

## Exploratory Factor Analysis: Dimension of Psychological Well-Being in Islamic Schools

<sup>1</sup>,Tri Na'imah, <sup>2</sup>, Naufal Alifian Nugroho

<sup>1,2</sup>Faculty of Psychology, Universitas Muhammadiyah Purwokerto, Indonesia

---

**ABSTRACT :** Psychological well-being has often been studied using various research instruments. However, the development of psychological well-being instruments for students in Islamic schools is still rarely done. Therefore, this study aims to develop dimensions of psychological well-being in students in Islamic schools. The mixed-method research approach was used to create the dimensions and psychometric analysis of the instrument. The psychological well-being dimension is compiled based on interviews and focus group discussions. The psychological well-being scale was piloted on 170 students in an Islamic school. Data analysis used Exploratory Factor Analysis (EFA) and produced eight dimensions: life goals, gratitude, spirituality, environmental mastery, self-development, sincerity, and self-acceptance, with a reliability test score of 0.894.

**KEYWORDS :** Psychological Well-Being, Exploratory Factor Analysis, Islamic Boarding Schools, Students.

---

### I. INTRODUCTION

Many researchers have studied well-being, but all the ideas of well-being come from two philosophical schools, namely hedonic and eudaimonic. The hedonic approach perceives well-being subjectively so that well-being is considered the same as happiness (Deci & Ryan, 2008). The hedonic view argues that well-being is the fulfillment of individual needs by maximizing positive emotions and reducing or avoiding negative emotions. In contrast, the eudaimonic approach views life as having a meaning marked in the satisfaction of self-needs. This approach argues that well-being can be achieved if one becomes a fully functioning person (Deci & Ryan, 2008). Based on this approach, Ryff coined the term psychological well-being, which means that people achieve well-being if they have a purpose in life, realize their potential, have good relationships with others, and feel responsible for their own lives. Based on this theoretical perspective, well-being is often viewed as the emergence of positive self-attributes (Ryff & Keyes, 1995).

Ryff (1989) explains that psychological well-being is characterized by a positive attitude towards oneself and others, being able to make decisions, being able to manage one's own life, being able to regulate the environment, having a purpose in life, being able to make life more meaningful, and being able to develop self. In his study, Ryff formulated the dimensions of psychological well-being in a usual manner. The dimensions are: 1) Self-Acceptance, namely having a positive attitude towards oneself, accepting one's past and present circumstances; 2) Positive Relationships with others, namely having self-quality in establishing relationships with others; 3) Autonomy, namely the feeling of being able to control one's destiny, having freedom, and not being limited by norms; 4) Environmental Mastery, namely the ability to manage one's life and the environment; 5) Purpose in Life, namely having a purpose in life and believing that one's life is meaningful; 6) Personal Growth, namely being open to new experiences and willing to grow. The self-acceptance dimension is based on Maslow's self-actualization theory, Rogers' optimal function theory, and Allport's maturity theory (Rachmayani & Ramdhani, 2014). Individuals can achieve self-actualization, function optimally, and mature when they can accept their strengths and weaknesses. In Islamic studies, self-acceptance is part of the study of *qona'ah*, namely feeling content and sufficient with Allah Ta'ala's provision of sustenance. The nature of *qona'ah* is one of the signs of the perfection of faith because this trait shows people's pleasure in all the provisions and destiny of Allah SWT, including in the distribution of risk (Pahlewi, 2020). Individuals who have self-acceptance not only surrender but also work and worship diligently. Dimensions of positive relationships with others are formed based on Maslow's self-actualization theory, Jahoda's mental health theory, Allport's maturity theory, and Erikson's stage of development theory (Rachmayani & Ramdhani, 2014). Interpersonal relationships are related to communication, especially verbal communication. Therefore, Islam encourages its followers to keep their tongues shut all the times in order to prevent social problems. In the Qur'an, surah al-Israa' verse 53 explains the importance of controlling one's tongue as much as possible and trying to speak only what is good and right because Satan is a natural enemy of humans who enjoys causing disputes. Therefore, humans must maintain good relations with one another. The autonomy dimension

