

Study 1 of Indonesian Wisdom Scale: Kebijakan Berbasis Pancasila (Wisdom Based on Culture and Values)

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Abstract— Wisdom should be applied in society, so that community life becomes harmonious. Everyone can be wise, Indonesian is no exception. Indonesian have a national principle to guide behavior living in harmony, that is Pancasila. However, the implementation of Pancasila seems not implemented in social life. For example, at this time we encounter individuals who leave worship, violate religious regulations, brawls between students, clashes between citizens, corruption, etc. The present study is Studi 1, one of a wisdom research series, that aimed to examine the wisdom scale of Indonesian, based on culture and values of Indonesia, that is Pancasila as National Principle. The main focus of this study was to construct a wisdom measure of Indonesian (Kebijakan Berbasis Pancasila or KBP), compared with 3D-WS Scale (Three-Dimensional Wisdom Scale). The participants of this study were 219 people, took place in Jakarta-Indonesia, and applied a quantitative method. The result revealed that KBP measuring instrument has a homogeneity of evidence (internal consistency reliability) which classified as sufficient/moderate (0.733). Further, the KBP measuring

Keywords: *wisdom, wisdom scale of Indonesian, Pancasila, KBP, 3D-WS*

I. INTRODUCTION

Indonesia has cultural diversity regarding ethnicity, religion, race, custom, and class. It is this plurality that causes direct interaction between cultures is undoubtedly difficult to avoid. Individuals who live in a pluralistic society will be confronted with social reality, in which individuals deal with other individuals who come from different backgrounds or cultures. In this case, it can be proven and shown that there is a national crisis describes the weakness of national defense in Indonesia, with the emergence various symptoms and seeds of national disintegration, practice, and behavior the community, especially the state administrators, that has not controlled/excessive. Corruption has been rampant, collusion, bribery conspiracy bribes considered normal, violent behavior, drunk and drugs and sex crimes, has struck the nation's young generation, all that is a deviation from the noble values of the Pancasila, as the

National Principle of Indonesia [1]. Pancasila as the National Principle of Indonesia

The name of Pancasila itself consists of two words from Sanskrit: pañca means five and laīla mean principles. Pancasila is a formulation and guidance for the life of nation and state for all Indonesian people. Pancasila is often called the way of life of Indonesia people because it is used as a guide in daily life. In other words, Pancasila used as directions for all activities, means that all behavior must be imbued and emanated from all the principles of Pancasila [1]. Pancasila as the National Principle of Indonesia, consist of five Pillars. Pancasila is view of life, that must be applied or elaborated in each Indonesian citizen, those Pillars are: (1) “Ketuhanan yang Maha Esa” (Divine Principles the Almighty), contains religious values, including trust in God as the creator of all things with perfect and holy qualities, such as the Almighty, the Most Merciful, the Just, the Wise and so on; devotion to God; (2) “Kemanusiaan yang Adil dan Beradab” (Fair and Civilized Principles of Humanity contain humanitarian values), namely recognition of human dignity with all their rights and obligations, fair treatment of fellow human beings and themselves, natural surroundings and towards God; humans as civilized or cultured beings who have creativity, taste, will and belief; (3) “Persatuan Indonesia” (Indonesian Unity), contains the value of national unity which includes the unity of the nation which inhabits the territory of Indonesia, and is obliged to defend and uphold (patriotism), recognition of the unity of ethnicity (ethnicity) and national culture (different but one soul), which gives direction in fostering national unity, and love and pride in Indonesia (nationalism); (4) “Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan Perwakilan” (Population Led by Wisdom in Representative Representative Policy), contains popular values which include the sovereignty of the state in the hands of the people, leaders who is wise, Indonesian people have the same position, rights and obligations, decisions are made based on deliberations to reach consensus by representatives of the people; (5) “Keadilan Sosial bagi Seluruh Rakyat Indonesia” (Social Justice for All Indonesians), contains the value of social justice including fair treatment in all fields of life, especially in the political,

economic and socio-cultural fields; the realization of social justice covers all Indonesian people, a balance between rights and obligations, respecting the rights of others, justice and prosperous society that is materially equitable for all Indonesian people, love for progress and development.

