

## Do Gratitude and Social Support Influence Hijrah Woman's Well-being?

Liany Luzvinda & Abdul Rahman Saleh

UIN Syarif Hidayatullah Jakarta

[liany.luzvinda@uinjkt.ac.id](mailto:liany.luzvinda@uinjkt.ac.id), [abd.rahman.shaleh@uinjkt.ac.id](mailto:abd.rahman.shaleh@uinjkt.ac.id)

### Abstract

*Nowadays the phenomenon of emigrate (Hijrah) becoming a trend in Indonesia. Hijrah means to change ourselves for the better, in accordance with the religion guidance. Deciding to change and get out of the comfort zone it is not an easy task. Individual who try to emigrate often feel doubts, feel lonely due to being left behind by friends, facing cornering questions and comments. This research was conducted to find out the well-being emigrate women caused by gratitude and social support, using 200 young mothers who decided to Hijrah. The questionnaires for measuring subjective well-being using Flourishing Scale by Diener, Oishi, et al., (2009) and SPANE (Scale of Positive and Negative Experience) by Diener, Wirtz, et al., (2009), gratitude using GRAT (The Gratitude Resentment and Appreciation Test) by Watkins et al., (2003), and social support using MSPSS (Multidimensional Scale of Perceived Social Support) by Dahlem et al., (1991). Confirmatory Factor Analysis (CFA) was used to test the validity of each item in the questionnaire. Data analysis technique used in this study is multiple regression analysis (multiple regression analysis) of SPSS for windows. In this study we hypothesized that there would be significant influence of gratitude and social support on emigrate woman. Our result shows that, only sense of abundance has a significant effect to well-being of woman who emigrate but there is no social support that has a significant effect to well being on them.*

**Keywords:** *Well-being; gratitude; social support; hijrah*

### Abstrak

Saat ini fenomena hijrah menjadi tren di Indonesia. Hijrah mengandung pengertian merubah diri menjadi lebih baik sesuai dengan tuntunan agama. Memutuskan untuk berubah dan keluar dari zona nyaman adalah hal yang tidak mudah. Individu yang mencoba hijrah sering merasa ragu, merasa kesepian karena ditinggal oleh teman, menghadapi pertanyaan dan komentar. Penelitian ini dilakukan untuk mengetahui kesejahteraan wanita yang berhijrah disebabkan oleh rasa terima kasih dan sosial, menggunakan 200 ibu muda yang memutuskan untuk Hijrah. Kuesioner yang digunakan untuk mengukur *subjective well-being* menggunakan *Flourishing Scale* oleh Diener, Oishi, et al., (2009) dan *SPANE (Scale of Positive and Negative Experience)* oleh Diener, Wirtz, et al., (2009), *gratitude* diukur menggunakan *GRAT (The Gratitude Resentment and Appreciation Test)* oleh Watkins et al., (2003), dan *social support* diukur menggunakan *MSPSS (Multidimensional Scale of Perceived Social Support)* oleh Dahlem et al., (1991). Uji validitas alat ukur menggunakan teknik *Confirmatory Factor Analysis (CFA)* untuk menguji validitas tiap-tiap item kuesioner. Analisis data dalam penelitian ini menggunakan teknik analisis regresi berganda (*multiple regression analysis*) dengan *software SPSS*. Dalam penelitian ini kami berhipotesis bahwa akan ada pengaruh yang signifikan terhadap gratitude dan social support pada wanita yang berhijrah. Hasil penelitian ini menunjukkan bahwa, hanya sense of abundance yang benar-benar memberikan efek signifikan bagi kesejahteraan wanita yang berhijrah, tetapi tidak ada dukungan sosial yang memberikan efek signifikan pada perempuan yang berhijrah.

**Kata kunci:** *Well-being; gratitude; social support; hijrah*

## Introduction

The number of migration (hijrah) community in Indonesia is increasing (CNN Indonesia, 2019). The actual hijrah is a person's displacement behavior and actions such as the displacement of the behavior of ignorance to conduct / morality of Islam or leave everything that is forbidden by God to ordered and blessed by God (Ibrohim, 2016). Based on the experience of individuals who have migrated, they experienced difficult times. This can be seen from the sufficient number of individuals who decided to do hijrah, but in a short time they gave up and returned to their old habits.

