

DEVELOPMENT OF STRENGTHENING GOOD CHARACTER EDUCATION SCALE AS A NEED ASSESSMENT INSTRUMENT FOR GUIDANCE AND COUNSELING TEACHERS

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ABSTRACT

Discussions about morals have been long and have strengthened in Indonesia in the last ten years, marked by character education. Since then, educational institutions have tried to formulate concepts and directions for their implementation. However, there is no scale capable of measuring good character. Therefore, this study aims to develop a scale of good character strengthening *Penguatan Karakter Baik* (SPKB). This scale consists of three aspects: moral *knowing*, *feeling*, and *action*. Penelitian using research and development (R & D) methods. The respondents of the study were 2468 respondents. The results showed that the moral *knowing*, *feeling*, and *action* instruments were 21 items that met the Validity and, at the same time, the item difference value with a Cronbach's Alpha score of 0.816, so the instrument with 21 items is acceptable as a scale with high reliability.

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INTRODUCTION

Humans have innate potentials that can be inherited genetically, although the environment also has a big role in developing their character. Research by Cingel, D. P., & Krcmar, M. (2017), children's morality can be positively influenced by prosocial television shows through the promotion of perspective, justice, and attention. This suggests that parents with good character have the potential to have good children, and interaction with the environment determines the development of their character.

The environment actively in the interaction process plays a role in character formation, and the individual determines the result by internalizing his experience. Moral education strategies improve the effectiveness and efficiency of moral education (Meindl, P., Quirk, A., & Graham, J, 2017). In addition, cultural factors shape the character or condition of a person's morals. In his research Jing Li (2020) considers cultural differences in the development of the origins of children's intention-based moral judgments and moral behavior in the context of indirect reciprocity.

The process of internalizing values is actively encouraged by educational institutions in character education programs. Education aims to help achieve national goals that want to make the Indonesian nation or individuals have noble values with dignity and character. Judging from its history, character education efforts with various programs continue to be carried out along with the development of the curriculum. In the 60s, there were ethics subjects in the basic education curriculum. In the new order era under BP4, it held a P4 upgrade after the new order government ended to realize the nation's character did integrate with a curriculum based on science and technology and IMTAQ. It starts from the KTSP 2006 curriculum, which is equipped

with a character curriculum through self-development activities in routine, spontaneous, exemplary, and conditioning activities.

From 2010 until now, character education has been integrated with the curriculum in various subjects and school activities. Calculated from the integration period, it has been approximately ten years since this was done, so it is necessary to make efforts to make achievements with reliable instruments. So far, there are still very few such efforts, and this indication can be seen from the availability of publications on character education success research that are difficult to find in reputable journals I I. This encourages this research to be carried out so that the results can be used as recommendations for implementing character education in the development and sustainable phases.

Character, in the context of character education, is developed based on the principle of Lickona (1997), which associates character with morals. Character aspects are divided into moral *knowing* (knowledge), moral *feeling* (affection), and moral *action* (psychomotor), so that character measurements can be seen from the moral aspect. The moral aspect of the individual does not stand alone but is influenced by many things. Research by Simpson, A., Piazza, J., & Rios, K. (2016) states that people's support for moral principles is related to their life experiences, war experiences, family experiences, or religious status. In addition to cultural contr abuse, the character is judged based on moral rules. These rules can be useful for regulating individuals in refraining from selfish behavior and preventing them from lying, deceiving, or stealing from others (Ellemers, 2017). It is menu njuukkan that the salesperson's moral action or behavior is related to the verbalized social order. Moral judgments maintain social order, depend on complex explanations, and require verbal exchanges to communicate moral tones as a code of conduct (Kagan, J., 2018).

The character cannot ignore its moral aspects. The importance of behavioral reality and emotional experience to understand how orang reflects general principles and moral ideals (Tapp, C., & Occhipinti, S., 2016). People tend to be motivated to protect their self-view as moral (Pagliaro, S., Ellemers, N., Barreto, M., & Di Cesare, C ., 2016). It shows that the measurement of character conditions cannot ignore the internal motivations associated with the cultural attributes of the individual.

The evaluation of the success of character education so far is not carried out with reliable instruments and considers cultural factors as an important attribute of character building. Sumardiyani (2017) developed an evaluation model but only focused on one location and did not develop instruments to measure the success of character education achievement. The results showed that character education in Indonesia has a positive impact on developing student character (Zurqoni, 2018). In this study, FGD was used in data collection. The limitations of this method reach only a small number of samples in research. The Euro-MCD 2.0 instrument covers three domains: moral competence, teamwork, and moral action (de Snoo-Trimp, 2020).

