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Psychological Well-Being of Children Based On Spiritual Well-Being and Intensity of Playing Traditional “*Dolanan*”

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Abstract

Well-being is the right of every child, so parents and educators have a responsibility to pay attention to the well-being of children. Based on existing studies, well-being is one of the goals in education. Psychological well-being can help children to grow positive emotions, feel happy, reduce depression, and reduce the tendency to behave negatively. The purpose of this study was to determine the relationship between psychological well-being, spiritual well-being, and the intensity of playing traditional “*dolanan*” (games). This study hypothesizes that there is a relationship between spiritual well-being and the intensity of playing traditional “*dolanan*” with psychological well-being. The subjects of this study were 175 elementary school students in Yogyakarta. The data collection instrument used for the three variables is a scale. Analysis of the data used is multiple regression. The results showed that there was a relationship between spiritual well-being and the intensity of playing traditional “*dolanan*” with psychological well-being. R-value = 0.754 with $F > F$ table and significance < 0.05 . The research concludes that children's psychological well-being can be developed through increasing spiritual well-being and traditional “*dolanan*”.

Keywords: Elementary school students, Psychological well-being, Spiritual well-being, Traditional “dolanan”

Introduction

Well-being is the right of every child, parents and education must be able to prosper children, even fundamentally welfare is one of the goals not only in education but also in life (Marples, 1999, DECS, 2006). Well-being is a condition in which children achieve happiness and harmony in life in all dimensions, both in terms of physical, intellectual, social, spiritual, mental, occupational dimensions (Michalos in Singh & Arora, 2010; Kitko, 2001).

Psychological well-being

The psychological problems of the children above have a relationship where the child feels unhappy, feels depressed and insecure, does not have a clear purpose in life, is depressed, has low self-confidence, is easily suspicious of others. The problem of psychological well-being of children triggers easy aggressive and destructive behavior in the environment. The ability of children to accept themselves as they are, form secure attachments with parents/others, have independence in dealing with the social environment, control the external environment, set life goals, and realize the child's potential continuously (Ryff, 1989). The results of Akhtar's research (2009) state that psychological well-being can help children to grow positive emotions, feel joy or happiness, reduce depression, and tend to behave negatively. Seeing the importance of psychological well-being for children's age, researchers are interested in researching it.

Psychological well-being is also defined as positive psychological functioning (Ryff, 1989). Lawton (in Keyes, 2003), defines psychological well-being as the level of evaluation of one's self-competence, which emphasizes the hierarchy of individual goals. According to Ryff (1989), psychological well-being is the realization and full achievement of individual potential where individuals can accept all their shortcomings and strengths, are independent, can build positive relationships with others, can control their environment in the sense of being able to modify the environment to suit them. Desires has a purpose in life and continues to develop his personality.

Psychological well-being is not only about life satisfaction and balance between positive and negative emotions, but also involves the perception of involvement with life's challenges (Keyes, Shmotkin, and Ryff, 2002). From the above understanding, it can be concluded that psychological well-being is an individual condition characterized by feelings of happiness, life satisfaction, and self-realization. This condition itself is influenced by self-acceptance, self-growth, life goals, environmental mastery, autonomy, and positive relationships with others.

Ryff (1989) formulated a theory of psychological well-being with the concept of positive mental health criteria. Description of people who have good psychological well-being are people who can realize their potential continuously, can form warm relationships with others, have independence from social pressures, and accept themselves as they are, have meaning in life, and can control the external environment (Papalia, Olds, & Feldman, 2008). From the description above, it can be concluded that psychological well-being is the concept of psychological well-being of individuals who can accept themselves as they are, always have a purpose in life which is influenced by positive psychological functions in the form of self-actualization, mastery of the social environment and personal development (Ryff & Keyes, 1995).

The concept of psychological well-being described by Ryff (1989) consists of six aspects, namely: First, Self-Acceptance as the main characteristic of mental health, self-actualization, optimal functioning, and maturity. Self-acceptance means a positive attitude towards oneself and life in the past, as well as being able to accept the shortcomings and strengths as well as the limitations that are owned within. Individuals who have a good level of self-acceptance are characterized by a positive attitude towards themselves, knowing and accepting what is in them, both advantages and disadvantages, and has a positive attitude towards life in the past. On the other hand, individuals who have a low level of self-acceptance are characterized by feelings of dissatisfaction with themselves, disappointment with what happened in the past, disturbed by certain traits they have, and a desire not to be themselves.