Deciding to hijrah is not difficult, but the most difficult thing is to stay istiqamah. The obstacles faced come from inside and outside of the individual. Obstacles that come from inside of themselves, of course they must be able to refrain themselves from the temptation to do old habits that are forbidden in religious teachings and familiarize themselves with behaviours that are in accordance with Islamic teachings. In addition, beside facing challenges from the inside, the individuals also have to face challenges from outside, including getting negative reactions from the environment. This can be happened because in Indonesia, Islam can be considered as a hereditary religion, so even though they are Muslim, it is not necessarily that the individuals have sufficient knowledge about Islamic teachings. In addition, even though Indonesia is predominantly by Muslims, the existing norm rules are still based on a mixture of cultures and cultural influences from other countries through social media that contradict Islamic teachings that make Islamic culture odd to its adherents (Rassool, 2015).

From the explanation above, it can be concluded that individuals who have decided to do hijrah experience a fairly severe conflict. If it cannot be overcome properly, the individual can experience physical and psychological problems including feeling depressed, unprosperous and ultimately can reduce the quality of life of the individual. According to Diener, Suh, Lucas & Smith (1999) the cause of declining happiness is caused by the inability of a person to adapt to stressful conditions that affect their well-being, in this case is Subjective Well-Being (SWB).

This research was conducted to find out the well-being of individuals who decided to do hijrah. Even though there are a lot of SWB researches, this research looks at it from a different perspective. According to (Diener, 2009), SWB is also influenced by culture. In this case, it is necessary to know SWB from the point of view of Indonesian people who do hijrah (Islamic culture).

SWB is an individual perception of their life experience based on the results of cognitive and affective evaluations experienced, from the evaluations, psychological well-being is built (Compton, 2005). Many SWB studies are carried out on a large scale towards SWB, because the high and low SWB have a broad impact on individual physical and mental health. Many studies show that, the high SWB is related to the ability of individuals to adapt and have effective coping strategies (Biswas-Diener, Diener & Tamir, 2004). In addition, SWB has an impact on physical health, avoids high-risk diseases such as heart disease, high blood pressure and ultimately affected longevity (Diener & Chan, 2011).

Based on previous research, SWB can be influenced by internal and external factors. External factors are social relations, social support (Diener & Seligman, 2002), society, culture, income (Diener, Oishi, E & Lucas, 2003), gender and age (Diener, Oishi & Lucas, 2009), marital status (Spahni & Perrig-Chiello, 2018), (Eddington & Shuman, 2008). Internal factors include genetic, cognitive process personality, and gratitude. From a lot of researches reveal that gratitude is one of the strongest predictors of SWB. This is because gratitude and SWB have similarities, namely there

is a positive emotional content in it. In addition, the strength of this connection can be explained by the existence of SWB which is an individual evaluation of his life (Diener & Ryan, 2009), among others in the form of satisfaction concepts because they feel fulfilled (fulfilment) (Diener et al., 2003). Therefore, this is quite related to gratitude that is owned by individuals. According to Emmons & Mc.Cullough (2003), gratitude is the basis of welfare. Gratitude is influenced by three factors. The first one is emotionality, which is a feeling that can affect an individual in assessing life satisfaction. The second one is sociality, which is a condition where individuals feel accepted by the environment. Then the third one is religiousness, which is related to individual religion and faith (Mc.Cullough & Emmons, 2002).

The interesting thing is the condition of the hijrah community can get pressure, from inside and outside of environment. Whether it can affect emotional or social conditions. Furthermore, social conditions that sometimes behave less accepting the changes in appearance and behaviour of people who migrated can affect good self-evaluation cognitive and affective towards the individual SWB, and the most interesting background of the feeling of religiosity predicted will strengthen the individuals to have the level of gratitude. Based on many studies, show that religion is a good predictor of well-being (Suhail & Chaudhry, 2004). People who are willing to explore religion and try to remember the messages of religious teachings are continuously being grateful in any conditions. So, when individuals are depressed, they use their religion as a coping strategy, which in this case is "gratitude". Thanksgiving among others is the feeling of transcendence. Individual spirituality can reduce the negative impact of stress on SWB (Kasberger, 2002). With the feeling of direct contact with God, the individual will be less affected by stress.

