



# The Open Psychology Journal

Content list available at: <https://openpsychologyjournal.com>



## RESEARCH ARTICLE

### The Psychological Perspective of Bhinneka Tunggal Ika and Its Measurements

Wahyu Syahputra<sup>1,\*</sup>, Bay Dhowi<sup>1</sup>, Suryati Mahdalena Sianipar<sup>1</sup>, Moondore Madalina Ali<sup>1</sup> and Budi Sriherlambang<sup>2</sup>

<sup>1</sup>Departement of Psychology, BINUS University, Jakarta, Indonesia

<sup>2</sup>School of DKV New Media, BINUS University, Jakarta, Indonesia

#### Abstract:

#### Aims:

This article aims to develop a Bhinneka Tunggal Ika measurement tool.

#### Background:

Indonesia, as one of the largest archipelagic countries in the world, has diversity ranging from ethnicity, language, and religion to culture. A basic reference is needed in life to maintain the integrity of the Indonesian state from the diversity of the characteristics of its people. Bhinneka Tunggal Ika is one of the basic attitudes of Indonesian society, which has been raised since the 9th century. The development of the Bhinneka Tunggal Ika measurement tool is important to describe the attitude of Indonesian society towards diversity (multicultural).

#### Objective:

This article aims to examine the psychometric property of the Bhinneka Tunggal Ika scale to fulfill the standardization of accurate measurement.

#### Methods:

Confirmatory Factor Analysis is a method used to validate each dimension and its reliability.

#### Results:

Samples in this study consisted of 361 samples, 69.3% of whom were women with an age range of 17 to 63 years, average age 27.87 (SD = 12,594). The Bhinneka Tunggal Ika scale produces three dimensions, namely tolerance, justice and gotong royong. All dimensions have met the criteria of statistical validity.

#### Conclusion:

Based on the results of the analysis, it can be concluded that the Bhinneka Tunggal Ika scale has fulfilled good psychometric properties. It can be proven from evidence validity based on content, confirmatory factor analysis (CFA) and reliability analysis.

**Keywords:** Bhinneka Tunggal Ika, Multicultural, Scale Development, Validity, Reliability, Psychometrics.

#### Article History

Received: July 11, 2023

Revised: September 26, 2023

Accepted: October 4, 2023

## 1. INTRODUCTION

Indonesia, which has 18,108 islands, is the largest archipelago in the world [ 1 ]. More than 250 million people live on these islands, supported by the existence of 1,200 ethnic groups [ 2 ]. With this fact, the existence of ethnic, cultural, and linguistic diversity is inevitable [ 3 ]. Indonesia accepts that and embodies it in a concept, namely Bhinneka Tunggal Ika. It is not just a slogan but a tool to unify the nation.

Bhinneka Tunggal Ika (BTI) is related to multiculturalism, which describes Indonesia as a nation with a diversity of cultures, ethnicities, races, religions, and groups. BTI is the basic concept of unity, and multiculturalism becomes a condition of diversity [4]. BTI must be adhered to by its citizens with an attitude of tolerance, mutual respect, justice, and mutual assistance. Although BTI is a guideline for the Indonesian nation in addressing diversity, there are still a number of conflicts that arise due to the problem of rejection of diversity. One of the biggest cases is in Sambas, West Kalimantan, between ethnic Dayaks and Madurese, which originated from

\* Address correspondence to this author at the Departement of Psychology, BINUS University, Jakarta, Indonesia; E-mail: wahyu.syahputra@binus.ac.id

socio-cultural differences that gave birth to negative attitudes and behaviours, hatred, and antipathy [5]. The casualties of the ethnic conflict were 1,189 people killed, 168 people seriously injured, 34 people slightly injured, and 3,833 houses burned and damaged. Then, 29,823 ethnic Madurese fled Kalimantan.

Diversity in society can potentially lead to conflict, such as mutual distrust and dissatisfaction with social, political, and economic issues that lead to violence. Such issues have the potential to foster hostility rooted in inequality, which increases vulnerability to civil war [6]. Therefore, the idea of unity in diversity here is not an ideological principle but a shared appreciation of togetherness and plurality. Hess [7] said that individuals need to have a sense of tolerance and mutual respect for one another because respect and acceptance of differences are important to keep diversity running harmoniously.

In the last decade, there has been a rapid increase in interest in studying attitudes towards the diversity of societies. Most of these themes are included in the study of attitudes towards multiculturalism [8]. As we know, a multicultural attitude can reduce the potential for conflict to occur by emphasizing understanding and acceptance of differences in culture, ethnicity, religion, and language [9], and especially the possibility of violence stemming from an inability to accept diversity [10, 11].

The first measurement tool that systematically measures attitudes towards multiculturalism was developed by Berry and his colleague, the Multicultural Ideology Scale, to describe Canada's policies regarding its cultural diversity [12 - 14]. A measuring scale that discusses various aspects of multiculturalism, such as whether diversity is good for society and whether minorities must be assimilated, is reported to have a reliability score of 0.80 [13] in a sample of Canadian citizens. When applied to Dutch citizens, it is reported that the Multicultural Ideology Scale has a reliability score of 0.82 [15], and  $\alpha = 0.90$  [16]. With this reliability score, the Multicultural Ideology Scale provides a reliable measurement tool for multiculturalism. Apart from the Multicultural Ideology Scale, another scale that measures attitudes towards multiculturalism is the Multicultural Attitude Scale [17]. With 28 Likert-type items and adapted [18], into 24 items with two dimensions, obtained a reliability score of  $\alpha = 0.95$  with a sample of Dutch citizens.

