

# Assistance To Improve Social Welfare Through Religious Awareness And Psychological Well-Being Based On Family Development Sessions For Muslim Communities Receiving Social Welfare In Sawoo District, Ponorogo Regency

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## Abstract.

*This research aims to improve the social welfare of Muslim community recipients of social assistance in Sawoo District, Ponorogo, through increasing religious awareness and psychological well-being based on Family Development Session (FDS). The hypothesis proposed is that increasing religious awareness through FDS can improve social welfare. The research methods include needs identification, implementation of FDS sessions, and evaluation of program impacts through social welfare measurement before and after the intervention. The training uses a psychological capital approach (HERO: hope, self-efficacy, resilience, optimism) with an experiential learning method. The study participants were 60 people from various age groups. Religious orientation was measured using the Religious Orientation Scale (ROS) and psychological well-being was measured using the Ryff Scale of Psychological Well-being. The results of the data analysis showed a significant improvement in religious awareness and psychological well-being of participants after training, supporting the hypothesis that increased religious awareness through FDS contributes to social well-being.*

**Keywords:** Social Welfare, Religious Awareness, Psychological Well-being, Family Development Session (FDS), Psychological Capital (HERO).

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## I. INTRODUCTION

The problem of poverty is a complex and multidimensional issue. Therefore, efforts to overcome poverty need to be carried out comprehensively, systematically, and massively, covering various aspects of community life and implemented in an integrated manner. The term "poverty" is used when a person or group cannot meet the minimum economic welfare standards that are considered basic needs to achieve a certain level of life.<sup>1</sup> Poverty is a significant issue in Indonesia, and efforts to overcome it have not achieved satisfactory results so far. Despite the various programs that have been implemented, poverty remains a major problem in our country. The implementation of poverty alleviation programs that have been carried out, although not yet yielding the expected results, has raised many questions among the government. This condition has the potential to hinder Indonesia's progress in achieving status as a developed country.<sup>2</sup> The Family Hope Program (PKH) is a social protection program that aims to provide assistance to very poor households and functions as an effort to alleviate poverty. PKH, hereinafter referred to as the Family Hope Program, is a program to provide conditional social assistance to Poor Families (KM) who have been designated as PKH beneficiaries.<sup>3</sup> Sawoo District, Ponorogo Regency, is one of the regions in Indonesia with a sizable Muslim population. People in this region, like in many other regions in Indonesia, face various

social and economic challenges. Based on data from the Ponorogo Regency Social Service, most of the people in Sawoo District are included in the category of social assistance recipients, such as the Family Hope Program (PKH).

<sup>4</sup> The high number of recipients of social assistance shows that there are social welfare problems that require serious attention, especially in improving the quality of life of the community. Social assistance recipients in Sawoo District are generally faced with various socio-economic problems, such as low education levels, limited access to health services, and lack of economic opportunities to increase family income. In addition, there is also the problem of low religious awareness, which can be seen from low participation in religious activities and lack of understanding of religious values in daily life.<sup>5</sup> The perception of Muslim society, about strong religious awareness, is often considered a supporting factor for social welfare, both in building social solidarity, increasing family resilience, and encouraging participation in useful social activities. The main focus of community service in this program is to improve social welfare through an approach based on religious awareness and psychological welfare. Increasing the understanding and practice of religious values, as well as psychological well-being, is expected to be a driver for improving social welfare. A deeper understanding of religion is expected not only to shape a better individual character, but also to strengthen the structure of the family and community, which ultimately supports the overall social development. In this context, Family Development Session (FDS) as a model can have an impact on family development.<sup>6</sup> Family development based on religious values and psychological well-being is expected to make a significant contribution. The selection of this service subject is based on the demographic characteristics and socio-economic conditions of the community in Sawoo District which requires community-based intervention.

