

Content Validity of Multicultural Learning System Instruments at IAIN Ambon, Maluku

E W Prihono^{1*}, F Lapele², and S Nurjanah³
^{1,2,3}State Islamic Institute of Ambon

*Corresponding author: ekowahyunantoprihono@gmail.com

Abstract. This study was aimed to prove the content validity based on the Aiken's V index analysis and described the steps to prove the content validity of the multicultural learning system instrument at IAIN Ambon. This research was a development research. The product developed was a multicultural learning system instrument at IAIN Ambon. Steps for developing the instrument used by the researchers refer to [1]. The populations here were all students at IAIN Ambon and the sample determination was non-probability sampling with purposive sampling technique. [2] explains that the purposive sampling technique is selected based on certain criteria, in this case the criteria were students who have taken multicultural education courses at IAIN Ambon. The results showed that: 1) most of the Aiken's index on each item > 0.80 with a very high validity category, so the validity coefficient was accepted and considered appropriate. It could be said that the instrument was content valid, 2) the instrument could be used because it had been fulfilled in substance, construction, and aspects of the language based on the results of the validity test of Aiken's V.

1. Introduction

Maluku is an archipelago that is rich in spices and has been recognized internationally since the early 7th century. Socio-cultural values that have been rooted in people's lives in Maluku are one of the basic assets for increasing unity and integrity, including encouraging the community to carry out development in this area. Custom and cultural kinship relations must be continuously encouraged, thus they can create reliable synergy for joint efforts to develop this area in the future. Culture in Maluku consists of hundreds of sub-tribes, which can be indicated from 117 local language users who are known to be actively spoken out of around 130 local languages [3]. People in Maluku have multicultural characteristics which basically have the same cultural values as collective representations. Maluku itself consists of 9 districts and 2 cities. Ambon City is one of the cities with the largest population in Maluku.

Based on the history, in the socio-historical process, sub-districts in Maluku were grouped into certain religious communities, so that two religious-based community groups emerged and known as Ambon Sarani and Ambon Salam. This is the cause of the appearance of multiple identities. The appearance of multiple and overlapping identities involving ethnicity, religion, race, ethnicity, culture and language can erode diversity in Indonesia, especially in Maluku if there is no public awareness to maintain brotherhood. The differences in ethnicity, religion, race, ethnicity, culture and language in Indonesia have indeed existed for a long time since the time of our ancestors. However, this is what unites the Indonesian nation. Along with differences in ethnicity, religion, race, ethnicity, culture and language, all parties must always maintain the integrity of the nation. Therefore, in the last few years,

there have been many activities, from scholars, academics, and mass organizations to launch a multiculturalism program. The same thing also began to be conveyed to students through the educational environment, both higher education and primary and secondary education. The delivery of multiculturalism programs is carried out by applying a multicultural learning system in various learning subjects.

Multiculturalism consists of various ethnic backgrounds, religions, races, tribes, cultures and languages, which respect equal rights, including the rights of minority groups [4]. [5] argues that multicultural education is the education of cultural diversity in society, and sometimes it is interpreted as education that offers various models for cultural diversity in society, and sometimes it is also interpreted as education to foster student attitudes to respect the cultural diversity of society. Community culture integrated with subjects is known as ethnopedagogic. The purpose is to incorporate local cultural values into learning materials with the aim of appreciating culture and instilling the diversity values that exist in society.

[6]; [7] describes multiculturalism in the world of education as having several characteristics, namely: (1) teaching about cultural diversity as a cultural assimilation approach, (2) teaching various approaches in social relations systems, (3) teaching to promote pluralism without differentiating strata in society, and (4) teaching about diversity reflection to increase pluralism and equality. [4] argues that multiculturalism is a value education that must be instilled in students as Indonesian citizens, thus they have perceptions and attitudes to respect the diversity of ethnic, religious, racial, cultural and linguistic backgrounds, and equal rights including the rights of minorities so that they can live side by side in a multiculturalist environment. Therefore, it can be concluded that multiculturalism is education that prioritizes the values of difference in it. The values of difference are called multicultural integrated with learning material. It can provide individual output that does not discriminate and respect fellow humans. Teaching carried out according to the principles put forward by [8] is the existence of cultural assimilation, which means the fusion or fusion of two cultures to eliminate the distinguishing elements. In addition, the principle taught is to uphold the value of pluralism by not looking at social strata but rather at the essence of humans as equal individuals.

