



The Effectiveness of Mindfulness Counseling to Improve Orphan Adolescents' Subjective Wellbeing

Received: 19-04-2022; Revised: 17-11-2022; Accepted: 21-11-2022

Silvianetri*)

Universitas Islam Negeri Mahmud Yunus
Batusangkar, Indonesia

Email: silvianetri@iainbatusangkar.ac.id

Irman

Universitas Islam Negeri Mahmud Yunus
Batusangkar, Indonesia

Email: irman@iainbatusangkar.ac.id

Wahidah Fitriani

Universitas Islam Negeri Mahmud Yunus
Batusangkar, Indonesia

Email:

wahidahfitriani@iainbatusangkar.ac.id

M Habibullah Silvir

Al-Azhar University, Egypt

Email;

habibsilvirmadinah@gmail.com

Che Zarrina Sa'ari

University of Malaya, Malaysia

Email: zarrina@um.edu.my

Rebecca Fanany

CQUniversity, Australia

Email: r.fanany@cqu.edu.au

*) Corresponding Author

Abstract: The main problem in this study is the lack of subjective well-being levels of orphan adolescents. The purpose of this study was to reveal empirical data related to the effectiveness of mindfulness counseling to improve the subjective well-being of orphan adolescents. The population of this research is teenagers who live in Panti Sosial Bina Remaja Padang Panjang, West Sumatra. To measure the level of subjective wellbeing using an instrument namely subjective wellbeing scale that has 32 items. The research sample are 20 teenagers who were taken randomly with simple random sampling technique. The research sample was divided into 2 groups, namely the experimental group which consisted of 10 orphaned adolescents and the control group which also consisted of 10 orphan adolescents. Treatment was given with different techniques in the experimental group and the control group. The experimental group was given mindfulness counseling, and the control group was given lectures. Each group received 6 sessions of treatment. Data analysis used independent t test, which was processed using SPSS for Windows version 20.0. Prior to hypothesis testing, prerequisite tests were conducted, namely through normality and homogeneity tests. The results showed that mindfulness counseling was effective in improving subjective well-being, with an increase in the experimental group of 43.4 points compared to the control group, and a value of $P = 0.0001$.

Abstrak: Masalah utama dalam penelitian ini adalah rendahnya tingkat kesejahteraan subjektif remaja yatim piatu. Tujuan dari penelitian ini adalah untuk mengungkapkan data empiris terkait efektivitas konseling mindfulness untuk meningkatkan kesejahteraan subjektif remaja yatim piatu. Populasi penelitian ini adalah remaja yang tinggal di Panti Sosial Bina Remaja Padang Panjang Sumatera Barat. Untuk mengukur tingkat kesejahteraan subjektif menggunakan instrumen yaitu skala kesejahteraan subjektif yang memiliki 32 item. Sampel penelitian sebanyak 20 remaja yang diambil secara acak dengan teknik simple random sampling. Sampel penelitian dibagi menjadi 2 kelompok yaitu kelompok eksperimen yang terdiri dari 10 remaja yatim piatu dan kelompok kontrol yang juga terdiri dari 10 remaja yatim piatu. Perlakuan diberikan dengan teknik yang

berbeda pada kelompok eksperimen dan kelompok kontrol. Kelompok eksperimen diberikan konseling mindfulness, dan kelompok kontrol diberikan ceramah. Setiap kelompok menerima 6 sesi pengobatan. Analisis data menggunakan uji t independent yang diolah menggunakan SPSS for windows versi 20.0. Sebelum dilakukan pengujian hipotesis dilakukan uji prasyarat yaitu melalui uji normalitas dan uji homogenitas. Hasil penelitian menunjukkan bahwa konseling mindfulness efektif dalam meningkatkan kesejahteraan subjektif, dengan peningkatan pada kelompok eksperimen sebesar 43,4 poin dibandingkan dengan kelompok kontrol, dan nilai $P = 0,0001$.

