

# EXPLORING THE PSYCHOLOGICAL WELL-BEING FROM ALTRUISTIC BEHAVIOR IN THE REALITIES OF ACEHNESE COMMUNITY

## *EKSPLORAS KESEJAHTERAAN PSIKOLOGIS PERILAKU ALTRUISTIK DALAM REALITAS MASYARAKAT ACEH*

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### ABSTRAK

*Kesejahteraan sebagai konstruksi psikologis yang multitafsir sesuai konteks realitas sosial, budaya atau keyakinan agama masing-masing individu/masyarakat global menjadi kajian menarik di realitas studi psikologi. Penelitian ini bertujuan untuk mengeksplorasi konstruksi well-being dari perilaku altruistik dalam aspek pengetahuan, penghayatan dan realisasi perilaku warga di realitas Aceh dengan mengambil sampel warga Aceh Utara, Provinsi Aceh. Studi ini didesain secara kualitatif dengan model analisis tematik. Partisipan studi ini diambil secara acak yang bersifat insidental sampling. Temuan penelitian memberi informasi bahwa dari aspek pengetahuan, partisipan memandang kesejahteraan adalah tujuan hidup sesuai keyakinan agama yang dianut. Demikian juga rekaman penghayatan dan pemaknaan akan kesejahteraan juga sesuai keyakinan agama Islam yang mereka anut. Berlandaskan pada keyakinan agamanya, maka realisasi/tendensi perilaku berpatokan pada serapan ajaran agama, yakni mengedepankan kebijakan (perilaku altruistik) dalam segala aspek, termasuk praktik-praktik budaya/kebiasaan yang berlaku di realitas sosial yang melingkupinya.*

*Kata kunci: Kesejahteraan psikologis, perilaku altruistik, nilai agama Islam, Realitas Masyarakat Aceh*

### ABSTRACT

Well-being as a psychological construct that has multiple interpretations according to the context of the social, cultural, or religious beliefs of each individual/society in this world is an interesting study in the reality of psychological studies. This study aims to explore the well-being construct of altruistic behavior in the aspects of knowledge, appreciation, and realization of citizens' behavior in the reality of Aceh by taking a sample of residents of North Aceh, Aceh Province. This study was designed qualitatively with a thematic analysis model. The participants were chosen using random sampling. The research findings provide information that in the knowledge aspect, participants perceive well-being as a goal according to their religious beliefs. Likewise, the record of the appreciation and meaning of well-being also follows their religious beliefs. Based on the aforementioned, the realization/tendency of behavior is based on the uptake of their religious doctrines, prioritizing virtue in all aspects, including cultural practices/traditions that prevail in the surrounding social reality.

Keywords: Psychological well-being, altruistic behavior, Islamic values, Acehese community reality

## INTRODUCTION

Well-being is a general appraisal of the life of a person or society subjectively that is perceived differently by each person, society, or culture in this part of the world (Dodge, 2012; Oishi, 2012; Joshanloo, 2014; Belzak et al., 2017). Therefore, the conceptualization of well-being is understood as the fulfillment of human psychic needs (the expression of individual subjective values),

which some researchers still have debated (Oishi, 2012; Joshanloo, 2014; Sonnentag, 2015). Some researchers doubt well-being as a universal psychological construct, where everyone in various social or cultural realities globally assesses the meaning of life, life goals, or quality of life as postulated by the theory or concept of well-being (Oishi, 2012; Plaut et al., 2012; Joshanloo, 2014).

The phenomenon of well-being in individuals or society is based on two main logical opinion approaches. First, well-being emphasizes the individual's assessment of his own life, both emotional and cognitive. This satisfaction is called hedonic well-being, which consists of (1) pleasant feelings, (2) unpleasant feelings, and (3) general evaluation of a satisfying life. Second, well-being is focused on certain needs or qualities as for; behavior, knowledge, morals, or value in the context of one's psychological development and enables people to achieve their full potential. This is called eudaimonic well-being (Ryan & Deci, 2001; Oishi, 2012; Sonnentag; 2015).

