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## On considering the application of Amartya Sen's capability approach to analyze the well-being of Hindu clergy in Bali

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### ABSTRACT

This paper aims to determine the possibility of applying Amartya Sen's Capability Approach to analyze the well-being of Hindu clergy in Bali. Literature studies were carried out on the variables mentioned by Amartya Sen in several of his writings and studies, as well as studies conducted by several economists as a further study of Sen's theory. This study offers a conceptual framework to explain and predict the influence of variables in Sen's theory on the achievement of the well-being of Hindu clergy in Bali. The variables studied in this paper are resources, commodities, capabilities, conversion factors, social choice, and functioning. In this case, commodities and capabilities can act as mediating variables, while conversion factors and social choice are considered to moderate the influence of resources on the achievement of functioning.



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## Introduction

Well-being describes a situation where all aspects of human life are fulfilled, not only in terms of prosperity (material aspects of life) but also in spiritual and social aspects. The achievement of well-being, especially in economics, has received the attention of economists for a long time. In its development, various conflicting theories have emerged related to the concept and efforts to achieve it. Measurement of well-being with the capability approach (CA) by Amartya Sen is the development of theories and concepts of well-being that emphasizes the importance of ethics and morals in the economy. The concept of freedom is also stated by Amartya Sen in the capability approach to achieve prosperity. According to Sen, greater capabilities will create freedom in responding to various opportunities that exist, making it possible for individuals to be able to live more meaningful lives or in other words to be more prosperous.

The capability approach (CA) by Amartya Sen has made him win the Nobel Prize in economics in 1998 for his contribution to the development of economics. In his writings, Amartya Sen discusses the idea of freedom a lot, including in *The Standard of Living* (1987a), *On Ethics and Economics* (1987b), *Inequality Reexamined* (1992), *The Quality of Life* (1993), *Development as Freedom* (1999), *Rationality and Freedom* (2002), and *The Idea of Justice* (2009). In measuring individual well-being, CA introduces several terms, namely resources, commodities, capabilities, and functioning. Broadly speaking, CA describes the relationship between these terms. Resources are defined as means, methods, or efforts that a person has to obtain commodities, while commodities are goods and services that have certain characteristics that allow a person to have the capabilities to achieve functioning.

In addition to this relationship, Sen's theory emphasizes the relationship between commodities and capabilities to achieve something and become something is influenced by conversion factors, namely personal characteristics, social characteristics, and environmental characteristics. In addition, the constraints cause individuals to make choices to achieve an achievement (Robeyns, 2003a:12). When associated with Sen's theory, there is a personal choice (freedom of choice) which is limited by the freedom of others or the freedom that is decided jointly or what is called social choice.

The extent of Amartya Sen's theory, especially CA in studying human well-being, still requires a lot of studies because it is also related to the breadth of aspects, objects, and subjects in human well-being. There have been several attempts to apply CA in different contexts. The writings of other researchers who also consider applying CA are research by Garnham (2007) about the evaluation of well-being in the field of communication, McLean and Walker (2012) about public-good professional education, Britz et al (2012) about information-based rights framework, Rodríguez-Martínez and Calvo (2014) on gender and positive social interaction at school, Gandjour (2014) on allocation decisions and cost-effectiveness analysis in health care, Mok and Jeong (2016) on education for ethical development, and Fernández-Huerga (2018) related to the labor demand of firms.

Attention to the well-being of clergy as one of the subjects in people's lives has been the subject of research by researchers for a long time. Some of them are research by Frame and Shehan (1994), Blanton and Morris (1999), Proffitt, et al (2007), Trawick and Lile (2007), Haney (2008), Ok (2009), Stewart-Sicking, et al. (2011), Parker and Martin (2011), Tanner and Zvonkovic (2011), Tanner, et al (2012), Proeschold-Bell, et al (2013), Robbinsa and Hancock (2014), Thomas and Plante (2015), Bickertona, et al (2015), Walker, et al (2018), and Rosales, et al (2020). These writings examine various aspects and determinants of the well-being of clergy in various religions and beliefs by applying different approaches.

In this study, clergy like other human beings are conceptualized as having real opportunities or freedom to achieve valued actions and become people in activities related to well-being. An analysis of the well-being of Hindu clergy or so-called Sulinggih becomes important concerning the realization of social well-being in Bali, on the one hand for Sulinggih himself (as an individual) and on the other hand for society and the state. This is related to the function and role of Sulinggih in the Hindu community in Bali, namely participating in realizing the well-being of the community in Bali it is called the Adi Guru Loka.

This study is focused on Sulinggih because there are indications of restrictions on individual freedom in the humanitarian aspect of Sulinggih, particularly related to the limited choices and opportunities to achieve his well-being. Space for movement Sulinggih in various aspects is very limited because it is related to various rules set by the people in Bali to maintain their holiness. Some rules that are applied socially in the community include Sulinggih having to give up worldly work and carry out daily activities that focus only on religious activities. On the other hand, Sulinggih in Bali is a clergy who is married (Wiku Grhasta) and generally still has a family. Sulinggih in Bali can be described as a priest in Protestant, but their activities are limited by strict rules like a priest in Catholic. For this reason, we believe that there are problems in efforts to achieve well-being by Hindu clergy in Bali, so further analysis is needed by examining variables related to well-being. This study makes a valuable contribution to the development of the literature on Sen's theory of well-being, particularly in CA. This study can be further developed in empirical research that aims to operationalize Sen's well-being theory.