In Indonesia, it's important to learn about the attitudes of its citizens towards diversity. However, researchers have not seen reports on measurements of attitudes towards multiculturalism, especially when making measuring scales regarding this phenomenon. In fact, as explained earlier, measuring the attitude of citizens in accepting differences is a priority. BTI as a concept can be used as a reference for the development of measuring scales.

At least there are three reasons for developing an attitude measurement tool toward cultural diversity with the concept of BTI. First, BTI is a unique concept of unity passed down by the predecessors of the Indonesian nation as a guideline for the nation and state. This concept can be used as a reference for measuring acceptance of diversity, which can not only be

applied in Indonesia, but universally throughout the world. Second, with the birth of this measurement tool, policymakers, academics, researchers, activists and social observers can get an overview of people's attitudes toward diversity. Third, measuring scales that are validated and meet psychometric adequacy can later be used for data collection related to policy-making for the government or for further research related to the impact of diversity, as well as providing valuable insights for future studies.

For that reason, the researcher intends to develop attitude measurement tools for cultural diversity in Indonesia. The first step is to develop it into an Indonesian version by using the values embedded in *Bhinneka Tunggal Ika*. Additionally, this scale's validity and reliability were tested after its development in compliance with psychometric standards.

### 1.1. *Bhinneka Tunggal Ika*

The Sanjaya or Syalendra dynasty, which existed between the eighth and ninth centuries, was indirectly responsible for the BTI's creation. This period is described by conditions of harmony between Buddhism and Hinduism, which are manifested by the close distance between Borobudur and Prambanan in Central Java. Later, the BTI was written in one of the oldest *kakawin sutasoma* from the Majapahit kingdom [ 19 ] and inspired one of the founders of the Republic of Indonesia, Muhammad Yamin, who saw the diversity of the Indonesian nation. BTI was established as the official motto of the Republic of Indonesia through Government Regulation (PP) No. 66 of 1951 [ 20 ].

The concept of *Bhinneka Tunggal Ika* does not only focus on tolerance for religious differences but also for cultural, social, physical, linguistic, political, ideological, and psychological differences. In addition, this concept can also represent a movement towards a more complex unity, referring to the agreement that differences can actually enrich human interactions [21].

Values in *Bhinneka Tunggal Ika*, according to Setyaningsih and Setyadi [22], can be implemented in an attitude of diversity that includes harmony, prioritizing peace, deliberation to reach consensus, compassion, willingness to sacrifice, and inclusivity. Meanwhile, Fitch [23] explains that *Bhinneka Tunggal Ika* can be illustrated by the attitude of (1) placing the unity, integrity, interests, and security of the nation and state above personal or group interests; (2) being willing to sacrifice for the interests of the state and nation; (3) loving the homeland and the Indonesian nation; (4) being proud to be Indonesian and live in Indonesia; and (5) encouraging communication for the unity and integrity of a nation that is united in diversity.

The National Resilience Institute of the Republic of Indonesia, abbreviated as Lemhannas RI [24], proposed a three-dimensional model for describing the attitude of diversity, namely tolerance, justice, and gotong royong. Lemhannas RI [24] concludes that the derivative indicators that emerge from an understanding of the definition of unity in diversity give birth to an attitude of diversity.

1.2. Aspect Of Bhinneka Tunggal Ika

1.2.1. Tolerance

Tolerance is the main foundation for the harmony of a country's life. In the conditions of Indonesian society, tolerance has been described as local wisdom derived from local cultural values, which can create a model of peace in the midst of a pluralistic society. In Indonesian society, tolerance has become the basis of social, economic, and cultural movements. In fact, religious differences within a family can be bound by a custom that has been attached and can spawn an attitude of tolerance. Religious values, customs, and culture are manifestations of worldviews and spiritual ethos in the diversity of Indonesian society [24]. Tolerance is the self-awareness of acceptance, respect, and appreciation related to differences due to the diversity that arises, which is rich in culture, expression, and human procedures as social beings. Even for religious conditions, tolerance can be divided into two categories: dogmatic and practical. Where dogmatic is not highlighting the superiority of his religion, it is more practical to allow followers of other religions to worship.

From the explanation above, the tolerance variable can be formulated as an attitude of being open to each other's different views. Tolerance, in this case, has a two-way function, namely expressing and accepting views and not damaging the basis of each other's religion, beliefs, and cultural values [24].

1.2.2. Justice

Justice cannot be separated from human rights (HAM), which are the basis for human life as social beings. A violation of justice is a violation of the basic human rights themselves. Indonesia, as a country that upholds human values, really cares about the justice that its citizens get. Indonesia also incorporates the value of justice into the law enforcement process. Meanwhile, as a citizen, a fair attitude must be upheld in deciding a case or when interacting with other citizens. And, of course, the just attitude of citizens cannot conflict with the legal basis in Indonesia.

