



Exploring Concept of Clergy Well-Being: the Case of Hindu Clergy (Sulinggih) in Bali

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ABSTRACT

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Clergy, particularly Hindu clergy (*Sulinggih*) in Bali, are typically thought to place a high value on spiritual matters (*cura animarum*), hence it is assumed that their well-being will be approached differently. This study aims to explore the concept of *Sulinggih* well-being in Bali. This study used qualitative methods, with the main objective of exploring and formulating the concept of well-being as defined by *Sulinggih* in Bali. Data was collected through in-depth interviews with ten informants using purposive sampling, followed by the snowball technique. The results of the research found that well-being according to *Sulinggih* in Bali is a relative condition where all aspects of well-being are fulfilled, both material (economic) and non-material (physical, psychological, spiritual and social) in accordance with the life goals of Hindus, namely *Catur Purusa Artha* and believed to be a result of the law of *Karmaphala*. The contribution of this research in developing the concept of clergy well-being and the implications of this research in religious life in Bali are also discussed in this paper.

Keywords: Economic Well-Being, Physical Well-Being, Psychological Well-Being, Spiritual Well-Being, Social Well-Being.

INTRODUCTION

Achieving well-being has been the focus of philosophers for a long time and has been the subject of study by academics in various fields of science. The philosophical roots of well-being are expressed in the Nicomachean Ethics of Aristotle, which explains *eudaimonia*, the concept of a good life or being well. Well-being theory based on the emphasis on values adhered to in achieving it can be classified into two main streams: a) utilitarian-materialistic-hedonism, which emphasizes the values of usefulness, material values, as well as personal interests and pleasures in achieving well-being (Warnock, 2003; Belk, 1985; Dittmar et al., 2014; Grant & McGhee, 2021), and b) libertarian-eudaimonism, which emphasizes moral values, ethics, freedom, personal development, and broader interests (Ryan et al., 2008; Sen, 2009; Proctor & Tweed, 2016).

Research related to well-being has been studied on various subjects, including athletes (Wicker et al., 2020), tourists (Tien et al., 2021; Zhang & Deng, 2022), 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), workers (Judge & Klinger, 2008; Shier & Graham, 2011; Angrave & Charlwood, 2015; Chen et al., 2020; Sakuraya et al., 2020; Wong et al., 2021; Liu et al., 2015; Bailey & Phillips, 2016; Shamionov et al., 2020; al., 2020; Shang et al., 2021; Steinmayr et al., 2022; Zhang et al., 2022). Research that examines the well-being of clergy, including research by Tanner et al. (2012), Proeschold-Bell et al. (2013, 2014), Powell and Pepper (2015), and Edwards et al. (2020) with a subject focus on Christian clergy; research by Stewart-Sicking (2012) on Episcopal priests; research by Robbins and Hancock (2015), Brewster (2015) on Anglican Clergy, Francis & Crea (2016), and Crea et al. (2021) on Catholic Priests; as well as research by Ellison (1983, 1991), Chang (2009), Pokimica et al. (2012), Shiah et al. (2016), and Abu-Raiya et al. (2020) with cross-religious studies. However, research on the well-

being of Hindu clergy is still quite sparse, and among those that have been published are studies of the well-being of Hindu clergy carried out using Sen's capability approach (Ayuningsasi et al., 2023a, 2023b; Ayuningsasi & Sukadana, 2024).

It is necessary to examine clergy well-being because clergy takes a vital role in achieving prosperity and equality in communities around the world, particularly in providing spiritual services needed by society (Abernethy et al., 2016). According to Edward et al. (2020), the clergy's role includes a wide range of responsibilities. Clergy serves society in a variety of tasks, including leadership, education, and service (Clarke et al., 2022). According to one of the Hindu sacred scriptures, *Chanakya Nitisastra* I.9, there are five factors that work together to build life in society and create well-being. The five elements are: *Raja* (leader), *Vaidya* (health or medical expert), *Danikah* (capital owner), *Nadi* (natural resources), and *Pandita* (spiritual person). This indicates that clergy have a vital role in promoting societal well-being.

Sulinggih are Hindu clergy in Bali who are considered by many as holy persons or even saints; therefore, they are believed to be *meraga putus* (freed themselves from worldly attachments), which contributes to the societal concept that *Sulinggih* no longer concerns themselves with their own well-being in the same way that humans do. On the other hand, in Bali nowadays, the *Sulinggih* are household clergy (also known as *Wiku Grhasta*), instead of *Sulinggih* who wander without family connections (known as *Wiku Wanaprasta*), just like in the past. There are various research on the well-being of clergy, however few studies concerning Hindu clergy have been published. Therefore, there is an urgency for study and understanding the concept of well-being for clergy, particularly Hindu clergy (*Sulinggih*) in Bali, in order to construct a conceptual model for well-being studies in various groups or a multitude of society and to make a practical contribution to determining policy. Due to a lack of studies on Hindu clergy (*Sulinggih*) as research subjects, this study was developed as qualitative research in order to conduct a deeper exploration concerning the well-being of *Sulinggih* in Bali. It is set that a qualitative study in the form of a case study on society in Bali, focusing on the well-being conditions of its clergy, which are *Sulinggih* in Bali, will be able to clarify this conceptual understanding. The aim of this qualitative study is to identify the concept of well-being among *Sulinggih* in Bali. This study is necessary to define the well-being terminology regarding *Sulinggih* in Bali, as there are significant variations concerning various approaches to well-being. At this point, well-being will be defined broadly as a state in which every aspect of human life is fulfilled, not just materially but also in non-material aspects, including physical, psychological, spiritual, and social.

