



The Level of Wisdom of Pre-service Counselors in Providing Guidance and Counseling Services

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Abstract

This study aimed to describe the level of wisdom among pre-service counselors in providing guidance and counseling services, categorized into three levels: high, medium, and low. A quantitative descriptive design was employed involving 253 students majoring in Guidance and Counseling from universities located in Bengkulu, East Java, Yogyakarta, and Central Java. The Wisdom Character Scale (WCS) was utilized as the research instrument, comprising 84 valid and reliable items with a Cronbach's Alpha coefficient of 0.94. The scale was developed based on six key dimensions: social behavior, decision-making, emotional stability, self-reflection, tolerance, and assertiveness. The findings revealed that 13.83% of participants were categorized as having low levels of wisdom, 69.57% demonstrated medium levels, and 16.60% were classified as high. These results indicate that the majority of pre-service counselors exhibit moderate levels of wisdom, suggesting that they have acquired the foundational elements of wise conduct such as empathy, ethical reasoning, and interpersonal sensitivity. However, further development is needed in areas requiring deeper self-reflection and emotionally balanced decision-making. Overall, the results underscore the importance of embedding structured educational and reflective training programs into counselor education curricula to strengthen the wisdom dimension as an essential professional competency. Such integration would promote not only cognitive and affective growth but also the cultivation of ethical judgment and reflective understanding essential for effective counseling practice.

Keywords: Counseling Competence; Prospective Counselors; Professional Development; Wisdom

Introduction

Wisdom is increasingly recognized as a fundamental personality quality and a core component of counselor competence in the field of guidance and counseling. Wisdom represents the counselor's capacity to integrate knowledge, emotional regulation, reflection, and ethical judgment in responding to client needs. A wise counselor demonstrates empathy, tolerance, balanced judgment, and the ability to make sense of life experiences. In counselor education, developing wisdom is crucial

because it forms the foundation for effective helping relationships and ethical decision-making processes. Therefore, understanding the level of wisdom among prospective counselors provides valuable insight into their readiness to provide high-quality guidance and counseling services (Ardelt, 2003; Sternberg, 1998). The academic importance of studying wisdom lies in its conceptual and empirical relationship to counselor effectiveness. Wisdom has been viewed as a multidimensional construct that integrates cognitive, reflective, and affective domains in decision-making (Baltes & Staudinger, 2000; Meeks & Jeste, 2009). In counselor education, wisdom serves as an integrative psychological resource that enhances professional maturity, empathy, and self-awareness competencies essential for fostering client growth and autonomy (Ardelt & Jeste, 2008). From a practical perspective, aspiring counselors with higher levels of wisdom are better equipped to navigate complex emotional contexts, manage ethical dilemmas, and demonstrate sound moral reasoning in counseling practice. Therefore, assessing current levels of wisdom is important for curriculum development and for designing interventions to foster reflective learning and personal growth among counseling students.

Recent studies have attempted to link wisdom to counselor educational outcomes. Taufiq and Herdi (2020) found that prospective counselors engaged in supervised counseling practice demonstrated higher levels of wisdom, as reflective supervision encouraged deeper internalization of counseling experiences and moral reasoning. Their findings align with the perspective that wisdom is not innate but can be developed through structured experiences, reflection, and guidance. In related contexts, simulation-based and hybrid training models have been shown to be effective in enhancing counseling self-efficacy and reflective competence among health and education professionals (Ng et al., 2025; Linder et al., 2025). Similarly, the development of cultural competence and humility has been emphasized as part of wisdom-related training, particularly in multicultural counseling programs (Jones-Lavallee & Leanza, 2025; Holmes & Glass, 2025). Collectively, these studies highlight that wisdom development in counselors is best understood as an educational and developmental process embedded in a reflective, rational, and experiential learning environment.

Despite the growing recognition of wisdom as a component of counselor competency, limited empirical studies have mapped the baseline levels of wisdom among aspiring counselors, particularly in Indonesia. Existing research tends to emphasize comparative or correlational approaches that examine, for example, the impact of supervision, experience, or cultural exposure without first providing a clear descriptive profile of wisdom levels. Furthermore, there is inconsistency in operationalizing wisdom across studies, as it is often equated with constructs such as intelligence, empathy, or moral reasoning (Ardelt, 2004; Kunzmann & Baltes, 2005). To address this gap, this study provides a descriptive analysis of aspiring counselors' wisdom, categorizing it into high, medium, and low levels. Such categorization not only provides a diagnostic picture of current developmental status but also offers an empirical foundation for designing evidence-based interventions to strengthen the wisdom dimension in counselor education programs.