Keywords: mindfulness counseling, subjective well-being, orphan adolescents

INTRODUCTION

Everyone lives with their own happiness and problems. Sometimes life is beautiful, and sometimes life is bitter. Problems can be experienced by anyone, including teenagers who live in orphanages. Among the problems at the orphanage are conflict with peers, adjustment, low subjective well-being, which is abbreviated as SWB (Nadyatusofia, 2017, Rahmah et al., 2016). The cause of children in orphanages having problems in their lives is the lack of meaning in life (Nafisah, 2018). The meaning of life is one indicator of SWB. The lack of SWB for the orphanage adolescents is evident from the initial data obtained through interviews with the administrators of the Panti Sosial Bina Remaja (PSBR) Padang Panjang, West Sumatra, as well as observing and distributing questionnaires to the teenagers at the PSBR orphanage. PSBR Padang Panjang is an orphanage where school dropouts are fostered, all of the inmates are female.

The results of an interview with the caretaker of the orphanage on November 30, 2021, it was found that adolescents in PSBR sometimes experience anxiety, worry and fear for their future. The cause of this anxiety is because in general the teenagers in the orphanage drop out of school and cannot continue their education to college. This condition is caused by the lack of parents' economy. The results of observations of PSBR teenagers on November 30, 2021, obtained

data that PSBR orphanage adolescents had low SWB, with the characteristics of being often moody, hopeless and restless. Observations were made on 46 female orphanages. Furthermore, from the questionnaire distributed on December 2, 2021 to 46 orphanage teenagers, it was found that 48% of the orphanage teenagers had SWB in the low category, 23% SWB in the medium category and 29% SWB in the high category. This condition indicates that the SWB of orphanages is mostly in the low category, and a solution needs to be found. Before looking for a solution, it is necessary to study the philosophy and theory of SWB in depth.

In general SWB can be interpreted with psychological well-being. To be clearer and more valid, it is necessary to analyze expert studies on the meaning of this SWB. Some experts interpret SWB in different ways, although the meaning is almost the same. The definition of SWB is an individual condition characterized by life satisfaction, a high positive affective level and a low negative affective level (Fitriani et al., 2022, Rulangi et al., 2021, Yusainy et al., 2018). Furthermore, SWB is defined as an individual condition evaluating life satisfaction related to quality life and happiness (Mulet & Lozano, 2019, De & Thamarapani, 2022). Some expert opinions about the meaning of SWB lead to a conclusion that the notion of SWB is a condition of individuals who already have life satisfaction, meaning, high positive affective

level and low negative affective level. There are four indicators contained in the SWB, which can later be developed into a measuring tool.

The four SWB indicators will be described specifically. Life satisfaction is an assessment of the achievement of certain goals that have been set in life. These goals are related to short-term goals and long-term goals. Furthermore, what is meant by positive affect is a feeling that can improve psychological quality in a positive way, so that it can also improve quality of life. The positive affect is feeling happy, proud, affectionate. On the other hand, negative affect is a feeling that can reduce psychological quality so that it also has an impact on quality of life. Examples of these negative effects are feelings of sadness and depression (Putri et al., 2021).

To further clarify the SWB study, it is necessary to describe the area of the SWB. Areas of subjective well being are emotional, intellectual, physical, social, spiritual, work (Hollingsworth, 2015). The SWB area has a holistic and partial effect on the SWB for orphanages. If the teenagers in the orphanage are on the continuum of the positive area, then they will have a high SWB, otherwise if the teenagers of the orphanage is on the continuum of the negative area, then the SWB of the teenagers of the orphanage is in the low category. So that SWB is always in a stable positive continuum, it is necessary to find a scientific method that can be justified theoretically and empirically. This method works if the orphanage teenagers already have the characteristics of SWB, because people who are on the positive area continuum have certain characteristics. The characteristics of people who are in the positive continuum area are a good life, including happiness, health, longevity (Choudhury & Barman, 2014, Timar et al., 2015).

SWB brings various benefits in life. The benefits of SWB are to reduce the risk of mental disorders, improve brain function,

improve academic achievement (Santini et al., 2022, Westrupp et al., 2021). If the SWB is in the low category, it is likely that mental disorders will occur, brain function will be disrupted and academic achievement will decline in orphanage youth. These disturbances will reduce the quality of life of the orphanage youth, of course, will have an impact on their future. Based on this assumption, it is necessary to immediately give treatment to the orphanage teenagers who lack the SWB level. Treatment is given based on a study of the factors that influence SWB, or making a diagnosis of the cause of low SWB.

