

Developing "Pancasila Student Profile" instrument for self-assessment

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ABSTRACT

Character assessment is critical for understanding student progress and determining policies and measures that must be taken to direct and strengthen positive character. This research falls under the category of R & D. The study aimed to create Pancasila character self-assessment questionnaires for students. The approach of generating effective instruments by Mardapi. As a result of the development, 20 items of valid and reliable instruments were obtained. The Aiken formula and exploratory factor analysis (EFA) are used to prove content validity and construct validity, while the alpha Cronbach formula is used to estimate reliability. The coefficient of reliability is 0.71, and the instrument validity index is 0.97. The instrument is accurate and dependable. Exploratory factor analysis (EFA) yielded seven components that describe Pancasila's ideals: (1) work ethic, (2) open-minded, (3) initiative, (4) values and culture, (5) resilience, (6) faith, peace, and cooperation, and (7) caring. These seven characteristics are included in the Pancasila student profile. The instrument was used to assess the character of 153 students, and the results revealed that the students' overall attitude matched Pancasila's specified character of excellent and good. However, numerous actions must be completed to strengthen Pancasila's character so that Pancasila's student profile can be fulfilled.

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INTRODUCTION

Over time, the development of character becomes a focal point in education. This occurs as a result of a variety of social issues that are misinterpreted as a lack of good character (Lickona, 2012; Pike et al., 2021). High levels of corruption, a lack of manners and ethics in association, and widespread drug use have become a character issue and a global regional concern for the country (Iriany, 2014; Julaeha, 2019).

Character-charged learning, also known as character education, is one approach to break free from the constraints of character issues. Academic motivation and aspirations, academic achievement, prosocial behavior, bonding to school, prosocial and democratic values, conflict resolution skills, moral reasoning maturity, responsibility, respect, self-efficacy, self-control, self-esteem, social skills, and trust in and respect for teachers have all been linked to character education (Berkowitz & Bier, 2004).

Character education is a means to develop students' character. Character education inspires and prepares students to function as competent moral agents, or to do "good" in the world (Berkowitz, 2011). Character education is a viable response to the issues of moral crisis (Ilma, 2015; Manullang, 2013). As a result, early character education should be implanted as a sort of preferential action on future more difficult challenges (Dirgantoro, 2016).

In Indonesia, character education focuses on the development of superior citizen intellect, as well as the construction of nationalism capable of embracing pluralism and multicultural-nation culture (Najmina, 2018). According to Ki Hadjar Dewantara, the goal of character

education is to instill noble ethical principles in children (Asa, 2019). Character education is meant to foster a strong national character, as evidenced by religious, moderate, educated, and self-reliant attitudes (Ilma, 2015). Pancasila's values have encapsulated the characteristics of the expected nation.

Pancasila is a characteristic pattern of Indonesian personality that represents the reality of ideas that exist in Indonesian culture. Pancasila is a primary driver for Indonesia's human development. As a result, to achieve one of the goals of national education, which is to develop the potential of intellectual students who have a personality and noble morals, as outlined in Law No. 20 of 2003, the Pancasila ideals must be included in education in schools, households, and communities (Rachmah, 2016).

Pancasila's values show a constructive outlook. Upholding human values, being kind-hearted, good-minded, good manners, confident attitude, nationalism, and humanity are examples of such attitudes (Manullang, 2013; Rachmah, 2016). Further, Pasaribu and Simanjuntak (1982) claimed that the character expected from Pancasila education is recognition of the creator, humane, Indonesian unity spirit, insistence, and justice. It is in keeping with the Ministry of Education's tagline "Pancasila Student Profile" from the *Merdeka Belajar* program.

The most essential aspect of "Pancasila Student Profile" is that a student is supposed to have a personality reflecting his country's character and survival in the globalization era. "Pancasila student profile" can serve as a guide and reflection for students to cultivate Pancasila's character. The "Pancasila student profile" consists of six elements: (1) global diversity, (2) mutual assistance, (3) creativity, (4) critical reasoning, (5) independence, (6) faith, fear of God, and noble manners (Pusat Penguatan Karakter Kementerian Pendidikan dan Kebudayaan, n.d.).