is based on Maslow's self-actualization theory and Rogers' concept of optimal functioning (Rachmayani & Ramdhani, 2014). Independence in Islam is also something that is always recommended, especially to meet needs. Autonomous individuals believe in their abilities to deal with the environment, deal with threatening situations, and make decisions. The dimension of environmental mastery is the key to individual mental health, namely the ability to choose or create an environment suitable for individual conditions. In the Islamic concept, the individual is created by Allah as the caliph on this earth; The goal is that individuals always play an active role as controllers of their environment. Man's duties as the caliph of Allah on earth include realizing prosperity on earth (in the Qur'an Surah Hud: 61), as well as recognizing the safety and happiness of life on earth (in the Qur'an Surah al-Maidah: 16). The duties of the caliphate in society include: 1) realizing the unity and integrity of the people (in the Qur'an Surah al-Hujurat: 10 and 13, al-Anfal: 46); 2) being pleased to help in goodness and righteousness (in the Qur'an Surah al-Maidah: 2); 3) upholding justice in society (in the Qur'an Surah al-Nisa: 135); 4) being responsible for the commandments of *amar ma'ruf nahi munkar* (in the Qur'an Surah Ali Imran: 104 and 110). Good individuals can take advantage of opportunities and create opportunities to develop themselves in their environment.

The life purpose dimension was developed based on Frankl's logotherapy theory, Jahoda's mental health theory, and Allport's concept of maturity (Rachmayani & Ramdhani, 2014). Individuals seek meaning and purpose in their own lives to achieve mental health and a mature development process. Individuals who know the purpose and meaning of life will certainly carry out their obligation, as God intended humans to serve Him at all times. The dimensions of personal growth were developed based on Maslow's self-actualization theory, Jahoda's positive concept of mental health, and Rogers' opinion on optimal functioning (Rachmayani & Ramdhani, 2014). Individuals can achieve self-actualization and function positively in the dynamics of their lives by continuously developing the potentials that exist within themselves. Allah SWT has created humans in the best possible form, but the development of self-potential is not automatic. Therefore, individuals need to try to increase their potential gradually according to their potential. One of the strategies that can be done to develop self-potential is to construct a vision of life. This dimension became the basis for Ryff's Psychological Well-Being Scales (PWBS), which are used in various languages in various countries (Nava et al., 2018). In Indonesia, many researchers use this scale as a data collection tool to affect research results because measuring instruments made in other countries do not necessarily have the same meaning when translated into Indonesian.

Previous research was conducted by Murniasih (2013) involving 200 students in Indonesia. The study results show that the Ryff Psychological Well-being Scale is still feasible to be used to measure psychological well-being in Indonesia. However, before using the Ryff Psychological Wellbeing Scale items with too much multidimensionality must be improved and updated. Amalia (2016) also validated the Ryff Psychological Well-being Scale with 124 elderly subjects. The reliability result is 0.845, while the construct validity test through factor analysis is obtained several 0.306 – 0.731. It can be concluded that the Ryff Psychological Well-being Scale is very reliable and is suitable for measuring psychological well-being in the elderly. The results of this study have not examined psychological well-being from an Islamic perspective and applied it to research in boarding schools. Therefore, this study aims to develop the dimensions of psychological well-being and test them on students at Islamic boarding schools in Indonesia.

## II. METHODOLOGY

This research used mixed methods, which involves combining two methods, namely quantitative and qualitative methods in one research study. These two methods provide a more comprehensive understanding of the research problem than using only one approach (Creswell, 2014). The strategy used in this research is sequential exploratory; that is the study begins with data collection and data analysis with qualitative research and continues with quantitative research. (Creswell, 2014), so that the results of qualitative research are used as input for quantitative research (Jones et al., 2019). The research stages are described as follows:

**The first stage: Qualitative Research :** Exploratory research is carried out for data retrieval, especially in consolidating concepts used on a broader scope of study with a greater conceptual reach (Joseph, 2014). Focus Group Discussion (FGD) and interviews were used to gather information. Purposive sampling, was employed to identify informants, which included choosing people who were familiar with the lives of students in Islamic boarding schools. For this reason, the informants of this study were teachers and students at the Al-Ijtihad Tahfidzul Qur'an Sirau Islamic Boarding School, Banyumas, Indonesia. The data analysis used is an interactive model through data collection, data reduction, and data presentation stages.