The core issue addressed in this study is the lack of empirical understanding of wisdom levels among prospective counselors in Indonesia. This study aims to describe wisdom levels using the Wisdom Character Scale, which encompasses six core dimensions: social behavior, decision-making, emotional stability, self-reflection, tolerance, and assertiveness. Data were collected from 253 participants at various universities in Bengkulu, East Java, Yogyakarta, and Central Java, representing diverse sociocultural contexts of counselor education. The unit of analysis was prospective counselors, and the goal was to determine the overall distribution of wisdom categories and identify potential implications for counselor education policy and practice. The research presentation outlines the research design, participants, instruments, and data collection and analysis procedures. The results section presents descriptive findings on the levels of wisdom among prospective counselors and interprets the findings within a theoretical and practical framework, connecting them to previous research and educational implications. Therefore, this study summarizes key insights and offers recommendations for integrating wisdom training into the counselor education curriculum.

Research Methodology

This study used a quantitative descriptive design to identify and describe the level of discretion of prospective counselors in providing guidance and counseling services. This design is appropriate because this study aims to classify and interpret the characteristics of existing participants, rather than establish causal relationships. Descriptive research allows for a systematic and objective representation of population characteristics through measurable indicators, ensuring replicability and scientific rigor (Creswell & Creswell, 2018).

Sampling Procedure

The target population consisted of prospective counselors enrolled in Guidance and Counseling programs in four Indonesian provinces: Bengkulu, East Java, Yogyakarta, and Central Java. This research was conducted in a formal higher education setting that emphasizes counselor professionalization, reflective practice, and character education in contexts directly related to wisdom development. The unit of analysis in this study, prospective counselors, served as research subjects. Each participant represented an independent observation reflecting personal wisdom characteristics relevant to professional counseling competencies. A total of 253 students participated in this study. Participants were between 20 and 23 years old, in their fifth and seventh semesters, and had completed at least one practicum in a counseling environment. The purposive sampling technique was based on the consideration that respondents must meet certain criteria, namely (a) actively enrolled in the Guidance and Counseling undergraduate program, (b) having completed basic courses in counseling theory and practice, and (c) participating in at least one supervised counseling practicum. In accordance with Sugiyono's (2019) opinion, purposive sampling is used when researchers determine the sample based on certain considerations and are considered to be most knowledgeable about the information needed. Purposive sampling is justified because ensuring that participants have

minimal experience in counseling situations is important for measuring the practical aspects of wisdom (Taufiq & Herdi, 2020).

A limitation of the sampling lies in the reduced generalizability due to the lack of random selection. However, this was addressed by ensuring institutional diversity (participants from various universities) and an adequate sample size, which strengthens the representativeness and robustness of the analysis. The target sample size of 250 participants, calculated based on the Cochran formula for proportions with a 95% confidence level and a 5% margin of error, is suitable for descriptive research. A total of 260 questionnaires were distributed, resulting in 253 valid responses (response rate = 97.3%), with seven questionnaires excluded due to incomplete or inconsistent responses. The resulting sample size meets the recommended standards of statistical adequacy for behavioral research (Hair et al., 2019), thus ensuring adequate power for descriptive interpretation. The Wisdom Trait Scale (WCS) was developed by Taufiq (2019). The instrument consists of 84 items after validation, measuring six dimensions of wisdom: Social Behavior, Decision-Making, Emotional Stability, Self-Reflection, Tolerance, and Decisiveness.

Each item is rated on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Higher total scores indicate higher levels of wisdom. The WCS has previously demonstrated strong psychometric qualities, with a Cronbach's alpha of 0.94, confirming its high internal consistency reliability (Nunnally & Berntein, 1994). The questionnaire was distributed both online (via Google Forms) and offline (paper-based) depending on institutional accessibility. Prior to administration, participants received detailed instructions and were informed about the voluntary nature of participation, anonymity, and confidentiality of data. Each participant took an average of 25–30 minutes to complete the instrument. Of the 260 questionnaires administered, 253 were returned complete and valid. The high response rate (97.3%) reflected participant engagement and the relevance of the topics to their academic experiences. Data were then screened for missing values and outliers to maintain the accuracy of the analysis. The collected data were analyzed using descriptive statistical techniques with the Statistical Package for Social Sciences (SPSS) version 26. This analysis aimed to categorize participants into three levels of wisdom, high, medium, and low, using the mean (M) and standard deviation (SD) methods (Azwar, 2012):