Faith and fear of God imply that students are expected to comprehend and master their religion's principles and apply them in daily life. (a) Religious morals; (b) personal morals; (c) morality to other human beings; (d) morality to nature; and (e) state morality are the five crucial aspects in this aspect. Students who value their noble culture, locale, and identity are open-minded in their interactions with different cultures, resulting in a tolerant attitude. They may demonstrate a collaborative and participatory attitude and exhibit care in everyday life to mutual support. Independent students have self-control and knowledge of their surroundings. Those who can use critical reasoning gather information, process it, analyze it, evaluate it, and reflect on it to make suitable judgments. Creative students are supposed to be able to produce helpful and significant ideas and work for others (Pusat Penguatan Karakter Kementerian Pendidikan dan Kebudayaan, n.d.). Students are supposed to cultivate these parts of character so they can later become complete people, outstanding, and globally competitive.

Character development does not happen automatically. Character is produced through the processes of teaching, learning, exemplifying, and training or practice (Pala, 2011). As a result, numerous programs and activities are implemented to build the character of students, such as driving school programs to actualize the Pancasila student profile, and so on.

An assessment is required to determine progress in character education and the influence of character development activities as a learning outcome. Observation, self-evaluation (in the form of questionnaires and open-ended questions), assessments between friends, and other modes of assessment are used to measure the character of students (Istiyono, 2020).

Character assessment is critical for understanding student progress and establishing policies or actions that will lead to a positive attitude. Character evaluation is used to get precise data on the success of character education to make judgments concerning students (Supriyadi, 2015). It takes a proper and reliable evaluation intrusion to determine whether a student has the Pancasila character. However, very few-character evaluation instruments have been devised to examine attitudes that reflect the Pancasila student profile. According to Zuchdi et al. (2014), the most common character assessment technique that used by teachers is interviewing. As a result, there are few character assessment instruments available, particularly in the form of self-assessment for Pancasila character.

Based on this background, the study was conducted to design the Pancasila character self-evaluation instrument as an alternative to character assessment that may be completed by teachers and students. The instrument was created scientifically by demonstrating the validity and estimating reliability to create a valid and reliable measuring tool for analyzing students' Pancasila character. The Pancasila character of students in a junior high school in East Flores Regency, East Nusa Tenggara, is measured using instruments that have been established to be valid and reliable. The results of the assessment are used to construct activities aimed at enhancing the character of students who fit the "Pancasila student profile".

RESEARCH METHOD

This research falls under the category of R&D. The Pancasila character instruments were created utilizing Mardapi's ten stages development affective instrument (Mardapi, 2018, p. 108). This is accomplished by following steps 1 through 10, which are as follows. Step 1: Determining the instrument specifications. Instruments have been created to examine characters that characterize Pancasila's student profile. The intrusion eventually took the form of a self-assessment questioner. Step 2: Composing an instrument. At this point, the blueprint was completed. Instrument blueprints are created based on the characteristics of Pancasila students' profiles. These features are outlined in the problem indicator, which is ultimately developed into statement items. Step 3: Determining the scale of an instrument. The Guttman scale is the scale used in instrument assembly. The use of Guttman's scale allows students to express their attitudes clearly (Istiyono, 2020, p. 233). Step 4: Choosing a suspension system. The instrument uses a dichotomous system (0.1) based on the types of favorable and unfavorable statements. Step 5: Analysis instruments. Analysis instrument is divided into two types: qualitative and quantitative. The qualitative review is carried out at the first stage, with experts appraisal of content, construction, and language. Three reviewers conduct a qualitative analysis. The review's findings are utilized to improve the instrument and to establish the validity of its contents. The Aiken Formula (1) was used to prove the validity of the contents, with V being the expert agreement index to the item's validity; s being the score set by each expert minus the lowest score; n is the number of experts, and c being the number of categories utilized in expert evaluation.

