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Iranian-Islamic Wisdom Scale (IIWS): Conceptualization, Development and Validation in Iranian Culture

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Abstract: Wisdom is a multi-dimensional construct that is rooted in cultural values. The present study aimed to explore the concept of wisdom in Iranian culture and develop a valid and reliable tool to measure it. The study conducted in a mixed method style includes both qualitative and quantitative methods. The sample in the qualitative study was 233 people (131 female and 102 male). The sample of the quantitative study included 1201 people living in Tehran. Semi-structured interviews were used to collect data in the qualitative study and for collecting data in quantitative section, the web-based questionnaire was distributed and people voluntarily answered the questions. Colaizzi's phenomenological methodology was applied in the qualitative section. In the qualitative study, the findings revealed that Iranian people defined wisdom in six components include: Strategic Thinking, Self-awareness, Spirituality, Adaptation, Pro-social Behaviors and Social Consulting. In the quantitative section, content validity was confirmed using CVR index. Structural validity was confirmed using confirmatory factor analysis. Iranian-Islamic Wisdom Scale showed positive relationships with Ardelt's three-dimensional wisdom scale and Levenson's Adult Self-Transcendence Inventory. The reliability of new scale was examined by internal contingency and reliability was satisfactory (Cronbach's α = 0.89). In general, the result showed that the wisdom is multi-dimensional and new IIWS scale appears to be a reliable and valid instrument for measuring wisdom in the Iranian's culture.

Keywords: Wisdom, wisdom scale, conceptualization, validation, Iranian culture

Introduction

The wisdom is a grace that as differential aspect between human and other creatures. It is praised in the different nations in long time ago and a wise was the genius in his/her nation. There is some written evidence in ancient time that showed the importance of the wisdom in Iran. It is obvious that praising the wisdom in the ancient books like Avesta, the testament of kings, the wise man recommendation. The wisdom and intellectualizing is a basic element in Persian culture because the culture knows wisdom as fortune and salvation for human. In the Persian culture, the wisdom is the most important tool and the biggest grace to fight with evils that lie down in inner human as undesirable traits such as avidity, anger, jealousy and so on. The wisdom is foundation of world in Iranian thought and contain various aspect of material and spiritual life (Rezaee & khatami, 2016).

Although the many efforts has been done to understanding and definition of the wisdom, but there isn't the common definition (Monika Ardelt & Oh, 2015; Baltes & Smith, 2008). The wisdom is comprehensive and multi-dimensional traits that accompanied with more wellness, satisfaction and

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healthy in the life (M. Ardelt, 1997; Monika Ardelt, 2016; Etezadi & Pushkar, 2013; Grossmann et al., 2020; Jeste & Lee, 2019). The wisdom includes cognition that how and when we use knowledge and examining past decision and counselling about life and creating planning about future in the berlin's wisdom paradigm (Baltes & Smith, 2008). Sternberg (2010) expressed the wisdom as using implicit knowledge to achieve public wellness through values. Monika Ardelt (2003) defined the wisdom as integration three traits including cognitive, emotional and reflective. J. Webster (2007) explained the wisdom as skill, intention and utilization of important experiences in facilitating own optimistic growth and others.

With regard to the various definition of wisdom, it can be concluded that the wisdom is multi-dimensional that influenced through general and cultural orientation that grew within researchers. Takahashi (2017) explained the reason of lacking the common definition in wisdom is that the wisdom is tied by values and goals in society; in fact, the presenting wisdom depended to special contexts and perception and understanding level of person. It seems some features that person related to wisdom, are related to particular values and ideals culture.

In general, it seems that focus on limitation wisdom on cognitive features such having an extended knowledge database and efficient information processing, is applicable it in western tradition. In contrast, it is avoided the explicit part of wisdom but emphasized on blended and variable process of it in eastern tradition (spiritual part of wisdom, feelings and intuition). There are many studies in different cultures with diversity and distinction about concept of the wisdom (Baltes & Staudinger, 2000). For instance, Takahashi and Bordia (2000) have conducted the comparison between implicit definition among American, Australian, Indian, Japanese young people (age range 21 years old). The participants mentioned the same trait about wise person (such as aged, awakened, discreet, experienced, intuitive, and knowledgeable). The researchers ask participants to determine their priorities among above-mentioned traits and explain the ideal person. In American and Australian instances, the wise person was who experienced and knowledgeable and less related to awakened and discreet. But in Japanese and Indian youth, the wisdom was as discreet person meaningfully who experienced and old aged. Also, Takahashi and Overton (2005) in revision of cultural differences in the studies concluded that there is two distinctive models of wisdom: analyzed model that emphasized on cognitive complexity and knowledge in western culture, and eastern model that focus on integrating cognition and affection while it is less expressing about knowledge in the wisdom. The cultural variety in the wisdom definition is both opportunity and challenge, the former increased validity of content and the latter complicates operational and conceptual definition (Takahashi & Overton, 2005).

As the wisdom is influenced by culture, it is difficult to assess it (Glück, 2018), theorists and researchers try to assess it besides its definition. The studies in the wisdom used qualitative method and integration of quantitative and qualitative approaches (DeMichelis, Ferrari, Rozin, & Stern, 2015; Glück, Bluck, Baron, & McAdams, 2005; König & Glück, 2014; Weststrate & Glück, 2017). The measurement and assessment of the wisdom have considerable differences and variety in various perspectives. In general, it can be classified the measurement methods and perspectives in three

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categories: measurement based on implicit theories, wisdom-related function and measurement the wisdom as latent factor.

