

DIMENSIONS OF THE WELL-BEING OF HINDU CLERGY (SULINGGIH) IN BALI

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Abstract

Well-being is a fundamental life goal for every individual, including religious clergy. Studies examining the well-being of Hindu clergy remain very limited. Therefore, this study aims to explore, identify, and confirm the dimensions that constitute the well-being of Hindu clergy (Sulinggi) in Bali. The study employed an exploratory sequential mixed methods design, with the primary objective of exploring the various aspects perceived by Sulinggi in Bali as contributing to their well-being. Data for the qualitative phase were collected through in-depth interviews with seven Sulinggi informants, while the quantitative data were obtained from feedback responses to questionnaires distributed to 323 respondents using a simple random sampling technique. The findings reveal that the dimensions constituting the well-being of Sulinggi in Bali comprise economic well-being, physical well-being, psychological well-being, spiritual well-being, and social well-being. These findings indicate that the well-being of religious clergy is multidimensional and that, like people in general, religious clergy consider multiple aspects of well-being rather than focusing solely on spiritual well-being.

Keywords: economic wellbeing, physical wellbeing, psychological wellbeing, spiritual wellbeing, social wellbeing

INTRODUCTION

One of the goals of sustainable development, known as the Sustainable Development Goals (SDGs) adopted by the United Nations (UN) in 2015, is to ensure that by 2030 all people can enjoy peace and well-being (UNDP, 2015). Accordingly, the global community has increasingly viewed development as an organized effort to achieve human well-being, or, more broadly and idealistically, as the creation of conditions in which all people can attain well-being (Gough and McGregor, 2007). Although numerous well-being frameworks have been developed, there remains broad consensus in the literature, particularly regarding policy implementation, that the concept of well-being should be multidimensional (Stiglitz et al., 2009).

Several literature reviews indicate that well-being can be analyzed across multiple dimensions. For example, Naidoo (2019), who examined multidimensional individual well-being among older Australians, identified two dimensions of well-being, namely economic and non-economic dimensions, as representing the totality of an individual's life. Numerous studies have examined economic well-being as one dimension of overall well-being, including those by Alston et al. (1974), Tomes (1986), Porter and Garman (1992), Cummins (2002), Johnson and Krueger (2006), Diener and Oishi (2000), Zhang and Cao (2010), Steel et al. (2018), and Sari & Ayuningsasi (2024). In addition to economic aspects, several studies have demonstrated associations between overall well-being and non-economic aspects, including physical well-being or bodily condition (Murrell et al., 2003;

Stegeman, 2014; Colenberg et al., 2021), psychological well-being (Lundqvist and Sandin, 2014; Joshanloo, 2018, 2019), spiritual well-being (Powell and Pepper, 2015; Unterrainer, 2010; Unterrainer et al., 2011), and social well-being (Lucas et al., 2003; Helliwell & Putnam, 2005; Helliwell et al., 2009; Silverstein et al., 2013; Joshanloo et al., 2018).

Research on well-being has also been conducted among various groups with different activities, professions, or occupations, including athletes (Wicker et al., 2020), migrants (Liu et al., 2021; Liu et al., 2022), nurses (Oates et al., 2017; Liu et al., 2017; Achour et al., 2019; Ren et al., 2021), and tourists (Tien et al., 2021; Zhang and Deng, 2022). Other studies have focused on workers (Judge and Klinger, 2008; Shier and Graham, 2011; Angrave and Charlwood, 2015; Chen et al., 2020; Sakuraya et al., 2020; Wong et al., 2021), as well as school and university students (Balatsky and Diener, 1993; Cha, 2003; Abdel-Khalek, 2010; Liu et al., 2015; Bailey and Phillip, 2016; Liu et al., 2015; Denovan and Macaskill, 2017; Kim and Kim, 2017; Bailey et al., 2020; Shamionov et al., 2020; Rand et al., 2020; Schoeps et al., 2020; Shang et al., 2021; Steinmayr et al., 2022; Zhang et al., 2022). Likewise, studies on the well-being of religious clergy include those by Tanner et al. (2012), Proeschold-Bell et al. (2013, 2014), Powell and Pepper (2015), and Edwards et al. (2020), which focused on Christian clergy. Other studies include Stewart-Sicking (2012) on Episcopal priests, Robbins and Hancock (2015), Brewster (2015) on Anglican clergy, Francis & Crea (2016) and Crea et al. (2021) on Catholic priests, as well as cross-religious studies by Ellison (1983, 1991), Chang (2009), Pokimica et al. (2012), Shiah et al. (2016), and Abu-Raiya et al. (2020). However, studies on the well-being of Hindu clergy remain very limited.