$$V = \frac{\sum s}{n(c-1)} \dots\dots\dots (1)$$

Step 6: Conducting a trial. There were 105 students engaged in the trial test of instrument. Step 7: Analyzing instruments. After confirming the construct's validity with EFA and calculating reliability, the trial's findings are quantitatively assessed. Step 8: Assembling instruments. Once qualitative and quantitative instruments have been proved to accurately and consistently measure Pancasila's character, the instrument can be built and packaged for use in "Pancasila Character" students' self-assessment. Step 9: Taking measurements. The measurements were carried out on 153 students at a junior high school. The last is Step 10: Interpreting the measurement results. The interpretation of measurement results uses reference criteria. The determination of criteria refer to a scientific book (Arikunto & Jabar, 2009). Therefore, the measurement results are interpreted using the attitude category formulated by Istiyono (2020). The use of categories in Table 1 is included in qualitative criteria with the consideration that all indicators have the same score weight as using Formula (2) conversions.

$$Score = \frac{\text{the average of every factor of pancasila student profile}}{\text{total factor of pancasila student profile}} \times 100 \% \dots\dots\dots (2)$$

Table 1. Character Assessment Category

No	Interval (%)	Category
1	$80 \leq X_i < 100$	Excellent
2	$60 \leq X_i < 80$	Good
3	$40 \leq X_i < 60$	Pretty Good
4	$20 \leq X_i < 40$	Bad
5	$0 \leq X_i < 20$	Very Bad

The application of criteria is to account for the outcomes of previous assessments. The advantages of using criteria are to eliminate the element of subjectiveness; the results of the assessment will be the same, even if the results of the assessment are interpreted differently by different people (Arikunto & Jabar, 2009). The entire stages of instrument development are presented in Figure 1.