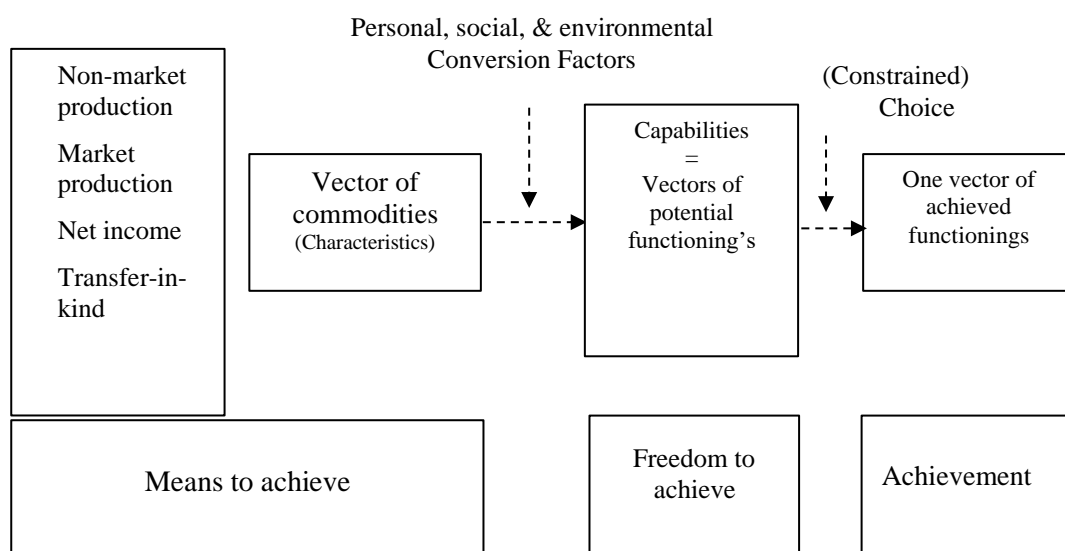
### Capability Approach (CA)

CA is the formulation of well-being theory by applying the normative theory of social justice developed by Amartya Sen. The capability approach is a form of critique of mainstream economists' understanding of well-being, which relates well-being conditions to utility or resource-based. Sen (2009: 233) states that CA focuses on human life and not just on some separate comfort object, such as income or a commodity that a person may have which is often used in economic analysis as the main criterion of human success. According to Amartya Sen, these two things are different concepts related to the individual's way of life and the actual life opportunities. According to Sen (2009:231), in CA, the advantages or benefits obtained by individuals are assessed by a person's ability to do things that are valuable to him/herself. The focus here is on the freedom that one has to do or to be of value to oneself. In this case, it is very clear that the things that are valued by a person are the most important things to achieve, but the idea of freedom also respects the freedom of a person to determine what he wants, what is valued, and in the end what he decides to choose.

The focus of CA according to Sen (2009: 235) is not only on something that is ultimately done by someone but also on something that can be done even though they do not choose to take advantage of the opportunities that exist. Two concepts must be understood to understand CA, namely the concept of capability and functioning. According to Sen (1999:17), functioning is an achievement, while capability is the ability to

achieve. Functioning describes the actual life status achieved by the individual, such as a healthy state or education, while capability expresses the potential possibility to achieve that status, namely the possibility of living a healthy life or being able to achieve a certain level of education.

Robeyns (2011: 21) illustrates this, that if traveling is functioning, then the real opportunity to travel is a capability. The difference between functioning and capability is between realized and effective possibilities or opportunities, in other words between achievement on the one hand and valuable freedom or opportunity from a choice on the other. Another important difference in the CA is the difference between commodities, that is goods and services on the one hand and functioning on the other. Schematically Robeyns (2003a:12) describes the relationship as follows.



**Figure 1.** Schematic of Capabilities Approach  
Source: Robeyns (2003a:12)

The flow of factors related to CA is shown in Figure 1. Starting from the means or efforts to achieve by by applying resources to obtain commodities. Commodities are goods and services that should not always be considered as a result of exchange for income or money because according to Amartya Sen it will limit CA to market-based economic analysis and measurement which in this case is not intended (Robeyns, 2003a:12). A commodity has certain characteristics, which make it attractive to people. For example, the interest in bicycles is not because they are objects made of certain materials with certain shapes and colors, but because they can get us where we want to go, and in a faster way than walking. The characteristics of this item allow function. In this example, the bicycle is a commodity that enables the achievement of functioning mobility, that it can make an individu to be able to move oneself freely and faster than walking.

As described by Robeyns (2003a:12), the relationship between commodity and functioning to achieve something and become something is influenced by three conversion factors. First, personal characteristics can influence the way a person can turn commodity characteristics into functioning. If a person is handicapped or in poor physical condition, or has never learned to ride a bicycle as in the example above, then a bicycle will be of limited assistance to enable proper functioning of mobility. Second, social characteristics and environmental characteristics play a role in the conversion of goods characteristics into functioning. To help understand this conversion factor, Robeyns gives an example, that if there are no paved roads or if a community enforces a social rule or legal norm that women cannot ride a bicycle without male family members accompanying them, it becomes much more difficult or even impossible to do so. Use an object to achieve its goals. Therefore, knowing what a person owns or can use is not enough to know functions can be achieved. Therefore, it is necessary to know more about the people and the circumstances in which they live.

The relationship of factors in CA described by Robeyns is also interpreted similarly by Kuklys (2005). Kuklys (2005:3) stated that to measure the concept of well-being, factors in CA must be operationalized, and the concept must be filled with empirically measurable content. For a formal description of this approach, Kuklys (2005:11) abstracts several notations in CA which are described in Table 1.

**Table 1.** Some Notations in CA

Notation	Interpretation
$x \in X$	is a commodity vector, while $X$ a set of possible commodity vectors
$c = c(x)$	is a vector of commodity characteristics
$C$	is a function that maps the commodity into a characteristic space
$b = f(c(x z_i, z_e, z_s))$	is a vector of activities and states a functioning
$f \in F$	is a conversion function that maps commodity characteristics into a functioning, while $F$ is the set of all possible functioning conversions
$z_i, z_e, z_s$	is a conversion factor for the individual (i), social level (s), and the environment (e) which determines the level of conversion from characteristics to functioning
$Q$	is a set of capabilities consisting of all potential achievements that individuals can do to achieve what's up.

Source: Kuklys (2005:11)

In CA, the evaluation of an individual's well-being involves an analysis of his set of capabilities ( $Q_i$ ) defined over the various potential functionings  $b$  of the individual  $i$ . This can be formulated as follows (Kuklys, 2005: 11).

$$Q_i(X_i) = \{b_i | b_i(f_i(c(x_i)|z_i, z_e, z_s) \forall f_i \in F_i \forall x_i \in X_i\} \dots \dots \dots (1)$$

Formulation 1 shows that functioning depends on the commodity used ( $x_i$ ) and the conversion factor ( $z$ ). These conversion factors can be divided into (1) personal factors ( $z_i$ ) such as gender, physical disability, and intelligence, (2) social factors ( $z_s$ ) such as population density and legal regulations, and (3) environmental factors ( $z_e$ ) for example climate, the proximity of rivers, and level of environmental pollution. These three conversion factors can also be interpreted as non-monetary constraints of individuals that affect the conversion of available resources into outputs.  $Q_i$  is the set of all possible  $b_j$  according to the resource constraint  $X_i$ .