In the early 20th century, psychology researchers tested philosophers' thinking about psychological well-being, life satisfaction, or well-being experienced by individuals. Diener 1984–1989 (as cited in Ryan & Deci, 2001; Diener, et.al., 2005; Burns, 2016) tested the concept of hedonism, subjective well-being when giving priority to one's self-assessment of his life until the individual gets something he wants (pleasure, satisfaction, or enjoyment) in his life. When associated with psychosocial behavior, psychological well-being refers to the degree of intrapersonal relationships and interpersonal relationships, both cognitive and affective aspects of a person, positive self-attitude and sense of independence of one's personal growth to self-assessment of life satisfaction, and one's connection with others in their social environment (Ivtzan et al., 2013; Newman & Graham, 2018).

In reality, there are many situations in which a person is feeling their inner perfection; parents are satisfied with the success of their children in education, a teacher is proud of being able to educate his students, an employee is relieved because he succeeded in doing his work before the deadline, and people or groups of people wholeheartedly believe in the teachings of their religion. Such phenomena, in the study of positive psychology, tend to describe mental health according to the fulfillment of one's psychological functioning (Ryan & Deci, 2001; Dodge, 2012; Oishi, 2012; Joshanloo, 2014; Belzak et al., 2017).

Psychological well-being is an indication of every good deed that benefits others, strengthening common sense, positive emotions, and acts of kindness to someone in their life (Dodge, 2012; Oishi, 2012; Ivtzan et al., 2013; Joshanloo, 2014; Newman & Graham, 2018). Psychological well-being in Ryff's (1989) view is similar to the concept of self-actualization from Maslow (1953), someone who is fully functional from Rogers (1956) in life, Jung's (1980) view of individuation, Allport's opinion of one's maturity, positive criteria for mentally healthy individuals explained from Johada (1980), or Erikson's view in describing individuals who achieved integration versus despair. Positive psychology researchers (Diener, 1989; Ryff, 1989; Ryff & Keyes, 1995; Seligman, 1995) found well-being as an impulse in a person to explore individual potential holistically. For example, aspects of encouragement or strength can have an impact on the development of an individual personality, both positive and negative (Dodge, 2012; Oishi, 2012; Plaut et al., 2012; Ivtzan et al., 2013; Joshanloo, 2014; Newman & Graham, 2018).

On the other hand, altruism is one of the specific forms of prosocial behavior (Batson & Powel, 2003; Crisp & Turner, 2014), which is a voluntary action to benefit others whereas altruism is more intrinsically motivated (internal). Altruism can also be understood as the act of assisting others without the intention to get a reply from the person being helped. Therefore Crisp & Turner (2014) called altruism an act of prosocial situations that are beneficial to others but don't lead to personal gain. Taylor et al. (2012) called altruism a voluntary act to help others without expecting anything in return or also called selfless action. Morris & Webb (1991, in Taylor, 2012) called altruistic behavior an act of "love", which in Greek is called *agape*. It is seen as an act of loving or treating others well solely for the good of others and without being possessed by the interests of those who love. Based on the above thought, it was pointed out that good deeds based on sincere intentions can empower psychological well-being in individuals according to beliefs, social norms, and values.

This study aimed to explore of well-being construct in terms of altruistic behavior in the aspects of knowledge, appreciation, and realization of citizens' behavior in the reality of Aceh by taking a sample of residents of North Aceh, Aceh Province, which was designed qualitatively with a thematic analysis model that the perspective of indigenous psychology oriented. Also, the presence of this study to explore society's views is certainly different from previous studies. Besides, similar research is rarely carried out, especially in Indonesia.