Religious clergy are generally assumed to possess a close connection with matters related to the spiritual care of the soul, or what is referred to in Latin as *cura animarum* (Benner, 2003). Consequently, spiritual well-being constitutes one dimension of clergy well-being. Several studies have demonstrated that spiritual well-being is closely associated with overall well-being, including those by Aghababaei and Farahani (2011), Hough et al. (2019), and Milstein et al. (2020). Nevertheless, well-being is inherently a multidimensional construct (Prilleltensky et al., 2015; Sarriera and Bedin, 2017; Schonhardt et al., 2023; King et al., 2014; Perron, 2021; Linton et al., 2016). Studies by Chen et al. (2013), Luo and Hancock (2020), and Village and Francis (2021, 2022) also employed multiple dimensions to measure well-being based on individuals' life satisfaction or overall life evaluation, including work (economic well-being), health (physical well-being), relationships with spouses and children (social well-being), as well as happiness, joy, gratitude, hope, and faith (psychological and spiritual well-being).

These literature reviews indicate that human well-being is multidimensional. Likewise, as human beings, religious clergy experience well-being that extends beyond the spiritual dimension alone. Several studies have identified challenges faced by clergy in achieving well-being. In the economic domain, studies by Blanton et al. (1990), Mace and Mace (1982), Trawick and Lile (2007), and Guzman and Teh (2016) reported low levels of compensation received by clergy. Clergy health has also become an important concern because it influences their effectiveness in fulfilling their responsibilities and maintaining productivity, particularly in providing services to congregations (Pichard and Guo, 2008; Wheems and Arnold, 2009). However, clergy represent a frequently overlooked population with high health risks (Terry and Cunningham, 2020), as they often neglect their own well-being and fail to recognize the potential adverse effects of their work on their health (Terry and Cunningham, 2021), particularly regarding physical health. Consequently, physical well-being constitutes another important domain of clergy well-being.

In addition, several studies have identified psychological challenges experienced by religious clergy in relation to their roles and responsibilities. Research by Barnard and Curry (2011), Parker and Martin (2011), Francis et al. (2012), Hendron et al. (2012), Jackson-Jordan (2013), Randall (2013), Muse et al. (2016), Adams et al. (2016), White Smith (2019, 2020), Buratti et al. (2020), Von Schlichten (2020), Rosales et al. (2021), Shikanda et al. (2022), Fung et al. (2022), and Clarke et al. (2022) documented psychological well-being issues among clergy, particularly stress and burnout characterized by emotional exhaustion. Several studies have also highlighted challenges in achieving social well-being among clergy. Staley and Gathercoal (2013) reported that clergy encounter barriers to developing supportive relationships, experience insufficient social support, and struggle with loneliness. Feelings of loneliness and social isolation have become common among clergy, while they are simultaneously expected to provide full-time ministry (Hill et al., 2003; Warner and Carter, 1984).

Sulinggih are Hindu clergy in Bali who are regarded as holy persons and are therefore often described as *meraga putus* (having detached themselves from worldly attachments). This perception has led society to assume that Sulinggih no longer concern themselves with economic well-being or other dimensions of well-being as ordinary people do (Ayuningsasi et al., 2023a, 2023b). However, contemporary Sulinggih in Bali are married clergy (known as *Wiku Grhasta*), rather than wandering ascetics without family ties (*Wiku Wanaprasta*), as was common in the past. Although numerous studies have examined clergy well-being, relatively few have focused on Hindu priests. Therefore, this study seeks to address this important gap in the literature by investigating the well-being of Hindu clergy, particularly Sulinggih in Bali. Specifically, this study aims to explore, identify, and confirm the dimensions that constitute the well-being of Sulinggih in Bali. The basic orientation of our project is that of instrument development. Therefore, we seek to explore the various aspects perceived by Sulinggih in Bali as constituting their well-being.

Well-Being

Well-being has become a fundamental basis and objective of every nation (Alatartseva and Barysheva, 2015). According to Diener and Seligman (2004), government policy decisions should be guided more by issues related to societal well-being rather than focusing solely on national economic outcomes. Consequently, comprehensive well-being has increasingly replaced economic welfare as the primary political objective of social and public policy (Taylor, 2011). Nevertheless, the concepts of well-being and welfare are interdependent, as the achievement of social welfare provides the context and conditions for attaining individual well-being, and vice versa.

Well-being is the ultimate goal of every individual, particularly in the context of economic activities. The pursuit of well-being has attracted philosophical attention since ancient times and has become a subject of inquiry across various academic disciplines. One of its philosophical foundations can be found in Aristotle's *Nicomachean Ethics*, which introduces the concept of the good life (*eudaimonia*). Subsequently, various economic theories have emerged, often presenting conflicting perspectives regarding both the concept of well-being and the means of achieving it. One influential welfare theory based on utilitarian philosophy was introduced by Jeremy Bentham, who emphasized maximizing individual and societal well-being through mechanisms of rational individual reasoning (Stern, 2022). Bentham's utilitarianism has frequently been interpreted as quantitative hedonism, namely the pursuit of pleasure solely in quantitative terms.