### Functioning in well-being analysis of Sulinggih in Bali

According to Sen (1999:17), a person's well-being can be seen from the level of achievement in his life. Functioning is a comprehensive concept that includes what a person looks like, what he does, and what he has which also includes freedom as a part of a person. According to Zwierzchowski and Panek (2020), it means that functioning is a manifestation of the choices that individuals make when determining their life path. Functioning in complex concepts includes achieving self-esteem, being socially integrated and happy, and taking part in social life (Crespo, 2013:42). It means that in a more complex scope, the achievement of well-being also includes indicators in measuring subjective well-being (SWB).

Some economists conduct empirical studies to operationalize the concept of functionings in CA. Some research results with findings related to functionings that can be used as dimensions of measuring well-being are as follows: (1) Schokkaert and Van Ootegem (1990) conducted research on unemployment in Belgium with exploratory factor analysis reducing 46 achievement indicators to 6 functionings, namely social functionings, psychological functionings, physical functionings, micro-social contact, activity level, and financial functioning. (2) Balestrino (1994) examined 281 poor households in Italy and used education, nutrition, and health as functionings in his research. (3) Ruggeri Laderchi (1997) conducted research in Chile with education, health, and child nutrition as functionings. (4) Brandolini and D'Alessio (1998) examined households in Italy with education, health, social relationships, hobby applying, economic resources, and employment as functionings. (5) Chiappero Martinetti (2000) conducted a household survey in Italy with functionings, namely hobby applying, health, education, social interaction, and psychological well-being. (6) Klasen (2000) conducted a survey of South African households with functionings, namely education, income, wealth, hobby applying, water, sanitation, energy, employment, transport, financial services, sure nutrition, health care, safety, and perceived well-being. (7) Lelli (2001) conducted research on households in Belgium with functionings, namely psychological well-being, social interaction, economic conditions, cultural activities, working conditions, shelter, and health. (8) Phipps (2002) surveyed children in Canada, Norway, and the United States by applying low birth weight, asthma, accidents, activity limitation, trouble concentration, anxiety, disobedience at school, and bullying as functionings. (9) Burchardt and LeGrand (2002) only analyze one functioning, namely employed. (10) Robeyns (2003b) conducted a survey of households in the UK with functionings, namely physical well-being, mental well-being, social relations, education, domestic work, non-market care, paid work, shelter, mobility, and leisure. (12) Anand, et al (2005) used the British Household Panel Survey with functionings, namely hobby applying, health, leisure, social relations, having a partner, and being employed. (13) Kuklys (2005) researched households in the UK with functionings whose research objects were hobby applying and health. (14) Anand and Van Hees (2006)

examined 273 individuals in the UK by applying functionings, namely happiness, general achievement, health, intellectual stimulation, social relations, environmental quality, and personal integrity.

Based on these empirical studies, in general, there are at least three functioning in measuring individual well-being by using CA to analyze Sulinggih's well-being, they are: (1) Physical functionings which include health, housing, environmental quality, etc. (2) Psychological functionings which include happiness, personal integrity, leisure, etc. (3) Social functionings which include intellectual stimulation, social relations, cultural activities, etc. These three functionings are following the well-being concept adopted by Hindus in Bali which is a prosperous standard of living, namely wareg, wastra, wisma, waras, and wasita. The concepts of wareg, wastra, and wisma are the fulfillment of the biological needs of humans and refer to the category of physical functionings. Waras is the fulfillment of human mental needs that can be included in psychological functionings, while wasita is the fulfillment of sociological needs that can be included in social functionings.

According to Wiana (2006:213), wareg can be interpreted when a person can fulfill his food needs by his physical needs for nutrition in a reasonable sense according to general standards (sufficient food to maintain a healthy life). Wastra means being able to meet their needs in clothing. Wisma is the ability to meet their needs on hobby applying that is healthy and reasonable. Waras means healthy and fit, not only physically but also mentally. Wasita can meet the needs in education and cultural arts. Wasita in Sanskrit means "to say" so in this case it can be interpreted that saying is very important in life together or in social relationships because saying is a reflection of one's qualities. To be able to follow life together in a society where education and understanding of the culture of the environment are obtained is one of the basic needs in living together.

### **Capabilities on well-being analysis of Sulinggih in Bali**

Sen (1999:9) states that capabilities can be interpreted as a set of individual achievements that have the potential to be achieved by individuals. A person's capability consists of a vector collection of alternative functionings that represent his freedom in real terms as an opportunity to achieve a goal (do something or become something) based on the average resource and utilization capability (Gotoh, 2021:51). Zwierchowski and Panek (2020) define capabilities in this case as a person's potential way to become something and do something that is accessible. It means that in this case, it is not an achievement that counts for well-being analysis, but a potential achievement. According to Kuklys (2005:6), the level of well-being achieved in this case is interpreted as a choice variable where the individual has the choice to choose a lower or higher level for himself. Gasper (2017) states that a set of capabilities is a certain set consisting of a person's choice where each choice is an alternative to doing something or what in Amartya Sen's theory is called functionings, including doing something or being something of what it chooses. Gasper calls it O-capability (O-capabilities), namely O for Options and O for Opportunities.

Furthermore, according to Amartya Sen, three contexts will be explained in the capability formulation, namely reflection on human incapacity, reflection on the quality of life measures, and reflection on primary goods. According to Sen (2009: 258), the most important and most valuable thing for every human being is to determine something that is considered good and there is no coercion. Apart from not being forced, one must also have the ability to achieve it. Inability is a condition where a person cannot achieve something that is considered valuable. This is a reflection of human incompetence.

Some experts classify capability into several groups. According to Van Hees (2020:303), several types of capabilities are developed based on Amartya Sen's theory, including direct capabilities, which are capabilities possessed by a person without the involvement of other parties. In addition, another type is external capabilities, which are the capabilities of a person that can be accessed because other people also have access to these capabilities, in other words, these capabilities are owned when someone becomes a member of a group. Another type of capability is group-dependent capabilities, which are the capabilities of a person where something he achieves depends on the capabilities of the group. Next is direct group capabilities, which are all kinds of capabilities to which the group has direct access. The other group, which is proper group capabilities, is a group capability that if the group can realize these capabilities, but the members themselves cannot. According to Van Hees, these are just a few examples of the various types of capability that can be defined within the general framework of this theory, where it is still possible for other types of capabilities to be identified.