## **METHOD**

### **Research design**

This research was designed through a qualitative analysis with the explorative type of research using indigenous psychological of Islamic study (Haque et al., 2016). A qualitative approach is a data search activity (information) focused on topics studied naturally in social reality (Creswell, 2014). At the same time, the explorative method is an attempt to explore comprehensive primary research data from the reality of the targeted participants so that the focus of the research is not wider. With this design, it is possible to extract accurate and reliable data/information.

### **Participant**

Initial participants in this study consist of 20 informants, but after re-verifying the level of seriousness of this study, only those who met the criteria which were 10 participants. The participants in this study came from the residential area: Keude Bungkah, Keude Krueng Geukueh, Keude Geudong, Kreung Mane, Lhoksukon in the North Aceh district, Aceh province, Indonesia. This study also identified several criteria for research informants, a native of North Aceh who is willing to be participants, willing to be interviewed, literate, at least junior high school graduates, and aged 20–70 years. For this study, the researcher asked permission from the informant so that their real names could be written on the results of this study, not the initial name code.

### **Data Collection**

The data collection of this study uses passive engaged observation, in-depth interviews, and FGD. Observations (focused) were carried out in real terms in the realities of the participants' lives, and after some time, this focused observation was carried out, then in-depth interviews were conducted with each participant. Furthermore, to obtain completed information, FGDs were then conducted in groups (2–4 participants) in different places according to the participants' villages.

### **Data Analysis**

The data of analysis in this study uses thematic analysis. The main objective of thematic analytics is to get a complete picture of the highlighted phenomena through a focus on understanding the data, compiling codes, and looking for themes that are urgent from reality information (Braun & Clarkey, 2006). In this way, the researcher will get data on valid study findings that can be accounted for and scientifically tested again.

## **RESULTS**

### **Realities of Study**

The rationality of the observations of the topics studied was carried out in the context of the crowds of residents such as coffee shops and traditional markets (residential markets) in the North Aceh district on the research location (residential); Keude Kreung Mane, Keude Bungkah village (Muara Batu sub-district); Keude Geudong (Samudera sub-district), Keude Matangkuli village (Matanguli sub-district), and Lhoksukon city (the capital of North Aceh district). From the survey at the focused target point, some individual altruistic characteristics in a natural situation are monitored. In general, the appearance of individual altruistic behavior in the reality of North Aceh residents isn't only focused on providing assistance (compensation) to orphans and poor people in the context of religious holidays or providing assistance in the construction of places of worship (mosque, pesantren/boarding school or 'Meunasah'/village meeting hall) but practice Selfless, voluntary

actions also appear in a variety of contexts where there is a crowd of people; mosque, market, coffee shop or other community meeting place.

It's just an individual altruistic phenomenon in reality; markets, coffee shops, mosques, or other locations together more prominent acts of charity, such as giving alms in the form of material; money, food, drinks or sometimes helping others, for example helping parents or school children crossing of the road in realities. The reality of altruistic behavior and forms in North Aceh residents is explained in Tables 1 and 2.

Descriptions of individual altruistic behavior in the reality of North Aceh are detected in various situations where there are crowds of people every day, such as coffee shops, places of worship (mosques), traditional markets of residents/markets in settlements of villagers, or also in other places; social activities of villagers/marriage parties, and the festivity of villagers. Conditions of altruistic deeds, such as helping others in various contexts like *sadaqah* to beggars, helping people to cross the highway (children and elders). A snapshot of the forms or type of altruistic acts are also observed in detail, described in Table 2.

The information realities in table 2 showed some forms of altruistic behavior played by the North Aceh community in everyday reality, such as being willing to help parents and elementary school children cross the road, helping parents carry goods across the road, and helping people who have fallen from motor-bikes in the reality. That context in general often appears in everyday life.

