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# **Social Space for Good Health and Well-being: Case-study Inhaling Sport Association of Indonesia (PORPI) of Jakarta Province**

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## ***Abstract***

Countries, within United Nation, in 2015, adopted the 2030 Agenda for Sustainable Development and its 17 Sustainable Development Goals (SDGs). Good health and well-being is the third goal of SDGs, both are included to domain of individuals' quality of life. This research aims to discuss about good health and well-being that are promoted by social space in urban living, with case study Inhaling Sport Association of Indonesia (PORPI) of Jakarta Province, Indonesia. Data analysis is descriptive about the benefit of doing long term inhaling sport with PORPI. A purposive sampling was applied on PORPI members who are assigned as association committee of Jakarta Province. Gathering data by using a (close and open) questionnaire about the perception and benefit of doing long term inhaling sport with PORPI. PORPI was established on October 15<sup>th</sup>, 1981, in Jakarta to develop good health for the people by promoting the sport based on community. PORPI complies the intensity curve of heart pulse to reach the optimum pace of inhaling sport and promotes the healthy eating. The intensity curve helps each member controlling their own physical capacity to do all package of exercise. Regular exercise in sufficient properly dosage forms endorphin hormone which increase the mood to get the right pleasure for fitness and improve the feel of happiness as well. During its journey, PORPI supports social space for its members to reach good health and well-being and also gives its contribution as registered and legal association to develop state security by controlling society behavior that lead to sustainable development goals achievement in Indonesia.

**Keywords:** social space; good health; well-being; sustainable development goals; PORPI

# **Social Space for Good Health and Well-being: Case-study Inhaling Sport Association of Indonesia (PORPI) of Jakarta Province**

## **1. Introduction**

Countries, within United Nation, in 2015, adopted the 2030 Agenda for Sustainable Development and its 17 Sustainable Development Goals (SDGs). Good health and well-being is the third goal of SDGs, though, a debatable consensus about their measurement and achievement still exists. Plianbangchang (2018) states that health is individual responsibility and self-reliance at individual, family and community level, but, achieving good health must be built on equity and social justice in health, and the foundation of a primary health care approach (Balabanova, *et.al.*, 2013; Corbin, Janz, & Baptista, 2017). Further, good health is the active engagement between concerned stakeholders from multi sectors and disciplines including agriculture, animal husbandary, education, industry and the environment. Good health promotes positive emotional which play a critical role in contributing to psychological and physical well-being (Tugade, Fredrickson, and Barrett, 2004). Both, good health and well-being, are included to domain of individuals' quality of life (Anderson & Burgkhardt, 1999).

Jakarta Province, as the capital city, is the representative of cultural diversity society. Cultural diversity has impact to individuals' well-being. Longhi (2014) results that white British people living in diverse areas have on average lower levels of life satisfaction than those living in areas where diversity is low, while there is no correlation on average between diversity and life satisfaction for non-white British people and foreign born. Based on Longhi's result, Jakarta Province government needs to facilitate the cultural diversity society. The facilitation should able to increase the inclusiveness within diversity to improve individuals' well being.

Lefebvre (2003) suggests that social space can connect the social relation within cultural diversity between space. For Lefebvre, urban is

the potential arena of play (festival). Social space helps determine who comes into contact with whom and to what effect. Individuals in a particular region of social space share a set of beliefs, values, and practices within the same physical environment which transform it into a social environment.

In 1981, PORPI started to develop a set of inhaling sport which was adopted from Tai Qi Gong, China and composed with traditional musics of Indonesia. PORPI is organized by National Committee located in Jakarta Capital City, Province Committee until Districts Level Committee. Currently, PORPI is spreading in 17 provinces in Indonesia. PORPI is a kind of community based inhaling sport which regularly practising in public space. PORPI, is going to reach 37 years old this year, has much supported with good health and well-being. This research deals with PORPI of Jakarta Province which already have supported its members to gain the benefits from such activity. The hypothesis of this research is PORPI of Jakarta Province supports social space for good health and well-being.