**Second stage: Quantitative Research :** Quantitative research was conducted to develop the dimensions of psychological well-being in Islamic boarding schools and select items using exploratory factor analysis. This research used 170 Islamic boarding school students of-Ijtihad Tahfidzul Qur'an Sirau Islamic Boarding School, Banyumas, Indonesia as the sample.

### III. FINDINGS

The dimensions of psychological well-being among students in Islamic boarding schools were discovered through interviews and FGSs. The results of qualitative research are presented in the following table:

Table 1. Categories of Qualitative Data

Category	Dimension
Personal	- Accepting yourself - Be grateful
Social	- Having a good relationship with other people - sharing - - Adapting to the surroundings
Emotional	- Being independent - Being patient - Being sincere
Purpose of life	- Life direction
Personal growth	Self-Development
Worship	- Reciting Al-Qur'an - Remembering God - Being obedient to God

The researchers developed a psychological well-being measurement tool for students in Islamic boarding schools based on these dimensions.

The analysis carried out in the next stage was Exploratory Factor Analysis (EFA). Still, the assumption was previously tested by examining the Keiser-Meyers-Olkin (KMO) score from the Measure of Sampling Adequacy, which was used to assess the suitability of the data for factor analysis. The value of the Barlett Test of Sphericity, which was used to determine whether there is a significant correlation between indicators, was next examined. The results of the analysis can be seen in the following table:

Table 2. KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.731
Bartlett's Test of Sphericity	Approx. Chi-Square	9598,460
	Df	2415
	Sig.	.000

In this study, it is known that the number of KMO = 0.731 > 0.5 and the value of Bartlett's Test of Sphericity (sig.) 0.000 < 0.05, then the factor analysis can be continued because it meets the requirements of factor analysis (Hair Jr et al., 2010).

In addition to KMO and Bartlett tests, Anti Image matrices were also examined to identify and determine which indicators were appropriate to be used in factor analysis. The conditions that must be met in the factor analysis are MSA values > 0.50. The value of each MSA can be seen in table 3:

Table 3. Anti-Image Matrices

Items	MSA	Items	MSA	Items	MSA	Items	MSA
-------	-----	-------	-----	-------	-----	-------	-----

Items 1	.544	Items 19	.854	Items 38	.732	Items 57	.870
Items 2	.584	Items 20	.858	Items 39	.892	Items 58	.786
Items 3	.511	Items 21	.713	Items 40	.766	Items 59	.906
Items 4	.641	Items 22	.633	Items 41	.801	Items 60	.821
Items 5	.641	Items 24	.632	Items 42	.578	Items 61	.727
Items 6	.684	Items 25	.715	Items 43	.599	Items 62	.704
Item 7	.742	Items 26	.680	Items 44	.689	Items 63	.847
Items 8	.659	Items 27	.730	Items 45	.669	Items 64	.618
Items 9	.891	Items 28	.654	Items 46	.829	Items 65	.647
Items 10	.728	Items 29	.728	Items 47	.895	Items 66	.855
Items 11	.530	Items 30	.852	Items 48	.770	Items 67	.605
Items 12	.624	Items 31	.546	Items 49	.810	Items 68	.702
Items 13	.530	Items 32	.651	Items 50	.872	Items 69	.856
Items 15	.587	Items 33	.678	Items 52	.638	Items 70	.870
Items 16	.692	Items 34	.668	Items 53	.655		
Items 17	.809	Items 36	.781	Items 55	.546		
Items 18	.811	Items 37	.885	Items 56	.837		

The analysis results show that all items have MSA values > 0.50. They meet the second requirement for factor analysis because the correlation between indicators is significant, so no items are excluded.

