

SURAT TUGAS DEKAN FAKULTAS PSIKOLOGI

Nomor : 240-D/290/FPsi-UNTAR/I/2020

Dekan Fakultas Psikologi dengan ini menugaskan kepada:

Nama : Debora Basaria, S.Psi., M.Psi., Psi.
 Nomor Induk Karyawan : 10703002
 Nomor Induk Dosen Nasional : 0327077903
 Jenjang Jabatan Akademik : L/200
 Golongan Ruang Gaji : C3/20
 Status Dosen : Tetap
 Unit Kerja : Fakultas Psikologi (Program Sarjana)

Untuk melaksanakan tugas pada Semester Genap Tahun Akademik 2019/2020 dengan rincian sebagai berikut :

1. Bidang 01 (Pendidikan dan Pengajaran)

No.	Mata Kuliah	Kode MK	Program Studi	Kls	B. Tatap muka		B.Lat/Std/R/P	
					Jam *)		Jam **)	
					Jam	SKS	Jam	SKS
1	Biopsikologi	PS13010	S1	E	12	4		
2	Biopsikologi	PS13010	S1	D	12	4		
3	Psikologi Perkembangan	PS13011	S1	D	18	6		

Total beban kerja 01 = 14 sks

2. Bidang 02 (Penelitian)

No.	Judul Penelitian	Beban Jam	Beban SKS
1	Study 1 of Indonesian Wisdom Scale: Kebijakan Berbasis Pancasila (Wisdom Based on Culture and Values)	6	2

Total beban kerja 02 = 2 sks

3. Bidang 03 (Pengabdian Kepada Masyarakat)

No.	Jenis Kegiatan	Beban Jam	Beban SKS

Total beban kerja 03 = - sks

4. Bidang 04 (Penunjang Tri Dharma Perguruan Tinggi)

No.	Jenis Kegiatan	Lembaga/Instansi	Beban Jam	Beban SKS
1	Sekretaris Program Studi Sarjana Psikologi	Fakultas Psikologi Untar		3

Total beban kerja 04 = 3 sks

Total beban kerja 01 + 02 + 03 + 04 ==> 19 sks ==> **57 jam/minggu**

Surat tugas ini dikeluarkan untuk rekomendasi dikeluarkannya Surat Keputusan Rektor Untar, dan agar dapat dilaksanakan dengan sebaik-baiknya, serta penuh tanggungjawab.

Jakarta, 21 Januari 2020
 Dekan



Dr. Restiana, M.Si
10796002

Keterangan

- 1.a. Untuk Dosen Terbatas/ Tidak Tetap
 Beban Tugas Bidang 01 diatur sebagai berikut:
 *) Beban Operasional Tatap Muka, sesuai jadwal kuliah
 -----> 1 jam operasional = 1 sks
 **) Beban Operasional Latihan/Studio/Responsi/Praktikum
- b. Untuk Dosen Tetap, 1 sks = 3 jam
2. Pelaksanaan Beban Tugas Bidang 02 diproses melalui Lemlitbang. Honor disatukan dengan kontrak penelitian sehingga tidak melalui beban sks
3. Pelaksanaan Beban Tugas Bidang 03 diproses melalui Lemdimas, tanpa beban sks.
4. Beban Tugas/ Operasional Bidang 04 (sesuai dengan jam hadir)
 -----> 3 jam operasional = 1 sks



**KONTRAK PENELITIAN
DASAR UNGGULAN PERGURUAN TINGGI
TAHUN ANGGARAN 2019
NO : 675-SPK-DIR.PPKM/UNTAR/V/2019**

Pada hari **Rabu**, tanggal **27** bulan **Maret** tahun **dua ribu sembilan belas**, kami yang bertanda tangan di bawah ini :

- 1. Jap Tji Beng, Ph.D** : Direktur Penelitian dan Pengabdian kepada Masyarakat, dalam hal ini bertindak untuk dan atas nama Rektor Universitas Tarumanagara yang berkedudukan di Jl. Letjen. S. Parman No. 1 Grogol Jakarta Barat untuk selanjut disebut sebagai **PIHAK PERTAMA**.
- 2. Dr. Riana Sahrani S.Psi., M.Psi** : Dosen Fakultas Psikologi Universitas Tarumanagara, dalam hal ini bertindak sebagai pengusul dan Ketua Pelaksana Penelitian Tahun Anggaran 2019; untuk **PIHAK KEDUA**

