

# Measuring Indigenous Well-Being: Psychometric Validation of the *Pancawaluya* Scale

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## Article Information:

Received 2025-06-06

Revised 2026-03-14

Published 2026-03-31

## Keywords:

Indigenous conception, Implementation strategy, Measurement, Psychological wellbeing, *Pancawaluya*

## Abstract

Psychological well-being is understood differently across cultural contexts, yet many culturally grounded frameworks remain conceptually described rather than empirically tested. One such framework is *Pancawaluya*, a Sundanese indigenous model that defines well-being through five core values: *Cageur* (physical and mental health), *Bageur* (kindness and prosocial conduct), *Bener* (moral integrity), *Pinter* (knowledge and wisdom), and *Singer* (creativity and adaptability). Although these values are widely recognized in Sundanese philosophy and practice, their structure as a measurable psychological construct has not been systematically validated. This study examined the factor structure and internal consistency of the *Pancawaluya* Scale using Confirmatory Factor Analysis (CFA). Data were collected from 305 respondents and analyzed using LISREL. The results supported a five-factor model with satisfactory model fit indices (RMSEA = 0.031; CFI = 0.985; GFI = 0.958). Composite reliability indicated strong internal consistency, while AVE values suggested acceptable convergent validity for an indigenous construct in an early validation stage. The findings indicate that *Pancawaluya* can be operationalized as a coherent indigenous well-being construct. Its dimensions are theoretically discussed in relation to Islamic counseling principles, suggesting conceptual alignment in moral and spiritual values. This study provides an initial empirical foundation for future culturally grounded counseling research.

## INTRODUCTION

Contemporary psychological well-being (PWB) frameworks have provided important foundations for understanding human flourishing, particularly through models such as Ryff's multidimensional theory, which includes self-acceptance, autonomy, positive relations, environmental mastery, purpose in life, and personal growth (Ryff & Soren, 2023). While these frameworks acknowledge relational and meaning-oriented aspects of well-being, they were largely developed within Western epistemological traditions. As a result, they may not fully capture culturally embedded moral, communal, and spiritually grounded values that structure everyday well-being in collectivist societies such as Indonesia.

One indigenous framework that reflects such culturally grounded values is *Pancawaluya*, a Sundanese philosophical system that conceptualizes well-being through five interrelated principles: *Cageur* (physical and mental health), *Bageur* (kindness and care for others), *Bener* (integrity and moral responsibility), *Pinter* (intellectual and emotional intelligence), and *Singer*

## How to cite:

Kulsum, S., Solehuddin, M., Yudha, E. S., Koswara, D., Syakina, B., Zaelani, A. Q., & Armanto, M. E. (2026). Measuring Indigenous Well-Being: Psychometric Validation of the *Pancawaluya* Scale. *Islamic Guidance and Counseling Journal*, 9(1). <https://doi.org/10.25217/0020269762500>

## E-ISSN:

2614-1566

## Published by:

Institut Agama Islam Ma'arif NU (IAIMNU) Metro Lampung

(skillfulness, creativity, and adaptability) (Perceka et al., 2019; Utami, 2021). These values are not merely abstract ideals but function as moral and social guides embedded in everyday practices, interpersonal relationships, and community life within Sundanese culture.

Despite its cultural significance, *Pancawaluya* has rarely been operationalized into a standardized quantitative instrument suitable for empirical research or counseling assessment. Most existing studies on indigenous well-being in Indonesia remain conceptual or qualitative, limiting the ability to systematically examine the structure and measurement properties of such values. The absence of a validated measurement tool restricts the integration of indigenous frameworks into psychological research and counseling practice in a rigorous and methodologically transparent manner.

Therefore, the primary aim of this study is to examine the factorial structure and internal consistency of the *Pancawaluya* Scale using Confirmatory Factor Analysis (CFA). Rather than conducting a full-scale validation process, this study focuses on initial construct validation as a foundational step for future research. In addition, the findings are theoretically discussed in relation to Islamic counseling principles, highlighting conceptual resonance in moral and spiritual values without claiming empirical integration.

Within the context of rapid modernization and globalization, traditional cultural values in Indonesia face increasing marginalization in everyday life. The rapid flow of modernization has influenced various aspects of society, including psychological well-being (Bastos et al., 2023; Durmush et al., 2024). In many cases, modern lifestyles emphasize efficiency, individual achievement, and technological adaptation, which may reduce the visibility of communal and moral traditions embedded in local wisdom. This context makes the empirical examination of indigenous well-being frameworks such as *Pancawaluya* particularly relevant.

*Pancawaluya* emphasizes harmony among individuals, communities, and the natural environment. Its five values promote collective balance and holistic living, aligning physical, moral, intellectual, and social dimensions of well-being. Rather than positioning *Pancawaluya* as an alternative to Western PWB models, this study views it as a complementary framework that expands the understanding of well-being within culturally specific contexts. Such an approach allows psychological theories to remain sensitive to local meanings while maintaining methodological rigor.

The focus on Sundanese culture is particularly relevant, as it represents one of the largest cultural groups in Indonesia, with *Pancawaluya* values still observable in both rural and urban communities. Although *Pancawaluya* is not the only indigenous model in Indonesia, it serves as a representative case for exploring how local wisdom can be systematically measured and theoretically linked to broader psychological and counseling frameworks.

Conceptually, *Pancawaluya* also resonates with Islamic ethical and counseling principles that emphasize holistic human development. Values such as *Bageur* reflect *ihsān* (doing good), *Bener* aligns with *amanah* (trustworthiness), and *Cageur* corresponds to balance between physical and spiritual well-being (*hifz al-nafs*) (Darwiyani et al., 2024; Hilman et al., 2019; Zahrah et al., 2020). While this study does not empirically test the integration of *Pancawaluya* into Islamic counseling practice, it highlights the theoretical relevance of *Pancawaluya* as a culturally grounded value framework that may inform future Islamic guidance and counseling research.