Factor extraction is the following step, which aims to determine the smallest amount that can be used to represent the correlation between indicators. The results of the analysis can be seen in table 4.

Table 4. Total Variance Explained

Component	Initial Eigenvalues		
	Total	% of Variance	Cumulative %
1	11.802	18,156	18,156
2	5,987	9,211	27,368
3	3.779	5.813	33,181
4	2,934	4,514	37,695
5	2.407	3,704	41,399
6	2,077	3.195	44,594
7	1,943	2.990	47,583
8	1,803	2,773	50,357

The table explains that the total variance is 50.357%; which is a quite good value because the total variance that can be explained exceeds 50%.

In the next stage, the researcher conducted factor rotation. The rotation technique used is Varimax rotation. This technique produces a group of variables with a significant correlation in one factor and but no correlation with other variables. The factor structure is said to be fit if it has a loading factor greater than 0.3, there is no cross-loading, and each factor has a minimum of three items (Costello & Osborne, 2005). This study found eight dimensions of psychological well-being, namely life direction, gratitude, worship, and environmental control, self-development, sincerity, and self-acceptance. The loading factor of each item is described in table 5 below:

Table 5. Grouping of Factors

Factor	Item	Statement	Loading Factor
Factor 1/ Purpose of Life	Item 70	<i>Taat kepada Allah tidak menjamin akan ketenangan jiwa</i>	.744
	Item 39	<i>Saya lebih baik mengikuti teman-teman saya walaupun mereka salah.</i>	.815
	Item 59	<i>Saya sudah sejak lama tidak lagi berusaha melakukan perbaikan atau perubahan besar dalam hidup</i>	.773
	Item 70	<i>Taat kepada Allah tidak menjamin akan ketenangan jiwa.</i>	.746
	Item 57	<i>Saya tak ingin mencoba hal baru dalam melakukan sesuatu, karena hidup</i>	.697

	Item 47	<i>Saya tidak memiliki gambaran pasti tentang apa yang akan saya capai dalam hidupku.</i>	.660
	Item 49	<i>Dalam banyak hal, saya merasa kecewa atas pencapaian hidup.</i>	.650
	Item 50	<i>Dahulu saya biasa menentukan tujuan bagi diri sendiri, tetapi sekarang itu sepertinya hanya buang-buang waktu saja.</i>	.635
	Item 60	<i>Dalam analisis terakhir saya, saya tidak terlalu yakin bahwa hidup saya bermakna banyak.</i>	.611
	Item 56	<i>Tuntutan hidup sehari-hari sering membuat saya merasa patah semangat putus asa.</i>	.609
	Item 46	<i>Saya menjalani hidup dari hari ke hari dan tidak terlalu memikirkan masa depan.</i>	.553
Factor 2/ Thankful	Item 7	<i>Saya khawatir mengenai cara orang lain menilai pilihan-pilihan yang telah saya buat dalam hidup saya, sehingga saya malu dan tidak bersyukur</i>	.633
	Item 48	<i>Saya hanya bisa tawakal dan berserah diri dengan tujuan hidup saya yang akan seperti apa.</i>	.623
	Item 10	<i>Saya tidak percaya diri jika saya mengingat masa lalu saya.</i>	.590
	Item 4	<i>Ketika saya merasa bersyukur tentang siapa diri saya</i>	.544
Factor 3/ Worship	Item 63	<i>Saya tidak yakin bahwa mengaji dapat memberikan ketenangan hati</i>	.798
	Item 61	<i>Saya percaya bahwa Al Quran adalah sumber ketenangan jiwa.</i>	.511
	Item 68	<i>Saya rajin beribadah juga untuk mendapatkan ketenangan jiwa.</i>	.738
	Item 67	<i>Jika saya taat kepada Allah, saya yakin Allah akan memberikan ketenangan untuk saya</i>	.686
	Item 65	<i>Menurut saya, berdzikir adalah cara yang paling mudah untuk mendapat ketenangan karena bisa dilakukan dimana saja dan kapan</i>	.684
	Item 64	<i>Saya yakin dengan berdzikir akan mendapatkan ketenangan jiwa.</i>	.550
Factor 4/Environmental Mastery	Item 32	<i>Secara mengendalikan situasi di mana saya berada.</i>	.665
	Item 21	<i>Saya memiliki pendirian yang kuat sehingga tidak terpengaruh oleh orang lain.</i>	.631
	Item 25	<i>Pada umumnya saya dapat mengatur dengan baik urusan saya sendiri.</i>	.521
	Item 15	<i>Saya senang berbagi banyak kegiatan positif dengan teman-teman saya seperti cerita, keterampilan</i>	.517
Factor 5/ self development	Item 45	<i>Tujuan hidup saya lebih merupakan sumber kepuasan untuk terus belajar ilmu agama.</i>	.708
	Item 33	<i>Saya tertarik pada aktifitas yang dapat memperluas wawasan saya.</i>	.690
	Item 55	<i>Menurut saya, orang di segala usia mampu terus bertumbuh dan berkembang</i>	.656
	Item 44	<i>Saya senang membuat terencana untuk masa depan merealisasikannya.</i>	.555