In general, the factors that influence the SWB are internal factors and external factors. Internal factors are related to gratitude, forgiveness, personality, self-esteem, spirituality, life goals, achievement, experience, self-actualization, health quality. Furthermore, what is meant by external factors are social relations, family support, academic performance, friendships, school climate, work, future, media coverage (Rulangi et al., 2021, Agustin et al., 2020, Nur Hendra Cipta, 2019, Douma et al., 2021, Westrupp et al., 2021, Eichstaedt et al., 2020). Two general factors that influence this SWB as a reference for diagnosis and prognosis, which are the steps of counseling activities. Diagnosis and prognosis is the main job of a counselor, who is engaged in counseling. Diagnosing and prognosing SWB is a challenge for counselors in today's century. So that the SWB of the community in general can be increased, especially for orphanage youth.

There are many challenges faced by society in today's millennial era, which must be solved by various parties, including counselors. One researcher revealed that the challenge for professional counselors in this millennial and digital era is to increase subjective well-being (Kurniawan et al., 2021). This is in line with the goal of counseling, which is to improve subjective well-being and mental health

(Hollingsworth, 2015). Digitization makes people accustomed to working fast-paced. For individuals who are not ready, these conditions trigger stress and depression. Another factor causing stress and depression at this time is the spread of covid 19 which has almost spread throughout the world, including in Indonesia (Fitriani et al., 2022). Stress and depression are signs of decreased SWB. Several researchers and professionals have done various ways to increase SWB. Among these ways are watching video games, mindfulness exercises, mindfulness exercises via smart phones (Formosa et al., 2022, Kabat-Zinn, 2018, Dutcher et al., 2022). Based on the expert opinion, one way to increase SWB is through mindfulness techniques.

Mindfulness techniques have various names in common with other counseling techniques, namely relaxation techniques, being present techniques. So the concept of these three techniques is used in reviewing theories and discussions related to the concepts of mindfulness. Mindfulness is interpreted in various ways by several experts. There are experts who define mindfulness as an activity that involves paying attention to the present experience without judgment, being open and accepting of views (Meesters et al., 2022). Mindfulness is also defined as an activity that involves paying attention to the present and here experiences by the individual, and there is acceptance of these experiences. The mindfulness process involves neocortical areas in the brain that are based on cognition, attention, cognitive control, and monitoring of conscious experience (). There are also neuroscientists who say that attention is located in the cerebrum area, which is related to memory function. Memory is influenced by past, present and future experiences (Irman, 2019). The hallmark of mindfulness activities is being able to focus on thinking about current circumstances and experiences, the focus is on the human brain. The human brain is a magical instrument with many neuron networks, which

can make human attention focus on one thing (Silvianetri, 2018). Some of these opinions indicate that mindfulness activities can not be separated from the activation of brain function, which is useful for increasing focus.

Mindfulness techniques provide many benefits for individuals. These benefits are to increase body immunity, self-esteem, reduce anxiety levels, stress, depression, regulate emotions, manage behavior, improve mental health, improve physical health, wellbeing (Waney set al., 2020, Simonsson et al., 2021, Islamiyah et al., 2020). al., 2020, Xie et al., 2022, Waney et al., 2020, Liu et al., 2022, Kabat-Zinn, 2018, Asmendri, Irman, Annas et al., 2019, Irman et al., 2019, Dutcher et al., 2022). Broadly speaking, the benefits of mindfulness techniques are to improve psychological health and physical health. One of the psychological health is subjective well-being. The application of mindfulness techniques cannot be separated from the culture and beliefs of the client. The biggest belief of Indonesian people is Muslim. In the majority of countries whose citizens are Muslims, it is more effective to do mindfulness based on the philosophy contained in the Al Qur'an.