## **2. Review of Literatures**

### *A. Good Health*

Good health, defined by World Health Organization, is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity. Further, good health also can be determined by environmental and genetic factors. Achieving good health is an individual responsibility and self-reliance at individual, family and community level which are supported by knowledge and empowerment through health care education based on theory (Raingruber, 2016).

Raingruber (2016) states that health theories foundation is multidisciplinary concept developed by environmental, social, cultural (Svensson & Hallberg, 2011), economic and political influences. Health theories provide relevant clues as why people and communities make health-related choices and offer a systematic way to understand the

situations, examine the relationships and predict the outcomes of health promotion program (Marshall, 2015).

On the contrary, the alternative theory of health proposed two dimensional (Tengland, 2007). First, health is to have abilities and dispositions that members of one's culture typically develop, and be able to use them, in acceptable circumstances. Second, health is to experience positive moods (Tugade, Fredrickson, & Barrett, 2004) and sensations, the kinds that have internal causes (Raingruber, 2016).

Plianbangchang (2018) comments that there are two main approaches to develop good health, they are passive strategy and pro-active strategy. Passive strategy places priority on nations in strengthening its infrastructure to support the sick and maintain the health of the people by constructing hospitals and medical facilities as well as training medical personnel. Pro-active strategy is the process by government in developing the ways and means of effectively delaying or ending sickness and disability through the implementation of national policy and programs that promote, maintain and protect the good health of the people. The achievement of pro-active strategy needs critically analyzing risks and devising approaches and measures for their effective control, reduction or prevention.

The sustainable development of a population's health is undoubtedly an important factor in a nation's progress toward peace, security and prosperity (Plianbangchang, 2018). Crucial to ensuring good health for all is the active engagement of all concerned stakeholders from a variety of sectors and disciplines including agriculture, animal husbandry, education, industry and the environment (Svensson & Hallberg, 2011). Furthermore, technical and back-up support needs to be provided through full participation at district, sub-district and village levels to ensure equal accessibility to health services (Tengland, 2007).

### *B. Well-being*

Well-being is subjectively experiences that maintained by good quality of life (Nordenfeldt, 1991) and have much in common with the modern concept of health (Svensson & Hallberg, 2011). So in practise,

it is common that well-being, health and good quality of life are comparable and connected.

Svensson & Hallberg (2011) means that good quality of life is related to physical activity, healthy food and beverage, social support, and joy. Good quality of life is supported by healthy psychological development which needs and processes within domains such as health care, education, work, sport, religion and psychotherapy (Ryan & Deci, 2000).

Meanwhile, capability to adapt to diversity, especially cultural diversity, can also determine well-being. Longhi (2014) results that different subjectively well-being, related to life satisfaction, exists between white British and non-white British people or foreign born. The study suggests that white British people living in diverse areas have on average lower levels of life satisfaction than those living in areas where diversity is low, while there is no correlation on average between diversity and life satisfaction for non-white British people and foreign born. Perhaps, white British people have adapted to religious diversity but not (yet) to other types of diversity. Fletcher (2016) states that well-being and openness to change are strongly linked to inclusiveness, the more inclusive a person is, the better their well-being. The ability of inclusiveness developing can increase well-being by dose-response relationship, those people whose inclusiveness increased more experienced greater improvements in well-being.

Seligman (2011) means that well-being is a construct and has five measurable elements (PERMA) they are positive emotion (include happiness and life satisfaction), engagement, relationships, meaning and purpose, accomplishment. There is no element defines well-being, but each contributes to it. The measurement of some aspects can be subjectively by self-report, but other can be measured objectively. Further, occupation and ethnicity are also related to good health and well-being (Hernandez & Blazer, 2006; Gallagher, Muldoon, & Pettigrew, 2015, Gunder and Owen, 2017).

Self-determination theory (Ryan, Kuhl & Deci, 1997) defines that well-being is a basic need, whether physiological need (Hull, 1943) or

psychological need, as an energizing state that conduces toward health and well-being, if satisfied, or contributes to pathology and ill-being, if not satisfied. The indicators for well-being are self-esteem, self-actualization, in contrast, depression and anxiety are negatively related to it. These indicators are attested to the potential generalizability of the findings across cultures by Ryan, Chirkov, Little, Sheldon, Timoshina, and Deci (1999).