Pleasure is regarded as physical and sensory in nature, also referred to as sensory hedonism, which proposes that the value-bearing elements contributing to well-being consist of intrinsic sensory pleasure and extrinsic sensory pain (Haji, 2009). This concept has been criticized as being closely associated with utilitarianism, hedonism, and materialism.

Materialism refers to a worldview characterized by attitudes, beliefs, and life values that prioritize the possession of material goods and wealth above other values, including spiritual, intellectual, social, and cultural values. Materialism has been identified as a root cause of various ecological, economic, academic, social, and psychological problems and is particularly associated with negative effects on human well-being and happiness (Husna, 2015). The negative connotations attached to materialism within utilitarian theory have led many scholars to regard this perspective as ethically and morally inadequate. One prominent contemporary economist who criticized this view was Amartya Sen through his capability approach to welfare theory (Sen, 1999).

Well-being is a multidimensional construct and cannot be adequately assessed by focusing on only one dimension (Hupert et al., 2009). Well-being extends beyond hedonism and the pursuit of happiness or pleasurable experiences; it also encompasses how well individuals function, an approach commonly referred to as eudaimonic or psychological well-being (Ruggeri et al., 2020). Accordingly, well-being has been examined from multiple dimensions, including economic well-being (Bakar et al., 2015; Xiao & Xiao, 2015; Hellerstein & Neumark, 2020; Bilan et al., 2020), physical well-being (Capio et al., 2014; Thatcher & Milner, 2014; Thompson Coon et al., 2011; Lambert et al., 2021), psychological well-being (Ryff, 2013; Boehm & Kubzansky, 2012; Schmitt et al., 2014; Houben et al., 2015; Obrenovic et al., 2020; De Kock et al., 2021), spiritual well-being (Adams et al., 2014; Halil & Kardas, 2017; Mulyani et al., 2018; Chen et al., 2018; VanderWeele et al., 2021; Heintzman, 2022), and social well-being (Van Lente et al., 2012; Joshanloo et al., 2018; Hill et al., 2012; Son & Wilson, 2012).

Economic Well-Being

Economic well-being is often used interchangeably with material well-being and financial well-being in the academic literature (Joo, 2008). According to Joo, economic, financial, or material well-being (economic/financial/material well-being) represents a subconstruct of overall well-being and derives from the broader definition of general well-being. Human beings are inherently homo economicus, whose lives are inseparable from economic activities (Kirchgässner, 2008). These economic activities enable individuals to fulfill their needs, ranging from basic physical necessities to the highest levels of need described in Abraham Maslow's hierarchy. In the most influential modern theory concerning material wealth and happiness, Maslow (1954) proposed that basic physical needs, such as adequate shelter and access to nutritious food, must be satisfied before enduring psychological fulfillment can be achieved. Consequently, the fulfillment of life's various needs inevitably involves material resources or what is commonly understood today as one's economic or financial condition.

One common proxy for economic well-being is income (Tran et al., 2020), which is closely correlated with well-being evaluations (Diener et al., 1993, 1995). This relationship exists because greater income or financial sufficiency provides individuals with more options from which they can choose actions that maximize their well-being (Diener and Seligman, 2004). According to Cummins (2002), higher income enables individuals to exert

greater control over their environment and provides a buffer against adverse life events. Income or financial resources also help individuals cope with pressures, particularly in meeting daily necessities during difficult circumstances (Adler and Snibbe, 2003). The higher an individual's income, the greater the likelihood that they will evaluate their life very positively (Kennelly, 2014), thereby influencing life satisfaction (Diener et al., 2010). Campbell et al. (1976) further demonstrated that satisfaction with income is associated with happiness. Higher income has also been linked to numerous desirable outcomes, including increased longevity, better health (Salovey et al., 2000), and greater life satisfaction (Diener et al., 1985). Ryff (1989) likewise emphasized the importance of income for well-being, arguing that additional income may foster greater feelings of autonomy and expanded opportunities for mastery.

Physical Well-Being

Physical well-being is closely associated with physical health. The terms health and well-being are often used inconsistently because of their close relationship. In general, the literature does not clearly distinguish between well-being and health; instead, both concepts are applied collectively to various aspects of human development, practice, and experience from both internal and external perspectives (Miller and Foster, 2003). According to Stanley (2014), health represents a state of well-being (wellness is a state of well-being). This view is consistent with the Constitution of the World Health Organization, which defines health as a state of complete physical, mental, and social well-being, rather than merely the absence of disease or infirmity (WHO, 2023). This definition underscores the close relationship between health (wellness), particularly physical wellness, and physical well-being.

The relationship between physical well-being and overall well-being can be observed when individuals experience serious health problems that interfere with daily functioning, which generally reduce overall well-being, sometimes substantially, such as in cases of life-threatening illness (Verbrugge et al., 1994; Van Jaarsveld et al., 2001). In addition to life-threatening diseases, illnesses that limit daily activities or cause pain may also diminish an individual's well-being (Celiker and Borman, 2001; Evers et al., 2003). Kanavaki et al. (2022) likewise found that physical health plays a crucial role in achieving individual well-being.