LITERATURE REVIEW

Well-Being Concept

Well-being is the life goal of every individual, especially in the implementation of economic activities. Achieving well-being has received the attention of philosophers for a long time and has become the subject of study by academics in various fields of science. The philosophical roots of well-being are expressed in the Nicomachean Ethics of Aristotle, which explains the concept of a good life (*eudaimonia*). Various economic theories emerged during its flourishing, which contrasted in terms of principles and efforts to accomplish them. Well-being theory is evolving rapidly and becoming increasingly complex, so the review of well-being theory in this study focuses on the development of two main perspectives that differ based on the emphasis on values adopted in achieving well-being, which are utilitarian-materialistic-hedonism and libertarian-eudaimonism. Jeremy Bentham, one of the empiricist philosophers in the field of morals and politics, established well-being theory based on utilitarianism. Utilitarianism was a major nineteenth-century philosophical movement that aimed to maximize individual and social well-being through the mechanisms of individual rational reasoning (Stern, 2023). The paper involved Mill (2016) utilitarian ethics, which asserts that all judgments of good and wrong regarding human activities are exclusively determined on whether they are useful or useless. This emphasizes the importance of utility in all aspects of human life. Bentham's utilitarian ideas are often described as quantitative hedonism, which is the philosophy of people who seek pleasure only statistically. Pleasure is physical and sensation-based, and it is also known as sensory hedonic, which claims that the valuable atoms that contribute to the worth of well-being are sensory or intrinsic pleasure and sensory or extrinsic pain (Haji, 2009). Numerous critics consider this concept to be associated with utilitarianism, hedonism, and materialism.

According to Dittmar et al. (2014), materialism is defined as individual disparities in the long-term endorsement of other people's values, goals, and beliefs, with a focus on acquiring money and belongings to exhibit prestige. Materialism is acknowledged to be the source of a variety of ecological, economic, intellectual, social, and psychological issues, with a particularly negative influence on human well-being and happiness (Husna, 2015). Materialism has such a negative connotation and significance in utilitarian conceptions and theories that it is regarded as weak in terms of ethics and morality. Likewise, the concept of hedonism is considered to be more closely related to a pleasure orientation towards happiness due to the greater emphasis on positive emotional states (Kahneman et al., 2006; Schoeps et al., 2020) and to rumination because it is often associated with negative emotional experiences (Keyes, 2005). Therefore, Grant and McGhee (2021) conceptualize hedonic well-being as a life that is enjoyable because it is centered on pleasure. It shows that the concept of utilitarian-materialism-hedonism is that all happiness is essentially the best, while all suffering is essentially bad or it can be said that happiness is the only good basic well-being,

and suffering is the only bad basic well-being.

Many philosophers and scientists criticize this concept. Critics oppose this concept by pointing out examples of evil satisfaction or pleasure that is harmful to others (for example, a sadist likes the pain and suffering of others), so that there must be basic well-being things other than happiness. Amartya Sen, a contemporary economist, opposes this notion, believing that economics should have a strong human and moral dimension in addition to income and wealth maximization or utility or happiness maximization. As a result, in following advances related to well-being theory, there are numerous disputes about the concepts of ethics, morality, and freedom as things that are valued in life. The concept of eudaimonic well-being emphasizes achieving things that are deemed desirable in life. Eudaimonia emphasizes meaning and purpose (Ryan et al., 2008). Eudaimonic well-being refers to the pursuit of identity, a meaningful existence, virtuous actions, and personal improvement (Grant and McGhee, 2021). The eudaimonic view defines well-being as the development of human strengths and the provision of higher advantages (Liu et al., 2021). Eudaimonia, like other libertarian notions, highlights good morals (moral perfection) or good intellectuals (intellectual excellence) (Proctor and Tweed, 2016). In general, understanding of the hedonic concept is associated with the subjective well-being (SWB) perspective because it focuses on aspects of hedonic well-being, mostly the pursuit of happiness and an enjoyable life, whereas understanding of the eudaimonic concept is associated with the psychological well-being (PWB) perspective because it focuses on eudaimonic well-being, especially the fulfillment of potential humans and a meaningful life.

Clergy Well-being

Several researchers have studied clergy well-being. For example, studies by Blanton and Morris (1999) evaluating emotional well-being among clergy and spouses, Trawick and Lile (2007), and Haney (2008) observed the economic well-being of clergy; Ok (2009), Kinman et al. (2011), Tanner et al. (2012), Proeschold-Bell et al. (2013), Robbins & Hancock (2015), Thomas and Plante (2015), and Walker et al. (2018) analyzed the psychological well-being of clergy; Stewart-Sicking et al. (2012) investigated the well-being of Episcopal priests; Parker and Martin (2011) learned clergy occupational well-being; Bickerton et al. (2015) studied clergy well-being in relation to spiritual resources; and Rosales et al. (2021) investigated the role of lived values and values fit in determining clergy well-being in Wesleyan clergy. These articles use a variety of methodologies to analyze various elements and determinants of clergy well-being in various faiths and religions.