### *C. Social Space*

Social space has a dialectical connection between space and social relations (Lefebvre, 1991), is an intersubjective matrix of psychological distances based on physical and social reality that provides a framework constraining how people are influenced by one another (Latané & Liu, 1996). Liu & Sibley (2004) defines a sub-theory of social space was developed as prediction that correlation between attitude and behavior will be reduced in public places when there are either shared representations and behavioral uniformity associated with a group's interaction and social identification with that place, or, direct cues from the physical environment that make certain behaviors less likely to be under perceived behavior control.

Lefebvre (1991) combines two ways of thinking about space. First, space exists on three levels simultaneously they are conceived, perceived, and lived space. Second, colonizing powers of state institutions and the capitalist economy operate within this triad of space to prevent conflicts from being expressed, thus repressing potential resistance.

Conceived space is the space that state institutions devise in plans and schemes to order society and to sustain capitalist relations of production and power. Perceived space is the space in our immediate experience as users or consumers of space. This is the space that we know, made of symbols that signify our place in it. Lived space is created by appropriation, and it refers to real and imagined spaces that we use for our needs as an outcome of social practice in everyday life.

In the respectively relation of conceived, perceived and lived space, Lefebvre (1991) means representations of space are the ideas of space as planned, controlled, and ordered by colonizing powers. Through spatial practice, these ideas are realized in representational space, which is representational of these top-down representations of space, making them, instead of contradictions and conflicts, our lived experience.

Bourdieu (1989) describe social space as symbolic power where a group of people has the same feelings and objectives to change the world by changing the ways of world-making, that is, the vision of the world and the practical operations by which groups are produced and reproduced. The presence of positive social interaction, or strategic complementarities, by Glaeser, Sacerdote, and Scheinkman (2003), implies the existence of a social multiplier where aggregate relationship will overstate individual elasticities. Social space, based on dynamic social impact theory (Harton & Bullock, 2007), will create and shape culture from the bottom-up through everyday communication with neighbors, friends, and coworkers. Social space supports the local social influence in four phenomena, that is, clustering (regional differences in cultural elements), correlation (emergent associations between elements), consolidation (reduction in variance), and continuing diversity.

#### *D. Inhaling Sport Association of Indonesia (PORPI)*

Inhaling Sport Association of Indonesia (PORPI) is a kind of community based inhaling sport which regularly practising in public space. PORPI was established on October 15<sup>th</sup>, 1981, in Jakarta Province due to Health Laws No. 36 Year 2009 to develop good health for the society by promoting the community based sport. PORPI has three packages of inhaling sport, that is, Package 86 Plus, Package 95 and Package 2005. Each inhaling sport package consists of five stages they are reflection (pulse warming up), early aerobic (joints, heating and muscle stretching), aerobic (government sport package and/or modern and/or traditional disco), inhaling sport (pulse, joints, and muscle relaxing adopted from Tai Qi Gong, China and composed with



traditional musics of Indonesia), and cheering and whooping (facial nerve flexing). These five stages follow the intensity curve of heart pulse to reach the optimum pace continuously and simultaneously. The intensity curve helps each member controlling their own physical capacity to do all package of exercise.

Now, PORPI become one of legal community based sport organization under Decree of the Minister of Law and Human Rights of Republik Indonesia No. AHU-62.AH.01.06 Year 2008 dated on June 24<sup>th</sup>, 2008 and a member of Community Based Recreation Sport Federation of Indonesia (FORMI) under the Law No. 3 Year 2005 on National Sport System. PORPI is organized by National Committee, led by Dr. Ir. Anwar K. Joesoef and Nikolas Simanjuntak, SH, MH as the national secretary until 2020. National Committee of PORPI is located in Jakarta Capital City, Province Committee until Districts Level Committee. Currently, PORPI is spreading in 17 provinces of Indonesia.

### **3. Method**

#### *A. Study Setting and Population*

This research deals with PORPI of Jakarta Province which already have supported its members to gain the benefits from such activity. Information about benefits of doing PORPI is gathered from the members of PORPI Jakarta Province who have been doing such activities for more than five years. This research uses purposive sampling on 50 members who are assigned as association committee of Jakarta Province. These members fill the questionnaire about their access to benefits and experiences due to social multipliers of doing PORPI.