Besides religion, culture is also a determining factor for the success of mindfulness (Parrott et al., 2017, Thomas et al., 2017). This mindfulness technique can be elaborated on a counseling activity called mindfulness counseling. There are 3 components of mindfulness counseling, the first is intention, which is related to the goals or results to be achieved from the mindfulness process. The second component is attention, which is related to internal experiences during the moment of the activity. The third component is attitude related to the quality of attention. SWB can be increased through mindfulness counseling services (Pratikta, 2020).

Based on various data related to the lack of SWB levels for orphanages, and can be

increased through mindfulness counseling, the researchers feel it is important to conduct research related to the effectiveness of Mindfulness Counseling to Improve the Subjective Wellbeing of Adolescents in

Orphanages. The results of the study are expected to increase the SWB of orphanages, and as a stimulus for further researchers. The thinking framework in this study is as described in Figure 1 below:

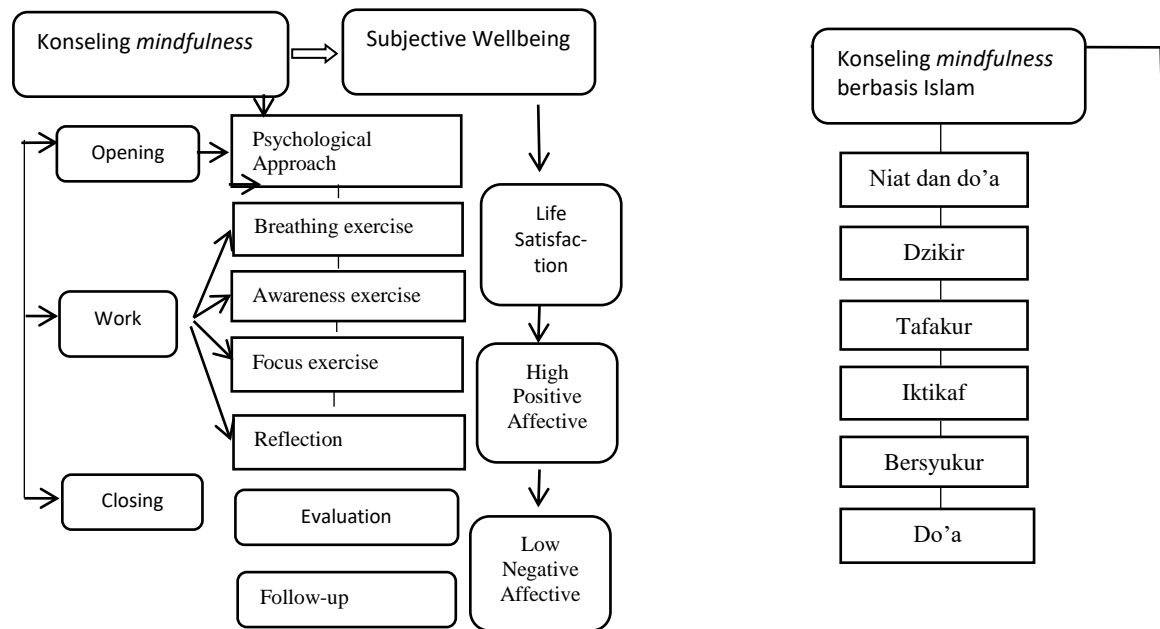


Figure 1.
Conceptual framework

METHOD

This research uses quantitative methods, especially experiments. Experimental research is a research activity that aims to measure the effect of treatment on the research sample (Steven M.Ross, 2017). The experimental design used a posttest only control group with the consideration that the sample was taken using a simple random sampling method, meaning that the sample pretest scores were almost the same, so that what would be tested was the posttest results from the empirical data obtained later (Downs, 1990). The population in this study were teenagers who lived in the Panti Sosial Bina Remaja Padang Panjang, West Sumatra, totaling 63 people. The population has the same characteristics, namely female with the age of 17 to 20 years. All populations have SWB in the low

category. To determine the SWB category, use a scale called the Subjective Wellbeing Scale, which consists of four components taken based on the notion of SWB, namely life satisfaction, meaningfulness, high positive affective level and low negative affective level.

The Subjective Wellbeing Scale has 32 statement items, with an ideal score of 160 and a minimum score of 32. The research sample consisted of 20 people who were taken randomly using simple random sampling technique. The research sample was divided into 2 groups, namely the experimental group which consisted of 10 people and the control group which also consisted of 10 people.

