

THE CULTURAL WISDOM AS FOUNDATION FOR CHARACTER DEVELOPMENT APPROACH

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Abstract: Culturally, wisdom is the basis for the integration of cognitive and affective domains that show the qualities of personality. Culture is the bridge between health and psychology (mentality). Health comes from the word wholeness, to be complete. Wise men live their daily lives in accordance with wisw perspectives and wise values. Culture and wisdom help us reach our wholeness by illuminating our inner world with the wisdom of our ancestors, and help, and help us discover our talents. The wholeness within the individual and the wholeness and relations with the nature are the essentials of character development, that sooner or later will create harmony. Our tradition as ancient rattle keepers contains the best seeds of the harvest for whatever reason. In community building our life is enhanced. We are constantly growing as persons. Our life has meaning. You can see how their lives are better because you are part of them. You have a place in their circle of life. Their actions make the world around them a better place to grow. They resolve conflicts and in other ways maximize harmony and general well-being. They live compassionately. Community construct is constantly taking place between themselves and the universe, and what needs to be done. The point is they see themselves and the rest of humanity as being itself in evolving and living with values.

Key words: culture, wisdom, person, self, community

KEBIJAKSANAAN BUDAYA SEBAGAI FONDASI PENDEKATAN PENGEMBANGAN KARAKTER

Abstrak: Secara kultural, kebijaksanaan merupakan dasar pengintegrasian ranah kognitif dan afektif yang menggambarkan kualitas kepribadian. Budaya adalah jembatan antara kesehatan dan psikologi (mentalitas). Orang yang bijaksana menjalani kehidupan sesuai pandangan dan nilai kebijaksanaan. Budaya dan kebijaksanaan membantu mencapai keutuhan dengan kebijaksanaan nenek-moyang kita. Keutuhan dalam diri seorang individu serta keutuhan dan hubungan dengan alam merupakan esensi pengembangan karakter yang secara cepat atau lambat akan menciptakan keharmonisan. Tradisi kita sebagai penjaga adat kuno mengandung benih-benih kebaikan. Kita terus-menerus tumbuh sebagai pribadi dan kehidupan menjadi bermakna. Anda mendapatkan tempat di lingkungan kehidupan mereka. Tindakan mereka membuat dunia sekitarnya menjadi tempat yang lebih baik untuk tumbuh. Mereka menyelesaikan konflik dan di sisi lain memaksimalkan keharmonisan dan kesejahteraan masyarakat. Pembinaan masyarakat terus berlangsung antara mereka dan dunia, dan apa yang perlu dilakukan. Intinya adalah bahwa mereka melihat diri mereka sendiri dan manusia lainnya sebagai makhluk yang terus berevolusi dan hidup dengan nilai-nilai.

Kata kunci: budaya, kebijaksanaan, pribadi, diri, masyarakat

INTRODUCTION

Wisdom is not a new concept that originates in the technologically advanced information age of today. Wisdom bears the connotations of “ancient” and seemingly transcends time, knowledge, and even culture. Wisdom is a human attribute as an individual in his social behavioral societies. In contemporary of 21st century, wisdom has come to be regarded as a trait that is ascribed to persons making wise decisions. Combine the behavioral and cognitive perspective into personality emphasize internal personal by interaction of thinking human with a social environment that provide learning experiences. Here, the trait of wisdom is expressed in the process of making decisions or having an effective decision-making style. In this sense, wisdom is very a broad trait of highest level of mental functioning, like Aristotle said that, wisdom connoted the highest form of aptly applied knowledge.

There were a number of other important common goals of understanding the nature of the world and to what all things could be reduced. Rene Descartes (1596-1650), the modern rationalist, believed that, the sole basis of knowledge to be self-evident propositions deduced by reason, which arose from a doubting mind. According to him, man should doubt everything until he reached the first principle that could not be doubted. He said “*cognito ergo sum*” “I think, therefore I am.”

John Dewey, psychologist (1910), “Wisdom is an endeavor of the nature of thought and its training.” Interpersonally, internals are more resistant to social influence. According to Pasupathi and Richardson (1990), “wisdom related knowledge increases during adolescence as the result of normative developmental changes in cognitive abilities,

self/identity development, and personality development.” The concept of self/identity development and personality development include control over one’s emotions and over any tendency toward hasty conclusions or actions. Here, the use of the term wisdom flashes through minds of knowledge and intelligence which much experience, seek information, and weigh alternatives outcomes of decision through complex dialectical reasoning to lead to wise decisions.

