Measuring mindfulness in one minute or less: A 10-item short version of the Five Facet Mindfulness Questionnaire (FFMQ) for Indonesian population

Endang Fourianalistyawati[1], Ratih Arruum Listiyandini[1,2], Titi Sahidah[1], Dewi Kumalasari[1], Novika Grasiaswaty[1]

[1]*Program Studi Psikologi, Fakultas Psikologi, Universitas YARSI,* [2]*University of New South Wales, Sydney*
JL. Letjen. Suprapto Kav. 13. Cempaka Putih. Jakarta Pusat. 10510
Email: endang.fouriana@yarsi.ac.id

ABSTRAK

Five Facet Mindfulness Questionnaire (FFMQ) adalah skala untuk mengukur tingkat mindfulness seseorang. FFMQ telah digunakan secara luas di negara lain. Oleh karena FFMQ banyak digunakan pada penelitian pada populasi pasien klinis, terdapat kebutuhan akan skala dengan jumlah aitem yang lebih sedikit dengan kualitas psikometri yang mumpuni. Tujuan dari penelitian kali ini untuk mendapatkan versi pendek dari FFMQ Indonesia yang memiliki properti psikometri yang baik. Penelitian dilakukan dalam tiga tahap, yaitu tahap adaptasi, tahap uji long form lalu uji short form. Sampel dari tahap studi uji psikometrik adalah 847 masyarakat Indonesia yang memiliki usia di atas 15 tahun. Hasil penelitian menunjukkan jika short form telah menunjukkan hasil yang baik. Hal ini mengindikasikan jika FFMQ Indonesia versi short form memiliki psikometri properti yang baik.

ABSTRACT

The Five Facet Mindfulness Questionnaire (FFMQ) is a scale to measure a person's level of mindfulness. FFMQ has been used extensively in other countries. Since FFMQ is frequently used in clinical research involving patient groups, there is a need for a scale with fewer items and qualified psychometric properties. The purpose of this study was to develop a concise version of the Indonesian FFMQ with excellent psychometric properties. The research was carried out in three stages, namely the adaptation stage, the long form test stage and then the short form test. The sample of the final psychometric study consisted of 847 Indonesian people aged over 15 years old. The results show that the short form has produced favorable outcomes. This suggests that the short form version of FFMQ Indonesia can be used in future study of mindfulness in Indonesia.

INTRODUCTION

For decades, clinicians have been drawn to mindfulness, a construct that is described as a state of awareness and attentiveness to what is occurring in the present moment (Kabat-Zinn, 1994; Brown & Ryan, 2004). Mindfulness is based on the awareness and attention of the individual.

Despite being rooted in consciousness, both awareness and attention have a slightly different meaning. Awareness is knowing that the stimulus or object is there, whereas attention is focusing on it. In other words, awareness is a state of consciousness when someone responds to the stimulus of reality for the first time, and attention is a condition when someone gives more thought to the stimulus (Brown et al., 2007). Hence, being mindful may increase the possibility of processing information objectively, which in turn improves the capacity for self-regulation and overall wellbeing.

Furthermore, there is another operationalized definition of mindfulness from Baer et al. (2006) that divided it into two concepts: as a trait and as a state. It is argued that mindfulness could be described as a state in which these qualities of awareness are present, as a dispositional or trait-like general tendency to pay attention in these ways, and as a set of skills that develop with training and practice (Brown & Ryan, 2003). In this paper, we are going to focus on the concept of trait or dispositional mindfulness. Dispositional mindfulness assumes that mindfulness is an inherent human capacity to notice the present moment and to respond to it with openness and acceptance, even without meditation experience (Baer, 2019).

Baer et al. (2006) determined mindfulness as a trait that refers to a person's tendency to be mindful in daily life. Trait mindfulness consists of five facets: observing, describing, acting with awareness, non-judging of inner experience, and non-reactivity to inner experience. Individuals with a high level of trait mindfulness will be able to pay attention to the self as it is without judgment. They will accept all current sensations, focusing on what is occurring in the present regardless of past or future events, will be non-judgmental, and embracing conditions that cannot be mastered (Harris, 2009; Mace, 2008; Baer et al., 2004; Kabat-Zinn, 2003). Germer (2009) emphasized that these processes are accompanied by acceptance.

Previous studies in Indonesia have demonstrated that trait mindfulness is associated with better mental health and well-being among the Indonesian population across different groups. Among university students, it is associated with lower academic stress (Fourianalistyawati & Hidayat, 2017) and higher psychological wellbeing (Awaliyah & Listiyandini, 2017). Among adolescent groups, trait mindfulness is also associated with higher wellbeing (Savitri & Listiyandini, 2017), less depressive symptoms (Fourianalistyawati & Listiyandini, 2017), and lower social anxiety (Ramadhan & Fourianalistyawati, 2017).