There needs to be an effort to explore the extent to which respect for religious, racial and ethnic diversity through a multiculturalism-based learning system. The system is a single component which is interconnected to achieve certain goals. [9] the learning system is an organized combination which includes human elements, materials, facilities, equipment, and procedures that interact to achieve a goal. The goal to be achieved in the multicultural learning system at IAIN Ambon is to form a character of someone who is open to differences by being in harmony and tolerance. The results of [10] research show that collaborative learning systems can support and enhance the learning process and increase high-level structured knowledge. This can be done through conversation and interaction in groups.

The multicultural learning system must touch various elements of society from an early age to form a character that is open to differences by being in harmony and tolerance. Attitude harmony is equality or harmony which is expected to be one of the outputs of a multicultural learning system. As is known after the conflict that occurred in Ambon City in 1999, it required the community to continue to foster the value of harmony between religious communities. Tolerance is expected to occur in the community through a multicultural learning system that has been implemented in formal education. Ambon City is expected to be a city that has a high tolerance value by respecting the opinions and choices of others at a time when technology has entered various lines of life ranging such as economic, social, and cultural that is known as the era of disruption through multiculturalism programs both in formal and non-formal.

State Islamic Institute of Ambon (IAIN Ambon) is one of the formal education levels of higher education or State Islamic Religious College in Eastern Indonesia. IAIN Ambon's vision is to be professional in integrating Islam, science, culture, and technology in a multicultural frame in the Asean region in 2032. Facing the reality of the multicultural Maluku society, IAIN Ambon has made it necessary to develop a multicultural learning system. These efforts are made through the revitalization and transformation of the values of local wisdom in Maluku. Apart from being an implementation of

IAIN Ambon's vision, multicultural learning is carried out in order to make IAIN Ambon a center for multicultural education studies in Eastern Indonesia.

IAIN Ambon is in the process of changing its status to Ambon State Islamic University, so that the current curriculum design has integrated universal Islamic values, scientific knowledge, the mastery of technology, respect for universal multicultural human values and a strong Indonesian spirit. Efforts to run a curriculum that is integrated with the multicultural learning system, it is necessary to support the quality of adequate human resources (HR) who are able to translate this curriculum into various learning models. The expected graduates from UIN Ambon are graduates who have adequate academic competence, professional competence, personality competence, and social competence and can take part in national and international levels. Facing this reality, learning at IAIN Ambon is carried out by maintaining the values of local wisdom which are the socio-cultural assets of the Maluku people, which is carried out by the way of life of the academic community based on the philosophy of the *hidop orang basudara* (live in brotherhood) and framed with multiculturalism as recognition of diversity of Maluku society. Therefore, it is necessary to have a multicultural learning system that is able to provide synergy between the academic community and graduates with the community and graduate users.

Multicultural learning systems appear along with the inequality of ethnicity, religion, race, culture and language, and equal rights in society. One of the challenges in a multicultural learning system is the availability of fair education for students as an effort to achieve social justice. However, ideological and / or political resistance makes it difficult for educators to apply any curriculum towards multiculturalism. The obstacles faced in implementing a multicultural learning system at the higher education level are the limitations of educators in knowing the cultural characteristics of students in various cultures, especially in Maluku. This requires teachers to have adequate skills to integrate the cultural differences of students in the learning process. The application of a multicultural learning system is not easy, there are many obstacles faced by educators. Another obstacle faced in the process of implementing multiculturalism in learning is the absence of a curriculum that accommodates multicultural education, especially in History Subjects [11].

Based on these problems, it is necessary to develop instruments capable to measure precisely the extent of the implementation of multicultural learning system in IAIN Ambon. [12] suggests a good measurement standard, namely by looking at the standard of measuring instrument completeness related to the validity and reliability of a measuring instrument. This standard has been recognized for making a measurement that is valid, reliable and fair.