Based on data from the Central Statistics Agency (BPS) of Ponorogo Regency in 2023, around 30% of the total population of Sawoo District is classified as a poor family, and most of them are recipients of social assistance. In addition, the results of a qualitative survey in several villages in Sawoo District show that most families receiving social assistance have difficulties in meeting their daily basic needs and have limited access to health and education services. They also show low participation in social and religious activities in their communities. The approach through FDS was chosen due to the need to undertake a more thorough and holistic intervention, which focuses not only on material assistance but also on character development and social and religious capacity building of social assistance recipient families.<sup>7</sup> Through the FDS approach that emphasizes increasing religious awareness and family development, this program aims to build a more independent, prosperous, and empowered family. FDS provides coaching sessions that include religious education, strengthening the role of the family in children's education, family economic management, and improving physical and mental health through psychological well-being approaches and Islamic values. The expected social change from this program is an increase in religious awareness among the Muslim community receiving social assistance in Sawoo District, which in turn will contribute to improving social welfare. Increased religious awareness and psychological well-being can influence people's daily behavior, strengthen family ties, increase social solidarity, and encourage active participation in various social and religious activities in their communities.

<sup>8</sup> The expected outcome of this program is the creation of a stronger and empowered community, with a better level of social welfare. Increased religious awareness has been shown to have a positive relationship with social welfare.<sup>9</sup> shows that people with a high level of religious awareness tend to have a better quality of life, both in terms of physical health, mental well-being, and social relationships.<sup>10</sup> Faith-

based coaching programs involving the family can strengthen the function of the family as an important social unit in shaping individual character and building a more harmonious society.<sup>11</sup> Forming and building an individual's character can be started through mindfulness intervention. One simple way to divert feelings of sadness is to build a hopeful mindset. The diversion of other negative feelings can also be done through various positive activities. The concept of building hope is one aspect of psychological capital.<sup>12</sup> Psychological capital can improve psychological well-being.<sup>13</sup> The higher the skill in utilizing psychological capital, the higher the level of a person's psychological well-being will also increase. Psychological capital consists of four psychological capacities, namely hope, self-efficacy, resilience, and optimism, which are abbreviated as HERO.<sup>14</sup> Psychological capital is defined as positive psychological development in individuals. Psychological capital is the utilization of an individual's psychological positive potential. This is useful to help develop potential in living life, which is characterized by confidence to solve problems (self-efficacy), positive expectations about future success (optimism), perseverance in expecting success (hope), and the ability to rise when facing problems (resilience) to achieve success. Through psychological capital, orphanage adolescents will be taught about building hope, making goals, feeling optimistic, believing in their own abilities, and the ability to rise up to fight for their hopes. Self-confidence to overcome problems or self-efficacy is closely related to psychological well-being. Self-efficacy provides a positive assessment regarding self-confidence to do something.

If a person feels confident in himself, then he will avoid feelings of stress, anxiety, and depression, so that his psychological well-being will also increase.<sup>15</sup> This HERO training uses an experiential learning approach Kolb<sup>16</sup> which emphasizes experience as part of the learning process. The main components of experiential learning include concrete experience, observation and reflection, abstract conceptualization, and active experiments.