Both trait and state mindfulness can be developed through practice (Baer et al., 2006), particularly by interventions such as Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) that are commonly used to treat psychological disorders (Shonin et al., 2013). Another Mindfulness-Based Intervention (MBI) is Mindfulness-Based Childbirth and Parenting Education (MBCP; Duncan & Bardacke, 2010), which aims to improve the wellbeing of pregnant women and their fetus and make family relationships better.

Recent studies in Indonesia have introduced mindfulness practice into a specific population. An MBI program for pregnant women experiencing stress (Febriani et al., 2018) has shown that the treatment group experienced less pregnancy stress than the control group after the mindfulness-based intervention. The participant claimed that they felt more at ease during labor because they had a better understanding and awareness of the birth process. Previous studies in Indonesia also found that mindfulness-based interventions were also found to bring benefits among Indonesian adolescents. For instance, it brings benefits for decreasing anger among an adolescent motorcycle rider (Triman et al., 2017), improve attentiveness of senior high school students who will be taking national examinations (Kumalasari et al., 2017), and enhance attention and awareness

among junior high school students (Fourianalistyawati & Listiyandini, 2021). Besides, there are also recent studies that found mindfulness treatment is relevant and feasible to be delivered by the internet for treating psychological distress among Indonesian university students (Listiyandini, et al., 2022; Listiyandini, et al., 2023).

In the context of psychological science, assessment of mindfulness is essential to understanding its relationships with psychological functioning, health, and wellbeing (Baer, 2019). However, despite study about mindfulness having spread in Indonesia, research about the culturally appropriate mindfulness scales is still rare. Thus, it is important to test and report the validity and reliability of Indonesian culturally appropriate scales for mindfulness measurement.

Numerous scales are used in mindfulness research to assess various constructs. Several of these existing scales include the Freiburg Mindfulness Inventory (FMI; Baer et al., 2004), the Kentucky Inventory of Mindfulness Skills (KIMS; Baer et al., 2004), the Cognitive and Affective Mindfulness Scale (CAMS; Feldman et al., 2007), the Southampton Mindfulness Questionnaire (SMQ; Chadwick et al., 2008), Five Facet Mindfulness Questionnaire (FFMQ; Baer et al., 2006) and Mindful Attention Awareness Scale (MAAS; Brown & Ryan, 2003).

Brown & Ryan (2003) developed the MAAS to assess the frequency of mindful states in an individual at a time. In contrast to other attentive metrics, MAAS was unidimensional and was mostly utilized with younger samples. Different from MASS which has one dimension, FMI with two dimensions, KIMS and CAMS with four dimensions, and FFMQ has five dimensions, i.e., observing, acting with awareness, being non-judgmental, being non-reactive, and describing (Baer et al., 2006).

Baer et al. (2006) suggests that an examination of facets or components of mindfulness might yield useful information about the nature of mindfulness and its

relationships with other constructs. Thus, in this study, among other available scales, we prefer to test the psychometric properties of FFMQ in Indonesian adults. In Indonesia, psychometric properties of 39-item of FFMQ scale have been reported in other articles which used FFMQ to examine its relationship with other variables (i.e., Fourianalistyawati and Listiyandini, 2017; Fourianalistyawati et al., 2016), and there is one recent report that explain adaptation and validation of FFMQ among Indonesian population (Meindy et al., 2022). However, since FFMQ is frequently used in clinical research involving patient groups, there is a need for a scale with fewer items and qualified psychometric properties. Thus, the purpose of this study was to obtain a short version of the Indonesian FFMQ which has good psychometric properties. We hope this research can fill the gap about the needs of a short version scale to measure mindfulness among the Indonesian population and encourage the development of research about mindfulness in Indonesia.

RESEARCH METHOD

The aim of this research was to develop and report the 10-item abbreviated FFMQ scale Indonesian version that has adequate psychometric characteristics. To achieve this goal, this research was carried out in three steps.

The first step was the adaptation process. The second step was collecting data on a large scale and checking its psychometric properties. The third step was to select 10 items based on the criteria and re-check their psychometric properties.

