



Conference Proceeding: Developing The Islamic Scale of Wisdom: Academic Version (ISW-AV)

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Abstract: The strength of wisdom has been well studied (Baltes & Kunzmann, 2003; Bergsma & Ardel, 2012; Peterson & Seligman, 2004), but its understanding may differ in the Islamic religion. In fact, the concept of wisdom in Muslim communities has been widely studied in the Middle East (al-diabi, 2017; al-Silāmī, 2018; al-'Utaibī, 2017; Khaleel, 2015; Mūsā & Ḥalīm, 2014) and where the present study is based, Indonesia (Wicaksono & Meiyanto, 2003). To understand this strength from an Islamic perspective, we developed the Islamic Scale of Wisdom - Academic version (ISW-AV) based on Ibn Miskawaiḥ's (2011) theory. A total of 349 Muslim Indonesian students participated. Using factor analysis, the ISW-AV revealed six components; namely, comprehension, control, problem solving, scholastic, fast reasoning, and stability. It correlated with the Three Dimensional Wisdom Scale-12, Academic Dishonesty Scale, Meaning in Life Questionnaire, and Islamic Religiosity - Ethical Conduct Subscale, and showed good construct validity. The measure can be used and further developed in Muslim communities in Indonesia and the Middle East.

ملخص البحث : لقد تم دراسة قوة الحكمة على نطاق واسع ، ولكن فهمها قد يختلف في الدين الإسلامي. في الواقع ، تم دراسة مفهوم الحكمة في المجتمعات المسلمة على نطاق واسع في الشرق الأوسط ، وكذلك في إندونيسيا حيث تمت الدراسة الحالية. من أجل تعميق فهم هذه القوة من منظور إسلامي ، طورنا "مقياس الحكمة الإسلامي" وهو نسخة أكاديمية مبنية على نظرية ابن مساقاوي 2011 شارك فيها 349 طالب مسلم في يوجياكارتا. باستخدام تحليل العوامل ، كشف مقياس الحكمة الإسلامي عن ستة مكونات ؛ وهي الفهم ، والتحكم ، وحل المشكلات ، والمنهجية ، والاستدلال السريع ، والاستقرار. وقد وجدنا ارتباطا بين النتائج بمقاييس أخرى مثل معيار الحكمة ثلاثي الأبعاد ، مقياس الأمانة الأكاديمية وغيرها ، وأظهرت النتائج ارتباطا جيدا بكل من المقاييس الأخرى. يمكن استخدام هذا المقياس وتطويره في المجتمعات الإسلامية في كل من إندونيسيا والشرق الأوسط.

Keywords: wisdom; Islamic; scale development; positive psychology; academic

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Wisdom is a facet of good character (Peterson & Seligman, 2004) and overlaps with happiness (Bergsma & Ardel, 2012), psychological well-being (Krause & Hayward, 2015), a healthy mental state (Webster, Westerhof, & Bohlmeijer, 2014), the ability to do good (Adams, 1998; Sternberg, 2003), and life-satisfaction (Krause, 2016). In positive psychology, wisdom is practically the essence of virtue (Schwartz & Sharpe, 2006) and the culmination of human perfection (Baltes & Kunzmann, 2003). Discussions of wisdom have been carried out throughout Greek (Schwartz & Sharpe, 2006), Islamic (Abdullah & Halabi, 2017), and modern times (Case & Gosling, 2007; Glück et al., 2013). In the Islamic scientific tradition, the concept of wisdom has been established theoretically, but has not yet reached the empirical methodological testing stage. Throughout the history of the Islamic scientific tradition, wisdom has been studied theoretically in the fields of philosophy, morals, and the study of the Qur'an (Abdullah & Halabi, 2017; Ibn Miskawaih, 2011). Recent Muslim scientists have also developed a measurement approach to wisdom finding it to be associated with anxiety, religiosity (Wicaksono & Meiyanto, 2003), thought processes (al-diabi, 2017), psychological well-being (Khaleel, 2015), resilience (Mūsā & Ḥalīm, 2014), optimism (al-Silāmī, 2018), and happiness (al-'Utaibī, 2017). Yet, among these, no measure uses the concept of wisdom derived from Islamic values.