Treatment was given with different techniques in the experimental group and the control group. The experimental group was given mindfulness counseling, and the control

group was given lectures. Each group received 6 sessions of treatment. After the end of the session, a posttest was carried out, and continued with data analysis. Data analysis used independent t test, which was processed using SPSS for Windows version 20.0. The consideration of using this statistical analysis is because there are two independent groups (out groups) whose data will be tested. Before testing the hypothesis, a feasibility test is carried out first, namely through the normality test and homogeneity test.

RESULTS AND DISCUSSION

The research that has been done uses the experimental method. The rule of experimental research is that before testing the hypothesis it is necessary to test the prerequisites first. The prerequisite tests are normality test and homogeneity test. The normality test aims to test whether the distribution of data on subjective well-being for orphans comes from samples that are normally distributed or not. Testing the normality of the data distribution was carried out using the One-Sample Kolmogorov-Smirnov Test technique. The indicator used to determine whether the data distribution is normal or not is the p value. if the p value > 0.05 , then the distribution is included in the normal category, and vice versa if the p value < 0.05 then the data distribution is considered abnormal. The results of the normality test showed that the statistical value of the Kolmogorov-Smirnov test was the pretest score for the subjective wellbeing of orphans in the experimental group with a p value of 0.200 and the control group with a p value of 0.19. It can be interpreted that the data follow a normal distribution ($p > 0.05$). So that the pretest data meets the assumptions that are the conditions for using the planned statistical method.

Furthermore, a homogeneity test was also carried out which aims to find out whether the pretest and posttest data have the same

variance or not. In other words, homogeneity means that the data set under study has the same characteristics. This homogeneity is determined based on the value of Levene's test of homogeneity variance. The stipulation is that the variation in the anxiety level score in each condition is declared homogeneous if the Levene's test of homogeneity variance produces an insignificant p value ($p > 0.05$).

Based on the calculation with SPSS, the results of the homogeneity test of the experimental group were obtained, namely the pretest value of $p = 0.109$ and the posttest value of $p = 0.107$. It can be interpreted that the results of the pretest and posttest of the experimental group are homogeneous ($p > 0.05$). While the control group with the pretest value is $p = 0.180$ and the posttest is $p = 0.172$. It can be interpreted that the results of the pretest and posttest of the experimental group and the control group were homogeneous ($p > 0.05$). So that the pretest and posttest data meet the assumptions that are the conditions for using the planned statistical method.

Hypothesis testing was carried out on the posttest score for the SWB level for orphans. Testing of the hypothesis is carried out by being tested through an independent t test carried out using the help of the SPSS release 20.0 for windows program. The basic assumption for making decisions uses a 95% confidence level ($p = 0.05$), because in social science standards the error that can be tolerated is 5% of 100%. Rejection and acceptance of each hypothesis is based on the magnitude of the p-value or significant level (sig) of the results of the analysis, compared to the alpha value of 5% (0.05). If the p-value is greater than 0.05 then the null hypothesis (H_0) is accepted, and if the p-value is less than 0.05 then the null hypothesis is rejected. The acceptance and rejection of the null hypothesis means the opposite of the acceptance and rejection of the research hypothesis. In the following, the results of the independent t test will be presented, as shown in Table 1 below.

Table 1. Independent Test Results of Experiment and Control Group

Group	N	Average Scor	Difference	P
Experiment	10	112,4	43,4	0,001
Control	10	69		

In Table 1 above, it can be seen that the average posttest score of the experimental group SWB level was 112,4 points and the average posttest score of the control group was 69 points. This means that there is a difference in the SWB scores of the orphanage teenagers between the control group and the experimental group, which is as much as 50.8 points. The results of the independent t test obtained p value = 0.000. It turned out that the p value < 0.05, this provides evidence that there is a significant difference in the SWB level scores for orphans in the experimental group and the control group. This empirical evidence supports the hypothesis in this study, namely Ho is rejected and Ha is accepted. This means that mindfulness counseling is effective in increasing the subjective well-being of orphanage youth.