According to Stewart (2009), many capabilities such as access to schools and political power are easier to explain at the group level, but the ultimate goal is to increase the well-being of individuals rather than groups. According to Stewart, there is no need to build the concept of group capability with a separate value attached to it and above the value attached to the ability of group members to notice and analyze inequalities between groups. Stewart (2005) states that a person's membership in a group affects a person's well-being in several ways, one of which can have a direct impact on one's well-being or one's well-being can be influenced by how

well the group is doing. This shows that the capability in CA is more about personal abilities (individual capabilities). Many economists question the operationalization of Amartya Sen's concept of capability, including Martha Nussbaum. The theory of Nussbaum's capability completed Amartya Sen's theory. Nussbaum agreed with Amartya Sen in understanding human capabilities, which are the actual ability to do something or become something (Nussbaum, 2006:70), but Nussbaum (2003) views Amartya Sen's perspective of freedom as too vague. Nussbaum's opinion about freedom is that some freedoms limit others, some freedoms are important, some are trivial, some are good, and some are bad.

Nussbaum (2006:76) makes an official list of capabilities that Amartya Sen does not explicitly oppose, but Amartya Sen has concerns about the excessive specification of capabilities that can operate against human freedom as the concept he formulated. In this case, it can be said that normatively Amartya Sen and Martha Nussbaum have the same view regarding the capability approach, only that Amartya Sen stops by understanding it as a moral formulation, while Martha Nussbaum goes further to make the moral formulation a political goal so that it is more operational. According to Gasper (2017), Martha Nussbaum provides a richer and more realistic picture of a person's behavior, choices, and actions. Martha Nussbaum has an idea that cannot be explicitly found in Amartya Sen's view of capability, which is the necessity of a threshold in capabilities, especially the main human capabilities.

The threshold in question is the threshold of a capability as a guarantee for the existence of a minimum capability for every human being wherever he is to protect his dignity as a human being. For this reason, Martha Nussbaum compiled a list that identified the main capabilities that each must-have. According to Nussbaum (2006:76), the list of the main (central) capabilities of humans are: (1) Capabilities for life are the ability of humans to live until the end of their lives normally, not to die prematurely, or before a person's life is reduced because they are unfit to live. (2) Capabilities for bodily health are the ability of humans to live a healthy life, including reproductive health, good nutrition, and having a proper place to live. (4) Capabilities for bodily integrity are the ability of humans to move or move their bodies (moving freely), be safe from acts of violence, including sexual crimes and domestic violence, have the opportunity to obtain sexual satisfaction, as well as freedom in choosing various matters related to reproduction. (5) Capabilities for the senses, imagination, and thoughts are the human ability to use the senses, imagine, think, and have reasons to do things "truly human way", get a proper education, can use imagination and thoughts related to experience, produce works and activities according to their own choice, religious, literary, musical, and so on. In addition, this capability also includes the ability to use the mind in a way that is protected by guarantees of freedom of expression related to political and artistic speech, as well as the freedom to practice religion, the ability to have pleasant experiences and avoid unnecessary pain. (6) Emotions are the capabilities of humans to feel things and people around, to love, care, grieve for the absence of others, be grateful, and feel angry. According to Martha Nussbaum, supporting this ability means supporting forms of human association that can prove to be very important in its development. (7) Practical reason is the human ability to form conceptions of the good and to engage in critical reflection about the planning of life. According to Martha Nussbaum, with this capability, a person has protection in freedom of conscience and religious observance. (8) Capabilities to affiliate can be divided into two, namely: the ability to live with other people, to recognize and show concern for other humans, to be involved in various forms of social interaction, and be able to imagine the situation from others. According to Nussbaum, protecting this capability means protecting the institutions that establish and maintain these forms of affiliation and also protecting freedom of association and politics. Having a social basis for self-respect and not demeaning, able to be treated as a dignified being whose value is equal to that of others.

This includes non-discrimination provisions based on race, gender, sexual orientation, ethnicity, caste, religion, and national origin: (1) Capabilities to relate to other creatures (other species) is the ability of humans to live with care and relate to animals, plants, and the universe. (2) Capabilities to have fun (play) is the human ability to laugh, play, and have fun. (3) The ability to control the environment (control over one's environment) can be divided into two, namely: in the political field, which is the ability of humans to participate effectively in political choices in government circles, have the right to participate politically and protect freedom of speech and groups, in the material field, which is the ability to own property including land and other movable objects, have property rights on an equal basis with others, have the right to seek work on an equal basis with others, have freedom from unreasonable searches, and confiscations. In work, being able to work as a human being, practicing the use of practical reasoning, and entering into meaningful relationships of recognition with other workers.

Nussbaum (2006:78) considers the list as an open list and can be revised and open to continuous rethinking, based on the opinions of people everywhere regarding their most basic rights that can be added, even deleted. The list of main capabilities disclosed by Martha Nussbaum can complement Amartya Sen's

theory of capabilities. The fulfillment of these ten main capabilities indicates the individual's ability to obtain opportunities and make choices following the expected achievements. Likewise, with Sulinggih like a human in general, the achievement of the ten indicators of capability allows him to lead to the achievement of his well-being. In the Hindu community in Bali, several unwritten social rules must be obeyed by a Sulinggih, including not being allowed to go to the market (authority to the grand market), to the street (an authority to the Margi Agung), and gambling (authority gambling). Several other rules that are widely understood in Balinese society are that Sulinggih may not shop or make buying and selling transactions, may not drive a car or motorcycle, and may not work or earn income from other work other than his duties as a clergy, may not come to markets or public places that are not related to the implementation of religious ceremonies, as well as various other social rules.

