

Exploring Psychological Well-Being in Practitioners of Success Rituals

Alwi Mahardhika Sodiq

Universitas Katolik Soegijapranata, Semarang, Indonesia
email: alwidhika1@gmail.com

Mochamad Widjanarko

Universitas Muria Kudus, Kudus, Indonesia

Suharsono

Universitas Katolik Soegijapranata, Semarang, Indonesia

Article history:

Submitted November 7, 2023

Revised April 27, 2024

Accepted May 29, 2025

Published June 5, 2025

ABSTRACT

Pesugihan is a mystical ritual carried out by individuals in secret and unreasonable to obtain wealth involving mystical rituals of shamanic practices. The purpose of this research is to find out the psychological dynamics and how to interpret an individual who performs the pesugihan ritual. Data exploration was carried out by analyzing the basic motivations, both intrinsic and extrinsic, from the practice of pesugihan rituals including the informants' feelings when carrying out various rituals, praying, meditating, and fasting. The methodology in this study uses descriptive qualitative with a phenomenological approach. There were three informants who were involved in the research, through purposive sampling. Techniques in collecting data using observation and interviews. The results in this study indicate that psychological well-being is found in informants who carry out the pesugihan ritual and bring up an understanding of local beliefs which have a positive impact in the form of a holy feeling of soul, a feeling of comfort, a healthy body, a brighter appearance, a clearer mind, and a calmer worried mind.

Keywords : *extrinsic motivation, gifts, intrinsic motivation, psychological well-being*

ABSTRAK

Pesugihan merupakan ritual mistik yang dilakukan oleh individu secara sembunyi-sembunyi dan tidak wajar untuk memperoleh kekayaan yang melibatkan ritual mistik praktek perdukunan. Tujuan penelitian ini adalah untuk mengetahui dinamika psikologis dan cara memaknai individu yang melakukan ritual pesugihan. Eksplorasi data dilakukan dengan

menganalisis motivasi-motivasi dasar baik intrinsik maupun ekstrinsik dari praktik ritual pesugihan termasuk perasaan informan saat menjalankan berbagai ritual, berdoa, bermeditasi, dan berpuasa. Metodologi dalam penelitian ini menggunakan deskriptif kualitatif dengan pendekatan fenomenologis. Informan yang dilibatkan dalam penelitian berjumlah tiga orang, melalui purposive sampling. Teknik pengumpulan data menggunakan observasi dan wawancara. Hasil dalam penelitian ini menunjukkan bahwa kesejahteraan psikologis terdapat pada diri informan yang melaksanakan ritual pesugihan dan memunculkan pemahaman terhadap kepercayaan lokal yang memberikan dampak positif berupa perasaan suci jiwa, rasa nyaman, rasa nyaman, badan sehat, penampilan lebih cerah, pikiran lebih jernih, dan pikiran cemas lebih tenang.

Kata kunci : hadiah, kesejahteraan psikologis, motivasi ekstrinsik, motivasi intrinsik

INTRODUCTION

Happiness is the dream of all normal and healthy human beings in this world. Therefore, every human being always strives for a prosperous life that is good physically, socially and psychologically. These efforts are made to achieve self-actualization in life by fulfilling physical, social and psychological needs. In the process of fulfilling human needs, of course, many problems often arise which can have an impact on the individual's psychological development (Asad, 2023).

Pesugihan in this context is part of occult science (occultism) because it involves mystical aspects and terms with magical powers, and is associated with belief in irrational things, such as amulets. Traces of the original words, *pesugihan* comes from the word rich (in Javanese) which means rich or *sugih*. However, the concept of *pesugihan* cannot be defined in *letterlijk* (leterlek) which means "wealth" because *pesugihan* is related to individual behavior in seeking wealth. However, the behavior of seeking wealth is not carried out fairly, but through mystical behavior carried out by an individual to get money involving mystical rituals and shamanic practices.