A prelude to determine the role (if any) of wisdom (in ethics and morality) is to gain some sense of what wisdom might be. To say this is consistent with the thought that our discourse about wisdom, along with what are contained in what great many people take as sources of wisdom. In arriving at any general characterization of wisdom, and of its relations with morality and ethics, we should look of evidence that is somewhat tentative.

Considering the successive phases in the growth and development of individual, it is essential to remember that no two individual are exactly alike. The importance of knowledge is the process and the conditions which influence growth and development has been realized generally. It is the most essential to understand how the body and the mind grow and develop and how they progress socially, emotionally, and morally, in order to meet intelligently their problems to comprehend adequately the causes of behavior with his entirety with what he is, and what he may be. This consist in steady increase in the fullness, richness, and variety of mental activities, and the perfection of control over, correlation and interpretation of, mental content. The internal locus of control positively related to self-esteem and less maladjustment. Social relationship, learning experiences,

and cognitive processes including culture and wisdom jointly contribute to behavior. Culture influences self-concept development, culture tends to describe itself in terms of personal traits, and abilities more likely to describe in social identity terms.

The Concepts of Wisdom

Wisdom is beginning to return to the place of reference, promise for helping, and lay people to understand the apex of human thought and behavior. The earliest wisdom literature consist of philosophical reflections, such as, *'He who possesses much silver maybe happy.'* In this context wisdom referred to practical advice for daily activity. Universally, popular precepts for good behavior and wisdom such as 'be not puffed up with the knowledge, and be not proud because thou are wise (Rider Digest Association [RDA], 1973). Wisdom is the centers on knowledge of The Good (Plato, 506-509, vol. 1 pp. 767-771). Hence, it must be exhibited in knowing how to live, which includes good choices and also high-quality states of one's soul. Recommendations to be wise to live inevitably point beyond the words to an actual life or lives. It might seem that the image of wisdom is gained from verges of perfection.

Brugman, 2006, wrote that wisdom was concerned with proper behavior. For Plato, wisdom was the virtue of reason and not only contemplated the truth but also directed conduct. Here, wisdom was concerned with the ultimate meaning of life and the nature of both the physical universe and mankind. According to Aristotle, *'wisdom belonged to philosophical knowledge especially to the brand of theology.'* He considered wisdom to be one of the most basic human virtue (Adler, 1952). A paradox of wisdom is that someone

who thinks he or she is wise is likely to be over positive, obstinate, and egoistic, and hence, is very unlikely to be wise. Confucius (trans. 1938) is described as taking nothing for granted when he was not sure, and is said never to have been over-positive, obstinate, or egoistic. "Do I regard myself as a possessor of wisdom?"

The words "ethics" and "morality" have ordinary meanings. Ethics has sometimes been presented as the study of morality (Irish Murdoch, 1957). Use "ethics" emerges as abroad terms that include morality. This will prepare us to consider, first, the role of wisdom in relation to morality, and then secondly, the role of wisdom in part of ethics outside of morality. There is also a Confucian Doctrine of the Mean, according to tradition, translated by James Legge (1870), and recently again (as Focusing the Familiar) by Hall Ames (2001). An alternative account is to regard morality a specialized region within more general picture of how we should behave in life, and what makes morality special. One possibility is that someone who chooses what is "wrong," in this sense should be with punishment. Many moral determinations can look quite easy to arrive at. As children we are taught a collection of broad, general rules that prohibit killing innocent people, rape, torture, steal, but extremely useful in teaching small children and forming adult mindsets and inhibitions, that they be so (Kupperman, 2002).

On the other hand, wisdom in the psychological science was carried out in tradition, which was a direct approach, whereas the study of wisdom implies a top-down approach, because the concept of wisdom refers to what appears to be (complex) function attributable to mankind. Wisdom was placed in the domain of

philosophy and religion, books on religion and relationships to behavior and health. There was a long history of the role of religion in shaping experience and the emergence of wisdom (James, 1902). Here James focused on the emotional aspects of religious experience emotion can also have an important role in the development and use of wisdom.