### Rationale for Current Study

PWB has traditionally been shaped by Western frameworks, such as Ryff's model, which emphasizes individualistic dimensions like autonomy, personal growth, and self-acceptance (Ryff & Soren, 2023). While valuable, these frameworks may not fully resonate in collectivist and spiritual societies like Indonesia, where communal ties, religious values, and cultural wisdom play a central role in shaping mental wellness (Zhang et al., 2024; van Dierendonck &

Lam, 2023). In contrast, Indigenous perspectives offer a more holistic and relational view of well-being, rooted in spiritual connection, community harmony, and a balance with nature (Gone & Kirmayer, 2020). Research by Doery et al. (2023) highlights how cultural identity and spiritual engagement significantly enhance the mental health of Indigenous youth, reinforcing the importance of context-sensitive well-being frameworks. However, most of these studies stop at highlighting conceptual differences and do not offer concrete tools to measure or apply Indigenous values in practice.

In the Sundanese context, *Pancawaluya*, a set of five core values such as *Cageur* (healthy), *Bageur* (kindness), *Bener* (integrity), *Pinter* (intelligent), and *Singer* (skillful), represents a culturally embedded philosophy that integrates physical, moral, intellectual, and social dimensions of wellness (Perceka et al., 2019; Utami, 2021). These values are deeply woven into community life and serve as moral guides, helping individuals maintain balance and harmony in a rapidly modernizing society (Hilman et al., 2019; Ponnappalli et al., 2023). As modernization risks eroding such traditional principles, revitalizing *Pancawaluya* values is essential to safeguarding local identity and psychological resilience. To date, no research has developed a standardized quantitative instrument to measure *Pancawaluya* values, leaving a gap in empirical validation.

Importantly, *Pancawaluya* aligns with Islamic values, which form the foundation of Islamic guidance and counseling. For instance, *Cageur* reflects *ḥifẓ al-nafs* (protection of life), *Bageur* and *Bener* mirror *ḥusn al-khuluq* (good character) and truthfulness, while *Pinter* and *Singer* parallel the pursuit of *‘ilm* (knowledge) and *iḥsān* (excellence in action) (Abdullah, 2018; Haque & Keshavarzi, 2014). Moreover, while both *Pancawaluya* and Islamic counseling emphasize holistic development, there has been no model that formally integrates *Pancawaluya* values into Islamic counseling practices. Both traditions emphasize a balanced development of body, mind, soul, and social responsibility, bridging worldly and spiritual aspects of well-being. Islamic counseling promotes character-building through value-based and spiritual approaches, making the integration of *Pancawaluya* highly relevant and culturally appropriate, particularly in Sundanese Muslim communities (Abdullah, 2018; Syahrizal et al., 2020). Ultimately, the combination of Indigenous wisdom and modern psychological theories offers a powerful framework for contextual well-being. It supports the broader goals of *maqāṣid al-sharī‘ah*, which seek to preserve faith, life, intellect, lineage, and property, all of which are reflected in the values of *Pancawaluya*. This study seeks to address these gaps by (1) exploring *Pancawaluya* through an assessment framework, and (2) examining its integration with Islamic counseling as a culturally grounded approach to well-being.

## METHODS

### Design

This study employed a quantitative-dominant design aimed at initial psychometric validation of the *Pancawaluya* scale, complemented by qualitative exploration to contextualize participants' interpretations of the values. The qualitative component was not intended for item generation or statistical validation, but to provide cultural meaning and illustrative support for the quantitative findings.

### Participants and Procedures

From a total of 550 questionnaires distributed, 305 valid responses were collected, giving a response rate of 55.5%. Respondents were divided into two age groups, namely 15-35 years and 36-60 years, and represented diverse educational backgrounds, professions, genders, ethnic groups, and areas of residence. Age categories were used descriptively to characterize the sample and were not treated as analytical groupings. No age-based comparison or measurement invariance testing was conducted in this study. Purposive sampling was used to capture broad

representation of Sundanese respondents. However, the CFA was conducted on the full sample without group comparisons, and measurement invariance was not tested. Therefore, results should be interpreted as preliminary.

Data collection was carried out in two stages over three months. In the first stage, questionnaires were distributed online through Google Forms to gather quantitative data. After collecting responses, 80 participants were invited to join the second stage, which consisted of structured interviews and focus group discussions (FGDs). Qualitative data were collected after the survey phase and served an explanatory and illustrative function rather than a psychometric one, aiming to contextualize participants' interpretations of the *Pancawaluya* values rather than to generate or validate measurement items.

Table 1. Research Procedures, Instruments, and Analysis Techniques

| Object                    | Descriptions                                                                                                                                                                                            | Method                                                                                                                        | Total samples                        |
|---------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|--------------------------------------|
| Participant               | 305 native Sundanese participants across two age groups (15-35 and 36-60 years), from various professions and educational backgrounds                                                                   | Selected from 550 questionnaires distributed; participants who returned the questionnaire and agreed to proceed were included | 305                                  |
| Participant Criteria      | Various ethnic groups                                                                                                                                                                                   | Purposive sampling                                                                                                            | 305                                  |
| Method of Collecting Data | Stage 1: Online survey with a structured questionnaire<br>Stage 2: Structured interviews and FGDs                                                                                                       | Online questionnaires, structured interviews, and FGDs for in-depth qualitative data                                          | 305 (survey), 80 (interview and FGD) |
| Number of Questions       | 1. Survey: questions on demographics (gender, age, education, area, ethnicity)<br>2. Structured interviews: specific questions to explore psychological well-being related to <i>Pancawaluya</i> values | Closed questions in questionnaires; open-ended in interviews and FGDs                                                         | Varied by stage                      |
| Participant Age Range     | 15-35 and 36->60 years                                                                                                                                                                                  | Data categorised by age groups                                                                                                | 305                                  |
| Data Collection Procedure | Data collection began with a questionnaire, followed by structured interviews and FGDs for deeper exploration                                                                                           | Survey, structured interviews, FGDs                                                                                           | 305 (survey), 80 (interview and FGD) |
| Data Analysis             | Quantitative                                                                                                                                                                                            | SPSS for quantitative analysis; Lisrel 12 for CFA with Goodness of Fit Measures                                               | 305 (quantitative), 80 (qualitative) |
| Secondary Data Sources    | Academic literature, scientific journals, books, research reports from databases like Google Scholar, JSTOR                                                                                             | Secondary data from credible academic sources                                                                                 |                                      |