In practice, these various rules and prohibitions develop according to their respective perceptions which often cause polemics and controversies in the Hindu community in Bali. This is due to the absence of restrictions related to these rules and prohibitions and a lack of understanding regarding the reasons behind the implementation of the various existing rules. On the other hand, the application of these rules is very different for Sulinggih himself, because of the rules of his teacher (Nabe) regarding what can and cannot be done. For example, a Nabe who tends to be conservative will emphasize being very obedient to existing rules, on the other hand, there are Nabe who tends to be flexible in obeying these various rules, so the limits set by the Nabe are very subjective and tend to be very different from one another. The rules imposed on Sulinggih are basically to maintain the purity of Sulinggih, because the community should participate in maintaining the purity of Sulinggih (PHDI, 2021) so that they are not dirty (*leteh*), or blamed, abused, cursed, or accused (*ujar ala*). Among them, the rule that Sulinggih is no longer allowed to drive a car or motorbike is to avoid legal problems when something unexpected happens on the road. These various prohibitions and regulations "bind" Sulinggih in Bali and indicate that there are restrictions on individual freedom in the humanitarian aspect, particularly related to the limited choices and opportunities in the effort to achieve prosperity as required in the well-being theory of Amartya Sen.

In Hindu society in Bali, Sulinggih is bound by *brata* or basic bonds called *Catur Bandana Brata* or *Sasana Kawikon* (Adnyana, 2019:292) namely *Amari Aran* (changed name and was given the name *abhiseka*), *Amari Wesa* (changed behavior), *Amari Busana* (change clothes), and *Amari Wisaya* (change patterns of life and pleasure). In these four types of basic bonds, *Amari Busana* is the rule that most limits Sulinggih that can affect his capabilities because it requires Sulinggih to always look like a Sulinggih, including when carrying out various daily activities that are not related to religious activities. The appearance that is the inherent characteristic of a Sulinggih male (*Sulinggih Lanang*) generally wears traditional Balinese clothes which are dominated by white and yellow colors with hair tied above the head (*Nada*) or *maprucut* or called *Jatama Kuta*, while the spouse (*Sulinggih Istri*) also wears traditional Balinese clothes which are dominated by white and yellow colors with her hair tied up (*magelung Lingga*) and wears a scarf as a breastplate. The characteristics inherent in Sulinggih in Bali limit their daily activities to the diverse understandings of the people in Bali regarding various rules to help maintain Sulinggih. On the other hand, Sulinggih is also like an ordinary human being who must be guaranteed the fulfillment of their capabilities to be able to achieve their well-being.

### **Resources in Well-being Analysis of *Sulinggih* in Bali**

In well-being analysis by applying CA, resources and commodities are placed as means, ways, or efforts to achieve functionings through capabilities selectable. According to Robeyns (2005), for some of the individual capabilities, the main input is financial resources and economic production, but it can also be political and institutional practices, for example, the existence of guarantees and effective protection of freedom of thought, political participation, social or cultural practices, structures social institutions, public goods, social norms, traditions, and customs. It means that resources associated with this approach can be divided into material and non-material resources.

Material resources owned by individuals are generally indicated by income or wealth. With income or wealth, a person can buy goods and services or commodities to have the capability to achieve his well-being. For people with the same income, the well-being achieved will differ from one another depending on the characteristics of each individual (Brandolini and D'Allesion, 1998). Kuklys (2005:4) explains that there is a measurement error problem applying income as a measure of well-being caused by the fact that individuals often do not report their income and other sources of measurement error, even if reported correctly, current income may not reflect accurately the level of income, and individual well-being in the long run. This is the case when a household has a higher or lower temporary income than usual during the reporting period. That is why in measuring well-being by applying CA, income is not placed as functionings but as resources that will lead individuals to the capability to achieve functionings.



Sen (2009: 253) reveals that income or wealth is an inadequate way to assess advantages in the context of human life. According to Sen, wealth is not a sought-after good because it is only useful for something else. Wealth is not something that is valued for its own sake nor is it always a good indicator of the life that can be attained based on wealth. In this case, it is exemplified that a person with a severe disability cannot be judged to be more fortunate simply because he has a greater income or wealth than his healthy neighbor. A person with a disability who is richer may experience many things that a poorer person without physical disabilities may not. Sen (2009: 253) stated that assessing the advantages different people have compared to each other, must be seen as the overall ability that has been enjoyed or achieved. This is one of the important arguments in CA over other approaches that focus on income and wealth resources as a basis for evaluation. It can be said that CA focuses on people's lives and not just on the resources they have. Related to this, Amartya Sen also does not deny that different people can have very different opportunities to convert income and other primary goods into characteristics of a good life and into the kind of freedom that is valued in human life. Thus, the relationship between resources and well-being is highly dependent on the characteristics of each person and the environment in which they live.

Resources can also be understood in a broad sense. According to Kuklys (2005:3), financial income and non-market resources are also included in this category. In addition to income and wealth, resources owned by individuals that can be used to achieve capabilities can also be obtained from non-market production, such as goods and services produced in households. In addition, there are also funds transferred from other parties, for example from the government which is also included in the category of resources in measuring well-being by applying CA.

Generally receives Sulinggih in Bali can be identified in the form of punia or sesari received from the people. The value of punia and sesari is very varied and is not fixed (routine). Punia or sesari is usually given when Sulinggih has completed the task of leading a religious ceremony (muput upakara). Apart from offerings from the people in the form of sesari or punia, ownership of wealth is one of Sulinggih's sources of income. Some Sulinggih have wealth obtained from the inheritance of their parents and some Sulinggih have wealth that has been collected from their youth before becoming Sulinggih (when they were still walaka), especially for Sulinggih who carried out diksa (ceremonies to become Sulinggih) in old age or retirement. Other income that can be obtained by Sulinggih to fund his life comes from his children who already have jobs and are already established, because in general Sulinggih in Bali begins to become a clergy at a relatively old age (over 40 years old). The age of 40 is the lowest age limit determined by the Parisadha Hindu Dharma Indonesia (Indonesia Hinduism Society), which is an organizational assembly that deals with the religious and social interests of Hindus in Indonesia.

In addition to income and wealth, the resources obtained by Sulinggih in Bali can also be obtained from non-market production, such as goods obtained from the community in connection with the implementation of the muput upakara task. According to the tradition that developed in the Hindu community in Bali, every religious ceremony that involves Sulinggih as the leader of the ceremony, usually a few days before the ceremony, the people will give Penuwuran in the form of food ingredients such as rice, coconut, eggs, cooking oil, sugar, coffee, and so on which are adapted to the ability of the people (voluntary) and Rayunan Sulinggih (dishes in the form of special foods and drinks that can be eaten by Sulinggih after the ceremony is completed).

