

The Measurement of Pancasila: An Effort to Make Psychological Measurement of Pancasila Values

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Abstract: Pancasila is a national point of view and way of life of the Indonesian people, set up by the founding fathers and promulgated as philosophical foundation of the Indonesian state. As a way of life, Pancasila is very indigenous. Today, Pancasila is more often studied as political construction and citizenship. Therefore, the authors develop this scale, which can serve as a tool for researcher, especially in social and political psychology area in Indonesia. This scale can also contribute in obtaining overview of Pancasila in the society and can serve as a reference to public decision maker, especially in developing national identity.

The development of this measurement is based on values contained in the five principles of Pancasila. The trial is conducted to 41 students from faculty of psychology. For data collection, QuestionPro is used as online survey software. In terms of the analyzed item, the initial scale consists of 37 items, and then is reduced to 32 items. The reliability coefficient using Cronbach's Alpha is 0.848. One of item, namely item no.30, has the highest correlation coefficient. Overall, we find highly corrected item-total correlation in the five principles of Pancasila. This result has linearity from Meinarno's (2010) finding in folklore values. The five principle of Pancasila frequently appears in the Sumatran and Javanese folklores.

Keywords: Pancasila, indigineous, national identity, five principles, Indonesia

FOREWORD

Having *its* own ideology, that different from another country, is Indonesia's uniqueness as a country. Most countries in the world choose either left ideology (socialism and communism) or liberal ideology. Indonesia chooses its own ideology, which is assumed as a mixture of aforementioned ideologies (Rahardjo, 2006). This ideology was proposed by founding fathers, namely Mohd. Yamin, Soekarno, Soepomo and Hatta (Rahardjo, 2006; Arinanto, 1997). The ideology was approved in the independence preparation meeting and then

accepted as the country foundation. Pancasila is a nation way of life and citizenship. Then it is natural that Pancasila consists of universal values. This universality made the authors curious about how it is implemented in the daily life of Indonesian citizen. Because Pancasila values were born from its own nation and consist of universal values, it is logical that Pancasila values become part of internal values system in its people. Therefore, the authors decided to develop Pancasila Scale.

However, a discussion of the Pancasila generally stopped until the level of discussion and politics. Previously, there was no concrete effort

to discern how far Pancasila is implemented by the community. This is important because the essence of Pancasila is the state and nation the people of Indonesia. And on the other hand, it is the embodiment of the indigenous local belief, and this research could contribute to the development of indigenous psychology.

PS-making purposes. For Indonesia, Pancasila can be considered as the core of the nation itself. As a result, further efforts need to be scientific enough to know how the measurements of Pancasila from residents who are in the country of Indonesia. Pancasila issues also become a psychological issue, particularly as the issue that indigenous (native) which originated from Indonesia. As proposed by Kim, Yang and Kwang (2006), that indigenous oriented psychology seeks to find out the uniqueness of a group that is in a unique setting as well. For Indonesia, Pancasila is a indigenous (as unearthed from the values that exist in society and culture of Indonesia), and becomes important to understand more deeply, especially in the realm of psychology. Further studies are far from principles of Pancasila dimensions as a unified whole. During this, earlier principles had been considered as a single entity (Poespowardojo, 1991) and its discussion only to the extent of discourse. This research approach will attempt to explain indigenous relationships.

Pancasila. Pancasila is often called as the Republic Indonesia's country foundation philosophy. Pancasila itself is written in the preamble of Basic Constitution 1945; that become the basic law enforcement for this republic (Prawiranegara, 1984; Notonagoro, 1987). Pancasila considered it as "a panacea" or medicine for problems related with the real condition of Indonesia, various ethnics, religions, and areas. Moreover, Pancasila put together and unites Indonesia's citizen.

Pancasila become important for the life of the nation because Pancasila is the past background of Indonesia. In the history note, we can find the concept of Pancasila in Sutasoma book made by Mpu Tantular. It consists of 5 karmas. The karmas include prohibition to do violence, to steal, to have cunning soul, to lie, and to be drunk (Daroeso, 1989). Pancasila re-emerged when Indonesia declare its independence.

