is the initial activity to determine the needs and objectives of the product to be developed. The development of this study is an instrument that measures the Pancasila internalization and practice competency in society. The people, in this case, are Indonesian citizens who have at least graduated from high school (SMA) or equivalent levels. The research subject is limited to education because quantitative measurements on aspects of human attitude are still abstract. They can only be understood in a society that can grasp abstract ideas. The test material fully follows the 45 standard perspectives of Pancasila values that have been established through MPR Decree No. 1 of 2003.

b. Design

The researchers begin collecting, arranging, and designing product development in the design phase. Three things are considered in compiling the test items: the 45 standard attitudes of Pancasila values to be measured, thematic cases involving citizens' attitudes towards the Pancasila Ideology, the form of tests, and the model validation items. The test design that measures Pancasila internalization and practice fulfill the following matters: (1) 45 items measure attitudes standard, (2) question items containing testee's approval of the statement, (3)

uses Guttman's model with two categories, (4) items validation with the Rasch model approach using the eRm package software from the R program version 3.1.3.

c. Development

In the development phase, the researchers began to validate the instruments they were developing. There are three types of validation: content aspect validation, psychometric aspect validation, and construct validation with Rasch modeling. Content validation is carried out considering two experts related to the indicators to be measured. Proof of psychometric aspects involves two psychometrics experts (educational measures) related to testing construction. The constructive validation applied Rasch modeling. To know that the items fit the model can be seen in complete Table 1. In this study, the instrument validation is limited to the content validity, substantive, structural, and external aspects only, not including the consequential validity. This is due to the powerful specs requiring many test-takers, so this study cannot do so. For the sake of construct validity, the instrument was tested on 72 Accounting students of semester 6, Faculty of Economics and Business, Universitas Pancasakti Tegal, in the academic year 2018/2019 in April 2019.

Table 1

Valid test criteria are seen from various validity and standards by applying the Rasch Model

Construct Validity Aspect	Indicator	Criteria
Content	Item fittest	$P > 0,01; 0,5 < MNSQ < 1,5 - 2,0 < ZSTD < 2,0$
	Person-item map	All item difficulty levels are in the testee's ability domain
	Person/Item Map	The Testees ability is equal or close to the level of difficulty of the item
	Test Information function	The Test information function has a maximum value in the testee's ability domain.
Substantive	Person fit statistic	$P > 0,05; 0,5 < MNSQ < 1,5 - 2,0 < ZSTD < 2,0$
	Collapsed Deviance/Casewise Deviance/Hosmer -Lemeshow	$P < 0,01$
	Accuracy, sensitivity	Close to 1,0
Struktural	Unidimension test	There is one main factor described through the scree plot factor analysis results.
	Invariance test (Latest)	$P < 0,05$
External	Separation value of pers	Close to 1,0
Consequential	DIF	No Significant DIF

d. Implementation

The instrument has been validated qualitatively and quantitatively by Rasch modeling then implemented in actual field conditions. This stage involves sample members who can represent the community or Indonesian citizens. In this stage, random cluster sampling is taken by considering the region, level of education, and affiliation of CSOs.

e. Evaluation

The instrument that has been implemented must be tested for the validity of the criteria. The test validity of the requirements is done by qualitative studies in extreme cases obtained.

3. Results & Discussion

Pancasila internalization and practice test can be used as one of the standard tests of internalization and practice of the Pancasila ideology for citizens. Concerning the MPR

Decree No. 1 of 2003, the Pancasila internalization and practice test instrument compiled the Guttman approach. For statements that support or do not support the 45 indicators of internalization and practice of Pancasila, someone is asked to agree. For example, (1) I agree to the establishment of other places of worship as long as they are by the existing regulations, (2) In Carrying out religious orders, I still pay attention to the fundamental aspects of humanity that apply universally, (3) I always try to have people of different faiths to follow the religion that I propose.