Step 1 – Cultural Adaptation of FFMQ from English to Bahasa Indonesia

Five Facet Mindfulness Questionnaire (FFMQ) is a multidimensional scale of five dimensions. The instrument has 5 Likert scale options ranging from 1 (never) to 5 (always). Baer et al. (2008) provided five facets of mindfulness: observing, describing,

acting with awareness, non-judging of inner experience, and non-reactivity to inner experience. FFMQ has 39 items which consists of 20 positive items and 19 negative items. There are eight items for the facet of observing, describing, acting with awareness, and non-judging of inner experience, and 7 items for the dimension of non-reactivity to inner experience. First, we adapted FFMQ from its original English to Indonesian version. It is a multidimensional Likert scale ranging from 1 (never) up to 5 (always). A higher total score of FFMQ means that individuals tend to be more mindful. We carefully followed the adaptation step by Beaton et al. (Beaton et al., 2000), especially using the translation-back translation technique to ensure every item from the Indonesian FFMQ scale had a similar meaning to the original one. Two psychology researchers conducted expert judgment to get Indonesian compatibility, especially for some idioms. The final adaptation of FFMQ in Indonesian version can be seen on Appendix 1.

Step 2 – Psychometric Properties FFMQ Indonesian Full version

A minimum sample of ten times from the test item is required for modelling using CFA (Tabachnik & Fidell, 2015). Therefore, for 39 items in FFMQ-Indonesian adaptation, we targeted a minimum of approximately 400 participants as our final sample. We involved Indonesian adults over 15 who are fluent in speaking, reading, and writing in Bahasa Indonesia. Data were collected online through google form and face-to-face using paper and pencils. Both online and face-to-face administration were presented with the same standard. Online and face-to-face administration was used to ensure the representation of all age groups above 15.

Participants first read the greetings from the research team and information about the study, then completed informed consent, demographics characteristics, and the main questionnaires. We also provided contact numbers if participants would like to ask about any issues related to the research. All research processes have been approved by the YARSI University Human Research Ethics Committee as the requirement before data collection.

FFMQ was given to 847 respondents for a validity and reliability test.

Step 3 – Psychometric Properties FFMQ Indonesian

To make the short form version, we selected 2 FFMQ items for each dimension following these criteria: (1) Has the highest corrected inter-correlation value when compared to other items in the same dimension, (2) Has the highest factor loading value when compared to other items in the same dimensions (3) Not qualitatively redundant with other items. The selection of these criteria is based on previous research that has made a short version of the mindfulness measuring tool (Marsh et al., 2005) and a short version for other measuring tools (Rammstedt & John, 2007). The final short form can be seen in Appendix 2.

Hu and Bentler (1999) and Byrne (1994) have provided criteria for assessing model fit. According to Hu and Bentler, a good fit is indicated when the Comparative Fit Index (CFI) exceeds 0.96. In Byrne's framework, an acceptable fit is suggested when the Root Mean Square Error of Approximation (RMSEA) is less than 0.05, the Normed Fit Index (NFI) and Tucker-Lewis Index (TLI) are both above 0.90, the CFI exceeds 0.90, and the Standardized Root Mean Square Residual (SRMR) is less than 0.08. These criteria serve as valuable guidelines for evaluating the goodness of fit for each model.

Table 1.

Data of Demography

	Frequency (N= 847)	Percent (%)
Gender/Sex		
Men	351	41.44
Women	496	58.56
Age		
17-34	439	51.83
35-51	243	28.689
52-68	107	12.633
69-85	58	6.848

RESULT AND ANALYSIS

Table 1 demonstrates the demographic data of participants involved in stage 2. Most of participants were women (58.56%) and aged 17 to 34 (51.83%).

Psychometric Properties FFMQ Indonesian Full version

Reliability

The reliability of the full version of the FFMQ was assessed by looking at its Cronbach's Alpha coefficient. The reliability test results indicate that the FFMQ demonstrates satisfactory reliability (see Table 3).

The correlation value between each dimension are as follows: observing (0.353 - 0.577), describing (0.357 - 0.561), acting with awareness (0.476 - 0.598), non-judging of inner experience (0.448 - 0.525), and non-reactivity. to inner experience (0.162 - 0.401).

Confirmatory Factor Analysis

Confirmatory Factor Analysis showed fair fit [$x2 = 1831,738$ (df = 670, p < 0.01) CFI = 0.780, TLI = 0.757, SRMR = 0.01, RMSEA = 0.064, GFI = 0.824] which meet only one criterion for model fit by Hu and Bentler (1999).

Psychometric Properties FFMQ Indonesian Short version.

Pearson Correlation and Reliability

Since the FFMQ short form contains only two items in each dimension, we measured reliability using the Pearson correlation, as suggested by Sainfort and Booske (2000); Verhoef (2003); Cramer et al. (2006); and O'Brien et al. 2008. The Pearson correlation results showed that all the two items in each dimension had significantly correlated each other (see Table 2).

Confirmatory Factor Analysis

While the Confirmatory Factor Analysis of long form showed that only meet one criterion for model fit, the Confirmatory Factor Analysis of short form demonstrated good fit [$x2 = 50,286$ (df = 25, p = 0.002), CFI = 0.964, SRMR = 0.042, RMSEA = 0.049, GFI = 0.976 which meet three criterion for model fit (Hu & Bentler, 1999, Byrne. 1994). The final criterion for goodness of fit can be seen in Table 4.