Wisdom in Western traditions is related to intelligence, analytical thinking (Takahashi & Overton, 2005), as well as reflective, cognitive, and affective abilities (Ardelt, 2003; Glück et al., 2013; Thomas, Bangen, Ardel, & Jeste, 2017). Nonetheless, there are both differences and similarities with the Islamic perspective. According to Ibn Miskawaih (2011), wisdom in Islam emphasizes the balance between ignorance (*al-balāh*) as extreme shortage and cunning (*al-safh*) as extreme excessiveness. A wise person is one who balances the two, using intelligence to the maximum extent possible to do good, and "being stupid" or turning a blind eye on how to do evil. Balance (*al-wasatīyah*) is an Islamic value (Sofyan, Abdul Rasyid, & Adisaputera, 2015) used by Ibn Miskawaih in conceptualizing wisdom. This principle is a value shared by Muslims in the Middle East (Yabi, Ibrahim, & Doll Kawaid, 2014) and Indonesia (Fuad Yusuf, 2016), and this work can be pivotal in understanding how the concept of Islamic wisdom can be developed.

Wisdom (*hikmah*) in Islam is meaningful, enlightening, and applied in action (Ibn 'Abbās, 1992). A wise person is not only focused on understanding and mindfulness, but feeling as well (al-Ṭabarī, 2014). Wisdom signifies the perfection of the soul because of knowledge and the search for truth (al-Bayḍāwī, 2010). If the Prophet finds the truth through revelation, the wise finds the truth by way of a quest (al-Khāzin, 2013). Wisdom is a balance between ignorance (*al-balāh*) and cunning (*al-safh*). Cunning people maximize their intelligence to bring about bad effects (*muḍārāt*), while fools never use it. On the other hand, a wise individual can use their intelligence towards something good, necessary, and useful (Ibn Miskawaih, 2011). Therefore, wisdom is a skill towards the use of one's intelligence (Ma, 2017).

According to Ibn Miskawaih (2011), wisdom (*hikmah*) has several components. The first is intelligence (*al-dhakā*) and the balance between worthless intelligence (*al-khabath*) and ignorance (*al-balādah*). Worthless intelligence (*al-khabath*), slyness (*al-duhā*), and scams (*al-ḥīl*) are excessive states of intelligence. Conversely, ignorance (*al-balādah*) reflects a lack of intelligence. Second is



the ability to remember (*al-dhikr*) and forget (*al-nisyān*); that is, the ability to remember something good and forget something evil. Third, there is rationality (*ta'aqqul*), which is a balance between rationalization that is too excessive and too far (*al-dhahāb bi al-naẓr*) and too short (*al-quṣūr bi al-naẓr*). Fourth, fast reasoning (*sur'ah al-fahm*), includes the balance between being too imaginative in making conclusions (*ikhṭāf al-khayyāh*) and too slow (*al-ibṭā 'an al-fahm*). Next, clarity of mind (*ṣafā 'al-dhahn*) involves being able to distinguish between ideas. Finally, ease of learning (*suhlāh al-ta'allum*) involves a balance between rigidity of mind and excessive flexibility in thinking. Wise people learn from others, but still maintain the principle of truth (Ibn Miskawaih, 2011). These six dimensions are used to build the Islamic Wisdom Scale (ISW-AV) scale in an academic context as wisdom is closely related to intellect and many students may share imprudent behavior such as cheating (Błachnio & Weremko, 2012; Gómez, Salazar, & Vargas, 2013; Pudjiastuti, 2012; Riyanti, 2015; Shara, 2016) and dishonesty (Indah & Shofiah, 2012) in Indonesia, the Middle East and elsewhere (McCabe, Feghali, & Abdallah, 2008).