However, the application of Pancasila is less visible at this time. For example, there are still individuals who leave worship, violate religious regulations, brawls between students, clashes between citizens, corruption, etc. Another obstacle in practicing Pancasila is that conflict resolution in the community tends to be carried out by certain people, made the separation of the conflicting parties, so there is no peace condition. The actions or behaviors mentioned above illustrate the lack of wisdom in the individual because wise people will live a life in harmony, for the sake of personal interests and mutual welfare. It is also especially not depicting the values of Pancasila which should be our guide in the nation. That way, individuals become acting impulsively and ignore the welfare of others around them. If an individual can apply wisdom, then a harmonious and peaceful environment will be created [2]; [3]. The condition of behavioral inconsistency with the values of Pancasila, indicates that wisdom is still not applied in everyday life [1].

Wisdom is defined as an extraordinary skill in dealing with fundamental problems about the meaning of life, and how to live life well [2]; [3]. Baltes and Smith [2] provide further explanation; this extraordinary expertise is intended that people who are experts can be distinguished from people who are not experts in solving complex life problems [2]. Therefore, a wise person is predicted to be able to overcome the problems that exist in his daily life, which are related to norms and interactions with others in the social environment, to create harmonious conditions between individuals and their environment.

Wisdom also refers to individual abilities and knowledge about basic things in life, which makes people more prepared to deal with problems and uncertainties in life [4]. Wisdom makes it easy for individuals to judge the meaning of life, live life in harmony, for personal gain and mutual welfare [3]. Therefore, a wise person is predicted to be able to overcome the problems that exist in his daily life, which are related to norms and interactions with others in the social environment, to create harmonious conditions between individuals and their environment. In this research, wisdom is defined as individual intelligence in using their minds based on experience and knowledge, along with the integration of thoughts, feelings, and behavior, and the willingness to evaluate themselves, in assessing and deciding a problem, so that harmony between individuals and the environment is created [5].

Ardelt, who represents the Western world, makes a 3D-WS measuring instrument that includes three dimensions, namely a wise person must be seen as a unit of cognitive, affective, and reflective [6]. Cognitive dimensions refer to an individual's ability to understand life, which is related to intrapersonal and interpersonal factors. Affective dimension is the existence of positive emotions and behavior, for example the existence of feelings and actions based on sympathy and affection for others. Reflective dimension refers to an individual's ability to perceive a phenomenon or problem from various perspectives, giving rise to self-awareness and self-insight. Meanwhile, Basri [7] -

who can be said to represent the East - found five characteristics of a wise person, based on Indonesian people. The five characteristics are: (1) spiritual-moral condition (fearful, religious / faithful, pious, trustworthy, simple / modest in his life, smooth / gentle / polite, steadfast and assertive), (2) interpersonal ability (generous, willing to sacrifice, merciful to all, sincere, forgiving, understanding), (3) the ability to assess and make decisions (reviewing problems from various points of view, more attention to the interests of the people than personal, able to decide appropriately, philosophically / have a comprehensive view of life, fair), (4) personal conditions (introspective, responsible, consistent, confident), and

(5) special abilities (smart / competent, intuitive, knowledgeable and insightful).

Then, Sahrani et al. [5] used a wise person characteristic measurement tool based on findings from Basri [7] above. However, from the results of Sahrani's research it was found that wisdom has the main characteristic of self-confidence. So Sahrani's findings are closer to Ardelt's because self-confidence is closer to the cognitive aspect.

There have been a number of studies that are aimed to get the characteristics of wise people, but unfortunately those were done in the western country [8],[9],[10],[11],[12], which is undoubtedly different from the eastern culture, like Indonesia. Research from the eastern world was carried out by Yang [13] on the conception of wisdom in Chinese Taiwanese, and Takahashi who did a comparison between characteristics of wisdom according to Americans and Japanese [14]. In Indonesia itself, there was one research about wisdom, that was the characteristic of a wise person according to Indonesian people [7]. While the measuring instrument most used to measure someone's wisdom is Three-Dimensional Wisdom Scale (SD-WS) by Ardelt [6]. This tool is used as a reference for making similar measuring instruments in various countries, for example in Canada [15], Yunani [16], California [17], Spain [18], and there are others.

