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Validation of Aceh Cultural Character-Building Instrument for Senior High School Students

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Abstract

Aceh is one of the regions in Indonesia.Aceh is known as "*Seurambi Meukkah*," which has a diverse character and identity, starting from the language, the proverbs, and the cultures passed for generations.Aceh cultural character education is close to Islamic Sharia, which has applied for a long time.However, in reality, in the school environment, violence still exists in schools; for instance, being pinched, beaten, cursed, and bullying. The subjects in this study were high school students in Aceh who were randomly randomized and selected students who were true were native Acehnese. In this study, researchers needed 35 students. The results of this study indicated that out of 50 items, 39 items were valid, 11 items have been dropped, that the coefficient α is at the significance level, 05>, 282 and a Cronbach alpha coefficient value of 0.932 was obtained. Based on the benchmark in interpreting the degree by using the degree of reliability, the alpha Cronbach value was 0.814, so that the Aceh cultural character education inventory could be said reliable.

Keywords: *Acehnese culture, character building*.

Introduction

Aceh is one of the Indonesian regions and upholds the values of Islam, especially in educating children. Religious understanding is the most important thing to be taught by the parents to their children.

The implementation of education in Indonesia is expected to form a qualified learning process and require attention and participation from all education providers to produce competent students.As in other regions in Indonesia, Aceh desperately needs character building for students but does not come out of a cultural context that upholds religiosity and tolerance.

Character building is not only the task of the school but also the parents.The character deterioration of children in Aceh, which has happened in recent times, is believed to be due to the loss of character values in the community, adolescents, students, or the nation's generation, for instance, if a child is a disciplined person, his discipline will influence his studiousness in learning, so that his academic ability is more improved.If someone has

highmorale, he will be eager to learn, be more diligent, and not quickly retreat if he fails. Character building is a developing education form in changing attitudes, ethics, morals, and responsibilities; and provide love and affection for children by showing and teaching good character(Juwairiah, 2017).

Character education is part of the school environment that helps students in the development of ethics, accountability models and teaching good character through universal values. Character education has the aim of instilling value in students and renewing a common life order that better values individual freedom. In addition, character education aims to improve the quality of implementation and educational outcomes in schools that lead to the achievement of character building and the noble character of the students as a whole, integrated, and balanced in accordance with graduate competency standards (Maunah, 2016).

Character education can be understood as an educational collaborative effort from three aspects, namely knowledge, feelings and deeds. The final goal of character education is the realization of knowledge obtained by someone who is realized with feelings and content of morality so that it can give birth to actions that have positive value both individually and collectively. Character education can also be understood as an effort that is designed and carried out systematically and planned to help students understand the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture, and customs (Johansyah, 2015).

The phenomena of students who have not respected their teachers for the past few years has upset teachers, the community in the school environment and also parents. How not, the teacher who should be an example and as a second parent in the school actually become a subject of banter even cursed by students. Not to mention that we have watched on TV, YouTube, print media, the occurrence of cases of persecution against teachers in a number of areas invited concerns of many parties. There was also student behavior that made the writer feel surprised by accidentally seeing a number of students sitting casually while smoking in a kiosk during study hours. Maybe they did not go to school because they were late so they chose a safe place until the teaching and learning process at school was finished when they returned home. (Murni, 2019).

The nextother factor is the cultivation of faith in a person. When someone's faith falls, then the potential for making a mistake will open.It is very dangerous in building children's morals and character. The influence of the surrounding environment also triggers damage to the children's' character due to environmental conditions, such asthe school environment and the home environment, which will ultimately impact children's character.The otherfactor is parental care, in which parents whose lower or middle income will find it very difficult to provide education to their children, and it will damage children's' character building; and another factor isthe parents who are busy at work, so their children seekattention and entertainment outside the home (Tarmidzi, 2016).

The deterioration form of children's character building in Aceh is violence in the education environment. Violence against children is a part of the construction and is related to society's regular habits.In 2015, at one school in Aceh, 83% of children had experienced violence in the school environment, which means that every 100 children had experienced violence in the school environment. The perpetrators are men (7.3%) and females (1.63%) (Rahayu, 2016).

The police dispersed the illegal racing by teenagers on the banks of the Lamnyong river, Syiah Kuala District, Banda Aceh, Aceh.Some racers and spectators were secured, while others escaped. The illegal racing raid was held by the Syiah Kuala (Polsek) sector police team, Banda Aceh Regional Police, Friday (17/3/2017). When the police chief arrived at the location, the racers immediately runaway. The police, who had been standby at one of the ends of the road, had fired two shots into the air while chasing the teenager to flee.Hundreds of teenagers and dozens of motorbikes were in the location, but the police only could secure five motorbikes, while the restran away despite being blocked by two police cars (Bahri, 2017).