It is used descriptive scaling method to making tool in implicit theories (Bluck & Glück, 2005). The studies usually included two phase: in first phase, the participants developed a list of wise man traits (Glück & Bluck, 2011; Glück, Quaiser-Pohl, & Neubauer, 2010; Jason et al., 2001). The list is modified through written and synonyms, then present to extended participants to scaling with regard to the wisdom and use multi-dimensional scaling method or factor analysis to derive basic components. The other perspective in measuring wisdom on perception's people is based on actual samples of wisdom within them or others. On the one hand, some researchers asked participants to express the famous and historical persons that knowns as wise men. While, some researchers pointed that why do the participants know special person as wise man in the surrounding environment? And finally in other studies asked participants when do they find wise man in their life? (Bluck & Glück, 2005; Glück et al., 2005).

On the other hand, it is used performance assessment related to wisdom through berlin's model. In this method, it is asked participants thought aloud as considered challenging issues ethically or life planning. Then, the answers is scaled in Likert's scale after coding by professionals (Baltes, Staudinger, Maercker, & Smith, 1995; Staudinger, Maciel, Smith, & Baltes, 1998; Staudinger & Pasupathi, 2003). Although the approach has extended considerably, J. D. Webster (2003) believed that the performance assessment can't got precise measurement. Because the participants are attempted to answering that is optimistic socially. So, it isn't cleared that the person was actually wised and act on actual and normal situations in the life at the same way. Although the researchers applied complicated issues to measuring wisdom and extract novels answering, but provided a situation to prefer optimistic and ideal answering instead of true and actual one.

Based on latent factors techniques, the researchers try to measuring wisdom through survey methods, instead of relying on performance as wisdom symbol. The researchers developed valid scales with various components in measuring wisdom through confirmatory or explanatory analysis (Monika Ardelt, 2003; Brown & Greene, 2006; J. D. Webster, 2003). The result of some studies (Bangen, Meeks, & Jeste, 2013; Glück et al., 2013; Taylor, Bates, & Webster, 2011) with regard to comparison different tools of wisdom indicated potential strength and contexts to development and improving in measuring tools. In spite of developing tools in north-America (Ferrari, Kahn, Benayon, & Nero, 2011) it is needed to validating inter-cultural them.

Although some tools (Ardelt's 3D-WS, Webster's self-assessment scale, Brown's Wisdom Development Scale) translated to several language recently, but there are shortcomings the studies in some area like middle-east (Brugman, 2006). The culture in middle-east including Iran is complicated, rich and special social dynamics that differentiate it from Europe and North America cultures. So, the inter-cultural examination in conceptual similarity and differences of wisdom required valid tools culturally. Also, the related studies to wisdom indicated that a few attempts have done to developing and validating self-assessment scales in the world. So, with regard to different definition of wisdom

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and components in various cultures and societies, the present study is attempting to answering following question: How does the wisdom define based on Iranian cultures? What are the components of wisdom? How can be assessing it? And how valid and reliable is the Iranian Wisdom Scale?

Material and Methods

The present study used quantitative and qualitative method. So, it is mixed method with kind of data (Exploratory Design instrument development model). In this research, the researcher first qualitatively examines the research topic with several participants, and then the qualitative findings are used as a guide to develop scale questions in quantitative research. In the second stage of data collection, the researcher implements and validates this tool quantitatively.

Participants: Accessible sampling method was used to select the sample. In this way, the subject of the interview was discussed with the person in question, and if he / she agreed, the interview was conducted. The participants of Qualitative section were 233 people (131 female and 102 male) in age range 18-80. They were different ethnicities and provinces (Persian, Turkish, Lor, Kurdish, Balooch, and Arab). The demographic characteristics are shown on table 1.

Table 1. Demographic information of participants in qualitative section

Education level				Age			Gender	
Diploma & Under Diploma	Bachelor	Master	PhD	18-30 years	30-50 years	+50 years	Female	Male
60	99	58	16	84	112	37	727	474

n = 233

In the quantitative method, the population was all people in age-range 18-80 who lived of Tehran in 2020. The sample was 1201 people. It is used voluntarily method to fill out the questionnaires. So, after identifying telegram channels and valid Instagram pages and utilizing different strategies in virtual space capability, it is distributed web-based link's scale extensively in all districts and the people visited web page and answered to questions (in *PORSALL* website). The demographic information of sample is shown on table 2.

Table 2. Demographic information of participants in quantitative section

Education level				Age			Gender	
Diploma & Under Diploma	Bachelor	Master	PhD	18-30 years	30-50 years	+50 years	Female	Male
192	531	302	176	406	509	286	727	474

n = 1201

Structured interviews are used to collect qualitative data. The interview questions were adapted and translated from the Ferrari Wisdom Interview Form (2013). Some of the questions are: 1.who is he/she? 2. Why did you choose him/her? Why do you think that he/she is wise? 3. Tell a story about him/her that showing his/her wisdom 4. How did he/she have it? How far did he/she be wise? 5. Did

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he/she influenced or inspired you? Did you know someone else that be wise (in history, politics, science, literature)? The face validity of questions is approved by 5 faculties at Allameh Tabataba'i University) Faculty members in the fields of assessment and measurement, philosophy of education, psychology and educational psychology).