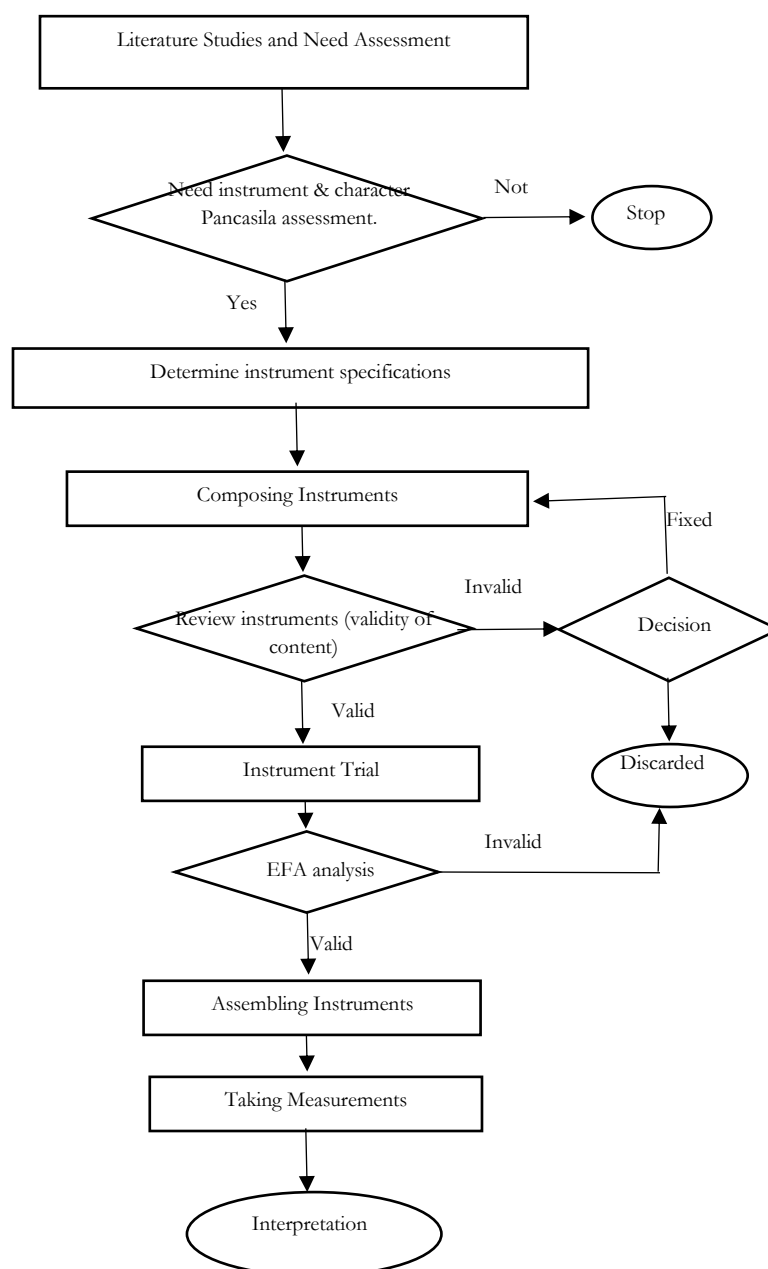


Figure 1. Research and Development Flowchart

FINDINGS AND DISCUSSION

Pancasila character evaluation instruments are created by summarizing theories concerning Pancasila's characteristics. Based on aforementioned theories (Manullang, 2013; Pasaribu & Simanjuntak, 1982; Pusat Penguatan Karakter Kementerian Pendidikan dan Kebudayaan, n.d.; Rachmah, 2016), it can be concluded that Pancasila students' profile is an image of the character of students who uphold human values, have personality and noble morals, recognize the creator, be open-minded and have tolerance, independence, creative, unity spirit, and love of the homeland and nation. Pancasila students' profiles can be outlined in the indicators presented in Table 2.

Based on the prototype (Table 2), 35 positive attitudes are created that reflect Pancasila's beliefs in daily life in the form of positive and negative comments. According to Haryanto et al., (2014), the quality of the instruments employed determines the quality of the information provided by the assessment results. The assembled elements that fulfill the established signs and criteria result in a high-quality instrument. A review is required to test the quality of each assessment item. The intrusion investigation is conducted both qualitatively and quantitatively. According to Mardapi (2017, p. 149), the quality of the instrument is determined by two factors. The factors are validity and reliability. Construct validity and content validity are two types of validity that are important for character assessment instruments. In the qualitative study, the results of the study by experts are used as a basis to prove the validity of the contents, using the Aiken formula (Formula 1) and obtained evidence of the validity of each item report in Table 3.

The V-aiken index (3;5) from three experts and five assessment categories is 0.92. Items with the Aiken index less than 0.92 are thus declared invalid and discarded. Based on Table 3, the Pancasila character self-assessment instrument has an average content validity of 0.976. Retnawati (2017) states that if the instrument validity index is greater than 0.8, the instrument is very valid. The results of the instrument review and proof of the content validity yielded 34 items ready for field trials, but one item (item 4) is excluded. Item 4 "I have to respect friends of different religions" is not valid because it contains common truths.

Table 2. Prototype

Indicators	Item Number
Obedience to worship and cooperation between believers	1, 2, 3, 4
Love the peace	5, 6, 7
Appreciate the culture	8, 9, 10
Respect for the diversity of tribes, cultures, and religions	11, 12
Take care of the environment	13, 14
Have a commitment to mutual decisions and an attitude of solidarity	15, 16, 17, 18
Cooperative	19, 20, 21
Competent to modify and produce something original	22, 23
Give new ideas to solve problems	24, 25
Open minded	26, 27, 28
Processing information objectively	29, 30
Constructing relationships between various information	31, 32
Have a high work ethic	32, 33
Showing resilience and courage	34, 35