### Instruments and Measured Parameters of Research

The data collection process began with the distribution of questionnaires, followed by structured interviews and FGD for deeper exploration (Peters & Peterson, 2019). The collected data was analysed quantitatively using SPSS software, as well as the Confirmatory Factor Analysis (CFA). CFA is used to test whether the data follows the expected factor structure or a predetermined theoretical model, intending to confirm the validity and reliability of the construct (Fitriya et al., 2023). In this study, CFA was applied to test the construct validity of the *Pancawaluya* dimensions (*Cageur*, *Bageur*, *Bener*, *Pinter*, *Singer*). Each dimension consisted of 3 items (a total of 15 items), measured using a five-point Likert scale. CFA results were used to confirm whether these five dimensions fit the theoretical structure of *Pancawaluya*.

values. The questionnaire included questions covering parameters, such as gender, age, education, area of residence, and ethnic group. Research procedures, instruments, and analysis techniques are summarised in Table 1.

The instrument used in this study consisted of a questionnaire designed to measure various aspects of psychological well-being related to the *Pancawaluya* values. Scoring is used in SPSS to convert qualitative data into numbers so that it can be analyzed statistically and measure the intensity of variables (Sureshchandar, 2023). Item development was theory-driven, grounded in classical Sundanese literature on *Pancawaluya* and prior conceptual studies. The initial items were reviewed by two cultural scholars and one counseling expert to ensure conceptual relevance, cultural appropriateness, and clarity of meaning. The questionnaire consisted of 15 items, with three items for each of the five *Pancawaluya* dimensions. All items used a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). Scores for each dimension were calculated by averaging the three items corresponding to that dimension. Higher scores indicate stronger endorsement of the value dimension. Reliability of each dimension was tested, followed by CFA to test the construct validity. Example items are presented in Table 2.

Table 2. Variables, Indicators, and Scoring for Assessing Personal and Cultural Values

| Dimensions    | Variable Code | Indicator Statement                                                                                             | Scoring Scale |
|---------------|---------------|-----------------------------------------------------------------------------------------------------------------|---------------|
| <i>Cageur</i> | C1            | I maintain my body's health by living a healthy lifestyle that follows the traditions and customs of my region. | 1-5           |
|               | C2            | I feel physically healthy because I regularly exercise or do physical activities according to my condition.     | 1-5           |
|               | C3            | My local food helps me maintain my body's health.                                                               | 1-5           |
| <i>Bageur</i> | B1            | I always try to be kind and caring towards others, both in my family, community, and wider society.             | 1-5           |
|               | B2            | I feel happy when I can help others who need help.                                                              | 1-5           |
|               | B3            | Kindness and caring for others are values that I uphold in my daily life.                                       | 1-5           |
| <i>Bener</i>  | BE1           | I feel responsible for carrying out my duties in life and religion well.                                        | 1-5           |
|               | BE2           | I always convey information correctly and do not change the facts, even when the situation is difficult.        | 1-5           |
|               | BE3           | I never hide my mistakes and always try to take responsibility for my actions.                                  | 1-5           |
| <i>Pinter</i> | P1            | I always try to learn, both through formal education and from life experiences in my indigenous community.      | 1-5           |
|               | P2            | I believe that the knowledge I gain in school and from everyday life is important for living a better life.     | 1-5           |
|               | P3            | I always try to understand other people's feelings and empathize with what they are going through.              | 1-5           |
| <i>Singer</i> | S1            | I often get inspiration from my environment and culture in creating something new or in my work.                | 1-5           |
|               | S2            | I feel that my creativity grows when I am involved in art or other creative activities.                         | 1-5           |
|               | S3            | I feel able to adapt well to changes that occur in my environment, both in the community and in modern life.    | 1-5           |

*Noted:* 1-5: Strongly Disagree to Strongly Agree

### Statistical Analysis and Interpretation of Measured Data

Measured data were analysed using IBM SPSS Statistics 23 for descriptive analysis and Confirmatory Factor Analysis (CFA) was conducted using Lisrel 12 software as well as reliability and validity testing (Table 3). The final data is processed to form a framework of results containing strategies to encourage the adoption of psychological well-being values in society, following the principles of modern psychological well-being.

Table 3. Statistical Analysis and Interpretation of Measured Data

| Statistical Method                                                                                                                         | Purpose                                                                                                                 | Threshold                                    |
|--------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|----------------------------------------------|
| T-Value                                                                                                                                    | To evaluate the statistical significance of item factor loadings in confirmatory factor analysis (Maulana et al., 2019) | T-Value > 1.96 (5%) /<br>T-Value > 2.58 (1%) |
| Average Variance Extracted (AVE)<br>$AVE = \frac{\sum_{i=1}^n \lambda_i^2}{n}$                                                             | Measures the variance explained by the construct (Hair et al., 2019)                                                    | $\geq 0.5$                                   |
| Composite Reliability (CR)<br>$CR = \frac{(\sum_{i=1}^n \lambda_i)^2}{(\sum_{i=1}^n \lambda_i)^2 + \sum_{i=1}^n \theta_i}$                 | Measures the reliability of the construct based on indicator contributions (Fitriya et al., 2023)                       | $\geq 0.7$                                   |
| RMSEA (Root Mean Square Error of Approximation)<br>$RMSEA = \sqrt{\frac{\chi^2 - df}{df \cdot N}}$                                         | Measures the model fit based on the difference between the proposed model and actual data (Sureshchandar, 2023)         | $\leq 0.06$                                  |
| CFI (Comparative Fit Index)<br>$CFI = 1 - \frac{\chi_{model}^2 - df_{model}}{\chi_{independence}^2 - df_{independence}}$                   | Measures how well the proposed model fits compared to the independent model (Mahfud et al., 2023)                       | $\geq 0.95$                                  |
| GFI (Goodness of Fit Index)<br>$GFI = 1 - \frac{\sum_{i=1}^n (X_i - \hat{X}_i)^2}{\sum_{i=1}^n X_i^2}$                                     | Measures how well the model fits the data by comparing the variance explained by the model (Mahfud et al., 2023)        | $\geq 0.90$                                  |
| NNFI (Non-Normed Fit Index / Tucker-Lewis Index)<br>$NNFI = \frac{\chi_{model}^2 - df_{model}}{\chi_{independence}^2 - df_{independence}}$ | Compares the proposed model with a model that has no relationship (null model) (Mahfud et al., 2023)                    | $\geq 0.95$                                  |
| IFI (Incremental Fit Index)<br>$IFI = \frac{\chi_{independence}^2 - \chi_{model}^2}{\chi_{independence}^2 - df_{model}}$                   | Measures how well the model fits compared to the null model (Sureshchandar, 2023)                                       | $\geq 0.90$                                  |