One of the studies on *pesugihan* was conducted by Purwantari who studied the practice of *pesugihan* Jimbung Bulus, in Klaten, Central Java,

through research conducted on folklore, and more deeply into the practice of *pesugihan* and the myths contained therein. In contrast to the focus of the research conducted by Purwantari, the research on *pesugihan* here deliberately places more emphasis on the psychological aspects experienced by the perpetrator when carrying out the *pesugihan* act.

In this context, the perpetrator of *pesugihan* can be considered to have lost rationality and critical awareness. In fact, the practice of the *pesugihan* ritual itself is more than just an economic system and a socio-cultural system. As part of civilization, the practice of *pesugihan* is also a way for humans to "No" (become), a form of self-existence (Purwantari, 2007). By becoming rich instantly, *pesugihan* seekers hope to gain a respectable social status in society.

Purwantari (2007) argues that so far there are many people who feel uncomfortable and worried about this *pesugihan* phenomenon. In general, *pesugihan* is seen as a cultural behavior and local belief that is not modern, superstitious, stupid, non-religious, bad logic, fake science, and cannot be used as a guide in today's millennial era. This is contrary to this view, that this research actually wants to examine the phenomenon of *pesugihan* in the context of positive psychology, which emphasizes that *pesugihan* is "another way" that people do to survive (survival) who are full of enthusiasm and have a strong ethos to realize their desires through behavior. That must be eliminated, a strong spirit and ethos in undergoing tough living conditions is certainly not able to take action without an underlying internal drive. For this reason, the researchers focused on the psychological aspects of the perpetrators when performing the *pesugihan* ritual (Kompas, 2009).

In light of this, the present study aims to analyze the forms of psychological impacts and dimensions experienced by individuals and efforts to achieve prosperity. Based on the description above, the author is interested in researching and analyzing dimensions of well-being among *pesugihan* ritual practitioners.

Despite present studies on *pesugihan*, notably in folklore and cultural traditions (Purwantari, 2007), there remains a crucial gap in examining the psychological elements and subjective well-being of persons who engage in such mystical practices. Most of the previous studies have focused on *pesugihan*'s cultural, mythical, or sociological dimensions, leaving the practitioners' interior emotional, cognitive, and motivational states relatively unexplored (Jatman, 2000). This produces a limited understanding of why individuals seek such extreme tactics to achieve money, as well as the psychological costs or perceived rewards they associate with such rituals. Furthermore, the discussion of *pesugihan* has typically been framed through negative connotations, irrationality, superstition, or moral deviance, without providing sufficient attention to how these individuals generate meaning, handle existential challenges, and adapt to socioeconomic misfortune (Ryff & Singer, 2008; Deci & Ryan, 2000). This study provides a more nuanced and humanistic analysis of *pesugihan* practitioners' conduct by analyzing their psychological affects and well-being aspects using the perspective of positive psychology (Firdausy, & Hakim, 2020). This study is crucial because it could challenge conventional preconceptions and provide a broader knowledge of human agency, motivation, and survival techniques under extreme conditions, particularly in marginalized or economically challenged areas.

THEORY AND METHOD

This study used a qualitative research design with a phenomenological approach to examine the lived experiences and physiological characteristics of individuals who participate in *pesugihan* rituals. According to Moleong (2014), qualitative research is best suited for understanding the underlying meanings of human behavior, perception, motivation, and action. The phenomenological technique allows researchers to describe and evaluate informants' lived experiences as they perceive them (Creswell & Creswell, 2018). This method is

especially useful for capturing subjective psychological experiences that are hard to measure and influenced by cultural and spiritual beliefs.

Data were collected using semi-structured interviews and non-participant observation. The interview guide was created using Ryff and Keyes' (1995) six characteristics of psychological well-being: self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, and personal progress. Open-ended questions were asked to allow informants to freely recount their experiences, while extra probing was utilized to elicit developing insights. Interview questions included topics about previous lives, relationships, decision-making, ritual practices, life objectives, and self-perception. Data analysis followed the stages of data collection, reduction, display, and conclusion drawing (Strauss & Corbin, 2007), with the aim of revealing recurring themes that reflect the informants' psychological processes and meaning-making in relation to their involvement with the *pesugihan*.