Table 3. Validity of Contents

Item Number	V-Aiken	Information
2, 3, 5, 7, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 22, 23, 24, 25, 26, 28, 29, 30, 32, 33, 34, 35	1	Valid
1, 6, 8, 21, 27, 31	0.92	Valid
4	0.67	Invalid

Table 4. Sample Adequacy Test Results (*KMO and Bartlett's Test*)

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.593
Bartlett's Test of Sphericity	Approx. Chi-Square	505.747
	Df	190
	Sig.	.000

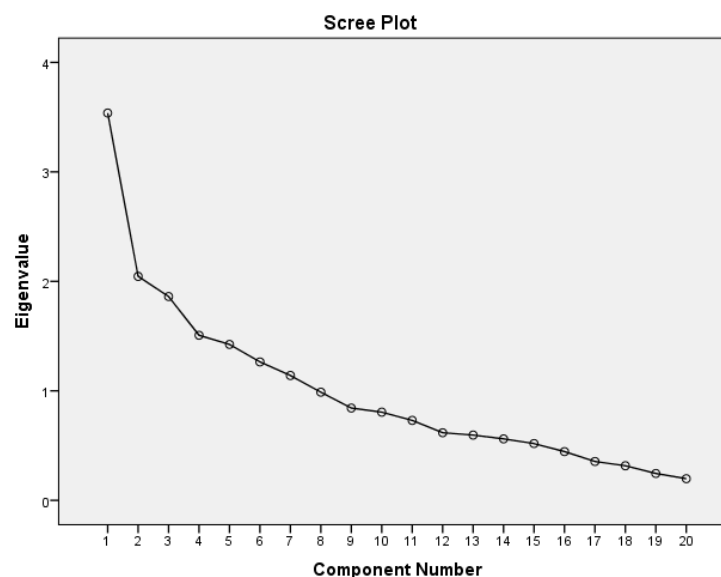


Figure 2. Scree Plot

The trial was carried out by 105 students. Field trial data are used to demonstrate the construct's validity using exploratory factor analysis (EFA) and to estimate the instrument's reliability. Before performing the EFA, a sample adequacy test using KMO and Bartlett's Test is performed. According to Table 4, the KMO and Bartlett's Test value is greater than 0.50, so the samples are deemed adequate for EFA.

The EFA analysis yielded 20 items that comprise seven factors with a loading factor greater than 0.45. According to Hair et al. (2010), the value is significant or capable of explaining the factor. Based on scree plot in Figure 2, seven factors have eigen value more than 1. It is known that the construct of the instrument consists of seven factors.

The next step is giving names of seven factors in Table 6 based on their items construct in Table 5. The seven factors in Table 6 are a match with the description of aspects in "Pancasila Students Profile" that released by the ministry of education. *The first factor* work ethic represents the aspect of an *independent student*. *The second factor* open minded represents elements of critical thinking, namely processing information and ideas, analyzing and evaluating, reflecting, and making decisions. The second factor is relevant with aspect *critical reasoning*. *The third factor* describes an initiative that reflects original attitudes, having initiatives, ideas, and useful and impactful works. The third factor represents the aspect *creative* in "Pancasila Student Profile". *The fourth factor* includes love of the environment and culture that reflects the attitude of preserving a noble culture, locality, and identity. It is relevant to the aspect of *Global diversity*. *The fifth factor* describes resilience. The fifth factor and the first factor represent the aspect of independent students in the "Pancasila Student profile". *Independent students* have self-control and knowledge of their surroundings. *The sixth factor* describes faith, peace-loving, and willing cooperation. It represents religious morals, personal morals, and human morals. The sixth factor relevant with Pancasila Student Profile aspect of *believing and fearing God*. *The seventh factor* describes caring. It reflects the elements of *Mutual assistance*, namely collaboration, caring, and sharing.