The formulation of the variable justice can be manifested as an attitude that is aware of what is its obligation as a member of society and can treat other people fairly and give what is the right of the other person as a human being, a member of society, and a citizen.

1.2.3. Gotong Royong

Gotong royong is pure Indonesian, which is the equivalent of helping each other. Gotong royong is based on social interaction between people and between groups that need to be helped by other parties. Gotong royong is the most obvious manifestation of the fact that humans are social beings. Indonesian society is a society that prioritizes the value of helping each other. However, the desire to help each other does not necessarily describe gotong royong. The attitude of Gotong Royong From this explanation, the attitude of gotong royong is illustrated as a joint solution to a problem faced and sharing as a form of concern between individuals. Gotong royong is the main value of the Bhinneka Tunggal Ika motto.

To measure the attitude of acceptance of the diversity of society in culture, language, and ethnicity, items were developed based on attitudes of diversity taken from the elaboration of Lemhanas RI [24], namely, tolerance, justice, and gotong royong, which form the measurement scale of the Bhinneka Attitude Scale.

2. MATERIALS AND METHODS

The developing scale will go through a number of procedures in order to produce a quality measuring scale and comply with psychometric rule standards. Following the creation of the items, the author first established a discussion group forum before moving on to the judges' evaluation of the items. The internal structure of the factors is examined in the second, and the reliability of the Binneka Attitude Scale is examined in the third.

2.1 Scale Development

*Item development* . In the initial stage, the authors developed items that were referenced using predetermined theoretical indicators. The items were collected into an item pool of 23 items, which were discussed during the forum group discussions. There was input from a number of experts that not all items should be described as favorable, but rather that there should be a way to minimize social desirability that often occurs in the development of attitude scales. In Table 1 , 23 items are presented in the Bhinneka Attitude Scale, which encompasses three dimensions, namely tolerance, justice, and *gotong royong* . These items are spread across the tolerance factor (9 items), justice (6 items) and *gotong royong* (8 items).

Table 1. Item blueprint.

Dimension	Item No	Wording
Tolerance	1	I allow friends of other religions to pray in their own way when they visit my house.
	2	I feel uncomfortable when other people pray in ways that are different from my beliefs*
	3	I easily make friends with people of different religions or faiths that are different from mine.
	4	I feel comfortable when discussing with others who have a different understanding.
	5	I am uncomfortable with people who have different ethnicity from me*
	6	I avoid behavior that harms other individuals or groups even though it may benefit me or my group.
	7	I feel concerned when some of my fellow believers prohibit or do not give permission to build places of worship of other religions.
	8	I defend a person's freedom of speech even if I disagree with his/her opinion.
	9	I guard my behavior and words so as not to offend people of other religions/sects/tribes.

(Table 1) contd.....

Dimension	Item No	Wording
Justice	10	The rights and interests of others are as valuable as my own.
	11	I prioritize the interests/rights of myself and my group over the interests/rights of other individuals or groups.
	12	Majority and minority groups have equal rights and status in the eyes of the law.
	13	Majority groups may have more authority over minority groups*.
	14	Upholding law and justice is one way to preserve cultural diversity in Indonesia.
	15	I respect the rule of law in Indonesia.
Gotong Royong	16	I have a spirit of gotong royong with people from different groups/religions/tribes.
	17	I assist regardless of a person's group/tribe/religion.
	18	Deliberation should be done when there is a conflict/dispute between people of different religions/tribes/groups.
	19	I participate in activities together with people from groups/tribes/religions that are different from mine.
	20	I am willing to help people or groups who have different beliefs/tribes/views with me.
	21	I enjoy hanging out with people from groups/tribes that are different from me.
	22	I encourage my friends to help each other in diversity (group/tribe/religion).
	23	Decision-making in ethnic/religious/group conflicts should be preceded by listening to their opinions.

## 2.2 Judge Evaluation in Content Validation

The judges' evaluations of the items are essential and become an integral component of content validity testing. As we know, the creation of new scales must include consideration of content validity [ 25 ]. In the content validity process, the judge, or we refer to them as subject matter experts (SME) is asked to rate items in terms of their relevance to the construct [ 26 ]. The author recruited 12 SMEs consisting of professors, doctors, masters and social activists to judge the items. The SMEs were given the items to evaluate based on the extent to which they mirrored the theoretical definitions of their respective constructs and how well they were relevant to the construct's attributes. The following four ordinal possibilities were presented to SME for selection: 1) *Not relevant* ; 2) *Item needs some revision* ; 3) *Relevant but needs minor revision* ; and 4) *Very relevant* . SME' ratings of the items were analysed using Aiken's formula technique, or Aiken's Validity [ 27 ].

## 2.3 Internal Structure Scale in Factor Analysis

The next step is testing using the confirmatory factor analysis (CFA) method to see the validity of the scale and the validity of the items or internal structure. Factor analysis is very useful in analyzing latent constructs by relying on correlations between items to form a factor. CFA is different from exploratory factor analysis (EFA), where in CFA, factors have already been defined in advance of the concept of what you want to measure, or a researcher already has prior knowledge in testing a theory [28 - 31].