DISCUSSION

The purpose of the study was to examine whether 10-items of Indonesian version FFMQ have adequate psychometric properties. Based on the investigation, it was revealed that the FFMQ short-form version has adequate psychometric properties compared to the long-form version.

Table 2.

The Pearson correlation for each item within every dimension of the FFMQ Short version.

Dimension	r
Observing (O6-O20)	.331***
Describing (D32-D37)	.549***
acting with awareness (NJ3-NJ39)	.281***
Non-judging of inner experience (NR9-NR19)	.259***
Non-reactivity to inner experience (A5-A8)	.515***

Note: *** *p<0.001*

Table 3.

Cronbach's Alpha Scores for Five Facets of FFMQ Full version

Dimension	Alpha
Observing	.745
Describing	.791
Acting with awareness	.832
Non-judging of inner experience	.781
non-judging of inner experience	.608

Meanwhile, it is known that the dimensions that have a good correlation between all items are the dimensions of observing, describing, acting with awareness and non-judging of inner experience > 0.3. This value is following the recommendation by Kaplan and Sacuzzo (2008). Items that have a value of <0.3 are the dimensions of non-reactivity to inner experience in item

reliability in the non-reactivity to inner experience dimension if the items were removed. In addition, most of the items in the non-reactivity to inner experience dimension have good correlation interrelation values and have good reliability values as well. The results of the reliability analysis and the complete item analysis can be seen in Table 2. The main purpose of this research is to get psychometric properties on the 10 items of FFMQ Indonesia version. Overall, results showed that the Indonesian version FFMQ had good reliability and validity. The corrected item-total correlation value of all items was high compared to minimum value (0.3; Tabachnik & Fidell, 2015). Thus, the FFMQ Indonesia version showed good reliability and validity.

The result of this study is consistent with the previous results of FFMQ adaptation from other languages which support the conceptualization of mindfulness in multi-faceted terms (Brazilian, Barros et al., 2014; Spanish, Cebolla et al., 2012; Italian, Giovannini et al., 2014; French, Heeren et al., 2011). The FFMQ in this study proved to be an effective instrument for measuring mindfulness across the age range (adolescence to late adulthood).

number 4 (0.162) and item number 9 (0.228). The reason behind low correlation value of these items is lower than others could be because the Indonesian translation of the items are shifted from the actual meaning, or the meaning is ambiguous and incoherent with other items. However, researchers still included these items because there was no significant change in

Furthermore, the reliability of all facets could be considered high since it had high levels of test-retest correlations. Only non-reactivity to inner experience has reliability above 0.6, while the other facets have reliability above 0.7. It may be because the initial validation was initially being arranged from the Freiburg Mindfulness Inventory for a population of meditators (Buchheld et al., 2001).

Despite the good result of the psychometric test, this measurement is provided to a healthy and general population only. Previous study used FFMQ in a study for pregnant women with depression (Fourianalistyawati et al., 2018), but there is still a limited sample for this study to do the psychometric test. It can be an implication for the future study to use this tool for a specific population with a certain mental health condition, to be able to get a description of how the result will be, as what have been done by Cebolla et al. (2012) who compared the FFMQ to a clinical and non-clinical sample.

SUGGESTION

In this paper, we've already described that 10-items of Indonesian version FFMQ had good psychometric

Table 4.

Comparison factor analysis result for 39 items and 10 items versions of FFMQ

Goodness of fit Statistics	Value Long-Form (39 items)	Value Short Form (10 items)
Comparative Fit Index (CFI)	0.780	0.964
Tucker-Lewis Index (TLI)	0.757	0.935
Bentler-Bonett Non-normed Fit Index (NNFI)	0.757	0.935
Bentler-Bonett Normed Fit Index (NFI)	0.696	0.932
Parsimony Normed Fit Index (PNFI)	0.629	0.518
Bollen's Relative Fit Index (RFI)	0.664	0.878
Bollen's Incremental Fit Index (IFI)	0.783	0.965
Relative Noncentrality Index (RNI)	0.780	0.964
Root mean square error of approximation (RMSEA)	0.064	0.049
Standardized root mean square residual (SRMR)	0.100	0.042
Goodness of fit index (GFI)	0.824	0.976
Akaike Information Criterion (AIC)	45205.301	12268.855

properties and seemed sound to measure mindfulness in the Indonesian population. Suggestions for future study include evaluating the validity of the Indonesian version of the FFMQ with unique populations who have varying perspectives on mindfulness, as de Bruin et al. (2012) did with a sample of persons who are accustomed to meditating and those who are not. Next, only self-reported measures were included; thus, correlation could be inflated due to common method variance. Future studies need to address these issues by adding more objective measures, like clinician measurement or behavior checklist. Lastly, most of our samples come from urban society in Indonesia. For the next studies, we suggest comparing both societies to achieve more robust results.