Method

A total of 349 students participated in this study. Participant ages ranged from 17 to 24 years with an average age of 19.44 years ($SD = 1.27$), with gender representation as follows; 81 males (23.2%) and 268 females (76.8%). The first step in the study involved testing the internal scale by doing a factor analysis with the maximum likelihood method, varimax rotation, and the small coefficient suppress of 0.499. This scale was tested with the internal consistency of each item based on item total correlation and known alpha for each dimension and overall scale. Finally, this scale's construct validity was tested.

Measures

The *Islamic Wisdom Scale - Academic Version* (ISW-AV; Nurtjahjo & Rusdi, 2018) originally consisted of 30 items with responses ranging from 1 (strongly disagree) to 6 (strongly agree). This scale includes six dimensions of wisdom according to Ibn Miskawaih (2011), including intelligence (*al-dhakā*), the ability to remember (*al-dhikr*), rationality (*al-ta'aqqul*), fast reasoning (*sur'ah al-fahm*), clarity of mind (*ṣafā 'al-dhahn*), and ease of learning (*suhlāh al-ta'allum*).

The *Three-Dimensional Wisdom Scale-12* (3DWS-12; Ardel, 2003) contains 12 items that explain the three dimensions of wisdom, i.e., cognitive, affective, and reflective (Ardel, 2003; Thomas et al., 2017). This scale has been tested with the Confirmatory Factor Analysis technique and leads to a model that is fit with $CFI = .937$, $TLI = .913$. The reliability of each item ranged from .62 to .64 and the overall alpha value was .73 (Thomas et al., 2017). The 3DWS-12 is used in this research for the sake of concurrent validity.

The *Academic Dishonesty Scale* (ADS; Lin & Wen, 2007) contains 17 items and has a Cronbach's alpha value of .86. This scale has been tested for validity content with expert reviews. The dimensions of this scale include cheating on tests, cheating on assignments, plagiarism, and other forms of dishonesty (Lin & Wen, 2007). This scale is used for the benefit of construct validity, as wisdom and integrity are strongly correlated (Webster, 2003).



The *Meaning in Life Questionnaire* (MLQ; Steger et al., 2006) is a 10-item scale that includes the presence of meaning and in search for meaning dimensions. This scale has been tested with various types of techniques such as EFA, CFA, and construct validation. Cronbach's alpha on this scale ranges from .82 to .87 (Steger, Frazier, Oishi, & Kaler, 2006). This scale is used for the sake of convergent validity as wisdom and meaning in life are related (Olejnik, 2002; Webster, Weststrate, Ferrari, Munroe, & Pierce, 2018).

The *Moral Disengagement Scale* (Bandura et al., 1996; Detert, Trevino, & Sweitzer, 2008) consists of 32 items which include moral justification, euphemistic labeling, advantageous comparison, displacement of responsibility, diffusion of responsibility, distortion of consequences, attribution of blame, and dehumanization. It will be better to indicate this scale by RMSEA = .05, NNFI = .95, CFI = .96, and RMR = .06. This Cronbach's alpha value in previous research was shown to be .87 (Detert et al., 2008). This scale is used for the benefit of construct validity as wisdom and morality are strongly related (Narvaez, 2015; Pasupathi & Staudinger, 2001).

The *Islamic Religiosity - Ethical Conduct of Do's & Dont's* (Raiya, 2008) includes two of the dimensions of Psychological Measure of Islamic Religiousness (PMIR) which explain the extent to which a person's behavior is caused by the command (do's) and prohibition (dont's) of Allah. The Ethical Conduct-Do (IREC-Do) Dimension subscale contain nine items with a Cronbach's alpha of .95. The Ethical Conduct Dont's Dimension subscale contains 10 items with a Cronbach's alpha of .98 (Raiya, 2008). This scale is needed to examine the extent to which the ISW-AV construct relates to Islamic ethical values.

Results

This study tested the internal consistency of the ISW-AV, eliminating several items as they did not meet the expected coefficient. Table 1 reviews these results.