Factor 6/ Sincere	Item 53	<i>Saya sudah paham ilmu agama dan berkembang menjadi manusia yang sabar dan ikhlas</i>	.819
	Item 65	<i>Menurut saya, mengikhlasakan adalah cara yang paling mudah untuk mendapat ketenangan.</i>	.684
	Item 64	<i>Saya yakin dengan mengikhlasakan akan mendapatkan ketenangan</i>	.550
Factor 7/ Self- acceptance	Item 3	<i>Saya kadang-kadang merasa apa yang telah saya lakukan adalah sesuatu yang sudah kewajiban saya, jadi saya dapat menerima diri saya.</i>	.734
	Item 22	<i>Saya senang mencoba hal-hal baru.</i>	.514
Factor 8/Independence	Item 24	<i>Orang jarang menyuruh saya melakukan hal-hal yang tak saya inginkan</i>	.573
	Item 23	<i>Bagi saya, merasa puas dengan diri sendiri lebih penting daripada memperoleh persetujuan orang lain tentang diri saya.</i>	.528

#### IV. DISCUSSION

The results of this study are the formulation of the dimensions of psychological well-being with a bottom-up model because the researcher assumes that individuals build well-being based on an assessment of the conditions in an individual's life (Headey et al., 1991). Because person's well-being is highly dependent on environmental events, this theory assumes that changing the environment and situations that affect individual experiences is needed to improve well-being. The findings of this study are in the form of PWB dimensions found on a bottom-up basis, describing the students' assessment of their welfare conditions in the Islamic school environment. This finding shows that the Psychological Well-Being dimension can be developed and tested on respondents from several cultures. This study found that the dimensions of Psychological Well-Being in Islamic schools are life goals, gratitude, worship, environmental mastery, self-development, sincerity, self-acceptance, and independence. These dimensions collectively explain the 50.357% of the variance in the students' PSW construction.

The reliability test results were found = 0.890, while the loading factor value of each item ranged from 0.515 to 0.815. The first dimension is the purpose of life, meaning that students who have a good life goal feel they have a direction in life, believe they have meaning from present and past life experiences, believes in certain beliefs that recommend their lives, and have ideals (Ryff & Keyes, 1995). Individuals who know the purpose and meaning of life will undoubtedly fulfill their obligation to serve Allah SWT. In conclusion, the individual living his life should always have a life goal that that he must pursue in order to achieve a coveted hope, so that the individual can experience the meaning of the life he lives, respecting himself more proportionally (Fitriani, 2016)