Content validation is carried out with the consideration of 2 experts of Pancasila Education and citizenship related to the indicators to be measured. Proof of psychometric aspects involves two psychometrics experts (educational measures) related to testing construction. The results of the content validation show that all

items are suitable for use as the items that measure 45 indicators of internalization and practice of Pancasila. The proof of psychometric

aspects results, viewed from the narrative element, the form of the test items, and the scale used.

Table 2 Item Difficulty Level Parameters

Item	b	Item	b	Item	b	Item	b	Item	b
1	-1.021	10	0.349	19	1.004	28	-0.592	37	0.894
2	-1.021	11	1.004	20	1.780	29	-0.592	38	-1.739
3	4.425	12	0.349	21	1.386	30	1.990	39	-1.021
4	-0.280	13	-0.280	22	-0.592	31	-0.034	40	-0.280
5	3.755	14	0.647	23	-1.739	32	-1.021	41	2.058
6	-0.592	15	-1.739	24	-1.021	33	-1.021	42	-0.592
7	-1.739	16	-1.021	25	-1.021	34	2.315	43	-1.021
8	-0.592	17	0.172	26	0.349	35	-1.739	44	-1.021
9	-1.021	18	1.706	27	-1.739	36	2.501	45	-0.592

They were considered appropriate as instruments for measuring the internalization and practice of Pancasila. By using the Rasch analysis model, which is operated with the help of R program software version 3.1.3, the eRm package produces several parameters as follows: Table 5 contains parameters of items difficulty level (b), Table 3 contains items fit test, Figure 1 describes the characteristic curve for item number 1, Figure 2 illustrates the characteristic curve for item number 45. Figures 3, 4, and 5 explain the character relationship of the questions (level of difficulty of the items and character of the test takers or the ability of test-takers from Table 3). It can be seen that the status of items problem is between -2 to +4. The ideal range for normal distribution is from -4 to +4. Even though it is not perfect, the test items are still best used as instruments because they are still within reasonable limits. From this difficulty level, it can be concluded that many things are pretty tricky, and not many are accessible. For items that have moderate difficulty levels (-2 to +2), there are 41 items or 91%, so these items are best used on a large scale.

Problems number 3 and 5 have pretty extreme levels of difficulty, which are 4,425 and 3,755. Problem number 3 respondents were asked to agree to the statement: In social life, I respect and cooperate with friends of the same religion as me. Whereas question number 5, respondents were asked to agree to the statement: One of the primary considerations in electing leaders in both the national election and the regional election was the religion they adopted. This shows that most respondents only respected and cooperated with friends of the same faith as the main criteria for voting in elections. This information is undoubtedly essential for stakeholders, especially in the education of the Pancasila ideology. The trial was conducted in the Universitas Pancasakti Tegal.

The results of this study are from several previous studies. Fanani (2013) revealed several studies from 2010 to 2013 which showed an increasing attitude of intolerance in the religious life of young children. Other research with students as the objects shows that more than 45% of students do not understand the proper

diversity (Purnomo, 2017). Students cannot tolerate this intolerant attitude because the genuine biased perspective is the seed of radical philosophy in religion. Intolerance towards religious minorities is also caused by state policies that privilege the majority group (Mudzakkir, 2017). If further revealed, religious radicalism among students is caused by three factors: first, developments at the global level; second, the spread of Wahhabism, and the third is poverty (Asrori, 2015). Other opinions explain that three factors cause radical attitudes such as (1) literal understanding of religion, (2) misreading of Islamic history, (3) political, social, and economic deprivation (Munip, 2012). These explanations can be used as material in conducting the Pancasila learning process in class. The Pancasila internalization test will also provide each student's internalization and practice profile based on the answer pattern to facilitate the ideology coaching pattern at the individual level.

Questions number 34 and 36 also have a pretty high level of difficulty, respectively 2,315 and 2,501. In point number 34, most respondents answered agree when faced with the statement: I don't need to trust our representatives fully in carrying out the legislation. The study results are in line with the survey of LSI (Indonesian Survey Institute), where trust in the House of Representatives (DPR) is the lowest compared to other institutions. Based on the LSI Danny JA survey, only 65 percent of respondents believed in the DPR, while 25.5 percent did not believe and 9.5 percent did not answer (Sukmana, 2018). Thus the respondents' internalization of the Pancasila values, especially in the fourth principle, can be mapped as still relatively weak.