REFERENCES

Awaliyah, A., & Listiyandini, R. A. (2017). Pengaruh rasa kesadaran terhadap kesejahteraan psikologis pada mahasiswa. *Jurnal Psikogenesis*, *5*(2), 89-101.

Baer, R. (2019). Assessment of mindfulness by self-report. *Current opinion in psychology*, *28*, 42-48.

Baer, R. A., Smith, G. T., & Allen, K. B. (2004). Assessment of mindfulness by self-report: The Kentucky inventory of mindfulness skills. *Assessment*, *11*(3), 191–206. https://doi.org/10.1177/107319110426 8029

Baer, R. A., Smith, G. T., Hopkins, J., Krietemeyer, J., & Toney, L. (2006). Using self-report assessment methods to explore facets of mindfulness. *Assessment*, *13*(1), 27–45. https://doi.org/10.1177/107319110528 3504

Baer, R. A., Smith, G. T., Lykins, E., Button, D., Krietemeyer, J., Sauer, S., Walsh,

E., Duggan, D., & Williams, J. M. G. (2008). Construct validity of the five facet mindfulness questionnaire in meditating and nonmeditating samples. *Assessment*, *15*(3), 329–342. https://doi.org/10.1177/107319110731 3003

Barros, V V; Kozasa, E H; Souza, I C W; Ronzani, T. M. (2014). Validity Evidence of the Brazilian Version of the Five Facet Mindfulness Evidências de Validade da Versão Brasileira do Questionário das Cinco Facetas de Mindfulness (FFMQ-BR). *Psicologia: Teoria e Pesquisa*, *30*(3), 317–327.

Beaton, D., Bombardier, C., Guillemin, F., & Ferraz, M. B. (2000). Guidelines for the Process of Cross-Cultural Adaptation of Self-Report Measures. *SPINE*, *25*(24), 3186–3191. https://doi.org/10.1080/000163599428 823

Bohlmeijer, E., Klooster, P. ., Fledderus, M., Veehof, M., & Baer, R. (2011). Psychometric properties of the five facet mindfulness questionnaire in depressed adults and development of a short form. *Assessment*, *18*(3), 308– 320. https://doi.org/10.1177/107319111140 8231

Brown, K. W., & Ryan, R. M. (2003). The Benefits of Being Present: Mindfulness and Its Role in Psychological Well-Being. *Journal of Personality and Social Psychology*, *84*(4), 822–848. https://doi.org/10.1037/0022-3514.84.4.822

Brown, K. W., & Ryan, R. M. (2004). Fostering Healthy Self-Regulation From Within and Without: A Self-Determination Theory Perspective. *Positive Psychology in Practice: Promoting Human Flourishing in Work, Health, Education, and Everyday Life: Second Edition*, 139– 158. https://doi.org/10.1002/978111899687 4.ch9

Buchheld, N., Grossman, P., & Walach, H. (2001). Measuring mindfulness in insight meditation (Vipassana) and meditation-based psychotherapy: The development of the Freiburg Mindfulness Inventory (FMI). *Journal of Meditation and Meditation Research*, *1*(January 2017), 5–23. https://doi.org/10.2307/1411318

Cebolla, A., Garcia-Palacios, A., Soler, J., Guillen, V., Banos, R., & Botella, C. (2012). Psychometric Properties of the Spanish Validation of the Five Facets of Mindfulness Questionnaire (FFMQ). *The European Journal of Psychiatry*, *26*(2), 118–126.

Chadwick, P., Hember, M., Symes, J., Peters, E., Kuipers, E., & Dagnan, D. (2008). Responding mindfully to unpleasant thoughts and images: Reliability and validity of the Southampton mindfulness questionnaire (SMQ). *British Journal of Clinical Psychology*, *47*(4), 451– 455. https://doi.org/10.1348/014466508X31 4891

Duncan, L. G., & Bardacke, N. (2010). Mindfulness-based childbirth and parenting education: Promoting family mindfulness during the perinatal period. *Journal of Child and Family Studies*, *19*(2), 190–202. https://doi.org/10.1007/s10826-009-9313-7

Febriani, Z., Fourianalistyawati, E., & Caninsti, R. (2018). *The Effectiveness of Mindfulness-Based Training on Pregnancy Stress*. *133*, 28–30. https://doi.org/10.2991/acpch-17.2018.34