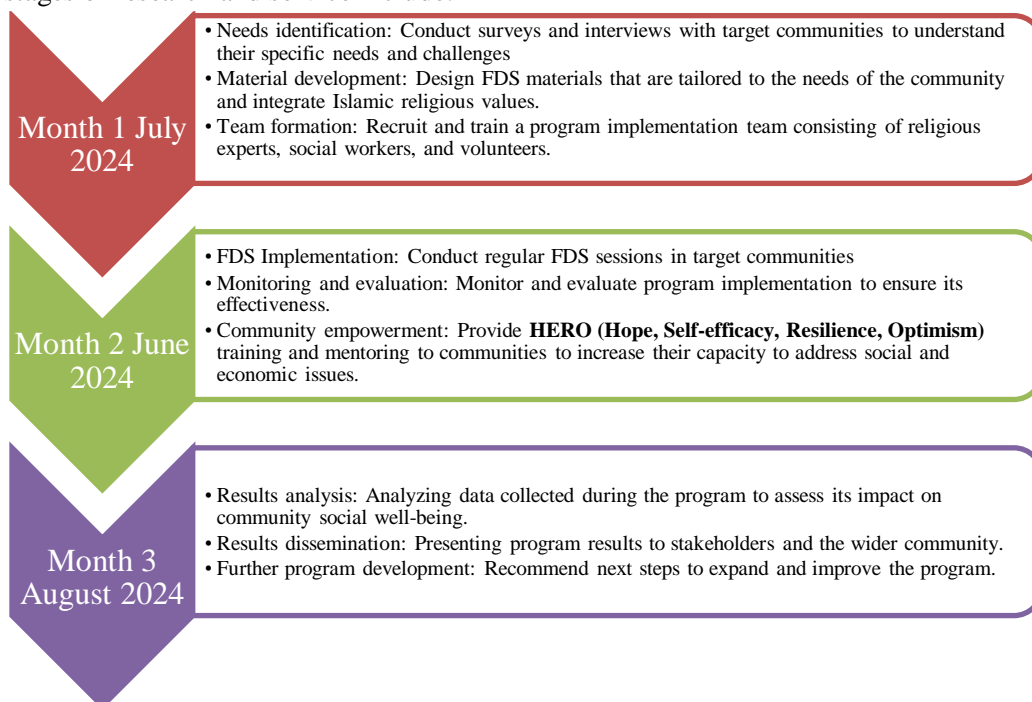


**Fig 1.** *Experiential Learning Kolb*

The experiential learning process that includes these various components can be seen in the picture. The learning process experienced by the Beneficiary Families involves the receipt of knowledge about religious awareness, psychological well-being, and psychological capital, as well as its application in various activities such as games, role-play, and watching videos. The implementation of this training program is a concrete experience. Trainees can observe the influence of the strategies applied after acquiring knowledge and reflect on themselves, which is the observation and reflection stage. This experience can then become an abstract concept in the cognition of trainees (abstract conceptualization). The various abilities obtained are then applied in daily life situations, which is the active experiments stage. Overall, several studies have shown a significant relationship between psychological capital and psychological well-being. Psychological

capital is also effective in improving psychological well-being<sup>17</sup>. Based on preliminary data found in the field and supported by several previous studies, this research was conducted to implement HERO training in an effort to increase religious awareness and psychological well-being. Thus, through this program, it is hoped that there will be a significant increase in the social welfare of the community receiving social assistance in Sawoo District through increasing religious awareness. The implementation of FDS as a coaching model is expected not only to strengthen the understanding and practice of religious values, but also to encourage more positive and productive behavior change, so as to have a wider impact on improving social welfare in their communities. Based on the explanation in the background of this study, the hypothesis proposed is that there is an increase in social welfare in the Beneficiary Families of Family Hope Program members between before and after being given HERO training. This program is also expected to be a model for efforts to improve social welfare in other regions with similar demographic and socio-economic conditions.

This community service program and research aims to improve social welfare through religious awareness and psychological welfare training using the Family Development Session (FDS) approach in Kori Village and Pangkal Village, Sawoo District, Ponorogo Regency. The subject of this program is the Muslim community who received the Sawoo Family Hope Program (PKH) was chosen because of the high number of families that need to improve social welfare and limited access to comprehensive religious education. The action planning process is carried out through participatory community organization, by involving the families of social assistance recipients in each stage. The community service team, together with PKH companions and the head of the beneficiary group, identified the needs and expectations of the program. In-depth surveys and interviews collect qualitative and quantitative data related to education, income, social and religious participation, as well as understanding religious values and psychological well-being. This data is the basis for designing modules and training materials that are as needed. A participatory approach through regular meetings every two weeks ensures that the program is on target and effective in achieving goals. The program uses mixed methods, combining a qualitative approach to understand subject perceptions and a quantitative approach to measure the impact of the FDS program on social welfare. The stages of research and service include:



**Fig 2.** Stages of research and community service

The research method uses a quasi-experimental quantitative method using a non-randomized one group pre-test post-test design. This design was chosen because in this study it was not possible to randomize participants into an experimental group and a control group. This design only involved the experimental group because the number of participants from members of the Hope Family Program in Kori Village and Pangkal Village, Sawoo District, Ponorogo Regency was very limited. This study did not use a control group, but used pre-test and post-test to measure the results of the training on differences in social welfare, religious awareness and psychological well-being of participants before and after the training.

