

AN ANALYSIS OF GRATITUDE ROLE AS THE RELIGIOSITY FORM TOWARDS SUBJECTIVE WELL-BEING IN COLLEGE STUDENTS

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ABSTRACT

Every individual ran through a transitional period of self-development and also a school where the higher the level of education, the higher of demands that must be faced. The developmental age of students was the most productive age as well as being the age stage that was vulnerable to experiencing stress, physical fatigue, and mental fatigue. It can affect individual psychological well-being or often known as subjective well-being. One of the things that influence subjective well-being was gratitude. Gratitude was a form of religiosity that can increase positive emotions and affect thus it can affect good subjective well-being. Good subjective well-being will lead a person to life satisfaction, happiness, and success in his life. The method used the library study, the aim of research was to find out the description of the role of gratitude as a form of religiosity towards subjective well-being in college students.

Keywords: *Gratitude, Religiosity, Individual welfare, Students*

INTRODUCTION

Every individual not only takes off through a developmental transition period but also takes off through a school transition starting from elementary school, middle school, to college (Santrock, 2011). The higher the level of education, the higher the demands that must be faced. The age of students range from 18-25 years, and this age range includes young/early adulthood (Papalia, Olds, & Feldman, 1998). The young adult period is a period when individuals are at their most productive, there is a tendency to explore new things, and there are demands and expectations from other people and the environment which makes this stage the most vulnerable stage for individuals to experience stress, physical exhaustion, and exhaustion. mentally

(Widodo, 2018). The Mental Health Foundation (2018) states that when individuals are unable to manage stress properly and appropriately, it can hurt psychological conditions such as anxiety, depression, and behavior that endangers themselves and others and can have an impact on dissatisfaction and unhappiness in their lives. The dissatisfaction that a person feels with his life is related to the concept of well-being.

Corsini (2002) describes well-being as a subjective state of being well. Includes happiness, self-esteem, and life satisfaction. In Indonesian, well-being is translated into subjective well-being. Consists of happiness, self-reliance, and life satisfaction. In his book, Eid & Larsen (2008) explains that in addition to the hedonic component (*life satisfaction, positive*

affect, negative affect) other components in subjective well-being include cognitive assessment of one's life as a whole, a sense of satisfaction. Some researchers refer to this as life satisfaction, and most see it as an important feature in the overall structure of subjective well-being. Diener (2000) defines subjective well-being as a combination of high positive affect, low negative affect, and general life satisfaction (Lestari, 2021). Diener et al (1999) explained that subjective well-being is influenced by two factors in general, namely external factors and internal factors where internal factors include perspective, genetics, and the nature and personality of the individual. Individuals who are said to have subjective well-being are individuals who experience satisfaction in life and pleasure, with positive emotional experiences that can cause syndromes related to behavioral characteristics such as (1) sociability, (2) self-confidence and energy (*Feelings of self-confidence and energy*), (3) Engaged activity, (4) Altruism, (5) Creativity, and (6) Likely to have good immune functioning and cardiovascular fitness (Diener, 2000). In Islam itself the concept of well-being is when humans reach a noble degree or piety,

Today, there is a lot of literature about gratitude, especially in the positive psychology literature. The word gratitude itself comes from the Arabic language, namely *syakara*, thanksgiving. Gratitude in Latin is *gratia* which means grace, generosity, or gratitude (Emmons & Shelton, 2002). In the Indonesian Dictionary,

gratitude is gratitude to God and a statement of relief, pleasure, and so on (Oktaviani & Uyun, 2023). Rahmanita et al (2016) define gratitude as a response to receiving favors which are manifested in the form of gratitude and happiness. An attitude of gratitude can be one way to turn tragedy into an opportunity to grow, by being grateful not for the circumstances, but rather for the skills one will gain from dealing with them (Emmons & Shelton, 2002). According to McCullough, Emmons, and Tsang (2002, in Agata, W., & Sidabutar, F. M. 2015), Every *gratitude* can be influenced by *affect and well-being, prosociality, and spirituality*. The concept of spirituality is almost similar to religiosity (Agata, W., & Sidabutar, F. M. 2015). Emmons (2012, in Agata, W., & Sidabutar, F. M. 2015) says that *gratitude* based on religiosity is a condition where a person realizes that he is inappropriate, but because of the gift he is given he can enjoy this situation. This is in line with what was said by Amin (2012, in Agata, W., & Sidabutar, F. M. 2015), the higher the level of religiosity, the higher the level of one's *gratitude*. Watkins et al. (in Emmons, 2012) said that *gratitude* is a characteristic of a positive effect on religiosity.

According to the term *syara'*, *gratitude* is an acknowledgment of the favors given by Allah SWT and accompanied by obedience to Him using these blessings according to the will of Allah SWT (Lestari, 2021). In the Islamic religion itself, the command to be grateful is explained in the word by Allah SWT QS Ali Imran verse 123 To fear Allah SWT is to be grateful to Him

and als clear in QS Al-Baqarah verse 172 with the meaning "And be grateful to Allah, if you just worship Him." In other words, we as human beings are commanded to be grateful and grateful for everything that Allah SWT has given us. But in daily reality, there are still many people who are not grateful to Allah SWT, this is written in the word of Allah SWT QS Saba: 13 with the meaning "and few of the 'ibadi (My servants) are grateful". According to Munajjid (2006), there are three aspects of gratitude. The first aspect, knowing how much favors can make them have subjective well-being. The second aspect is receiving favors which are believed that Allah SWT will give favors to believers thus they will be calmer because they feel that their lives will be guaranteed thus they can affect good psychological well-being. Then the third aspect is praising Allah for the blessings he has given, the manifestation of human gratitude will lead to positive actions that will have an impact on good subjective well-being.