PIHAK PERTAMA dan **PIHAK KEDUA** secara bersama-sama sepakat mengikatkan diri dalam suatu Kontrak Penelitian Terapan Unggulan Perguruan Tinggi Tahun Anggaran 2019 dengan ketentuan dan syarat-syarat sebagai berikut :

Pasal 1

Ruang Lingkup Kontrak dan Tim Peneliti

- (1) PIHAK PERTAMA** memberi pekerjaan kepada **PIHAK KEDUA** dan **PIHAK KEDUA** menerima pekerjaan tersebut dari **PIHAK PERTAMA**, untuk melaksanakan dan menyelesaikan Penelitian Dasar Unggulan Perguruan Tinggi Tahun Anggaran 2019 dengan judul: **ALAT UKUR KEBIJAKSANAAN VERSI ORANG INDONESIA, SESUAI NILAI DAN BUDAYA INDONESIA**
- (2) Tim peneliti** terdiri dari:
 - (a) Dr. Riana Sahrani S.Psi., M.Psi sebagai ketua
 - (b) Dr. Putu Tommy Yudha S Suyasa, S.Psi., M.Si sebagai anggota
 - (c) Debora Basaria Yulianti, S.Psi., M.Psi sebagai anggota

Pasal 2

Dana Penelitian

- (1) Besarnya dana** untuk melaksanakan penelitian dengan judul sebagaimana dimaksud pada Pasal 1 adalah sebesar **Rp. 146.590.000,- (Seratus empat puluh enam juta lima ratus sembilan puluh ribu rupiah)** sudah termasuk pajak.
- (2) Dana Penelitian** sebagaimana dimaksud pada ayat (1) dibebankan pada Daftar Isian Penelitian Anggaran Direktorat Jenderal Penguatan Riset dan Pengembangan (DIPA), Kementerian Riset, Teknologi dan Pendidikan Tinggi Nomor : 225/SP2H/LT/DRPM/2019 tanggal 27 Maret 2019.

Pasal 3
Tata Cara Pembayaran Dana Penelitian

- (1) **PIHAK PERTAMA** akan membayarkan Dana Penelitian kepada **PIHAK KEDUA** secara bertahap dengan ketentuan sebagai berikut :
- (a) Pembayaran Tahap Pertama sebesar 70% dari total bantuan dana penelitian yaitu $70\% \times \text{Rp. } 146.590.000,- = \text{Rp. } 102.613.000,-$ (Seratus dua juta enam ratus tiga belas ribu rupiah), yang akan dibayarkan oleh **PIHAK PERTAMA** kepada **PIHAK KEDUA** setelah **PARA PIHAK** membuat dan melengkapi rancangan pelaksanaan penelitian yang memuat judul penelitian, pendekatan dan metode penelitian yang digunakan, data yang akan diperoleh, anggaran yang akan digunakan, dan tujuan penelitian berupa luaran yang akan dicapai.
 - (b) Pembayaran Tahap Kedua sebesar 30% dari total dana penelitian yaitu $30\% \times \text{Rp. } 146.590.000,- = \text{Rp. } 43.977.000,-$ (Empat puluh tiga juta sembilan ratus tujuh puluh tujuh ribu rupiah), dibayarkan oleh **PIHAK PERTAMA** kepada **PIHAK KEDUA** setelah **PIHAK KEDUA** mengunggah ke SIMLITABMAS yaitu Laporan Pelaksanaan Penelitian dan Catatan Harian.
 - (c) Biaya tambahan dibayarkan kepada **PIHAK KEDUA** bersamaan dengan pembayaran Tahap Kedua dengan melampirkan Daftar Luaran Penelitian yang sudah di validasi oleh **PIHAK PERTAMA**
- (2) Dana Penelitian sebagaimana dimaksud pada ayat (1) akan disalurkan oleh **PIHAK PERTAMA** kepada **PIHAK KEDUA** ke rekening sebagai berikut :

Nama	: Dr. Riana Sahrani S.Psi., M.Psi
Nomor Rekening	: 0619843235
Nama Bank	: BNI

- (3) **PIHAK PERTAMA** tidak bertanggung jawab atas keterlambatan dan/atau tidak terbayarnya sejumlah dana sebagaimana dimaksud pada ayat (1) yang disebabkan karena kesalahan **PIHAK KEDUA** dalam menyampaikan data peneliti, nama bank, nomor rekening, dan persyaratan lainnya yang tidak sesuai dengan ketentuan.