NR O1 ----- X-----O2

**Fig 3.** The design chart of this research can be seen in the Figure

Informasi:

NR : Non-Random

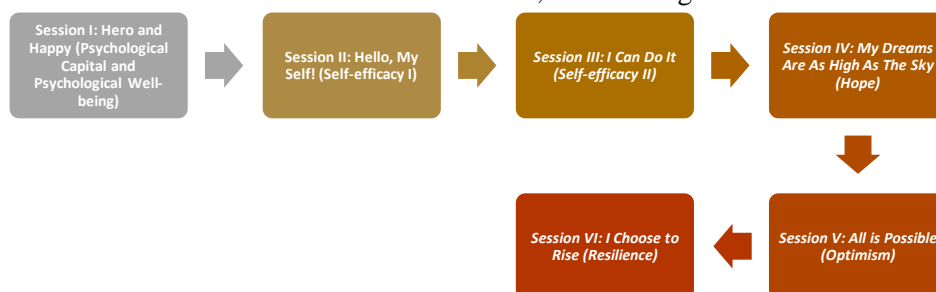
O1 : Pretest and Knowledge

X : Training

O2 : Posttest and Knowledge

The total number of research participants was 60 people, consisting of 33 elderly people (50-70 years old), 15 people old (40-50 years old), and 12 people old (30-40 years old). The sub-district is a member of the recipients of the Kelurahan Harapan Program in Kori Village and Pangkal Sawoo District, Ponorogo Regency, The selection of research subjects is based on the characteristics of inclusion that have been determined The criteria for individuals who can be involved in this study are 1) Members of PKH recipients of the Ministry of Social Affairs of Indonesia in Kori Village and Pangkal Kec, Sawoo, Ponorogo Regency. 2) not being participating in other psychology training programs during this training; 3) Able to participate in all HERO training activities as a whole. 4) willing to fill in informed consent as written proof of willingness to participate in research.

Data collection in this study was carried out through several methods, namely interviews, observations, the use of the Religious Orientation and Psychological Well-being scale, the Psychological Capital scale, the results of worksheets, and the results of evaluation. Religious orientation variables were measured using the Religious Orientation Scale (ROS) developed by Gordon W. Allport, while psychological well-being was measured using The Ryff Scale of Psychological Well-being.<sup>18</sup> The instrument used is in the form of a Likert scale with 40 items. This study also evaluated the participants' knowledge of the material presented through worksheets distributed in each session. Follow-up is carried out using a checklist that contains behavioral indicators that reflect social welfare. The implementation of this service and research is the embodiment of HERO trainers, this training aims to contribute to social welfare.



**Fig 4.** HERO Training Session Order (Hope, Self-efficacy, Resilience, Optimism)

The HERO training chart includes: 1) discussion of psychological well-being problems and concepts; 2) development of self-efficacy; 3) hope; 4) optimism; 5) resilience. Self-efficacy material was given in two sessions to help participants recognize their potential. The training method uses experiential learning with lectures, audiovisuals, written assignments, discussions, games, and reflection. Analisis data kuantitatif dalam



program pengabdian dan penelitian ini mencakup uji asumsi, uji deskriptif, uji regresi, dan uji Hypothesis. Assumption tests include normality and linearity tests, which are used to check the suitability of data distribution and linear relationships between variables. The descriptive test aims to provide an overview of the data of the research results. Regression tests were conducted to determine the contribution of training to improving the psychological well-being of participants. A hypothesis test, using a differential test, was applied to assess the effectiveness of HERO training in improving the psychological well-being of participants. Data analysis was carried out with the help of the JASP Application version 0.16.3.0.