In point number 36, most respondents answered agree when faced with the statement: I cannot be fair to all humans. The unfair tendency

in human behavior is a fascinating study in psychology. Increased selfishness makes a person unable to do justice to each other. The phenomenon of injustice is a fundamental problem of humanity worldwide (Kusumohamidjojo, 2016). The practice of injustice has been firmly embedded in the period of human history so that the principle of maintaining justice for all humans becomes the universal mission of Pancasila.

Table 3 explains the results of the items fit test with the Rasch model. The ideal test item must undoubtedly be answered correctly by people who have abilities above the level of difficulty of an object. If there is a relatively large deviation, the item does not fit or match the model used (Rasch). There are three main criteria to find out the fitness: the magnitude of the opportunity (P-value), the MNSQ outfit value (mean square), and the outfit t value as described in Table 4. From Tables 4 and 5, it can be seen that six items indicate a mismatch by looking at the p-value, respectively numbers 3, 4, 7, 10, 11, and 13. However, numbers 3, 4, 10, 11, and 13 meet two criteria out of three criteria to meet the item requirements that fit the model so that the five items are considered to fit the model. Whereas number 7 only has one bar (outfit t), which meets as an item that fits the model. Thus, it can be concluded that the 45 items tested include the Rasch model and can be used as good test items. Below is an example of the Item Characteristic Curve (ICC) for item number 1 and number 46 (Figure 1).

Table 3 Item Fit Test

Item	Chisq	df	p-value	Outfit MSQ	Infit MSQ	Outfit t	Infit t
1	94.610	71	0.032	1.314	1.314	0.62	0.21
2	75.300	71	0.341	1.046	1.046	0.36	0.22
3	105.926	71	0.005	1.471	1.471	1.58	-0.74
4	113.005	71	0.001	1.570	1.570	0.98	-0.18
5	94.375	71	0.033	1.311	1.311	1.66	0.44
6	29.674	71	1.000	0.412	0.412	-0.78	-0.20
7	223.070	71	0.000	3.098	3.098	1.47	0.30
8	43.778	71	0.995	0.608	0.608	-0.37	0.12
9	48.158	71	0.983	0.669	0.669	-0.09	0.17
10	111.594	71	0.002	1.550	1.550	1.20	0.45
11	111.898	71	0.001	1.554	1.554	1.65	1.09
12	78.728	71	0.248	1.093	1.093	0.35	-0.26
13	120.479	71	0.000	1.673	1.673	1.10	0.34
14	47.927	71	0.984	0.666	0.666	-0.88	-0.40
15	75.984	71	0.321	1.055	1.055	0.49	0.28
16	38.901	71	0.999	0.540	0.540	-0.29	0.08
17	82.897	71	0.158	1.151	1.151	0.46	-0.45
18	60.047	71	0.820	0.834	0.834	-0.84	-0.97
19	46.079	71	0.990	0.640	0.640	-1.25	0.05
20	72.969	71	0.413	1.013	1.013	0.13	0.02
21	59.515	71	0.833	0.827	0.827	-0.69	0.20
22	77.896	71	0.269	1.082	1.082	0.36	0.26
23	46.553	71	0.989	0.647	0.647	0.15	0.17
24	46.548	71	0.989	0.647	0.647	-0.12	0.17
25	66.191	71	0.639	0.919	0.975	0.22	0.32
26	80.390	71	0.209	1.117	1.067	0.40	0.07
27	9.637	71	1.000	0.134	0.796	-0.64	-0.16
28	34.598	71	1.000	0.481	0.846	-0.62	-0.07
29	61.680	71	0.777	0.857	0.886	0.05	1.45
30	89.260	44	0.070	1.240	1.162	1.45	-0.09
31	58.915	71	0.846	0.818	0.924	-0.16	-0.06
32	42.763	71	0.997	0.594	0.840	-0.20	-0.06

