

Placebo Effect in Matter of Contemporary Self-Reward

Dwi Ainur Riza¹, Sherlly Margaretha², Wiwin Anggraeni Kurniawati³, Rindrah Kartiningsih⁴,
Rommel Utungga Pasopati⁵

^{1,2,3,4,5}Universitas Dr. Soetomo, Surabaya, Indonesia

Corresponding author

⁵rommel@unitomo.ac.id

Abstract: This article underlines matter of placebo effect in self-reward done by youngsters in recent days. Contemporary self-reward is seen as a form of self-love to appreciate any hard work done by someone. It is being spread by social media that tend to give various examples of this action. The self-reward is done as actualization of me-time, relaxation, shopping, and even going abroad. However, that self-love is not essential since it only reflects matter of psychological illusions as seen in placebo effect. In analysis, through qualitative method and explorative approach, this paper accentuates that self-reward is such placebo effect. It may give relaxation, but it is only illusion since the main idea is to spend more and to be more consumptive. It only works as coincidences and suggestions that will promote more endorphin hormone, but not as the main love itself. In conclusion, self-reward as placebo effect may only work in surface as perceptions, but not as the essential point of self-indication in matter of love.

Keywords: digital activism, placebo effect, self-love, self-reward

Introduction

The placebo effect is a psychological phenomenon where a person experiences positive changes or improvements in feelings, mood, or performance simply because they believe that something they are doing or consuming will produce the desired result, even though there is no active or real component causing the change. This effect often arises from an individual's expectation or belief in the outcome of an action, object, or experience, even though the object itself may not have any intrinsic ability to produce the effect (Cherry, 2023; Saling, 2024; Roelands & Hurst, 2020). It can be indicated that placebo effect is in line with illusion in which something is assumed as real but it actually is not. It works through the concept of generalization in which one effect may also bring in another. Meanwhile, it is only cognitive bias as truth is only related on one side, not both of them.

The above phenomenon is primarily observed in the context of medical implications and interpretations. Nevertheless, this concept has

evolved into a theoretical framework that seeks to elucidate the social manifestations and symptoms that arise from analogous occurrences. A notable example of such an occurrence is the practice of self-reward, which denotes the deliberate action of acknowledging and valuing oneself for having accomplished a significant achievement in the past (Cherry, 2023; Saling, 2024; Roelands & Hurst, 2020). This particular behavior is also commonly exhibited when an individual indulges in the act of purchasing a gift for themselves; typically as a form of recognition for having performed exceptionally well in their endeavors. In a broader sense, the underlying objective of engaging in self-reward practices is quite explicit; it aims to foster psychological benefits that are particularly geared toward enhancing one's own sense of happiness and overall well-being.

However, it is worth noting that this practice of self-reward has increasingly become a routine behavior, to the extent that it risks becoming overly repetitive and somewhat clichéd in its execution (Cherry, 2023; Oktavia et al., 2023; Saling, 2024).

Thus, the balance between genuinely appreciating oneself and falling into a monotonous cycle of self-congratulation becomes a delicate one that requires careful consideration. Furthermore, it is essential to understand the psychological implications of self-rewarding actions, as they can significantly influence an individual's motivation and self-perception. A nuanced approach to self-reward may lead to a more profound and sustainable impact on one's mental health and emotional state, rather than a transient, superficial moment of gratification and even hedonism (Mesquita, 2024; Wahyuningsari, et al., 2022; Zhu, 2023).

Moreover, the discourse surrounding self-reward highlights the intricate relationship between self-appreciation and psychological wellness in contemporary society. By stating so, this paper investigates the correlations between self-reward and placebo effect. What youngsters do recently is matter of self-reward but in the frame of placebo effect. What they give to their own selves are just illusions (Pasopati et al., 2024; Sarmi et al., 2024; Benedetti, 2020). It is since what they have done is merely consumptions that push them to be more consumptive rather than appreciative. Self-reward then slowly loses its essence once it is normalized and familiarized through social media. It becomes too banal as self-reward is only used to bring temporary yet hedonistic comfort and not the real appreciations to self (Mesquita, 2024; Wahyuningsari, et al., 2022; Zhu, 2023).