METHOD

There are various kinds of research models and development or R&D developments put forward by experts like Dick and Carey, Borg and Gall, and Sugiyono (2016). The R&D model, although sub-stance, is similar in that it consists of phases of development, testing, revision, finalization, and publication, when each model has its peculiarities and goals. The development model put forward by Azwar (2012) was chosen because it is specific and appropriate for research on the development of psychological instruments. The R&D procedure is described in the flowchart as follows:

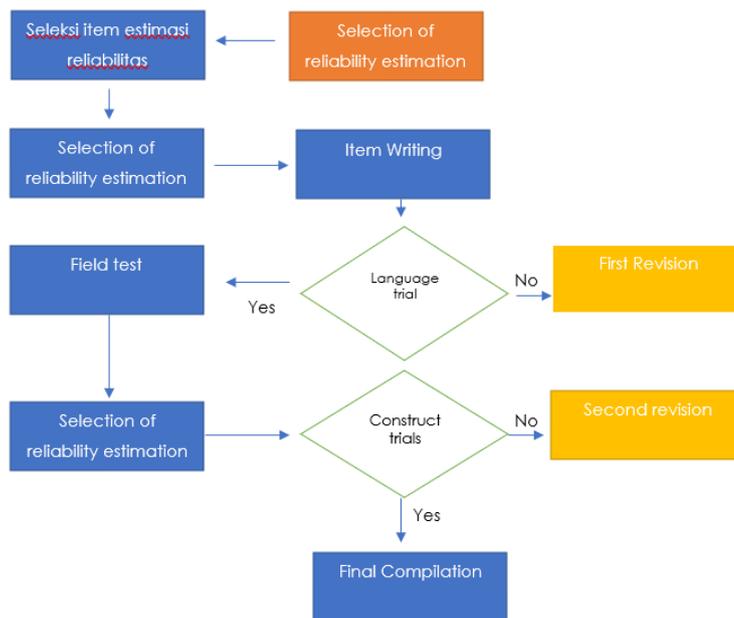


Figure 1. Research Chart Flow

1. Identify Measuring Objectives

Definitions of variables to be developed in measuring instruments. The concepts developed in the research are moral *aspects of knowing, feeling, and action*.

2. Measure Domain Restrictions

From *moral knowing, feeling and action* have many attributes. In this study, the most relevant attributes to the conditions of character education in Indonesia will be selected.

3. Aspect Operationalization

Made dimensions from the result of restriction into a grid (*blueprint*). At this stage, Scale specifications and scaling methods are also selected. The method used is FGD with several instrument experts.

4. Writing Items

At this stage is observed grammar and rules of formation of instrument items or tools are with a linguist.

5. Language Trial

This trial was carried out by involving linguists and a small number of users to obtain hypothetical data. If there is still an error between the researcher's intention regarding the legibility of the item and the expert and potential users, then they will re-write the item or enter it into the revision stage.

6. Field Test

This trial was carried out by involving high school students in Padang and DKI Jakarta.

7. Select item /Reliability test

After the field test, the item is declared appropriate or improved through the justification of suitability with Cronbach's Alpha coefficient (Whiston, 2013).

8. Validation of Research Item Items

The researcher conducts a test of the Validity of the instrument grains

9. Final compilation

At this stage, the merger of all items into a whole instrument is carried out
TIME AND RESPONDENTS

This research was conducted from August to November 2021. This study involved two people as expert examiners and 2468 students as respondents.

RESULT

Validity Test

The Validity that will be assessed in this study is the Validity of the construct (*Construct Validity*). Construct is the framework of a concept; construct validity is Validity related to the ability of a measuring instrument to measure the meaning of a concept it measures. According to Jack R. Frankl, construct validation (determining the validity construct) is the widest in scope compared to other validations because it involves many procedures, including the Validity of the content and the Validity of the criteria (Siregar, 2010). When viewed in the table above, only item no **32** is included in the invalid *item (drop)*. Meanwhile, the rest of the item is valid with a significance of 0.01.