This research aims to validate Aceh cultural-character-building instrument for senior high school students to find out what kind of deterioration happened in Aceh cultural character building.Thus, it is crucial to look for validations that are valid and reliable. The results of this validation can help researchers, counselors, or counselorteachers in identifying, facilitating, and recognizing the conditions of the school environment causingdeteriorationof Acehcultural character buildingin senior high school students.

Method

This research was produced an inventory of Aceh's cultural character building for senior high school students.Several procedures are used in this study: (1) conducting research and gathering information by conducting a literature review, (2) formulating objectives and determining the steps to develop Aceh cultural character-building inventory for senior high school students, (3) developing initial Aceh cultural character-building products for senior high school students byreducing variables into sub-variables, sub-variables into indicators and indicators into statements in inventory, (4) conducting a preliminary test by consulting it with experts (linguists and counselor). (5) revising Aceh cultural character-building inventory for senior high school students based on the input from the experts at the first test stage, (6) conducting observation to test the validity and reliability of Aceh cultural character-building inventory for high school students (7) revising of operational products inventory of Aceh cultural character building based on the observation results.The subject of this study were 35 students in Aceh, but the researchers limited the research site only from Aceh Tamiang, Langsa City and East Aceh. The sampling technique used simple random sampling. The instrument used in this study was the Aceh cultural instrument using a Likert scale model with five answer choices: very appropriate (5), appropriate (4) entirely appropriate (3), inappropriate (2), and very inappropriate (1).The data obtained were analyzed using validity and reliability analysis.

Results and Discussion

The development of variablesis by describing sub-variables into indicators and indicators into 50 statement items consisting of positive and negative statements; then, an initial test is carried out by consulting with experts.The result showed that some statements needed to be revised due to the use of language and statements that did not reveal the expected aspects of the Aceh cultural-character-building inventory.After revising the inventory, the next step was to measure the Aceh cultural-character-building inventory's validity and reliability by distributing it randomly to 35 high school students.The results of this trial were analyzed using validity and reliability analysis.For validity analysis, the development and validation

of the Acehcultural-character-building inventory were tested by analyzing the level of precision of its ability to measure constructs, indicators, and variables.The validity of the instrument was determined by the difference in the score of the item with the total score. This analysis is effectively used to measure the validity and reliability of the Likert scale questionnaire.

Table 1. The Results of Validity Analysis per Item

NO/Item	STATEMENT	PEARSON CORRELATION
Religious		
- Believe in God.	1. The custom of *meudagang*that I understand is to study religion outside of school, and it is still a tradition in Aceh.	,557
	2. *Jak jok beut*(take to recitation) is still done by most of the people, especially the parents, in Aceh.	,443
- Do what Allah orders and stay away from his prohibitions.	3. I do not wear shorts (for men) and wear a hijab (for women) if going outside as how Shariah regulations and Acehnese culturesare.	,339
	4. In Ramadan, I see many youths who come to the internet cafe to play games and secretly buy food to eat at noon, and I joined them.	,523
- Trusty.	5. 5. To my knowledge, the Acehnese people have closed their private parts in dressing according to the Sharia.	,339
	6. Acehnese people engage in unlimited relations between women and men which against Islamic teaching	,160
- Be grateful.	7. My parents taught me to be grateful for all the blessings God gave me.	,043
	8. I see that holding recitals and dhikr is a form of gratitude tradition in Aceh.	,439
- Sincerity.	9. When I lose an object that I care about or need, I try to let it go.	,327
	10. My friend was caught stealing my money while at school, and I can't let that go.	,429

HONESTY		
- Tell the truth	11. Honesty in Acehnese society is an attitude that is highly valued, and I actively apply it in my everyday life.	,519
	12. I see in Aceh that people who admit if they are wrong are more valued than those who do not	,523
- Defend the truth	13. Acehnese people that I know are people who do not cover up a mistake to others.	,455
	14. *Rancoeng* is one of the tools to defend the truth in Aceh cultural traditions, but nowadays, many Acehnese people have begun to forget this custom.	,334
- Be responsible	15. I am responsible forbreaking the rules, such as breaking Islamic Sharia regulations in terms of dress in Aceh.	,427
	16. The community still upholds the cultureof helping neighbors who are affected by the disaster.	,480
- Relieved	17. I revenge the actions of friends who are not pleasant even though Aceh's custom does not allow it.	,177
	18. Being tolerant and not bring up when you get a disaster is a characteristic of Acehnese people.	,421
- Keep promise	19. I see many influential people in the middle of Acehnese people who cannot keep their promises.	,348
	20. I keep my promises to my parents not to go home late at night.	,424
(INTELLIGENT)		
- Active/dinamic	21. The youths nowadays in Aceh that I see no longer have creations to maintain customs.	,136
	22. I am involved in my community, where I lived to prosper the village.	,211
- Creative	23. The Acehneseculture teaches creativity, one of them is dance, and I try to appreciate my talents.	,318
	24. Village officials will hold an Acehnese culture contest, but I am not interested in participating.	