33	42.763	71	0.997	0.594	0.840	-0.20	-0.12
34	68.512	71	0.562	0.952	0.986	-0.34	0.12
35	9.367	71	1.000	0.134	0.796	-0.64	0.07
36	72.414	71	0.431	1.006	0.964	0.09	-0.38
37	75.680	71	0.330	1.051	1.104	0.26	0.54
38	9.637	71	1.000	0.134	0.796	-0.64	0.07
39	20.853	71	1.000	0.290	0.803	-0.78	-0.12
40	29.232	71	1.000	0.406	0.810	-1.02	-0.34
41	70.251	71	0.503	0.976	0.996	-0.11	0.00
42	84.154	71	0.136	1.169	0.848	0.46	-0.15
43	18.361	71	1.000	0.255	0.791	-0.87	-0.14
44	122.690	71	0.000	1.704	0.973	0.94	0.17
45	23.295	71	1.000	0.324	0.848	-1.01	-0.15

Figure 1: ICC for item number VI

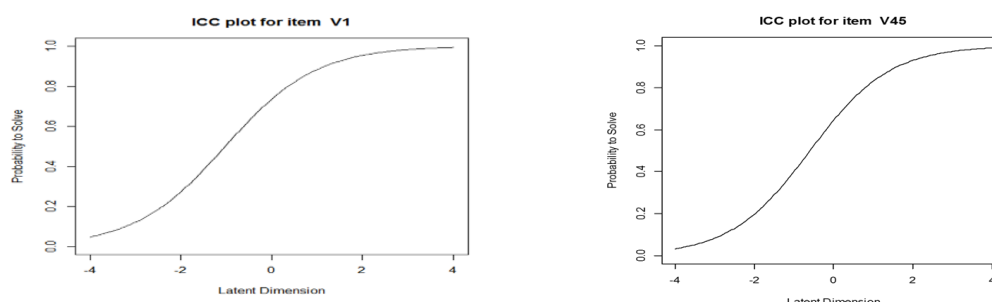
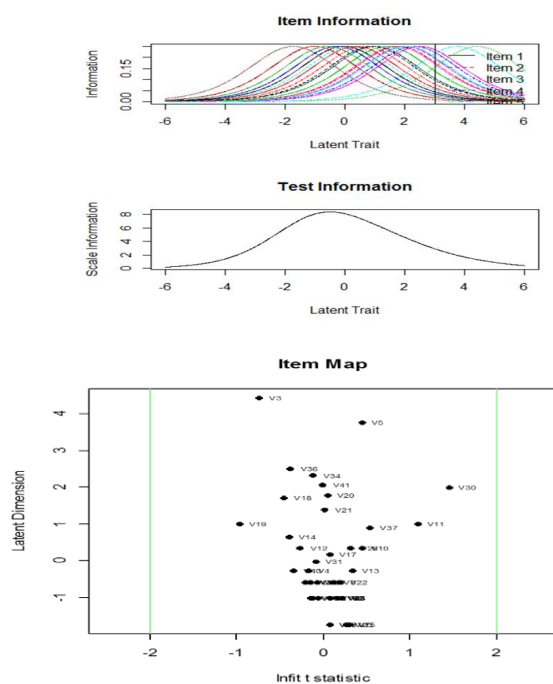


Table 4 Map Items that have indicated a response pattern that is not in accordance with the model

Respondent Number	Chisq	Df	p-value	Outfit MSQ	Infit MSQ	Outfit t	Infit t
4	71.131	44	0.006	1.581	1.190	0.81	0.53
7	89.537	44	0.000	1.990	1.290	1.30	0.90
8	93.917	44	0.000	2.087	1.119	1.67	0.49
49	180.252	44	0.000	4.006	2.200	6.02	5.02
57	143.191	44	0.000	3.182	1.671	1.39	1.15
65	92.910	44	0.000	2.065	1.124	1.24	0.44
66	94.775	44	0.000	2.106	1.811	1.40	2.05
67	128.386	44	0.000	2.853	1.169	1.96	0.58

To prove whether the level of difficulty of items is in the range of respondents' ability, it can be seen in Figure 3 about the Item Map and Figure 4 about the function of item information. Figure 3 shows that all item difficulty levels are in the range of -4 to +4, a reasonable value in the standard distribution.