## Research Findings

### *Description of knowledge on the psychological well-being as in altruistic behavior*

The introduction and reasoning of the concept have indeed become important in understanding one's opinion and experience in the reality of life related to psychological well-being. The reality of individual knowledge about the psychological well-being of North Aceh residents, in general, is based on the knowledge that individuals learn from childhood to adulthood, both general knowledge and religious knowledge, and reinforcement of information from other sources, such as newspapers, television or online media. Soul satisfaction becomes the target and dream of every individual who really learns the meaning of life and then tries to digest and absorb the knowledge and meaning of the value of the knowledge of their understanding. While the reality of positive behavior (characterized by altruism) is generally seen by participants as good deeds that have a good impact on the development of human personality. Some others view voluntary acts of selflessness accompanied by sincere intentions as suggestions of religious teachings (Islam) and part of the routine procession of worship to the Creator, Allah SWT.

The reality of the knowledge of North Aceh residents can be analyzed from the results of in-depth interviews with several participants in this study. Tgk. Baihaqi (50), a resident of Kreung Geukeuh, Dewantara sub-district, North Aceh, views the well-being of the heart as a great gift given by Allah to His righteous servants. Tgk. Baihaqi said: "*Well, inner peace is a gift from Allah to His servants who be cautious. I think*

**Table 1.** Description of the Altruistic Behavior in the reality of North Aceh Community

Showed altruistic behavior in the reality empiric community	Altruistic Phenomenon		Display of behavior	
	Material (money)	Others (help physically)	Often	Sometimes
Coffee shop	√	-	√	-
Traditional market (village)	√	√	√	-
Mosques	√	-	√	-
Social activities	√	√	√	-
Others	√	√	√	-

Source: Research results, 2019

**Table 2.** Display of shape Altruistic Behavior from the Community of North Aceh

Location of citizens	Altruistic Behavior in perspective citizens	Display of Altruistic Behavior	
		Often	Sometimes
Kreung Mane, Muara Batu sub-district	Giving alms to beggars	√	-
	Helping others to cross the road	√	-
	Giving information to strangers	√	-
	Participate in village social activities	√	-
	Mawlid tradition`	√	-
Keude Bungkah. Muara Batu sub-district	Giving alms to beggars	√	-
	Helping people with the difficulty	√	-
	Giving information to strangers	√	-
	Participate in village social activities	√	-
	Mawlid tradition	√	-
Keude Kreung Geukeuh, Dewantara sub-district	Giving alms to beggars	√	-
	Helping people with the difficulty	√	-
	Giving information to strangers	√	-
	Participate in village social activities	√	-
	Mawlid tradition	√	-
Keude Geudong. Samudera sub-district	Giving alms to beggars	√	-
	Helping others to cross the road	√	-
	Giving information to strangers	√	-
	Participate in village social activities	√	-
	Mawlid tradition	√	-
Keude Matangkuli. Matangkuli sub-district	Giving alms to beggars	√	-
	Helps people fall from motorbikes	√	-
	Be friendly to migrants	√	-
	Participate in village social activities	√	-
	Mawlid tradition	√	-
Keude Lhoksukon, Lhoksukon sub-district	Giving information to strangers	√	-
	Helping others to cross the road	√	-
	Giving alms to beggars	√	-
	Participate in village social activities	√	-
	Mawlid tradition	√	-

Source: Research results, 2019

*if we follow the teachings of our religion, an individual who is calm and pure in heart is due to pious practices that do not falter during his life. I don't think there is any inner well-being if every good deed isn't intended because of God, even though his life is tested with riches of wealth and luxury"* (Tgk. Baihaqi, an interview at the Mosque Bujang Salim of Keude Kreung Geukeuh, North Aceh, July 30, 2019).

For the same reason, on another occasion, Tgk Ismail (58), a resident of Kreueng Mane, a traditional figure, in North Aceh, said; *"Islam is rahmatan Lil Alamin, the religion of mercy for all of nature... The Prophet Muhammad Saw. explained to his ummah in a hadith, which means: "In man, there is a lump of flesh, if he is good then good man, if he is corrupt then the*

*human is corrupt, the flesh is the heart". This heart regulates human beings to do something, even though we are instructed to purify the heart from diseases of the heart to be able to do good and calm our lives."* (Tgk. Ismail, an interview at Keude Kreueng Mane, Muara Batu sub-district, North Aceh, August 29, 2019).