Indonesian people before its independence on August 17, 1945 and even until now, was not and is not mono ethnic. Indonesia consists of multiple and various ethnic and backgrounds. It needs to be united in nationality and country bond. In the future, hopefully the identity in each citizen of Indonesia is Indonesian as a whole, not small group's identity.

So, it is the part of the process to achieve nation state of Indonesia (Sastrapratedja, 1990).

Short History of Pancasila. Pancasila history began when Indonesia was colonized by Japan (1942-1945). The Japanese government established a preparation committee for the Indonesian independence, because their positions were threatened in the Pacific war. This committee then discussed the preparation for independence which was also responsible for developing the ideology / philosophy of this nation when it would be born. Among the leaders of the committee, there were two detailed proposals in detail by Yamin and Sukarno.

Five Foundations by Muhammad Yamin, who mentioned them in his speech on May 29, 1945. Yamin stated the five foundations as the following: Nationalism, Humanism, Believe in one God, Socialism, and People Prosperity. Yamin said that the five foundations had their roots in history, civilization, religion, and civics that had developed in Indonesia.

Pancasila was declared by Soekarno on June 1, 1945. He declared the foundations consist of: Nationalism; Internasionalism; Representative Democracy (concensus based on representatives); Prosperity; Believe in one God. The "Pancasila" term was said by Soekarno in his speech at June 1, 1945 (Prawiranegara, 1984; Poesponegoro, Notosusanto, 1993; Arinanto, 1997).

From all the figures mentioned above, they admitted that they were not the creators, but they were mere the diggers of the existing values from Indonesian and the values were extracted into Pancasila (see Soetarto, 2006). Logically, Pancasila has already been absorbed and lived in everyday life of Indonesian people. Therefore, Pancasila is not a top down rules or forcefully made.

Sukarno's proposal eventually was accepted by the various records, especially in addressing the political streams (inside and outside), tribal and religious. However, it is worth noting that the noble notion of Pancasila is an agreement to declare themselves independent, mutual respect and a desire to move forward together. Thus, it is important for people to remain living up to the router to keep enforcing the state Pancasila in Indonesia.

Pancasila stated as country's ideology of Indonesia consists of five principles: Belief in the Almighty God, (in Indonesian: Ketuhanan Yang Maha Esa), Fair and civilized humanity, (in Indonesian: Kemanusiaan Yang Adil dan Beradab), The unity of Indonesia, (in Indonesia: Persatuan Indonesia), Democracy guided by

the inner wisdom in the harmony arising out of discussions amongst representatives, and (in Indonesian: Kerakyatan yang Dipimpin oleh Hikmah Kebijaksanaan dalam Permusyawaratan/Perwakilan), Social justice for all of the people of Indonesia (in Indonesian: Keadilan Sosial Bagi Seluruh Rakyat Indonesia).

The Measurement of Pancasila. Based on the previous understanding of Pancasila, a brief philosophy of Pancasila is closer to the Indonesian nation as well as the social contract. Indonesian people are expected to live up to them by manifesting them on good and correct behavior based on Pancasila. In other words, that this measurement refers to the participants' appreciation of the Pancasila.

Based on the five principles in Pancasila and its items, the authors made 37 statements, using 6 points Likert scale. We developed items in the questionnaire by using the indicators of each principle in Pancasila. The first principle is the spirituality. This principle is represented in item no. 1–5. The second principle is about humanity. This principle is represented in item no. 6–15. The third principle is about nationality. This principle is represented in item no. 16–21. The fourth principle is about democracy. This principle is represented in item no. 22–29. The fifth principle is about social justice. This principle is represented in item no. 30–37.

METHOD

Respondents. The participants were university students. For this pilot study, we used 43 students. We used survey software, QuestionPro to collect the data. There were 66 students who opened the questionnaire but only 43 completed their responses to the questionnaire. The data collection time was the 2nd-4th week of April 2010.

The Instruments. We administered the Pancasila Scale (PS), which consists of 37 items and some questions about their demographic data. For PS, a six point's scale provided following each item. The two extremes of the scales were labeled strongly disagree and strongly agree. In PS, all items are favorable items, no need to reversed scoring. The scoring for strongly disagree was one and strongly agree was six. Additional questions, such as gender, age, and religion referred to the demographic data.