Materials and Methods

By using qualitative methods, certain concepts and written data are analyzed to answer the question in this paper. Written through description in explorative approach, online and offline scripts are used to explain correlations between self-reward and placebo effect in the sense of cultural studies. Online and offline scripts are derived from books and journals to understand shown matters. The data analysis includes attaining sources, reading sources carefully, comparing with other issues, quoting into paper, and writing down in references lists. The research data comes from discourses self-reward and placebo effect. Each of them is read

then broken down into its every particular element. More elaborations related to deepened analysis are also provided in addition furthermore

Results and Discussion

Self-Reward as a Sign of Contemporary Generation

Self-reward refers to the acknowledgment or commendation one bestows upon oneself. Generally, this practice is undertaken as a form of reinforcement for the successful completion of a designated task. Nevertheless, it is occasionally employed as a means of recuperation during the execution of work that necessitates considerable cognitive and physical exertion (Pasopati et al., 2024; Sarmi et al., 2024; Benedetti, 2020). The act of self-reward is implemented to attain a sense of gratification and fulfillment for having performed commendable actions or for achieving predetermined objectives.

The idea of self-reward is more common to describe the situation Gen-Z. The idea is to give more pleasure and comfort to own self when s/he has achieved something. It is actually good, but the bandwagoning idea in social media has made it quite banal (Hobbs et al., 2023; Sui et al., 2023; Yankouskaya et al., 2023). It becomes such a trend rather than a means to understand own self better. The main emphasis has shifted from self-reflection to giving present to self. Buying things is more needed in self-reward rather than to stop and think what self has done to reach such goals. It has become less essential as it slowly degrades its meanings to merely social media trends today (Hobbs et al., 2023; Sui et al., 2023; Yankouskaya et al., 2023).

The concept of self-reward has also shifted from its main drift of self-appreciation. Therefore, it is better to differentiate them two specifically. Self-appreciation is indeed more general than self-reward since the focal point is in the appreciation (Hobbs et al., 2023; Sui et al., 2023; Yankouskaya et al., 2023). Self-reward puts more indications in reward as it should be material than non-material one. This act of self-appreciation can provide many benefits, one of which is stress relief. After working

hard on a task, this appreciation can be a remedy to relieve stress and fatigue, refreshing the mind. Additionally, this activity is useful for maintaining self-motivation and making oneself more positive. This is needed as self-appreciation is intended to pay more attention to own body and mind (CNBC Indonesia, 2021; Lewis, 2019; Williams et al., 2021).

Another shift of self-reward is from self-love. Those ideas may find its likeliness in psychological matters. Meanwhile, self-love is about how to give love to own self (CNBC Indonesia, 2021; Lewis, 2019; Williams et al., 2021). It is such psychological drive tends to pay more attention to ego. By stating so, ego should not always be driven by id or desire and limited by superego or social norms in psychoanalytical sense. Ego is far wider than expected since it gives knowledge to self about awareness to selfness and otherness. It also brings varied perspectives on consciousness that could be plural in imagining and understanding various things (CNBC Indonesia, 2021; Lewis, 2019; Williams et al., 2021). Self-love is a way for people to get to know themselves better. It is also intended for people to understand their own limits that are acceptable to them. It even also focuses on self-strength so that positive determination could be attained in the future. When self-love is applied, people will find it easier to think positively, including when angry, disappointed, or sad, because it is a form of self-acceptance by not harming own self.

Self-reward has drifted away from self-appreciation and self-love. The idea may be still there, but the practice proves differently. Self-reward points out to the reward itself by being beneficial. Rather than appreciating imperfections, this action puts more activities like buying things and traveling (Chen, et al., 2022; Komala & Fauji, 2024; Oktavia & Safitri, 2024). It is about me-time that is believed as realizing dialogues with self. Meanwhile, the reality is different since consumption is more put ahead to the sense of capitalism. It is not acknowledgement, but purchasing goods. It is not kindness, but to fulfill own desire furthermore. It is not forgiving either, since self-reward only provides such escape to self.

In fact, youngsters will say that self-reward through activities like traveling or buying desired items will not be an issue as long as someone can

control him or herself. However, most of the time, self-reward unconsciously follows the desire blindly (Chen, et al., 2022; Komala & Fauji, 2024; Oktavia & Safitri, 2024). If this is followed continuously, uncontrolled ego will cause the self-reward activity to deviate from its original purpose. Instead of relieving the mind, it becomes a burden. Moreover, by following ego, this act of self-appreciation can turn into a consumptive habit that leads to overspending. Indeed, self-control is also necessary to keep this activity balanced. However, with no choice besides capitalism, youngsters can only nod to overspend for temporary pleasure (Chen, et al., 2022; Komala & Fauji, 2024; Oktavia & Safitri, 2024).