#### *B. Instruments*

Depth interview was done to gather information about social multiplier of doing PORPI. Members also mentioned their occupation and ethnicity. This research uses two kinds of questionnaire about experiences based on depth interview results.

First questionnaire about social multiplier is combination questionnaire (close and open questionnaire) consists of 30 questions. The second is likert scale questionnaire that uses three response scores-categories to represent the experience and frequency of doing PORPI. The categories of three scores-responses that are used in likert scale questionnaire as listed in Table 1.

Table 1. Three Responses of Likert Scale Questionnaire

<b>Score - Category</b>	<b>Experience</b>	<b>Frequency</b> (days a week of doing PORPI)
<b>3</b>	Agree	5 - 6
<b>2</b>	Neutral	3 - 4
<b>1</b>	Not Agree	1 - 2

### C. Data Analysis

Data is analyzed using descriptive statistic. First, members were depth interviewed and gathered within combination questionnaire about social multiplier of doing PORPI then the answers are analyzed by descriptive statistic. Second, the result of first questionnaire analyze was used as the data base to determine the benefits and experiences for the second questionnaire. The answers of the second questionnaire are also descriptively analyzed.

Further, this study compared the data from the first and second questionnaires with the data about occupation and ethnicity of each member. This study did not analyze the correlation between members' social multiplier, occupation and ethnicity.

## 4. Result and Discussion

First stage of this research was depth interview to 50 members individually to gather information about social multiplier of doing PORPI regularly. Depth interview was done for three months started from January 2017. Social multiplier identified by depth interview as listed in Table 2.

According to Table 2., PORPI supports social space for its members as combines two ways of thinking about space. First, space exists on three levels simultaneously they are conceived, perceived, and lived

space. Second, colonizing powers of state institutions and the capitalist economy operate within this triad of space to prevent conflicts from being expressed, thus repressing potential resistance (Lefebvre, 1991).

Table 2. Social Multiplier identified by Depth Interview

<b>Categories</b>	<b>Indicators</b>
Health (H)	more resilient; stronger; more flexible; not tired; sleep more soundly
Eating habit (EH)	healthy preferences; diverse eating; homemade food
Productivity (P)	clearly thinking; more active working; stay still
Feelings (Fs)	more confident; self-esteem; family lovers
Sociability (Sc)	meet more people; make a friend within diversity; more teamwork
Organizational experience (Oe)	learn many new things; learn to organize; active in organizational management; learn to do many new tasks
Nationalism (Ns)	recognize cultural diversity; identify Indonesian traditional music; cultural diversity lovers; respect the difference

Members describe PORPI as social space which is symbolic power (Bourdieu, 1989) to change the circumstances by changing the ways of circumstances-making, that is, the vision of PORPI and the practical operations by which groups are produced and reproduced. PORPI provides space for members within the presence of positive social interaction, or strategic complementarities, which implies the existence of a social multiplier (Glaeser, Sacerdote, and Scheinkman, 2003), and by process will create and shape culture from the bottom-up through everyday communication with neighbors, friends, and coworkers as members of PORPI. As social space, PORPI supports the local social influence by clustering, correlation, consolidation, and continuing diversity (Harton & Bullock, 2007).

Table 2. shows that PORPI, as social space, supports its members to achieve good health that is a state of complete physical, mental, and social well-being as defined by World Health Organization. This good health makes PORPI's members to have abilities and dispositions of PORPI's culture typically develop, and be able to use them, in acceptable circumstances (Tengland, 2007). Next, this good health become the experiences of positive moods (Tugade, Fredrickson, &

Barrett, 2004) and sensations, the kinds that have internal causes (Raingruber, 2016).

PORPI complies the intensity curve of heart pulse to reach the optimum pace of inhaling sport and supports healthier condition which leads to healthy eating. The intensity curve helps each member controlling their own physical capacity to do all package of exercise. Regular exercise in sufficient properly dosage forms endorphin hormone which increases the mood to get the right pleasure for fitness (Grossman, 1984; Harber dan Sutton, 1984) and improve the feel of happiness as well (DFARHUD, MALMIR, & KHANAHMADI, 2014).

