

Wisdom of buginesse

(The concept of wisdom in buginesse-makassarese students)

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Abstract— Psychological research on wisdom began to develop since a few years ago. However, research in the topic is rather rare in Indonesia. The purpose of this study was 1) to know the concept of wisdom in Buginesse-Makassar 2) to know who are considered as a wise figure. The subject of this study is 202 students, the participants is high school students in South Sulawesi by placing an open question questionnaire. The data collected were analyzed using indigenous psychological approach, open-ended response analysis, through open-coded, axial-coded categorization, and then cross-tabulated. The results show the concept understood by students is a form of behavior that is more to the ability to find the right decision. While the figure that is considered wise is the Prophet Muhammad. Research on wisdom in Indonesia can still be developed even further. In this study there are factors that influence the choice. The election of Prophet Muhammad as a wise person also corresponds with previous research, whether advanced culture according to that choice.

Keywords—*wisdom; wise figure; concept; students; buginesse; Makassar*

I. INTRODUCTION

Wisdom is defined as "a skill of basic pragmatic performance of life." It consists of knowledge and insight about the development of life (including self-development), human nature, social and intergenerational relationships, the task and purpose of life, between individuals and cultural variations in the path of life, as well as uncertain life [1]. There are several studies to know and learn the concept of wisdom.

The explanation related to the meaning of wisdom has been done before [2], the study aims to know the difference of the concept of wisdom to the common people. The study identifies two conceptions of wisdom that are cognitive and integrative concepts. Thus, it is obtained that, on the concept of cognitive components (knowledge and life experience and cognitive complexity). The view of integrative conception explains the affective aspect (virtue, empathy, and love for humanity) as a

real aspect. The reflective aspect (self-reflection and acceptance of the values of others) is more important in wisdom than cognitive conception.

In cross-cultural research in America, Australia, India and Japan. The study describes if the concept of western and eastern wisdom is different. In western culture (America and Australia) is emphasized on cognitive factors, whereas in eastern culture (India and Japan) emphasizes cognitive and affective factors as a concept of wisdom [3]. It is in line with the concept of wisdom in the West by Ardel, which is tends to highlight the cognitive dimensions of wisdom (i.e. knowledge and analytical abilities), whereas on the wisdom concepts in the East tend to integrate cognitive, reflective, and affective elements of wisdom. [4]

Another opinion of Kramer states that wisdom is based on relativistic and dialectical reasoning, development-related developments that may affect regulation [5]. A way of thinking that will encourage awareness of the unexpected nature of life events. Dialectic thinking, on the other hand, involves an awareness of the integrity of knowledge through conflict resolution. The development of science provides benefits to the existing understanding of wisdom.

However, there are much research has been done abroad in relation to the concept of existing wisdom. A number of concepts provide different explanations. Therefore, that makes the researchers to be interested in seeing the wisdom of the view that has been presented by Ardel by using 3D-WS scale. In the concept of Eastern wisdom, wisdom is characterized by flexibility, honesty, sensitivity, understanding, affection, altruism, and balanced state of mind capable of understanding and accepting the present reality. The opinion of Ardel suggests that there are three interrelated dimensions in forming wisdom, namely the cognitive dimension, the reflective dimension, and the affective dimension. The three dimensions of wisdom are not free from one another, but they are conceptually incorporated. The wisdom reflective component is very important among the three as it encourages the

development of the other two $\frac{3}{4}$ cognitively, and affectively [4].

Given the concept of wisdom is still very little concept of wisdom discussed in the literature, and then this study aims to explore the concept of wisdom in Buginess-Makassar culture. In this study, researchers chose students to be the first step in the development of this research.

II. METHOD

Subjects in this study amounted to 202 students. The subjects consisted of 100 men and 212 women with an age range of 14 to 18 years. Subjects are high school students in South Sulawesi from several cities / regencies (Makassar, Sidrap, Jeneponto, Selayar). This study uses two questions. In the first question the researcher asks about their opinion of wisdom, and on the second question, the researcher asks about who the figure is regarded as a wise figure.

Subjects have no restriction on answering questions, in this case, the first question that is an open-ended questionnaire that has been developed [6]. Data were analyzed by qualitative method using survey through indigenous psychology approach. Indigenous psychology is an approach that contains certain content such as meaning, value and belief in a specific context such as family, culture and specific environment incorporated into the research design [7].

III. RESULT

In this study, 202 participants are high school students who come from several places (Makassar, Selayar, and Sidrap). The results of this study showed that the highest value of 40.59% of students provide answers related to the concept of wisdom as a form of decision-making. Then 39.60% doing good action. In addition, become fair to get 5.45%, have a reflective ability to get 4.46%, patient 2.97% and 6.93% others.

Table 1. Concept of Wisdom

Concept	N	% (total)
Decision Making	82	40.59
Good Action	80	39.60
Fair	11	5.45
Reflective	9	4.46
Patient	6	2.97
Others	14	6.93
	202	100,00

Table 2. Wise Person

Wise Person	N	% (total)
R.A Kartini	20	9.90
Soekarno	40	19.80
Prophet Muhammad	69	34.16
Habibie	13	6.44
Parents	11	5.45
Others	49	24.26
	202	100,00

While in the next question, related to the figure that is considered the wisest obtained the result that the Prophet Muhammad became the wisest figure by getting the result of the subject answer of 34, 16%, and then the second figure with the number 19.80% is Sukarno. Furthermore, the amount of 9.9% is R.A Kartini, and 6.44% is Habibie and Parents themselves being the answer of 5.45%. There are great results in the category of Others is 24.26% in this category there are several names that are only selected one to three people just like Jokowi, Mario Teguh, Gajah Mada, Mahatma Gandhi, and others.

IV. DISCUSSION

In this study, the results obtained show that the concept of wisdom is judged as the right form of decision making. It is like with the research described that wisdom is judged by a skill in determining attitudes to deal with uncertain possibilities [1]. Views on decision making also show similar results that eastern culture is more emphasis on cognitive factors in exposing the form of wisdom [3].

According to Sternberg, the core element of wisdom is behavioral intelligence that is behaviorally oriented and helps individuals achieve personal goals. This practical intelligence can be gained through the real experience experienced directly by the individual, not from the knowledge read from the books or the experiences of others he / she hears [5]. While in the second question, the figure that is considered wise is Prophet Muhammad SAW. It is influenced by the local culture. Previous research has shown that people's choices are influenced by existing religions and cultures [8]. Future research is expected to be further developed by studying interesting points in the study of wisdom.

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