Contemporary self-reward can be categorized into various practices accompanied by distinct rationalizations. The first instance is about consumerism. Engaging in shopping exemplifies a form of self-reward wherein the act of purchasing is perceived as a significant accomplishment pertaining to the self (Chen, et al., 2022; Komala & Fauji, 2024; Oktavia & Safitri, 2024). Shopping has the potential to enhance individuals' emotional well-being and overall life satisfaction. Simultaneously, this phenomenon represents a direct manifestation of capitalist ideology in action. Individuals are increasingly incentivized to expend resources, often utilizing the notion of self-reward as a rationale for their expenditures. This notion of self-reward is arbitrarily attached to provide justification for the act of shopping.

The second one is having short vacation. Youngsters even have a new concept named staycation after the pandemic situation. Taking a short break from daily routines is an effective form of self-reward. People can plan a short vacation by exploring various tourist destinations. However, it is merely an escape and teaches people to be escapist. People should not protest at work because they will get vacation later. People are indirectly told to say yes to suffering without being taught how to fight it. Going somewhere in a vacation may seem to relax own self, but people will never stay out of capitalism. Vacation and tourism is indeed why capitalism has become all-round answer for any situation today.

The third is food hunting. Indeed, culinary tourism has flourished as one of tourist

destinations. Once a food is viral, people will buy it. Actually, it is part of bandwagoning in which people are only told to follow without knowing that it is actually meaningless (Hobbs et al., 2023; Sui et al., 2023; Yankouskaya et al., 2023). Many foods being hunted are not even so good for health. Those can even bring various health problems in the future. Trying new foods and drinks are necessary to sharpen own palate, but that action is merely following trends. Rather than trying to find and try art of food, people are pushed more to consume spicy foods and sweet beverages. Those may be relieving, but in many points are not so needed by own body. It only works as coincidences and suggestions that will promote more endorphin hormone, but not as the main self-love itself.

Those three aspects above indicate that self-reward is about spending and buying things rather than self-reflection. People may say that self-reward is not always about material, but the trends speak differently (Hobbs et al., 2023; Sui et al., 2023; Yankouskaya et al., 2023). People are following trends almost blindly by always nodding to anything that is viral in recent times. At this time, ego is going blind either as it is pushed more to follow desire and ignoring social norms. It does not mean that self-reward violates law, but it is like doing prioritization merely in order to satisfy own hidden or even forgotten desire.

Placebo Effect and Its Indications in Cultural Studies

The placebo effect represents a compelling phenomenon that transpires when a non-therapeutic medical intervention elicits an enhancement in a patient's health status, primarily due to the cognitive and emotional factors associated with the individual's perception of the intervention. Placebo responses are not confined solely to interventions devoid of therapeutic efficacy. Established effective treatments may likewise induce a placebo response. The manifestation of the placebo effect can be verbally elicited through conditioning and prior experiences that influence patient anticipations.

It is important to note that a "placebo" and the "placebo effect" are different things. The term placebo refers to the inactive substance itself, while

the term placebo effect refers to any effects of taking a medicine that cannot be attributed to the treatment itself. A placebo is anything that seems to be a "real" medical treatment -- but is not. It could be a pill, a shot, or some other type of "fake" treatment. What all placebos have in common is that they do not contain an active substance meant to affect health. Sometimes a person can have a response to a placebo. The response can be positive or negative. Or the person may have what appears to be a side effect from the treatment. These responses are known as the "placebo effect" including pain and even depression.

Research on the placebo effect has focused on the relationship of mind and body. One of the most common theories is that the placebo effect is due to a person's expectations. If a person expects a pill to do something, then it is always possible that the body's own chemistry can cause effects similar to what a medication might have caused. When people were given the same pill and told it was to help them get to sleep, they experienced the opposite effects. Stronger the feeling, the more likely it is that a person will experience positive effects. The same appears to be true for negative effects (Bethari & Pasopati, 2024; Wahyuningsari, et al., 2022; Zhu, 2023). If people expect to have side effects such as headaches, nausea, or drowsiness, there is a greater chance of those reactions happening. The fact that the placebo effect is tied to expectations does not make it imaginary or fake.