The meaning and understanding of wisdom have changed. Brugman (2000) describes this transition succinctly, "throughout history the meaning and understanding of wisdom gradually change, took place in which wisdom coincided with roles for proper conduct with virtue and faith as advocate." The concept of wisdom as a human attribute has changes. In contemporary science, wisdom has come to be regarded as a trait that is ascribed to persons making wise decisions, or having an effective decision-making style. In this sense, wisdom is a very broad trait of the highest level of mental functioning. Wisdom requires that an individual must have experience, seek information, and weigh alternative outcomes of a decision through complex or dialectical reasoning.

In the organismic perspective of Kramer (1990), "Wisdom is the organismic integration of relativistic and dialectical modes of thinking, affect, and reflection. A perspective on reality developed within interrelationships." Birren and Fisher (1990) in their review, attempted to integrate the definition as: "Wisdom is the organismic integration of the affective, conative, and cognitive aspects of human abilities in response to life's tasks and problems. Wisdom is a balance between the opposing valences of intense emotion and detachment, action and inaction, and knowledge and doubts."

In a broad view, psychology appears to be on the threshold of dealing with the subject of wisdom which perhaps represents the highest order of human ability. It is likely that it will identify the nature of wisdom and the circumstances leading to its development and expression, a quality that the ancients thought was solely found in gods and goddesses.

Cultural Foundations of Wisdom in the Concept of Western and Eastern

Once we ask a mixed group of college students to name "wise" persons, the responses will be varied from their personal acquaintances and their family. The answer is probably multifaceted. These undergraduate students with diverse backgrounds clearly knew what was meant by "wise" and had concrete ideas of the concept in their own unique ways. For one, although wisdom is an ancient concept that has been adapted in different cultures, it remained mainly within the sphere of theology and religion throughout the history (Robinson, 1990), because the concept has been around for so long in various parts of the world, it is difficult to articulate and operationally define in a way cross-culturally acceptable.

Given the different conceptualization of wisdom found in the historical literature of the East and West, it is how to know these traditional meanings may have had an impact on the understanding of wisdom among contemporary culturally divergent populations. The "discovery" of these theories occurs by simply asking people what the concepts means to them. Because a common sense concepts reflect the dominant meanings of a culture (Stenberg, 1990).

In the West, the concept of wisdom expresses as a sort of pragmatic tool to "make sense." Wisdom referred to a set of

socially accepted moral and religious codes, practical virtues like patience, honesty, and conformity, while denouncing antisocial vice such as greed and selfishness (Bryce, 1979; Wood, 1967). Some investigators claimed that the moral and religious codes portrayed in this ancient text was similar to those found in other ancient civilizations of different regions such as Africa, China, Mesopotamia (Assmann, 1994).

This tradition was incorporated into more organized as the Hebraic wisdom (Crenshaw, 1976). In addition to cultivating one's cognitive ability through formal education and parental guidance, the Hebraic tradition also emphasized a strict adherence to religious faith as an ultimate path to wisdom (Assmann, 1994). The book of Job, a story about a man's struggle to find meaning amid a series of misfortunes. In this story, wisdom entails one's recognition of his/her place in a Divine Order that is far beyond human cognitive capacity, and only the highest adherence to faith is believed to lead to this recognition.

In ancient Greek culture as major contributor to the Western intellectual heritage, wisdom or "sophia" was considered to be ultimate form of virtue or knowledge about the true nature of things (Barrett, 1958; Robinson, 1990). Greek tradition generally emphasized the rational, analytical skills of being productive citizens in the other side devaluing emotional and intuitive as parts of human psyche as an obstruction of clear thinking (Katz, 1950).

Wisdom generally meant an extensive knowledge base and a high level of cognitive skill to utilize knowledge base. For Western tradition, God is viewed as the ultimate judge who holds ultimate the absolute truth, that human is His creations who follow His

truth. Wisdom implies both the extent of one's relationship to God and various psychical skills.

While the interpretations of Eastern tradition frequently leave the meaning of a concept to enhance the potential flexibility of interpretation. The Eastern interpretations of wisdom are often vague and tend to embrace a broader meaning to emphasize noncognitive domains of wisdom. The transformational feature of wisdom is equated with transcendental experiences associated with the spiritual practices (e.g. Yoga), concerns the movement of human mind toward higher levels of mind. The integration of wisdom emphasized in Eastern interpretations refers to integration of various aspects of human consciousness called cognition, affect, intuition. From this perspective wisdom is a kind of understanding that is not mediated through reasoning by representational cognitive structure but as more intuitive and personal experience.