Second, Personal Growth, as a person's potential ability, self-development, and openness to new experiences. Individuals who are good in this dimension have a feeling to continue to grow, see themselves as something that grows, realize their potential, and can improve themselves and their behavior from time to time (Papalia et al., 2008). On the other hand, individuals whose growth is not goodwill feel stagnant, there is no increase in behavior over time, bored with life, and unable to develop new attitudes and behaviors (Compton, 2005).

Third, Purpose in Life, emphasizes the importance of having a purpose, direction in life, and believing in the meaning and purpose of life. Individuals who have good life goals, have goals and ideals and feel that life in the past and present has a certain meaning. Individuals who hold fast to certain beliefs to be able to make their lives more meaningful. On the other hand, individuals who lack meaning in life, have no purpose in life, do not take advantage of the past and lack targets or ideals.

Fourth, Environmental Mastery, characterized by the ability to choose or create a suitable environment or manage a complex environment. A good individual is characterized by the ability to choose and create an environment that is under his personal needs and values and make maximum use of the opportunities that surround him. Individuals are also able to develop themselves creatively through physical and mental activities. Conversely, individuals who are less able to control their environment will have difficulty managing daily activities, feel unable to change or improve what is outside themselves, and are not aware of the opportunities that exist in the environment.

Fifth, Autonomy describes the individual's ability to display an attitude of independence, have internal standards, and resist inappropriate social pressures. Individuals who have a good level of autonomy are shown as independent individuals, able to resist social pressure, able to self-regulate and evaluate according to standards. In contrast, individuals who expect and depend on others in making decisions and tend to be 'safe' against social pressures, do not yet have a good level of autonomy.

Sixth, Positive Relations with Others, characterized by warm, satisfying, trusting relationships with others as well as empathy and intimacy (Keyes & Waterman, 2003). Individuals who have positive relationships with others have warm, satisfying, and trusting relationships with others, and have a concept of giving and receiving in human relationships. On the other hand, individuals who have few close relationships with other people find it difficult to be warm, not open, and give little attention to others.

Spiritual well-being

Spirituality is an attempt to find the meaning of life, purpose, and guidance in living life even in people who are Atheists (Ellison, 1983). Spirituality is also a belief in its relationship with the creator (Achir Yani, 2000). Spirituality as a two-dimensional concept, namely the vertical dimension which is the relationship with the creator who guides one's life, while the horizontal dimension is one's relationship with oneself, others, and the environment. The relationship between these two dimensions is continuous. Spiritual needs are the need to maintain or restore faith and fulfill religious obligations, as well as the need to seek forgiveness or forgiveness, to love, to have a trusting relationship with God.

Spiritual well-being is an integrated aspect of the human being as a whole which is characterized by meaning and hope. Spiritual well-being is a sense of close harmony between oneself with others, nature, and with the highest life. This sense of harmony is achieved when a person finds a balance between his values, goals, and belief systems in relation to himself and others. With regard to spiritual well-being, high levels of spirituality are associated with healthy personality characteristics (Tloczynski, Knoll, & Fitch, 1997). While the spiritual approach in life can develop well-being (Tloczynski, et. al., 1997, p. 212). Today, religion is seen as a very powerful coping mechanism (Pargament & Park, 1997) and even religion is a system for giving meaning to life (Park, 2005).

The definition of spiritual well-being is the process of describing the dynamic nature of the bond between the person and the creator, the relationship is quite harmonious depending on self-development that is carried out intentionally, usually coming on the basis of a match between meaningful life experiences, having goals and personal life values. This self-development is also used as a personal challenge, carried out by means of meditation or contemplation leading to a state of happiness that is felt internally (Ellison, 1983). McNulty, Livneh, and Wilson (2004) define spirituality, which is the connection between self-transcendence and life goals. Welfare as an internal experience by considering physiological, psychological, social which is manifested in behavior leads to specific worship.