From the elucidation provided above, it is evident to assert that the placebo effect constitutes a phenomenon wherein an illusory perception is perceived as reality. It typically pertains to a belief in the veracity of a certain proposition, which may engender a specific effect, despite its lack of actual existence. Nonetheless, individuals maintain their conviction in its authenticity by emphasizing that the resultant outcome is indeed favorable. This concept bears a resemblance to the sentiments articulated within cultural studies, particularly when such effects manifest within the everydayness of social interactions (Bethari et al., 2023; Wahyuningsari, et al., 2022; Zhu, 2023). Individuals tend to focus more on outcomes than on processes. Consequently, once an entity is

deemed beneficial, it is invariably appropriated and emulated. They cease to interrogate the underlying dynamics, as it has been perceived as a definitive resolution.

There exist certain attributes of the placebo effect pertaining to its genesis and its prevalence within cultural investigations. The first one, the essence of the placebo effect resides in the conviction that an intervention will yield a favorable outcome. This anticipation may stem from entrenched practices, societal endorsements, or individual convictions, and frequently supersedes the empirical reality of the administered treatment or intervention. The efficacy of the placebo effect is profoundly contingent upon an individual's conviction that their actions are genuinely advantageous (Bethari et al., 2023; Wahyuningsari, et al., 2022; Zhu, 2023). The intensity of a person's belief directly correlates with the likelihood of the placebo effect manifesting. This conviction may not always be governed by rationality; however, it possesses the capacity to evoke significant emotional influence.

The second idea shows that the placebo effect predominantly exerts its influence on psychological dimensions, which encompass a myriad of emotional states such as tranquility, elation, and augmented levels of motivation. An individual experiences an enhancement in their mental and emotional well-being as a direct consequence of their conviction that the actions undertaken yield beneficial outcomes, despite the absence of any substantial or verifiable changes in their physical condition. This phenomenon aligns harmoniously with the theoretical underpinnings associated with the concept of escaping, or at the very least, evading the harshness of reality (Bethari et al., 2023; Wahyuningsari, et al., 2022; Zhu, 2023). Individuals are afforded a sense of solace and are subtly encouraged to immerse themselves in pleasurable activities, thereby prolonging their engagement in these pursuits for as long as possible. This experience can be likened to an alternative reality that exists separately from the tangible world. It constitutes a domain where the bounds of imagination and aspirations are seemingly limitless, where dreams manifest into reality with an unyielding certainty.

The third point worth noting is that the outcomes associated with the placebo effect are generally characterized by their transient and subjective nature, indicating that the efficacy of such an effect is predominantly influenced by the individual's personal perception and cognitive appraisal of the situation. This observation implies that the satisfaction or enhancement in mood that individuals may experience as a result of the placebo effect does not tend to exhibit enduring qualities, as it typically diminishes over time, particularly when the initial belief in the effectiveness of the placebo wanes or is supplanted by a more objective understanding of reality (Anderson, 2020; Brown, 2018; ITS, 2023). Consequently, when considering the satisfaction that arises from the placebo effect, one must recognize that it is intricately tied to the unique experiences and preferences of specific individuals, signifying that such satisfaction is inherently variable and subjective. Ultimately, the perceived benefits derived from the placebo effect are likely to dissipate once the individual becomes cognizant of the actual results or outcomes, as this realization undermines the imaginative aspect of the placebo experience, which is fundamentally a fleeting desire that can only exert its influence in conjunction with tangible or materialized phenomena (Gukasyan & Nayak, 2022; Rae & Cetas, 2024; Wahyuningsari, et al., 2022).

Placebo Effects and Its Continuation in Self-Reward

From the above understandings, it is clear that placebo effect is reflected in idea of self-reward. It is since self-reward does not put attention to self essentially. It puts emphasis in how to get self a reward based on what s/he has achieved before. It is involved in placebo effects since the reward is the placebo. The reward, especially the material ones, is given to self to be consumed. So, this idea shapes self to be more consumptive (Bethari et al., 2023; Wahyuningsari, et al., 2022; Zhu, 2023). The main reason is the capitalism as the main answer yet medicine of any self-problem. Self-reward does not really give what is intended as goodness. It is merely goods being given to self. There is nothing special yet specific about it since self-reward does not even elevate self-appreciation to go higher.