Pasal 4
Jangka Waktu

Jangka waktu pelaksanaan penelitian sebagaimana dimaksud dalam Pasal 1 sampai selesai 100%, adalah terhitung sejak **Tanggal 27 Maret 2019** dan berakhir pada **Tanggal 16 November 2019**.

Pasal 5
Target Luaran

- (1) **PIHAK KEDUA** berkewajiban untuk mencapai target luaran wajib penelitian berupa Artikel Ilmiah Internasional pada *Journal of Happiness Studies*
- (2) **PIHAK KEDUA** diharapkan dapat mencapai target luaran tambahan penelitian berupa *Hak Kekayaan Intelektual*.
- (3) **PIHAK KEDUA** berkewajiban untuk melaporkan perkembangan pencapaian target luaran sebagaimana dimaksud pada ayat (1) kepada **PIHAK PERTAMA**.

Pasal 6

Hak dan Kewajiban Para Pihak

- (1) Hak dan Kewajiban **PIHAK PERTAMA**:
 - (a) **PIHAK PERTAMA** berhak untuk mendapatkan dari **PIHAK KEDUA** luaran penelitian sebagaimana dimaksud dalam Pasal 7:
 - (b) **PIHAK PERTAMA** berkewajiban untuk memberikan dana penelitian kepada **PIHAK KEDUA** dengan jumlah sebagaimana dimaksud dalam Pasal 2 ayat (1) dan dengan tata cara pembayaran sebagaimana dimaksud dalam Pasal 3.
- (2) Hak dan Kewajiban **PIHAK KEDUA** :
 - (a) **PIHAK KEDUA** berhak menerima dana penelitian dari **PIHAK PERTAMA** dengan jumlah sebagaimana dimaksud dalam Pasal 2 ayat (1);
 - (b) **PIHAK KEDUA** berkewajiban menyerahkan kepada **PIHAK PERTAMA** luaran Penelitian Produk Terapan dengan judul **ALAT UKUR KEBIJAKSANAAN VERSI ORANG INDONESIA, SESUAI NILAI DAN BUDAYA INDONESIA** dan catatan harian pelaksanaan penelitian;
 - (c) **PIHAK KEDUA** berkewajiban untuk bertanggung jawab dalam penggunaan dana penelitian yang diterimanya sesuai dengan proposal kegiatan yang disetujui;
 - (d) **PIHAK KEDUA** berkewajiban untuk menyampaikan kepada **PIHAK PERTAMA** laporan penggunaan dana sebagaimana dimaksud dalam Pasal 7.

Pasal 7

Laporan Pelaksanaan Penelitian

- (1) **PIHAK KEDUA** berkewajiban untuk menyampaikan kepada **PIHAK PERTAMA** berupa laporan kemajuan, Surat Pertanggungjawaban Belanja, laporan akhir, luaran penelitian dan rekapitulasi penggunaan anggaran sesuai dengan jumlah dana yang diberikan oleh **PIHAK PERTAMA** yang tersusun secara sistematis sesuai pedoman yang ditentukan oleh **PIHAK PERTAMA**.
- (2) **PIHAK KEDUA** berkewajiban mengunggah Laporan Kemajuan dan Catatan harian penelitian yang telah dilaksanakan ke SIMLITABMAS paling lambat **tanggal 10 September 2019**
- (3) **PIHAK KEDUA** berkewajiban menyerahkan *Hardcopy* Laporan Kemajuan dan Rekapitulasi Penggunaan Anggaran 70% kepada **PIHAK PERTAMA**, paling lambat **tanggal 14 September 2019**
- (4) **PIHAK KEDUA** berkewajiban mengunggah Laporan Akhir, Capaian Hasil, Poster, Artikel Ilmiah dan Profil pada SIMLITABMAS paling lambat **tanggal 16 November 2019** (bagi penelitian tahun terakhir).
- (5) Laporan hasil Penelitian sebagaimana tersebut pada ayat (4) harus memenuhi ketentuan sebagai berikut :
 - a. **Format Font: Times New Romans ukuran 12 spasi 1.5 dan kertas A4;**
 - b. Di bawah bagian cover ditulis;