Various mindfulness studies to improve subjective well-being have been carried out by several experts. Research is sometimes almost the same treatment, but added other variations. An example of this research is that subjective well-being can be improved through mindfulness-based cognitive therapy (Shahsavari Googhari et al., 2022). Another way to increase subjective well-being is through online channels (Ardi et al., 2013).

On the other hand, the mindfulness technique was also studied by Nabulsi (2015) which is almost the same as what the researchers did. This research is an effective mindfulness training intervention to reduce stress and depression levels. Mindfulness counseling researchers aim to increase subjective well-being. Subjective well being is meant in this Study to fell happy and satisfied .

CONCLUSION

Mindfulness counseling is an innovation in counseling services that has been proven to increase the subjective well-being of adolescents at the Panti Sosial Bina Remaja Padang Panjang. Hopefully the results of this research can also be applied to students in schools and the general public. So that people can live more psychologically quality, with indicators of feeling satisfied and happy in their lives. This research is also dedicated to future researchers who are interested in researching the effectiveness of mindfulness counseling in improving other psychological aspects.

REFERENCES

- Agustin, D., Sumarwiyah, S., & Sucipto, S. (2020). Peningkatan Sikap Optimisme Anak Panti Asuhan Melalui Layanan Bimbingan Kelompok dengan Teknik Simulasi. *Jurnal Prakarsa Paedagogia*, 3(1).
<https://jurnal.umk.ac.id/index.php/JKP/article/view/5155>
- Ardi, Z., Yendi, F. M., & Ifdil, I. (2013). *Konseling Online : Sebuah Pendekatan Teknologi Dalam Pelayanan Konseling*. 1–5.
- Asmendri, Irman, Annas, B., Sari, Milya, silvianetri, & Yeni, P. (2019). the Effectiveness of Zikir Therapy Model on. *Batusangkar International Conference IV*, 67–82.
- Choudhury, S. R., & Barman, A. (2014). Holistic Model of Subjective Well-being - A Proposed Model and Exploration of Contents. *ZENITH International Journal of Multidisciplinary Research*, 4(3), 259–278.
https://www.academia.edu/41176938/29_Zijmr_VOL4_ISSUE3_MARCH2014