It is used self- transcendence inventory and three-dimensional wisdom scale (3D-WS). The 3D-WS is developed by Monika Ardelt (2003). The scale includes 39 items in Likert's scale and reflective, cognitive, emotional dimensions. The reliability is in cognitive, reflective, emotional dimension based on test-retest method 0.78, 0.75, 0.74 respectively. In the study of Kordnoghabi, Jahan, Rashid, and Rezaei (2016), the reliability of scale in cognitive, reflective, emotional dimensions based on Cronbach's coefficient alpha were 0.74, 0.57, 0.59 respectively and for total scale was 0.84. In the present study, the reliability of cognitive, reflective, emotional dimensions based on Cronbach's coefficient alpha were 0.68, 0.62, 0.67 respectively and for total scale was 0.81.

The self- transcendence inventory is developed by Levenson, Jennings, Aldwin, and Shiraishi (2005) and includes 18 items. The inventory measured the degree of self-transcendence and asked participants to evaluated five past year their state in a 7 points Likert's scale (7, completely agree to 1, completely disagree). The range of scores was 18 to 90 and showed lower to higher degree of self-transcendence. The authors of scale reported that there is positive relationship between self-transcendence and openness to experience and extraversion and a negative relationship between self-transcendence and neuroticism. Also, it is reported that Cronbach's coefficient alpha was 0.75. The scale was validated and translated in Iran by Farhadi, Alizadeh Bukani, and Kord Noghabi (2017). They reported scale's internal consistency coefficient (Cronbach's alpha) was 0.63. Also, the internal consistency coefficient is calculated by Cronbach's alpha in the present study.

Procedures: Semi-structured interviews were used to collect data in a qualitative manner. In this type of interview, the researcher prepares a list of questions and topics and intends to talk about them during the interview, with the aim of gaining in-depth information from the interviewee. Before each interview, participants were provided with the necessary information about the research and the duration of the interview, and then they were interviewed. The interviews were recorded and transcribed, then to getting reliability, it is used revision method by cooperation colleagues and participants. The written text is presented to participants in order to adjusting to recorded interview.

After interviewing, the interview analysis leads to develop components and sub-components in quantitative method and scale items developed based on qualitative result. The primary scale was developed by 80 items that includes 6 components: Strategic Thinking, Self-awareness, Spirituality, Adaptation, and Pro-social Behaviors, Social Consulting and then assessed them. Content validity was assessed by 8 experts in the field of psychometrics, philosophy of education and psychology, which all items were approved due to the fact that the minimum coefficient was 0.89. Then the scale is conducted on 120 samples that chosen by convenience sampling, and examined questions through clarifying and understandably. Cronbach's alpha is gotten. The acquired factor loads is evaluated about each question. The questions remained in model that their factor load were more than 0.40 and

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the questions is deleted that their factor loads were lower than 0.40. Consequently, final scale had 34 items. Then, final tool was conducted on main samples.

Results

Qualitative results

The analysis of data is done based on Colaizzi's (1978) method of data analysis which is performed in seven phases. At first phase, the written text studied many time to understanding contents. The second phase was reading important text, sentences, and paragraphs literally and then specifying the answers and put them on the table. The third phase was dedicating a concept or brief description to each sentence. In fourth phase, the concepts were classified as components and each of them and sub-components put on their position. In fifth phase, the comprehensive and completed description wrote about wisdom through integrating created components and in sixth phase, the basic structure of wisdom developed through Iranian perspectives. In order to conducting seventh phase in data analysis process and approving extracted components, the final basic structure is presented to some interviewees, and it is questioned that whether the something seen is description of wisdom in the interviews? This phase is finished by approving final structures.

The comparative examination or revision was the effective and important method to assure precise studying. It is like a key that help researcher to identifying the reduced threatening in validity and reliability and modified them. In order to comparison, the texts presented to professionals who are specialist in psychology and philosophy of wisdom after extraction them and again the new concepts is extracted. In other words, the coding is done by interviewees and professionals. The reliability was 93% between two coding by using percent coefficient of concordance that indicated the internal agreement between two coders. After analysis and extraction the important sentence and classifying concepts, it is specified that Iranians defined wisdom through six components as it is shown on table 3.

Table 3. extracted components of wisdom

Components					
Strategic Thinking	**Self-awareness**	**Spirituality**	**Adaptation**	**Pro-social Behaviors**	**Social Consulting**
Using thought in daily life, deepen thinking about important matter life, problem-solving, making decision based on true information, don't judgment based on others speaking and avoidance of false judgment and judgment based on completed information.	Be righteous in speaking and behaviors, be kind and sympathy to others, be awareness of own talents and capabilities, do the action truly without duplicity, be humble to the others.	Faith and worshiping, pretending and trusting to God, believing in divined blessing at problems and difficulties, righteousness and avoidance of sins and true worshipping.	Tolerating difficulties, understanding conditions and situations, appropriate behaving appropriately based on situation, forgiveness, be aware of responsibility and commitment.	Helping others, protecting other and natural environment, help to society well-being, friendliness and respecting to all, anti-oppression and argument with oppressors.	associating with learned men, consultant to specialists, humble and openness in counselling, the right family nurture, sharing experiences to others

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Quantitative results

It is used SPSS 25 and LISREL8.80 to analyzing quantitative data. The content validity of scale was approved by 8 faculties who be known in psychology, philosophy, psychiatrics. The criterion validity is calculated Pearson's correlation coefficient based on its relationship to 3D-WS and self-transcendence inventory. So, the correlation between wisdom scale in Iranian culture and 3D-WS and self-transcendence inventory were respectively 0.45 and 0.58 that was significant at .01. To assessing feasibility of questions, the KMO and Bartlett's test were used.