Eastern wisdom refers to a process of direct understanding without overt intellectualization, and with a great deal of emotional involvement. When a situation requires an intense emotion, understanding, formal and cognitive oriented to imply more direct and get feeling understanding. This refers to cognitive as well as emotional experience of mutual understanding. It is important to understand, Eastern teachings often deemphasize intellectual learning toward transformational and integrative wisdom, so called, personal striving through a cultivation of one's moral, intellectual, emotional commitment to learning. Eastern tradition equally embraces. The pragmatic and cognitive components of wisdom along with the transformation and integration. For example, an accumulated domestic

knowledge is referred to as “a sack of grandma’s wisdom” and is treasured by family members for its practical utility.

The Eastern tradition avoids articulating the parts but emphasizes the transformative and integrative process of the whole of wisdom. Here, the wisdom is viewed as pragmatic knowledge and progressive level of experiential realization to integrate various psychological domains referred as transcendence or spiritual emancipation, and some early religious dogmas may have given rise to these connotations. The Eastern inclusive notion of wisdom essentially implies a reflective understanding that emerges through experience and gives equal weight to cognitive, affective, intuitive, and interpersonal domains of consciousness.

To an Easterner, however beautiful some places may be to the eye, some have quality that is depressing, forlorn, and empty. Often overlooked in the West is the “feel of a place,” a quality of vibration of harmony with the activity to take place there. Lindsey’s, her comments on the area of Loch Tay convey a strong feeling of an enchanted “place.” She wrote, “extraordinary things keep happening all the time in a most synchronistic and serendipitous way.” Here, strong feeling that “place” itself want to be developed becomes a center of culture and wisdom.

The Javanese have long recognized this concept as “*rasa*” (both good and bad), a vibration or quality which may emanate from diverse sources and imbue the “place” with a potential for good or ill. For this, we have known in the West also, at least in small ways, but seldom utilize it, putting economics, or social considerations ahead of the “spirit” of place. Here the following example of what the Javanese call “*rasa*”:

a) about equality of humanity: “*wiwit cilik bocah wus diparingi pangreten menawi sedhoyo manungsa puniko sami, ingkang mekaten supadhos tansah asih tresno marang sesami*” - from early age children have been taught with understanding that men are equal, therefore we should share love; b) about living in truth: “*linambaran pengati-ati anggenipun bebrayan nindakaken dharmaning gesang, tinuntun lampahing dhumateng margi ingkang leres lan becik, leres ateges mboten klentu, dene becik ateges pantes dados tepo tuladha* - by carefulness (awareness), we live among others for the essence of life, our steps are guided within the passage of truth (not being wrong), and goodness (meaning proper as a model).

The different conceptualization of wisdom between Western and Eastern cultures has been found that it is of interest to know how these traditional meanings may have had an impact on the understanding of wisdom across cultures. In a large scale study, Takayama (2002) examined the implicit theories of wisdom among the Japanese men and women about behavioral attributes, and found that there are four distinctive factors: knowledge, and education, understanding and judgment, sociability and interpersonal relationship, and introspective attitude. Takayama conclude that the Japanese are more likely to define wisdom as a “practical” and “experience-base” competence but less likely to associate with reasoning ability and general intelligence. As similar study by a Taiwanese Chinese, Yang (2001) also found four comparable factors: competencies and knowledge, benevolence and compassion, openness and profundity, and modesty and unobtrusiveness. These result suggested that Taiwanese Chinese defined wisdom in less spiritual and less religious fashion, but in a more pragmatic concept expressed in daily

life that brings “harmony” to a society as a whole. This is characteristic relatively unique to Chinese-origin cultures.

With the aim of implicit theories of wisdom, including the identity common factors, wisdom-related descriptors, Holliday & Chandler (1986), (Takayama (2002), Yang (2001) and their relationships (Clayton & Birren, 1980), make a comparisons of wisdom with intelligence and creativity (Stenberg, 1986), and describe the characteristics of wise people or those actual people who have been nominated as wise. Several definitions of wisdom-related concepts such as intelligence and spirituality have been cross-culturally (Nisbett, 2003; Takashi & Ide, 2003), that to generalize the implicit theories of wisdom beyond the conventional European American. Valdez (1994) interviewed by 15 Hispanics Americans, and she found that their definitions of wisdom stressed the spiritual and interpersonal dimensions. Each of these studies presents additional evidence to the common-sense variability of the meaning of the wisdom and demonstrates specific ways that wisdom has been conceptualized across cultures.