Hindu Clergy in Bali

The clergy of Hinduism in Bali is classified into two categories based on the extent of purifying rites they undertake. The first level is known as *ekajati*, while the second is *dwijati*. Clergy who have performed the *ekajati* or *pewintenan* ritual are referred to as *pemangku* or *pinandita*, while those who have completed the *dwijati* or *diksa* ceremony, or the greatest level of purification ceremony, are referred to as *Sulinggih* or *Pandita*. *Sulinggih* underwent the *dwijati* process through the *diksa* ceremony and is considered to have experienced the birth process twice, i.e., from the mother's womb the first time and the second time from her spiritual teacher (*Nabe*). The term *Sulinggih* derives from Sanskrit. *Su* means main or noble, and *linggih* or *lingga* denotes position. Thus, *Sulinggih* are people who are given a noble or major position due to their noble behavior and personal holiness. As a result of the community's admiration for *Sulinggih*, they hold a high social status in Bali.

The public's respect for *Sulinggih* is often associated with the concept of self-purity that is inherent in *Sulinggih*. As a result, society frequently overvalues this issue, and the people in Bali also limit what *Sulinggih* can and cannot do to maintain *Sulinggih*'s "purity", including ways to carry out daily life, such as not being allowed to go to the market (*tan wenang ke pasar agung*), go to the street (*tan wenang ke margi agung*), no longer being attached to things of material interest, such as carrying out purchasing and selling activities (*tan wenang adol atuku*), may not drive, and may not make money through work other than his vocation as a clergy. Even though most *Sulinggih* are categorized as elderly because they tend to be declared *Sulinggih* when they retire, the majority of *Sulinggih* still have family responsibilities.

These regulations have an impact on *Sulinggih*'s limited capabilities in achieving various functions in their life, as is a concept in Amartya Sen's well-being theory, including difficulty carrying out physical exercise activities to maintain health, difficulty carrying out social interactions with the general public with the exception related to religious activities, or the ability to maintain affiliation (Ayuningsasi et al., 2024). Their high position in society makes it difficult for *Sulinggih* even to have social interactions with their family because everyone apart from *Sulinggih* is interpreted as a spiritually immature person (called *Walaka*), and society in Bali enforces many rules that separate *Sulinggih* from *Walaka*, including the obligation for *Walaka* to speak Balinese respectful language (*basa singgih*) to *Sulinggih*; when eating and drinking, *Sulinggih* must be separated from the *walaka*; eating and drinking utensils are specifically for *Sulinggih* and must not be used interchangeably with the *walaka*; the *walaka*'s sitting position must not be higher or equal and must be lower than the *Sulinggih*; and many other rules. The strict regulations for *Sulinggih* in Bali arise from the widespread belief in society that *Sulinggih* focuses only on its spiritual aspect of well-being, ignoring the fact that *Sulinggih*, like other humans, has many needs for life and other aspects.

The Present Studies

The literature on "well-being" is broad and diverse. Many studies have attempted to formulate the concept of well-being, such as research by Gasper (2007), McGillivray (2007), King et al. (2014), which studied extensively regarding human well-being; Durand & Boarini (2016) consider well-being a business concept; Konu & Rimpelä (2002) studied well-being in school. Apart from that, the concept of well-being has also been developed in various different subjects, including children (Ben-Arieh et al., 2014), adolescents (Ross et al., 2020; Avedissian & Alayan, 2021), students (Soutter et al., 2014), nurses (Patrician et al., 2022), and managers in an organization (Mayer & Boness, 2011). None of the numerous studies that have looked into the concept of well-being has focused on clergy well-being. As a result, this study investigates and formulates the concept of the well-being of Hindu clergy (*Sulinggih*) in Bali in order to obtain a better understanding of the state of clergy, who differ from people in general. Due to a scarcity of studies on Hindu clergy (*Sulinggih*) as research subjects, this study was designed as qualitative research.

METHODOLOGY

This study was conducted using a qualitative research design applying a case study approach since the unique situations of Hindu clergy in Bali differ from those of the general public and other clergy, necessitating an in-depth investigation into aspects of their well-being. This research uses primary data from *Sulinggih* informants in Bali as well as parties from associated institutions (Parisada Hindu Dharma Indonesia Provinsi Bali, which is the Council of Indonesian Hinduism in Bali Province, and the Ministry of Religion of Bali Province), for a total of ten informants. This primary data was collected through observation, in-depth interviews, recording, and focus group discussions. In this study, the Miles and Huberman model was used to analyze qualitative data. Data analysis with this approach is carried out in three steps: data reduction, data display, and making decisions or verification. These three processes occur simultaneously or in the form of interacting cycles. Miles and Huberman (1994) describe the activity as a systematic interaction of the three analysis components. To explore the concept of *Sulinggih*'s well-being in Bali, this study begins with data reduction using the NVivo application. The information gathered from all informants was compiled, classified, and organized into nodes that describe the notion of *Sulinggih* well-being in Bali. Data on the *Sulinggih* well-being concept in Bali is presented as a word cloud and a word frequency query. Presenting data in this way supports developing the concept of *Sulinggih*'s well-being in Bali by compiling the words that emerged most frequently in in-depth interviews with all informants.

RESULTS

During the in-depth interview process, the informants provided various kinds of information regarding *Sulinggih*'s well-being in Bali. The words that appear most frequently based on the interview results are analyzed in the Word Cloud and Word Frequency Query, which are shown in Figure 1 and Table 1. In this figure, ten words are displayed, which are adjusted to the number of informants in this study. The words most frequently mentioned by the informants are displayed in the largest letters until the smaller words indicate the next words or are sorted based on a weighted percentage.