Psychological Well-Being

According to Campbell (1976), concern for well-being is no longer dominated solely by economic considerations or the belief that economic satisfaction is the only determinant of human well-being and happiness. Instead, this perspective has gradually been replaced by a psychological view of human beings. Accordingly, in 1941, Edward C. Tolman introduced the concept of the psychological man in relation to well-being. The psychological man is motivated not only by economic needs but also by what Tolman referred to as the ego (super-ego) and expanded ego needs such as social prestige, dominance, group identification, and a sense of achievement. This concept resembles Maslow's notion of higher-order needs. Campbell (1976) argued that human beings have gradually shifted from pursuing fundamentally economic goals toward goals that are essentially psychological in nature.

Psychological well-being fundamentally concerns the aspects that indicate positive psychological functioning in an individual's life. This approach is widely known as Psychological Well-Being (PWB), with Carol D. Ryff being one of its principal developers.

PWB has philosophical roots consistent with Aristotle's *Nicomachean Ethics*, which introduced the concept of *eudaimonia*. Psychological well-being refers to a condition in which individuals are capable of making independent life decisions, effectively managing their environment, maintaining positive relationships with others, determining and pursuing meaningful life goals, accepting themselves positively, and continuously developing their potential over time (Ryff, 1989). Ryff and Keyes (1995) proposed that psychological well-being comprises six theoretical dimensions: (a) autonomy, (b) positive relations with others, (c) environmental mastery, (d) personal growth, (e) purpose in life, and (f) self-acceptance.

Spiritual Well-Being

Spiritual well-being represents one of the states that individuals may experience throughout their spiritual development and is associated with all other aspects of life. Today, materialist perspectives often define spirituality as the highest level of personal development and self-regulation. The spiritual development of personality implies a process of self-awareness, a conscious decision to embrace spiritual principles, and the willingness and readiness to act in accordance with those values (Tvorogova, 2011).

Ellison (1983) defined spiritual well-being as the relationship between an individual and the Creator, which depends upon the individual's process of self-development arising from lived experiences. Spiritual well-being refers to a positive state and feeling manifested through behaviors and cognitions, encompassing relationships with oneself, with others, and with the transcendent dimension—the Creator. This state provides individuals with satisfaction, beauty, love, respect, positive attitudes, inner peace and harmony, as well as purpose and direction in life (Velasco-Gonzalez and Rioux, 2013).

Social Well-Being

Social well-being is a public phenomenon primarily concerned with the social tasks individuals encounter within their social structures and communities. Social well-being comprises five elements that collectively reflect an individual's effective functioning in social life, such as in the roles of neighbor, coworker, and citizen. These five dimensions are social integration, social contribution, social coherence, social actualization, and social acceptance (Keyes, 1998). Social integration refers to the evaluation of the quality of one's relationship with society; social contribution refers to the evaluation of one's social value, including the belief that one is a valuable member of society with meaningful contributions to offer; social coherence refers to perceptions of the quality, organization, and functioning of the social world, including an interest in understanding it; social actualization refers to evaluations of society's potential and developmental trajectory; and social acceptance refers to the construction of society through perceptions of the character and qualities of other people as a general category.

Several researchers have associated individuals' social well-being with their overall well-being. Diener and Ryan (2009) demonstrated a causal relationship between social relationships, or the level of sociability, and well-being, showing that the most enjoyable moments in people's daily lives generally occur when they engage in social interactions and that individuals tend to be happier when they are around others. Diener and Biswas-Diener (2008) found that individuals with more friends and family members (i.e., those with higher social well-being) tend to experience higher levels of overall well-being than those with fewer social relationships. Kahneman and Krueger (2006) further showed that

everyday interactions, the effects of social bonds, and supportive relationships are important determinants of high well-being. According to Veenhoven (2010), individual well-being is both a product of the social system and a factor contributing to its functioning. Therefore, fulfilling the need for social relationships constitutes an essential aspect of achieving overall well-being (Tay and Diener, 2011).

Hindu Clergy in Bali

Hindu clergy in Bali are classified into two categories based on the level of consecration ritual they have undergone. The first level is known as ekajati, while the second is dvijati. Clergy who have completed the ekajati or pewintenan consecration are generally referred to as pemangku or pinandita, whereas those who have undergone the dvijati or diksa consecration—the highest level of purification—are known as Sulinggih or pandita. Sulinggih undergo the dvijati process through the diksa ceremony and are considered to have experienced a second birth: the first from their biological mother and the second from their spiritual teacher (Nabe). The word Sulinggih derives from Sanskrit, where *su* means "noble" or "supreme," and *linggih* or *lingga* means "position" or "status." Conceptually, Sulinggih refers to a person who has been granted an exalted or noble status because of virtuous conduct and spiritual purity. Consequently, Sulinggih hold a highly respected social position in Balinese society.