Feldman, G., Hayes, A., Kumar, S., Greeson, J., & Laurenceau, J. P. (2007). Mindfulness and emotion regulation: The development and initial validation of the Cognitive and Affective Mindfulness Scale-Revised (CAMS-R). *Journal of Psychopathology and Behavioral Assessment*, *29*(3), 177– 190. https://doi.org/10.1007/s10862-006-9035-8

Fourianalistyawati, E., & Hidayat, O. (2017). Peranan Mindfulness Terhadap Stres Akademis Pada Mahasiswa Tahun Pertama. *Jurnal Psikogenesis*, *5*(1), 1–6. http://academicjournal.yarsi.ac.id/index.php/Jurnal-Online-Psikogenesis/article/view/494

Fourianalistyawati, E., & Listiyandini, R. A. (2017). Hubungan antara mindfulness dengan depresi pada remaja. *Jurnal Psikogenesis*, *5*(2), 115-122.

Fourianalistyawati, E., Listiyandini, R. A., & Fitriana, T. S. (2016, July). Hubungan mindfulness dan kualitas hidup orang dewasa. In *Prosiding Forum Ilmiah Psikologi Indonesian (FIPI)* (Vol. 1, pp. 1-12).

Fourianalistyawati, E., & Listiyandini, R. A. (2021). Pemberian Pelatihan Mindfulness di Sekolah untuk Meningkatkan Rasa Kesadaran pada Remaja. *Dinamisia: Jurnal Pengabdian Kepada Masyarakat*, *5*(3), 694-698.

Fourianalistyawati, E., Uswatunnisa, A., & Chairunnisa, A. (2018). The Role of Mindfulness and Self Compassion toward Depression among Pregnant Women. *International Journal of Public Health Science (IJPHS)*, *7*(3), 162. https://doi.org/10.11591/ijphs.v7i3.11662

Germer, C. (2009). *The Mindful Path to Self Compassion*. The Guilford Press.

Giovannini, C., Giromini, L., Bonalume, L., Tagini, A., Lang, M., & Amadei, G. (2014). The Italian five facet mindfulness questionnaire: A contribution to its validity and reliability. *Journal of Psychopathology and Behavioral Assessment*, *36*(3), 415–423. https://doi.org/10.1007/s10862-013-9403-0

Harris, R. (2009). *ACT made simple HARRIS*. 9–10.

Heeren, A., Douilliez, C., Peschard, V., Debrauwere, L., & Philippot, P. (2011). Cross-cultural validity of the Five Facets Mindfulness Questionnaire: Adaptation and validation in a French-speaking sample. *Revue Europeenne de Psychologie Appliquee*, *61*(3), 147–151. https://doi.org/10.1016/j.erap.2011.02.001

Hu, L. T., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling*, *6*(1), 1–55. https://doi.org/10.1080/10705519909540118

Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: Past, present, and future. *Clinical Psychology: Science and Practice*, *10*(2), 144–156. https://doi.org/10.1093/clipsy/bpg016

Kaplan, R.M., Sacuzzo, D. (2008). *Psychological Testing* (Seventh). Wadsworth Cenage Learning.

Kumalasari, D., Fourianalistyawati, E., Triman, A., & Putra, J. S. (2017). *Pelatihan Mindfulness dalam Rangka Menghadapi Ujian Nasional pada Siswa Kelas XII SMKN 14 Jakarta*. October. https://doi.org/10.31227/osf.io/gnjr3

Listiyandini, R. A., Andriani, A., Kusristanti, C., Moulds, M., Mahoney, A., & Newby, J. M. (2023). Culturally Adapting an Internet-Delivered Mindfulness Intervention for Indonesian University Students Experiencing Psychological Distress: Mixed Methods Study. *JMIR Formative Research*, *7*(1), e47126.

Listiyandini, R. A., Andriani, A., Kinanthi, M. R., Callista, F., Syahnaz, H., Afsari, N., ... & Newby, J. (2022). A culturally adapted internet-delivered mindfulness intervention for Indonesian university students' distress: Overview of development and preliminary study. *Procedia Computer Science*, *206*, 206-209.

Mace, C. (2008). *Mindfulness and Mental*

Health: Therapy, Theory, and Science (1st ed.). Routledge.

Cramer, M. E., Atwood, J. R., & Stoner, J. A. (2006). Measuring community coalition effectiveness using the ICE© instrument. *Public Health Nursing, 23*(1), 74-87.

Meindy, N., Djunaidi, A., & Triwahyuni, A. (2022). Adaptasi Five Facet Mindfulness Questionnaire Bahasa Indonesia. *Psychocentrum Review*, *4*(1), 1-19.