Another type of income identified as Sulinggih's source of income is assistance from the government. Financial assistance from the government and the community is one form of carrying out sacred offerings to clergy (Rsi Yadnya) in Hinduism. One form of government attention related to this is in the form of allowances or incentives allocated by several districts/cities in Bali over the last five years. Allowances or incentives to Sulinggih have been given by each district/city government with different amounts that adjust to the conditions of the regional revenue and expenditure budget (APBD). In addition to allowances, the local government also provides health services in the form of insurance, for example in Badung Regency in 2020 providing allowances to Sulinggih of 1.5 million rupiahs each month and implementing Universal Health Coverage which provides health insurance and provides VIP treatment for inpatients. as well as outpatient treatment at the Mangusada Hospital for Hindu clergy (Agus Aryanta, 2020).

Based on the research results of Ayuningsasi and Sukadana (2021), only 10 percent of Sulinggih in Bali received routine financial assistance from the government, while the rest stated that they did not receive financial assistance. From the data, it can be seen that only Badung Regency and Denpasar City are still consistent until 2021 in providing financial assistance to Sulinggih. This is due to the financial difficulties faced by local governments that are facing the Covid-19 pandemic.



### Commodities in well-being analysis of *sulinggih* in Bali

Sen (1999:1) criticizes that many economists have focused more on the relationship between commodities and individuals or society. This leads to further discussion and study on how communities regulate the manufacture or procurement of commodities, their management, and the benefits derived from these commodities. According to Sen (1999: 7), commodities are goods or services that are used to achieve functioning. Sen (1999:17) gives an example related to this, namely bread commodities which have many characteristics, one of which is to produce nutrients including providing calories, protein, and others. In addition to nutrition, bread also has other characteristics, such as helping activities gather while eating and drinking, or meeting the demands of social conventions or celebrations. For a certain person at a certain point in time, having more bread can improve up to a point, that person's ability to function (achieve something) by living without a lack of calories, can comfort others, and so on. This means that a commodity can increase a person's capability to achieve something (functioning).

The measurement of commodities in CA refers to goods and services consumed so that individuals are able to achieve something or become something to achieve prosperity. According to Kuklys (2005:4), when households make consumption decisions, the amount or value of household expenditures can be used. However, measuring individual well-being in terms of income or expenditure at the household level raises two further problems. First, households of different sizes and compositions require different income levels to achieve the same level of well-being. Second, the unequal allocation of intra-household resources should be ignored. Consumption expenditure as a proxy for commodities (commodities) in CA, can be related to types of goods for human needs based on their intensity or importance which can be divided into primary, secondary, and tertiary needs. Primary goods consist of food, clothing, and residential. The prosperous living standards adopted by the Hindu community in Bali, namely *wareg* (fulfillment of food needs), *wastra* (fulfillment of clothing needs), and *wisma* (fulfillment of residential). Secondary needs are related to the need for goods and services to increase happiness or to fulfill psychological needs that can be associated with the concept of *waras*, while tertiary needs are related to the need to increase self-esteem, prestige, or prestige in society or in the social order, so that can be included in the concept of *wasita*.

Abraham Maslow formulated a theory of positive motivation which can also be related to the fulfillment of human needs. Maslow (1954:35) suggests that basically all humans have basic needs. This concept is described in five levels in the form of a pyramid, so that the five levels of needs are known as Maslow's hierarchy of needs, starting from basic biological needs to more complex psychological motives, which only become important after basic needs are met. According to him, the needs at one level must be met at least partially before the needs at the next level become an important determinant of action. The five levels of needs according to Maslow (1954: 35) are (a) physiological needs (hunger, thirst, and so on), (b) the need for security (feel safe and protected, and away from danger), (c) for love and belonging (affiliation with others, accepted, belonging), (d) the need for appreciation (achievement, competition, and getting support and recognition), and (e) self-actualization needs (cognitive needs which include knowing, understanding, and exploring; aesthetic needs include harmony, order, and beauty; self-actualization needs include gaining self-satisfaction and realizing one's potential).

Consumption expenditures *Sulinggih* in Bali to measure the commodities he owns in measuring well-being by applied CA can also be linked to his various expenditures related to primary, secondary, and tertiary types of goods. To meet the prosperous standard of living adopted by the Hindu community in Bali, *Sulinggih* must also fulfill basic (primary) needs which include the need for food (*wareg*), clothing (*wastra*), and residential (*wisma*). Secondary needs of *Sulinggih* fulfill namely psychological (*waras*) needs which also include the need for security, followed by the need for love and belonging. The fulfillment of tertiary needs (*wasita*), namely the need for esteem and self-actualization needs. The condition of *Sulinggih* in Bali who is a married clergy (*wiku grhasta*) causes *Sulinggih* to be inseparable from his household consumption, so that the measurement of commodities that he must fulfill to achieve prosperity is also related to his household expenditures, namely expenditures to fulfill the conditions of *wareg*, *wastra*, *wisma*, *waras*, and *wasita*.

### Conversion factors in well-being analysis of *sulinggih* in Bali

In the well-being theory according to Amartya Sen, several factors have a strong contingency effect on the influence of *capabilities* and *functionings*. One of the factors thought to be able to strengthen or weaken the achievement of capabilities is *conversion factors*. According to Amartya Sen, *conversion factors* are inherent in each individual. Regarding the measurement of well-being with CA, the set of capabilities available to individuals is limited by the objectivity of external factors and individual characteristics in other words the ability to convert from resources into capabilities (Zwierzchowski and Panek, 2020).

According to Sen (2009:255), several possibilities cause variations in the conversion of income (resources owned by individuals) into valuable things for an individual or to achieve *functionings*, including personal

heterogeneity, diversity in the physical environment, and variations in the social climate, and differences in relational perspectives. Personal heterogeneity i.e. people have different physical characteristics in terms of age, gender, disability, disease susceptibility, and so on, thus making their needs very diverse, for example, a disabled or sick person may need more income to do the same with other people normal ones. Furthermore, according to Sen (2009:255), diversity in the physical environment, which is how much income will be spent depends also on environmental conditions, including climatic conditions such as temperature ranges or floods. Environmental conditions cannot be changed by individuals but can be improved by concerted efforts, or exacerbated by pollution. Isolated individuals are likely to have to bear more of the environmental conditions, which is by converting personal income and resources into outcomes and quality of life.