Informants in this study were three people including two men and one woman

Informant	Gender	Experience	Work	Age
Dd	Male	5 years	Employee	51 Years
SK	Male	8 years	Trader	42 Years
HR	Female	2 years	Businessman	40 Years

Source: Processed Primary Data (Researcher, 2023)

FINDING AND DISCUSSION

In this study, it was obtained the phenomenon that the *pesugihan* ritual had a positive impact on psychological effects on individuals, such as inner peace, peace of mind, clear mind, purity, and physical health. All of these psychological influences were obtained through the ritual acts performed by the informants, such as praying, meditating, bathing in springs, burning incense and offering offerings, as well as fasting or *tirakat*. Common prayers said by the informants during meditation or when offering offerings.

Self Acceptance

I have a lot of debt and I don't have anything anymore, bro, I'm tired of going here and there next to many people. Day by day it became more and more erratic, I even wanted to end my life because day by day my frustration grew more and more abysmal. (DD)

I'm desperate, bro, income and expenses are not balanced. My wife also sometimes doesn't want to understand, and ends up fighting all the time. Lately, I'm afraid that my wife will ask to separate, so my shortcut is to do this with all the risks. (SK)

I can't stand how I want to draw fate anymore, because the money circulation business doesn't end. Ups and downs in the business world are very scary, bro, even lives are at stake. If we don't take steps like this, we don't know what our family's life will be like. (HR)

Positive Relationships With Others

My relationship with the people around me is fine, bro, it's normal that some people around here used to underestimate us because of the economic situation that was lagging behind the others. And now people have started arriving when they have needs, especially money matters. (DD)

There are lots of relationships, bro, but I'm just wiser in maintaining relationships now, if there's no reciprocity that benefits me, I'd rather stay away. Especially privacy, bro, if I can't protect it, it's better for me to avoid it. (SK)

My relationship with many good people, bro, open with anyone but often thought bad by the people around me but I just ignore it, because everything we want to achieve must require sacrifice and what can make us comfortable is ourselves. (HR)

Self Autonomy

Regarding decision-making and the like, it remains with the head of my own family, bro, my wife always asks for consideration, sometimes I demand that I have to do it, I want a lot, but there are all risks, bro, because in the past I was not able to get him easily. Even so, we are ready to carry out this decision and accept the consequences, mas. (DD)

Still I am all about decisions and policies myself because of the responsibility as a husband. But my wife, perhaps annoyed with this situation, would rebel, and I have no other way but because everything I do, whatever the risk, is for the sake of my family's happiness. (SK)

I'm a stubborn person, bro, so my husband is more adaptable if I have shared desires and responsibilities. (HR)

Environmental Mastery

Every Selapan, about once a month, I always routinely perform prayers and other rituals somewhere, and have a special room for worship. Luckily my job is not too energy and time consuming so it is more flexible in doing many other things. (DD)

I have special events on certain days to pray mas which really can't be negotiated, if it's work in the morning and other than that the priority of time is for family and prayers mas. (SK)

My working hours are flexible, relaxed, bro, even though sometimes it's excessive or busy, I will prioritize my prayers more because before I was like this, I remember very well how my bad condition and that of my family got to the point it is today. (HR)

Life Purpose

Relaxed life is not tired of working gold, debts are paid off, family needs are met and not looked down upon by others. And all the wishes that have not yet been achieved, I myself and my family slowly want to be able to make them come true so that they can all be proud, bro. (DD)

Harmonious family, stable economy so that my wife doesn't ask to separate, bro, because of my struggle and all my sacrifices for my family, bro (SK)

I have a desire to get up and recover from a bad event when my business went down a few years ago, with all the risks. (HR)

Personal Growth

I feel happier after the debt is paid off and if I want to buy anything, it can slowly come true, bro. Work also becomes more developed and comfortable, people are less tired and have free time to exercise and worship so that their body and soul are balanced in living life. (DD)