- De, P. K., & Thamarapani, D. (2022). Impacts of negative shocks on wellbeing and aspirations – Evidence from an earthquake. *World Development*, *154*, 105876.
<https://doi.org/10.1016/j.worlddev.2022.105876>
- Douma, L., Steverink, N., & Meijering, L. (2021). Geographical life-space and subjective wellbeing in later life. *Health and Place*, *70*(February), 102608.
<https://doi.org/10.1016/j.healthplace.2021.102608>
- Downs, F. S. (1990). Handbook of Research Methodology. *Dimensions Of Critical Care Nursing*, *9*(1), 60.
<https://doi.org/10.1097/00003465-199001000-00018>
- Dutcher, J. M., Cole, S. W., Williams, A. C., & Creswell, J. D. (2022). Smartphone Mindfulness Meditation Training Reduces Pro-inflammatory Gene Expression in Stressed Adults: A Randomized Controlled Trial. *Brain Behavior and Immunity*.
<https://doi.org/10.1016/j.bbi.2022.04.003>
- Eichstaedt, J. C., Yaden, D. B., Ribeiro, F. M., Adler, A., & Kern, M. L. (2020). Lifestyle and wellbeing: Exploring behavioral and demographic covariates in a large us sample. *International Journal of Wellbeing*, *10*(4), 87–112.
<https://doi.org/10.5502/ijw.v10i4.831>
- Fitriani, W., Oktarianda, V., Nelisma, Y., & Hasibuan, J. S. (2022). Gambaran Subjective Wellbeing Pada Penyandang Tunanetra Di SLB A Lima Puluh Kota Sumatera Barat. *Jurnal Pendidikan Dan Konseling (JPDK)*, *4*(1), 490–498.
<https://doi.org/10.31004/jpdk.v4i1.3763>
- Fitriani, W., Asmita, Wenda, Silvianetri, S., & Hardi, E. (2022). Kuliah Daring : Tingkat Stres Akademik pada Mahasiswa dan Faktor yang Mempengaruhinya. *Edukasi Islami: Jurnal Pendidikan Islam*, *11*(1), 147–176.
<https://doi.org/10.30868/ei.v11i01.1869>
- Formosa, J., Johnson, D., Türkay, S., & Mandryk, R. L. (2022). Need satisfaction, passion and wellbeing effects of videogame play prior to and during the COVID-19 pandemic. *Computers in Human Behavior*, *131*(August 2021), 107232.
<https://doi.org/10.1016/j.chb.2022.107232>
- Hollingsworth, M. A. (2015). Wellness : Paradigm for Training and Practice. *ACA Knowledge Centre*, *39*, 1–19.
- Irman, I. (2019). the Effectiveness of Mind Mapping Techniques in Counseling of Enhancement Ability Memory Students in Learning. *Ta'dib*, *22*(2), 131.
<https://doi.org/10.31958/jt.v22i2.1424>
- Irman, I., Saari, C. Z., Silvianetri, S., Rajab, K., & Zalnur, M. (2019). The Effect of Zikir Relaxation in Counseling to Reduce Internet Addiction. *Al-Ta Lim Journal*, *26*(1), 1–11.
<https://doi.org/10.15548/jt.v26i1.547>
- Islamiyah, A., Sismawati, M., Veronika, D., & Kaloeti, S. (2020). Pengaruh Psikoedukasi Mindfulness Singkat pada Kemampuan Regulasi Emosi Mahasiswa. *8*(1), 66–74.
- Kabat-Zinn, J. (2018). A Study in Happiness—Meditation, the Brain, and the Immune System. *Mindfulness*, *9*(5), 1664–1667.
<https://doi.org/10.1007/s12671-018-0991-3>
- Liu, J., Ettema, D., & Helbich, M. (2022). Systematic review of the association between commuting, subjective wellbeing and mental health. *Travel Behaviour and Society*, *28* (March), 59–74.
<https://doi.org/10.1016/j.tbs.2022.02.006>
- Luky Kurniawan, Dhanang Suwiidagdh, R. N. (2021). Psychological Well-Being: The Impact of Student Perceptions on Guidance and Counseling Teachers. *Konseli*, *08*(1), 61–68.