O'Brien, M., Buikstra, E., & Hegney, D. (2008). The influence of psychological factors on breastfeeding duration. *Journal of advanced nursing, 63*(4), 397-408.

Ramadhan, A. & Fourianalistyawati, E. (2017). Peran Trait Mindfuness dan Self Esteem Terhadap Kecemasan Sosial Pada Remaja. *Jurnal Psikologi UNSYIAH*, *7*(July), 84–101.

Sainfort, F., & Booske, B. C. (2000). Measuring post-decision satisfaction. *Medical Decision Making, 20*(1), 51-61.

Savitri, W. C., & Listiyandini, R. A. (2017). Mindfulness dan kesejahteraan psikologis pada remaja. *Psikohumaniora: Jurnal Penelitian Psikologi*, *2*(1), 43-59.

Shonin, E., Van Gordon, W., & Griffiths, M. D. (2013). Mindful ness-based interventions: Towards mindful clinical integration. *Frontiers in Psychology*, *4*(APR), 1–4. https://doi.org/10.3389/fpsyg.2013.00194

Triman, A., Bagaskara, S., Fourianalistyawati, E., & Putra, J. S. (2017). Pelatihan Mindfulnes untuk Mengurangi Emosi Marah pada Pengemudi Usia Remaja. *Jurnal Psikologi*, *1*(1), 1–9.

Verhoef, P. C. (2003). Understanding the effect of customer relationship management efforts on customer retention and customer share development. *Journal of marketing, 67*(4), 30-45.

APPENDIX 1 - Results of The Reliability Analysis and The Complete Item Analysis (Bold item was selected as short form)

Item / Dimensi	Mean	SD	Crit	If Item Dropped	Cronbach's α
Observing					0.745
Ketika saya berjalan saya dengan sengaja menyadari sensesi pergerakan	3.074	1.164	0.353	0.735	
Ketika saya mandi, saya memusatkan perhatian pada rasa sensasi air di tubuh saya.	**3.046**	**1.172**	**0.444**	**0.717**	
Saya memperhatikan bagaimana makanan dan minuman mempengaruhi pikiran, sensasi tubuh, dan emosi saya.	3.083	1.148	0.367	0.732	
Saya memperhatikan berbagai sensasi, seperti terpaan angin pada rambut saya atau sinar matahari pada wajah saya.	2.882	1.134	0.577	0.690	
Saya memperhatikan berbagai suara, seperti detak jam, kicauan burung, atau suara mobil yang lewat.	**3.161**	**1.118**	**0.499**	**0.706**	
Saya menyadari bau-bauan dan aroma-aroma dari berbagai hal.	3.674	1.005	0.445	0.717	
Saya memperhatikan unsur-unsur visual dalam seni atau alam seperti warna, bentuk, tekstur, atau pola cahaya dan bayangan.	3.351	1.076	0.450	0.716	
Saya memperhatikan bagaimana emosi saya mempengaruhi pikiran dan perilaku saya.	3.528	0.991	0.384	0.728	
Describing					0.791
Saya pandai menemukan kata-kata untuk menggambarkan perasaan saya.	3.311	1.008	0.532	0.763	
Saya dapat dengan mudah menuangkan keyakinan pendapat, dan harapan saya dalam kata-kata.	3.431	1.007	0.532	0.763	
Sulit bagi saya untuk menemukan kata-kata untuk menggambarkan apa yang saya pikirkan.	3.298	1.090	0.500	0.768	
Saya mengalami kesulitan memikirkan kata yang tepat untuk mengungkapkan perasaan saya tentang sesuatu.	3.380	1.001	0.478	0.771	
Ketika saya merasakan sensasi di tubuh saya, sulit bagi saya untuk menggambarkannya karena tidak bisa menemukan kata-kata yang tepat.	3.360	0.940	0.357	0.789	
Bahkan ketika saya merasa sangat kesal, saya bisa menemukan kata-kata untuk menggambarkannya.	3.308	1.013	0.505	0.767	
Acting with Awareness					0.832
Saya biasanya dapat menggambarkan bagaimana perasaan saya saat ini secara terperinci.	**3.221**	**0.994**	**0.561**	**0.759**	
Kecenderungan alami saya adalah menguraikan pengalaman saya dalam kata-kata.	**3.171**	**1.070**	**0.514**	**0.766**	
Ketika saya melakukan sesuatu, pikiran saya mengembara kesana kemari dan saya mudah terganggu.	**3.115**	**1.161**	**0.569**	**0.811**	
Saya tidak memperhatikan apa yang saya lakukan karena saya melamun, khawatir, atau terbagi perhatiannya.	**3.512**	**1.073**	**0.598**	**0.807**	
Saya mudah terganggu.	3.251	1.084	0.552	0.813	