The 3D-WS measuring instrument consists of three dimensions, namely the cognitive, affective, and reflective dimensions [6]. Cognitive dimension refers to a person's ability to understand life, which understands the meaning of a phenomenon or event in a more profound and meaningful way, especially about intrapersonal and interpersonal issues. While the affective dimension is one's ability to reduce selfishness and understand other people's behavior better, it tends to increase sympathy and empathy for others. Finally, the reflective dimension is a

II. METHODS

A. Participants and Design

The participants of this study were 219 people who were obtained using convenience sampling method. Participants who were female were 145 people (66.2%), while participants who were male were 74 (33.8%). Participants who were 17 to 38 years ($M = 20.32$, $SD = 2.64$) is 180 people (82.2%). Their educational background is graduating from junior high school (1.8%), high school / 81.3%, Diploma (D1 / D2 / D3) 5.0%, undergraduate

students 11.0%, and graduated from master 0.9%. Data collection is done using an online questionnaire (eform), consist of people who had characteristics by those asked to be involved as research participants

B. Measurement instrument

i. KBP Measurement

The KBP measuring instrument consists of 45 items which refer to Pancasila. Pancasila consists of five Pillars: (1) "Ketuhanan yang Maha Esa" (Divine Principles the Almighty); (2) "Kemanusiaan yang Adil dan Beradab" (Fair and Civilized Principles of Humanity contain humanitarian values); (3) "Persatuan Indonesia" (Indonesian Unity); (4) "Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan Perwakilan" (Population Led by Wisdom in Representative Representative Policy); and (5) "Keadilan Sosial bagi Seluruh Rakyat Indonesia" (Social Justice for All Indonesians). For example, the items for each pillars are: "before eating, I give thanks to God" (first pillar), "I speak soft / polite to everyone, including those with lower status (second pillar)," I like the diversity of religions/tribes/nations in Indonesia "(third pillar)," whatever the agreement results in a meeting/discussion, I will support, obey (fourth pillar), and "routinely, I actively participate in activities social service "(fifth pillar) [19]

III. RESULTS

A. Construct Validity (Homogeneity Evidence) dan internal consistency KBP Measurement

The construct validity test (homogeneity evidence) is done by factor analysis method using Smart PLS program. Based on testing using the factor analysis method, the items have homogeneity evidence, and those are with a factor loading value > 0.500. An overview of the results of factor analysis can be seen in the following figure

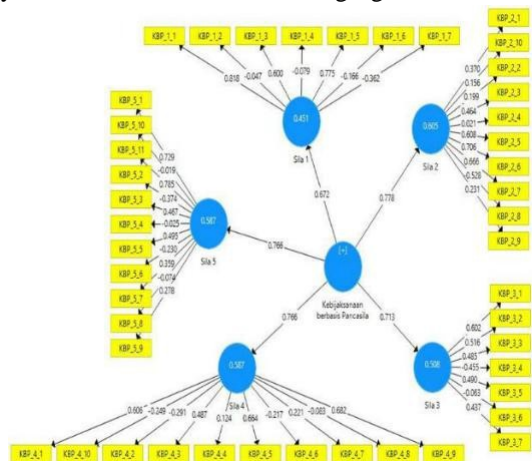


Figure 1. KBP Measurement Factor Analysis

Completing the construct validity (homogeneity evidence), we conducted an internal consistency reliability test. The test results show that the KBP measuring instrument has an internal Cronbach Alpha consistency value of 0.733. The items that have good reliability are those that have corrected item-total correlation > 0.2. The

description of the results of item analysis can be seen in the following table.

Table 1. Analysis of KBP Measurement

Pillar	Item	Statement	Factor loading	Corrected item-total correlation
1	1	Before eating, I thank God.	0.818	0.261
	2	In Indonesia, there is only one religious teaching that can be accepted/acknowledged.	-0.047	0.089
	3	I avoid eating in front of colleagues/friends who are fasting.	0.600	0.156
	4	I prefer to be neighbors with other people who are of the same religion/belief.	-0.079	0.318
	5	Every day, I have a particular time to communicate with God personally.	0.775	0.082
	6	I want to criticize my colleagues who are of different religions, related to their religious teachings.	-0.166	0.254
	7	If I have a child/descendant, I will give him freedom, to choose/embrace any religion.	-0.362	0.086
2	1	The people in my environment are good people.	0.370	0.310
	2	In my opinion, only people who have a particular ethnicity/religion, who deserve to be leaders in Indonesia.	0.199	0.017
	3	I take the time to teach/share about a knowledge (skill) with others.	0.464	0.305
	4	It's hard for me to accept/forgive others who have spoken harsh words (hurt/offend).	0.021	0.299
	5	I speak smoothly / polite to everyone (including those with lower status).	0.608	0.360
	6	Seeing the person who looked old and very thin, the food I just received, I immediately gave it to the person.	0.706	0.223
	7	When I hear news of natural disasters, I always take the time/energy/ mind (participate in trying to ease the burden of the suffering of the victims).	0.666	0.311
2	8	I let (not reprimand) people in my neighborhood, who violated the rules (smoking, trash, etc.).	-0.528	0.309
Pillar	Item	Statement	Factor loading	Corrected item-total correlation
	9	The Indonesian nation needs to establish friendships with all countries/nations in the world.	0.231	0.262
	10	Certain countries in the world need to be criticized; If necessary, diplomatic relations must be disconnected.	0.156	0.205