Table 5. Items Grouping

Factor	Number	Statement	Information
Factor 1	Item13	I let a friend take out the trash in class because it wasn't my job cleaning the class.	unfavorable
	Item14	I will water plants that start to dry, although it is not my job	favorable
	Item32	I'm not putting off work.	favorable
	Item 33	I do my job first before I play.	favorable
	Item20	I'm willing to do the task shared by my group leader, albeit a little difficult.	favorable
Factor 2	Item25	If asked to give an opinion, I try my best to be able to convey it.	favorable
	Item28	I think a friend's opinion is something good and can be a consideration, so it needs to be listened to.	favorable
	Item29	I will convey the data according to the actual information without adding or exaggerating	favorable
	Item16	I don't like discussion activities because my opinions are often disapproved of.	unfavorable
Factor 3	Item24	If there is a problem in class, I immediately participate to solve it	favorable
	Item27	When asked to lead a prayer spontaneously, I immediately volunteered.	favorable
Factor 4	Item9	I like to wear batik clothes.	favorable
	Item22	I can make a product from used goods.	favorable
Factor 5	Item15	I'll listen to the class leader's orders, even though he's not a pleasant person.	favorable
	Item35	I try to do everything first before asking someone else for help.	favorable
Factor 6	Item1	Without being commanded, I kept praying.	favorable
	Item3	I must worship because I'm going to be checked at school.	unfavorable
	Item7	I'll scold a friend who tells me my ugliness	unfavorable
Factor 7	Item18	I can't make a donation because I don't have enough pocket money	unfavorable
	Item21	If there are many friends who work, then my support is no longer needed.	unfavorable

Table 6. Factors Naming

Factor	Attitudes that Reflect the Values of Pancasila	Item
1	Work ethic	13, 14, 20, 32, 33
2	Open minded	16, 25, 28, 29
3	Have initiative	27, 24
4	Care with environment and culture	9, 22
5	Resilience	15, 35
6	Faith, love of peace and willing to cooperate	1, 3, 7
7	Caring	18, 21

Table 7. Reliability Statistics

Cronbach's Alpha	N of Items
0.710	20

The alpha Cronbach method was used to estimate reliability. Estimates of reliability are used to determine the accuracy or stability of measurement results (Retnawati, 2017, p. 84). When the reliability index of a character assessment instrument is more than 0.70, it is considered good (Mardapi, 2017, p. 148), whereas Guilford (1956) defines a high level of reliability as a reliability coefficient in the range of 0.60–0.80. According to the reliability output (Table 7), the Pancasila character assessment instrument has a high and good reliability coefficient of 0.710. Thus, based on the results of contents and constructs validity proofing and reliability estimates, 20 items obtained valid and reliable Pancasila character assessment instruments. The instrument is assembled for measurement in the form of students' self-assessment.

Self-assessment is one of the assessment techniques, which allows students to reflect on themselves, their attitudes, and their potential. According to Boud (1995), self-assessment certainly assists with learning. Self-assessment allows students to reflect on their behavior, accomplishments, and attitudes. Teachers can use the instrument of self-assessment to strengthen positive characteristics that stand out in students and to help improve negative characteristics. Self-assessment instrument, particularly "Pancasila character," is a matching tool that teachers can use in addition to observation techniques.

The use of the "Pancasila character" self-assessment instrument assists teachers in mapping students' potential. It makes it easier for teachers to create activities or projects that support students' character development. This is in line with Zuliani et al. (2017), according to which the teacher can provide feedback and emphasize good character through character assessment. Because character education is one of the focuses of development in this era, character assessment is one of the holistic parts of learning. Thus, applying national character that is derived from Pancasila's values in learning is one way to prepare superior human resources (Widiastuti et al., 2020).

The results of 153 students' self-assessment using Pancasila character self-assessment instruments are displayed in Figure 3. Based on the results of the self-assessment in Figure 3 and the interpretation of the character assessment category described by Istiyono (2020) in Table 1, it can be concluded that the work ethic of the 153 students falls into the category of good, open mindedness falls into the category of excellent, students' initiative falls into the category of very good, students' love of environment and culture falls into the category of good, and students' resilience falls into the category of good.