RESULTS

The sample of this research consists of 43 university students, ranged from 17 – 26 years old (Mean=20,81, SD = 2,12). Most of them are 20 years old (19,70%). The participants consist of 41,5% men and 58,5% woman. Most of them are Catholic (43,90%). The response rate from this research is 65,15%.

Item Analysis. We conduct the corrected item total correlation and we eliminated five items. These items are item number. 7, 20, 27, 28, and 31 due its negative correlation.

Table 1. Reliability of Pancasila Scale and Its Dimensions

| Measurement | Cronbach's Alpha | N of Items |
|-------------------|------------------|------------|
| Pancasila Scale | 0,896 | 32 |
| The 1st principle | 0,363 | 5 |
| The 2nd principle | 0,702 | 9 |
| The 3rd principle | 0,769 | 5 |
| The 4th principle | 0,539 | 6 |
| The 5th principle | 0,836 | 7 |

Reliability. The PS consists of 32 items, with the reliability coefficient is 0,896. With the Mean of the scale = 144,68 and the standard deviation is 13,987, then the standard error of measurement of

Table 2. Item Validation

| Item | R | Item | r | Item | r | Item | r | Item | r |
|------|-------|------|-------|------|-------|------|-------|------|-------|
| 1 | 0,226 | 6 | 0,156 | 16 | 0,517 | 22 | 0,682 | 30 | 0,698 |
| 2 | 0,595 | 8 | 0,574 | 17 | 0,567 | 23 | 0,628 | 32 | 0,635 |
| 3 | 0,179 | 9 | 0,442 | 18 | 0,35 | 24 | 0,51 | 33 | 0,615 |
| 4 | 0,27 | 10 | 0,623 | 19 | 0,401 | 25 | 0,102 | 34 | 0,43 |
| 5 | 0,149 | 11 | 0,334 | 21 | 0,648 | 26 | 0,492 | 35 | 0,69 |
| | | 12 | 0,428 | | | 29 | 0,122 | 36 | 0,431 |
| | | 13 | 0,665 | | | | | 37 | 0,552 |
| | | 14 | 0,592 | | | | | | |
| | | 15 | 0,1 | | | | | | |

Table 3. Correlation Between Dimensions in Pancasila Scale (N = 42)

| | | 1st | 2nd | 3rd | 4th | 5th |
|-----|---------------------|---------|---------|---------|---------|-----|
| 1st | Pearson Correlation | 1 | | | | |
| | Sig. (2-tailed) | | | | | |
| 2nd | Pearson Correlation | 0,522** | 1 | | | |
| | Sig. (2-tailed) | 0,000 | | | | |
| 3rd | Pearson Correlation | 0,137 | 0,448** | 1 | | |
| | Sig. (2-tailed) | 0,388 | 0,003 | | | |
| 4th | Pearson Correlation | 0,511** | 0,559** | 0,403** | 1 | |
| | Sig. (2-tailed) | 0,001 | 0,000 | 0,008 | | |
| 5th | Pearson Correlation | 0,360* | 0,580** | 0,633** | 0,517** | 1 |
| | Sig. (2-tailed) | 0,022 | 0,000 | 0,000 | 0,001 | |

**Correlation is significant at the 0,01 level (2-tailed)

*Correlation is significant at the 0,05 level (2-tailed)

Table 4. Correlation between Pancasila Scale with Age

| Scale | | Age | Scale | Age | |
|-------|---------------------|---------|-------|---------------------|--------|
| 1st | Pearson Correlation | 0,181 | 4th | Pearson Correlation | 0,217 |
| | Sig.(2-tailed) | 0,251 | | Sig. (2-tailed) | 0,166 |
| 2nd | Pearson Correlation | 0,137 | 5th | Pearson Correlation | 0,281 |
| | Sig.(2-tailed) | 0,386 | | Sig. (2-tailed) | 0,079 |
| 3rd | Pearson Correlation | 0,416** | Total | Pearson Correlation | 0,325* |
| | Sig.(2-tailed) | 0,006 | | Sig. (2-tailed) | 0,041 |