This study also found several dimensions in the Islamic dimension of well-being, namely gratitude, worship, and sincerity. In the Islamic perspective, understanding well-being needs to be founded on the Qur'an because the Qur'an contains a description of how people can be happy while adhering to the basics of Islam. (Joshnloo, 2013). Well-being is a life entirely devoted to Allah (Joshnloo & Weijers, 2019). The Qur'an recognizes the importance of a subjective mental state in life, namely a state of peace and contentment, which God bestows on a Muslim based on solid religious belief and unceasing virtuous activity. Individuals can achieve a state of balance through devotion to God to get a state of mind of peace, serenity, or self-quiet. This state has been described as internal security resulting from an awareness of total reliance on Allah and Allah's approval for the life one leads. This subjective state consists of complete harmony within the individual in every area of functioning and it is considered the highest stage of psycho-spiritual development in Islam (Joshnloo, 2013). In the Qur'an, the study of *well-being* is stated in the Quran *Ar-ra'd* verse 28, which means: "(namely) those who believe and their hearts become peaceful in the remembrance of Allah SWT. Remember, it is only in the remembrance of Allah that the heart finds peace." Thus, well-being is characterized by a calm and serene heart by remembering Allah SWT. Individuals who are peaceful and serene avoid negative emotions, as stated in *Al-Baqarah* verse 38, which means: "We said : Come down all of you from heaven, then if My guidance comes to you, then whoever follows My guidance, there will be no worry for them, nor will they grieve." The verse explains that to avoid negative emotions, such as worry, the individual must live according to His instructions.

Following the *shari'ah* is the way to a prosperous life (Joshnloo & Weijers, 2019). Subjective welfare that is temporary can be an obstacle to achieving objective welfare, namely achieving true pleasure by remembering Allah SWT. The hedonic approach is called happiness, namely joy as the highest and most valuable good. But in the Islamic perspective, indicators of happiness are more comprehensive, including having faith-*taqwa*, willing to learn religion, doing good deeds, being patient, grateful, cleansing the soul, admonishing '*amar ma'ruf nahi munkar*, seeking Allah's pleasure, wanting to improve oneself, *dzikir*, getting guidance, getting God's grace/gift, surrender, being able to be a role model, and guarding words and actions (Sofia & Sari, 2018).

The environmental mastery dimension is the ability and competence to control the environment, use the opportunities effectively in the background, and choose and create contexts that follow the individual's needs and values (Amalia, 2016). God created humans as caliphs on this earth; the goal is that humans always play an active role as controllers of their environment rather than being controlled by other parties (Fitriani, 2016). Furthermore, the dimension of self-development is the ability to master the stages of development, to be open to new experiences, to realize the potential that exists within him, to make improvements in his life every time. This dimension includes the ability to grow and develop their potential on an ongoing basis (Amalia, 2016). Humans were created by God different from animals with the aim that humans can use their strengths to improve the quality of their lives because humans are the best creatures He has created. The dimensions of self-acceptance are having a positive attitude towards oneself, acknowledging and accepting various positive and negative aspects of oneself, and having positive feelings about past lives (Fitriani, 2016). Self-acceptance in Islam is part of the study of *qona'ah*, which is to feel content and adequate with *Allah Ta'ala*'s provision of sustenance. The nature of *qana'ah* is one of the signs that show the perfection of faith (Pahlewi, 2020).

The individual's ability to make decisions on one's own and independently, to resist social pressures to think and behave in the right way, to behave according to one's value standards, and to evaluate oneself with personal standards are the dimensions of independence. Measuring the level of independence includes the ability to determine one own, be independent, and control one's behavior. Low scores indicate that the person pays attention to the expectations and evaluations of others, relies on other people's judgments to make essential decisions, and adapts to social pressures to think and behave in specific ways (Murniasih, 2013). This study indicates that the dimensions found are different from Ryff's PWBS, indicating that this finding does not replicate Ryff's psychological well-being scale.