In addition to internal factors, external factors can also influence SWB, one of them is social support. Social support is a feeling of comfort, attention, appreciation and assistance obtained from people around the individual (Sarafino & Smith, 2011). Based on the search results, social support is a buffering influence on individual's mental health. It is because social support has functions to reduce the pressure or stress experienced by individuals (Orford, 1992). Therefore, social support is needed by individuals who experience changes in their lives, in this case is hijrah. When hijrah people need support, especially parents or the closest people, they may go through periods of perceived discomfort.

## Methodes

The sample in this study were young mothers in social media who have hijrah. Data dissemination was done via online google document.

The research instrument used to measure Subjective Well-being adapted from the Flourishing Scale (Diener, Oishi, et al., 2009) and SPANE (Scale of Positive and Negative Experience) from Diener, Wirtz, Tov, Kim-Prieto, Choi, Oishi & Biswas-Diener (2009). Flourishing scale consists of 8 items and is used to measure cognitive dimensions. The SPANE (Scale of Positive and Negative Experience) consists of 12 items and is used to measure the affective dimensions. Based on the item validity test, from the 20 items there are 19 items included in multiple regression analysis.

The research instrument used to measure gratitude is The Gratitude Resentment and Appreciation Test (GRAT) from Watkins, Woodward, Stone & Kolts (2003). This instrument consists of 44 items that measure three dimensions, namely sense of abundance, simple appreciation, and appreciation for others. In this study, from the 44 items, researchers only used 18 items to measure respondents'

gratitude. However, based on the results of the item validity test, from the 18 items, only 13 items can be included in multiple regression analysis.

The research instrument used to measure social support adapted the MSPSS (Multidimensional Scale of Perceived Social Support) from Dahlem, Zimet & Walker (1991). This measuring device consists of 12 items that measure the dimensions of family support, friend support, and significant others. Based on the item validity test, all items can be included in multiple regression analysis.

Data analysis technique used in this study is multiple regression analysis. The program used to analyse the data is SPSS for windows.

## Results

**Table 1. SWB**

No.	Sub variable	Item	Factor Loading	T-Score	Sig.	Note
1	Cognitive	X1	0.72	12.11	0.06	Valid
2		X2	0.62	9.75	0.06	Valid
3		X3	0.73	12.03	0.06	Valid
4		X4	0.67	10.69	0.06	Valid
5		X5	0.6	9.53	0.06	Valid
6		X6	0.64	10.19	0.06	Valid
7		X7	0.68	11.26	0.06	Valid
8		X8	0.62	9.97	0.06	Valid
9	Affective	X9	0.73	12.24	0.06	Valid
10		X10	-0.76	-12.71	0.06	Not valid
11		X11	0.38	5.59	0.07	Valid
12		X12	0.66	10.86	0.06	Valid
13		X13	0.72	11.97	0.06	Valid
14		X14	0.64	10.49	0.06	Valid
15		X15	0.79	13.84	0.06	Valid
16		X16	0.58	9.4	0.06	Valid
17		X17	0.6	9.63	0.06	Valid
18		X18	0.68	11.55	0.06	Valid
19		X19	0.36	5.31	0.07	Valid
20		X20	0.46	5.31	0.06	Valid

To determine the (what items) items that need to be dropped, researchers refer to the significance of each item with the provisions of the T value  $< 1.96$  and the charge direction of the negative factor. The results of the analysis in the table above found that item 10 has a negative charge factor. Therefore, the item must be dropped.

**Table 2. Gratitude**

No.	Sub variable	Item	Factor Loading	T-Score	Sig.	Note
1	<i>Sense of Abundance</i>	X71	0.44	6.36	0.07	Valid
2		X79	-0.88	-14.83	0.06	Un valid
3		X80	-0.87	-15.12	0.06	Un valid
4		X82	-0.6	-8.89	0.07	Un valid
5		X84	0.95	7.62	0.12	Valid
6		X86	0.65	5.67	0.11	Valid
7	<i>Appreciation for Others</i>	X72	0.58	9.15	0.06	Valid
8		X73	-0.47	-6.82	0.07	Un valid
9		X74	1.04	20.27	20.27	Valid
10		X75	0.83	14.17	14.17	Valid
11		X76	0.64	10.26	10.26	Valid
12		X77	0.76	12.9	12.9	Valid
13	<i>Simple Appreciation</i>	X69	0.56	9.49	9.49	Valid
14		X70	-0.26	-2.05	-2.05	Un valid
15		X78	0.55	10.35	10.35	Valid
16		X81	0.86	14.61	14.61	Valid
17		X83	0.98	17.26	17.26	Valid
18		X85	0.88	14.94	14.94	Valid