		,397
- Visionary	25. As what I know, the Acehnese people can accept every opinion and make friends with others. 26. I like to attend festival events performing traditional Aceh dances.	,080 ,472
- Think positively	27. I have a terrible friend, and I like to imitate his behavior. 28. As I know, giving the best ideas for the environment is one of the customs and culture that still occurs in Aceh.	,392 ,106
- Open-minded	29. To my knowledge, the people of Aceh do not keep up to date with current development. 30. The Acehnese people are trying to receive and filter all kinds of new information.	,162 ,144
(STRONG)		
- Accurate	31. I am well aware that the Acehnese people are good at sorting and choosing words while speaking and acting, but I do not. 32. The Acehnese people were encouraged to cover their private parts, and I see that these things did not go in line with the traditional rules and teachings of Islamic law	,377 ,315
- Be careful	33. In terms of speaking, acting, and acting, I see that the Acehnese people arecautious. 34. In my environment, I see many people being cautious in actions and speech, which makes me apply the same thing in my daily life.	,536 ,386
- Work hard	35. The youths work hard to preserve Acehneseculture, for example, preserving *dala'e*dance. 36. I see that the experienced/adult Acehneseare working very hard in preserving Acehneseculture, but the youths do oppositely.	,293 ,271
- Discipline	37. From children to youth are still many of them canrespect to older people, such as kissing hands when shaking hands or bowing when they want to pass in front of an older person. 38. Aceh issued a Qanun Law regarding several regulations, and I see some Acehnese people do not comply with	0,92 ,442

-	Patience and dare to sacrifice	39. Some young Acehnese people who keep up to date with current development in Aceh continue to use local languages and preserve Aceh's culture.	,500
		40. I remain patient even though some of my friends call me tacky due to being not updated with the current development and prefer to continue preserving all kinds of traditional Acehnese teachings	,297
	(CARE)		
-	Comply with regulations	41. Aceh establishes Sharia regulations, such as attitude and dressing up, but I do not see it running correctly in Aceh.	,354
		42. Aceh has its regulations, especially in the Sharia, and I see many Acehnese people still not complying with it.	,597
-	Democratic	43. I share my knowledge of how Acehneseculture applies to my friend, such as peusijuk.	,437
		44. I make friends, regardless of race and ethnicity.	,303
-	Public service	45. Acehnese people have a high social sense that I see from helping others, especially working together to help people in difficulty.	,429
		46. Working together in the prosperity of masjid is also one of Acehnese culture, but I still cannot apply it.	,179
-	Tolerance and mutual assistance	47. Parental teachings in Aceh, such as providing food for neighbors in mourning, still exist in Aceh.	,557
		48. I am very concerned with Acehnese traditional religion to respect each other.	,017
-	Peace	49. What I see in my environment, when someone has a problem, he will report to Kepala Lorong (Head of the hamlet) to resolve the problem peacefully.	,326
		50. The Acehnese people are very disrespectful towards people who cannot respect others.	,397

Table 2. The Result of Reliability Analysis

Reliable Statistics	
Cronbach's Alpha	N of items
0,814	50

The results in table 2 showed that the coefficient α at the significance level, 05>, 282, which means 39 items are valid, and 11 items are not valid from 50 items.This study applied the internal reliability method to determine the reliability of the instrument.Internal reliability can be determined by analyzing in one test.Table 2 showed the reliability of the development of the Aceh cultural-character-building inventory used the Alpha Cronbach formula.

The calculation results of reliability in Table 2 obtained the alpha Cronbach coefficient value of 0.932.Based on the benchmark in interpreting the degree, alpha Cronbach alpha reliability value of 0.814, the Aceh cultural-character-building inventory could be said reliable.

Conclusion

The result of the validity and reliability of the Aceh character-buliding inventory for high school students showed that the coefficient α at the significance level 05>,282 consisting of 50 items, 39 valid items and 11 items dialed and with a coefficient of reliability 0.814. thus, the results of this study can be used as a information for BK teachers in senior high school in Aceh to enhance character development, which can't be sparated from the cultural characteristics of Aceh as a "*Seurambi Meukkah*".

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