## RESULTS

### Demographic Characteristics of Participants

Based on the data generated in Table 4 below, it can be seen that the majority of respondents were female (65%) and aged 15-20 years (57%). This indicates that there is high interest in the younger age group. Most respondents have a high school education level (53%), with a higher proportion of education at the Bachelor (S1) level (31%). This suggests that the *Pancawaluya* concept as an approach to psychological well-being in Sundanese culture may be more easily accepted by those with a secondary to higher educational background. Most respondents live in rural areas (40%) and semi-urban areas (29%), reflecting a geographical background that is relevant to traditional Sundanese values that tend to be stronger in this environment. In terms of ethnicity, the majority are Javanese (35%) and Sundanese (31%), indicating diversity but also the dominance of the two major ethnic groups in Indonesia. Overall, these data indicate that the *Pancawaluya* concept has the potential for broad relevance, as observed predominantly in the current sample, which was largely composed of younger respondents.

Table 4. Demographic Characteristics of Participants

| Parameter                   | Unit and explanation     | Percentage (%) |
|-----------------------------|--------------------------|----------------|
| Gender                      | Male                     | 35             |
|                             | Female                   | 65             |
| Age (year)                  | 15-20                    | 57             |
|                             | 20-30                    | 10             |
|                             | 31-40                    | 11             |
|                             | 41-50                    | 17             |
|                             | 51-60                    | 1              |
|                             | >60                      | 3              |
|                             | Junior High School (SMP) | 11             |
| Education (level)           | Senior High School (SMA) | 53             |
|                             | Diploma (D1-D3)          | 3              |
|                             | Bachelor (S1)            | 31             |
|                             | Doctorate (S3)           | 1              |
| Residential Area (location) | Urban areas              | 30             |
|                             | Semi-urban areas         | 29             |
|                             | Rural areas              | 40             |
|                             | Javanese                 | 35             |
| Ethnic group (tribes)       | Batak                    | 1              |
|                             | Sundanese                | 31             |
|                             | Buginese                 | 4              |
|                             | Minangkabau              | 8              |
|                             | Malay                    | 8              |
|                             | Others                   | 14             |

### Reliability and Validity Variables

The demographic characteristics of the Participants, as described above, have been presented. Additionally, the results of the reliability, validity, T-value, AVE, and CR values obtained from CFA using Lisrel 12 software are presented. Table 5 provides complete data. Table 5 presents an analysis of variables related to *Pancawaluya* values through various dimensions, including *Cageur*, *Bageur*, *Bener*, *Pinter*, and *Singer*. Each dimension has a T value, coefficient of determination ( $R^2$ ), and loading factors that show the relationship and contribution of each item to the variable. The *Bageur* dimension shows the highest loading factors in B3 (0.84) and a significant T value (16.601), indicating a strong influence on moral values and goodness. On the other hand, the *Bener* dimension stands out in item BE1 with a loading factor of 0.81 and  $R^2$  of 0.652, indicating the importance of integrity. Although the

*Singer* dimension has varying loading factors, it shows that creativity and adaptation remain relevant in the context of *Pancawaluya* values. Overall, these data highlight the strength and positive influence of each dimension in supporting the adoption of *Pancawaluya* values in society.

Table 5. Summary of Variables and Their Measurement Properties

| Variable | Dimensions    | T-Value | R <sup>2</sup> | Loading factors |
|----------|---------------|---------|----------------|-----------------|
| C1       | <i>Cageur</i> | 10.069  | 0.426          | 0.57            |
| C2       |               | 8.779   | 0.321          | 0.68            |
| C3       |               | 10.496  | 0.466          | 0.53            |
| B1       | <i>Bageur</i> | 12.776  | 0.474          | 0.69            |
| B2       |               | 14.850  | 0.596          | 0.77            |
| B3       |               | 16.601  | 0.703          | 0.84            |
| BE1      | <i>Bener</i>  | 12.686  | 0.652          | 0.81            |
| BE2      |               | 6.799   | 0.518          | 0.53            |
| BE3      |               | 11.538  | 0.556          | 0.75            |
| P1       | <i>Pinter</i> | 11.634  | 0.425          | 0.65            |
| P2       |               | 13.066  | 0.515          | 0.72            |
| P3       |               | 11.167  | 0.397          | 0.63            |
| S1       | <i>Singer</i> | 11.220  | 0.457          | 0.68            |
| S2       |               | 8.363   | 0.284          | 0.53            |
| S3       |               | 12.481  | 0.555          | 0.75            |

Note: R<sup>2</sup> (determinant coefficient)

In general, the AVE value is calculated at 0.4214, which indicates that the average variable measured in this construct can explain about 42.14% of the existing variance. This AVE value is slightly lower than the general criterion of 0.50, which is often considered as the minimum limit for convergent validity. However, this value still provides a fairly good indication in the context of this study, especially considering that some variables may experience higher variability (van Dierendonck & Lam, 2023). While the AVE value in this study (0.4214) falls slightly below the conventional threshold of 0.50, it is still considered acceptable given the high Composite Reliability (0.9247) and strong model fit indices. Recent literature suggests that in culturally specific models, particularly those developed in non-Western contexts, AVE values below 0.50 can be tolerated if other reliability measures and theoretical consistency are satisfied (Henseler et al., 2020; Han et al., 2021). This approach is especially relevant in indigenous or newly developed constructs where some degree of variance may reflect cultural nuances rather than measurement error (Halawi, 2023).