I feel more comfortable and calm like now, bro, even with limited relationships, rather than just adding to the burden, bro, the important thing is to be able to maintain each other's privacy. Be firm and wise when dealing with money with people other than your wife and family, bro, so you will be better able to manage your family's finances. (SK)

It's slowly starting to get better, bro, when I remember the pain when we went bankrupt, our business is so traumatized until now. Of course everything has risks, but since yesterday's incident my heart no longer feels anxious, my mind feels clear and of course I am more sensitive to the instincts around me. (HR)

Psychological well-being is the psychological health condition of an individual who has optimal positive psychological functioning. These psychological functions include self-acceptance, positive relationships with others, autonomy, environmental mastery, life goals and personal growth (Ryff & Keyes, 1995). Individuals can be said to have psychological well-being if they can accept their weaknesses, strengths and past, are able to establish positive relationships with other people, can make their own decisions, can manage

their own lives and those of their families, have life goals that they want to achieve in their future lives and try to keeps getting better over time.

What happens in this research is due to economic factors that lead informants to seek shortcuts through ritual practices. The problem of poverty indeed has a significant impact on psychological well-being. The economically disadvantaged are susceptible to disturbances in psychological well-being caused by economic issues. Low socioeconomic status has a negative influence on dimensions such as self-acceptance, life purpose, environmental mastery, and personal growth (Ryff et al., in Ryan & Deci, 2001). This negative influence stems from social comparison processes, where impoverished individuals compare themselves unfavorably to others and feel incapable of obtaining resources to address the perceived inequality (Ryan & Deci, 2001).

Research results from previous studies found that poor people are vulnerable to depression (Noviawati & Narendri, 2017; Noviawati & Undarwati 2017). In addition, research conducted by Haushofer and Fehr (2014) found that poverty causes stress and negative affect, leading poor individuals to make unwise decisions and avoid taking risky decisions.

In addition to economic issues, poverty also affects social needs (Suharto 2013). The poor face difficulties in fulfilling their social needs. The presence of social exclusion, dependence, and the inability to participate in society cause difficulties for the poor in meeting their social needs (Suharto 2013). This makes the poor isolated from the community. This is supported by research findings on the poor, where society tends to view the poor as a burden, perceiving them as lazy, ignoring opportunities, being irresponsible, and choosing an easy life (Reutter, Steward, Veenstra, Raphael, Love, & Makwarimba, 2009). Socioeconomic disadvantages are also related to perceived discrimination in everyday life (Fuller-Rowell, Curtis, Chae, & Ryff, 2018). The widespread perception of discrimination is a fundamental and dangerous aspect of psychological well-being (Schmitt, Branscombe, Postmes, & Garcia, 2014; Ryff, Keyes, & Hughes, 2003).

The psychological well-being is understood through self-evaluation, encompassing cognitive and affective aspects. The cognitive aspect involves assessments of general aspects such as satisfaction in life, work, and marriage (Eva, et al., 2020; Pradana et al., 2022). The affective aspect involves evaluations of feelings or emotions such as fear, anger, joy, and sadness (Wahyuningtiyas, 2016). Psychological well-being is influenced by socioeconomic status, social support, social networks, religiosity, and personality (Eva et al., 2020).

The economic pressure is the perceived financial incapacity experienced by families, thus disrupting the fulfillment of family members' needs (Robila & Krishnakumar, 2005). The higher the level of economic pressure, the lower the level of well-being (Puspitawati, Putri, Titipani, & Khasanah, 2019). In addition, economic problems become a factor causing dysfunction in the family. Therefore, families need effective and appropriate economic coping mechanisms.

Research conducted by Rathakrishnan et al (2019) stated that 7.4% of low psychological well-being students came from poor family backgrounds, this research was conducted in Sabah, Malaysia. Research conducted by Ho et al (2019) suggests that poor economic conditions have a negative impact on children's psychological well-being, children who come from poor and low-income families have low scores in self-esteem and quality of life and have high in depressive symptoms.