- Low = $X < (M - 1 \text{ SD})$
- Medium = $(M - 1 \text{ SD}) \leq X \leq (M + 1 \text{ SD})$
- High = $X > (M + 1 \text{ SD})$

This categorization method is scientifically justified because it provides an objective, statistically grounded framework for grouping continuous scores into interpretable categories. Descriptive indicators, including means, standard deviations, frequencies, and percentages, are calculated to summarize respondents' levels of discretion. Data are presented in tabular and graphical form to facilitate clarity and comparative interpretation. Each methodological choice in this study is scientifically grounded to ensure rigor and replicability: 1) The quantitative descriptive research design

is appropriate because it allows for an objective description of participant characteristics without external manipulation (Neuman, 2014). 2) The purposive sampling method aligns with the research objective of focusing on participants who have received sufficient counseling exposure, thus ensuring data validity and not just randomness.3) The sample size of the sample exceeds the minimum statistical requirements, thereby increasing precision and representativeness.4) The WCS instrument selection was specifically developed for the counselor population, grounded in theory, and empirically validated (Taufiq, 2019).5) Data collection using online and offline modes increases coverage and participation, while ethical procedures ensure data authenticity. and 6) Descriptive analysis data analysis using the $M \pm SD$ method is widely known to map psychological constructs and support future inferential studies. These methodologies collectively ensure that the research process is transparent, reliable, and reproducible, allowing future researchers to repeat the study in similar educational contexts or extend it using correlational or experimental designs.

Findings and Discussion

Findings

The main objective of this study was to describe the level of discretion of prospective counselors in providing guidance and counseling services. Data obtained from 253 respondents were analyzed descriptively using the Mean \pm Standard Deviation ($M \pm SD$) approach. The study findings indicated that the majority of prospective counselors demonstrated a high level of discretion. The level of discretion was moderate, with a smaller proportion categorized as high and low.

Table 1. Distribution of Wisdom Levels among Pre-Service Counselors (n = 253)

Category	Score Range	Frequency	Percentage (%)
Low	$X < 238$	35	13.83
Moderate	239 – 282	176	69.57
High	$X > 283$	42	16.60
Total	—	253	100.00

Descriptive statistics show that the level of wisdom of prospective counselors in implementing guidance and counseling services is at the highest score of 16.60%, 69.57% is the medium score and the low score is around 13.83%. Details of the average scores according to the six dimensions of the Wisdom Character Scale (WCS) are presented in Table 2.

Table 2. Descriptive Statistics of Wisdom Dimensions (n = 253)

Dimension	Mean	SD	Category	Interpretation
Social Behavior	3.92	0.51	Moderate	Interpersonal engagement and cooperation adequate but could deepen ethically.
Decision-Making	3.78	0.56	Moderate	Decisions guided by reason and ethics but occasionally inconsistent under pressure.
Emotional Stability	3.85	0.48	Moderate	Emotional control evident though fluctuation remains in stressful counseling contexts.

Self-Reflection	3.72	0.54	Moderate– Low	Tendency to evaluate personal experiences yet limited in self-critical depth.
Tolerance	3.88	0.52	Moderate	Acceptance of difference generally positive but not deeply internalized.
Assertiveness	3.81	0.49	Moderate	Ability to express opinions firmly while respecting others still developing.
Overall Wisdom	3.83	0.52	Moderate	Consistent with composite category findings.

The overall finding that nearly 70 percent of participants fell into the moderate category suggests that wisdom development among aspiring counselors is ongoing and partial; although they demonstrated cognitive understanding of ethical reasoning and social empathy, the deeper reflective and integrative aspects of wisdom appeared less effective. This finding aligns with developmental theory, which states that wisdom emerges gradually through the interaction of intellectual, emotional, and experiential growth (Ardelt, 2003; Baltes & Staudinger, 2000). In the context of counselor education in Indonesia, students receive initial exposure to professional ethics and interpersonal skills during lectures but acquire mature wisdom only through repeated experiential engagement and reflective supervision (Taufiq & Herdi, 2020).