Each variable is measured with a varying loading factor. For example, variable C1 has a loading factor of 0.57, with a T-value of 10.069 and R<sup>2</sup> of 0.426, while other variables, such as B3, show a much higher loading factor of 0.84, with a T-value of 16.601 and R<sup>2</sup> of 0.703. This indicates that variable B3 has a greater influence and higher consistency in this model compared to other variables. Variables with high loading factors, such as B2 (0.77) and BE1 (0.81), also showed strong contributions to the overall model, while several other variables, such as C3 and S2 with loading factors of 0.53 each, made lower contributions. Furthermore, the CR of this construct is calculated at 0.9247, which is very high and indicates a strong level of internal reliability. This CR value far exceeds the generally accepted minimum limit of 0.70, indicating that all variables in this construct have very good consistency. The conclusion is that a high CR value can ensure that this model is quite reliable in measuring the intended construct. These results support the reliability of the study because they show that the items in this construct measure the same concept consistently, where this is evidenced by the CR value, which reflects high accuracy in the results of the analysis of this research model. The results of this study are also supported by research results from (Ningrum et al., 2024).

### Goodness-of-Fit Statistics Overview

Model analysis using several fit metrics showed very encouraging results. First, the RMSEA recorded a value of 0.0312, which is far below the threshold of 0.08. This indicates that the developed model fits the data very well, with a small error, indicating that the model accurately reflects the actual data available. Please refer to Table 6 below for more complete results.

Table 6. Goodness of Fit Statistics Results

| Goodness of Fit Criteria | Value | Criteria limits | Interpretation | Analysis results |
|--------------------------|-------|-----------------|----------------|------------------|
| RMSEA                    | 0.05  | < 0.08          | Good Fit       | 0.0312           |
| GFI                      | 0.90  | > 0.90          | Good Fit       | 0.958            |
| CFI                      | 0.95  | > 0.90          | Excellent Fit  | 0.985            |
| NNFI                     | 0.94  | > 0.90          | Good Fit       | 0.980            |
| IFI                      | 0.96  | > 0.90          | Excellent Fit  | 0.986            |

*Note.* RMSEA: Root Mean Square Error of Approximation; GFI: Goodness of Fit Index; CFI: Comparative Fit Index; NNFI: Non-Normed Fit Index; IFI: Incremental Fit Index; Sources: Results of data analysis using Lisrel Analysis.

The data shows the GFI reached a value of 0.958, exceeding the minimum standard of 0.90. This indicates that most of the information from the data has been successfully captured by the model, and this gives an idea that the model has a strong fit, covering relevant key elements in the data. No less important, the CFI shows a very high number, namely 0.985. This indicates that the model is not only suitable but is in the Excellent Fit category, meaning that this model reflects the relationships in the data very well. A CFI approaching 1 indicates the perfection of the model's fit. Then, the NNFI with a value of 0.980 also indicates that the model meets the fit criteria very well. A value above 0.90 indicates the consistency of the model with the data, although slight parameter adjustments have been made. The last is the assessment of the IFI aspect at 0.986, which further strengthens the argument that this model is very suitable for the data used. This high IFI value indicates that the model can capture data patterns optimally, while avoiding the problem of overfitting, a situation where the model may be too appropriate for a particular dataset but fails when applied to another dataset. At the conclusion stage, it states that all of these metrics contribute to describing that the resulting model is not only appropriate but also very optimal in describing the existing research data. This provides strong confidence that the findings of this study are reliable and relevant for real-world applications. If displayed in the form of a model, the results can be seen in Figure 1.

On the other hand, in the *Cageur* dimension, the highest mean value is found in statements related to exercise habits or physical activity, which is 3.91 with a SD of 0.87, indicating respondents' awareness of the importance of maintaining physical health. However, the lowest value in the *Cageur* aspect appears in the item about the role of regional specialties in maintaining body health accounted for 3.50 and 0.85, respectively, for mean and SD. This indicates that respondents prioritise physical activity over traditional diets in maintaining their health. It is also shown by the respondent's statement:

*"Currently, many influencers on social media promote healthy living through activities such as exercising and following various diet programs. However, most of these programs are centered around modern diet supplements rather than traditional herbs. Social media users are often influenced to purchase these supplements because they are more time-saving, convenient, and easy to use. In comparison, while traditional herbs are generally healthier, they require significantly more time and effort to prepare. R28"*