Another conversion factor is the variation in the social climate, i.e. the conversion of personal resources into achievements is also influenced by social conditions, including public health and epidemiology, public education arrangements, and crime and violence in certain locations. Apart from public facilities, public relations can be very important, as recently emphasized in the literature on social capital. The difference in relational perspective is also one of the conversion factors in the capability approach according to Amartya Sen. It means that the existence of an established pattern of behavior in a community can substantially change the need for income to achieve the same basic outcomes, for example being able to “perform in public without shame” may require a higher standard of dress (Sen, 2009: 255).

Robeyns (2003a:12) and Kuklys (2005:11) synthesize the concept of conversion factors according to Amartya Sen into three types of conversion factors, namely personal conversion factors (eg metabolism, physical condition, gender, knowledge or intelligence), social conversion factors ( culture, social policies, and social hierarchies), and environmental conversion factors (environmental circumstances). These conversion factors form a set of characteristics that trigger the transformation of available resources into functionings achieved. Regarding the existence of this conversion factor, like other human beings, many things can affect Sulinggih to convert his resources into commodities that he will use to become or achieve his goals. Personal factors of Sulinggih include physical conditions, such as conditions due to illness or disability, gender, and knowledge related to Sulinggih's insight and general insight. Social factors, among them, are the social conditions in which Sulinggih conducts social interactions, while environmental factors are the physical conditions of the environment where Sulinggih lived (called griya). The differences in conversion factors inherent in each Sulinggih can affect their capabilities, which in turn affect their well-being.

### **Social choice in well-being analysis of sulinggih in Bali**

Amartya Sen had great attention to social choice theory (*social choice theory*). Social choice theory is closely related to the concept of freedom expressed by Amartya Sen because decisions made regarding social choices will have an impact on increasing or decreasing an individual's freedom concerning efforts to achieve his well-being. Conceptually, social choices can be interpreted as all choices or decisions made collectively (Suzumura, 2002:13). It means that various public policies or norms and rules made by the local community are included in social choices that can have a direct or indirect effect on the achievement of individual well-being.

According to Sen (1988), freedom of choice is very important to live a good life because the focus of freedom of choice is to carry out economic evaluations and assessments. Similarly, the concept of well-being, social well-being, the standard of living, and consistent and rational choice behavior can be re-examined by giving more adequate attention to the perspective of freedom. This idea of freedom does not always affect a person's control exclusively, but can also be influenced by intervention from other parties in the sense that other people can have reasons to be involved in someone's understanding in determining their choices. It means that there is room for intervention from external parties in allocating resources and the ability to choose available uses (Gotoh, 2021:42).

Furthermore, Amartya Sen analyzes the assessment made by a person can be sourced from other individuals or communities so that the community plays a major role in shaping the value system adopted by a person. The community and the environment in which one lives have a very large influence on one's knowledge and understanding of ethics and norms (Sen, 1999:5). Although the community has a big influence and role in shaping each person's self and judgment, in reality, every individual still can choose (freedom to choose).

The social choice theory developed by Amartya Sen is the result of a critique of the social choice theory by Kenneth J. Arrow. In the social choice theory developed by Arrow, the method of interpersonal comparisons is not recognized, while Amartya Sen modifies this theory by including the method of interpersonal comparison in his social choice theory (Sunaryo, 2017:27). As an introduction to understanding the concept of social choice, Arrow (1963:1) mentions that there are two methods of determining social choice, namely *voting* and market mechanisms. According to Arrow (1963:2), both methods are methods of combining

the taste of each individual in making social choices. According to Amartya Sen, the difficulty of social choice arises precisely when unanimity does not answer many people's questions.

Social choice theory is closely related to the concept of freedom expressed by Amartya Sen because decisions made regarding social choices will have an impact on increasing or decreasing an individual's freedom. In traditional social choice theory, there is a tendency to make the value of benefits (utility) the main consideration because this is closely related to the human view of the economy. According to Sen (1985), the main problem that makes social decision outcomes tend to be unable to meet the demands of all individual conditions is due to informational constraints. This information limitation occurs because when considering a choice that is considered important by every member of the community, it does not only involve one aspect. In this case, the well-being aspect or specifically the benefit (utility) aspect that will be received by each individual.

Amartya Sen further explains the decisive power of social choice theory (Gotoh, 2021:51). This concept indicates the existence of a part of social status called well-being freedom and agency freedom which is owned by each individual and can change depending on his wishes. According to Gotoh (2021:54), individual capabilities are also distinguished based on various groups of individual and social factors. These factors are separately dependent on social institutions including informal social barriers and are partially dependent on choices based on individual assessment functions.

Furthermore, according to Sen (2017: 327), the social choice theory also involves the idea of individual preferences. In this case, according to him, consistency conditions are usually applied to each, but there are also some asymmetry conditions between the two. When individuals have a clear order of preferences, the internal correspondence for the individual choice function can be obtained as an engagement relationship without too much trouble. On the other hand, there is ambiguity regarding what society can see which makes it more difficult to infer internal correspondence for the function of choice for society. This shows that personal preferences do not necessarily match collective preferences, because something that is considered valuable to one person is not necessarily considered valuable by another party.

Decisions made based on these social choices become public policies that will affect the level of achievement of individual well-being. Likewise, in achieving Sulinggih in Bali, besides being influenced by individual choices and opportunities that have the potential to be turned into valuable achievements for him, various socially decided policies can also affect his well-being achievement. The policies made by the central and local governments, the policies of the religious institutions that oversee Sulinggih (Parisada Hindu Dharma Indonesia/PHDI), and the local community (customary) can also be obstacles or opportunities that can be turned into Sulinggih in Bali.

## Method

This study was designed using the literature review method, which is a description of the theory, findings, and other research materials obtained from reference materials to serve as the basis for research activities. The literature review aims to make an analysis and synthesis of existing knowledge related to the topic to be researched to find space for research to be carried out. The literature review in this study contains reviews, summaries, and the author's thoughts on several sources of literature (articles, books, slides, information from the internet, etc.) on the topics discussed. The method of searching for articles in research journal databases and searching the internet. The database search used was Google Scholar with the keywords used which were also included in data collection, namely clergy, well-being, Amartya Sen, and capability approach. The data used in this study are secondary in the form of books and primary or original scientific reports contained in articles or journals. Information obtained as data and findings is collected, managed, then critically reviewed.