The reverence accorded to Sulinggih by the community is closely associated with the concept of spiritual purity. This perception often leads society to idealize Sulinggih excessively and to regulate what they may or may not do in order to preserve their "purity," including restrictions on their daily lives. These include prohibitions against going to the market (*tan wenang ke pasar agung*), walking on public roads (*tan wenang ke margi agung*), engaging in material transactions such as buying and selling (*tan wenang adol atuku*), driving vehicles, or earning income from occupations unrelated to their religious duties. Although most Sulinggih are older adults because they are generally ordained after retirement, the majority continue to have family responsibilities (Ayuningsasi and Sukadana, 2022).

These restrictions limit the capabilities of Sulinggih to achieve various functionings in life, consistent with Amartya Sen's capability approach to well-being. For example, they may experience difficulties engaging in physical exercise to maintain health, interacting socially with the general public outside religious activities, or exercising their capability for social affiliation (Ayuningsasi et al., 2024). Their elevated social status also creates barriers to interacting with family members because everyone other than Sulinggih is categorized as Walaka (individuals who have not yet attained spiritual maturity). Balinese society imposes numerous customs that distinguish Sulinggih from Walaka, including the requirement that Walaka use refined Balinese language (*singgih*) when speaking to Sulinggih; separate dining arrangements; dedicated eating and drinking utensils reserved exclusively for Sulinggih; seating arrangements in which Walaka must sit lower than Sulinggih; and many other regulations. The strict rules governing Sulinggih in Bali stem from the widespread perception that they are concerned solely with spiritual well-being, overlooking the fact that Sulinggih, like all human beings, continue to have various needs and multiple dimensions of well-being.

The Present Studies

There is a need to understand the dimensions that constitute the well-being of religious clergy in order to develop a conceptual model for studies of well-being across different groups and segments of society, while also contributing practically to policy formulation. The scarcity of studies involving Hindu clergy (Sulinggih) as research subjects led this study to adopt a mixed methods design that integrates qualitative and quantitative approaches. The qualitative phase involved an in-depth exploration of various aspects related to the well-being of Hindu clergy in Bali, followed by a quantitative phase to confirm the identified dimensions.

Methods

This study employed a sequential mixed methods design. The research began with qualitative data collection and analysis, followed by quantitative data collection and analysis; therefore, the study adopted an exploratory sequential mixed methods approach. The qualitative phase used primary data obtained from seven Sulinggih informants selected based on recommendations from relevant institutions (Parisada Hindu Dharma Provinsi Bali [Council of Indonesian Hinduism in Bali Province] and the Ministry of Religious Affairs of Bali Province). The quantitative phase used primary survey data collected by distributing questionnaires to the griya (residences) of 335 Sulinggih in Bali, drawn from a population of 1,675 individuals. A total of 323 completed questionnaires were returned. The respondents were selected using a simple random sampling technique.

The qualitative data were analyzed using the Miles and Huberman model, which consists of three simultaneous and interactive processes: data reduction, data display, and conclusion drawing or verification. The quantitative data collected during the second phase were analyzed using Confirmatory Factor Analysis (CFA) to evaluate the adequacy of the dimensional structure developed by the researchers.

Results

Qualitative Research

The results of the analysis indicate that Sulinggih in Bali experience well-being when their basic needs are fulfilled, they have a healthy body, experience inner happiness, receive affection from their families, experience tranquility and peace, and feel accepted by society. The fulfillment of basic needs constitutes one of the indicators used to measure the well-being of Sulinggih in Bali. This condition is consistent with Abraham Maslow's theory of human needs, which states that all human beings have needs that must be fulfilled. In order to survive, individuals must first satisfy their most basic needs, namely food, clothing, and shelter, before fulfilling other needs (Maslow, 1954). This was revealed in interviews with several informants, including IP1, IP2, IP4, and IP6.

“Nabe will feel that life is prosperous when there is a sense of tranquility and no deprivation, at least in terms of food, clothing, and adequate housing.”

(Source: interview transcript with IP1, August 9, 2022)

“Sulinggih also require material resources to survive. These resources are needed to fulfill the basic needs of food, clothing, and shelter.”

(Source: interview transcript with IP2, August 10, 2022)

“Sulinggih must also fulfill their daily needs. These daily needs are not limited to the needs of the Sulinggih themselves, because Sulinggih sometimes serve as the

primary breadwinners of their families, which will inevitably affect their well-being.”

(Source: interview transcript with IP4, August 12, 2022)

“To survive, Sulinggih still need food and drink, clothing, and shelter, particularly because contemporary Sulinggih are wiku grhasta.”

(Source: interview transcript with IP6, August 25, 2022).