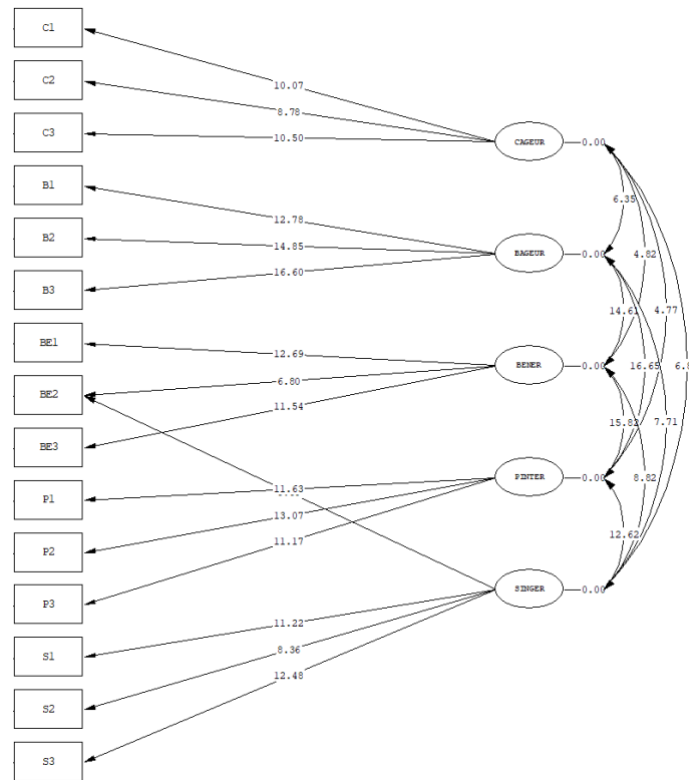


Figure 1. CFA of T-Value Result

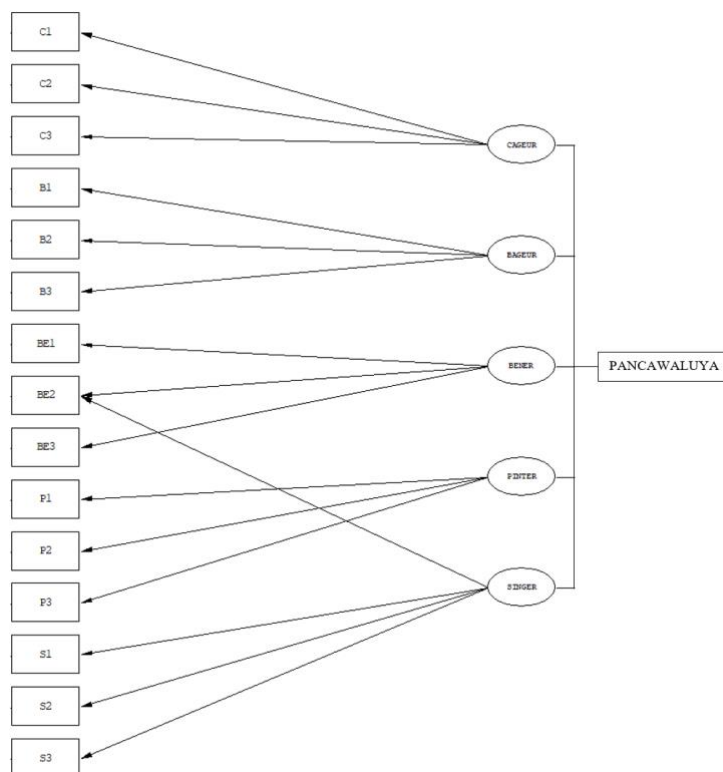


Figure 2. Fixed-fit model for measuring Indigenous Conception of Psychological Well-being in Sundanese Culture

Table 7. Descriptive Statistics of Model Items on the *Pancawaluya* Value

| Dimensions    | Code | Indicator Statement                                                                                             | Mean | SD   |
|---------------|------|-----------------------------------------------------------------------------------------------------------------|------|------|
| <i>Cageur</i> | C1   | I maintain my body's health by living a healthy lifestyle that follows the traditions and customs of my region. | 3,60 | 0,88 |
|               | C2   | I feel physically healthy because I regularly exercise or do physical activities according to my condition.     | 3,91 | 0,87 |
|               | C3   | My local food helps me maintain my body's health.                                                               | 3,50 | 0,85 |
| <i>Bageur</i> | B1   | I always try to be kind and caring towards others, both in my family, community, and wider society.             | 4,41 | 0,6  |
|               | B2   | I feel happy when I can help others who need help.                                                              | 4,56 | 0,62 |
|               | B3   | Kindness and caring for others are values that I uphold in my daily life.                                       | 4,43 | 0,62 |
| <i>Bener</i>  | BE1  | I feel responsible for carrying out my duties in life and religion well.                                        | 4,43 | 0,63 |
|               | BE2  | I always convey information correctly and do not change the facts, even when the situation is difficult.        | 4,43 | 0,63 |
|               | BE3  | I never hide my mistakes and always try to take responsibility for my actions.                                  | 4,38 | 0,64 |
| <i>Pinter</i> | P1   | I always try to learn, both through formal education and from life experiences in my indigenous community.      | 4,20 | 0,71 |
|               | P2   | I believe that the knowledge I gain in school and from everyday life is important for living a better life.     | 4,45 | 0,64 |
|               | P3   | I always try to understand other people's feelings and empathize with what they are going through.              | 4,36 | 0,66 |
| <i>Singer</i> | S1   | I often get inspiration from my environment and culture in creating something new or in working.                | 4,00 | 0,78 |
|               | S2   | I feel that my creativity grows when I am involved in art or other creative activities.                         | 4,02 | 0,77 |
|               | S3   | I feel able to adapt well to changes that occur in my environment, both in the community and in modern life.    | 4,02 | 0,75 |

The *Bener* dimension shows a consistently high mean value, with a value of 4.43 on items BE1, such as responsibility for duties in life and religion, and BE2, which focuses on the delivery of correct information, has an SD of 0.63. This indicates that the value of integrity is very important to respondents, both in terms of personal responsibility and honesty in information. Although slightly lower, item BE3 regarding honesty in admitting mistakes recorded a mean of 4.38 with a SD of 0.64, indicating a slight difference in views, but still reflecting a high responsibility for integrity.

The highest mean value is seen in the *Pinter* item about the importance of knowledge from formal education and daily life (4.45, standard deviation 0.64), which shows the respondents' appreciation for education. On the other hand, the *Singer* dimension, which skill is related to creativity and adaptation, has a slightly lower mean value with the highest item on adaptation to change at 4.02, and the SD is 0.75.

This shows that creativity and adaptation are seen as important, but not as strong as the values of integrity and empathy. The addition of a model with the relationship between the BE2 and *Singer* variables in the Lisrel analysis shows an interesting relationship between integrity (*Bener*) and skill (*Singer*). BE2, which focuses on honesty in conveying information, is related to creativity and adaptability represented by *Singer*. This can be interpreted that individuals who uphold honesty tend to be more prepared and open to change, and have creativity in facing new challenges. For example, someone who always conveys information correctly will be more adaptable in a dynamic environment and tends to seek new ideas that are relevant in that condition. Thus, integrity (BE2) can enrich self-expression and adaptability to the new skill (*Singer*), especially in facing changes in the modern era.