Table4. KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.916
Bartlett's Test of Sphericity	Approx. Chi-Square	17847.559
	DF	595
	p	.0001

The value of KMO was 0.916 and the significant level of Bartlett's test was lower than 0.0001. So, based on two criteria, it can be concluded that using factor analysis based on correlation's matrix was appropriate. In the following, the dimensions identified in the questionnaire, eigenvalues and variance explained by each factor are presented.

Table5. Dimensions identified in the questionnaire, eigenvalues and variance explained by each factor

Component	**Initial Eigenvalues**		
	Cumulative %	**% of Variance**	**Total**
1	23.662	23.662	8.282
2	35.734	12.072	4.225
3	43.005	7.271	2.545
4	47.238	4.234	1.482
5	50.743	3.504	1.227
6	53.969	3.226	1.129

According to Table 5, principal component analysis and Varimax rotation were used to perform factor analysis. Statistical characteristics showed that the eigenvalue of six factors is greater than one and the sum of these factors can explain about 54% of the total variance of wisdom. According to Table 6, the results of exploratory analysis showed that the factor load of the questionnaire items was higher than 0.4, and therefore, all were retained in the questionnaire. Accordingly, the six factors discovered in the Multidimensional Wisdom Questionnaire are valid factor loadings for each Table 3. According to the content measured by each dimension, the six factors discovered were named Strategic Thinking, Self-awareness, Spirituality, Adaptation, Pro-social behaviors and Social Consulting, respectively.

Table 6. Rotated correlation matrix

Items	Factors					
	Strategic Thinking	Self-awareness	Spirituality	Adaptation	Pro-social Behaviors	Social Consulting
I always try to consider my decision from different consequences.	0.65					
I didn't choose any way or accept any speech without awareness.	0.70					
I always think to the new and recent ways.	0.59					
I try to consider the opponents' ideas before making decision.	0.58					
When I am confused by problem, first, examining the situation and consider all aspect of problem a.	0.74					
I try to get information about important issue in life through hard study.	0.58					
I believe that I am be intelligent and genius.		0.53				
I be aware about my position, conditions and challenges.		0.60				
I resolved my problems and issues creatively.		0.61				
My friends trust me in righteousness and honesty.		0.65				
My classmates (my colleagues) believed that I am kind and sympathetic.		0.68				
The religion is well-being instruction to human in life.			0.88			
The world is empty and useless without its creature (GOD).			0.77			
I trust in GOD to do things.			0.89			
My religious beliefs are real supports in my view to life.			0.89			
One of thing in the religion that I am looking for is meaning and goal of life.			0.83			
I hope to divine help in difficulties and problems in life.			0.73			
When I forgive someone, I found that it is useful to all.				0.42		
I am trying not to insist on my mistakes.				0.47		
I am trying to judge fairly.				0.51		
It is tolerated and passed away difficulties to be successful and healthy.				0.43		
When I make mistake, I responsible for it.				0.45		
I am worried about damages that human imposed on nature.					0.53	
Oppressing to other is kind of extermination.					0.60	
Helping other is useful way to transcendence.					0.61	
I appreciated to person who helps to the others usefully (society).					0.65	
The individual development is necessary beside social one.					0.68	
The others welfare is important for me.					0.62	
It can't to get transcendence without family nurturing.						0.58
The counselling to wise men is way to righteousness and transcendental life.						0.60
The others can delivered appropriate experiences and opinions.						0.61
I try to use wise person experiences in dealing with new challenges.						0.55
Passing the way of life is difficult and sometime impossible without helping others.						0.45
When I need to counsel about different matters, I counsel humbly to others.						0.47

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Confirmatory factor analysis (first time)