To determine the (what items) items that need to be dropped, researchers refer to the significance of each item with the provisions of the T value  $< 1.96$  and the charge direction of the negative factor. The results of the analysis in the table above were found that items 79, 80, 82, 73, and 70 had negative factor charges. Therefore, these items must be dropped.

**Table 3. Social Support**

No.	Sub variable	Item	Factor Loading	T-Score	Sig.	Note
1	Family Support	X87	0.76	8.45	0.09	Valid
2		X88	0.97	12.13	0.08	Valid
3		X89	0.62	7.22	0.09	Valid
4		X90	0.66	9.13	0.07	Valid
5	Friend Support	X91	1.07	19.7	0.05	Valid
6		X92	0.98	16.12	0.06	Valid
7		X93	0.85	15.75	0.05	Valid
8		X94	75	13.48	0.06	Valid

9	<i>Significant Others</i>	X95	0.73	13.2	0.06	Valid
10		X96	0.9	16.99	0.05	Valid
11		X97	0.79	13.41	0.06	Valid
12		X98	0.79	14	0.06	Valid

To determine the (what items) items that need to be dropped, researchers refer to the significance of each item with the provisions of the T value  $< 1.96$  and the charge direction of the negative factor. The results of the analysis in the table above are not found items with a T value of  $< 1.96$  and negative charged items. Therefore, no items need to be dropped.

**Table 4. R-Square**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.314 <sup>a</sup>	0.099	0.073	1.64964

The results of hypothesis testing conducted with multiple regression analysis techniques indicate that there is a significant influence of gratitude and social support on subjective well-being young mothers in Hijrah social media. Based on the table above, the acquisition of R-square is equal to 0.099, meaning that the proportion of the influence of gratitude and social support towards subjective well-being is 9.9% and the remaining 90.1% is influenced by other variables outside the study.

**Table 5. Anova**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	63.434	6	10.572	3.885	.001
	Residual	579.642	213	2.721		
	Total	643.076	219			

Based on the table above, there is a significance value of gratitude and social support for subjective well-being. The significance value of the Sig. of 0.001 (sig.  $< 0.05$ ) shows that the influence of gratitude and social support on subjective well-being is significant.

**Table 6. Coefficients**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	SE	$\beta$		
	(Constant)	45.297	4.297		10.542	0.000
1	<i>Sense of Abundance</i>	0.107	0.025	0.293	4.303	0.000*
	<i>Appreciation for Others</i>	0.027	0.037	0.051	0.74	0.460

<i>Simple Appreciation</i>	-0.002	0.045	-0.003	-0.047	0.962
Family Support	0.02	0.039	0.034	0.509	0.611
Friend Support	0.024	0.037	0.042	0.638	0.524
<i>Significant Others</i>	0.019	0.037	0.036	0.524	0.601

Based on the above table, it can be seen that there is one significant variable, namely sense of abundance with a regression coefficient of 0.107 and a significance value of 0.000. This means that the higher the sense of abundance of individuals, the higher the subjective well-being.

## Discussion

The results showed the influence of gratitude on individual subjective well-being. This is result accordance with previous research, that gratitude has a strong influence on the subjective well-being (Chan, 2013). Gratitude is one of the links of mental health and life satisfaction. This is because individuals who are grateful will feel happier than individuals who are ungrateful. With gratitude for what individuals get can inhibit negative thoughts that cause a person to become depressed (Watkins et al., 2003).