Gomez and Fisher (2003) define spiritual well-being as a state of self that reflects the positive feelings, thoughts, and behavior of relationship with oneself, others, nature, and the transcendent, which in turn gives the individual a sense of identity, wholeness, satisfaction, joy, contentment, beauty, love, respect, positive attitude, inner peace and harmony, and purpose and direction in life. Based on the explanation above, it can be concluded that spiritual well-being is a state of self that reflects positive feelings, thoughts and behaviors manifested through relationships with oneself (personal), other people (communal), nature (environment), and God (or other transcendental), which can give the individual a sense of identity, wholeness, satisfaction, joy, satisfaction, beauty, love, respect, positive attitude, inner peace and harmony, and purpose and direction in life.

The concept of spiritual well-being according to Moberg & Brusek (1978) is side by side from two aspects, namely vertical and horizontal components. Both aspects reflect well-being about God and the underlying state of contentment in life. Concerning environmental factors, religion and the existence of welfare are related to the density of the surroundings (Ellison, 1983). The doctrines of belief, orientation to prayer, worship, participating in religious activities (Ellison, 1983). Spiritual well-being is an affirmation of life in establishing a special relationship with God, oneself, society and the environment by maintaining belief, wholeness to be together in personal peace (Fisher, 2009).

The dimension of spiritual well-being is a component that connects all dimensions of well-being, and is reciprocal to all other dimensions of well-being, meaning that each dimension of well-being essentially contains a spiritual aspect, so that it can be firmly said that each dimension of well-being is not a stand-alone dimension but is interconnected and interrelated. being the adhesive component of the interrelationship of all dimensions of individual well-being is spiritual well-being (Chandler, Holden, & Kolander, 1992; Young, Cashwell & Woolington in Purdy & Dupey, 2005). Spiritual well-being is at the center of all dimensions of well-being in an individual's life (Wasgate in Briggs & Shoffner, 2006). Fisher (2010) mentions 4 domains that identify spiritual well-being, as follows: 1) Personal Domain, 2) Communal Domain, 3) Environment Domain, and 4) Transcendental Domain.

Traditional “Dolanan” (Games)

The world of children is the world of play, in the lives of children, most of their time is spent with play activities. According to Tedjasaputra (2001), playing has functions in physical aspects, gross and fine motor skills, social development, emotion and personality, cognition, sensory acuity, and sharpening skills. Play can be used as a medium to improve certain skills and abilities in children. The term play is defined as an activity carried out using

or without the use of tools that generate understanding, provide information, provide pleasure, and can develop children's imaginations. Play can be used by children to explore their world, develop competence to cope with their world, and develop children's creativity (Singer in Kusantanti, 2004).

The definition of playing according to Mulyadi (2004), including:

1. Something that is fun and has intrinsic value in children
2. Does not have an extrinsic goal, the motivation is more intrinsic
3. It is spontaneous and voluntary, there is no element of coercion, and is free to be chosen by the child
4. Involve the active role of children's participation
5. Has a special systematic relationship with non-play, such as creativity, problem-solving, language learning, and social development

The main function of play is to stimulate sensory-motor development, social development, creativity development, self-awareness development, moral development, and play as therapy (Soetjningsih, 1995). Social development is characterized by the ability to interact with the environment. Through play activities, children will learn to give and receive. Playing with other people will help children to develop social relationships and learn to solve problems from social relationships and learn to solve problems from these relationships. Playing for children will develop their abilities and compare them with others and test their abilities by trying new roles and knowing the impact of their behavior on others.

Based on the type of children's games can be divided into two, namely traditional games and modern games. Traditional games are an embodiment of wisdom passed down to the community. Traditional games have a full message for the provision of children's lives in the future because the level of mental development of children in childhood will affect the quality of humans in the future when they reach adulthood. According to Ki Hadisukatno (Suyami, 2012), traditional children's games can be grouped into five types, namely:

1. Games that imitate the actions of adults, for example: market, *manten-mantenan*, *dhayoh-dhayohan*, making houses, making doll clothes from paper, making puppets from leaves or grass.
2. Games to test strength and skills, for example: tug of war, wrestling, rolling, chasing, *gobag sodor*, *gobag bunder*, *bengkat*, *benthik uncal*, *jethungan*, *genukan*, and *obrok*. The game is not realized by the child has trained physical strength and skills.
3. Games to train the five senses, for example: *gatheng*, *dhakon*, tiger, *sumbar-suru*, *sumbar-manuk*, *sumbar-dulit*, *kubuk*, *kecik* fighting, candlenut fighting, playing marbles, *jirak*, *bekat*, *pathon*, *dhekepan*, drawing on the ground, playing hide and seek, playing shadows, and attacking. In the game, unconsciously, the child turns out to include exercises for fingering with hands, counting numbers, estimating distances, sharpening sight and hearing, and practicing hand skills.
4. Games with language exercises, for example: children's games with conversations/stories, games with riddles and guesswork, and so on. In this game, children are usually not limited to familiar stories or puzzles, but they will try to come up with stories or riddles made by themselves so that they are not easily guessed or known by their friends. There will grow language skills and improve children's intelligence.
5. Games with songs and rhythms, for example: *jamuran*, *cublak-cublak suweng*, *bibi tumbas timun*, *ancak-ancak alis*, *manuk-manuk dipanah*, *tokung-tokung*, *blarak-blarak sempal*, and *dhemplo*. The game will indirectly train children in the art of sound and rhythm.

Traditional games are increasingly disappearing from the world of Yogyakarta children, children are more interested in modern games than traditional games. Modern games tend to be very personal, children only act on their own, do not interact socially, and are not emotionally involved with their friends, this can lead to the psychological development of children who cannot understand feelings and are unable to carry out deliberation with other friends. Can make children become selfish generation, and reluctant to understand and understand environmental conditions. While traditional games, children are emotionally involved with other friends, feel they need each other, so that psychologically children develop into a generation that is full of *tepo slira*, can understand and understand the feelings of others (Suyami, 2012).

Iswinarti (2007) found 34 identified traditional games, the Traditional *Engklek* Game is a traditional game that is best known by children and is thought to have a high therapeutic value, including games that have benefits in helping to overcome children's problems (Hughes, 1999; Griffiths, 2005). Given the increasing number of developmental problems that occur in elementary school-aged children (Santrock, 2002) it is necessary to provide alternative assistance to improve psychological and spiritual well-being, which can reduce stress levels of elementary school-aged children.

Traditional children's games are cultural elements that cannot be underestimated, because these games have no small influence on the psychosocial development and personality of children when they grow up. Children's games

are also one of the cultural elements that characterize the culture of a nation. So that children's traditional games can be considered as cultural assets. The phenomenon of children's traditional games in Indonesia has a pattern of change, due to: a) the declining popularity of certain types of traditional games and b) the emergence of certain types of children's games, and c) the entry of new types of modern games (Sukirman, 2004).

Traditional children's games or games include preserving culture. If they are not introduced to culture, they will eventually become extinct, so that the cultural characteristics of Indonesia or Yogyakarta in particular will be lost. Whereas the Dutch have documents or archives of children's toys, while Indonesia does not yet have archives and document them neatly. Lichman (In Iswinarti, 2005) writes that in some countries in the Middle East and traditional games are taught in schools even in Canada and are included in the National curriculum for Elementary Schools. Changes in the next 30 years, the key lies in today's children.

The research hypothesizes

There is a relationship between spiritual well-being and the intensity of playing traditional games with psychological well-being.

Method

Research subject

The subjects of this study were 175 grade IV elementary school students who came from SD Muhammadiyah Karangajen Yogyakarta

Research design

1. Research and Information Collecting, researchers conducted a preliminary study as a first step to obtain initial information about psychological well-being. Empirical data obtained from journals, articles and observations regarding psychological well-being.
2. Planning, planning includes determining activities: literature review, defining spiritual well-being and the intensity of playing traditional games conceptually and operationally, formulating aspects and factors that affect psychological well-being.
3. Develop Preliminary from Product, initial development of measuring tools, including compiling a blue print of psychological well-being, spiritual well-being, intensity of playing traditional games of writing items, and compiling measuring instruments.
4. Preliminary Field Testing (1), testing measuring instruments, involves a small sample of the population. The aim is to determine the legibility of the items of the measuring instrument.
5. Main Product Revision, Repair of measuring instruments in accordance with the results of initial trials.
6. Main Field Testing (2), the second stage of the trial, using a larger sample.
7. Operational Product Revision, improvement of measuring instruments in accordance with the results of the second trial, the purpose of the second trial is to obtain standard measuring instruments that can be applied to larger N.
8. Dissemination and Implementation, the final results are ready to be implemented for research data collection.
9. Publication, publication of research results.