One of the good measurement standards is the fulfillment of good validity on an instrument. Valid means legal or suitable, or true. A valid test means measuring what to measure. The test really gives you an idea of what you want to measure. [13] validity, as applied to a test, is a judgment or estimate of how well a test measures what it purports to measure in a particular context. This understanding shows that the validity of a test is very important because it will measure the ability of students appropriately. Validity also refers to the appropriateness, meaningfulness and usefulness of the conclusions obtained from the interpretation of the test scores [14]. One of the validity verifications in developing the instrument can be done through content validity.

Content validity means the extent to which a test set reflects the overall ability to be measured [15], which is a rational analysis of the domain to be measured. There are two kinds of content validity, namely appearance validity and logical validity. Appearance validity is based on the question of whether an item in the instrument measures the relevant aspects of the domain, while logical validity is related to the similarity of the boundaries to the domain to be measured, and is the answer whether the whole item is a representative sample of all possible items.

2. Research method

This research was a development research. The product developed was a multicultural learning system instrument at IAIN Ambon. In this development research, the steps used by the researchers refer to [1],

namely: 1) determining the objectives of the preparation of the instrument, 2) looking for relevant theories, 3) developing instrument item indicators, 4) developing instruments, 5) conducting content validation, 6) revising instruments (if any), 7) testing instruments, 8) conducting further analysis (reliability), and 9) assembling instruments. The populations in this study were all students at IAIN Ambon, Maluku. Determination of the sample in this study used non-probability sampling with purposive sampling technique. [2] explains that the purposive sampling technique is selected based on certain criteria. One of the criteria for selecting the sample in this study was students who have taken Multicultural Education courses at IAIN Ambon.

The data collection technique in this study used a questionnaire with a modified Likert scale. The Likert scale questionnaire modification was done by adding an open statement. So the researchers got a lot of data from respondents related to multicultural learning systems.

The instruments in this study were expected to be able to measure the multicultural learning system well. In order that the instrument can provide good data and results, before using, the researchers proved the validity of the instrument. The verification used content validity and construct validity. Content validity was done through expert agreement, then the results of expert agreement were calculated using the Aiken's V formula which is one of the statistics to show the validity of the item content. [16] describes Aiken's V formula on content validity, as follows:

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

where V was the agreement index of rater, n is the number of raters, c is the highest number of validity ratings (in this case = 5), and s is the score assigned to each rater minus the lowest score in the category used or $s = r - lo$ where r is the number given by an assessor / validator and lo is the lowest number of validity judgments (in this case = 1).

3. Finding and discussion

3.1 Finding

After the stage of determining the purpose of preparing the instrument, looking for relevant theories, developing instrument item indicators, and developing instruments, the fifth stage in this research was to validate the content. One of the development research results was the value of the calculation of the validity of the IAIN Ambon multicultural learning system instrument. The verification of content validity in this study used the Aiken's V index. The steps for verifying content validity can be done as follows:

3.1.1 Compiling a validator assessment sheet

In this study, the preparation of the validator assessment sheet was carried out with criteria ranging from Irrelevant to Highly Relevant. The method of scoring each item was a score of 1: Irrelevant; score 2: Less Relevant; score 3: Simply Relevant; score 4: Relevant; and a score of 5: Very Relevant. However, the validator assessment sheet can be prepared according to the needs of each study.

3.1.2 Presenting the expert's assessment as a validator.

In this study, the expert as a validator consisted of 3 people who had expertise in accordance with the field of science being studied.

3.1.3 Performing content validity calculations using the Aiken Index

At this stage the researchers calculated the Aiken index of each item and as a whole used the Aikens' V formula.

3.1.4 Determining the categorization of each item

In this study, the category of instrument validity referred to the validity classification proposed by [17], as follows: if the aiken index value $> 0.80 - 1.00$, the validity category was very high (very good); if the aiken index value $> 0.60 - 0.80$, the validity category was high (good); if the aiken index value is $> 0.40 - 0.60$, the validity category was moderate (sufficient); if the aiken index value $> 0.20 - 0.40$, the validity category was low (less); if the aiken index value $> 0.00 - 0.20$, the validity category was very low (poor);

and if the aiken index value is ≤ 0.00 , the category was invalid. The results of the calculation of the Aiken index and the validity categorization of each item are presented in Table 1.