According to Lyumbormirsky, Gratitude is a marvel, it is a recognition, it is looking the bright side of the drawback, it is understanding of abundance, it is thanking to someone, it is thanking God. Gratitude is prophylactic to negative emotions. Make a bid of envy, cupidity, and enmity and worry that is why many researches show that gratitude is one of the strongest predictors to wellbeing. People who are consistently grateful, have been found to more delighted, more energetic, empathy, more spiritual and religious than a person who has low gratitude will be miserable, worried, desolated jealousy and neurotic and it means far from wellbeing.

In this study, only three dimensions from gratitude, only one who has a significant effect on subjective well-being, namely sense of abundance, while the other dimensions mainly simple appreciation and Appreciation for other, do not have a significant influence on subjective well-being. However, from the results of this study, not one dimension of the three social supports has a significant influence on the subjective well-being to the migrants. It means that even Social Supports have small or big influences, it does not affect to well-being on hijrah community. In the contrary with previous studies, social support is one of the strongest predictors of the subjective well-being but in this research, it is different.

From the six dimensions that are predicted to have influence on the subjective well-being of migrated young women, only one variable has a significant effect on subjective well-being, it is the dimension in the thanksgiving variable, which is the dimension of sense abundance. Self-Abundance is a high sense of gratitude in the form of a sense of satisfaction, feeling sufficiently and individuals who are at this stage feel that they do not lack of anything.

The context of gratitude is unique. When it is faced with different cultural, religious and philosophical contexts it will produce something different. This is because the individuals cannot be released at a very close value that already exists in them. As examples of religion, philosophy and culture that exist around individuals (Emmons & Mc.Cullough, 2003). Gratitude can be personal and transpersonal. Thankfulness is gratitude in personal form. This feeling can be expressed to people who give goodness to themselves while the gratitude felt by the hijrah women is gratitude which is

called gratefulness. It is a deeper gratitude. Gratitude is intended for God, no, destiny and natural forces (Park, Peterson & Seligman, 2004).

The results of this study can be explained from the results of Pontoh & Farid (2015) research about the effect of religiosity and social support towards people who repentance. In that study showed that a person's religiosity has a significant influence on someone happiness, while social support does not have a significant influence on their happiness. The example explains that people decision to change is strongly believed come through a process of careful consideration, not just a bandwagon. According to Djamaluddin (2005) a person remains happy even though he is shunned by the community.

Sense of abundance is a fairly strong explanation of the research. This shows that the hijrah community feels a deep gratitude to God. If the hijrah communities are satisfied, they are enough with what they have and feel positive that would affect their subjective well-being (Fredrickson, 2004). When someone feels enough for what is obtained from God (Allah) then they do not need anything else. "Hasbunallahu Wa Ni'mal Wakil" (Surah Ali Imran: 173) which means that Allah is sufficient for us, and [He is] the best Disposer of affairs. In this case the hijrah community feels that only God can help and fulfil all their needs. For a Muslims who are already at this stage, the world will be small for them. In the other words, they will feel prosperous because all the perceived burden have been given to God. SWT. So that there is no more anxiety and fear because there is a God who will help. People only can try their best, after that they put all of their affairs to God. From the results of the study also showed that neurotic is one of the subjective predictors of wellbeing. With low anxiety in the line, it can automatically improve the welfare of the individual.

## References

- Biswas-Diener, R., Diener, E., & Tamir, M. (2004). The psychology of subjective well-being. American Academy of Arts & Sciences.
- Chan, D. W. (2013). Subjective well-being of Hong Kong Chinese teachers: The contribution of gratitude, forgiveness, and the orientations to happiness. *Teaching and Teacher Education*, 32, 22–30.
- CNN Indonesia. (2019). Geliat penyebaran hijrah ala salafi di Indonesia. <https://www.cnnindonesia.com/nasional/20190514213319-20-394907/geliat-penyebaran-hijrah-ala-salafi-di-indonesia>
- Compton, W. C. (2005). *Introduction to Positive Psychology*. Thomson Wadsworth.
- Dahlem, W. N., Zimet, D. G., & Walker, R. R. (1991). The Multi-dimensional Scale of Perceived Social Support: A Confirmation Study. *Journal of Clinical Psychology*, 47, 756–761.
- Diener, E. (2009). Culture and Well-Being. *Social Indicators Research Series*. <https://doi.org/10.1007/978-90-481-2352-0>
- Diener, E., & Chan, M. Y. (2011). Happy people live longer: Subjective well-being contributes to health and longevit. *Applied Psychology: Health And Well-Being*. 3(1), 1–43. <https://doi.org/10.1111/j.1758-0854.2010.01045.x>
- Diener, E., Oishi, S., E, R., & Lucas. (2003). Personality, culture, and subjective well-being: Emotional and cognitive evaluations of life. *Annual Review of Psychology*. 54, 403–425. <https://doi.org/10.1146/annurev.psych.54.101601.145056>