Item				
Saya merasa sulit untuk tetap fokus pada apa yang sedang terjadi saat ini.	3.309	1.022	0.587	0.809
Sepertinya saya berjalan secara otomatis tanpa banyak kesadaran mengenai apa yang saya lakukan.	3.577	1.135	0.569	0.811
Saya terburu-buru menyelesaikan kegiatan tanpa benar-benar memperhatikannya.	3.360	1.054	0.558	0.813
Saya melakukan pekerjaan atau tugas secara otomatis tanpa menyadari apa yang saya lakukan.	3.584	1.116	0.556	0.813
Saya menemukan diri saya melakukan sesuatu tanpa memberikan perhatian.	3.398	0.975	0.476	0.823
Non-Judging of Inner Experience				0.781
Saya mengkritisi diri sendiri karena memiliki emosi yang tidak rasional atau tidak pantas.	3.077	1.159	0.482	0.758
Saya mengatakan pada diri sendiri, saya tidak seharusnya merasakan apa yang saya rasakan.	3.110	1.031	0.525	0.751
Saya yakin beberapa pikiran saya tidak normal atau buruk, dan saya tidak seharusnya berpikir dengan cara demikian.	3.264	1.108	0.512	0.752
Saya membuat penilaian tentang apakah pikiran saya baik atau buruk.	2.693	1.108	0.392	0.773
Saya mengatakan pada diri sendiri bahwa saya tidak seharusnya berpikir seperti cara saya berpikir.	3.106	1.013	0.510	0.753
Saya pikir beberapa dari emosi saya buruk atau tidak pantas dan saya tidak seharusnya merasakannya.	3.012	1.009	0.509	0.753
Saya tidak menerima diri sendiri ketika saya memiliki ide yang tidak rasional.	3.344	1.078	0.448	0.763
Non-Reactivity to Inner Experience				
Ketika saya memiliki pikiran atau bayangan yang membuat saya tertekan, saya menilai diri saya sebagai baik atau buruk, tergantung apa yang dipikirkan/dibayangkan.	2.952	1.016	0.501	0.754
Saya memperhatikan perasaan saya tanpa terlarut di dalamnya.	3.194	1.035	0.401	0.543
Non-Reactivity to Inner Experience				0.608
Saya memahami perasaan dan emosi saya tanpa harus bereaksi terhadap hal-hal tersebut.	3.254	0.994	0.162	0.622
Ketika saya mempunyai pikiran atau bayangan yang membuat saya tertekan, saya mengambil jarak sejenak dan menyadari pikiran atau bayangan itu tanpa dikuasai olehnya.	3.254	1.032	0.374	0.553
Dalam situasi yang sulit, saya dapat berhenti sejenak tanpa terburu-buru bereaksi.	3.326	0.985	0.397	0.546
Ketika saya merasa tertekan, saya memiliki pikiran atau bayangan yang membuat saya tertekan, saya merasa tenang segera setelahnya.	3.020	1.076	0.366	0.555

APPENDIX 2 – The final FFMQ short form: 10 items

Item / Dimensi				r
Observing				.331***
Ketika saya mandi, saya memusatkan perhatian pada rasa sensasi air di tubuh saya.				
Saya memperhatikan berbagai suara, seperti detak jam, kicauan burung, atau suara mobil yang lewat.				
Describing				.549***
Kecenderungan alami saya adalah menguraikan pengalaman saya dalam kata-kata.				
Saya biasanya dapat menggambarkan bagaimana perasaan saya saat ini secara terperinci.				
Acting with Awareness				.281***
Ketika saya melakukan sesuatu, pikiran saya mengembara kesana kemari dan saya mudah terganggu.				
Saya tidak memperhatikan apa yang saya lakukan karena saya melamun, khawatir, atau terbagi perhatiannya.				
Non-Judging of Inner Experience				.259***
Saya mengkritisi diri sendiri karena memiliki emosi yang tidak rasional atau tidak pantas.				
Saya tidak menerima diri sendiri ketika saya memiliki ide yang tidak rasional.				
Non-Reactivity to Inner Experience				.515***
Saya memperhatikan perasaan saya tanpa terlarut di dalamnya.				
Ketika saya mempunyai pikiran atau bayangan yang membuat saya tertekan, saya mengambil jarak sejenak dan menyadari pikiran atau bayangan itu tanpa dikuasai olehnya.				
Ketika saya memiliki pikiran atau bayangan yang membuat saya tertekan, saya hanya menyadarinya tanpa bereaksi.	2.842	0.975	0.228	0.601
Ketika saya memiliki pikiran atau bayangan yang membuat saya tertekan, saya hanya memperhatikannya dan membiarkannya pergi.	2.993	0.995	0.336	0.566