Figure 2 Item and Test Information Function



Substantive validity can be seen from the suitability of the testees' responses to the model, also called person fit. As with item fit, the criteria used include three values of each probability (P-value), MNSQ outfit (mean square), and outfit t value. From 72 trial participants, 8 test participants were indicated to have criteria that did not meet the minimum value required. The list of the participant numbers and the requirements of the person fit test can be seen in Table 4 above.

From Table 4, it can be seen that respondents number 4 and 7 have a very small p-value far below 0.01, but both of them have MSQ outfit values and outfit t that meet the criteria. Therefore, respondents

number 4 and 7 can be considered to have responses that are in accordance with the model. While the other respondents have MSQ p-values and outfits that are far from the established criteria, it can be stated that the testees' responses do not fit the model. Even in test number 49, none meets all of the requirements. From the explanation, it can be concluded that there were 91.67% of testees' responses were reasonable according to the model, or there was no deviation while there were 8.3% of reactions deviated. The large percentage of testees who have an appropriate response according to this model can be the basis that the test relatively meets the substantive validity.

The testees' responses that deviate from the Rasch model show indications of students' carelessness or lucky guess or even cheating when doing the test (Wahyu & Bambang, 2014). Several studies have shown that person fit can be used as preliminary data for unfaithfulness, carelessness or lucky guess done by test takers during the test (Elhan et al., 2010; Han et al., 2018; Hohensinn & Kubinger, 2011; I Lamprianou, 2010; Magis et al., 2012; Meyer & Zhu, n.d.; Shu et al., 2013). In this test context, it might be due to the respondent's attitude that is not serious in doing so that the results look distorted.

To test the validity of the structural aspect construct, the measurement invariance test applies the invariance measurement test using the Anderson LR test. This test is used to determine the consistency of Rasch modeling parameter estimation. An ideal condition in Rasch modeling occurs when the estimated parameter of the item difficulty level is consistent (invariant) even though it is obtained from a sample consisting of any population group when applying Rasch modeling, in this case using RM. The results of the Anderson LR test analysis can be seen in Table 7. From the analysis results, the p

value is 0.188 which means that it accepts H_0 . So it can be concluded that the estimated parameters are invariant.

Table 5
Measurement Invariance Test Using the
Anderson LR test

- Andersen LR-test:
- LR-value: 11.982
- Chi-square df: 20
- p-value: 0.90

One approach to determine the validity of the external aspect constraints in this study is to use Person Separation reliability or Person Separation information. Person separation is used to classify people based on information obtained from tests. The low separation of people (less than 2) from the relevant sample of people implies that the instrument may not be sensitive enough to distinguish between high and quiet performance. This means that more items are still needed to measure it. The results of the Person separation analysis using the eRm package can be seen in Table 8.

Table 6 Person Separation Reliability
Test on Pancasila Internalization and
Practice Test Instruments

- Separation Reliability: 0.64
- Observed Variance: 1.1073
(Squared standar Deviations)
- Mean Square Mesuarment
Error: 0.3986 (Model Error
Variance)

From Table 6, it can be seen that the value of person separation reliability is 0.64.

Thus the person separation score for the test is 1.2. The value of the person separation shows that the classification of testees obtained is more than one or close to 2. It means that the instruments that have been made can distinguish testees in two categories, namely having a high and low internalization of Pancasila. The consequence is that the test results only determine test participants into two groups, that are the testees who already have a minimum adequacy of the internalization and practice of Pancasila and those who do not yet have a minimum adequacy of the internalization and training of the Pancasila.

From the explanation of the results of this research, it can be seen that the test instrument of the internalization and practice of Pancasila meets the construct validity aspects in terms of content, substantive, structural and external. Due to the limited number of test takers, the consequential validity has not been possibly analyzed. Likewise, because the instrument has not been implemented in real terms, the criteria validity has not been able to be evaluated or assessed. Further research is needed related to test bias and criteria validity test and determine the passing grade of competence as measured by the Pancasila internalization and practice test.