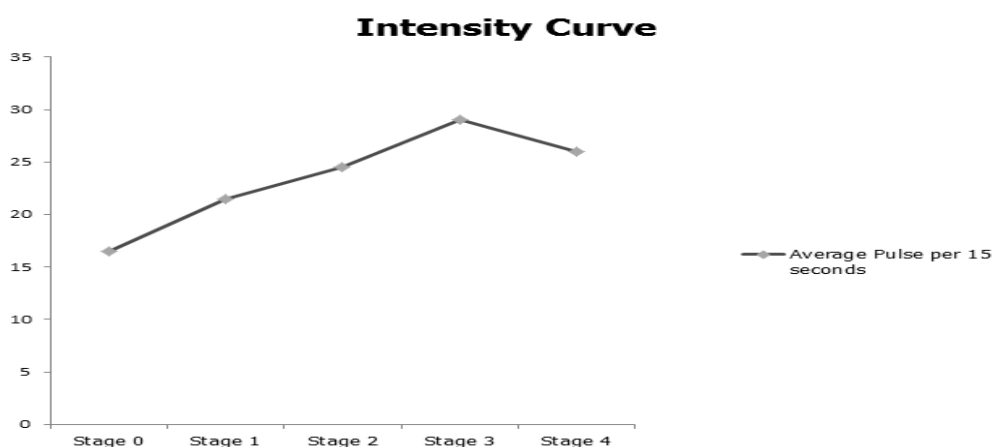


Figure 1. Intensity curve which is showing the state of heart pulse after doing PORPI

Figure 1. shows that average heart pulse after doing PORPI does not back to the initial state, this means that body is already in optimum stage to gather maximum oxygen and keep it stabil to do many other activities well. Average heart pulse is determined by individual's age and phase of exercise, that younger usually has heart pulse more than elders (Fleg & Strait, 2012; Strait & Lakatta, 2012).

Gradually, good health performs good quality of life (Nordenfeldt, 1991) and maintains well-being which is subjectively experiences for PORPI's members. Good quality of life achieved by doing PORPI is related to physical activity, healthy and diverse food and beverage (Simanjuntak, 2018), social support, and joy (Svensson & Hallberg, 2011).

Next stage of this research was questionnaire using Likert scale to gather data that describes the social multiplier within members' experiences. Description of members' profile as listed in Table 3.

Table 3. Profile of members

		<b>Number</b>
Age	< 40 y.o	2
	40 - 60 y.o	33
	> 60 y.o	15
Sex	M	21
	F	29
Occupation	Worker	21
	Housewife	17
	Retired	5
	Veteran	2
	Bussiness owner	3
	Consultant	2
Ethnicity	Batak	3
	Minangkabau	3
	Betawi	2
	Sundanese	8
	Javanese	19
	Madurese	3
	Banjarese	2
	Makassarese	5
	Molucans	2
	East Nusa Tenggara	3

Table 3. shows that PORPI's members is dominated by age between 40 - 60 years old, who are working whether as government or private employees and then followed by housewife. PORPI's members come from cultural diversity though the major culture is Javanese. This profile description implies that PORPI supports social space for productive age who are occupied as workers, housewife and others that come from cultural diversity.

Responses of Likert scale questionnaire from PORPI's members are listed in Table 4. and Table 5. Table 4. shows the responses for frequency of doing PORPI and experiences related to healthier, eating habit, and productivity. Table 5. shows the responses for members' experiences related to feelings, sociability, organizational experiences and nationalism.