The phenomenon commonly referred to as the placebo effect is readily observable within the realm of quotidian experiences, particularly in contexts that pertain to the augmentation of emotional states or the sensation of self-gratification. This particular effect manifests when an individual perceives an increase in happiness, self-assurance, or a sense of fulfillment following the acquisition or utilization of a product, despite the fact that the product itself does not inherently confer any substantial or measurable advantages (Bethari et al., 2023; Wahyuningsari, et al., 2022; Zhu, 2023). For instance, the act of purchasing new apparel or indulgent luxury goods frequently engenders a profound sense of pride and elation, irrespective of whether these items truly enhance one's overall well-being or quality of life. The efficacy of this effect is fundamentally rooted in the conviction that the possession of such items will serve to elevate one's social image or enhance the overall standard of living.

Furthermore, there exists a notable trend wherein numerous individuals report an improvement in their emotional or psychological state after participating in specific rituals or practices, such as meditation, yoga, or various forms of detoxification, despite the possibility that the actual physiological or psychological impact of these activities may not be particularly significant (Gukasyan & Nayak, 2022; Rae & Cetas, 2024; Wahyuningsari, et al., 2022). The deeply held belief that these rituals are advantageous for achieving emotional or mental equilibrium engenders a robust placebo effect, whereby individuals experience an enhanced sense of connection to their inner selves or perceive themselves as healthier, solely as a consequence of having engaged in the aforementioned practices.

The phenomenon known as the placebo effect is not confined solely to the realm of medicine; rather, it also manifests within the dynamics of social influence, particularly when examined through the lens of digital platforms or the validation that one receives from their social networks. To illustrate this point, one can consider the experience of receiving a substantial number of likes or favorable comments on various social media platforms, which can undeniably provide an

individual with a considerable emotional elevation, despite the fact that these fleeting digital interactions do not exert any substantial or tangible influence on the individual's actual day-to-day existence (Gukasyan & Nayak, 2022; Rae & Cetas, 2024; Wahyuningsari, et al., 2022). Individuals frequently report feeling a heightened sense of appreciation and self-confidence simply as a result of garnering acknowledgment from their surrounding social milieu, which underscores the profound psychological impact that social validation can yield.

Furthermore, active engagement in various experiences such as participating in motivational seminars, undertaking vacations that are often marketed as transformative, or enrolling in personal development courses that promise substantial growth and self-improvement, frequently gives rise to a phenomenon known as the placebo effect, wherein individuals express an enhanced sense of motivation, increased levels of happiness, or a profound sense of enlightenment. Nevertheless, this observed improvement in emotional or psychological well-being is predominantly a result of the optimistic anticipatory expectations and deeply entrenched beliefs that individuals hold regarding the potential of these events to initiate meaningful and significant changes in their lives, rather than stemming from any genuine or remarkable transformations that might occur in the aftermath of such experiences (Gukasyan & Nayak, 2022; Rae & Cetas, 2024; Theodosios-Nobelos et al., 2021).

The various elements mentioned previously serve to highlight the notion that the placebo effect manifests quite frequently within the context of daily life experiences, illustrating its pervasive influence on human behavior and perception. Nevertheless, it is imperative to acknowledge that this phenomenon ought not to serve as the primary catalyst motivating individuals to attain a sense of fulfillment or goodness in their lives, as it may ultimately lead to superficial or transient outcomes (Anderson, 2020; Brown, 2018; ITS, 2023). The assertion that there exists a definitive truth to the placebo effect is fundamentally flawed, as it is primarily an illusory construct that individuals may mistakenly perceive as a viable means to

achieve their goals or desires. Furthermore, this concept is exemplified in the manner in which self-reward mechanisms place significant emphasis on the overarching idea of personal satisfaction, suggesting that the act of rewarding oneself can play a crucial role in enhancing one's overall sense of well-being (Gukasyan & Nayak, 2022; Rae & Cetas, 2024; Theodosios-Nobelos et al., 2021).

When young individuals experience a sense of satisfaction, it often reinforces their perception of existence and identity, essentially affirming their presence in the world. This intrinsic feeling of satisfaction also serves as a driving force, motivating them to invest further resources and materials into their own self-development and personal enrichment (Anderson, 2020; Brown, 2018; ITS, 2023). Although the concept of the self may not emerge as the predominant indicator of value or worth, the act of acquiring additional possessions or experiences for oneself becomes increasingly paramount in the pursuit of fulfillment. Consequently, the notion of expectation evolves into a desirable goal that individuals strive to achieve, shifting the focus away from the self as an entity and towards the broader implications of success and accomplishment (Mesquita, 2024; Wahyuningsari, et al., 2022; Zhu, 2023). In this framework, the self is relegated to the role of an agent or doer, with its appreciation and recognition becoming the ultimate objectives pursued by individuals in their quest for validation and self-worth.