Dibiayai oleh:
Direktorat Riset dan Pengabdian Masyarakat
Direktorat Jenderal Penguatan Riset dan Pengembangan
Kementerian Riset, Teknologi, dan Pendidikan Tinggi
Sesuai dengan Kontrak Penelitian
Nomor: 29/AKM/PNT/2019, 27 Maret 2019

Pasal 8 Monitoring dan Evaluasi

- (1) **PIHAK PERTAMA** dalam rangka pengawasan akan melakukan Monitoring dan Evaluasi internal terhadap kemajuan pelaksanaan Penelitian Tahun Anggaran 2019 ini sebelum pelaksanaan Monitoring dan Evaluasi eksternal oleh Direktorat Riset dan Pengabdian Masyarakat, Direktorat Jenderal Penguatan Riset dan Pengembangan, Kementerian Riset, Teknologi, dan Pendidikan Tinggi.
- (2) Peneliti/Pelaksana penelitian yang tidak hadir dalam kegiatan pemantauan dan evaluasi tanpa pemberitahuan sebelumnya kepada Direktur Riset dan Pengabdian Masyarakat, maka pelaksanaan penelitian tidak berhak menerima sisa dana tahap kedua.

Pasal 9 Penilaian Luaran

- (1) Penilaian luaran Penelitian dilakukan oleh Komite Penilai/*Reviewer* Luaran sesuai dengan ketentuan yang berlaku.
- (2) Apabila dalam penilaian luaran terdapat luaran tambahan yang tidak tercapai maka dana tambahan yang sudah diterima oleh pen
- (3) eliti harus disetorkan kembali ke Kas Negara.

Pasal 10 Perubahan Susunan Tim Pelaksana dan Substansi Pelaksanaan

Perubahan terhadap susunan tim pelaksana dan substansi pelaksanaan Penelitian ini dapat dibenarkan apabila telah mendapat persetujuan tertulis dari Direktur Riset dan Pengabdian Masyarakat, Direktorat Jenderal Penguatan Riset dan Pengembangan, Kementerian Riset, Teknologi dan Pendidikan Tinggi.

Pasal 11 Penggantian Ketua Pelaksana

- (1) Apabila **PIHAK KEDUA** selaku ketua pelaksana tidak dapat melaksanakan Penelitian ini, maka **PIHAK KEDUA** wajib mengusulkan pengganti ketua pelaksana yang merupakan salah satu anggota tim kepada **PIHAK PERTAMA**.

- (2) Apabila **PIHAK KEDUA** tidak dapat melaksanakan tugas dan tidak ada pengganti ketua sebagaimana dimaksud pada ayat (1), maka **PIHAK KEDUA** harus mengembalikan dana penelitian kepada **PIHAK PERTAMA** yang selanjutnya disetor ke kas Negara.
- (3) Bukti setor sebagaimana dimaksud pada ayat (2) disimpan oleh **PIHAK PERTAMA**.

Pasal 12

Sanksi

- (1) Apabila sampai dengan batas waktu yang telah ditetapkan untuk melaksanakan Penelitian ini telah berakhir, namun **PIHAK KEDUA** belum menyelesaikan tugasnya, terlambat mengirim laporan Kemajuan, dan/atau terlambat mengirim laporan akhir, maka **PIHAK KEDUA** dikenakan sanksi administratif berupa penghentian pembayaran dan tidak dapat mengajukan proposal penelitian dalam kurun waktu dua tahun berturut-turut.
- (2) Apabila **PIHAK KEDUA** tidak dapat mencapai target luaran sebagaimana dimaksud dalam Pasal 5, maka kekurangan capaian target luaran tersebut akan dicatat sebagai hutang **PIHAK KEDUA** kepada **PIHAK PERTAMA** yang apabila tidak dapat dilunasi oleh **PIHAK KEDUA**, akan berdampak pada kesempatan **PIHAK KEDUA** untuk mendapatkan pendanaan penelitian atau hibah lainnya yang dikelola oleh **PIHAK PERTAMA**.

