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DESCRIPTION OF CHINESE-INDONESIAN ADOLESCENT WISDOM THROUGH REFLECTION

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Abstract

The goal of this research was to find out the description of Chinese-Indonesian adolescent wisdom through reflection. This research used qualitative method by interviews. Selection of participants is based on the results of Wisdom and Reflection questionnaires. There are 4 Adolescents who have high score in those questionnaires. Research result is that wise Chinese-Indonesian adolescent did reflection on their difficult life experience, to develop their wisdom. Their family background is that their parents are entrepreneurs, who taught their children to work hard, not easily discouraged, to have passion and achievement in their education. However, their parents tends to apply authoritarian parenting style, tend to be "hard", rigid and less able to express their affection toward their children. Parents tend to show their hard working behavior as the model for their children. While the wisdom has shown by the participants were, they showed positive characteristics of personality (willing to learn, to work hard, not easily stress, do positive thinking, and be grateful)

Keywords: Wisdom, Reflection, Chinese-Indonesian Adolescent

Introduction

Wisdom can be Achieved by everyone in every age level (Staudinger & Gluck, 2011), both men and women (Bergsma & Ardelt, 2011). Pasupathi, Staudinger, and Baltes (2001) get the results that, adolescents (14-19 years) already have the seeds of wisdom as early potentiality to develop wisdom. Furthermore, young adults (20-40 years) can achieved wisdom, like the middle (41-60 years) and elderly people (61-80 years) (Sahrani, 2004). Definition of wisdom is the intelligence of individuals in using their mind based on experience and knowledge, along with the integration of thoughts, feelings, and behavior, as well as their willingness to do reflection, in order to create harmony between individual and environment (Sahrani, 2014). Wisdom develops as a consequence of cooperation or integration of several factors, including intelligence, personality, contextual factors, and specific experience associated with historical events in the life of a person, professional training, guidance of a teacher or mentor, the experience to lead, specialization in the profession, and supported by the education and upbringing of parents (Baltes & Smith, 2008; Kunzmann & Baltes, 2005).

One way to develop wisdom is doing the reflection (Sahrani, 2014). Reflection is an activity that involves cognitive and affective aspects, which allows individuals to reassess his life experience (Broad, Kough, & Walker, 1985), which raised the sensitivity and enlightenment within themselves in order to gain a new understanding better (Ardelt, 2004). In the process of reflection there is a process of learning, changing life difficulties into a learning experience, resulting in self-awareness and self-insight (Ardelt, 2003). This is because, in the process of reflection an individual trying to change his understanding by analyzing the events that happened, trying to understand the feelings or emotions that come up, and then apply the results in the form of further action in the future. Reflection is an individual effort to gain a better understanding of the wisdom behind his life experiences.

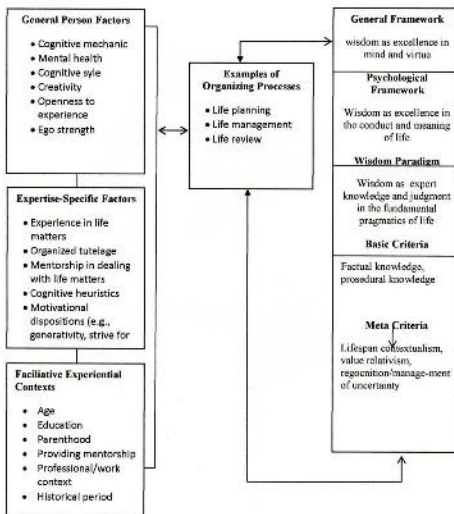


Figure 1. Framework of Wisdom Development (In Daloz & Smith, 2008, p. 59)

Methods

This study used the qualitative approach, because the researcher wants to find out the description of Chinese-Indonesian adolescent wisdom through reflection, which is done by in-depth interviews. Location of research was in Jakarta. Sampling method was purposive sampling, that researcher chose the participants based on their high score of Wisdom and Reflection Questionnaires. Wisdom questionnaires that used was an adaptation of the questionnaire 3D-WS from Ardeli (2003), which consists of cognitive, affective, and reflective dimensions. Furthermore, the researchers gave the Reflection questionnaire based on the theory of reflection, so get the results of how often the participants to reflect on the difficulties of his life. Participants in this study were four Chinese-Indonesian adolescents, aged 19-21 years, which consists of 2 female and 2 male. After the interviews, the researcher made an analysis of the interviews.

Results and Discussions

The results of the interview was about the reflection of their difficulties of life, which includes family background and personality characteristics of participants.

Table 1. Identity of Participants

Participants	Age	Gender	Last education	Activity
Anggi	19	Female	Senior High School	College student
Bonita	20	Female	Senior High School	College student
Doni	20	Male	Senior High School	College student
Erwin	21	Male	Senior High School	College student

Anggi's Reflection

Anggi is a woman who is cheerful and confident since childhood. She even tend to behave something wrong to make fun of her friends, even to her teachers at school. Therefore, she often summoned to the principal's office. But, the condition was different when she entered high school. She became the object of bullying for her classmates, especially after she inadvertently damaging the door of her classroom. After that, she did reflection, questioned why all her friends did not like her. It's the hardest time in her life, especially as she was not too close to family and prefer to do activities outside the house, especially in a religious organization. Her parents also tend to be busy working as entrepreneur, so they prioritized work than show affection to their children. Therefore, she tried to overcome her problem, especially with did reflection and introspection to herself. She concluded that perhaps she was the one to blame, because she often less thought of other people's feelings, gave harsh words, and did not use a good Indonesian language. Then, she tried to change herself and study hard to get achievement in school. These effort made a good result, that she began to get her friends back.