However, there are many advantages of the tests. The test uses the Guttman scale so that it can be applied with information technology and is practically widely used. Test items have been calibrated by Rasch modeling. The Rasch model is one of the modern test theories that produces measurements equivalent to measuring physical phenomena (Sumintono & Widhiarso, 2014). Each test item is an indicator of the internalization and practice of Pancasila according to the mandate of MPR Decree No. 1 of 2003. Until now, there has been no objective test used to measure

the internalization and practice of Pancasila and based on Rasch modeling.

4. Conclusion

Instruments for measuring the internalization and practice of Pancasila values can be prepared by referring to MPR Decree No. 1 of 2003 in the form of the Guttman scale. The test consisted of 45 statements and respondents were asked to give agreement to all comments. Scoring of the testees' responses can be done well with Rasch modeling. The Pancasila internalization and practice instrument has fulfilled the validity of the extract seen from the content, substantive, structural, and external aspects.

The test of internalization and the practice of Pancasila values have advantages such as: (1) the test was made based on 45 indicators mandated in the Pancasila internalization and practice guidelines that have been approved by MPR Decree No. 1 of 2003, (2) validation of Rasch model-based test items, a reliable and modern theory of measuring attributes of education, social and psychology, (3) The form of tests used can be widely applied and can be presented using information technology.

References

- Asrori, A. (2015). Radikalisme di Indonesia: Antara historisitas dan antropisitas. *Kalam*, 9(3), 253–268. [[Crossref](#)]
- Ayele, D. G., Zewotir, T., & Mwambi, H. (2014). Using Rasch modeling to re-evaluate rapid malaria diagnosis test analyses. *International Journal of Environmental Research and Public Health*, 11(7), 6681–6691. [[Crossref](#)]
- Berry, W. D., Fording, R. C., Ringquist, E. J., Hanson, R. L., & Klamer, C. E. (2010). Measuring citizen and government ideology in the US states: A re-appraisal. *Politics & Policy Quarterly*, 10(2), 117–135. [[Crossref](#)]
- Civica, Z. S.-J. V. B. (n.d.). Grand Teori Politik Negarawan. *Jurnal.Untan.Ac.Id*. Retrieved January 21, 2022, [[Crossref](#)]
- Deksino, G. (2018). *Revitalisasi Indonesia Melalui Identitas Kemajemukan*.
- Elhan, A., Küçükdeveci, A., & A, T. (2010). The Rasch measurement model. *Research Issues in Physical*. [[Crossref](#)]
- Fanani, A. F. (2013). Fenomena Radikalisme di Kalangan Kaum Muda. *Maarif: Arus Pemikiran Islam Dan Sosial*, 8(1), 4–13. [[Crossref](#)]
- Han, Z., Liu, Y., Zhong, M., Shi, G., Li, Q., Zeng, D., Zhang, Y., Fei, Y., & Xie, Y. (2018). Influencing factors of domestic waste characteristics in rural areas of developing countries. In *Waste Management* (Vol. 72, pp. 45–54). Elsevier Ltd. [[Crossref](#)]
- Hohensinn, C., & Kubinger, K. D. (2011). On the impact of missing values on item fit and the model validness of the Rasch model. *Psychological Test and Assessment Modeling*, 53(3), 380–393. [[Crossref](#)]
- I Lamprianou. (2010). The practical application of Optimal Appropriateness Measurement on empirical data using Rasch Models. *Journal of Applied Measurement*, 11(4). [[Crossref](#)]
- Isabella, I. (2018). Sosialisasi Wawasan Kebangsaan Sebagai Upaya Penguatan Ketahanan Nasional Indonesia. *Jurnal Pemerintahan Dan Politik*, 3(1). [[Crossref](#)]
- Konstitusi, F. B.-J., & 2018, undefined. (2017). Pancasila sebagai sumber hukum dalam sistem hukum nasional. *Consrev.Mkri.Id*. 2
- Kusumohamidjojo, B. (2016). Ketertiban Yang Adil Versus Ketidakadilan: Beban Sosial-Ekonomi yang Historis Dari Hukum. *Veritas et Justitia*. [[Crossref](#)]
- Madrim, S. (2019). Pelanggaran Kebebasan Beragama Terbanyak di Jawa Barat. Setara Intitute.