Self-acceptance is a major component of mental health and is a characteristic of self-actualization, optimal functioning, and individual maturity (Ryff, 1989). Based on the results of the interviews with the two informants DD and SK, the background was due to economic factors, constrained by having a lot of debt as well as installments and the income from their work immediately ran out to meet their daily needs. As for HR, he is constrained because his furniture business is threatened with going bankrupt due to an error while he has to immediately pay off all debts and several other responsibilities so there is

no other choice but to try to accept it and recover with shortcuts with various risks.

Research from Agus, et al (2020) states that there is a very significant relationship between self-acceptance and psychological well-being. High psychological well-being has the ability to accept oneself in one's life.

In addition to self-acceptance, the ability to love oneself and one's family is also a major component of mental health (Ryff, 1989). The results of this study indicate that informants can establish warm and trusting relationships with their family and close friends. As was the case with the two informants DD and SK, their relationship with people in their surroundings was limited and gave them distance because at first they felt the pain of being looked down upon by people because of their economic status and they tried to maintain good relations with people who really influenced their lives. like family and close friends you can really trust. While HR, he tries to be open with anyone but is thought bad by some people around him but he tries to be ignorant and doesn't care about it all (Afifah, 2022; Syafi'ie et al., 2020).

Linawati & Desiningrum (2017) stated that religiosity has an influence on psychological well-being by 57.2%. Then there is previous research regarding social support and psychological well-being as stated by (Sugesty et al., 2021) regarding social support and psychological well-being, psychological well-being, showing that there is an influence that social support contributes 65.4% to the level of psychological well-being.

Environmental mastery is an important component of the positive psychological functioning framework (Ryff, 1989). An individual's ability to manage tasks produces a satisfying experience for him (Bélanger, 2019). Environmental mastery and self-acceptance can predict harmony in life (Garcia et al., 2014). Other studies have shown environmental mastery to be one of the important factors affecting the mental health of adults and strategies to increase environmental mastery are important for their psychological well-being (Knight et al., 2011). In addition, self-esteem and mastery of the environment can help

reduce stressful experiences (Montpetit & Tiberio, 2016). Several studies show that the ability to control the environment is an important psychological function that influences and can improve the psychological well-being of informants.

Positively functioning individuals have goals, intentions, and direction, all of which contribute to a sense that life is meaningful (Ryff, 1989). Based on the results of research with the three informants DD, SK and HR want a better life in the form of freedom from debt and installment obligations, a harmonious family, recovery from adversity and an improved economy so that people in the surrounding environment will not be underestimated.

In addition to having a sense of direction and holding beliefs that provide purpose in life, a sense of meaning in present and past life is an indicator of dimensions of life purpose (Ryff & Keyes, 1995). Based on the results of the three informants, they stated that there were many lessons and lessons that could be taken from the past so that the informants could find meaning in every event that occurred in their lives.

Optimal psychological functioning not only requires that individuals achieve their previous characteristics, but also that individuals continue to develop their potential to grow and develop as individuals (Ryff, 1989). Based on the results of research on the three informants DD, SK and HR, they now feel that they are more mature and wiser in living their lives after marriage and are willing to try to adapt to each other and their families and people from outside parties. The informants felt many significant positive changes in themselves from time to time. In addition, there is still a desire to continue to develop its potential. Self-growth is dynamic, involving the process of continuously developing individual potential (Ryff & Singer, 2008).

According to Twenge et al. (2012), life goals are influenced by extrinsic values (money, image, fame) and those related to intrinsic values (self-acceptance, affiliation, community) (Oishi, et. al., 1999). Personality can also affect an individual's life goals. When these life goals are achieved, the

individual will have good social relationships in their environment and feel that their life is more meaningful. Research by Mariesta et al. (2021) explains that life goals are predictors of psychological well-being. Intrinsic life goals are predictors of psychological well-being, while extrinsic life goals are not predictors of psychological well-being.