Data Collection Instrument

The data collection instrument uses a scale. The data collection instrument was arranged in four stages in outline, namely: 1) literature review, 2) preparation of items based on indicators, 3) legibility testing and field testing, and 4) scale revision after the trial. The psychological well-being scale consists of 18 items with a reliability coefficient of 0.835. The spiritual well-being scale consists of 19 items with a reliability coefficient of 0.780. The intensity scale for playing traditional games consists of 26 items with a reliability coefficient of 0.691.

Data analysis

Data were analyzed using multiple regression, to see the relationship between two independent variables and one dependent variable.

Results and Discussion

Based on the results of the regression analysis, the R value = 0.754 with a significance <0.05. This shows that there is a relationship between spiritual well-being and the intensity of playing traditional games with psychological well-being. Spiritual well-being and intensity of playing traditional games have a relationship with psychological well-being.

Traditional games were born by our ancestors to improve the mental quality and psychological well-being of children (Yudi, 2013), including:

1. *Wicoro* (dialogue, songs when children play, to improve children's verbal intelligence, clear articulation).
2. *Wirogo* (body movement) to improve the child's kinesthetic/psychomotor body exercise.
3. *Wiromo* (dynamic rhythm/chanting of words that make up the song), performed when playing with friends. Train interpersonal intelligence
4. *Wiros*, moral ethics in a belief in God/God's purpose in creating humans so that they are not lonely, so they teach godliness through dolanan.

A new awareness must be raised in traditional games in paying attention, motivating, directing, and accompanying children. The play has a problem-solving function that can be transferred in overcoming problems in real life (Sutton & Smith in Hughes, 1999).

Research and conceptualization exist to understand traditional games by involving physical components, affective components, cognitive components, social components, and spiritual components. Each determines the aspect of the game for the individual based on perceptions and judgments based on the individual's unique criteria. The game is seen as a composite construct of children's needs, goals, and desires that must be fulfilled. This need is understood as the most important need that a child should have. This construct includes the possibility and certainty that there will be a positive influence and effect but overall it is expected to find happiness (Frisch, Cornell, Villanueva, & Retzlaff, 1992). When happiness is in play, children may find themselves motivated to be productive in the developmental tasks at hand. Happiness positively affects individuals (Frisch et al., 1992).

Spiritual well-being is an individual's view of his world in the process of searching for meaning and purpose in life, connected with the power of the Creator, connected with the environment so that individuals can accept and live life in a positive and balanced manner, the definition or limitation is almost agreed upon by all experts who research welfare. spiritual, both that place spirituality as a component and as a center of individual well-being (Hettler, Adams, et al., Renger et al., in Roscoe, 2009; Briggs & Shoffner, 2006).

Humans have material and spiritual elements (mental). This means that when the individual only cultivates his materiality, then there is an imbalance. The element of spirituality also needs to be fertilized. In this way, material and spiritual balance is achieved within the individual and that is a healthy situation between the physical and the psychic. Spiritual well-being is a state that reflects positive feelings, thoughts, and behaviors that contribute positively to psychological well-being and health well-being. One of the efforts to improve spiritual well-being is to establish harmonious relationships in the environment (Pelters & Roxberg, 2018). Well-being is connoted with the construction of happiness, vitality, serenity, optimism, involvement, self-awareness, self-acceptance, self-esteem, competence, and development, purpose in life, certainty, harmony, and individual connectedness with other individuals. And based on research on spiritual well-being, spirituality contributes positively to improving psychological well-being (Basileyo, 2019).

Conclusion

The world of children is the world of play, in children's lives, most of their time is spent with play activities, through playing, children will learn to give and receive. Playing with other people will help children to develop social relationships and learn to solve problems. Play stimulates physical, psychological, and social abilities. Children will develop their abilities as well as try new roles. Playing with traditional games is a matter of pride and obligation to know, love, and preserve art, culture, traditions, and values contained in them.

Recommendations

1. The Ministry of Education and Culture, provide policy recommendations regarding the obligation to include elements of local culture (traditional games in textbooks)
2. Schools, cultivate and preserve traditional games through socialization and incorporate these play activities into extracurricular activities.
3. Cultural observers, collect data related to traditional games and disseminate them through online and print media.
4. Researchers, researching and publishing research results related to traditional games.

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