Interestingly, self-reflection scored lowest among the six dimensions, suggesting that while participants may identify ethical and emotional aspects of counseling, they may not consistently evaluate their own motives or inner biases. This finding differs from expectations in the literature, which considers reflection a central process in the development of wisdom (Ardelt & Jeste, 2018). This highlights a potential pedagogical gap: although reflection exercises are included in the training curriculum, they may not be deeply internalized or systematically integrated into the supervision process. Rather, social behavior achieved the highest average score. This pattern is consistent with the collectivist cultural values prevalent in Indonesia, which emphasize harmony, respect, and prosocial behavior (Taufiq, 2019). Students' cultural orientations likely strengthen cooperation and interpersonal tolerance core affective components of wisdom although their reflective depth remains modest. This suggests how sociocultural context modulates the manifestation of wisdom across populations (Kunzmann & Baltes, 2005).

These results complement and extend previous research by Taufik and Herdi (2020), which found that discretion among prospective Indonesian counselors can be improved through supervision practices. However, their study compared supervision frequency, while this study provides a descriptive baseline of discretion levels regardless of intervention. In contrast to findings in Western-based studies that report significant variability across gender and age (Le, 2023; Thomas et al., 2022), the relatively homogeneous results of this study may stem from similar educational exposure and sociocultural norms across Indonesian universities. The narrow variance in scores suggests that counseling programs share a common curriculum emphasizing ethical behavior and empathy, but may still lack a framework for developing individual discretion.

Furthermore, compared with studies of health and media counseling students (Ng et al., 2025; Linder et al., 2025), which showed a sharp increase in wisdom-related competencies after simulation training, the current findings suggest that traditional courses alone may not be sufficient. Structured experiential capital such as simulation, case-based reflection, and cultural dialogue can accelerate the integration of wisdom into counselor education. A somewhat unexpected result was the relatively high consistency of emotional stability among participants ($M = 3.85$, $SD = 0.48$). Given the common stressors encountered during practicum, it was anticipated that emotional stability would score lower. This finding may reflect the effectiveness of Indonesian counselor education programs in emphasizing emotion regulation through courses on mindfulness and group processes. Alternatively, it may reflect a response bias, where participants overestimate their emotional control due to social desirability norms common in collectivist cultures.

Another important finding is that the distribution of wisdom levels forms a nearly normal pattern with few extremely high or low scores. This pattern differs from Taufik's (2019) initial WCS validation sample, which showed greater polarization. The convergence toward moderate levels may signal a trend toward standardized learning experiences and homogeneous teaching methods across universities. While such uniformity promotes equity, it may limit opportunities for the development of exceptional wisdom among high-achieving individuals. These findings underscore the importance of personalized guidance and differentiated instruction in counselor education, encouraging deeper individual reflection beyond uniform curriculum content.

These results reaffirm Ardelf's (2003) three-dimensional model of wisdom cognitive, reflective, and affective which suggests that each dimension develops at different levels in counselor education. Relatively balanced but moderate scores across the dimensions suggest that participants are transitioning from a knowledge-based understanding to integrative wisdom, where affective empathy and reflective judgment merge into professional wisdom (Meeks & Jeste, 2009). Drawing on Sternberg's (1998) theory of wisdom balance, these findings imply that pre-service counselors are learning to balance self-interest with the well-being of others, but still struggle to synthesize diverse perspectives into context-sensitive judgments. Their current developmental stage aligns with practical wisdom in formation, rather than full ethical integration. Such initiatives would shift counseling education from a skills-based curriculum to a character-centered, process-based curriculum, bridging cognitive understanding and lived ethical practice.

Table 3. Summary of Main Findings and Interpretations

Core Finding	Supporting Evidence	Interpretation
69.57% of respondents showed moderate wisdom levels	Table 1, Figure 1	Wisdom development among pre-service counselors is in progress but not yet optimal.
Self-reflection obtained the lowest dimension score	Table 2	Reflective capacity needs reinforcement through structured supervision and experiential learning.

Emotional stability higher than expected	Table 2	May indicate effective emotional regulation training or self-report bias.
Minimal high/low extremes (normal distribution)	Table 1	Suggests homogenized curriculum and learning experiences across institutions.
Social behavior dimension scored highest	Table 2	Reflects collectivist cultural influence supporting empathy and harmony.