The changes that occurred in the informants became more positive and reflected maturity, such as being wiser in making decisions, namely the considerations chosen before displaying a certain behavior. In addition to the feeling of continually developing and changing in ways that reflect knowledge and effectiveness, openness to new things is an indicator of dimensions of personal growth (Ryff & Keyes, 1995).

The research results of Hardin et al. (2007) showed that those with higher self-growth initiative were able to prevent suffering by sustaining lower self-loss. Autonomy and family function simultaneously play a role in predicting individual self-growth initiatives (Anantasari & Pawitra, 2021). Individual perceptions of parental expectations also play a role in predicting self-growth initiatives (Palupi & Salma, 2020).

CONCLUSION

This study provides an overview of the six dimensions of psychological well-being in pesugihan ritual performers. First, acceptance of strengths, weaknesses, and the past. Even though some informants still regret the past and have not been able to fully accept it, they can take lessons from the past and try to interpret the values of life and improve themselves to be better day by day in the future. Second, the ability to establish positive and harmonious relationships to adapt to family and close friends and still provide distance from other people as a form of vigilance. Third, they have the ability to make their own decisions, but other people's considerations are considered important, especially by their partners and are willing to adjust to each other when the decisions they make have a negative impact on them. Fourth, the

ability to organize daily activities and create a comfortable environment for oneself, family and friends. Fifth, there is a direction and purpose in life, both oriented towards the welfare of the world and comfort in praying according to one's own beliefs. Sixth, there are positive changes from time to time and there is a desire to always be careful and continue to develop for the better in the future.

REFERENCES

- Afifah, F. (2022). *The relationship between meaning of life and self-concept with subjective well-being in psychology students at UIN Walisongo Semarang* [Undergraduate thesis, Walisongo State Islamic University Semarang].
- Syafi'ie, A. T., Suryanto, & Matulesy, A. (2020). Hubungan antara penerimaan diri dan dukungan sosial dengan kesejahteraan psikologis (psychological well-being) pada anak yatim. *Jurnal Fakultas Psikologi, Universitas 17 Agustus 1945 Surabaya*.
- Asad, H. (2023). The pursuit of happiness: A philosophical and psychological exploration of human well-being. *Al-Behishat Research Archive*, 1(2), 77–84.
- Deci, E. L., & Ryan, R. M. (2000). The “what” and “why” of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11(4), 227–268. https://doi.org/10.1207/S15327965PLI1104_01
- Eva, N., Hidayah, N., & Shanti, P. (2020). Model kesejahteraan psikologis mahasiswa Indonesia dan Malaysia. <https://fppsi.um.ac.id/wp-content/uploads/2020/04/MonografPWB-2020.pdf>
- Firdausy, A. S. S. B., & Hakim, S. N. (2020). *Psychological well-being in santri memorizing the Qur'an* [Doctoral dissertation, Muhammadiyah University of Surakarta].
- Fuller-Rowell, T. E., Curtis, D. S., Chae, D. H., & Ryff, C. D. (2018). Longitudinal health consequences of socioeconomic disadvantage: Examining perceived discrimination as a mediator. *Health Psychology*, 37(5), 491–500. <https://doi.org/10.1037/hea0000616>
- Jannah, C. (2018). *Social support for people with psychological well-being in adolescent students memorizing the Al-Qur'an at Ponpes Buq Demak* [Doctoral dissertation, UNISSULA].
- Jatman, D. (2000). *Javanese psychology*. Yogyakarta: Landscape Culture.
- Kompas. (2009, May 28). Crisis makes people more religious. *Kompas Daily*, p. 11.