Figure 1. Word Cloud of *Sulinggih*'s Well-Being Concepts

Table 1. Word Frequency Query Result

Word	Count	Weighted Percentage (%)
Well	11	13.92
Material	11	13.92
Social	10	12.66
Psychological	9	11.39
Physical	6	7.59
Health	6	7.59
Spiritual	6	7.59
Karmaphala	5	6.33
Relative	3	3.8
Catur Purusa Artha	1	1.27

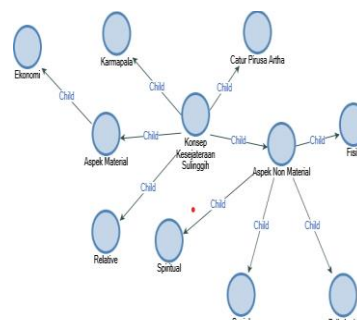


Figure 2. Nodes of *Sulinggih*'s Well-Being

The ten words displayed in a word cloud and sorted based on weighted percentage are the words "well, material, social, psychological, physical, health, spiritual, *Karmaphala*, relative, and *Catur Purusa Artha*". The word "well" which is a complementary word to well-being, which is the main object in this research, has the highest weighted percentage and is said 11 times; likewise, the word material has the highest weighted percentage and is followed by the words social, psychological, physical, health, spiritual, *Karmaphala*, relative, and *Catur Purusa Artha*. The word cloud and word frequency query results in this study show that

the word "material" is in second place after the word "well". This word tends to be expressed to explain that *Sulinggih's* well-being also involves material aspects (does not mean there are none at all). This condition is understood according to the concept of needs theory according to Maslow (1954), which emphasizes that in the hierarchy of human needs, needs at the most basic level must be met first, then other needs can be achieved. To meet these basic needs, material aspects are really needed. This was also revealed in an in-depth interview with the main informant (IU), revealing that,

"The stomach must be full first; if the stomach is full, the body will definitely be in better condition, so with a healthy body, you can definitely achieve spiritual well-being, whereas if the body is sick or hungry, you will definitely not be able to achieve spiritual well-being. Because spiritual well-being is in the head, if the stomach is located below, the foundation must first be filled as a "foothold" before achieving higher levels." (Source: IP6 interview transcription, July 9, 2023)

Based on the results of the analysis, the concept of *Sulinggih's* well-being generally includes well-being from both material and non-material aspects. Welfare in the material aspect is in the form of material or economic conditions, while the non-material aspect includes physical, mental (psychological), social, and spiritual (spiritual). Material and non-material aspects describe overall welfare conditions (holistic), meaning that *Sulinggih's* concept of welfare in Bali also considers various aspects of her life. This concept was also revealed in in-depth interviews with informants IP1, IP5, IP7, and IP9, who stated that,

"In my opinion, well-being is a condition where you can accept the situation, accept reality, and then be able to accept one's strengths and weaknesses. That's what I've felt all this time; even if from a financial perspective we feel like we're not enough, we're definitely not enough, so in terms of material things, it really depends on self-acceptance of one's personal condition." (Source: IP1 interview transcription, August 9, 2023)

"In my opinion, well-being is not only seen from a material or economic perspective, but also if it can be socially beneficial for society." (Source: IP5 interview transcription, August 23, 2023)

"In my opinion, the first well-being is calm and happiness or psychological well-being, then physical health or physical well-being, then when I am able to meet my food needs or economic well-being." (Source: IP7 interview transcription, August 26, 2023)

"Sulinggih's well-being is also related to finance (material), which is also related to physical aspects, material aspects, happiness aspects, and spiritual aspects. When we talk about well-being, especially for Sulinggih, we shouldn't just discuss material or spiritual aspects; we should also look at various conditions as a whole." (Source: IP9 interview transcription, July 9, 2023)

A search using the concept map shows the appearance of the word "relative" following the word "well". Relative in this context shows that well-being for a *Sulinggih* is a relative thing, e.g., that each *Sulinggih* will have a different assessment when asked about the condition of their well-being. It shows that the assessment of *Sulinggih's* well-being is subjective and can vary for each individual, in accordance with the concept of well-being proposed by Ed Diener (Balatsky & Diener, 1993). Well-being conditions, which are relative and very subjective (differ from one another), are shown in the results of the following interview.

"Sulinggih's well-being is very relative. Sulinggih's well-being in rural areas is shown by living and just enjoying what nature provides, but it is very different from Sulinggih's well-being in urban areas, which is still tied to mobility and the needs of a more modern nature." (Source: IP1 interview transcription, August 9, 2023)

"Well-being is relative; that is, it depends on how one feels; even a poor person can feel well when he has just a plate of rice. It depends on the principles of life for each person." (Source: IP2 interview transcription, August 10, 2023)

"In my opinion, well-being is a self-assessment of each Sulinggih, and its nature is very relative because each Sulinggih must have a benchmark for their own well-being." (Source: IP3 interview transcription, August 11, 2023)

"Relative well-being cannot be measured by the amount of money or possessions, but this material is still needed because Sulinggih is still human." (Source: IP5 interview transcription, August 23, 2023)

In this study, two phrases or concepts emerged in Hinduism that are associated with the *Sulinggih* concept of well-being: *Karmaphala* and *Catur Purusa Artha*. One of the beliefs (*sradha*) of Hinduism is the existence of the law of *karma*, also known as *Karmaphala*. The concept of *Karmaphala* basically refers to the belief that everything that occurs and is achieved in this life is the result of one's own actions in the past or in a prior life, because Hindus also believe in *Punarbhawa*, or rebirth or reincarnation. The good things one has or achieves in this life are the product of one's own acts or *karma*, whereas the negative things that happen today may be a consequence of previous bad actions. This notion simply holds that "whoever sows the seeds will reap the harvest." *Sulinggih* in Bali holds this philosophy deeply, allowing them to accept any situation in their lives. The guiding principle is that you should always endeavor to do the right thing so that you can receive excellent results in the future. This was discovered in conversations with informants IP1, IP2, and IP10, who revealed that,

"When people make offerings, I've found that if we give, they will give as well. This is because giving is the law of nature; if we don't give, we can't get. Nothing is given to us for free anymore. We plant first and then pick because of this."