Figure 3 shows that the values of faith and peace rank lowest among the seven factors, followed by love of the environment and culture. There are 64.05 percent of the 153 students who had a negative attitude toward friends who had incarnated them. As many as 28.10% of students worshiped for fear of punishment in the school. Schools should hold activities that promote a peaceful attitude, mutual respect and raise awareness among students to be able to practice their religion and beliefs without fear of repercussions in school.

In terms of environmental care, it is known that 39.22 percent of students stated that they could not make a product from used goods. The statement is in opposition to the attitude of environmental care and the lack of creativity. Waste can be reduced by recycling used goods into valuable products. Based on this discovery, schools require activities that foster an attitude of environmental care.

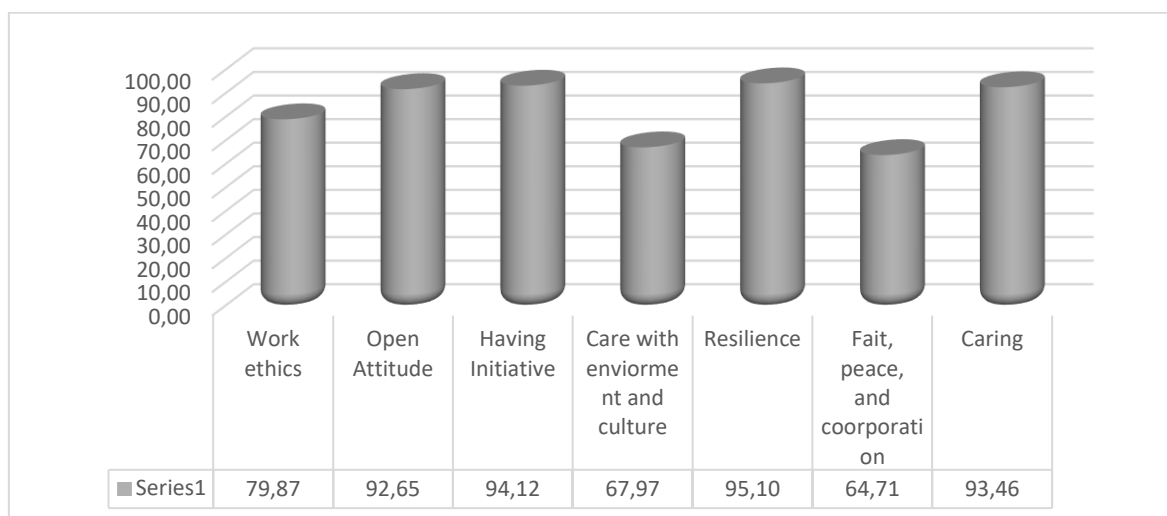


Figure 3. Results of Self-Assessment Using Pancasila Character Instrument

Work ethic, openness, fighting power, and concern for students are indications of excellent qualities. The school should reinforce students by holding activities to develop the Pancasila student profile and strengthen their positive character. It is consistent with the belief that it is necessary to continuously strengthen students' character through various activities and habits (Asriani et al., 2017). Students can be born with good character. The existence of character education can improve students' ethical behavior (Agboola, 2012). Character education is the responsibility of the school, the family, and the community.

CONCLUSION

The instrument assessment of "Pancasila character" was developed in the form of a self-assessment questionnaire for students using the Guttman scale. The results of expert assessment analysis and field trials obtained 20 instruments of Pancasila character assessment that have been proven valid and reliable. In the validity of the construct (EFA) formed seven factors each named (1) work ethic, (2) open-minded, (3) initiative, (4) values and culture, (5) resilience, (6) faith, peace, and cooperation, and (7) caring. These seven factors are elements contained in the "Pancasila Students Profile". The instrument assessment of "Pancasila character" can be used for student's self-assessment.

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