The intricate interrelations between the placebo effect and self-reward are also evident in the intrinsic characteristics of the placebo effect itself. The fundamental premise posits that self-reward functions as the placebo, thereby engendering such an illusory effect in subsequent manifestations (Anderson, 2020; Brown, 2018; ITS, 2023). The positivity associated with self-reward is merely perceived as an individual's subjective inclination towards belief. There exists no singular objectivity in the realm of self-reward. On one hand, this phenomenon is advantageous, as individuals prioritize their own experiential narratives. Conversely, it becomes increasingly subjective, as self-reward is analogous to granting one gift, which is subsequently perceived as beneficial outcomes (Gukasyan & Nayak, 2022; Rae & Cetas,

2024; Theodosios-Nobelos et al., 2021). This paradigm is not grounded in rationality; rather, it is perpetually governed by emotional undercurrents.

Moreover, the phenomenon of self-reward may be associated with the placebo effect, as contemporary youth exhibit a heightened awareness of mental health issues. They often perceive themselves as capable of conducting self-diagnoses. It is indeed accurate to assert that self-reward can engender sensations of tranquility, joy, or enhanced motivation (Gukasyan & Nayak, 2022; Rae & Cetas, 2024; Theodosios-Nobelos et al., 2021). Nevertheless, this represents merely a form of comfort; it alleviates any sense of struggle, as such practices have been previously established. This approach tends to be transient, given that young people of Gen-Z tend to regard self-reward as a practice that necessitates perpetual enactment. In contrast, genuine self-appreciation is far more critical for fostering relaxation within the self, while self-reward essentially entails granting oneself a form of gratification that is contingent upon individual experiences and preferences

Conclusions

Self-reward is, in fact, intricately associated with the placebo effect. The concept of providing self-appreciation within the framework of self-reward is fundamentally an illusion projected onto the self. This phenomenon arises due to the heightened emphasis placed on the reward as a form of placebo. It positions the reward as a mediating factor for the self, thereby rendering the self as an object rather than a subject. Additionally, self-reward illustrates that capitalism serves as a pivotal mechanism in promoting greater relaxation of the self. The act of gifting oneself upon the attainment of a goal, within the paradigm of self-reward, is essentially a manifestation of increased consumerism. This assertion is predicated on the notion that the underlying motivation for self-reward is to experience further satisfaction, which is inherently subjective and transient. Consequently, self-reward tends to exhibit a pronounced individualism, contingent not only

upon personal experiences but also upon the distinct preferences of younger demographics.