In a confirmatory factor analysis test, the analysis begins by looking at the fit model to determine whether the model fits the data [32]. This study refers to the fit index  $\chi^2$  (chi square) with the ideal cut-off value is  $p > 0.05$  [33]. It's just that  $\chi^2$  is very sensitive to the sample. Then exactly, another index is needed, namely the Root mean square error of approximation (RMSEA) with a cut-off value close to 0.06, and standardized root mean square residual (SRMR) with a cut-off value close to 0.08 [33]. We also add fit indices such as the Comparative fit index (CFI), which represents the number of variants calculated for covariance matrices with a cut-off value close to 0.95 and the Tucker-Lewis index (TLI), which is independent of the influence of sample size with a cut-off value close to

0.95 [33]. Finally, Standardized factor loadings are above the threshold of 0.4 [34].

## 2.4. Testing Reliability

After getting evidence of validity, proceed with another test with a reliability test. Reliability refers to the consistency and accuracy of a scale when it relates to another. One of the reliability test methods is construct or composite reliability, where this approach is considered more robust than traditional reliability tests such as Cronbach's alpha [35]. In fact, when compared with confirmatory factor analysis, the results of the reliability score obtained will be more precise [36]. Construct or composite reliability in this study uses the formula proposed by Raykov [37], and 0.70 as the cut-off score on construct reliability [38].

## 2.5 Sample

The sample used in this study contains all of the required characteristics, including proof of citizenship in Indonesia (N = 361). Indonesian citizens are required to have identification once they turn 17 years old. The sample for construct validity testing has met a sufficient number of samples [ 39 - 40 ]. The demographic data for the sample is another point to be made, such as education level, gender, city, and province where the samples lived. The sampling technique is non-probability sampling. Administration, in collecting sample data, and using a Google Form that is distributed *via* social media. Willingness to fill out the form will be offered first. Samples follow the process of filling out responses without rewards, and samples have the right to stop responding if there are statements that are not in accordance with the norms agreed upon by the samples. From the sample in this study, 30.7% were men and 69.3% were women, with a sample age range of 17 to 63 years, an average age of 27.87, and a standard deviation of 12.59.

## 3. RESULTS

In the judge evaluation, we get a score on items has a range of 0.72 - 0.89. The test should produce a minimum score of 0.70 [41] so that the item can be considered good or represents a factor. This shows that the items on the Bhinneka Attitude scale have fulfilled the content validity requirements as well.

After going through judge evaluation, the model analysis is continued with confirmatory factor analysis (CFA). But, it is necessary to determine whether the data that is owned meets the normality of the data. If the data meets the assumption of normality, then the linear CFA method with the maximum likelihood estimator will be used. Conversely, suppose the normality of the data is not met. In that case, the linear CFA method cannot be applied because it is not based on the assumption that the observed variables are measured on a continuum scale. Another technique that must be applied to perform the analysis is item factor analysis [42]. To find out the normality of the ordinal data that is owned by the Likert scale score, namely by looking at the skewness and kurtosis of descriptive data reports. Skewness is a measure of symmetry or the lack of symmetry of the normal distribution if the score is large. Meanwhile, kurtosis is the peak size of the distribution. The distribution is considered normal if the skewness and kurtosis are in the range between +1 and -1 [43].

However, in Table 2, the assumption of normality for almost all items is not fulfilled, or only 2 items meet the normality criteria, namely item 11 and item 4, so it is not possible to carry out an analysis using the linear CFA method. Forcing the analysis using the linear CFA method while the data obtained is not normally distributed will result in biased estimates [44]. We, therefore, need an analysis method that does not prioritize normality assumptions on categorical data, namely item factor analysis as a special case of CFA [42].

The author obtains the inter-item correlation and confirms that the average has a score of 0.50, which is unquestionably acceptable [45], which is part of confirmatory factor analysis testing. The lowest and greatest values of the inter-item correlation are 0.25 and 0.74, respectively, and discovered three factors that are theorised to be correlated with each other. The index fit model was obtained with a Chi-Square of 302.341 (149), an RMSEA of 0.53, and a probability RMSEA of 0.251. Furthermore, SRMR was obtained at 0.44, CFI at 0.96, and TLI at 0.96. The fit model above was generated after removing a number of items that made the model unfit, namely items 2, 3, 11, and 13. The correlation matrix between items forms the fit model that has been accepted and can be continued by analyzing items to see their validity.

In Table 3, it is done by looking at the amount of the item's contribution to the factor, as a item validity. Later, readers can find out which items have the biggest contribution and can be considered good by measuring attitudes towards diversity. The reference for whether an item is good or not is the t-value statistic of items that are outside the range of -1.96 to 1.96. In Table 3, the standard factor loading has a range of 0.44 - 0.85. Analysis of the items in this study showed that all items had good validity or none were in the range of -1.96 to 1.96. That is, all items are valid for measuring diversity attitudes, although each item certainly has a standard error, which is meant to measure something other than diversity attitudes. The item with the smallest factor loading is item 5, and the item with the largest factor loading is item 22.