A housewife, Mrs. Nur Aini (40), a resident of Matangkuli, North Aceh, sees psychological well-being as a way of life for humans, and she said: *"Sometimes I think about what I live for, earn money, eat and drink, die... it's no different from buffalo and goats, that's what my mind is. Frankly, after I deepened my religious knowledge, I just realized ... if the soul isn't peaceful and satisfied is meaningless ... that way"* (Mrs. Nur Aini, Keude Matangkuli, North Aceh, August

27, 2019). Furthermore, one's resident of Keude Geudong, North Aceh, Tgk. Sanusi (53), a community figure, said; *"For me, knowledge is important to know something until we can be sure that something is right or wrong. I think that a pure heart will make us physically and mentally prosperous. For me, the important thing is that our hearts are clean so that our souls are calm and calm. Why do most people not feel at ease in their lives, yeah ... because their hearts aren't clean, the consequences are that even though they are swaying with wealth and money, they can't feel pleasure in their lives."* (Tgk. Sanusi, an interview at Keude Geudong, North Aceh, August 05, 2019).

Likewise with other residents, Mr. M. Nasir (39), a fruit trader, resident of Lhoksukon city, North Aceh district, views well-being more in the attitude of humans in controlling themselves in their lives. According to him: *"Well ... inner satisfaction means sacred to me because of the value of human actions and intentions of the Creator alone. God has ordered humans to always do good to live happily, peaceful souls. Good people can be seen by their actions, how to get along, how to speak, how to hold themselves, and how to dress. Yeah, this is the result of learning in life."* (Mr. M. Nasir, an interview at Lhoksukon Mosque, North Aceh, August 12, 2019). A slightly different view was delivered by Mrs. Anisah (47), that one's knowledge is considered very important in interpreting her life, especially religious knowledge. He argued, *"Well, sir, I think humans know it first, then interpret it. Soul Well-being is the concept of religious life. If people do not have a concept in their lives, Yeah ... their lives have no meaning, just to enliven the world, after they die, they are eaten by earthworms ...ha...ha..ha (he laughs). Knowledge will give meaning to human life because in that knowledge there are values and rules for humans"*. (Mrs. Anisah, at the Keude Bungkah, Muara Batu sub-district, North Aceh, July 25, 2019).

The description of some of these interviews implies the complexity of the meaning, interpretation, and explanation of the context of psychological well-being and altruistic behavior, including the description of the characteristics

of altruistic individuals. The contradiction of the reasoning of knowledge and the concept of understanding the concept of knowledge that does not repeatedly will lead to the error of inference that has been learned by an individual. Then the individual does not arrive after deciding the importance of the science they are looking for. Therefore, it is not surprising that people are not able to feel inner satisfaction from good behavior (goodness) that is done during their life.

#### ***Understanding of psychological well-being in the community of North Aceh in their altruistic behavior***

In general, the community of North Aceh, Aceh Province, understood the context of well-being as a pearl of life for humanity. Well-being can be obtained through the practice of benevolence which is done by someone and understood as part of worship to God but must be based on intentions sincerely (according to the educated of Islam). The practice of virtue certainly has various forms and applications in understanding the lives of the residents of the North Aceh district. The following are some excerpts from the results of this study's interviews, which show this phenomenon.