Pasal 13

Pembatalan Perjanjian

- (1) Apabila dikemudian hari terhadap judul Penelitian sebagaimana dimaksud dalam Pasal 1 ditemukan adanya duplikasi dengan Penelitian lain dan/atau ditemukan adanya ketidakjujuran, itikad tidak baik, dan/atau perbuatan yang tidak sesuai dengan kaidah ilmiah dari atau dilakukan oleh **PIHAK KEDUA**, maka perjanjian Penelitian ini dinyatakan batal dan **PIHAK KEDUA** wajib mengembalikan dana penelitian yang telah diterima kepada **PIHAK PERTAMA** yang selanjutnya akan disetor ke Kas Negara.
- (2) Bukti setor sebagaimana dimaksud pada ayat (1) disimpan oleh **PIHAK PERTAMA**.

Pasal 14

Pajak-Pajak

Hal-hal dan/atau segala sesuatu yang berkenaan dengan kewajiban pajak berupa PPN dan/atau PPh menjadi tanggung jawab **PIHAK KEDUA** dan harus dibayarkan oleh **PIHAK KEDUA** ke kantor pelayanan pajak setempat sesuai ketentuan yang berlaku.

Pasal 15

Peralatan dan/alat Hasil Penelitian

Hasil Pelaksanaan Penelitian ini yang berupa peralatan dan/atau alat yang dibeli dari pelaksanaan Penelitian ini adalah milik Negara yang dapat dihibahkan kepada Universitas Tarumanagara sesuai dengan ketentuan peraturan perundang-undangan.

Pasal 16 **Penyelesaian Sengketa**

Apabila terjadi perselisihan antara **PIHAK PERTAMA** dan **PIHAK KEDUA** dalam pelaksanaan perjanjian ini akan dilakukan penyelesaian secara musyawarah dan mufakat, dan apabila tidak tercapai penyelesaian secara musyawarah dan mufakat maka penyelesaian dilakukan melalui proses hukum.

Pasal 17 **Lain-lain**

- (1) **PIHAK KEDUA** menjamin bahwa penelitian dengan judul tersebut di atas belum pernah dibiayai dan/atau diikutsertakan pada Pendanaan Penelitian lainnya, baik yang diselenggarakan oleh instansi, lembaga, perusahaan atau yayasan, baik di dalam maupun di luar negeri.
- (2) Segala sesuatu yang belum cukup diatur dalam Perjanjian ini dan dipandang perlu diatur lebih lanjut dan dilakukan perubahan oleh **PARA PIHAK**, maka perubahan-perubahannya akan diatur dalam perjanjian tambahan atau perubahan yang merupakan satu kesatuan dan bagian yang tidak terpisahkan dari Perjanjian ini.

Perjanjian ini dibuat dan ditandatangani oleh **PARA PIHAK** pada hari dan tanggal tersebut di atas, dibuat dalam rangkap 2 (dua) dan bermaterai cukup sesuai dengan ketentuan yang berlaku, yang masing-masing mempunyai kekuatan hukum yang sama.

PIHAK PERTAMA



Jap Tji Beng, Ph.D.

PIHAK KEDUA

Dr. Riana Sahrani S.Psi., M.Psi

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

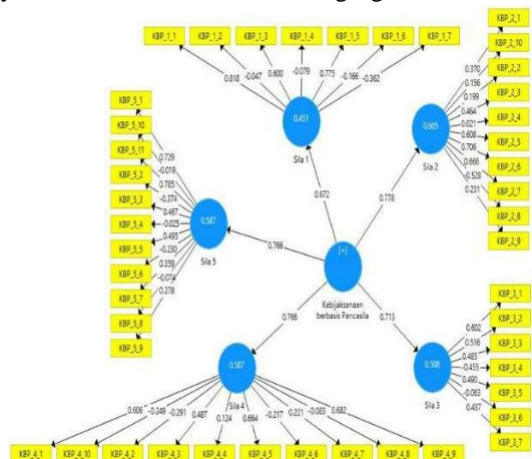


Figure 1. KBP Measurement Factor Analysis

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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