**Table 2. Descriptive Statistics (N = 361).**

Item	Mean	SD	Skewness	Kurtosis
Item 1	4.77	.523	-2.670	9.425
Item 2	4.64	.846	-2.778	7.789
Item 3	4.55	.722	-1.788	3.693
Item 4	4.04	.934	-.884	.644
Item 5	4.53	.907	-2.347	5.438
Item 6	4.15	1.001	-1.229	1.161
Item 7	4.43	.864	-1.721	3.069
Item 8	4.20	.838	-1.038	1.274
Item 9	4.69	.557	-1.991	5.663
Item 10	4.66	.634	-2.599	9.573
Item 11	3.09	1.221	.001	-.873
Item 12	4.70	.686	-2.868	9.294
Item 13	4.31	1.007	-1.505	1.665
Item 14	4.62	.626	-1.749	3.712
Item 15	4.50	.708	-1.590	3.292
Item 16	4.61	.590	-1.594	3.637
Item 17	4.73	.530	-2.420	8.729
Item 18	4.52	.730	-1.867	4.492
Item 19	4.48	.782	-1.763	3.736
Item 20	4.69	.562	-2.004	5.578
Item 21	4.55	.682	-1.460	2.061
Item 22	4.57	.685	-1.595	2.555
Item 23	4.48	.746	-1.535	2.612

**Table 3. Completely standardized factor loadings.**

Item	Estimate	S.E.	T-Value	P-Value
Item 1	0.57	0.05	11.05	0.00
Item 4	0.56	0.04	14.22	0.00
Item 5	0.44	0.05	9.40	0.00
Item 6	0.55	0.05	12.11	0.00
Item 7	0.61	0.04	14.80	0.00
Item 8	0.55	0.04	12.70	0.00
Item 9	0.76	0.04	20.11	0.00
Item 10	0.73	0.04	17.83	0.00
Item 12	0.74	0.05	15.80	0.00
Item 14	0.79	0.03	24.51	0.00
Item 15	0.67	0.04	17.74	0.00
Item 16	0.82	0.03	32.47	0.00
Item 17	0.79	0.03	24.56	0.00
Item 18	0.62	0.04	14.00	0.00
Item 19	0.71	0.03	20.70	0.00
Item 20	0.83	0.03	29.58	0.00
Item 21	0.85	0.02	40.79	0.00
Item 22	0.86	0.02	41.22	0.00
Item 23	0.68	0.03	21.43	0.00
Item	Estimate	S.E.	T-Value	P-Value
Item 1	0.57	0.05	11.05	0.00
Item 4	0.56	0.04	14.22	0.00
Item 5	0.44	0.05	9.40	0.00

Furthermore, in this study, the Bhinneka Attitude Scale has a reliability score of 0.94, which is the ratio between the standard factor loading and the standard factor loading plus the error score. The reliability score of 0.94 on the Bhinneka Attitude Scale is considered sufficient to say that it is a scale that has a good reliability score because it is above 0.70 [46].

#### 4. DISCUSSION

This study aims to develop an attitude measurement tool for multicultural conditions in Indonesia. Bhinneka Tunggal Ika, which is one of the basic concepts of Indonesian society, is used as a reference for researchers to develop and validate attitudes towards multiculturalism. Indonesia is a multicultural country with a diversity of cultures and languages spread across thousands of islands.

The development of measuring scale begins with determining theoretical concepts, followed by making items and using two-step testing, namely, content validity and construct validity, with different samples. We believe the content and construct validity testing approaches can add quality to the results. Thus, there is less anxiety about using this scale in the next period. In the process of determining the construct validity-tested scale using confirmatory factor analysis, the researcher found a number of items that did not fit into the diversity scale. The first is item 2, "*I feel uncomfortable when other people pray in ways that are different from my beliefs,*" is an unfavorable item. Place item 2 adjacent to item 1, which reads, "*I allow friends of other religions to pray in their own way when they visit my house*".

The word "berdoa" or pray in item 1 and continued in item 2, which is unfavorable, may make the sample's response unstable, which can affect the response pattern of the sample's answers. In addition, it is also possible for samples to experience confusion when the word "berdoa" in item 1, which is favorable, is followed by the word "pray" in item 2, which is unfavorable. Next, item 3, "*I easily make friends with people of religions or faiths that are different from mine,*" has the same pattern as item 4 i.e. "*I feel comfortable when discussing with others who have a different understanding*" that is, related to friendship relations with other people. Samples may be more comfortable and understand more about the intent of item 4 than item 3.

Likewise, in item 11, "*I prioritize the interests/rights of myself and my group over the interests/rights of other individuals or groups,*" with item 12, "*Majority and minority groups have equal rights and status in the eyes of the law,*" and item 13 "*Majority groups may have more authority over minority groups*" which has a case.