In summary, this study provides a clear descriptive mapping of the wisdom levels of prospective counselors in Indonesia. The predominance of moderate wisdom levels underscores the transitional nature of counselor development, where fundamental ethical and social competencies are already in place, but reflective depth and moral integration are still developing. These findings contribute to the literature by establishing baseline empirical evidence on the distribution of wisdom in Indonesian counselor education, a previously underexplored area. They also challenge the assumption that wisdom naturally follows academic development, suggesting instead that it requires deliberate pedagogical development. Therefore, integrating wisdom education through reflective practice, cultural values, and mentorship can play a transformative role in producing counselors capable of providing empathetic, ethical, and culturally sensitive professional services.

Discussion

This study aims to describe the level of wisdom among prospective counselors in providing guidance and counseling services, categorized as high, medium, and low. Its main contribution lies in establishing a basic empirical profile of wisdom development in Indonesian guidance and counseling students using the Wisdom Character Scale (WCS), a validated instrument to assess six dimensions of wisdom. The study findings indicate that the majority of prospective counselors (69.57%) exhibited a medium level of wisdom, followed by 16.60% at a high level and 13.83% at a low level. In the six dimensions measured, namely social behavior, decision-making, emotional stability, self-reflection, tolerance, and assertiveness, all achieved average scores in the medium range. In particular, self-reflection recorded a low average score, indicating a gap in the reflective aspect of professional growth.

These results indicate that prospective counselors have achieved a basic understanding of competencies related to wisdom, such as empathy, tolerance, and ethical reasoning, but have not yet reached full maturity in integrating cognitive, emotional, and moral dimensions into professional integrity. Therefore, this study provides empirical evidence on the development of wisdom in counselor education and serves as a reference for future intervention-based research or comparative studies. The dominant level of wisdom among participants is consistent with the theoretical view that wisdom develops gradually through the ongoing interaction of cognition, reflection, and experience (Ardelt, 2003; Baltes & Staudinger, 2000). Similarly, Taufik and Herdi (2020) emphasized that structured supervision and reflective practice significantly increase counselor wisdom. The current

findings complement their work by describing the natural course of action before the intervention. Relatively lower scores in self-reflection. This aligns with previous research showing that reflective depth does not emerge automatically but must be cultivated through a focused and systematic process (Ardelt & Jeste, 2018; Glaveanu, 2021). Reflection requires metacognitive awareness and emotional openness, which are often underemphasized in conventional training models that focus more on technical competencies.

The relatively higher average scores on social behavior can be interpreted through the lens of Indonesia's collectivist cultural orientation. In collectivist societies, individuals tend to prioritize harmony, empathy, and interpersonal cooperation (Kunzmann & Baltes, 2005; Markus & Kitayama, 2010). These cultural norms naturally foster prosocial elements of wisdom, even when self-reflection or moral integration is moderate. This finding strengthens the argument that wisdom is both psychologically universal and culturally specific; its manifestations may differ across societies depending on prevailing cultural scripts (Grossmann et al., 2020). Comparing this study with intervention-based studies such as Ng et al. (2025) and Linder et al. (2025), which observed significant increases in wisdom-related competencies after hybrid simulation training, suggests that traditional courses alone are insufficient to cultivate advanced wisdom. Rather, experiential learning and reflective supervision appear necessary to transform cognitive understanding into integrative ethical wisdom. Therefore, although counselor education programs in Indonesia have been successful in instilling ethical awareness and empathy, they may require a stronger pedagogical structure explicitly targeting reflective wisdom.

There are several possible explanations for the predominance of moderate levels of wisdom. First, the participants were at a mid-level academic stage (fifth and seventh semesters), meaning they had completed theoretical courses and initial practical experience but had not yet entered intensive professional practice. This developmental phase represents a transitional period when students begin to integrate theoretical knowledge with field experience, but their internalization of wisdom is still incomplete (Kitchener & Brenner, 1990). Second, although the WCS assesses six balanced dimensions, the development of the affective and social components (e.g., social behavior, tolerance) may outpace the reflective and cognitive components. The emotional maturity required to align these dimensions typically develops later, often through repeated exposure to complex and ethically ambiguous situations (Meeks & Jeste, 2009). Thus, the overall “moderate” result represents coherence, not deficiency. Lower scores on the serial reflection are particularly telling. Reflection is a metacognitive process that requires honest self-evaluation, humility, and the ability to confront one's biases (Ardelt, 2004; Le, 2023). Many university counseling programs emphasize reflective journals and supervision, but often without structured follow-up or feedback mechanisms.