Based on the results of the analysis, having a healthy body is also an important consideration for Sulinggih in Bali in relation to their well-being. Good physical health is essential for individuals to perform various activities. Sulinggih require a healthy body, particularly in relation to the religious services they perform, ranging from daily worship (arcana) to fulfilling various requests for religious services from the community (lokapalasraya), such as providing guidance on the performance of ceremonies, spiritual guidance and purification (petirtan), and leading religious ceremonies (wikwaning ayajna). This was revealed in in-depth interviews with informants IP4, IP5, and IP7, who stated that:

“Nabe believes that health is the primary factor in experiencing well-being. How can one feel prosperous when the body is frequently ill? Therefore, Nabe believes that it is very important for Sulinggih to maintain their physical condition.”

(Source: interview transcript with IP4, August 12, 2022)

“A healthy body is also important because we serve the community. If our physical condition is poor, it may hinder our ability to provide services when requested by the community.”

(Source: interview transcript with IP5, August 23, 2022)

“For Sulinggih, the need and desire for luxury goods have been reduced because, in my personal view, the true luxury of a Sulinggih is good health.”

(Source: interview transcript with IP7, August 26, 2022)

Other aspects related to the well-being of Sulinggih in Bali include experiencing family affection and inner happiness. The affection experienced within the family constitutes one measure of the well-being of Sulinggih in Bali. This is because Sulinggih in Bali are wiku grhasta, namely married clergy who remain connected to their families, including their children, grandchildren, extended families, and local communities. Inner happiness has a very broad meaning, but in general it can be understood as a positive, favorable, and pleasant feeling or condition experienced by an individual. This condition was expressed by IP1 and IP4.

“Nabe feels prosperous when there is affection within the family. Well-being should not be viewed solely from an economic perspective, because many people have money but forget to express affection toward their families. Sulinggih must also cultivate affection within their families. Remember that Sulinggih are also human beings and still have families.”

(Source: interview transcript with IP1, August 9, 2022)

“Well-being is not measured solely by financial conditions. According to Nabe, well-being is experienced when the family is doing well and its members care for one another. Becoming a Sulinggih does not mean severing relationships with the family because we are Sulinggih grhasta and live with our families. Therefore, we can only feel prosperous when the family is doing well.”

(Source: interview transcript with IP4, August 12, 2022)

All living beings capable of thought naturally desire happiness. However, the standards by which individuals assess happiness are highly relative because many different

factors can make people happy. As long as individuals are unable to feel grateful for everything they possess, they will continue to feel deprived and tormented by their desires and will therefore never experience happiness. In other words, happiness can be experienced when individuals are able to appreciate everything they possess and have achieved in life. Similar conceptions of happiness were expressed by informants IP2 and IP3.

“Nabe believes that life is full of challenges. In addition to physical strength, mental strength is also necessary. As human beings, we must be able to experience happiness regardless of the circumstances we face. However, happiness differs greatly depending on an individual’s level of spirituality, beliefs, and understanding.”

(Source: interview transcript with IP2, August 10, 2022)

“Nabe believes that every human being wants to experience happiness in life. Before becoming a Sulinggih, the standard of happiness may have been different, and the things that created happiness were certainly different from those that do so now. This means that even after becoming a Sulinggih, happiness is still necessary, although the means of achieving it and the standards by which it is assessed are certainly different. For example, Nabe can now experience happiness simply by having a plate of rice. Therefore, it ultimately depends on one’s principles of life.”

(Source: interview transcript with IP3, August 11, 2022)

Other considerations in the well-being of Sulinggih in Bali are tranquility and peace. These two concepts are closely associated with conditions that reflect spiritual well-being. Tranquility, peace, or inner serenity is generally associated with the condition experienced after worship or when drawing closer to God. This was also revealed in in-depth interviews with informants IP1 and IP3.

“Thus, well-being is not merely about material possessions, but also about tranquility and peace, particularly after Nabe became a Sulinggih. Through tranquility and faith in Ida Sang Hyang Widi, Nabe can sincerely accept any condition, including illness or anything else, as a blessing from Him.”

(Source: interview transcript with IP1, August 9, 2022)

“The happiness experienced by Sulinggih varies according to their level of spirituality. For Sulinggih themselves, Nabe believes that feelings of tranquility and peace are more important and will certainly lead to greater well-being.”

(Source: interview transcript with IP3, August 11, 2022)

“Sulinggih will experience well-being when they feel tranquil and peaceful. These feelings are highly beneficial in living one’s life, particularly for Sulinggih, whose activities are largely devoted to mepuja.”

(Source: interview transcript with IP4, August 12, 2022)

The results of the analysis also identified acceptance within society as an important factor in achieving the well-being of Sulinggih in Bali. This indicates that, like people in general, Sulinggih also maintain social bonds. Human beings cannot be separated from social relationships in their daily lives and are therefore regarded as social beings. This node emerged from the results of in-depth interviews with informants IP5 and IP6, as follows.