Table 4. Responses of Likert Scale Questionnaire for Frequency and Experiences related to Healthier, Eating Habit, Productivity

Score	Frequency	Healthier							Eating habit			Productivity				
		H1	H2	H3	H4	H5	H6	H7	Eh1	Eh2	Eh3	P1	P2	P3	P4	P5
1	11	0	0	0	0	0	0	0	0	0	7	0	0	0	0	0
2	13	0	0	0	0	0	0	0	0	24	11	0	0	0	0	0
3	26	5	5	5	5	5	5	5	50	26	32	5	5	5	5	50
Total	50	5	5	5	5	5	5	5	50	50	50	5	5	5	5	50

Good health means healthier, healthy eating habit and productivity. According Table 4., members agree that they maintain condition with healthier, healthy eating and productivity by doing five stages PORPI continuously and simultaneously. Members are following the intensity curve of heart pulse to reach the optimum pace that helps them controlling their own physical capacity to do all package of exercise. PORPI, by doing sustainable and regular well-trained, helps members to develop healthy psychological individually which is also supported by health care, education (Simanjuntak, 2015), work, sport, religion and psychotherapy (Ryan & Deci, 2000).

Table 5. Responses of Likert Scale Questionnaire for Experiences related to Feelings, Sociability, Organizational Experiences, Nationalism

Score	Feelings			Sociability				Organizational experience				Nationalism				
	Fs1	Fs2	Fs3	Sc1	Sc2	Sc3	Sc4	Oe1	Oe2	Oe3	Oe4	Ns1	Ns2	Ns3	Ns4	Ns5
1	0	0	0	0	0	0	0	0	0	5	0	0	9	0	0	4
2	0	0	0	0	0	0	0	0	0	9	0	0	16	0	0	15
3	50	50	50	50	50	50	50	50	50	36	50	50	25	50	50	31
Total	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50

PORPI maintain well-being as a construct which has five measurable elements (PERMA) they are positive emotion (include happiness and life satisfaction), engagement, relationships, meaning and purpose, accomplishment (Seligman, 2011). Table 5. states that members agree with the experiences related to feelings, sociability, organizational experiences and nationalism. Those integrated experiences lead to well-being condition. This well-being become basic need, whether physiological need (Hull, 1943) or psychological need, as an energizing state that conduces toward health and well-being or, in other word,

members are satisfied. The indicators are self-esteem, self-actualization (Ryan, Kuhl & Deci, 1997).

According Table 5., there are 5 members do not agree with experiences related to organizational experience and 4 members with experiences related to nationalism. They explained that they had those experiences not only from PORPI because they are also active members of other organization.

## **5. Conclusion**

PORPI, as social space, supports its members to achieve good health that is a state of complete physical, mental, and social well-being as defined by World Health Organization. This good health makes PORPI's members to have abilities and dispositions of PORPI's culture typically develop, and be able to use them, in acceptable circumstances. Next, this good health become the experiences of positive moods and sensations, the kinds that have internal causes.

During its journey, PORPI provides various festivals to facilitate the cultural diversity between members and also participates in various activities cooperate with other organization or even the related ministry to support its members improving the quality of their good health and well-being inclusively. The whole picture of this condition can be seen in Figure 2. Being inclusive, PORPI's members will increase their quality of life without neglecting their culture identity or in other words, social space supports inclusiveness for PORPI's members to achieve well-being that is subjectively experience together.



Figure 2. Picture of PORPI supporting social space for good health and well-being

Gradually, good health performs good quality of life and maintains well-being which is subjectively experiences for PORPI's members. Good quality of life achieved by doing PORPI is related to physical activity, healthy and diverse food and beverage, social support, and joy.

Good health means healthier, healthy eating habit and productivity. Members access this good health maintained by doing five stages PORPI continuously and simultaneously follow the intensity curve of heart pulse to reach the optimum pace that helps each member controlling their own physical capacity to do all package of exercise. Doing sustainable and regular well-trained base in PORPI helps members to develop healthy psychological individually which supported by health care, education, work, sport, religion and psychotherapy.

PORPI maintain well-being as a construct which has five measurable elements (PERMA) they are positive emotion (include happiness and life satisfaction), engagement, relationships, meaning and purpose, accomplishment. This well-being become basic need, whether physiological need or psychological need, as an energizing state that conduces toward health and well-being or, in other word, members are satisfied.



PORPI supports social space for good health and well-being and also gives its contribution as registered and legal association to develop state security by controlling society behavior that lead to sustainable development goals in Indonesia.

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The author declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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