#### CONCLUSION

In this case, items that have the same intent should not be close together because it will affect the stability and understanding of the sample's answer. After removing items that indicated the creation of an unfit model, the researcher tested the fit model again and found a fit model. The model is considered appropriate to the context of the theory that the researcher traces, that is, the three factors are allowed to correlate with each other. These factors are highly correlated between *gotong royong* and justice 0.89, *Gotong Royong* with

tolerance 0.92 and justice and tolerance with a correlation value of 0.95. Supposedly, this model can be applied to the high-order model, but researchers did not get the fit model from the high order model. Researchers have concluded that these three factors can indeed stand alone, which can describe the attitude of diversity.

A fit model indicates that the theoretical concept can be accepted by the data [47]. So the three factors of *gotong royong*, justice, and tolerance can describe the attitude of diversity. Then, the items from the three factors, which are manifestations of the theory have fulfilled sufficient statistical values to be used as items that can describe the factors to be tested.

The last, Bhinneka Tunggal Ika includes attitudes needed by individuals, such as tolerance, fairness, and mutual assistance, even if the individual is not in a plural and diverse social condition. The attitudes summarised in Bhinneka Tunggal Ika can be the basis for anticipation of religious radicalism, narrow nationalism, chauvinism, racism, and any violations based on the rejection of diversity. Indonesia, as a country that guarantees its citizens rights such as a sense of security, has campaigned for this attitude to become a motto since hundreds of years ago [48, 49]. However, what is the reference for the government and the state to determine the level of tolerance, fairness, and mutual assistance of its citizens? So that if the government, as a policymaker, sees that its citizens have a low diversity attitude, they can make policies to create programmes that guarantee their citizens respect differences again. We don't want the tragedy of the September 11, 2001, attacks on America, the Bali bombings of October 12, 2002, or the conflicts between the Madurese and Kalimantan tribes to repeat or intolerant attitudes that could destroy a country. Measurements of tolerance and justice are needed not only in Indonesia but in any country. And, in Bhinneka Tunggal Ika, there is an addition, namely *gotong royong*, where this attitude has a tendency to reject narrow individualism, and it becomes an obligation for its citizens to practice it [50]. *Gotong-royong* as an Indonesian national identity [51] can be a solution to reduce hatred because humans can have space to help each other. *Gotong-royong* spawned *musyarawah* to avoid conflict, where deliberation is part of Pancasila, which is called democracy.

#### 4.1. Limitations and Suggestions

This research is known to have a number of shortcomings, but researchers focused on using a larger sample, even though in this study the sample was stated to have exceeded the adequacy limit [39]. Cross-validation with different samples can be used as a reference to see whether a high order is possible in identifying the three factors that are highly correlated with each other.

The researcher also suggests to future researchers to analyze the differential item functioning to see whether the BTI scale meets invariance adequacy. Fulfillment of measurement invariance is urgently needed for the development and validation of a new scale to see the balance of items in assessing individuals [52].

#### LIST OF ABBREVIATIONS

HAM	=	human rights
SME	=	subject matter experts
CFA	=	confirmatory factor analysis

#### ETHICS APPROVAL AND CONSENT TO PARTICIPATE

This study was approved by the ethics committee Bina Nusantara University No: 134/VRRTT/VI/2023.

#### HUMAN AND ANIMAL RIGHTS

No animals were used for studies that are the basis of this research. All the human procedures used were in accordance with the ethical standards of the committee responsible for human experimentation (institutional and national), and with the Helsinki Declaration of 1975, as revised in 2013 (<http://ethics.iit.edu/ecodes/node/3931>).

#### CONSENT FOR PUBLICATION

Informed consent was obtained from the student who participated in this research.

#### STANDARDS OF REPORTING

COREQ guidelines were followed.

#### AVAILABILITY OF DATA AND MATERIALS

Not applicable.

#### CONFLICT OF INTEREST

The authors declare that no conflict of interest, financial or otherwise

#### ACKNOWLEDGEMENTS

Declared None.

#### REFERENCES

- [1] Cribb R, Ford M. Indonesia as an Archipelago: Managing Islands, Managing the Seas 2009.<http://hdl.handle.net/2123/16146>
- [2] Ananta A, Arifin EN, Hasbullah M, Handayani NB, Pramono AS. Changing Ethnic Composition. Indonesia 2013; 2000-10.
- [3] Yudhistira B, Fatmawati A. Diversity of Indonesian soto. J Ethn Foods 2020; 7(1): 27. [<http://dx.doi.org/10.1186/s42779-020-00067-z>]
- [4] Dewantara AW. Bhinneka Tunggal Ika Sebagai Model Multikulturalisme Khas Indonesia 2019.<https://conference.upgris.ac.id/index.php/snk/article/view/570>
- [5] Harahap S. Konflik Etnis Dan Agama Di Indonesia 2018.<http://jurnal.uinsu.ac.id/index.php/JISA/article/view/5096>
- [6] Arbatti CE, Ashraf QH, Galor O, Klemp M. Diversity and Conflict. *Econometrica* 2020; 88(2): 727-97. [<http://dx.doi.org/10.3982/ECTA13734>]
- [7] Hess DE. Discussions That Drive Democracy. *Educ Leadersh* 2011; 69: 69-73.
- [8] van de Vijver FJR, Breugelmans SM, Schalk-Soekar SRG. Multiculturalism: Construct validity and stability. *Int J Intercult Relat* 2008; 32(2): 93-104. [<http://dx.doi.org/10.1016/j.ijintrel.2007.11.001>]
- [9] Kurniawan S, Miftah M. Potentials of Multicultural Education in Communal Conflict Areas. *Nadwa J Pendidik Islam* 2021; 15(1): 35-60.