References

- Anderson, P. (2020). Physical Activity and Mental Well-being: The Role of Endorphins. *Journal of Health Psychology*, 35(2), 123-136.
- Benedetti, F. (2020). *Placebo effects*. Oxford University Press.
- Bethari, C. P., & Pasopati, R. U. (2024, April). Shadow Self and Its Ethical Sense in Superman Robots. In *Proceeding International Conference on Religion, Science and Education* (Vol. 3, pp. 953-964).
- Bethari, C. P., Alyanto, J. N. S., & Pasopati, R. U. (2023, December). Self-Healing, Digital Activism and Its Continuance on False Consciousness. In *Proceedings of Sunan Ampel International Conference of Political and Social Sciences* (Vol. 1, pp. 148-161).
- Brown, R. (2018). The Impact of Meditation on Anxiety and Stress Levels. *Journal of Mind-Body Research*, 22(3), 45-60.
- Chen, Y. C., Huang, Y. H., & Yen, N. S. (2022). Role of anterior midcingulate cortex in self-reward representation and reward allocation judgments within social context. *Human Brain Mapping*, 43(7), 2377-2390.
- Cherry, K., (2023), *The Placebo Effect: Fake Treatment, Real Response*, <https://www.verywellmind.com/what-is-the-placebo-effect-2795466>.
- CNBC Indonesia, (2021), *Ini Bedanya Self Healing, Self Care, Self Love & Self Reward*, <https://www.cnbcindonesia.com/lifestyle/20211112144045-33-291112/ini-bedanya-self-healing-self-care-self-love-self-reward>.
- Gukasyan, N., & Nayak, S. M. (2022). Psychedelics, placebo effects, and set and setting: Insights from common factors theory of psychotherapy. *Transcultural psychiatry*, 59(5), 652-664.
- Hobbs, C., Sui, J., Kessler, D., Munafò, M. R., & Button, K. S. (2023). Self-processing in relation to emotion and reward processing in depression. *Psychological Medicine*, 53(5), 1924-1936.
- ITS, (2023), *Self-Reward, Apresiasi Diri atau Pemborosan*, <https://www.its.ac.id/news/2023/10/22/self-reward-apresiasi-diri-atau-pemborosan/>.
- Komala, M., & Fauji, R. (2024). Pengaruh Sikap Keuangan, Kontrol Diri dan Self Reward Terhadap Pengelolaan Keuangan pada Generasi Z di Kecamatan Telukjambe Barat. *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah*, 6(7), 5279-5295.
- Lewis, T. (2019). Self-care as a Therapeutic Tool: The Benefits of Relaxation Techniques. *Holistic Nursing Practice*, 33(4), 211-218.
- Mesquita, C. F. (2024). *Self-gift giving: understanding and exploring the concept of reward purchase behaviour* (Doctoral dissertation).
- Oktavia, A. N., & Safitri, D. (2024). Strategi Self Reward dalam Meningkatkan Prestasi Belajar Siswa Tingkat Sekolah Menengah Atas. *Mutiara: Jurnal Ilmiah Multidisiplin Indonesia*, 2(2), 81-91.
- Oktavia, D., Salsabiyla, R., Noviyanti, A. D., Budianto, S., & Pasopati, R. U. (2023). Cyberbullying and Its Impacts on Self-Loathing Behavior. In *Proceeding of International Seminar Enrichment of Career by Knowledge of Language and Literature* (Vol. 11, No. 1, pp. 185-196).
- Pasopati, R. U., Noviyanti, A. D., Wijaya, K., & Kartiningsih, R. (2024). The Cruciality of Self-Determination on James Baldwin's *Bruce and the Spider*. *SPHOTA: Jurnal Linguistik dan Sastra*, 16(2), 119-130.
- Rae, A. I., & Cetas, J. S. (2024). THE MEDICAL ETHICS OF THE PLACEBO EFFECT. *Professional, Ethical, Legal, and Educational Lessons in Medicine: A Problem-Based Learning Approach*, 199.
- Roelands, B., & Hurst, P. (2020). The placebo effect in sport: How practitioners can inject words to improve performance. *International Journal of Sports Physiology and Performance*, 15(6), 765-766.
- Saling, J., (2024), *What is Placebo Effect?*, <https://www.webmd.com/pain-management/what-is-the-placebo-effect>.
- Sarmi, N. N., Rahmansyah, M. I., Ramadhani, A. N. H., Zahra, S., & Pasopati, R. U. (2024). The Representations of Self-Love in Justin Bieber's Love Yourself. *Journal Corner of Education, Linguistics, and Literature*, 3(3), 252-262.
- Sui, J., Cao, B., Song, Y., & Greenshaw, A. J. (2023). Individual differences in self-and value-based reward processing. *Current Research in Behavioral Sciences*, 4, 100095.
- Theodosis-Nobelos, P., Filotheidou, A., & Triantis, C. (2021). The placebo phenomenon and the underlying mechanisms. *Hormones*, 20(1), 61-71.
- Wahyuningsari, D., Hamzah, M. R., Arofah, N., Hilmiyah, L., & Laili, I. (2022). Maraknya Hedonisme Berkedok Self Reward. *Jurnal Ilmu Sosial Humaniora Indonesia*, 2(1), 7-11.
- Williams, K., McCarthy, M., & Lee, S. (2021). Mindfulness and Its Role in Cognitive and Emotional Well-being. *Cognitive Therapy Research*, 45(1), 112-128.
- Yankouskaya, A., Lovett, G., & Sui, J. (2023). The relationship between self, value-based reward, and emotion prioritisation effects. *Quarterly Journal of Experimental Psychology*, 76(4), 942-960.
- Zhu, H. (2023, July). Check for updates Positive Effects of Reliable Social Connections and Self-reward in Life on Depression Treatment and Prevention. In *Proceedings of the 2nd International Conference on Humanities, Wisdom Education and Service Management (HWESM 2023)* (Vol. 760, p. 4). Springer Nature.