### Perceived Meaning of Pancawaluya Values

Qualitative responses from interviews and focus group discussions were examined descriptively to identify recurring meanings related to participants' understanding of Pancawaluya values. The qualitative data were used to illustrate key patterns and cultural interpretations that complement the quantitative findings. Participants frequently associated *Pancawaluya* values with moral responsibility and integrity in everyday life. Several respondents emphasized the importance of honesty, accountability, and fulfilling social and religious duties as central expressions of well-being. One participant noted that *"I feel that being honest and responsible in my work and religious life is the foundation of living well and peacefully."* (R12). This pattern reflects the central role of *Bener* and *Bageur* as moral anchors in participants' understanding of psychological well-being.

Another recurring theme concerned the preservation of cultural identity and continuity across generations. Participants described *Pancawaluya* as a guide inherited from parents and elders that shapes attitudes and behavior in daily life. As one respondent explained that *"Pancawaluya is something we learn from our parents. It teaches us how to behave properly and respect others in the community."* (R25). This theme highlights the role of *Pancawaluya* in sustaining cultural values and social harmony within the Sundanese context.

Participants also linked *Pancawaluya* values to their ability to adapt to social and technological changes while maintaining cultural principles. Several respondents described balancing modern lifestyles with traditional values as an important aspect of well-being. One participant stated that *"Even though life is changing fast, I try to keep our values while learning new things and adapting to modern life."* (R28). This pattern suggests that *Pancawaluya* is perceived not only as a traditional philosophy but also as a flexible framework for navigating contemporary challenges.

### DISCUSSIONS

The findings of this study show that *Pancawaluya*, as a Sundanese culture-based concept of psychological well-being, still has strong relevance in modern society. The dimensions of *Bageur* and *Bener* emerged as the most prominent values, reflected in the highest loading factors and mean scores in the descriptive analysis. This finding emphasizes that caring, empathy, and honesty remain the main foundations of psychological well-being, even as modernization continues to transform lifestyles (Perceka et al., 2019; Utami, 2021). The respondents' high appreciation for moral values is also consistent with previous research highlighting the importance of social relationships and cultural identity in sustaining mental health (Doery et al., 2023; Gorman et al., 2021).

The *Pinter* dimension also showed a significant influence, especially in terms of knowledge gained from formal education and life experiences. Within the *Pancawaluya* framework, *Pinter* reflects not only cognitive intelligence but also social understanding and wisdom (*kawijaksanaan*), which culturally includes empathic awareness. This broader conceptualization explains why empathic understanding emerges as a relevant indicator of *Pinter* in the Sundanese cultural context. This indicates that society values not only knowledge but also the ability to understand others' feelings. Such linkage reinforces the view that psychological well-being in collectivist contexts like Indonesia is not only cognitive but also emotional and relational (van Dierendonck & Lam, 2023; Zhang et al., 2024). Meanwhile, the *Singer* dimension scored lower than other dimensions, although it remains relevant. This suggests that creativity and adaptability are not yet a top priority, but are still important in the face of rapid social change. The interesting relationship found between integrity (BE2) and *Singer* demonstrates that honesty fosters openness, creativity, and the ability to adapt to new challenges (Abidin et al., 2020; Jiang et al., 2023).

## Implications for Counseling and Community Development

The implications of these findings are considerable. First, *Pancawaluya* can serve as a contextual framework for Islamic-based counseling programs, as its values align with the principles of *ihsan*, *amanah*, and *hifz al-nafs* (Sahin, 2018; Kasri & Ahmed, 2015). Thus, integrating *Pancawaluya* not only strengthens cultural relevance but also adds spiritual legitimacy to counseling practices in Muslim communities. Second, these results open opportunities for designing culturally sensitive character education and community well-being policies, placing kindness, integrity, and intelligence at the core of human development.

## Implications for Community and Counseling Practice

The following implications are conceptually derived from the validated *Pancawaluya* dimensions rather than directly generated from statistical or qualitative analysis. They are intended to illustrate potential applications of the *Pancawaluya* framework in community development and Islamic counseling practice, based on theoretical integration and cultural interpretation of the findings. Table 8 summarizes the implications to improve the implementation of *Pancawaluya* values in society while remaining in line with modern PWB principles. First, the values of *Bageur* and *Bener* can be strengthened through moral education campaigns and role models from community leaders, such as traditional or religious leaders who are examples of honest and caring behavior. This step encourages society to make moral values the foundation of everyday life.

Table 8. Conceptual implications derived from the validated *Pancawaluya* dimensions

| Conceptual Implication                                                             | Action Steps                                                                                                                                                                                                                         | Examples                                                                                                                                                                                                          |
|------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Strengthening Collective Values and Integration ( <i>Bageur</i> and <i>Bener</i> ) | Moral values campaign such as education on <i>bageur</i> (goodness) and <i>bener</i> (integrity) values through various media. Role models that showcase figures of integrity from customs, religion, and government as role models. | Seminars, training, and social media campaigns for moral values.<br><br>Community leaders who are living examples based on the values of <i>Pancawaluya</i> .                                                     |
| Increased skills such as Creativity and Adaptability ( <i>Singer</i> )             | Creativity and innovation training is like a program to develop creativity by instilling responsibility.<br><br>Cultural adaptation in technology such as utilizing technology while maintaining local wisdom.                       | Arts, technology, and innovation training based on <i>Pancawaluya</i> values.<br><br>An online community based on <i>Pancawaluya</i> values to share digital adaptation practices.                                |
| Intergenerational Collaboration                                                    | The intergenerational guidance program is a kind of collaborative activity between the younger and older generations.<br><br>Digital Platform for Local Wisdom: Platform for archiving and sharing local wisdom.                     | Cooperation, cultural discussions, and traditional events involving all generations.<br><br>A website or social media for <i>Pancawaluya</i> folklore, philosophy, and culture managed by the younger generation. |
| Collective Implementation of PWB                                                   | Welfare Care Community: A group of citizens who prioritize collective welfare.<br><br>Economic Sustainability Program: A collaborative effort to support the financial well-being of communities.                                    | Mental and physical health groups shared economic well-being communities.<br><br>Entrepreneurship training program based on values of togetherness and integrity.                                                 |
| Integrated Monitoring and Evaluation                                               | Community Evaluation System: Indicators to measure the implementation of <i>Pancawaluya</i> and PWB values.<br><br>Feedback Loop: The community provides feedback for program improvement.                                           | Community surveys, and regular reporting are published transparently.<br><br>Community surveys and discussions to adapt programs to local needs.                                                                  |