Bonita's Reflection

Bonita is a woman raised in families that apply authoritarian parenting, whereby the children were not free to think and constantly monitored by their parents. Her parents are entrepreneur, who is busy with their work. She has prolonged conflict with her mother. She liked to be with her friend, when she was in high school. But her parents did not like that, so she had to stay at home after school everyday. She tried to overcome this by study hard to give best achievement at school, so she hoped her parents would let her do the activities outside. She set high standards of school score test for herself. But unfortunately it was not work well, because her mother remained curb and she was feeling very depressed when getting the score test below her standard. This was the hardest life experience for her, because her mother also viewed that a woman is no need to be educated, because in the end she will become a housewife. But, after she learned psychology, she could get better understanding of her parents' view. She realized now that her parents are 'long products' that only follow what was being taught from their parents. Moreover, the age difference of her and her mother is 50 years, so they must be in a different views. Then, she tried to improve her relation with her parents, by listening to them and also to manage a better schedule between school and family.

Doni's Reflection

Event that is most remembered for Doni was when he and his family had migrated to Jakarta, because of his father's business went bankrupt. He was in elementary school at that time. Then, he was experiencing mental bullying by three of his friends in the class. He was often ridiculed and harassed for not fluent in Indonesian. He was accustomed to use Hokkian language (a type of Chinese language), so that his accent sound to be 'strange'. He did not have any friends. He did not dare to express these problems to his parents, because he saw his parents busy working. His parents also tended to be less concerned with this condition, because in addition to they were busy to do the job, they also often fought because the economic limitations. He harbored any feelings of sadness and fear in the heart, even though he almost daily vomiting and abdominal pain before going to school. Therefore, he was more silent, and often go to the 'blagos' school to ponder the problem. Luckily, he was helped by one of his teachers, who were willing to teach Indonesian language after school. Now, when he contemplated the bullying incident, he gets the idea that it can be happened because of the 'law of karma', because he also did the bullying to his old friend in his old hometown. Then, he tried to improve himself, by trying to be more confident and get achievement in the college today.

Erwin's Reflection

Erwin's parents are self-employed and busy with their work. When he was still a little boy, he was often compared to his brothers by his parents. He could accept that, because he thought that they are really better than him. It did not make him jealous, but he was afraid of failure. So he survived to become the ordinary people, not getting the best achievement in school but does not fail. Therefore, he spend his free time at home playing games. He did it everyday.

along his high school time. But after he went to college, he began to open his eyes, and did the reflection. He realized now that he must be change, to be a better and optimal person. Then, he found his talent in writing, so he often wrote some articles for the student magazines. He felt compelled to learn from mistakes in the past and was determined not to repeat it.

It can be concluded from the four reflection, that the wise Chinese-Indonesian adolescent has the ability to reflect on difficult experiences in life. In general, they were getting a lesson from the experience of their life, becoming stronger and ready to face the next challenges. They also tried to forgive and reconcile with themselves and with others who play a role or was involved in the condition. While the positive personalities owned by the wise Chinese-Indonesian adolescent: willing to learn, to work hard, not easily stress, do positive thinking, and be grateful. They are also constantly trying to overcome the existing problems, so finding a way out that can represent the interests of all those concerned. This condition is supported by empathy and willingness traits to help others. These findings are in line with those of Greene and Bruvan (2009), that wise person has the willingness to learn, to help others unconditionally, have the knowledge and skills to navigate life, be able to regulate emotions, make decisions, be able to lead, and knowing the strengths and weaknesses of himself. They also felt grateful, because by doing this they can be remembered by their existence. They also felt that there is a lot of people who has role in their lives. In this case, it is including the role of God in their daily lives. Their gratitude is in line with the findings of Choi and Landeros (2011), which found that there is influence of wisdom in gratitude, that the more wise a person will make them feel more gratitude of their life.

People who are nominated as wise, get the support and example (role model) from others, so they become more optimal in wisdom development. Support can come from anywhere, but the parents become the main support for some participants. This condition is in line with Baltes and Smith (2008), concluded that parents has a role in wisdom development of their children. Because, the wise person still need attention and genuine affection from others, so they can give back to others. However, the background of the parents of all participants in this study were entrepreneur, so they tends to be busy on working rather than communicating with their children. They taught their children to work hard, not easily discouraged, to have passion and achievement in their education. However, their parents tends to apply authoritarian parenting style, growing niche to be "hard", rigid and less-able to express their affection toward their children. Their parents tend to show their hard working behavior as the models for their children. Regarding the role models, Sternberg (2001) stated that wisdom is a special form of practical intelligence, which is generally based on experience or by observing role models. Role models are considered capable of guiding and supporting individuals, so that the person can develop themselves to the fullest (Gluck & black, 2011).

All good character or personality is certainly not come just like that, because it comes from internal and external individual (nature and nurture). This is in line with the theory of Baltes and Staudinger (2000), also Baltes and Smith (2008), who said that wisdom can be formed as a result of the integration of common factors (internal/nature, for example, intelligence, emotional maturity), special (external/nurture, for example practicing the role models, motivation to move forward), and additional (for example, age, education, parenting parents). In addition, wise people tend to reflect on their difficulties in life. This condition is consistent with the theory of Schotba, Kunzmann, and Baltes (2007) which said that the life experience that can bring wisdom is an experience in solving difficult problems. Boud and Walker (1998) said that with some reflection, individuals can review the experiences of his life, to get a new and better understanding. This condition is in accordance with the words of the wise, that they take lessons from the difficulties of life and become better afterwards.

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