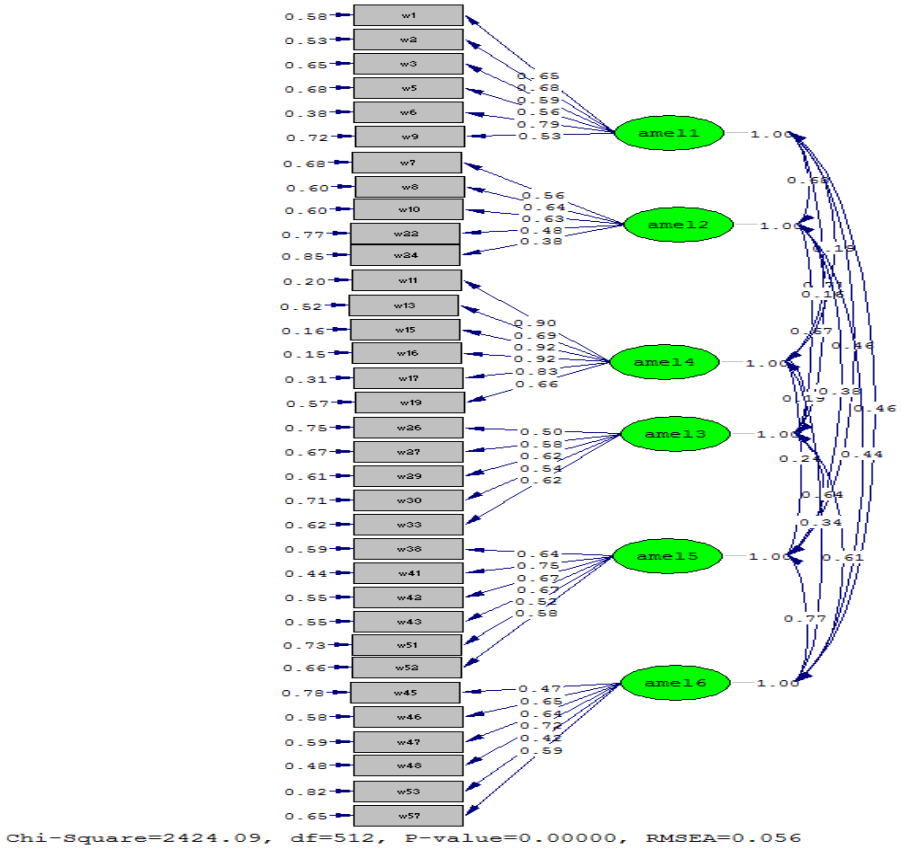

Figure1. Confirmatory factor analysis of Iranian-Islamic wisdom scale with standard coefficient

Based on figure1, the model-fit is approved in standard coefficient to confirmatory factor analysis of wisdom‘s scale in Iranian culture. The findings through results based on content validity of the scale approved that wisdom in Iranian culture includes six components, because the standard coefficient was high in many questions.

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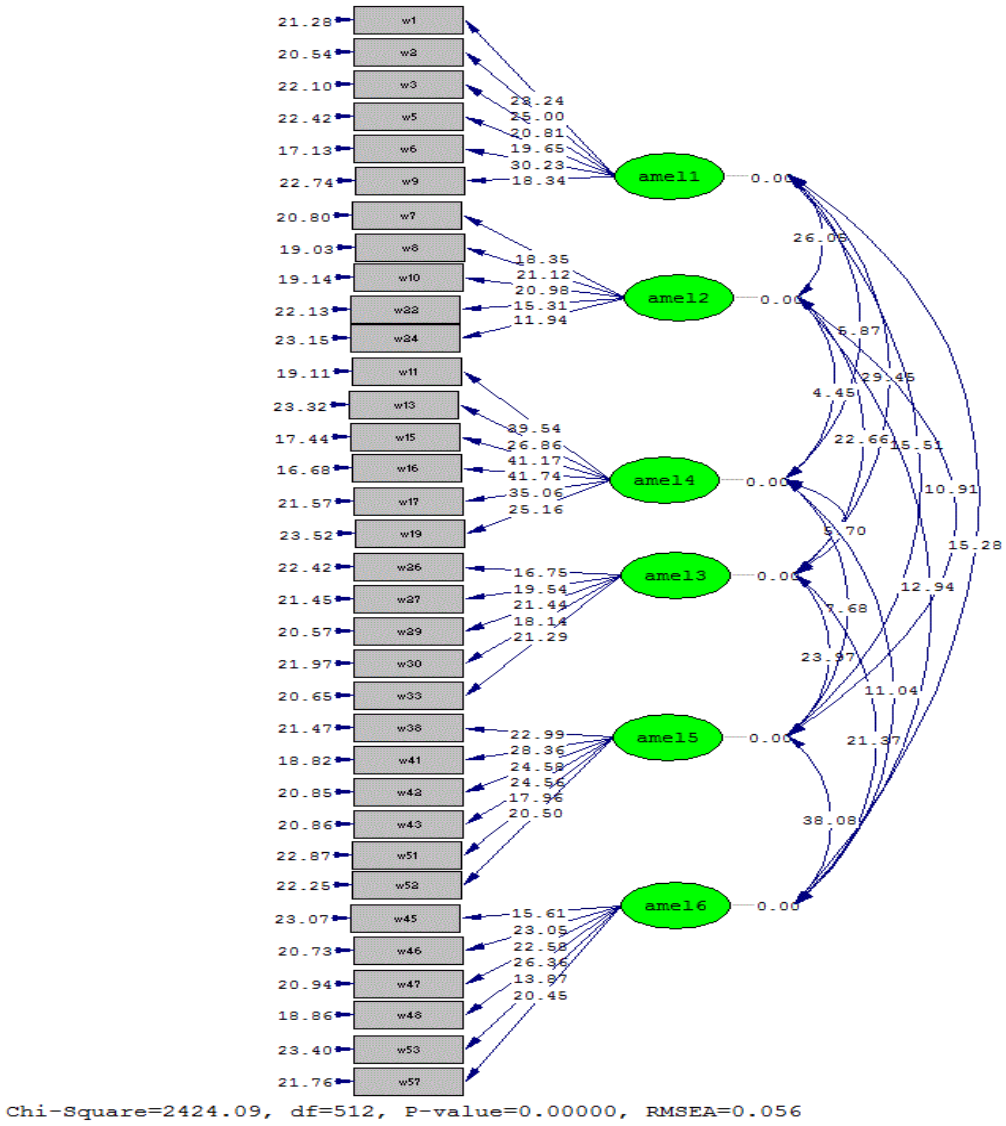

Figure2. Confirmatory factor analysis of Iranian-Islamic wisdom scale with significant coefficient

Based on figure2, with regard to t-value was higher than 1.96 in all questions. All questions have reliability to present on scale. Because of the calculated level of t-value was higher 1.96 for each question, the validity of question approved to assess related variable. After approving the construct validity the scale, it is referred to model fit.