## II. RESULT AND DISCUSSION

The results of community service that have been carried out in Sawoo District, Ponorogo Regency, show several important findings that are relevant to improving social welfare through the Family Development Session (FDS) approach. This discussion will discuss the findings in a relevant theoretical framework, as well as link them to supporting literature to strengthen the results of community service. 1. Improving Social Welfare Through Religious Education One of the main findings of this service process is the improvement of social welfare achieved through comprehensive religious education. This result is in accordance with the theory of religious education which states that a deep understanding of religion can be the foundation for strengthening morality and ethics in community life.<sup>19</sup> The religious education applied in the FDS session not only emphasizes on the ritual aspect, but also on social values such as solidarity, help, and sharing, all of which contribute to improving the social welfare of the community. This is also in line with the view that emphasizes the importance of practicing religious values in social life to create a prosperous society.<sup>20</sup>



**Fig 5.** Improving Social Welfare Through Religious Education

### 2. The Role of Community Participation in the Social Transformation Process

Another significant finding is the role of community participation in the process of social transformation. The participatory approach used in this service program allows the community to be actively involved in the planning and implementation of activities, which is in line with the principles of participation theory which emphasizes that real participation is when the community has a significant voice in the decision-making process.<sup>21</sup> In this context, the involvement of the beneficiary community in every stage of community service activities has created a sense of ownership towards the program, which in turn strengthens the sustainability of the program and the results achieved.



**Fig 6 .** Partisipasi Masyarakat dalam Proses Transformasi Sosial

### 3. Raising Social Awareness through Structured Interventions

The results of the study show that structured intervention through FDS sessions is able to increase people's social awareness of the importance of religious education and social participation. This is in line with social change theory which proposes that strategically designed and structured interventions can lead to changes in social behaviour and norms.<sup>22</sup> This intervention has proven to be effective in changing people's perceptions and attitudes towards the importance of religious education that is more applicable in daily life. With this increase in awareness, people become more open to change and more prepared to implement religious values in their social lives.



**Fig 7.** Raising Social Awareness through Structured Interventions

### 4. Theoretical Implications of Community Service Findings

The findings of this community service process have several important theoretical implications. First, these findings reinforce the literature that suggests that a religious-based approach and psychological well-being can be an effective tool for promoting social well-being and positive social transformation.<sup>23</sup> Second, these findings also point to the importance of a participatory approach to community development, which supports the theory that active community involvement in the development process can improve program effectiveness and produce more sustainable outcomes.<sup>24</sup> Overall, the results of this research and findings from community service make an important contribution to our understanding of how comprehensive religious education and participatory psychological well-being approaches can be used to improve social well-being and promote positive social change.

These findings also provide an empirical basis for the further development of similar programs in the future, and affirm the importance of the existing literature in supporting these approaches. To ensure that there are no errors in sampling, assumption tests (normality and linearity tests) are carried out. The results of the assumption test in this study show that the data used is normally distributed. Based on the normality test using the Kolmogorov-Smirnov test, the results were obtained that the distribution of psychological well-being data was normal ( $\text{sig} > 0.05$ ). Based on the descriptive analysis in tables 1 and 2, it was found that the empirical average was lower than the hypothetical average. This shows that in general, the level of religious awareness, psychological well-being, and social welfare of members of the Family Hope Program recipients in Kori and Pangkal Villages, Sawoo District, Ponorogo Regency, is below the expected level.

**Table 1.** Religious Awareness Level, Psychological Well-being, Social Well-being and Psychological Capital (Hypothetical)

|                | Religious Awareness | Psychological Well-Being | Social Welfare |
|----------------|---------------------|--------------------------|----------------|
| Valid          | 60                  | 60                       | 60             |
| Missing        | 0                   | 0                        | 0              |
| Mean           | 60.233              | 59.283                   | 60.867         |
| Std. Deviation | 12.169              | 11.486                   | 13.121         |
| Minimum        | 33.000              | 33.000                   | 33.000         |
| Maximum        | 77.000              | 77.000                   | 77.000         |

**Table 2.** Religious Awareness, Psychological Welfare, Social Welfare and Psychological Capital (Empirical)

|                | Religious Awareness | Psychological Well-Being | Social Welfare |
|----------------|---------------------|--------------------------|----------------|
| Valid          | 60                  | 60                       | 60             |
| Missing        | 0                   | 0                        | 0              |
| Mean           | 74.283              | 71.800                   | 69.033         |
| Std. Deviation | 7.876               | 9.535                    | 9.606          |
| Minimum        | 55.000              | 48.000                   | 33.000         |
| Maximum        | 89.000              | 87.000                   | 87.000         |