Table 1

Results of exploratory factor analysis

Components & Items	M	SD	Loading	Item Total Correlation
<i>Comprehension</i> ($\alpha = .878$)				
14. Able to remember well	3.6934	.78454	.818	.721
16. Easy to understand well	3.6562	.76703	.710	.694
10. Easy to understand difficulties	3.8023	.76819	.675	.691
15. Able to explain difficult theories	3.5530	.87143	.665	.685
13. Able to complete a difficult task	4.2808	.77771	.655	.585
8. Easy to remember the lessons	3.9943	.74662	.634	.634
9. Able to answer difficult questions	3.6361	.79290	.518	.622



<i>Control</i> ($\alpha = .906$)				
26. Using memory only for good things	3.6963	1.17420	.898	.833
27. Solve problems only for good things	3.7880	1.18699	.863	.781
28. Understanding things only for good things	3.8682	1.15213	.849	.771
25. Using intelligence only for good things	3.7077	1.21791	.839	.765
<i>Problem Solving</i> ($\alpha = .838$)				
18. Learning from others	4.7077	.83078	.703	.650
17. Making innovative conclusions	3.8424	.85825	.663	.599
19. Giving someone else's advice	4.1003	.92769	.658	.602
5. Using a simple experience	4.7364	.78005	.614	.661
11. Using complex experience	4.4928	.79732	.613	.702
<i>Scholastic</i> ($\alpha = .772$)				
2. Remembering the learning	4.7307	.72453	.717	.642
4. Understanding the learning	4.7049	.73618	.666	.660
1. Having unique intelligence	4.6189	.77740	.617	.426
3. Answering questions in the discussion	4.3238	.79585	.589	.587
<i>Fast Reasoning</i> ($\alpha = .770$)				
22. Understanding yourself quickly	3.9971	.97821	.826	.609
23. Understanding others quickly	3.9828	.91271	.802	.649
21. Being accurate and fast in problem solving	4.1691	.85606	.582	.560
<i>Stability</i> ($\alpha = .643$)				
30. Only learning good things from others	4.5415	.85877	.671	.567
29. Refusing bad influence	4.5272	.93617	.629	.487
6. Easy to understand kindness	5.4212	.72533	.614	.327

Factor analysis in this study reveals a KMO value of .913. There are six components found on this scale with a total variance explained of 66.73%. The six components or dimensions are: 1) Comprehension; 2) Control; 3) Problem Solving; 4) Scholastic; 5) Fast Reasoning; and 6) Stability. The overall alpha value on this scale is .914, each dimension of which was tested and shown to have alpha values from .643 to .906. Total correlation item values ranged from .327 to .833 with an average of .635. The loading factor items ranged from .52 to .90 with an average of .695. To validate this scale with external criterion, other measurements were correlated with this scale.

This scale correlates to all other scales as expected. ISW-AV correlates with Three Dimensional Wisdom Scale-12 ($r = .150$), Moral Disengagement Scale ($r = -.277$), Academic Dishonesty Scale ($r = -.190$), Meaning of Life Question ($r = .573$), Islamic Religiosity Scale - Ethical



Conduct Do's ($r = .190$), and Islamic Religiosity Scale - Ethical Conduct Don'ts ($r = .125$). With respect to these correlations, the ISW-AV tends to have a stronger correlation with other variables than the 3DWS-12 correlations. Yet, there are important differences. The ISW-AV correlates with Islamic religiosity ($r = .190$ for Do's and $r = .125$ for Don'ts) while the 3DWS-12 does not ($r = .001$ and $.025$). Accordingly, we focus on the relationship between the ISW-AV and 3DWS-12. The ISW-AV has a negative correlation with moral disengagement (see Table 2, $r = -.227$). This should be the case as wisdom is considered a moral virtue (Sternberg & Stember, 2004) and morality requires understanding (Black, 2013). The ISW-AV is also negatively correlated with academic dishonesty (see Table 2, $r = -.190$). Conversely, it has a positive correlation with meaning of life and Islamic religiosity (see Table 2, $r = .190$ and $.125$). This shows that the ISW-AV is an Islamic scale. Theoretically, wisdom relates to religiosity (Chen, Ghorbani, Watson, & Aghababaei, 2013; Wink & Dillon, 2013) and religiosity plays a role in the formation of wisdom (Furrow & Wagener, 2000).