Table 7. Model fit indexes of wisdom scale in Iranian culture

Index of fit model	Amount of index	Status of fitting
root mean square error of approximation	0.056	Desirable
normalized fitness index	0.94	Desirable
comparative fitness index	0.95	Desirable
incremental fitness index	0.95	Desirable
relative fitness index	0.94	Desirable
CMIN/DF	4.73	Desirable

How much the developed model adjusted to reality based on conceptual framework and empirical literature? This is a question that any researcher deals with it in using structural equation model. It is

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discussed accepted scientific criteria to approving conceptual model as main point in "modeling fit indexes" that explained in following. The root mean square error of approximation is a main index of goodness fit in structural equation modelling. Based on perspective, if the amount of the index is lower than 0.1, the fitting will be appropriate. In the present study, the amount of index equated to 0.056, the model fitting is approved. Also, when the division of chi-square on DF is lower than 5, the model fit is approved. Based on it, with regard to the amount of the index equated to 4.73 in developed model, it is supported the suitable modeling fit. In addition to, when the normalized fitness index, comparative fitness index, incremental fitness index, relative fitness index equated or was higher 0.9, the appropriate model fit was approved, that based on table1, in the model, the amount of indexes is higher than 0.9 (0.94, 0.95, 0.95, 0.94 respectively). So, the appropriate model fit of wisdom scale in Iranian culture is approved based on the sum of criteria.

The second factor analysis of wisdom scale in Iranian culture

It is used second factor analysis to determine the capability of each dimension in examining actual amount of wisdom in Iranian culture.

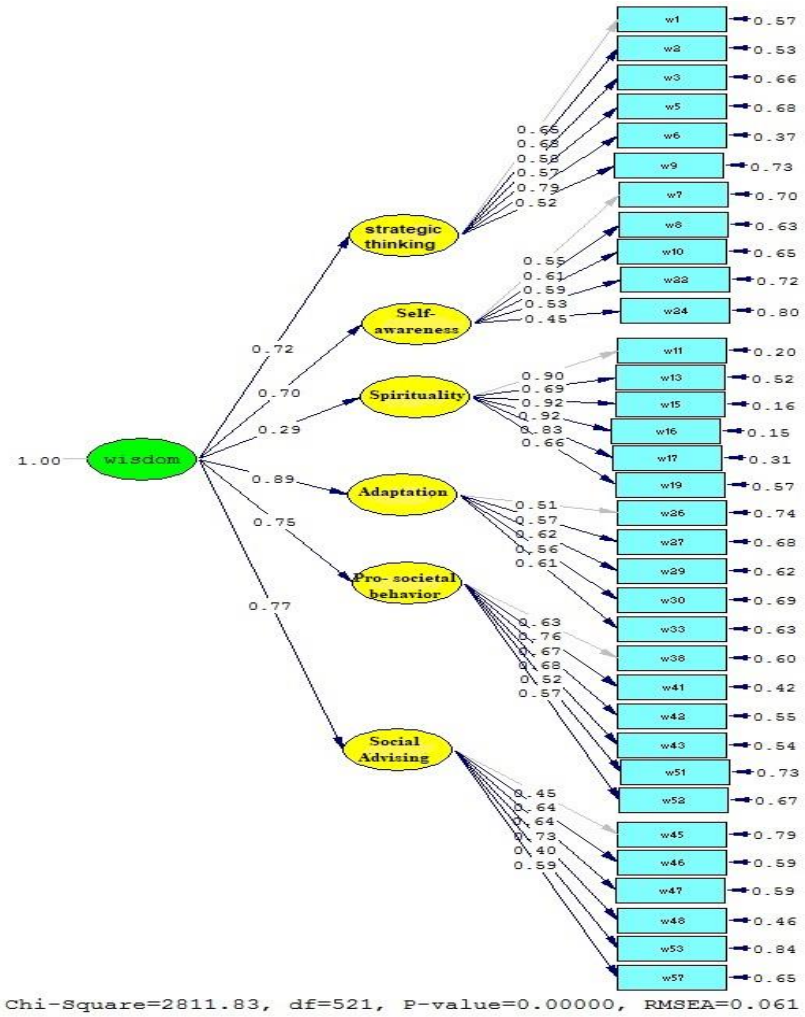

Figure3. Second factor analysis of Iranian-Islamic wisdom scale at standard coefficient state.