Tgk. Baihaqi (50), an Islamic teacher in the Dewantara sub-district, North Aceh, percept on Well-being of the soul that is felt by humans, as follows: *"This is the main goal in Muslim life. People calm their souls with a cause; dzikir of Allah, give alms, do not envy and envy others' favors, always do good, and others. Life must also be made up in a formula, which is to have faith and do good deeds ... surely get inner satisfaction because of the clear purpose of life in the world and the hereafter"*. (Tgk. Baihaqi, an interview at the mosque Bujang Salim, Keude Kreung Geukueh, North Aceh, July 30, 2019). The same thing is also conveyed by Mrs. Nur Aini (40) which is altruistic behavior played by North Aceh residents in the reality of their lives. He says: *"Well ..it depends on us ...sir. If I just let go of what I think is good and useful for the underprivileged, I am not capable of it, but I am just happy when I can help others. In the village, if there is a party or festivity, I don't sell, I participate in the community village, because*

*I think later if there is an event at my house that works, if I don't help neighbors.”* (Mrs Nur Aini, residents of Matangkuli, North Aceh District, July 27, 2019).

Another realization views Tgk Ismail (58), a public figure of Keude Mane, North Aceh. He said; *“Well sir, if something is done because of a sincere intention solely to God ... all will end well. We're just talking to the rules of our religion ... that is, the advice to do good is obligatory for Muslims. We must always be accustomed to pious deeds (good deeds) when still given life. Yeah ... also varying the way we channel goodness, for example, giving information to people who ask, practice the knowledge we have learned Yeah ... all kinds, path of virtue, which is important sincere intention solely because of God”* (Tgk Ismail, an interview at coffee shop Kreueng Mane, Muara Batu sub-district, North Aceh, August 15, 2019).

Furthermore, another informant, Tgk. Sanusi (53), a resident of Keude Geudong, Samudera sub-district, North Aceh, saw inner satisfaction as a valuable concept in human life. According to him: *“what we are looking for is peace of mind and happiness in the world and the hereafter ... how to do good deeds. Good deeds are indeed the way we get closer to God. If it has become a way of life and guidance of religious teachings, we follow and obey only so that our lives are perfect for the world and the hereafter”*. (Tgk. Sanusi, an interview at coffee shop Keude Geudong, North Aceh, August 05, 2019).

Another participant, Mrs. Anisah (47), a resident of Keude Bungkah, Muara Batu sub-district, North Aceh, understood the well-being of the soul as the life dream of everyone. According to her: *“what we are looking for in this life is ... peace of the soul and heart that is pure so that there aren't many problems in life. In Islam, the suggestion of doing good has become the basis of human life, right ... all our work and actions must be our savior in the world and the hereafter. If people understand the good meaning, maybe everyone is always in the ultimate truth”*. (Mrs. Anisah, an interview at the Keude Bungkah, Muara Batu sub-district, North Aceh, July 25, 2019).

The opinion of other residents of North Aceh, Mr. M. Nasir (39) stated, *“I believe that if we do good, such as helping others from difficulties without being asked, our souls will be very satisfied because they have helped others, especially of the same faith as us, we are happy to share with those who have the right. Distributed according to the teachings of our religion”*. (Mr. M. Nasir, an interview at the Mosque Lhoksukon city, North Aceh, August 12, 2019). A similar view was also shared by Mrs. Nur Aini (47) regarding the behavioral tendencies of the Acehnese people, *“As far as I can remember, Acehnese people always like to help and like to share, I saw it with my own eyes when I was little if no rice was distributed to poor neighbors, or lost food. maybe that habit has been passed down from generation to generation to us now, yeah.* (Mrs Nur Aini, an interview at Keude Matangkuli, North Aceh district, August 27, 2019).

Furthermore, Tgk. Sanusi (53) stated: *“In my opinion, actions must be the same as religious knowledge, if not hypocritical. As I remember, doing good is healthy for our physical and mental health, our life is calm and comfortable, it doesn't matter, that's what I feel. I think other people are too. In Aceh, almost every day, there are many celebrations for this and that, people like to share without expecting anything in return because they believe in the teachings of their religion. be a reward from Allah, for jihad in the way of Allah, according to me”* (Tgk. Sanusi, an interview at the coffee shop of Keude Geudong, North Aceh district, August 05, 2019).