(Source: IP1 interview transcription, August 9, 2023)

"Hinduism is based on the idea that we, not God, are ultimately responsible for everything. God is like a soap opera director, and we are the actors; past karma helps us to create the scenes."

(Source: IP2 interview transcription, August 10, 2023)

"I believe that what is happening now is karma in this life or in my previous lives. Well-being is what I feel good about now, and throughout my life, everything has been on the path determined by God."

(Source: IP10 interview transcription, July 9, 2023)

The emergence of *karmaphala* in *Sulinggih*'s well-being concept shows *Sulinggih*'s strong belief in the natural law of *karma* (*Karmaphala*); everything that is currently gained or conditions that are currently occurring are a response or consequence of previous acts (*karma*). Along with the *Karmaphala* notion, the analysis in this study highlights the concept of *Catur Purusa Artha* as one of the life values connected with the concept of *Sulinggih* well-being in Bali. The beliefs of Hinduism include the concept of *Catur Purusa Artha*, which refers to the four goals of human life, i.e., doing good or being based on truthfulness (*Dharma*); owning property, wealth, or worldly objects (*Artha*); desires or wants (*Kama*); and the ultimate goal, which is unity with God (*Moksa*). Interviews with IU and IP8 revealed that:

"There is a concept in our religion called Catur Purusa Artha, which are four goals in our life, starting from carrying out Dharma, which means goodness or responsibility in life; Artha, which means seeking material things to live on; Kama, which is the desire or wants to achieve something; and Moksa, which is the desire to unite with Him. I think Sulinggih adopts the same principles in their life, which also have to align with this concept."

(Source: IU interview transcription, July 9, 2023)

"In my opinion, the measure of Sulinggih's well-being is still based on Catur Purusa Artha, which refers to Dharma, Artha, Kama, and Moksa because Sulinggih is also still human." (Source: IP8 interview transcription, August 30, 2023)

Based on the conclusions of discussions with all participants during the FGD, taking into account the nodes that emerged during the data reduction process, which were then formulated into a well-being concept as defined by *Sulinggih* in Bali, the *Sulinggih* in Bali well-being concept, as concluded in the FGD, is as follows:

"The results of the research found that well-being according to Sulinggih in Bali is a relative condition where all aspects of well-being are fulfilled, both material (economic) and non-material (physical, psychological, spiritual and social) in accordance with the life goals of Hindus, namely Catur Purusa Artha and believed to be a result of the law of Karmaphala."

(Source: FGD transcription)

This indicates that *Sulinggih*'s concept of well-being is broadly similar to that of other people, especially Hindus in Bali. *Sulinggih*'s emphasis on the goal of life (*Catur Purusa Artha*) and belief in the validity of the law of *Karmaphala* indicate his ability to judge well-being depends on their understanding of religious values. The fundamental difference in the concept of well-being is the priority scale set by each individual to achieve their goals in life. In the FGD, it was also agreed that the core goal of *Sulinggih* generally is to achieve spiritual well-being (the priorities to accomplish *Sulinggih*'s well-being are *Dharma* and *Moksa*), whereas in other people the tendency to pursue wealth (*Artha*) and desire (*Kama*) is still high, for example, the desire to own luxury goods, whereas in *Sulinggih* this desire no longer exists or has been reduced (not a priority). An in-depth interview with an IP7 informant confirmed this as well.

"One indicator of Sulinggih's well-being is material things, but Sulinggih is not like individuals in general who pursue luxury with their material things, because only materials can be used to support health, support the needs of families such as children because they still need to eat, and can be used for refreshment with their family because, scientifically, you still have a long life and quite a lot of dependents; they still need to eat to live, but when it comes to luxury goods, they no longer think about it." (Source: IP7 interview transcription, August 26, 2023)

DISCUSSION

1) *Sulinggih*'s well-being is a relative condition

Sulinggih in Bali defines well-being as a relative condition. This indicates that the well-being assessment for *Sulinggih* in Bali is not absolute, so it cannot be measured objectively. This indicates that standard measures commonly used to assess individual well-being cannot be used to measure the well-being of *Sulinggih* in Bali. For example, if we use an objective measure of economic well-being, a *Sulinggih* who has per capita expenditure below the poverty line can feel that he has already achieved well-being, even though according to the data he is considered poor. The relative meaning of the word related to this definition shows that the existence of *Sulinggih*'s well-being conditions will be related to or compared with the well-being conditions of other individuals, whether with other *Sulinggih* or those who are not *Sulinggih* (*Walaka*). When a *Sulinggih* is compared to other people in other circumstances, for instance, and he seems happier, more prosperous, healthier, or more at ease in his life, then it might be said that he has already attained well-being. Subjective conditions can also be used to describe the relative conditions associated with Bali's *Sulinggih* well-being concept. It implies that various people will evaluate the same condition in different ways. This subjectivity can be understood to mean that, in extreme circumstances, such as the phenomenon that occurs

in Bali where people believe that *Sulinggih* no longer need to think about their well-being because they already detach the worldly ties (*meraga putus*), a *Sulinggih* may be judged by others to have already achieved well-being even when he assesses that his condition is less financially secure.