Table 1. Instrument Validity

No	Aitem	Method	Total Score
1.	I feel confused as to how behavior is said to be immoral	Pearson Correlation	.410**
		Sig. (2-tailed)	,000
		N	2469
2.	I regret many actions I have taken because I have harmed others a lot	Pearson Correlation	.216**
		Sig. (2-tailed)	,000
		N	2469
3.	It is difficult for me to choose the most appropriate course of action to respond to an event	Pearson Correlation	.421**
		Sig. (2-tailed)	,000
		N	2469
4.	I am trying to figure out which actions follow the values of life that society expects.	Pearson Correlation	.312**
		Sig. (2-tailed)	,000
		N	2469
5.	I discussed with others which actions were moral	Pearson Correlation	.252**
		Sig. (2-tailed)	,000
		N	2469
6.	I care about the principles held by others	Pearson Correlation	.183**
		Sig. (2-tailed)	,000
		N	2469
7.	I have limited information regarding life values	Pearson Correlation	.474**
		Sig. (2-tailed)	,000
		N	2469
8.	I have a hard time distinguishing how universal values are applied in everyday life	Pearson Correlation	.509**
		Sig. (2-tailed)	,000
		N	2469
9.	I understand that when someone acts, they carry out the morals they believe in	Pearson Correlation	.249**
		Sig. (2-tailed)	,000
		N	2469
10.	I know of an acceptable form of kindness in all cultures.	Pearson Correlation	.300**
		Sig. (2-tailed)	,000
		N	2469
11.	When someone gives a good or bad rating, I try to understand how they give that assessment	Pearson Correlation	.419**
		Sig. (2-tailed)	,000
		N	2469
12.	When I see someone depressed in a situation, I try to understand how they feel	Pearson Correlation	.437**
		Sig. (2-tailed)	,000
		N	2469
13.	I have a hard time understanding why someone responds with a good or bad attitude	Pearson Correlation	.462**
		Sig. (2-tailed)	,000
		N	2469
14.	I know the reason why someone should keep their promise.	Pearson Correlation	.430**
		Sig. (2-tailed)	,000
		N	2469

No	Aitem	Method	Total Score
15.	Everyone needs to fight for their rights	Pearson Correlation	.415**
		Sig. (2-tailed)	,000
		N	2469
16.	I weighed my behavior before deciding to do it	Pearson Correlation	.418**
		Sig. (2-tailed)	,000
		N	2469
17.	I was thinking of responding to something with a behavior that I hope others would also do	Pearson Correlation	.198**
		Sig. (2-tailed)	,000
		N	2469
18.	I am confused about finding alternative behaviors in response to a situation	Pearson Correlation	.430**
		Sig. (2-tailed)	,000
		N	2469
19.	It is difficult for me to choose the action that has the lowest moral risk	Pearson Correlation	.278**
		Sig. (2-tailed)	,000
		N	2469
20.	I regret doing something that does not match the good grades in life	Pearson Correlation	-.186**
		Sig. (2-tailed)	,000
		N	2469
21.	I am principled that something that has passed does not need to be looked back on	Pearson Correlation	.114**
		Sig. (2-tailed)	,000
		N	2469
22.	I am trying to fix a mistake I made	Pearson Correlation	.469**
		Sig. (2-tailed)	,000
		N	2469
23.	I know the weaknesses and strengths of making a decision	Pearson Correlation	.395**
		Sig. (2-tailed)	,000
		N	2469
24.	I feel sorry when I do not do the good I can do	Pearson Correlation	.413**
		Sig. (2-tailed)	,000
		N	2469
25.	When doing something that is not my conscience, I feel that "this is not me."	Pearson Correlation	.310**
		Sig. (2-tailed)	,000
		N	2469
26.	There is no need to regret the fallacy that has occurred because everyone has done it	Pearson Correlation	.183**
		Sig. (2-tailed)	,000
		N	2469
27.	I will convey my dislike of an act that is not commendable	Pearson Correlation	.226**
		Sig. (2-tailed)	,000
		N	2469
28.	I choose to be silent in the face of the ugliness that occurs around the	Pearson Correlation	.356**
		Sig. (2-tailed)	,000
		N	2469
29.	Stating personal principles, although it will invite the dislike of others	Pearson Correlation	.110**
		Sig. (2-tailed)	,000
		N	2469
30.	It is difficult for me to understand the feelings of others who are oppressed because they defend their principles	Pearson Correlation	.437**
		Sig. (2-tailed)	,000
		N	2469
31.	I find it difficult to understand other people's conditions that I have never experienced	Pearson Correlation	.406**
		Sig. (2-tailed)	,000
		N	2469
32.	I feel I have to help others who fight for their principles	Pearson Correlation	-.012
		Sig. (2-tailed)	,550
		N	2469
33.	I will try to do good despite feeling overwhelmed	Pearson Correlation	-.100**
		Sig. (2-tailed)	,000
		N	2469
34.	I will do a good thing even if it sacrifices some of my self-happiness	Pearson Correlation	.191**
		Sig. (2-tailed)	,000
		N	2469
35.	I will uphold goodness even if I have to sacrifice some of my happiness	Pearson Correlation	.221**
		Sig. (2-tailed)	,000
		N	2469