- [10] Staub E. Cultural-societal roots of violence: The examples of genocidal violence and of contemporary youth violence in the United States. *Am Psychol* 1996; 51(2): 117-32.  
[http://dx.doi.org/10.1037/0003-066x.51.2.117]
- [11] Beyers J. "Religion and violence: Shutup Shylock!" *HTS Teol. Stud. Theol Stud* 2018; 74(3)  
[http://dx.doi.org/10.4102/hts.v74i3.5165]
- [12] Berry JW, Kalin R. "Multicultural and ethnic attitudes in Canada: An overview of the 1991 National Survey.," *Can. J. Behav. Sci. / Rev. Can des Sci du Comport* 1995; 27: 301-20.  
[http://dx.doi.org/10.1037/0008-400X.27.3.301]
- [13] Berry JW. "Multicultural policy in Canada: A social psychological analysis.," *Can. J. Behav. Sci. / Rev. Can des Sci du Comport* 1984; 16: 353-70.  
[http://dx.doi.org/10.1037/h0080859]
- [14] Berry JW. Mutual attitudes among immigrants and ethnocultural groups in Canada. *Int J Intercult Relat* 2006; 30(6): 719-34.  
[http://dx.doi.org/10.1016/j.ijintrel.2006.06.004]
- [15] Arends-Tóth J, Van De Vijver FJR. Multiculturalism and acculturation: views of Dutch and Turkish-Dutch. *Eur J Soc Psychol* 2003; 33(2): 249-66.  
[http://dx.doi.org/10.1002/ejsp.143]
- [16] Verkuyten M. Ethnic group identification and group evaluation among minority and majority groups: testing the multiculturalism hypothesis. *J Pers Soc Psychol* 2005; 88(1): 121-38.  
[http://dx.doi.org/10.1037/0022-3514.88.1.121]
- [17] Breugelmans SM, van de Vijver FJR. Antecedents and Components of Majority Attitudes toward Multiculturalism in the Netherlands. *Appl Psychol* 2004; 53: 400-22.  
[http://dx.doi.org/10.1111/j.1464-0597.2004.00177.x]
- [18] Schalk-Soekar S. Multiculturalism A stable concept with many ideological and political aspects. UVT Universiteit van Tilburg 2007.
- [19] Farisi M. *Bhinneka Tunggal Ika* 2014. [Unity in Diversity]
- [20] Steviani DS. Implementasi nilai Bhinneka Tunggal Ika dalam Rangka Meningkatkan Pelayanan Publik. *UNES J Swara Justisia* 2020; 4(3): 261-8.  
[http://dx.doi.org/10.31933/UJSJ.V4I3.180]
- [21] Lalonde R. Unity in Diversity: Acceptance and Integration in an Era of Intolerance and Fragmentation 1994.  
https://bahai-library.com/1219
- [22] Setyaningsih U, Setyadi Y. Implementasi Nilai Bhineka Tunggal Ika. *Civ Educ Soc Sci J* 2019; 1  
[http://dx.doi.org/10.32585/cessj.v1i1.359]
- [23] Fitch R M. Moral Education in Indonesia: a preliminary study 2011.
- [24] Lemhannas RI. Implementasi Nilai-Nilai Kebangsaan yang Bersumber dari Sesanti Bhineka Tunggal Ika 2020.  
https://www.ptonline.com/articles/how-to-get-better-mfi-results
- [25] Anastasi A, Urbina S. Psychological testing. 7th ed. Upper Saddle River, NJ, US: Prentice Hall/Pearson Education 1997.
- [26] Zamanzadeh V, Ghahramanian A, Rassouli M, Abbaszadeh A, Alavi-Majd H, Nikanfar A-R. Design and Implementation Content Validity Study: Development of an instrument for measuring Patient-Centered Communication. *J Caring Sci* 2015; 4(2): 165-78.  
[http://dx.doi.org/10.15171/jcs.2015.017]
- [27] Aiken LR. Three Coefficients for Analyzing the Reliability and Validity of Ratings. *Educ Psychol Meas* 1985; 45(1): 131-42.  
[http://dx.doi.org/10.1177/0013164485451012]
- [28] Thompson B. Exploratory and confirmatory factor analysis: Understanding concepts and applications. Washington, DC, US: American Psychological Association 2004.
- [29] Brown TA. Confirmatory factor analysis for applied research. New York, NY, US: The Guilford Press 2006.
- [30] Schumacker R, Lomax R. A Beginner's Guide to Structural Equation Modeling : Fourth Edition 2012.
- [31] Raykov T, Marcoulides G A. Introduction to Psychometric theory 2011.
- [32] Baydhowi U, Purwono, A. G. P. Siswadi, and M. M. Ali, "Developing National Identity Scale: As Indonesian Case.," *Open Psychol J* 2022; 15(1): 1-9.  
[http://dx.doi.org/10.2174/18743501-v15-e2202031]
- [33] Hu L, Bentler PM. Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. 1999.  