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The figure3 is indicated that six components of wisdom in Iranian culture, that in, Strategic Thinking, Self-awareness, Spirituality, Adaptation, Pro-social Behaviors, Social Consulting have effect coefficients on interpreting this psychological constructs 0.72, 0.70, 0.29, 0.89, 0.75, 0.77 respectively, that are high. So, the adaptation is more effective on appearance the variable in the population.

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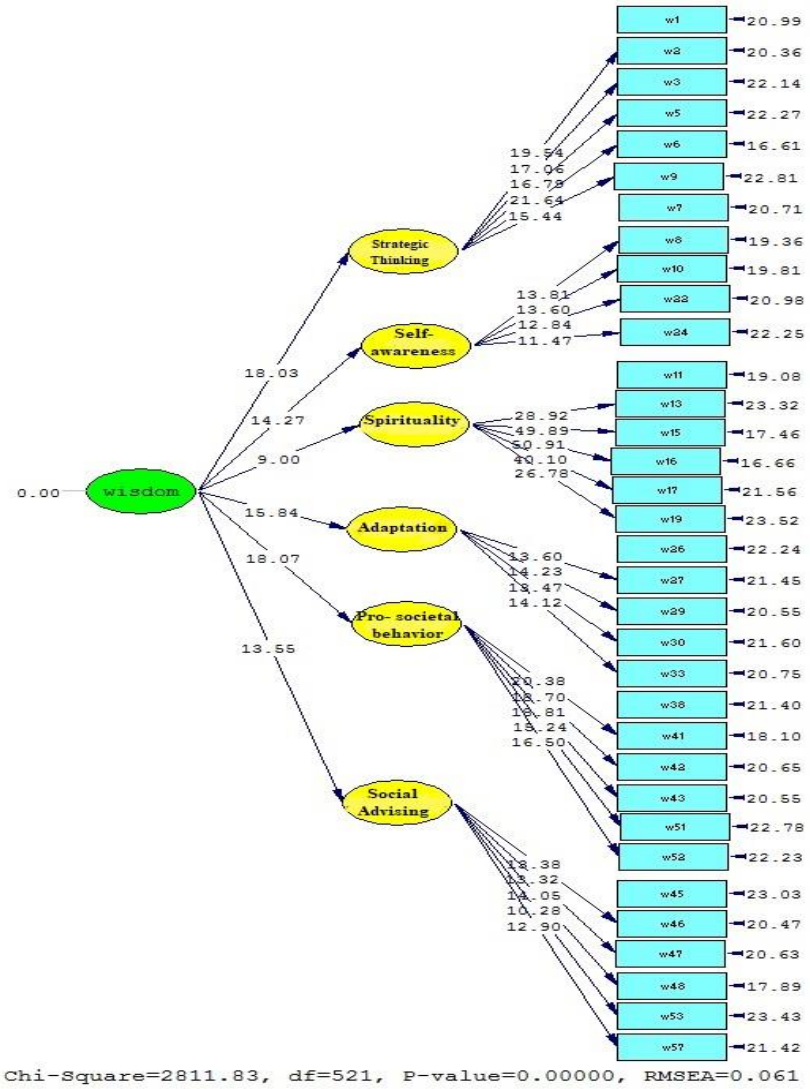

Figure4. The second confirmatory factor analysis of Iranian-Islamic wisdom scale at significant coefficients state.

In according figure4, the T value on determining significant influencing the six components (Strategic Thinking, Self-awareness, Spirituality, Adaptation, Pro-social Behaviors, Social Consulting) are 10.03, 14.27, 9, 15.84, 10.07, 13.55 respectively. With regard to all values were higher than 1.96, the effect of six dimension on wisdom was significant.

Scale reliability

It is used the Cronbach's alpha coefficient to assess reliability in six components and total scale. Based on it, the values of alpha were 0.80, 0.68, 0.92, 0.70, 0.80, 0.73 in Strategic Thinking, Self-awareness, Spirituality, Adaptation, Pro-social Behaviors, and Social Consulting respectively and for total scale was 0.89.

Discussion

The findings of the qualitative part of the study showed that the Iranian people define wisdom in six components: Strategic Thinking, Self-awareness, Spirituality, Adaptation, Pro-social Behaviors, and Social Consulting. The findings showed that the wisdom in Iranian culture is multi-dimension concept and all components have to be altogether to shape the wisdom in Iranian perspective. None of them could show the wisdom as concepts in present Iranian culture context separately.

The first component of wisdom is a Strategic Thinking from point of participants. The Strategic Thinking and its sub-components as one of wisdom dimension is aligned with other studies (Monika Ardelt, 2003, 2011; Baltes & Staudinger, 2000; Bangen et al., 2013; Yang, 2013). This dimension referred to deepen thinking, problem-solving, right making decision, authentic judgment. Stisi (2012) defined Strategic Thinking as using different mental frameworks to examine and analyze and making decision in various situations. The extent and deepen thinking and knowledge about life conditions and humanities actions are features of wisdom (Kekes, 2018). So, Monika Ardelt (2004) expressed cognitive dimension as ability to understanding life and knowledge about it. Bluck and Glück (2005) indicated that wisdom is collection of extended experience and deepen knowledge of life and ability to good arguing and logical thinking about new issues related to wisdom that approved the wisdom and is aligned with studies.