## V. CONCLUSION

This study found the dimensions of PWB that can be used to measure the PWB of students in Islamic education. Researchers found additional dimensions with Islamic values, which are then combined with several dimensions from Ryff's life goals, gratitude, worship, environmental mastery, self-development, sincerity, self-acceptance, and independence.

## REFERENCES

- [1] Amalia, S. (2016). Analisa Psikometrik Alat ukur Ryff's Psychological Well-Being (RPWB) versi Bahasa Indonesia: Studi pada Lansia guna Mengukur Kesejahteraan dan Kebahagiaan. *Seminar ASEAN 2nd Psychology & Humanity, 1995*, 430–437.
- [2] Costello, A. B., & Osborne, J. W. (2005). Best Practices in Exploratory Factor Analysis: Four Recommendations for Getting the Most from Your Analysis. *Practical Assessment, Research and Evaluation, 10*(7), 1–9.
- [3] Creswell, J. W. (2014). *Research Design (Qualitative, Quantitative and Mixed Methods Approaches)*. Sage Publications.
- [4] Deci, E. L., & Ryan, R. M. (2008). Hedonia, eudaimonia, and well-being: an introduction. *Journal of Happiness Studies, 9*, 1–2. <https://doi.org/10.1007/s10902-006-9018-1>
- [5] Fitriani, A. (2016). Peran Religiusitas Dalam Meningkatkan Psychological Well Being. *Al-Adyan, 11*(1), 57–80.
- [6] Hair Jr, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2010). *Multivariate Data Analysis* (Vol. 7). Pearson Prentice Hall. <https://doi.org/10.1016/j.foodchem.2017.03.133>
- [7] Headey, B., Veenhoven, R., & Wearing, A. (1991). Top-down versus bottom-up theories of subjective well-being. *Social Indicators Research, 24*(1), 81–100. <https://doi.org/10.1007/BF00292652>
- [8] Jones, C., Hadley, F., Waniganayake, M., & Johnstone, M. (2019). Find your tribe! Early Childhood Educators Defining and Identifying Key Factors that Support Their Workplace Wellbeing. *Australasian Journal of Early Childhood, XX*(X), 1–13. <https://doi.org/10.1177/1836939119870906>

- [9] Joshanloo, M. (2013). A Comparison of Western and Islamic Conceptions of Happiness. *Journal of Happiness Studies*, 14(December), 1857–1874. <https://doi.org/10.1007/s10902-012-9406-7>
- [10] Joshanloo, M., & Weijers, D. (2019). Islamic Perspectives on Wellbeing. In L. Lambert & N. Pasha-Zaidi (Eds.), *Positive Psychology in the Middle East/North Africa: Research, Policy, and Practise* (pp. 1–404). Springer International Publishing. <https://doi.org/10.1007/978-3-030-13921-6>
- [11] Murniasih, F. (2013). Struktur dan Pengukuran terhadap Psychological Well-being : Uji Validitas Konstruk Psychological Well-beng Scale. *442 Jurnal Pengukuran Psikologi Dan Pendidikan Indonesia*, II(6), 441–452.
- [12] Pahlewi, R. M. (2020). Makna Self-Acceptance Dalam Islam (Analisis Fenomenologi Sosok Ibu Dalam Kemiskinan Di Provinsi D.I Yogyakarta). *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam*, 16(2), 206–2015. <https://doi.org/10.14421/hisbah.2019.162-08>
- [13] Rachmayani, D., & Ramdhani, N. (2014). Adaptasi Bahasa dan Budaya Skala Psychological Well-Being Fakultas Psikologi Universitas Muhammadiyah Surakarta – 2014. *Seminar Nasional Psikometri, May 2014*, 253–254.
- [14] Ryff, C. D., & Keyes, C. L. M. (1995). The Structure of Psychological Well-Being Revisited. *Journal of Personality and Social Psychology*, 69(4), 719–727.
- [15] Yusuf, M. (2014). *Metode Penelitian Kuantitatif, Kualitatif dan Penelitian Gabungan*. Fajar Interpratama Mandiri.