The findings of this study verify *Sulinggih*'s concept of well-being, which aligns with Ed Diener's idea of subjective well-being (SWB). As defined by Diener et al. (2009), SWB is a field of behavioral research that evaluates how individuals assess their lives. Diener and Lucas (1999) assert that the subjective component is crucial because individuals respond to things in different ways and form their own opinions about them in light of their personal beliefs, expectations, and past experiences. Diener (1984 and 2009) claims that this concept of subjective well-being was developed to categorize well-being circumstances or life satisfaction that rely on the respondent's norms for identifying or evaluating good living situations. Although satisfaction in a given domain may be the same, assessments of well-being might be subjective because they are based on an individual's experience. Additionally, the focus of well-being is typically on an integrated evaluation of one's life (Campbell, 1976). Diener & Lucas (1999) claim that SWB is a reflection of broader societal trends that emphasize the value of people, the significance of subjective perspectives in evaluating life, and the understanding that well-being is comprised of more than just prosperity. As a result, adopting this method for evaluating *Sulinggih*'s well-being is highly appropriate.

Diener (2009) states that individuals with high subjective well-being tend to evaluate most things that happen in their lives in a more favorable way, whereas unhappy individuals view most aspects of their lives as harmful or as impeding their ability to attain their goals. At the same time, life satisfaction judgments tend to show stability because many people make and retain judgments about certain aspects of their lives (Diener, 2009). Applying SWB to measure *Sulinggih*'s well-being, a *Sulinggih* will be in a high subjective well-being condition when he can provide a dominantly positive assessment regarding various events and circumstances in his life, and vice versa, when he assesses that many things related to his life are impeding them from achieving his goals in life, then *Sulinggih* is not in a good subjective well-being condition.

2) *Sulinggih*'s well-being is the fulfillment of all aspects of well-being

The research's formulation of *Sulinggih*'s concept of well-being reveals that *Sulinggih* views well-being in a variety of contexts, including the physical, psychological, and social domains. *Sulinggih* also defines their well-being as encompassing more than just spiritual or material aspects. According to Campbell (1976), this condition shows that people's focus on well-being is no longer dominated economically—that is, the belief that economic satisfaction is the only thing that is important for people's well-being and happiness—but has instead shifted to evaluating how one feels about their overall quality of life (Abdel-Khalek, 2010), which encompasses a variety of domains in life.

Well-being is the goal of every individual in this world. In accordance with the initial concept of philosophy expressed by Aristotle in Nicomachean ethics, it links well-being with a good life (*eudaimonia*). In Hinduism, this good life is also called *jagadhita* (*jagad* means world or life, *hita* means good condition) and is the goal of Hindus, which is *Mokshartam Jagadhita ya ca Iti Dharma*, or attaining a good life in this world and the hereafter. Even though the ultimate goal is *Moksa*, or obtaining a worthy place in the afterlife, worldly well-being also needs to be considered. Humans are not justified in only prioritizing happiness in the afterlife by taking the well-being of life on this earth for granted, and it would be wrong if someone only purified their spiritual being without paying attention to health, nutrition, housing, income, and so on.

Sulinggih's concept of well-being in Bali contains components of materialism and utilitarianism. Material is one of the utilities in human life, according to the Utilitarian-Materialism; that is, material is something that is useful (has utility). This idea is pertinent to the utilitarian ethics theory proposed by John Stuart Mill, which believes that the only criteria used to determine whether an act is good or bad is whether it is useful or worthless. This indicates that wealth can be deemed good if it has uses or benefits for life, but if it does not, it will be deemed bad. This idea additionally shows that wealth will have excellent worth if it can be used for things that are good and beneficial for life. In Hinduism, wealth is considered valuable in bringing happiness to people who use it in alignment with *Dharma*.

Sulinggih's economic well-being could be well-assessed and beneficial not just for *Sulinggih* but also for other people. For *Sulinggih* in Bali, the primary benefit of having money or wealth is the ability to meet basic needs like clothing, food, and shelter, which are needs that cannot be postponed while one is still alive. For *Sulinggih*, one of the benefits or utility that material aspects can offer fulfills various needs in life. *Sulinggih*'s material aspect serves several purposes beyond their own self-interest. These purposes include serving their family (children, grandchildren, and even extended family), relatives, and the larger community. Several informants who conducted in-depth interviews for this study also disclosed this.

"Even though I no longer have family responsibilities, I still like to give my children and my grandchildren a little portion of my income. Even if I just give them Rp. 5,000 or buy a toy for him, my grandson is happy. I'm also happy and feel joyful." (Source: IP2 interview transcription, August 10, 2023)

"The money I have is not wasted because I often do social actions."