Character Development Approach

What kind of world we should build for our children to inherit?. Beyond the hearth, child rearing has always ambiguities and the issues for today’s parents are how to raise decent kids in a complex and morally ambiguous world where school and neighborhood are badly frayed. “Education” is in no way limited to classrooms but is a mission that must be undertaken and realized by human society as a whole. We must now go back to the original purpose of education – children’s lifelong happiness – and reflected upon the state

of our respective societies and our ways of living. At the threshold of a new century, we have a great opportunity to seriously face these issues – and it is an opportunity we must seize. Instead of the powerless deriving from despair, helplessness, defeatism, self-doubt, pessimism, indifference, cynicism, and apathy, we need to engage in vital, volitional, proactive, and energetic efforts – in Spinoza’s words, “virtue that springs from force of character.”

Thoughts on culture, wisdom, and education is the creation of a human society that serves the essential needs to emphasize the global challenge of character of human beings that faces us. Cultural battles rarely reflect the complexity of human behavior, and proper moral child rearing like a black or white quality. “Moral education involves explicit instruction, exhortation, and training. Moral education must provide training in good habits,” with such preoccupation drill “human potential” construct a habit, moral and empathy (Bernett, 2003).

Psychology of learning found the relevance for understanding personality. Many behaviors ascribed to personality are acquired through classical conditioning, operant conditioning, and model conditioning (Bandura, 1999). However, the learner is not simply a passive reactor to environmental forces, as though the cognitive perspective says that the human is a perceiver, a thinker, and a planner, who mentally interprets events, thinks about the past and anticipates the future, and decide how to behave. Environmental effects are filtered through these cognitive processes and are influenced. A key factor in how people regulate their lives is their sense of self-efficacy, their beliefs concerning their ability to perform and their desired outcomes.

Personality is a product of interacting with biological and environmental influences. Environment exists at many different levels in which we develop. Among the important, unappreciated, environmental influences is the culture in which we develop. Culture encompasses unstated assumptions such as norms, values, and habitual ways of behaving shared by members of a social group. It influences what we perceive, how we relate to ourselves and others, and how we behave.

Cultures differentiate along a number of dimensions that can affect personality development (Triandis & Suh, 2002): (a) is complexity, how much more complex or potential (information or gather) culture for diversity and conflict of values and behavioral norms exists, (b) culture's tightness there are many rules about behavior, and those who deviate from the cultural norms, even in minor ways. For example, in Singapore, adolescents are expected to adhere strictly to social norms that forbid experimenting with alcohol and tobacco. Important personality differences have been found between people in collectivism who see the environment as fixed (having rigid roles and expectations), and in contrast individualistic cultures are more likely to see themselves and their personalities as relatively stable and the environment as malleable, so that if they don't like their situation, they can leave it or change it (Hong, 2001). Self-enhancement need equally strong in individualistic and collectivistic cultures, but they are satisfied in different ways.

In development approach, cultural wisdom is embedded in theoretical framework for the study of intellectual development interacting categories of intellectual functioning that is mechanics

and the pragmatics of intelligence (Baltes, 1987). The cognitive mechanics refers to the neurophysiologic architecture of the brain as it has evolved during biological evolution. The cognitive pragmatic is thought to show stability indicated by culturally transmitted bodies of knowledge. The importance of experience in acquiring knowledge-based skills showed by typical activities are reading and writing skills, educational qualifications, or skills related to practical problems of everyday life.

Typical of wisdom are the bodies of knowledge, however go beyond those subsumed under other more limited forms of pragmatics intelligence and represents prototypical of the cognitive pragmatics. In fact, wisdom as expert knowledge about fundamental life problems is meant to expand the traditional that is close to intellectual functioning, because component of cognitive pragmatics require a return to the original conception of intelligence as general adaptation to the changing biological and environmental conditions inevitably taking place throughout the lifespan. Notion that intelligence and intelligent behavior need to serve a broader purpose than academic achievement is an important motivating factor to develop. High value and outstanding expertise deal with fundamental, that is existential, problems related to the meaning and conduct of life (Baltes and Smith, 1990). The problems are typically complex and poorly defined. Deciding on particular path, accepting death of a loved one, dealing with personal mortality, or conflicts among family members exemplify the type of problem that calls for cultural wisdom.