- Linawati, Rusda, A., & Desiningrum, D. R. (2017). Hubungan antara religiusitas dengan psychological well-being pada siswa SMP Muhammadiyah 7 Semarang. *Jurnal Empati*, 7(3), 105-109.
- Noviawati, P., & Narendri, N. I. (2017). Nilai-nilai kemiskinan pada masyarakat miskin di daerah perkotaan dan pedesaan: Ditinjau berdasarkan analisis atribut psikologis. *Industrial Research Workshop and National Seminar Politeknik Negeri Bandung*, 265-273.
- Noviawati, P., & Undarwati, A. (2017). Gambaran dinamika kemiskinan ditinjau dari atribut psikologis: Studi pada masyarakat miskin di Kota Semarang. *Prosiding Seminar Nasional Multi Disiplin Ilmu & Call for Papers Unisbank ke-3*, 670-678. Retrieved from <https://www.unisbank.ac.id/ojs/index.php/sendu/article/view/5034>
- Oishi, S., Diener, E., Suh, E., & Lucas, R. E. (1999). Values as moderators in subjective well-being. *Journal of Personality*, 67(1), 157-184. <https://doi.org/10.1111/1467-6494.00051>
- Pradana, H. H., Prastika, S. D., Mudawamah, N., & Siswoko, R. Y. (2022). Psychological well-being in early marriage couples in Blitar Regency. *Al-Ithath: Journal of Islamic Guidance and Counseling*, 2(2), 99-107. <https://doi.org/10.29303/iccsproceeding.v3i1.809>
- Purwantari, R. S. (2007). *Uncovering the Bulus Jimbung pesugihan in Klaten: The secret life of a small town*. Yogyakarta: The Key to Knowledge.
- Puspitawati, H., Putri, A. C., Titipani, A., & Khasanah, M. N. (2019). Kontribusi ekonomi perempuan, tekanan ekonomi, dan kesejahteraan keluarga pada keluarga nelayan dan keluarga buruh tani bawang merah. *Jurnal Ilmu Keluarga dan Konsumen*, 12(2), 87-99. <https://doi.org/10.24156/jikk.2019.12.2.87>
- Reutter, L. I., Stewart, M. J., Veenstra, G., Love, R., Raphael, D., & Makwarimba, E. (2009). "Who do they think we are anyway?": Perceptions of and responses to poverty stigma. *Qualitative Health Research*, 19(3), 297-311. <https://doi.org/10.1177/1049732308330246>
- Robila, M., & Krishnakumar, A. (2005). Effects of economic pressure on marital conflict in Romania. *Journal of Family Psychology*, 19(2), 246-251. <https://doi.org/10.1037/0893-3200.19.2.246>
- Ryan, R. M., & Deci, E. L. (2001). On happiness and human potentials: A review of research on hedonic and eudaimonic well-being. *Annual Review of Psychology*, 52, 141-166.
- Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist*, 55(1), 68-78.

- Ryff, C. D., & Singer, B. H. (2008). Know thyself and become what you are: A eudaimonic approach to psychological well-being. *Journal of Happiness Studies*, 9, 13–39. <https://doi.org/10.1007/s10902-006-9019-0>
- Sari, N., & Abidin, Z. (2022). Psychological well-being of hafiz al-Qur'an students. *Journal of Islamic and Cultural Psychology*, 5(2), 105–122.
- Schmitt, M. T., Branscombe, N. R., Postmes, T., & Garcia, A. (2014). The consequences of perceived discrimination for psychological well-being: A meta-analytic review. *Psychological Bulletin*, 140(4), 921–948. <https://doi.org/10.1037/a0035754>
- Sugesty, S. F., Milfayetty, S., & Hasanuddin. (2021). Hubungan dukungan sosial dan kecenderungan kepribadian ekstrovert dengan psychological well-being pada siswa SMA Negeri 1 Binjai. *Tabularasa: Jurnal Ilmiah Psikologi*, 3(2), 173–187. <https://doi.org/10.31289/tabularasa.v3i2.663>
- Suharto, E. (2013). *Kemiskinan dan perlindungan sosial di Indonesia: Menggagas model jaminan sosial universal bidang kesehatan*. Bandung: Alfabeta.
- Wahyuningtiyas, D. T. (2016). *Kesejahteraan psikologis orang tua dengan anak ADHD di Surabaya* [Undergraduate thesis, UIN Maulana Malik Ibrahim Malang]. <https://etheses.uin-malang.ac.id/3695/>