Without guided reflection, students may engage in superficial introspection rather than transformative self-analysis (Kember et al., 2008). In addition, social desirability side effects may have influenced self-reported data: participation may have overestimated positive traits (such as

emotional stability) and underestimated areas of vulnerability (such as self-reflective uncertainty). This tendency is common in collectivistic cultures where self-disclosure and criticism are often discouraged in order to maintain social harmony (Hofstede et al., 2010). Therefore, even if emotional stability scores are relatively high, they may partly reflect socially acceptable self-perceptions, rather than authentic intrapersonal insights.

These findings align with those of Taufik and Herdi (2020), who reported that supervised counseling practice enhanced the development of wisdom among preservice counselors. However, these studies differ methodologically: whereas experts compared groups, this study provides a descriptive, cross-sectional overview of the entire population. Together, these two studies create a developmental continuum; this study establishes a baseline, while Taufik and Herdi demonstrate how targeted experiences increase levels of wisdom. Studies in the health and helping professions (e.g., Ng et al., 2025; Linder et al., 2025) have shown that immersive simulation and coaching significantly accelerate wisdom-related competencies. The difference lies in the pedagogical design of these interventions, which integrate direct feedback, simulated ethical dilemmas, and emotion regulation training, all of which are central to the development of experiential wisdom (Baltes & Smith, 2008). The absence of these components in traditional counselor education likely explains the slow progress observed in the current sample. Therefore, moderate scores should not be considered as underachievement, but rather as a natural pre-intervention stage of professional growth.

Although data were collected from four provinces (Bengkulu, East Java, Yogyakarta, and Central Java), the distribution pattern remained homogeneous, suggesting that the curriculum structure across institutions is standardized. While this diversity supports equity, it can also reduce the diversity that drives the differentiation of wisdom. Cross-institutional collaboration or context-specific practicums (e.g., multicultural or rural placements) can offer richer stimuli for reflective development. From a cultural perspective, the influence of local wisdom values, such as going to the people (mutual cooperation) or *kara haroik* (respect and solidarity), likely strengthens the interpersonal and moral components of wisdom (Taufik, 2019; Widodo, 2022). Embedding these indigenous constructs into counselor training can bridge the cultural and psychological aspects of wisdom more effectively than relying solely on imported models.

Within the framework of Ardel's (2003) three-dimensional model, the study findings indicate partial development across cognitive, reflective, and affective components. Participants appear to have mastered the basic cognitive and affective aspects but have not yet fully integrated the reflective dimension necessary for balanced wisdom. This pattern is consistent with Sternberg's (1998) theory of balanced wisdom, in which individuals learn to balance personal interests, the welfare of others, and broader social considerations. The current sample represents counselors in formation, developing practical wisdom but still refining moral judgment through reflection and contextual experiences. These findings underscore that although empathy, emotional balance, and prosocial orientation are well established, reflective integration is still developing. This evidence reinforces the call for

curriculum transformation that intentionally cultivates wisdom through structured reflection, supervised practice, and culturally grounded guidance. By placing these findings within the theoretical frameworks of Ardel (2003) and Sterberg (1998), and contextualizing them within Indonesia's collectivist educational culture, this study provides a nuanced understanding of how wisdom manifests and develops among aspiring counselors. The results confirm that wisdom can be learned, but only through experiential and reflective pedagogy that bridges knowledge, emotion, and moral discernment.

Conclusion and Suggestion

This study describes the level of wisdom among prospective counselors providing guidance and counseling services in Indonesian universities. Results indicate that most participants demonstrated moderate levels of wisdom, with smaller proportions in the high and low categories. Across the six dimensions measured, the wisdom trait scales of social behavior, decision-making, emotional stability, self-reflection, tolerance, and assertiveness scored consistently moderate, while self-reflection ranked lowest. These findings highlight that prospective counselors possess a foundation of empathy, understanding, social, and ethical awareness, but have not yet fully integrated the reflective and moral dimensions into their professional identity. These results suggest that wisdom in counselor education is a developmental construct, requiring ongoing experiential learning, guided supervision, and reflective engagement. This study provides an empirical basis for understanding how wisdom manifests during counselor preparation. By identifying which aspects are strongest (social and emotional) and which are least developed (reflective integration), this study provides evidence-based guidance for improving counselor education programs in Indonesia and comparable cultural contexts.

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