- Magis, D., Raïche, G., & Béland, S. (2012). A didactic presentation of snijders' I z* index of person fit with emphasis on response model selection and ability estimation. In *Journal of Educational and Behavioral Statistics* (Vol. 37, Issue 1, pp. 57–81). [[Crossref](#)]
- Meyer, J. P., & Zhu, S. (n.d.). Fair and Equitable Measurement of Student Learning in MOOCs: An Introduction to Item Response Theory, Scale Linking, and Score Equating. In *ERIC*.
- Mock, M., & Wright. (2004). *Overview of Rasch Model Families. Introduction Rasch Measurement: Theory, Models, and Applications*. Jam Press.
- Mudzakkir, H. A. (2017). Konservatisme Islam dan Intoleransi Keagamaan di Tasikmalaya. *Jurnal Multikultural & Multireligius*, 16(1), 57–74. [[Crossref](#)]
- Mukhtar, S. (2017). Keamanan Nasional: Antara Teori dan Prakteknya Di Indonesia 1.
- Purnomo, P. (2017). Pengembangan buletin kampus bermuatan nilai kebhinekaan Pancasila untuk menangkal radikalisme pada mahasiswa STKIP Darussalam Cilacap. *Lingua*, 13(2). [[Crossref](#)]
- Purwoto, A. (2016). Pembudayaan nilai-nilai Pancasila bagi masyarakat sebagai modal dasar pertahanan nasional NKRI. *Jurnal Moral Kemasyarakatan*, 1(1), 37–50. [[Crossref](#)]
- Qodir, Z., Muda, K., & Agama, R. (2016). *Kaum Muda, Intoleransi, dan Radikalisme Agama*. *Jurnal Studi Pemuda*, 5(1). [[Crossref](#)]
- Shu, Z., Henson, R., & R Luecht. (2013). We are using deterministic, gated item response theory model to detect test cheating due to item compromise. *Psychometrika*, 78(3), 481–497. [[Crossref](#)]
- Smith, A. B., Fallowfield, L. J., Stark, D. P., Velikova, G., & Jenkins, V. (2010). A Rasch and confirmatory factor analysis of the General Health Questionnaire (GHQ) - 12. *Health and Quality of Life Outcomes*, 8. [[Crossref](#)]
- Sugiyono. (2010). *Metode Penelitian Kuantitatif, kualitatif dan R & D*. Alfabeta.
- Sukmana, Y. (2018). *Survei LSI: DPR, Lembaga Negara dengan Tingkat Kepercayaan Terendah*.
- Suseno, F. M. (2011). Nilai-nilai Pancasila sebagai Orientasi Pembudayaan Kehidupan Berkonstitusi” dalam Implementasi Nilai-nilai Pancasila dalam Menegakkan. *Mahkamah Konstitusi RI Dengan Universitas Gadjah Mada*.
- Syarifudin, A. (2013). Pancasila as integration philosophy of education and national character. *International Journal of Scientific & Technology Research*, 2(1). [[Crossref](#)]
- Wahyu, S., & Bambang, W. (2014). *Aplikasi model Rasch untuk penelitian ilmu-ilmu sosial (edisi revisi)*.
- Wu, M., & Adams, R. (2007). *Applying the Rasch model to psycho-social measurement: A practical approach*.

Profile Author

Purwo Susongko is lecturer at Universitas Pancasakti Tegal, He is specialize on measurement and assessment literacy in society.

Rahul Bandari is lecturer at Karnavati University, India. He is author expert in social and humanities scope.

Unggul Sugiharto is lecturer at Universitas Pancasakti Tegal, the author has a history in the field of public policy and the implementation of public policy before being

implemented by the Government.