Table 2

Pearson's correlation among measurements

Scales	1	2	3	4	5	6	7
1. ISW-AV	1	-	-	-	-	-	-
2. 3DWS-12	.150**	1	-	-	-	-	-
3. MDS	-.227**	-.147**	1	-	-	-	-
4. ADS	-.190**	-.158**	.498**	1	-	-	-
5. MLQ	.573**	.146**	-.171**	-.169**	1	-	-
6. IREC-Do	.190**	.001	-.062	-.106*	.312**	1	-
7. IREC-Don't	.125*	.025	-.102	-.143**	.202**	.528**	1

* $p < .05$, ** $p < .01$

Table 3

Pearson's correlation between ISW-AV and 3DWS-12

Variables	1	2	3	4	5	6	7	8	9	10	11
1. ISW-AV	1	-	-	-	-	-	-	-	-	-	-
2. Comprehension	.806**	1	-	-	-	-	-	-	-	-	-
3. Control	.330**	.265**	1	-	-	-	-	-	-	-	-
4. Problem Solving	.918**	.615**	.207**	1	-	-	-	-	-	-	-
5. Scholastic	.768**	.571**	.107*	.622**	1	-	-	-	-	-	-
6. Fast Reasoning	.631**	.450**	.281**	.522**	.295**	1	-	-	-	-	-
7. Stability	.579**	.348**	.374**	.444**	.394**	.341**	1	-	-	-	-



8. 3DWS-12	.150**	.110*	-.182**	.145**	.211**	.008	.107*	1	-	-	-
9. Reflective	.053	.108*	.038	.018	-.014	.068	.067	.135*	1	-	-
10. Affective	.196**	.220**	.167**	.171**	.053	.164**	.101	-.100	.063	1	-
11. Cognitive	.150**	.110*	-.182**	.145**	.211**	.008	.107*	0.999**	.135*	-.100	1

* p < .05, ** p < .01

The most powerful component to form ISW-AV is problem solving ($r = .918$), while the most powerful components forming 3DWS-12 are cognitive ($r = 0.999$). This study has also found a significant relationship between the ISW-AV and 3DWS-12. The strongest relationship occurs in the Scholastic dimension in the ISW-AV and the cognitive dimension of the 3DWS-12 ($r = .211$). The weakest relationship occurs at fast reasoning (*sur'ah al-fahm*) and cognitive dimensions in 3DWS-12 ($r = .008$). Table 4 shows which dimension of the ISW-AV has a strong Islamic religious value.

Table 4

Pearson's correlation between components of ISW-AV and other measurements

	Comprehen sion	Control	Problem Solving	Scholastic	Fast Reasoning	Stability
Moral Dis- Engagement	-.255**	-.071	-.220**	-.110*	-.058	-.151**
Academic Dishonesty	-.184**	-.016	-.179**	-.150**	-.041	-.126*
MLQ	.455**	.226**	.483**	.453**	.371**	.473**
IREC-Do	.159**	.060	.135*	.143**	.144**	.231**
IREC-Don't	.076	.072	.091	.154**	.032	.157**