Expert knowledge about meaning and conduct of life is thought to approach cultural wisdom to meet all five criteria labeled,

these are: a) rich factual knowledge about human nature and the life course; b) rich procedural knowledge about ways of dealing with life problems; c) lifespan an awareness and understanding of many contexts of life (how they relate to each other and change over the lifespan; d) value and tolerance, that is, an acknowledgment of individual, social, and cultural differences in values and life priorities; e) knowledge about handling uncertainty, including limits of one's own knowledge (Baltes&Staudinger, 2000).

Cultural wisdom related to performance is assessed by presenting individuals with fictitious life dilemmas. The abilities deal with uncertainty, inconsistency, imperfection, and compromise. Pivotal for post formal thinking is the transcendence of universal

truth criterion formal logic, a tolerance of ambiguity created by an acceptance of multiple truths. However, the relationship stages of development post formal with an area is at least related to personality domains, that is, social cognition. It was also found that positive mood induction and relaxation improved post formal whereas focusing attention had detrimental effects (Sinnott, 1991). In sum, we may conclude with regard to the personality-wisdom relation that "wise thinking" sense is related to tolerant and open-minded attitude, which is also characteristic of personality dimensions, that is "openness to experience." It seems easier to think "wisely" when one is relaxed and in a positive mood.

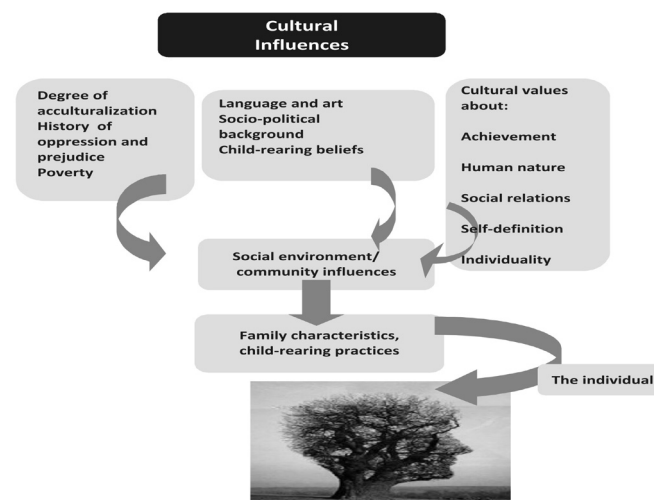


Figure1.

A model showing how cultural elements are transmitted to the individual through the medium of social environment and family influences

(Source: Psychology, The Science of Mind and Behavioral by Michael WP and Ronald ES, Second Edition)

In Sternberg's (1998) approach wisdom is related to both practical and academic intelligence. Academic intelligence provides a necessary but by no means sufficient basis to wisdom-related functioning. Wisdom also

involves the application of tacit knowledge (Polanyi, 1976), which is the key aspect of practical intelligence. Tacit knowledge is action-oriented (procedural) knowledge that is usually acquired without direct help from

others and that allows individuals to achieve goals that they personally value.

Commonly mentioned, cultural wisdom related to character similar to the recognition of uncertainty, involves the recognition that different point of view, such as considerations of values and contextual of lifespan, or otherwise integrate awareness. Persons first recognize a diversity of viewpoints in searching for solution and then develop a holistic self which symbolizes wholeness and completion or systemic and awareness, these occurs within numerous cultures and religions. These components reflected a balance among intrapersonal, interpersonal, and extra personal interests.

Personal Wisdom and the Mature of Self

The mind as well as the body can make people more or less vulnerable to stressors. Considering the important role that appraisal processes play in emotions and stress, we should not be surprised that our beliefs or way of thinking about situations and ourselves are significant protective and vulnerability factors. Hardy people are committed to their work, their families, and their other involvements, and they believe that what they are doing are important.

Finally, they appraise the demands of the situations as challenges or opportunities, rather than as threats.