(Source: IP3 interview transcription, August 11, 2023)

Based on this information, it may be concluded that the material in this study had value for other people, such as in regards to almsgiving. In one of the sacred texts of Hinduism, *Wrhaspatti Tattva* 25, giving alms (*dana*) is described as a manifestation of human virtue (*Dharma*) that may bring lifelong benefits. As stated

by Fehr and Fischbacher (2003), human altruism is a very strong and unique force in the world, as seen by various charity activities carried out by humans. Humans are naturally altruistic and moral beings; this can be seen in their charitable deeds (Krebs, 1970). *Sulinggih* provides the people (*Sisia*), which are also a form of alms (*dana*), and the *Sisia* might compensate *Sulinggih* with devotion or offerings (*Rsi Yadnya*). This indicates the presence of a causal or reciprocal interaction between the people known as *Sisia* and *Sulinggih*, also known as *Shiva*. This is consistent with the reciprocal altruism idea proposed by Trivers (1971), which believes that there is a significant chance of role reversal in the future when someone rescues or assists another individual. Hindus believe in the law of *Karmaphala*; therefore, this idea is pertinent to their beliefs as well.

Hoffman (1981) asserts that people's empathy serves as the motivation for their selfless deeds. The Sanskrit term "*tat twam asi*" (*tat* means 'that', *twam* means 'you', and *asi* means 'is') refers to the empathy that underlies altruistic actions like giving alms in Hinduism. It indicates that it is you, and therefore, *tat twam asi* is the idea that every human being has the same dignity and worth. This idea also teaches that since all people are the same and will always want assistance or almsgiving (*medana*), it is required. Almsgiving (*dana punia*) is one of the highest aspects of religious life, and in Manawa Dharmasastra I.86, it is stated that *tapah para, kerta yuge, tretayam jnana mucyate dvapare yadnyavaivahur, daana mekam kali yuge*, meaning that in the *Kerta* era, the highest aspect of religious life was with asceticism, in the *Treta* era with knowledge (*jnana*), in the *Dwapara* era with religious rituals or ceremonies (*yadnya*), whereas in the *Kaliyuga* era or in the present era, almsgiving (*dana punia*). *Sulinggih*'s well-being concept includes awareness of the significance of this behavior in addition to being in line with Hindu beliefs. This is because, in addition to involving material (economic) aspects and spiritual aspects due to the desire to uphold religious teachings, altruistic behavior can also have psychological and social benefits since it can foster inner fulfillment, which is related to psychological well-being, and can support social relationships. Bentham's theory of well-being, which is frequently referred to as quantitative hedonism and maintains that possessing more material possessions will increase one's degree of well-being, does not apply to *Sulinggih* in Bali. Instead, *Sulinggih* is exempt from the aspect of pleasure in material items.

This finding shows conflict with utility theory, which is predicated on the idea that more material is preferable (Ferrer-i-Carbonell, 2005). Material possessions are not the primary objective of prosperity, even though they are one factor to be taken into account. Based on utilitarian theory, this material idea is neither materialism nor hedonism. According to this research, *Sulinggih*'s possessions are not used for luxury but rather for a variety of actions and behaviors that benefit other people rather than for selfish delight.

3) *Sulinggih*'s well-being highlights Catur Purusa Artha

Sulinggih in Bali emphasizes the four objectives of Hindu life, namely *Catur Purusa Artha*, when defining well-being. *Catur Purusa Artha* derives its etymology from the words in Sanskrit: *catur*, which means four; *purusa*, which means human; and *artha*, which means goal. Therefore, *Catur Purusa Artha* is the four goals of a human being: *Dharma*, *Artha*, *Kama*, and *Moksa*. The word *Dharma* refers to everything that sustains or governs the earth and all living things because it is derived from the word *dhr*, which means to carry, maintain, retain, or regulate. It is frequently understood to signify laws, directives, direction, virtue, duty, or truth. While *Kama* can be understood as wants or passions that drive someone to take action or succeed in life, *Artha* can be understood as objectives, wealth, or belongings. *Moksa* signifies liberation and the union of the *atman* with *Brahman* or God, as the word is derived from the word *muc*, which implies letting go.

As a married clergy (*Wiku Grhasta*), apart from having the obligation to always diligently study the *Vedas*, be obedient to worship, and diligently do *yoga* on the way to achieving the highest goal (*Moksa*), *Sulinggih* in Bali also has obligations and responsibilities to their family. Therefore, the attainment of *Artha* and *Kama* cannot yet be completely released. This is the role of *Dharma* for *Sulinggih*: in achieving *Artha* and *Kama*, they must be controlled with *Dharma*. *Dharma* as the basis for achieving other components means that in achieving *Artha*, *Kama*, and *Moksa*, it remains based on *Dharma*. By adhering firmly to *Dharma*, the achievement of these various goals will be on the right and appropriate path.

As stated by Diener (2009), happiness, or subjective well-being (SWB), is the highest good, and this highest good is the only final and sufficient value. Final refers to the idea that everything is merely a means to an end, and sufficient means that once everything is accomplished, there is nothing more to be desired. This is in line with Aristotle's concept of *summum bonum*. This idea is also consistent with the idea of *moksa* as taught in Hindu holy texts. Humans essentially aspire to the highest state of happiness, known as *Sat Cit Ananda*, although this state of bliss is not possible to experience in this life. Hinduism teaches that the only ways to acquire everlasting bliss are to unite the *atman* with *Brahman* (God) or gain *Moksa*; if you are still suffering rebirth into the world, this indicates that you have not attained the highest state of happiness.