[http://dx.doi.org/10.21580/NW.2021.15.2.7218]
- [34] Schaufeli WB, Bakker AB, Salanova M. The Measurement of Work Engagement With a Short Questionnaire: A Cross-National Study. *Educ Psychol Meas* 2006; 66: 701-16.  
[http://dx.doi.org/10.1177/0013164405282471]
- [35] Shafie Rosli M, Saleh NS, Alshammari SH, Ibrahim MM, Atan AS, Atan NA. Improving Questionnaire Reliability using Construct Reliability for Researches in Educational Technology. *Int J Interact Mob Technol* 2021; 15(04): 109.  
[http://dx.doi.org/10.3991/ijim.v15i04.20199]
- [36] Yudhistira S, Deasyanti D, Muzdalifah F. "Construct Validity of Unidimensional General Self-Efficacy Using Confirmatory Factor Analysis.," *J. Pengukuran Psikol. dan Pendidik.* Indones 2021; 10(1): 60-6.  
[http://dx.doi.org/10.15408/jp3i.v10i1.17150]
- [37] Raykov T. Estimation of Composite Reliability for Congeneric Measures. *Appl Psychol Meas* 1997; 21(2): 173-84.  
[http://dx.doi.org/10.1177/01466216970212006]
- [38] Hair JF, Black WC, Babin BJ, Anderson RE. *Multivariate Data Analysis*. 8th ed. Cengage Learning 2019.
- [39] Wolf EJ, Harrington KM, Clark SL, Miller MW. Sample Size Requirements for Structural Equation Models: An Evaluation of Power, Bias, and Solution Propriety. *Educ Psychol Meas* 2013; 76(6): 913.  
[http://dx.doi.org/10.1177/0013164413495237]
- [40] Jöreskog KG. Simultaneous factor analysis in several populations. *Psychometrika* 1971; 36(4): 409-26.  
[http://dx.doi.org/10.1007/BF02291366]
- [41] Torres-Malca JR, Vera-Ponce VJ, Zuzunaga-Montoya FE, Talavera JE, De La Cruz-Vargas JA. "Content validity by expert judgment of an instrument to measure knowledge, attitudes and practices about salt consumption in the peruvian population.," *Rev. la Fac. Med Humana* 2022; 22(2): 273-9.  
[http://dx.doi.org/10.25176/rfmh.v22i2.4768]
- [42] Wirth RJ, Edwards MC. Item factor analysis: current approaches and future directions. *Psychol Methods* 2007; 12(1): 58-79.  
[http://dx.doi.org/10.1037/1082-989X.12.1.58]
- [43] Mishra P, Pandey CM, Singh U, Gupta A, Sahu C, Keshri A. Descriptive statistics and normality tests for statistical data. *Ann Card Anaesth* 2019; 22(1): 67-72.  
[http://dx.doi.org/10.4103/aca.ACA\_157\_18]
- [44] Rhemtulla M, Brosseau-Liard PÉ, Savalei V. When can categorical variables be treated as continuous? A comparison of robust continuous and categorical SEM estimation methods under suboptimal conditions. *Psychol Methods* 2012; 17(3): 354-73.  
[http://dx.doi.org/10.1037/a0029315]
- [45] Maindal HT, Sokolowski I, Vedsted P. Adaptation, data quality and confirmatory factor analysis of the Danish version of the PACIC questionnaire. *Eur J Public Health* 2012; 22(1): 31-6.  
[http://dx.doi.org/10.1093/eurpub/ckq188]
- [46] Nunnally J, Bernstein I. *Psychometric Theory*. Am Educ Res J 1968; 5(3): 431.  
[http://dx.doi.org/10.2307/1161962]
- [47] Fan X, Thompson B, Wang L. Effects of sample size, estimation methods, and model specification on structural equation modeling fit indexes. *Struct Equ Modeling* 1999; 6: 56-83.  
[http://dx.doi.org/10.1080/10705519909540119]
- [48] Mastuti DWR, Bramantyo H. Mpu Tantar, Kakawin Sutasoma. Depok: Komunitas Bambu 2009.
- [49] Esink J. "Sutasoma's teachings to Gajavaktra, the snake and the tigress," *Bijdr. tot taal-, land- en Volkenkd.* J Humanit Soc Sci Southeast Asia 1974; 130(2): 195-226.  
[http://dx.doi.org/10.1163/22134379-90002692]
- [50] Bowen JR. On the Political Construction of Tradition: Gotong Royong in Indonesia. *J Asian Stud* 1986; 45(3): 545-61.  
[http://dx.doi.org/10.2307/2056530]
- [51] Simarmata N, et al. Gotong Royong in Indonesian History. Digit Press Soc Sci Humanit 2020; 05: 00006.  
[http://dx.doi.org/10.29037/DIGITALPRESS.405341]
- [52] Watanabe M, Kawabata A, Yumiyama T. Cross-Cultural Commonalities in Religiosity by Measurement Invariance. *J Sci Study Relig* 2022; 61(3-4): 690-709.  
[http://dx.doi.org/10.1111/jssr.12811]