No	Aitem	Method	Total Score
36.	It's hard for me to accept criticism from others about the ugliness I did	Pearson Correlation	.485**
		Sig. (2-tailed)	,000
		N	2469
37.	Why should others comment on my mistakes when He also has a bad side	Pearson Correlation	.169**
		Sig. (2-tailed)	,000
		N	2469
38.	I will consider criticism from others to improve myself	Pearson Correlation	.349**
		Sig. (2-tailed)	,000
		N	2469
39.	I try to carry out the principles that I believe to be correct	Pearson Correlation	.336**
		Sig. (2-tailed)	,000
		N	2469
40.	When the principles I believe to be a true clash with the principles of others, I better not carry them out	Pearson Correlation	.384**
		Sig. (2-tailed)	,000
		N	2469
41.	When I think about one good thing, I try to find a way to make it happen	Pearson Correlation	.435**
		Sig. (2-tailed)	,000
		N	2469
42.	I will do good with a true effort	Pearson Correlation	.454**
		Sig. (2-tailed)	,000
		N	2469
43.	I do not waste the opportunity to do good	Pearson Correlation	.402**
		Sig. (2-tailed)	,000
		N	2469
44.	I will allow others to do good even though I can do it	Pearson Correlation	-.091**
		Sig. (2-tailed)	,000
		N	2469
45.	I am excited to do good because others know it	Pearson Correlation	.376**
		Sig. (2-tailed)	,000
		N	2469
**. Correlation is significant at the 0.01 level (2-tailed).			
*. Correlation is significant at the 0.05 level (2-tailed).			
Note: Red: Invalid Green: Valid in significance 0.01 Yellow: Valid in signifier 0.05			

Results of Reliability Test and Aitem Discrimination Power Test

Reliability is an effort to determine the consistency, reliability, trustworthiness, stability, accuracy and so on that describes the condition of the tool and the test results. Siregar (2010) states that "reliability aims to determine the extent to which the measurement results remain consistent when two or more measurements are made of the same symptoms by using the same measuring device." In addition to reliability, the item discriminatory power index is also an indicator of the alignment or consistency between an item's function and the scale's function as a whole, known as the consistency of the total item. Item discrimination power testing requires the computation of the correlation coefficient between the distribution of the item score and a relevant criterion, namely the distribution of the scale score itself.

Table 2. Item Discrimination Table

No	Item	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
1.	I feel confused as to how behavior is said to be immoral	,326	,767
2.	I regret many actions I have taken because I have harmed others a lot	,118	,777

No	Item	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
3.	It is difficult for me to choose the most appropriate course of action to respond to an event	,346	,767
4.	I am trying to figure out which actions are by the values of life that society expects.	,264	,770
5.	I discussed with others which actions were moral	,197	,773
6.	I care about the principles held by others	,127	,775
7.	I have limited information regarding life values	,394	,765
8.	I have a hard time distinguishing how universal values are applied in everyday life	,440	,763
9.	I understand that when someone acts, they carry out the morals they believe in	,201	,772
10.	I know of an acceptable form of kindness in all cultures.	,255	,771
11.	When someone gives a good or bad rating, I try to understand how they give that assessment	,375	,767
12.	When I see someone depressed in a situation, I try to understand how they feel	,399	,766
13.	I have a hard time understanding why someone responds with a good or bad attitude	,383	,765
14.	I know the reason why someone should keep their promise.	,386	,766
15.	Everyone needs to fight for their rights	,373	,767
16.	I weighed my behavior before I decided to do it	,366	,766
17.	I was thinking of responding to something with a behavior that I hope others would also do	,147	,774
18.	I am confused about finding alternative behaviors in response to a situation	,359	,767
19.	It is difficult for me to choose the action that has the lowest moral risk	,194	,773
20.	I regret doing something that does not match the good grades in life	-,261	,789
21.	I am principled that something that has passed does not need to be looked back on	,021	,780
22.	I am trying to fix a mistake I made	,430	,765
23.	I know the weaknesses and strengths of making a decision	,353	,767
24.	I feel sorry when I do not do the good I can do	,365	,767
25.	When doing something that is not my conscience, I feel that "this is not me."	,253	,771
26.	There is no need to regret the fallacy that has occurred because everyone has done it	,090	,777
27.	I will convey my dislike of an act that is not commendable	,166	,774
28.	I choose to be silent in the face of the ugliness that occurs around me	,270	,770
29.	Stating personal principles, although it will invite the dislike of others	,015	,780
30.	It is difficult for me to understand the feelings of others who are oppressed because they defend their principles	,358	,766
31.	I find it difficult to understand other people's conditions that I have never experienced	,323	,768
33.	I will try to do good despite feeling overwhelmed	-,194	,787
34.	I will do a good thing even if it sacrifices some of my self-happiness	,140	,775
35.	I will uphold goodness even if I have to sacrifice some of my happiness	,173	,773
36.	It's hard for me to accept criticism from others about the ugliness I did	,408	,764
37.	Why should others comment on my mistakes when He also has a bad side	,071	,779
38.	I will consider criticism from others to improve myself	,304	,769