## Results and Discussions

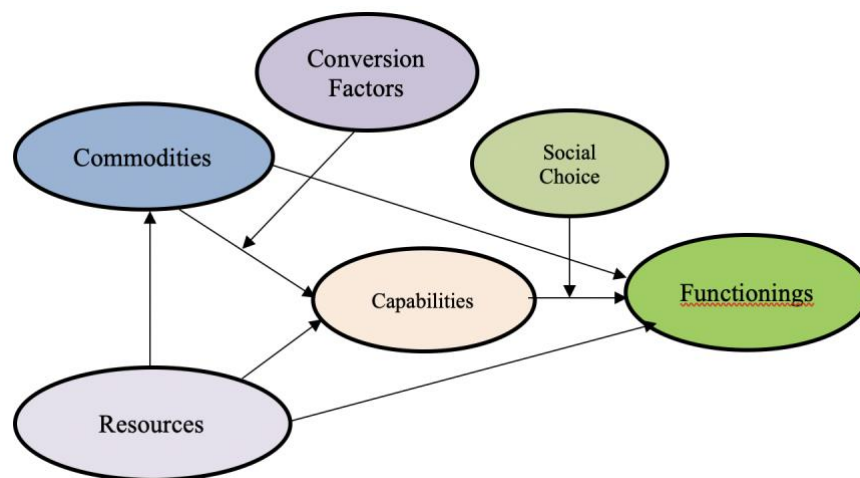
The capabilities approach to measuring well-being proposed by Amartya Sen two decades ago has become a special attraction for economists and researchers. The theory put forward in this approach changes the perspective of world economists regarding the measurement of well-being which generally follows the mainstream view, but the concepts introduced in the capability approach are very normative and tend to lead to philosophical concepts. This makes it difficult for further researchers to operationalize the concepts in this theory.

Many studies related to the concept of freedom and the theoretical capability approach have been carried out by researchers in the fields of economics and philosophy, but empirical studies are still relatively limited.

Several studies in the macro scope by applying secondary data include research conducted by Sen (1999:46), Balestrino and Sciclone (2001), and Qizilbash (2002). Well-being measurement by applying the capability approach is somewhat difficult for research for a broad scope such as in the scope of the country because the variables require an assessment that tends to be personal. It has caused several researchers to try to describe this theory with studies in a narrower (micro) scope including Schokkaert and Van Ootegem (1990), Balestrino (1994), Ruggeri Laderchi (1997), Brandolini and D'Alessio (1998), Chiappero Martinetti (2000), Klasen (2000), Lelli (2001), Phipps (2002), Burchardt and LeGrand (2002), Robeyns (2003b), Anand, et al (2005), Kuklys (2005), Anand and Van Hees (2006).

In previous studies, the analysis carried out was only limited to the capabilities and functionings. In addition to these two variables, Amartya Sen also revealed the concepts of resources, commodities, conversion factors, and social choice which also need to be studied in analyzing well-being with CA. By adding these variables, it is hoped that a study can comprehensively describe the concept of well-being measurement theory with CA. The framework offered in this paper proposes the use of CA in a microscope with the research subject is Sulinggih who is a Hindu clergy in Bali. The capability approach developed by Amartya Sen is very relevant to be used as a theory and concept to analyze Sulinggih. Research that uses clergy as research subjects is very limited, especially those related to CA, so this research is expected to fill in the gaps in the literature related to this. Research on the analysis of community well-being has been carried out by many previous researchers, but the research that analyzes the well-being of clergy as one of the layers of society often escapes the attention of various parties. The study of various phenomena and values applied in Hinduism in Bali is also still limited, especially related to the analysis of the well-being of its clergy.

Variables capabilities and functionings, this conceptual framework also suggests the use of variables of resources, commodities, conversion factors, and social choice which have not been studied by previous researchers in well-being analysis with CA. The conceptual framework that describes the relationship between these variables is shown in Figure 2. Based on the model formed, these variables can be identified as endogenous, exogenous, mediating, and moderating variables. The endogenous variables in this study are functionings, while the exogenous variables are resources. The mediating variables are commodities and capabilities, while the moderating variables are conversion factors and social choice.



**Figure 2.** Conceptual Framework

If it is related to the context of the analysis of the well-being of Hindu clergy (Sulinggih) in Bali, then Figure 2 illustrates the direct influence of resources owned by Sulinggih in Bali on commodities that can be obtained by Sulinggih in Bali, then commodities that can be obtained by Sulinggih in Bali have a direct effect on capabilities that can be achieved by Sulinggih in Bali, and resources owned by Sulinggih has a direct effect on Sulinggih in Bali. Resources owned by Sulinggih in Bali can also directly affect Sulinggih in Bali, as well as commodities that can be obtained by Sulinggih in Bali have a direct effect on Sulinggih in Bali, and capabilities that can be achieved by Sulinggih in Bali have a direct effect on Sulinggih in Bali.

This model also describes an indirect effect, which is by increasing resources owned by Sulinggih in Bali, can increase commodities that can be obtained, to increase the capabilities of Sulinggih in Bali. In this model, there is an indirect influence between the resources owned by Sulinggih on the capabilities that can be achieved through the commodities that can be obtained. In addition, this model also describes the moderating effect of the conversion factor faced by Sulinggih in Bali which affects the relationship



between commodities and capabilities that can be achieved by Sulinggih in Bali, while social choice is faced by Sulinggih in Bali affects the relationship between capabilities and functionings Sulinggih in Bali.

## Conclusions

A framework for analyzing the well-being of clergy with CA has been introduced in this working paper. Phenomena related to the well-being of Hindu clergy (*Sulinggih*) in Bali have been well explained based on the variables in the CA well-being analysis. This study is important for those who advocate for equal rights in achieving prosperity and achieving social well-being in society. This framework can complement economists' studies related to well-being analysis with CA according to Amartya Sen. This paper has set up a groundwork for an applied treatment so that the theoretical study in this paper can be continued by conducting an empirical study of phenomena related to the well-being of clergy whose conditions are similar to those of Hindu clergy in Bali (*Sulinggih*). It can be concluded that the concept of well-being with the capability approach (CA) by Amartya Sen can be applied to the analysis and measurement of the well-being of Hindu clergy in Bali.

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