The information interview above informs the public that naturally, although different genders understand the concept of doing good and its application, in turn, the tendency of behavior in the sense of altruistic behavior has become a trend among the people of Aceh because of the application of teachings is well absorbed, not only at the level of knowing the concept but also in implementing the concept in general. This condition certainly continues from generation to generation.

***The intensity of altruistic behavior in empowering psychological well-being in the North Aceh community***

The meaningfulness of psychological well-being from altruistic behavior can only be felt and permeated by the people of North Aceh after good deeds are accustomed to in their lives. If there is no habituation, there is no psychological satisfaction from positive deeds felt by someone. This is reflected in several empirical observations and the results of interviews in social reality. Descriptions of the results of in-depth interviews with several residents of North Aceh, Aceh Province provide information that good deeds are compatible with religious advice and cultural values that develop into patrons of citizens' behavior in daily life, and this reality directly or does not have an impact on pleasant mental conditions.

Information from Mr. M. Nasir (39), a resident of Keude Lhoksukon city, expressed his view, *"Yeah ... I like to help people too, but according to what I have, yeah sometimes when I see parents it is difficult to cross the road carrying chili goods, I help ... Sometimes I see physically handicapped beggars, women beggars holding their children. My mind floated out of nowhere, imagining the fate of myself and my family one day, I was moved to help him"*. (Mr. M. Nasir, an interview at the Mosque Lhoksukon city, August 12, 2019). The views of same also delivered by Tgk. Sanusi (53), a resident of Keude Geudong, Samudera sub-district, North Aceh said, *"Well, Sir, I think something good must be accustomed so that we love good practices so that they can leave an imprint on our hearts. If not practiced, how can the peace of our souls can be, I am not sure that people can calm their souls but never do good."* (Tgk. Sanusi, an interview at Keude Geudong, North Aceh, 05/08/2019).

Meanwhile, Tgk. Baihaqi (50 years) explained: *"I think our intentions and actions to help others are not just having an impact on the human mind if it is sincere because of God, I think our body and soul will be physically and mentally healthy. I have nothing, just a middle school teacher, but in my life, I always intend to be able to do good"*. (Tgk. Baihaqi, an interview at the Mosque Bujang Salim of Keude Kreung

Geukeuh, North Aceh, July 30, 2019). Another view applied to altruistic behavior in social reality is understood as a timeless obligation. This statement was conveyed by other citizens, Tgk Ismail (57), saying: *"I think doing good is already an obligation for us Muslims. Do good, there isn't a time limit, yeah ... when can you do it? I think that you can help each other, so our pious practices and worship of Allah. Yeah, there is a risk ... we share ..., but every good deed must be sincere to be happy"*. (Tgk Ismail, an interview at Keude Kreung Mane, Muara Batu sub-district, North Aceh, August 29, 2019).

Furthermore, Mrs. Nur Aini (40), housewife a resident of Matangkuli, also has her views on the meaning and achievements of psychological well-being from carrying out altruistic actions. Mrs. Nur Aini explained: *"How about, our religion is very beautiful for humans to survive the afterlife. We are taught to help one another, regardless of status. If we follow the rules of religion, surely a peaceful and peaceful soul in this life, I think so"*. (Mrs. Nur Aini, an interview at Keude Matangkuli, North Aceh, August 27, 2019). Other information related to the implementation of altruistic behavior in supporting individual psychological well-being was also expressed by Mrs. Anisah (47). According to her, *"actually ... every human being who already knows good benefits, yeah ... for himself and his environment Yeah ... I am also surprised that sometimes many people ignore good deeds that benefit others. Yet for soul satisfaction, it is quite easy to do. No capital is needed like sales. I think our attitude and our thoughts are good, which leads to goodness, if we always do good, we will stay young and calm our minds"*. (Mrs. Anisah, an interview at Keude Bungkah, Muara Batu sub-district, North Aceh, July 25, 2019).