No	Item	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
39.	I try to carry out the principles that I believe to be correct	,295	,769
40.	When the principles I believe to be a true clash with the principles of others, I better not carry them out	,298	,769
41.	When I think about one good thing, I try to find a way to make it happen	,401	,766
42.	I will do good with a true effort	,418	,765
43.	I do not waste the opportunity to do good	,362	,767
44.	I will allow others to do good even though I can do it	-,176	,785
45.	I am excited to do good because others know it	,270	,770

Items with low discriminatory power will be eliminated, and only retained items with a discriminatory power $r_{ix} \geq 0.30$ (Azwar, 2012). In the table above, $r_{ix} \leq 0.30$ is marked in red. If you look at these results, the remaining items are 21.

DISCUSSION

Measurements of character are complex. The results showed a positive correlation between the basic values of individuals with post-conventional moral reasoning Hyemin Han & Kelsie J. Dawson (2021). This suggests that potential moral measurements need to take into account aspects of the values that individuals have. In addition, measurement does not need to emphasize whether it succeeds or fails, but the condition of a person's character is a process. Moral progress does not imply the idea of a final state: the individual's moral progress is best understood as the development of Schinkel, A., & de Ruyter, D. J. (2016).

The development of character education in Indonesian Schools is synonymous with the concept of Lickona. Lickona is a concept of character education whose concepts color various other concepts. Lickona divides the character into three aspects: moral knowing, feeling, and action. The concept of looking at the character from a comprehensive perspective. Lickona (2013) divides the character-forming components into three parts: moral *knowing*, feeling, and *action*.

Moral knowing is the first aspect of a person's character. Moral knowing is divided into several parts. The aspects of moral knowing are *moral awareness*, moral values, and understanding the perspective of others: *moral reasoning (moral reasoning)*, decision-making, and self-knowledge (self-knowledge).

Moral feelings are the emotional aspects of a person's character that can develop. The moral feeling is related to the affection of the sector and character. The aspects of moral feeling are conscience, self-esteem, empathy, *empathy*, loving *the good*, *self-control*, and humility (*humility*).

Moral action or behavior is a side of a person's character that is easy to observe. Moral action is concerned with the expression of an individual's self-character. There are three main aspects, namely competence, will, and habit. People are categorized as having a strong character, moral knowing, moral feeling, and moral acting or action. These three aspects work in a balanced and harmonious manner with one another.

Many factors influence the development of each aspect of a person. Based on the research results, family education indicates directly and indirectly that the family environment, pre-employment environment, and soft skills affect holistic character education (Ratnawati, 2015). In addition to non-formal education in the family, other factors that can influence the formation of a person's moral character are formal education (Hedberg, P. R. (2017) and Cahayaningsih (2016).

CONCLUSION

The conclusion of the research results on the development of moral knowing, feeling, and action instruments to measure the success of strengthening the character education of high school students in DKI Jakarta and Padang shows that the instruments of moral knowing, feeling, and action as many as 45 items, declared valid as many as 44 items. One item, i.e., item no 32, is declared invalid. The results showed that 21 instruments of moral knowing, feeling, and action that met the value of item difference with $r_{ix} \geq 0.30$ (Kaplan and Saccuzzo, 2008) were tested for item difference power. The results of the study showed that the instruments of moral knowing, feeling, and action, as many as 21 items that met the value of the item differences were tested for reliability and obtained a Cronbach's Alpha score of 0.816 so that the instrument with 21 items could be accepted as a scale with high reliability

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