Then, to enhance creativity and adaptability (*Singer*), communities may be supported through training in various fields such as art and technology, grounded in the value of responsibility (Kaban et al., 2024). In addition, cultural adaptation to technology may be

facilitated through online communities based on Pancawaluya values, allowing technological engagement while maintaining local wisdom (Armanto et al., 2024). Intergenerational collaboration may also play an important role, for example through mentoring activities that connect younger and older generations in cultural practices (Syakina et al., 2024b). Digital platforms may further contribute to documenting and sharing local wisdom, thereby strengthening cultural ownership.

These findings suggest potential implications for Islamic guidance and counseling. The alignment between Pancawaluya values and Islamic moral teachings offers a culturally grounded perspective that may support counseling and educational practices in Muslim communities. In practice, Pancawaluya values may serve as a conceptual framework to support character education, resilience development, and spiritual well-being. Incorporating values such as *Bageur* and *Bener* into counseling contexts may contribute to fostering empathy, integrity, and social harmony, which are central objectives in Islamic educational philosophy.

In the context of collective welfare, communities are encouraged to care about shared welfare by forming groups (Syakina et al., 2024a) that focus on mental and physical health. Community-based sustainable economic programs also help improve financial well-being through joint efforts that strengthen the values of togetherness and integrity. To ensure sustainability, evaluation is carried out through surveys and regular reporting involving the community. Feedback from residents is also important to ensure that the program remains relevant and responsive to local needs. This strategy is designed so that the community remains rooted in traditional values but is ready to face the challenges of the modern era, aligning with previous research (Haque & Keshavarzi, 2014; Armanto & Wildayana, 2022).

In the strategy table compiled above, the section that reflects the addition of a model to the relationship between BE2 (integrity and honesty in conveying information) and *Singer* is Strategy 2. The skill in the creativity and innovation training program focuses on developing creativity, accompanied by instilling responsibility, reflecting the importance of integrity in the creative process. In addition, efforts to adapt culture in technology show how integrity values can influence how communities adapt and innovate while maintaining local wisdom. Thus, this strategy supports strengthening integrity and creativity values simultaneously, in line with the *Pancawaluya* principles and existing theoretical literature, suggesting that integrity may be associated with adaptive and creative orientations in cultural contexts.

These conceptual implications address the need for a contextualized Islamic counseling framework by integrating modern psychological perspectives with indigenous cultural knowledge. Aligning *Pancawaluya* values such as *Cageur*, *Bageur*, and *Bener* with psychological well-being principles offers a culturally sensitive and spiritually grounded foundation for mental health and educational applications. In practical terms, educators and school counselors, particularly in culturally rich regions like West Java, can incorporate these values into character education and school-based counseling programs. This approach enhances students' integrity, empathy, and resilience while supporting Islamic educational goals through a localized, values-driven framework.

### Limitation

However, this study also has limitations. The AVE value, which is slightly below the standard (0.4214), indicates variation that may stem from cultural complexity and diverse interpretations among respondents (Alkire, 2022; Hair et al., 2019). Each dimension was measured with three indicators, representing the minimum acceptable threshold for CFA. This limited number of items may contribute to lower AVE values and suggests the need for future item expansion to improve construct coverage and stability. In addition, the sample was dominated by younger age groups with secondary to higher education backgrounds, so generalization to other population groups should be made with caution. The use of perception-

based questionnaires also carries the possibility of social desirability bias, as respondents may tend to provide answers that align with prevailing social norms.

For future research, longitudinal studies are recommended to examine how *Pancawaluya* contributes to long-term psychological resilience, particularly among younger generations facing the pressures of modernization. Cross-cultural comparative studies are also important to test whether values such as *Bageur* and *Bener* play similar roles in other Indonesian communities or in different collectivist societies (Ninomiya et al., 2023; Mackean et al., 2022). In addition, deeper qualitative exploration could enrich understanding of how *Pancawaluya* values are practiced in daily life and how they may be integrated into national mental health and education policies.

## CONCLUSIONS

This study provides initial evidence for the relevance of *Pancawaluya* as a culturally grounded framework of indigenous well-being values. The model showed a very good fit, supported by low RMSEA and high indices such as CFI and GFI. Among the five values, *Bageur* and *Bener* had the strongest influence, while *Singer* scored lower but remains important in facing modern challenges. The added link between integrity (BE2) and *Singer* suggests that indicates that integrity may support creative adaptation in the Sundanese cultural. Strategies such as moral education, creativity training, intergenerational collaboration, and collective welfare programs are recommended to strengthen *Pancawaluya* in practice. Looking ahead, longitudinal studies are needed to assess the long-term impact of *Pancawaluya* on well-being.

## ACKNOWLEDGMENTS

This paper is part of the dissertation research that the author is currently conducting. The research is a collaborative effort involving two countries (Indonesia and Malaysia) and includes 4 to 5 universities that are part of a working group in the field of social sciences. We would like to express our deepest gratitude to the Indonesia Endowment Fund for Education (LPDP) for their invaluable support and funding throughout my doctoral studies.

## AUTHOR CONTRIBUTION STATEMENT

SK conceptualized the study, led the manuscript writing, and coordinated data collection. ES contributed to the design of the research framework and data interpretation. BS and MEA provided cultural contextual analysis and contributed to the literature review. DK supported the statistical analysis and data visualization. MS contributed to the environmental and indigenous context analysis. AQZ participated in manuscript refinement and contributed to aligning the findings with Islamic counseling principles.

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Islamic Guidance and Counseling Journal

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