From this interview information, it can be interpreted that, basically women in charity are always in charge of their feelings if again the mood is good, the behavior of charity is smooth, on the contrary, if the mood is bad then giving alms to him is rather heavy issued, even if in a forced condition. This can be observed from unhappy facial expressions. But women also claim to *sadaqah* can make hearts happy (satisfied) because it can help others.



## DISCUSSION

These studies exploring of the psychological well-being in the context of empirical realities (naturalistic), including; the reality of different philosophies of life, socio-cultural order, or religious beliefs held by the people of a region, or even countries in various parts of the world, which will be very different from one another. Similarly, the findings of studies conducted by researchers in psychology and other social sciences. This reality is very dependent on the research approach applied by researchers in understanding the context, as well as in explaining aspects that support the psychological well-being that a person absorbs. The findings of our study reinforce the statement above, where the aspects that support the emergence of psychological well-being that we highlight are knowledge, understanding (interpreted), and phenomenal behavioral tendencies in the daily lives of the community of North Aceh. Aceh province.

Likewise, the participants involved in a research project; workers, students or viral on social media will significantly different research findings compared to participants in a natural context. Research samples from groups of employees, companies, government agencies, non-governmental organizations, or certain organizations, for example, have generally been conditioned by researchers through theoretical hypotheses, instruments, and sampling criteria. On the other hand, qualitative research participants who are empirical in nature cannot be conditioned because the researcher conducts research following the social phenomena that are observed and appear in society.

Kim et al. (2006), in their study, mentioned the meaning of individual behavior, methods, or ways of understanding their lives is not the same in the context of the reality of society in a region, region, and nation. Anik et al. (2009), who highlighted happiness in terms of the act of giving or sharing, concluded that giving something (money) to others can activate the brain part that is associated with pleasure and reward. People who work as volunteers have also shown an increase in their enjoyment and a decrease in the anxiety of their lives. Oishi & Schimmack (2010)

reported their research that the cultural context also contributes to psychological well-being in a person according to the existing scope. Pareek & Jain (2012) found a high correlation between subjective well-being and altruistic behavior, while forgiveness and individual subjective well-being had a low relationship. Lu (2001) concluded in his research that happiness can be obtained when someone feels satisfied, grateful, giving wisely, and able to manage their mental processes.

Based on the field findings of psychological well-being studies traced from the realization of altruistic behavior (voluntary actions based on the desire to help for the good fortune of others), it is obtained that cognitive and affective aspects are meaningful enough to contribute to and strengthen mental processes in activating psychological contexts as an individual altruistic agent. The appreciation and absorption of the meaning of knowledge (moral or value) by an individual can increase the positive feelings that will bring them to the realization of psychological well-being in their life. Later, the tendency of positive behavior must be familiarized with various occasions of reality situations for individuals so that the sense of psychological well-being can be used as a benchmark of life.

## CONCLUSION

Through an explorative type of qualitative study with an indigenous psychological approach, information is obtained that psychological well-being perceived by an individual or community in his life is closely related to the psychological dynamics situation of a person, both in the realm of knowledge, emotional or feelings, and tendencies of behavior by individuals or community holistically in the reality of their lives. Exposure and uptake of knowledge information; scientific, religious, or cultural beliefs become quite meaningful in activating the power of thinking truth. The appreciation of the truth of information becomes a driving force (core strength) for individuals in doing something according to the understanding of meaning, beneficial or detrimental to them. These choices become guidelines for individual

or community behavior in their lives, dynamic or static. The findings of this study are also to inform that citizens of North Aceh, can feel psychological well-being after doing good acts (altruistic behavior) without strings attached if based on holy intentions such as the worship of Allah SWT. (according to the teaching of Islam). This study also describes individual or community's altruistic characteristics, such as less excessive talking, ease to interact with anyone, do not rebuke and make fun of the other person, sensitivity and sympathy toward people in need, and low-profile appearance.

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