Karimulloh, Novika, Riselligia (2021) explains the positive effects of being grateful in life according to the word of Allah SWT in the Koran. With all the power of Allah SWT, the Greatest, with gratitude we will not be punished by Allah SWT if we repent to Him, return to what is right, believe in Rasulullah SAW, and be grateful and grateful for what has been received, this is Allah's Promise which is written in QS An-Nisa verse 147. In QS Ibrahim verse 7 it is also explained that when we are always grateful, Allah SWT will increase the blessings that lead us to happiness for religion and

the world. God's promise to people who are always grateful is absolute, this is written in QS Ali-Imran verse 144 which means "God will reward those who are grateful."

Based on previous research conducted by Lestari (2021) states that *gratitude* has a significant relationship with *subjective well-being*, which means that the higher the gratitude level, the higher the subjective well-being. *Gratitude* can also be a means of reducing pressure on life, this is supported by the research of Manita et al (2019) that individuals focusing on being grateful for things they are grateful for every day will have an impact on lowering stress levels. This shows that more specifically individual gratitude can view life more positively thus it is more motivated to improve performance and be grateful for the situation it receives (Fauzyyah & Luzvinda, 2017). O'Connor's research (in Anderson, Loekmono, & Setiawan, 2020) shows that in general, the life satisfaction level of students is lower compared to adults. And it is explained from an Islamic point of view that in one of His words, it is stated that there are still many human beings who are less grateful. Based on the description of the phenomenon and the literature above, the researcher is interested in finding out more about the role of *gratitude* as a form of religiosity in subjective well-being.

RESEARCH METHODS

This research method used the method of literature study. Zed (2008) suggests that a literature study was a study by collecting references to library data by reading, making small notes,

and processing research materials. This study can also be said as a literature study. Marzali (2016) stated that a literature study was a search for literature research from various journals, books, and other articles to form another writing on the topic raised. In this study, researchers used five research articles related to *gratitude* and *subjective well-being*. The data that has been obtained will

then be compiled and analyzed which will produce a conclusion.

RESULTS AND DISCUSSION

This research was conducted by searching various literature from various sources on the internet. After searching, 5 journals were obtained as literature which would be processed and analyzed. The following is a detailed table of each research journal:

Table 1. Journal Details of Library Study

NO	Title	Researchers	Purpose	Method	Subject	Measurement Instrument	Result
1	Gratitude can increase subjective well-being in muslim teenagers	Yuliana Intan Lestari, 2021	To see how gratitude can create subjective well-being on self-prosperity in muslim teenagers	Quantitative	300 muslim teenagers	SWLS (Satisfaction with life scale) and PANAS (Positive affect and Negative Affect Scale)	There was significant correlation between subjective well-being reviewed from the gratitude of muslim teenagers with correlation coefficient (r) amounted = 0,551 with p value = 0,000 $p \leq 0,05$
2.	Counting the bless of gratitude and its influence on subjective well-being in college students	Nurillah, Murti, Syabilah, & Rohmah, 2019	To find out if there is an influence between gratitude and subjective well-being which can make the students feel happy and satisfied in their life.	Quantitative	Control group of 38 students and experimental group of 32 students at psychology major, State Islamic University of Sunan Kalijaga	Well-being rating and SWLS (Satisfaction with life scale) Diener	There was an influence between gratitude and subjective well-being
3.	The Dynamics of Gratitude	Maryana & Praweswari,	To find out the	Quantitative	Nomad students	Subjective Well-Being Scale	Gratitude has

	and Subjective Well-Being in Nomad Students During Covid-19 Pandemic	2021	dynamic discription between gratitude and subjective well-being in nomad students during Covid-19 Pandemic		who were finishing their study at Batam University	adopted based on Positive and Negative Effect Scale and Scale of Gratitude proposed by Fitzgerald, Peterson, and Seligman	influence towards subjective well-being with correlation coefficient amounted 0,589 ($p < 0.05$), with the size of proportion value caused by gratitude amounted 0,347 obtained from 91 college students
4.	The correlation between gratitude and subjective prosperity in college students	Wibisono, 2017	To find out the correlation between gratitude and subjective prosperity in college students	Quantitative	179 Students in Indonesia and they all were muslims	Gratitude scale by the researchers referring to Munajjid Theory (2006) and two scales ued to measure subjective well-being namely PANAS (<i>Positive Affect and Negative Affect Scale</i>) Watson, Clark, & Tellegen (1988) & SWLS (<i>Satisfaction with Life Scale</i>) Diener (1999)	There is positive correlation between gratitude and subjective-well being f ($r = 0.371$, $p = 0.000$; $p < 0.05$).
5.	Pengaruh <i>grit</i> (kegigihan) dan kebersyukuran terhadap <i>subjective well-being</i> pada mahasiswa rantau The Influence of Grit (Perseverance) and Gratitude on	Husin, 2020	To find out the influence of grit and gratitude towards subjective well being in nomad students of State Islamic University of Sunan Kalijaga Yogyakarta	Quantitative	368 People and the samples were 79 students	Grit scale, gratitude scale, and subjective well-being scale	There was positive and significant correlation between Grit and Gratitude Towards Subjective well-being on 79 students of nomad Students at State Islamic University of Sunan Kalijaga.

CONCLUSION

Based on the results of research studies from various literature, it was found that *gratitude* and *subjective well-being* have a positive relationship and influence each other. Thus it can be concluded that gratitude as a form of religiosity has a significant role in the level of one's subjective well-being. It is hoped that this research can become a source of information and education for the community, especially students, to always increase gratitude as an effort to increase subjective well-being to achieve life satisfaction and happiness.

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