- Meesters, A. N. R., Schroevers, M. J., Stewart, R. E., Fler, J., & Meesters, Y. (2022). Seasonal patterns in mindfulness in people with Seasonal Affective Disorder (SAD). *Journal of Affective Disorders Reports*, 8(March), 100341. <https://doi.org/10.1016/j.jadr.2022.100341>
- Mulet, S. F., & Lozano, J. F. (2019). Wellbeing and health psychology: The difficulty to measure quality of life. *Quadernos de Psicologia*, 21(3). <https://doi.org/10.5565/rev/qpsicologia.1585>
- Nabulsi, S. El. (2015). *Predicting Subjective Well-Being Using Social Support and Mindfulness for United Arab Emirates University Students*. October. <https://doi.org/10.13140/RG.2.1.2534.7286>
- Nadyatusofia, R. (2017). Subjective Well Being Pada Remaja Putri Yang Tinggal Di Pantu Asuhan. In *Universitas Muhammadiyah Surakarta*. Universitas Muhammadiyah Surakarta.
- Nafisah, S. J. (2018). Arti Kehidupan Anak Asuh Pantu Asuhan. *Jurnal Pendidikan*, 1(1), 33–41.
- Nur Hendra Cipta, A. R. S. (2019). Individual Needs terhadap Subjective Wellbeing. *Tazkiya*.
- Parrott, J., Studies, I., Studies, M. E., & Dhahi, A. (2017). *How To Be A Mindful Muslim: An Exercise In Islamic Meditation*. Yaqeen.
- Pratikta, A. C. (2020). Mindfulness as an effective technique for various psychological problems: A conceptual and literature review. *Journal Of Professionals in Guidance and Counseling*, 1(1), 1–13.
- Putri, I., Wau, M., Arianti, R., Psikologi, S., Kristen, U., & Wacana, S. (2021). *Gambaran Subjective Well-Being Pada Anak Yang Memiliki*. 3(2), 111–126.
- Rahmah, S., Asmidir, A., & Nurfahanah, N. (2016). Masalah-Masalah yang dialami Anak Pantu Asuhan dalam Penyesuaian Diri dengan Lingkungan. *Konselor*, 3(3), 107. <https://doi.org/10.24036/02014332993-0-00>
- Rulanggi, R., Fahera, J., & Novira, N. (2021). Faktor-Faktor yang Memengaruhi Subjective Well-Being pada Mahasiswa. *Seminar Nasional Psikologi UM*, April, 406–412.
- Santini, Z. I., Ekholm, O., Koyanagi, A., Stewart-Brown, S., Meilstrup, C., Nielsen, L., Fusar-Poli, P., Koushede, V., & Thygesen, L. C. (2022). Higher levels of mental wellbeing predict lower risk of common mental disorders in the Danish general population. *Mental Health & Prevention*, 26, 200233. <https://doi.org/10.1016/j.mhp.2022.200233>
- Shahsavari Googhari, Z., Hafezi, F., Asgari, P., & Heidari, A. (2022). The effectiveness of mindfulness-based cognitive therapy and acceptance and commitment therapy on medical science students' subjective well-being, psychological distress, and emotion regulation. *Journal of Shahrekord University of Medical Sciences*, 24(1), 35–41. <https://doi.org/10.34172/jsums.2022.07>
- Silvianetri. (2018). *Concept of Thinking in Neuroscience Related To*. 2003, 213–218.
- Simonsson, O., Bazin, O., Fisher, S. D., & Goldberg, S. B. (2021). Effects of an eight-week, online mindfulness program on anxiety and depression in university students during COVID-19: A randomized controlled trial. *Psychiatry Research*, 305(September), 114222. <https://doi.org/10.1016/j.psychres.2021.114222>
- Steven M. Ross, G. R. M. (2017). Experimental research methods. In *Experimental Research Methodes* (Issue May).

- <https://doi.org/10.4324/9781315676968>
 Thomas, J., Furber, S. W., & Grey, I. (2017). The rise of mindfulness and its resonance with the Islamic tradition. *Mental Health, Religion and Culture*, 20(10), 973–985. <https://doi.org/10.1080/13674676.2017.1412410>
- Timar, D. B., Bugariu, C., & dkk. (2015). *Career Counseling Strategies- a Practical Handbook*. December. https://www.researchgate.net/profile/Dan-a-Rad/publication/283722773_Career_counseling_strategies_-_a_practical_handbook/links/5645061308ae451880a8ab4b/Career-counseling-strategies-a-practical-handbook.pdf?origin=publication_detail
- Waney, N. C., Kristinawati, W., & Setiawan, A. (2020). Mindfulness Dan Penerimaan Diri Pada Remaja Di Era Digital. *Insight: Jurnal Ilmiah Psikologi*, 22(2), 73. <https://doi.org/10.26486/psikologi.v22i2.969>
- Westrupp, E. M., Stokes, M. A., Fuller-Tyszkiewicz, M., Berkowitz, T. S., Capic, T., Khor, S., Greenwood, C. J., Mikocka-Walus, A., Sciberras, E., Youssef, G. J., Olsson, C. A., & Hutchinson, D. (2021). Subjective wellbeing in parents during the COVID-19 pandemic in Australia. *Journal of Psychosomatic Research*, 145(December 2020), 110482. <https://doi.org/10.1016/j.jpsychores.2021.110482>
- Xie, J., Ifie, K., & Gruber, T. (2022). The dual threat of COVID-19 to health and job security – Exploring the role of mindfulness in sustaining frontline employee-related outcomes. *Journal of Business Research*, 146(January 2021), 216–227. <https://doi.org/10.1016/j.jbusres.2022.03.030>
- Yusainy, C., Nurwanti, R., Ryan, I., Dharmawan, J., Andari, R., Mahmudah, M. U., Tiyas, R. R., Hanny, B., & Husnaini, M. (2018). Mindfulness Sebagai Strategi Regulasi Emosi, 17(2), 174–188