The second component is Self-awareness. The Self-awareness and its sub-components as one of the wisdom dimension is aligned with other studies (Brugman, 2006; Kekes, 2018). The Self-awareness referred to honesty, kindness, sympathy, Self-awareness, integrity, humbling. Brugman (2006) expressed practical wisdom in a way that life adjusted to nature, Self-awareness, knowing world, and self-managing. Also, Monika Ardelt (2004) believed in that wisdom is resulted through self-assessment, self-awareness, thinking on own behaviors and interaction to others. The Levenson et al. (2005) wisdom model included eight stages: Self-awareness is one of the stage that appeared in adulthood and late juvenile. Also, Self-awareness is basic criteria in Berman' wisdom model and one of components in Brown's wisdom model and is aligned with the other studies (Brown & Greene, 2006; Mickler & Staudinger, 2008).

The third component is Spirituality. The Spirituality and its sub-components as one of the wisdom dimension is aligned with other studies (Monika Ardelt & Wingard, 2018; Jason et al., 2001; Jeste et al., 2021; Takahashi, 2019). The Spirituality referred to faith and worshipping, trusting and prayer, divined help, righteousness, struggling with soul, true worship. In Islamic approach, the Spirituality introduced as knowing GOD and improving relationship to him in all dimension of life based on

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religious criterion and is inseparable part of wisdom in holy texts (Jeste & Vahia, 2008; Kiyani, 2014). On the one hand, the spirituality is component of wisdom that considered greatly Islamic and Iranian culture and books. The wisdom and thinking has high position in the Islam and Imam Ali knows as high worship and wise men are people who are patient for sake of GOD and worship that determined as wise component in the present. Also, Lee et al. (2020) introduced desirable social behaviors and regulating emotion and Spirituality in meta-analysis study. Kord Noghabi, Delfan Biranvand, and & Arabloo (2016) showed that most important dimension of wisdom is religiosity from old-aged people. The religiosity referred to one kind of wisdom components. Also, Jeste et al. (2021) showed that wisdom scale includes seven components that one of them is Spirituality. Also, Jason et al. (2001) known Spirituality as one of basic values scale dimension and Lee et al. (2020) known Spirituality as wisdom components in their meta-analysis study.

The fourth component is Adaptation. The adaptation component and its sub-component is aligned with other studies (As'adi, 2015; Hayat, Khan, & Sadia, 2016). The Adaptation dimension referred to resilience, understanding conditions and situations, forgiveness and responsibility. As'adi (2015) showed wise men are with patient and kind traits. The sacrifice and patience and forbearance are wise men traits in Quran. Hayat et al. (2016) express resilience related to wisdom and believe in wise men who has high resilience. Daneshpayeh, Ghadam pour, Hasanvand, and Miriyani (2021) showed that wisdom and forgiveness is related each to other and the forgiveness is way to achieving wisdom.

The fifth component is Pro-social Behaviors. The pro-social behaviors and its sub-components as one of the wisdom dimension are aligned with other studies (Monika Ardelt, 2003; Bangen et al., 2013; Thomas et al., 2019). The pro-social behaviors dimension referred to helping others, protecting other and nature, helping to well-being, sympathy, and anti-oppression. The stereotype of pro-social behaviors is actions that are socially valuable or useful. Thomas et al. (2019) showed the socialized behavior as dimension of wisdom in San Diego's wisdom scale. Also, the validating of the San Diego's scale is approved by Dortaj, Daneshpayeh, and Shakvari Vosta (2021) in Iran. Furthermore, Holliday (1986) and Lee et al. (2020) introduced socialized behavior as wisdom component in analyzing the main components of wisdom and meta-analysis study.

Sixth component is social counselling. The social counselling dimension and its sub-components as one of the wisdom dimension are aligned with other studies (Dortaj et al., 2021; Holliday, 1986; Thomas et al., 2019). The social counselling referred to speaking with wise man, consulting with professionals, humbling in counselling, family nurture, and sharing experience to others. Thomas et al. (2019) express social counselling as wisdom component. Holliday (1986) express communicating skill and good resource to counselling as one of the wisdom components. Sa'adi, Iranian poet said in his book (Golestan): asking the wised man in counselling although he/she be an enemy, didn't be advice. Also, Imam Ali said: anyone who counsel with wised men, he/she be lighted with wisdoms and intellectuals, which showed importance of counselling and consulting in Iranian and Islamic culture.

So, based on the result, the scale is defined to assessing wisdom in Iranian culture with components such as: Strategic Thinking, Self-awareness, Spirituality, Adaptation, Pro-social Behaviors, and Social

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Consulting. Although the assessment tool is found on literatures, but none of them didn't considered comprehension of wisdom in Iranian culture as the tool in the present study. The global tools of wisdom is validated and examined the questions in Iran; for instance, the 3DWS 's Ardelt, self-transcendence's Leveson et al, Webester's wisdom and so on… aren't appropriate in context and culture of Iran. The validated scale in the present study is assessed all mentioned components by Iranian with comprehensive approach to wisdom. In general, the findings showed that the wisdom is multi-dimension and based on context construct and the wisdom scale has validity and reliability in Iranian culture. It is suggested that Iranian-Islamic wisdom scale (IIWS) used in Iran and other existed scales with other cultures used slightly. The limitation in the present study was generalization of the findings in qualitative data. The qualitative findings have to be applied carefully and with caution than other societies.

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