**Correlation is significant at the 0,01 level (2-tailed)

*Correlation is significant at the 0,05 level (2-tailed)

Table 5. Differences between Men and Women in Pancasila Values

| | Sex | N | Mean | Std. Deviation | Std. Error Mean |
|-------|-------|----|--------|----------------|-----------------|
| 1st | Men | 17 | 26,47 | 2,03 | 0,49 |
| | Women | 24 | 26,17 | 2,10 | 0,43 |
| 2nd | Men | 17 | 42,59 | 5,30 | 1,29 |
| | Women | 24 | 42,75 | 2,94 | 0,60 |
| 3rd* | Men | 17 | 21,12 | 4,68 | 1,13 |
| | Women | 24 | 18,17 | 2,90 | 0,59 |
| 4th | Men | 17 | 27,24 | 3,42 | 0,83 |
| | Women | 24 | 26,17 | 2,32 | 0,47 |
| 5th | Men | 17 | 30,41 | 7,24 | 1,76 |
| | Women | 22 | 28,09 | 2,49 | 0,53 |
| Total | Men | 17 | 147,82 | 19,29 | 4,68 |
| | Women | 22 | 141,82 | 7,87 | 1,68 |

*Significant at the 0,05 level

PS is 6,26.

From the reliability coefficient in each dimension of Pancasila Scale, we can conclude that

the dimension of PS support the measurement of Pancasila as a construct. There were interrelationship between its dimensions.

Validity. For the first item analysis, we found 3 items had negative correlation, namely item number 7 ($r = -0,281$), item number. 20 ($r = -0,198$), and item number 27 ($r = -0,156$). then we recalculate the data. In this data, we still found the negative correlation. The negative items were item number 28 ($r = -0,001$) and item number 31 ($r = -0,019$). After that, the researchers found 32 items proved valid and has good quality. The following table is the overview of its items.

There were intercorrelation between dimensions in Pancasila Scale, but not in the first principle and the third principle

There was significant correlation between the third principle and age. The older the more he or she internalizes the nationality value in his or her daily life. Overall, there was significant correlation between the total score of Pancasila Scale with age. The older someone, he/she apply the Pancasila value.

There was significant differences between the third value in men and women, $t_{39} = 2,495$, $p = 0,017$. Men had higher values about nationalism than women.

CONCLUSION

Important findings from this study are the result of the calculation of the reliability coefficient in each dimension of Pancasila Scale. We can conclude that the dimensions of PS support the measurement of Pancasila as a construct. There were interrelationship between its dimensions. These results are clearly important to the field of indigeneous psychology and psychological development of Indonesia.

Some conclusions can be gained from these results. First, that the claims about Pancasila consists of five principles and mutually bound to one another is empirically proven scientifically. This milestone is important to stress because only initially it was only claims filed by state officials and discourse among the political elite (as well as academics). At the same time it proves that the historical Indonesian political issue can be submitted to psychological measurement. These results can also erode the thought among laymen that Pancasila is just a fantasy ("in the clouds") and can not be scientifically measured and tested.

Second, the PS is at least able to clarify that the Pancasila as the construct can manifest itself in psychological measurement. So that debate and discussion on Pancasila could involve constructs and/or other variables.

DISCUSSION

Thus further development is possible based on indigeneous psychological theories of Indonesia Pancasila. In the case of PS, the founders of the nation's initial claims that Pancasila was unearthed from Indonesia, it was not newly created, is correct. So that progress in indigeneous psychology in Indonesia is a certainty. In general, the tool is valid and reliable. Thirty-two items created could be a measuring instrument. However, to become a qualified, it needs appliance re-examination. It is commonplace for a new trial to be conducted on 41 participants. The third dimension in this study seemed to be independent of other dimensions, we thought it is associated with sample problems and repair items. The increase the number of participants in order to get more variability is needed. Another disadvantage is that the participants tend to be homogeneous from the point of religion (Catholic). Whereas the social setting is a predominantly Muslim Indonesia. The items may be reviewed more carefully, especially in the third dimension.

However, the most important is a study of appreciation of Pancasila has begun. This is one contribution to the indigeneous psychology especially in Indonesia.

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