Table 1. Calculation Result of Aiken Index and Validity Category

Item	The Aikens' V Index	Category
1	0,75	good
2	0,92	very good
3	0,75	good
4	0,92	very good
5	0,67	good
6	0,83	very good
7	0,92	very good
8	0,83	very good
9	0,83	very good
10	0,83	very good
11	0,83	very good
12	1,00	very good
13	0,83	very good
14	0,83	very good
15	0,67	good
Total	0,83	very good

3.1.5 Legibility testing

After the content has been proven validity or the instrument has been declared valid, the next step taken by the researchers was to conduct a readability test. The trial was carried out as an effort to obtain empirical data which could then be analyzed further.

3.2 Discussion

The multicultural learning system instrument at IAIN Ambon is expected to be a viable instrument and able to measure the extent of the multicultural learning system at IAIN Ambon. Therefore, in the process of compiling the instrument, it was done by proving the validity and estimation of reliability in order to fulfill the feasibility of an instrument. Validity is one way of showing support for empirical facts and theoretical reasons for the interpretation of the score of a measuring instrument or the score of an instrument and is related to the accuracy of measurement [1]. Validity also refers to the appropriateness, meaningfulness and usefulness of the conclusions obtained from the interpretation of the instrument's score [14]. The same thing is also explained by [17] that validity is carried out to ensure an instrument is suitable for measuring what should be measured, and reliability estimates are intended so that the instrument has regularity or consistency in measurement, in this case the multicultural learning system at IAIN Ambon.

[18] also states that one of the conditions for obtaining a good instrument is the fulfillment of good validity and reliability. It is done so that the instrument is able to measure precisely when it is used to measure in different places. Another opinion is also conveyed by [19] that the validity used in the world of education should involve analysis of the test content and empirical analysis of the respondent's data on the items answered by the test takers. Analysis of the content of the test is related to the validity of

the content, this is so that the instruments used in the world of education meet the feasibility of the standard instruments.

Proving the validity of this research was done through content validity analysis by the expert judgment. The multicultural learning system instrument at IAIN Ambon consisted of 15 statement items with a Likert scale. The assessment of the instrument was carried out by three experts and the value of the experts was used to calculate the coefficient of the content validity of Aiken's V. Content validity is a test of the appropriateness or relevance of the contents of the instrument through rational analysis by the expert. Content validity is used to ensure that the measurement of each item is appropriate, adequate and representative to reveal the concept. The greater the validity coefficient, the greater the chance the item will reflect a unified concept. Content validity is a function of how good the dimensions and elements of a concept have been. The same thing is also explained by [15] that content validity means proving the extent to which an instrument reflects the overall ability to be measured, in the form of a rational analysis of the domain to be measured. Through proving the validity of content, a comprehensive and systematic coefficient is obtained in examining each item in the instrument to determine the extent to which the item reflects the content domain.

Based on the research results, there were five steps that researchers can take in proving the validity of the content, namely: 1) compiling a validator assessment sheet, 2) presenting the expert's assessment as a validator, 3) performing validity calculations using the Aiken Index, 4) determining the categorization of each item, and 5) legibility testing. The results of proving the content validity of the multicultural learning system instrument at IAIN Ambon showed that most of the Aiken's index on each item was > 0.80 with the very high validity category so that the validity coefficient is accepted and considered appropriate and it can be said that the instrument is content valid [1]. Another thing that needs to be considered is related to the validity of the content, namely the representation of indicators from the domain to be measured. The suitability of the concepts stated in the instrument is something that can be used as a reference and material for consideration for filling in the score in the assessment format.

4. Conclusion

Based on the description above, it can be stated that content validity is considered important as first step in developing an instrument. Although there are many methods used by experts regarding the technique of proving content validity, but various recent studies generally use proof of content validity to obtain a feasible and adequate instrument. The aiken index value accepted on the multicultural learning system instrument at IAIN Ambon was > 0.60 with a good category.

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