4) *Sulinggih*'s well-being highlights Karmaphala

Karmaphala is a value that *Sulinggih*'s well-being philosophy incorporates, in addition to *Catur Purusa Artha*. The Sanskrit term "*karmaphala*" (*karma* means action, *phala* means fruit) means that *karmaphala* is the result of human acts. *Karmaphala* is one of five faiths in Hinduism (*Panca Sradha*), which are: believing in God, or *Widi Sradha*; believing in spirit or soul, or *Atma Sradha*; believing in causality law, or *Karmaphala Sradha*; believing in reincarnation, or *Punarbawa Sradha*; and believing in the liberation of

the soul from the eternal cycle of life, or *Moksa Sradha*) that act as a roadmap for life. *Sradha*, or belief, is a crucial concept in religion, particularly in Hinduism, as people's religious practices are based on their beliefs, which also help individuals become more spiritually accomplished and have better personalities and lives overall. This is also stated in the *Yajur Veda* "*craddhaya satyam apnoti, çradham satye prajapatih*," meaning that with *sradha* one will reach God, and with *sradha* one goes to *satya*. Consequently, *Panca Sradha* serves as the foundation for the beliefs of Hindus in Bali, including *Sulinggih* in this study.

Since ancient Greece, numerous philosophers have debated the philosophy of the law of causality, which shares many similarities with the notion of *karmaphala*. From Plato, Aristotle, and the Stoics to Descartes, Hobbes, Spinoza, Leibniz, Hume, Kant, and Mill, a number of philosophers have studied the law of causality. Because it has to do with how people think about the natural world, the environment, and their interactions with it, the law of causation makes for an intriguing discussion topic. The law of causality is essentially the theory that every event, change, or occurrence has a cause and that every consequence needs a cause. As such, it is a law of inevitability for both nature and people.

Hindus in Bali firmly hold to the idea that good deeds will result in good deeds, or vice versa, according to the law of *Karmaphala*, an absolute law of cause and effect that is defined by one's own acts. *Sancita Karmaphala*, *Prarabda Karmaphala*, and *Kriyamana Karmaphala* are the three categories under which *Karmaphala* is divided. When an action is performed in a prior life and its consequences were not fully enjoyed in that life, it is referred to as *Sancita Karmaphala* (there are still remnants of *karma*, or what is termed *Karma Wasana*). This means that some of the consequences of the action will be enjoyed in this incarnation. *Prarabdh Karmaphala* is action in this life, and the results are enjoyed in this life too. *Kriyamana Karmaphala* is an action in this life where the results have not yet been enjoyed in this life, so the results will be enjoyed in the next life when incarnating again (experiencing the *Punarbhawa* process). Belief in the existence of the law of *Karmaphala* makes a person more optimistic about living this life, always trying to do good at all times, never stopping to control himself, and working sincerely and diligently because he sticks to the belief that he will get a better life.

Sulinggih in Bali firmly believes in the *karmaphala* notion, which is why it is thought to be significant to integrate into their well-being philosophy. *Sulinggih* in Bali basically believes that whatever conditions they experience in their current life are the result of their own actions in their current life or previous life. As well, it is believed that their alteration into *Sulinggih* at this point is the result of God's will and possibly caused by actions or *karma* from previous lives. In this study, informants IP2 and IP4 expressed this.

"What causes someone to become *Sulinggih*? All because of *karma*. I don't think anyone can predict what life will be like in the future. Like why some people become *Sulinggih* and why some don't, it all has to do with their own *karma*." (Source: IP2 interview transcription, August 10, 2023)

"In my opinion, if there are *Sulinggih* who are prosperous, there are those who are not. It all comes back to their own *karma*. It could be that before becoming *Sulinggih* he had done a lot, so that he got the condition he is in now; it could also be because of his previous life, so that he incarnated (*numitis*) into what he is now." (Source: IP4 interview transcription, August 12, 2023)

The clergy is rarely used as a subject in research related to well-being, especially in Indonesia and particularly in Bali, so this research contributes to the development of the concept of well-being for the clergy by incorporating values in the religious principles they adhere to as well as local aspects that constitute the specificity of a region, as was the finding in this research with an emphasis on the values of Hindu religious principles, which are also the values believed by the local community in Bali. The findings related to the values of Hindu religious principles, namely *Catur Purusa Artha* and *Karmaphala*, in this research can also contribute to the development of a broader concept of social well-being (not only for the Hindu clergy in Bali), because these two values are strong beliefs that are closely embedded in every aspect of Hindu life in Bali.

Sulinggih's description of well-being, which emphasizes a number of well-being-related aspects, illustrates their humanist viewpoint that since they are a human being and not a "holy person" with divine qualities, they should be treated equally with other people and generate the same efforts to obtain well-being that others do. In light of the fact that people in Bali frequently forget the human side of *Sulinggih*, which may have an impact on achieving *Sulinggih*'s well-being. This research promotes to provide information about the various conditions and perceptions that are out of place for *Sulinggih* in Bali.

As a case study on one of the Bali clergy, the well-being analysis in this study cannot be applied to other communities; instead, case studies on other clergy are required. Case studies about the well-being of the *Pemangku/Pinandita* and other religious clergy in Bali with a broader regional focus can be created for the Hindu clergy in Bali. The findings of this study will help further research provide more relevant indicators, which will assist in developing appropriate solutions. Since this study only looks at *Sulinggih*'s existing circumstances, more research is needed to see whether conditions can alter over time or as a result of the findings of the current investigation.

CONCLUSION

The study revealed that in Bali, well-being, as defined by *Sulinggih*, is a holistic state where all dimensions of well-being, including material (economic) and non-material (physical, psychological, spiritual, and social),

align with the life objectives of Hindus, specifically *Catur Purusa Artha*, and are perceived as outcomes of the law of *Karmaphala*. This research not only contributes to the understanding of clergy well-being but also sheds light on its significance in the religious context of Bali.

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