B. Construct Validity (Convergent Evidence) KBP towards 3D-WS Measurement

The test of construct validity (convergent evidence) is done by search the correlation between KBP and 3D- WS. Based on the results of data analysis, it was found that KBP measurement had a significant positive relationship with the 3D-WS (rs = .306, p < 0.01).

Table 2. KBP Measurement Tool Correlation Matrix for 3D-WS Measurement Tool

	KBP	3D-WS
KBP	1.000	
Three-dimensional Wisdom scale	.306**	1.000

Note. **p < 0.01. *p < 0.05.

IV. DISCUSSION

KBP aims to answer two problems: how is homogeneity evidence and internal consistency reliability of the KBP instrument. The second one is how to describe construct validity (convergent evidence) of KBP measurement towards 3D-WS. Based on the test results of internal consistency reliability coefficients are obtained is still relatively moderate/sufficient (.672 up to .778 for each dimension, and .733 for the whole). The method used in the reliability is the Cronbach's Alpha test method.

Assuming that each of item in KBP is valid or not recommended to be eliminated, the researchers estimate that the method (Cronbach's Alpha test method) is still less than optimal (the point is not above .80 yet), to be applied. For

example, in pillar 1 - it gets the lowest internal coefficient of consistency (.672). If the internal consistency has to be improved, then there are the consequences that item in KBP instrument must be eliminated, for example in Pillar 1: Item number 2 ("In Indonesia, there are several religions that can be accepted" [-0.047]), item number 4 ("I can make friend or can neighbor with anyone of different religions/beliefs [-0.079]), item number 6 ("I do not criticize my colleagues who have different religions" [-0.166]), and item number 7 ("I give freedom to my child, to choose/embrace any religion [-0.362]). If we eliminate those items of Pillar 1, it will reduce KBP values / meanings, because Pancasila itself contains 45 items. Thus, reliability testing for the next research proposed, using alternative methods as test-retest reliability. The test-retest reliability method seems to be more suitable than the internal consistency method of Cronbach's Alpha. This is because the KBP instrument appears to be non-homogeneous or multi-dimensional. Each pillar has its characteristics of wisdom. Individuals who are able applying item number 1 on Pillar 1 ("Before eating, I thank God") are not necessarily able to apply item number 2 ("In Indonesia, several religious teachings can be accepted/recognized by the truth") in Pillar 1; etc.

Next, discussing the second findings, about the construct validity (convergent evidence) of KBP instrument on the 3D-WS. Based on the results of the analysis, there is a positive relationship between KBP and 3D-WS. The higher the individual wisdom score on KBP, the higher the own wisdom score in 3D-WS. Although coefficient of correlation between KBP and 3D-WS is already significant at the level of .01, there are indications that coefficient of determination of the measuring devices is still low ($R^2 = .094$ or 9.4%). This means that there are indicators that item in KBP is not yet measured by 3D-WS, or vice versa. Some indicators that have not been measured by 3D-WS, but measured by KBP, for example: (a) "before eating individuals give thanks to God"; (b) "when hearing news of natural disasters, individuals always take the time/energy/mind (trying to ease the burden of the victims suffering)"; (c) "individuals convey to others that we must think positively about the leaders of the election results"; (d) "individuals asking God for guidance when making important decisions: accepting/rejecting a job offer, etc. ; or when determining the life of another guilty / innocent, passing / not passing, etc."); (e) "routinely, individuals actively participate in social service activities".

With the things that are not measured by 3D-WS, but measured by the KBP, so for further study, the researchers propose necessary to find a criterion that can prove that KBP had incremental validity compared to 3D-WS. It can be compared with self-awareness (Ardelt, 2003; Csikszentmihalyi & Rathunde, 1990), social intelligence (Staudinger, Lopez, & Baltes, 1997) or moral reasoning (Narvaez, Gleason, & Mitchell, 2010). The conclusions of this study is, KBP measuring instrument has a homogeneity of evidence (internal consistency reliability) which is classified as sufficient/moderate (0.733). Further, the KBP instrument has construct validity (convergent evidence) on the 3D-WS measurement.

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