* p < .05, ** p < .01

Table 4 shows that Meaning of Life Questionnaire have highest correlation with almost all components of ISW-AV. Moral disengagement have second highest correlation with comprehension ($r = -.255$). The third highest correlation is IREC-Do with Stability ($r = .231$). In the ISW-AV, problem solving is not just about cognitive processes, but having a calm mind to solve one's problems and those of others. Meaning of life is a problem that must be sought and answered by everyone (Vella-Brodrick, 2014) and wise people have a high interest in finding it (Maxwell, 2001). Further, there is one dimension of the ISW-AV that is most strongly correlated with Islamic religiosity - ethical conduct, namely stability. This shows that the uniqueness of Islamic wisdom as per Ibn Miskawaih (2011) is centered on balance or stability as confirmed by the results of this study. In other words, the Islamic values that emerge from this scale are stronger in the dimension of stability in which the concept of balance (*al-wasatiyah*) is visible. Stability is also a



strong indication of wisdom (Meeks & Jeste, 2009). Wise people tend to be stable and adaptive (Albieri, 2013). This stability is one of the distinctions of Islamic wisdom.

Discussion

This research unveiled six factors from the ISW-AV, but the six factors referred to are not the same as the six dimensions of planned Islamic wisdom. However, this discovered dimension empirically is still relevant to the theory of Ibn Miskawaih (2011). 'Comprehension' is a combination of the ability to remember (*al-dhikr*) (Barclay, 1973; Just & Carpenter, 1976; Ortony, 1978), to understand (*al-fahm*), and to be intelligent (*al-dhakā*) (Eagly & Warren, 1976). Another opinion considers comprehension a skill of imagination (Noel, 1999). 'Control' is a dimension that expresses one's wisdom to use memory, innovation, and intelligence only for something good and not evil. In other words, wise people rely on what is called meta-intelligence (Ruisel, 1994). 'Problem Solving' is a dimension that expresses wisdom in the form of intelligence, clarity of mind (*ṣalā al-dhahm*), and innovation to solve problems. 'Scholastic' is a dimension that expresses wisdom in an academic context and is commonly done in class. 'Fast Reasoning' (*sur'ah al-fahm*) is a dimension that expresses one's wisdom in the form of the ability to understand problems quickly and accurately. 'Stability' is a dimension that expresses one's wisdom in the form of ease of learning (*suhlāh al-ta'allum*) from external factors and the ability to only accept the good and not be easily influenced by evil.

The basic ability of wisdom is comprehension or understanding. In Islam, understanding is an important ability as the Qur'an mandates individuals to understand the universe, the earth, day, night, and so on. In Islamic teachings, comprehension is a contemplative process and reflects a wise nature (Salim & Faizaz Abdullah, 2014). In Islam, understanding is an *'aql* (intellectual) activity. Another term for comprehension is *ta'aqqul* (mindful activity) or *tafaqquh* (understanding deeply) (Nasr, 1979). According to Ibn Miskawaih (2011), wise people must be able to control their intellectual abilities in a balanced manner. Therefore, there is a dimension of 'control' in the ISW-AV scale. A wise person has the ability to distinguish and choose the good over the bad. This comes from intuitive reasoning (*fīrah*) (Al-Bar & Chamsi-Pasha, 2015). The main function of reason is to solve problems. According to Ibn Khaldūn, problem solving is an important thinking ability because it involves the ability to formulate problems, calculate possibilities, make decisions, and utilize personal skills. In fact, according to Ibn Khaldūn, problem solving abilities are related to the ability to relate to self, knowledge, and social (Machouche & Bensaid, 2015). Wisdom is not only the cognitive dimension but also the dimension of skill in taking and implementing decisions (Shane & Snyder, 2004; Swartwood, 2013). Therefore, there is a 'problem solving' dimension on this scale which includes the ability to solve problems and provide solutions to oneself and others.

Conclusion

This research showed the quality of the ISW-AV, its factors and various validation results. Reliability testing was conducted using Cronbach's alpha, factor analysis, correlation with ADS, MDS, MLQ, and Islamic religiosity scales. The fact that the ISW-AV and 3DWS-12 are weakly correlated in the current analysis prompts the need for further studies to determine this cause. It



could be that this is a theoretical fact, meaning that these two scales are different in principle. It could also be that this is a methodological problem that can be answered if further research tests use a more varied wisdom scale.

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