“As a Sulinggih, Nabe’s activities are highly monotonous, ranging from preparing banten to performing muput. Nabe often feels bored and therefore needs

entertainment. Nabe's only forms of entertainment are watching television to observe the outside world and spending time with grandchildren who come to relieve fatigue."

(Source: interview transcript with IP1, August 9, 2022)

"Nabe enjoys sharing knowledge with the community. When people come and accept what Nabe conveys, that alone makes Nabe happy. Nabe believes that even if we have a great deal of money, if we never mebraya or socialize with the community, we cannot be considered prosperous."

(Source: interview transcript with IP5, August 23, 2022)

"Sulinggih will experience well-being when their social status is recognized by society. If it has not been recognized, then the Sulinggih cannot yet be considered prosperous because this will inevitably relate to whether or not the Sulinggih is entrusted with a role in the community."

(Source: interview transcript with IP6, August 25, 2022)

The qualitative findings indicate that the identified nodes are closely associated with the dimensions that constitute well-being in general, namely: 1) the economic well-being dimension, represented by the node of fulfilled basic needs; 2) the physical well-being dimension, represented by the node of having a healthy body; 3) the psychological well-being dimension, represented by the nodes of experiencing family affection and inner happiness; 4) the spiritual well-being dimension, represented by the nodes of experiencing tranquility and peace; and 5) the social well-being dimension, represented by the node of feeling accepted by society.



Figure 1. Dimensions of Sulinggih Well-Being

Quantitative Research

The variables identified as constituting the well-being of Sulinggih in Bali in the preceding qualitative research include economic well-being, physical well-being, psychological well-being, spiritual well-being, and social well-being. Based on the CFA results, the KMO value for the well-being variable, as presented in the KMO and Bartlett's test table, was 0,793. This KMO value is greater than 0,50, and Bartlett's test of sphericity yielded a chi-square value of 1.089,054 with a significance level of 0,000 (less than $\alpha = 5$

percent), indicating that the five dimensions constituting the well-being of Sulinggih in Bali could be processed further.

The MSA values indicate that all dimensions constituting the well-being variable have anti-image correlation values greater than 0,50. This demonstrates that all dimensions, namely economic well-being (K1), physical well-being (K2), psychological well-being (K3), spiritual well-being (K4), and social well-being (K5), constitute the well-being variable of Sulinggih in Bali.

The extraction results show values of 0,792 for economic well-being (K1), 0,580 for physical well-being (K2), 0,558 for psychological well-being (K3), 0,836 for spiritual well-being (K4), and 0,727 for social well-being (K5). These values indicate the proportion of variance in each dimension. The value of 0,792 for economic well-being (K1) means that 79,2 percent of the variance in economic well-being (K1) can be explained by the well-being factor (K) to be formed, and the same interpretation applies to the other variables. Psychological well-being (K3) has the lowest extraction value, indicating that psychological well-being has the weakest relationship with the well-being factor of Sulinggih in Bali. Conversely, spiritual well-being (K4) has the strongest relationship.

The Eigenvalue obtained from the CFA for the well-being of Sulinggih in Bali was 3,494. This value is greater than one and indicates that the well-being factor of Sulinggih in Bali is appropriate and adequate for summarizing the five dimensions of well-being, namely economic well-being, physical well-being, psychological well-being, spiritual well-being, and social well-being. The factor loadings for each dimension were 0,890 for economic well-being (K1), 0,762 for physical well-being (K2), 0,747 for psychological well-being (K3), 0,914 for spiritual well-being (K4), and 0,853 for social well-being (K5). These values exceed the cut-off values of 0,30 and 0,35; therefore, the five variables can be considered appropriate constituents of the well-being of Sulinggih in Bali because they have sufficiently high correlations with the factor. The cumulative percentage loading was 69,873, meaning that the well-being factor of Sulinggih in Bali can explain 69,873 percent of the variation in the dimensions of economic well-being (K1), physical well-being (K2), psychological well-being (K3), spiritual well-being (K4), and social well-being (K5).

Table 1. CFA Validity Results for the Welfare of Sulinggih in Bali

No.	Validity Measure	Cut-off Value	Result	Interpretation
1	KMO (Kaiser-Meyer-Olkin)	$\geq 0,50$	0,793	Accepted
2	χ^2 (Chi Square)	Expected to be large	1089,054	Accepted
3	Significance Probability	$< 0,05$	0,000	Accepted
4	Eigenvalue	$> 1,00$	3,494	Accepted
5	Cumulative variance	$\geq 60\%$	69,873%	Accepted
6	Anti-image Correlation			
	a. K ₁	$\geq 0,50$	0,793	Accepted
	b. K ₂	$\geq 0,50$	0,813	Accepted
	c. K ₃	$\geq 0,50$	0,825	Accepted
	d. K ₄	$\geq 0,50$	0,727	Accepted
	e. K ₅	$\geq 0,50$	0,848	Accepted