- Diener, E., Oishi, S., & Lucas, R. (2009). Chapter seven: Subjective well-being: The science of happiness and life satisfaction. Dalam Shane J. Lopez, C.R. Snyder (ed.). (pp. 187–194). The oxford handbook of positive psychology.
- Diener, E., & Ryan, K. (2009). Subjective well-being: A general overview. *South African Journal of Psychology*, 39(4), 391–406.
- Diener, E., & Seligman, M. E. P. (2002). Very happy people. *Psychological Science*, 13(1), 81–84.
- Diener, E., Suh, E. M., Lucas, R. E., & Smith, H. L. (1999). Subjective well-being: Three decades of progress. *Psychological Bulletin*, 125(2), 276–302.
- Diener, E., Wirtz, D., Tov, W., Kim-Prieto, C., Choi, D., Oishi, S., & Biswas-Diener, R. (2009). New measures of well-being: Flourishing and positive and negative feelings. *Social Indicators Research*, 39, 247–266.
- Djamaluddin, A. (2005). *Religiusitas sebagai keberagaman*. Pustaka Belajar.
- Eddington, N., & Shuman, R. (2008). Subjective well-being (happiness).
- Emmons, R. A., & Mc.Cullough, M. E. (2003). Counting blessings versus burdens: An experimental investigation of gratitude and subjective well-being in daily life. *Journal of Personality and Social Psychology*, 84(2), 377–389. <https://doi.org/10.1037/0022-3514.84.2.377>
- Fredrickson, B. L. (2004). Gratitude, Like Other Positive Emotions, Broadens and Builds. *The Psychologi of Gratitude*, 144–166.
- Ibrohim, B. (2016). *Memaknai momentum hijrah* (02 ed., Vol. 10). Studia Didaktika.
- Kasberger, E. R. (2002). A correlational study of post-divorce adjustment and religious coping strategies in young adults of divorced families. Undergraduate Research Symposium CHARIS Institute of Wisconsin Lutheran College. Milwaukee, 53226.
- Mc.Cullough, M. E., & Emmons, R. A. (2002). The grateful disposition: A conceptual and empirical topography. *Journal of Personality and Social Psychology*, 82(1), 112–127. <https://doi.org/10.1037//0022-3514.82.1.112>
- Orford, J. (1992). *Community psychology*. John Wiley and Sons.
- Park, N., Peterson, C., & Seligman, M. E. P. (2004). Strengths of character and well-being. *Journal of Social and Clinical Psychology*, 23(5), 603–619.
- Pontoh, Z., & Farid, M. (2015). Hubungan antara religiusitas dan dukungan sosial dengan kebahagiaan pelaku konversi agama. *Jurnal Psikologi Indonesia*, 4(1), 100–110.
- Rassool, G. H. (2015). *Islamic Counselling. An Introduction to Theory and Practice*. Routledge, Taylor & French Group.
- Sarafino, E. P., & Smith, T. W. (2011). *Health psychology: Bio psychosocial interactions*.
- Spahni, S., & Perrig-Chiello, P. (2018). How Marital Status Is Related to Subjective Well-Being and Dispositional Hope. *Social Indicators Research Series*, 95–107. [https://doi.org/10.1007/978-3-319-78470-0\\_5](https://doi.org/10.1007/978-3-319-78470-0_5)
- Suhail, K., & Chaudhry, H. R. (2004). Predictors of subjective well-being in an Eastern Muslim culture. *Journal of Social and Clinical Psychology*, 23(3), 359–376.

Watkins, P. C., Woodward, K., Stone, T., & Kolts, R. L. (2003). Gratitude and happiness; development of a measure of gratitude, and relationship with subjective well being. *Social Behavior Personality*, 31(5), 431–452.