The coping of self-efficacy the belief that we can perform the behaviors necessary to cope successfully is an important protective factor (Bandura,1989). The “three Cs” of term hardiness are commitment, control, and challenge. Such though a complex perception, disappointed or pain is influenced by numerous factors. Cultural learning, meanings attribute to pain, beliefs, and personality factors all affects of experiences of pain. The interpretation of pain impulses sent to the brain depends in part on our experiences and beliefs, and both of these factors are influenced by culture in which we develop (Rollman, 1998).

The conceptualization of personality growth characterized as a mature person in areas of cognition, emotion, motivation, and volition, that are: a) rich self-knowledge, refers to deep insight into one-self; b) heuristics for growth and self-regulation, refers to how to develop and maintain deep social relations; c) interrelating the self, refers to the ability to reflect on and have insight in the possible causes of one’s behavior and/or feelings or linked to personal characteristics.

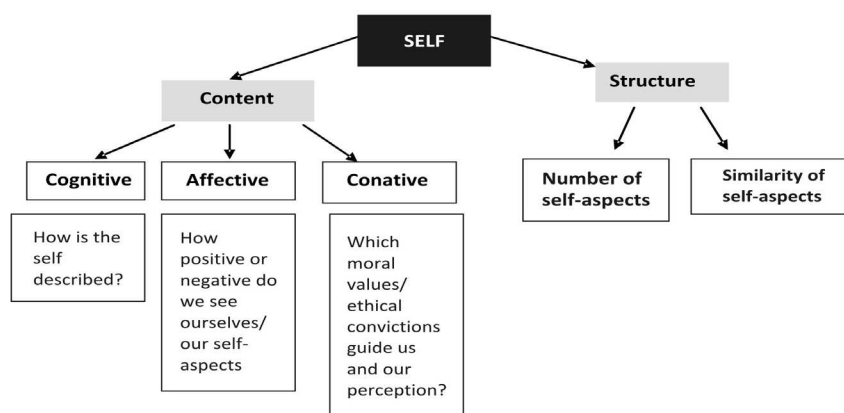


Figure 2. Dimensions of Self-Maturity (after Dorner & Staudinger, 2003).
 (Source: *A Hand Book of Wisdom* by Robert JS and Jennifer J,,2005)

CONCLUSION

Wisdom fights to exist and has been found to maintain itself across the lifespan, neither increasing nor decreasing with age. Intelligence divided into two parts: wisdom considered to be moral perfection, and scientia that refer to knowledge of the material world. The different conceptualization of wisdom between Western and Eastern cultures found that it is of interest to know how these traditional meanings may have had an impact on the understanding of wisdom across cultures. Aristotle considered wisdom to be one of the most basic human virtue. Birren and Fisher review that "Wisdom is the organismic integration of the affective, conative, and cognitive aspects of human abilities in response to life's tasks and problems. Personality is a product of interacting biological and environmental influences. Environment exists at many different levels in which we develop. In development approach, cultural wisdom is embedded with intellectual development interacting with the function of mechanics and pragmatics of intelligence. Cultural wisdom is related to performance by presenting individuals with fictitious life dilemmas. The abilities deal with uncertainty, inconsistency, imperfection, and compromise. The conceptualization of growth personality characterized as mature person in areas of cognition, emotion, motivation, and volition.

What Can We Do To Help Wisdom's Development?

Life experience alone has not been found to be a predictor of wisdom related to knowledge. That was found when individuals identified as experts in life matters were assessed for their wisdom related knowledge, they performed better than their non expert

counterparts also the individuals who received training and practice in domains related to conduct and meaning of life.

Wisdom addressed factors present in the lifespan that may help develop that may limit its growth, no research has documented a decline in wisdom across the lifespan. posited that wisdom may decline past age of 80's, there is no conclusive evidence for this (Baltes, 1995), what specific age-related losses in cognitive functioning at the end of the lifespan might lead to negative effects to wisdom-related knowledge.

Factors facilitative to wisdom-related knowledge have been identified, that wisdom and adult age are not directly related, however does not mean that wisdom cannot and does not increase across the lifespan. Older adults are likely similar to their younger counterparts in wisdom-related knowledge (Staudinger, 1992). Given that wisdom is related to fundamental life knowledge, a program that could potentially increase knowledge would be advantageous to both physical and emotional well-being in old age.

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