Source: Research Findings

Discussion

The concept of well-being is multidimensional (Prilleltensky et al., 2015; Sarriera and Bedin, 2017; Schonhardt et al., 2023; King et al., 2014; Perron, 2021; Linton et al., 2016). Based on the qualitative and quantitative analyses, this study concludes that the dimensions constituting the well-being of Sulinggih in Bali are economic well-being, physical well-being, psychological well-being, spiritual well-being, and social well-being. Studies by Prenda and Lachman (2001), Chen et al. (2013), Twenge and Martin (2020), Luo and Hancock (2020), and Village and Francis (2021 and 2022) also employed multiple dimensions to measure well-being based on individual life satisfaction or individuals' overall evaluations of their lives, including work (the economic well-being dimension), health (the physical well-being dimension), relationships with spouses and children (the social well-being dimension), as well as happiness, joy, gratitude, hope, and faith (the psychological and spiritual well-being dimensions). This indicates a close relationship between economic well-being, physical well-being, psychological well-being, spiritual well-being, and social well-being and an individual's broader or overall well-being.

The findings of this study demonstrate that the dimensions constituting the well-being of Sulinggih in Bali are generally similar to those of other individuals, encompassing various aspects of life and therefore being comprehensive in nature. The well-being of Sulinggih in Bali is not constituted solely by spiritual well-being as the dimension most closely associated with the condition of religious clergy, because clergy are generally assumed to have a close relationship with matters concerning the spiritual care of the soul or a spiritual approach, known in Latin as *cura animarum* (Benner, 2003).

Economic well-being constitutes one dimension of the well-being of Sulinggih in Bali, indicating that even religious clergy cannot be separated from economic activities, just as human beings in general are economic beings (*homo economicus*), particularly in relation to fulfilling their basic needs. This is due to the common elements of the human body that do not distinguish Sulinggih from other groups in society, namely the existence of the gross body (*stula sarira*), in which worldly elements remain present. The continued presence of worldly elements causes human beings to have various needs related to the gross body, such as the need for clothing, food, and shelter. Hinduism recognizes that the human body consists of three layers known as *Tri Sarira*, comprising the gross body (*sthula sarira*), the subtle body (*suksma sarira*), and the causal body (*antah karana sarira*). *Sthula sarira*, or the gross body, is the observable and visible element of the body that can interact directly with society and the environment. *Suksma sarira*, or the subtle body, consists of subtle elements such as the mind, intelligence, consciousness, ego, and senses (*indria*), whereas *antah karana sarira*, or the causal body, is the spirit (*atma*) that gives life and enables the body to perform activities. In general, because they still possess a gross body (*stula sarira*), Sulinggih are inevitably influenced by worldly elements, although these influences gradually diminish as their spiritual awareness increases. Therefore, Sulinggih still require material resources to survive. For example, to sustain life, Sulinggih still require food and drink, clothing, and shelter as primary needs, particularly because contemporary Sulinggih in Bali are *wiku grhasta*, or married clergy. Fulfilling these various needs requires material resources; therefore, the fulfillment of economic well-being also constitutes one dimension of the well-being of Sulinggih in Bali.

Abraham Maslow's theory of human needs states that all human beings fundamentally have basic needs that must be fulfilled. These needs are represented in five hierarchical levels arranged in the form of a pyramid, known as Maslow's hierarchy of

needs. Maslow's stages of human needs are also consistent with the general concept of human needs and with the concept of human needs based on the standards of a prosperous life embraced by Hindu communities in Bali. The first stage involves fulfilling basic or primary needs, including food (wareg), clothing (wastra), and shelter (wisma), which are categorized as physiological needs in Maslow's hierarchy. The next stage involves fulfilling secondary needs, namely psychological needs (waras), which in Maslow's hierarchy include the need for safety, followed by the need for love and belonging. The subsequent stage involves fulfilling tertiary needs (wasita), namely the need for esteem, followed by the need for self-actualization within the social environment.

These concepts are closely related to the dimensions constituting the well-being of Sulinggih in Bali. The fulfillment of physiological or primary needs at the first level of Maslow's hierarchy, namely the attainment of wareg, wastra, and wisma, falls within the dimensions of economic well-being and physical well-being. Psychological needs as secondary needs, such as safety and affection, represented by the attainment of waras, can be included within the psychological well-being dimension. Meanwhile, tertiary needs, namely self-actualization, represented by the attainment of wasita, including self-transcendence, fall within the dimensions of social well-being and spiritual well-being.

Religious clergy are relatively rarely used as subjects in well-being research, particularly in Indonesia. Therefore, this study contributes to the development of a specific concept of well-being among religious clergy, who generally possess distinct characteristics and perceptions in understanding well-being. This study only examines the current condition of Sulinggih. Therefore, similar studies should be conducted in the future, including longitudinal studies where possible, to identify differences or changes in conditions resulting from societal developments or as implications of the present study.

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