Based on the results of the description test in table 3, it shows that in general there is a difference in scores. From this table, we can see that there was an increase in the mean values for psychological and social well-being variables after the intervention compared to before the intervention. This shows that there is a positive effect of the intervention carried out. The lower coefficient of variation in the post-intervention data also showed that the data were more consistent after the intervention. Religious Awareness, Psychological Welfare, Social Welfare

**Table 3.** Levels of Religious Awareness, Psychological Well-being, Social Welfare and Before and After Training

|                                  | N  | Mean   | SD     | SE    | Coefficient of variation | 95% Credible Interval |        |
|----------------------------------|----|--------|--------|-------|--------------------------|-----------------------|--------|
|                                  |    |        |        |       |                          | Lower                 | Upper  |
| Pre T- Religious Awareness       | 60 | 60.233 | 12.169 | 1.571 | 0.202                    | 57.090                | 63.377 |
| Post T- Psychological Well-Being | 60 | 74.283 | 7.876  | 1.017 | 0.106                    | 72.249                | 76.318 |
| PreT- Psychological Well-Being   | 60 | 59.283 | 11.486 | 1.483 | 0.194                    | 56.316                | 62.251 |
| Post T- Psychological Well-Being | 60 | 71.800 | 9.535  | 1.231 | 0.133                    | 69.337                | 74.263 |
| PreT- Social Welfare             | 60 | 60.867 | 13.121 | 1.694 | 0.216                    | 57.477                | 64.256 |
| Post T- Social Welfare           | 60 | 69.033 | 9.606  | 1.240 | 0.139                    | 66.552                | 71.515 |

The results of the study showed that there was an increase in psychological well-being between before and after the training was given Based on table 4, it was found that the results of the calculation using the paired samples t-test were different.

**Tabel 4.** Paired Samples T-Test

| Measure 1                 | Measure 2                   | Test     | Statistic z | df     | p      |
|---------------------------|-----------------------------|----------|-------------|--------|--------|
| PreT- Kesejahteran Sosial | Post T- Kesejahteran Sosial | Student  | -4.678      | 59     | < .001 |
|                           |                             | Wilcoxon | 4.500       | -4.157 | < .001 |

The results of the Paired Samples T-Test to measure changes in social welfare before and after training, These results show that there is a statistically significant difference in the level of social welfare before and after training, with a very small p-value (<.001), which means that this result is very significant. The Wilcoxon test also showed significant results with a p value of .001 <, which supports the findings from the Student's t-test that there is a significant improvement in social well-being after training. Overall, these two statistical tests show that training has a significant positive impact on the social well-being of participants. Overall, this community service program and research has succeeded in creating a positive impact on the social welfare of the people of Sawoo District, by encouraging behavior change, creating new awareness, and developing social institutions that support better social transformation. The recommendation for the next step is to expand the scope of the program to other villages in Sawoo District and develop a more comprehensive training module based on the feedback and evaluation of the program that has been running.

### III. CONCLUSION

Based on the results of community service that has been carried out in Sawoo District, Ponorogo Regency, it can be concluded that the Family Development Session (FDS) approach which focuses on improving social welfare through comprehensive religious education has had a significant positive impact on the community receiving social assistance. The conclusion of this service and study shows that there is a significant difference in the level of social welfare between before and after training. HERO training has



proven to be effective in improving social welfare for members who receive PKH assistance from the Ministry of Social Affairs of Indonesia in Kori and Pangkal Villages, Sawoo District, Ponorogo Regency. This is proven through the significance value obtained from the differential test. Individually, the participant's involvement in the training affects the results achieved. Participants who were actively involved in the training tended to experience an increase in social welfare scores, while participants who were less involved in some sessions tended not to experience an increase in scores. The study also concluded that activities that provided opportunities for participants to be actively involved were more acceptable compared to activities that provided less room for engagement. Interesting game methods and video viewing also help participants in understanding the training material presented.

#### IV. ACKNOWLEDGMENTS

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