International Journal of Engineering & Technology, 7 (2.29) (2018) 651-654

International Journal of Engineering & Technology

Website: www.sciencepubco.com/index.php/IJET

Research paper

Well-Being on Lecturer: Reviewed from Gratitude and Religiosity

Muhammad Nurwahidin[1]*

[1]Politeknik Negeri Media Kreatif Jakarta
**Corresponding Author E-Mail: Mnurwahidin@Yahoo.Co.Id*

Abstract

Lecturers are a noble and more promising job. Many young people want to become lecturers. Nevertheless, more and more demands in developing a lecturers career will have an impact on well-being of lecturers. The purpose of this research is to know the role of gratitude and religiosity towards well-being of lecturers. The sample for this research is 123 lecturers from several universities in Jakarta. Data collection tools used in this study is the psychological scale of the scale of gratitude, the scale of religiosity and scale well-being. Result in this research is there is relationship of gratitude and religiosity to well-being.

Keywords: *gratitude; religiosity; well-being*

1. Introduction

In addition to socializing with fellow human individuals are also busy with other activities that also dominate the time used during his life, that is work. Work is an activity that is very important for every individual because in addition to being the main source of income, work can also develop skills and competencies and can obtain social status. Therefore, most individuals spend their time just to do their work. One of the most prestigious jobs is lecturers. Lecturers are intellectuals who have a noble duty to educate students to obtain a degree either bachelor, master, or doctoral.

Indonesia as a developing country is very concerned about the progress of education, from basic education to higher education. The impact of that, the demands required in developing career lecturers are also higher. The demands of the Tridarma Perguruan Tinggi must be implemented, namely education, research and community service. This condition will affect the psychological well-being of lecturers.

Welfare is a picture of a person's psychological well-being characterized by the fulfillment of a person's positive psychological function[1]. Well-being is an important characteristic that should be in every individual, because well-being is psychologically one of the indicators of mental health. In carrying out profession, as with other professions, the lecturer professions are not always as smooth as expected. Increasing the demands of the task, the increasing requirements for promotion become an obstacle for the lecturers in addition to other burdens as family members. This condition would make a lecturer experiencing discomfort that if left unchecked will have an impact to the spirit of work productivity as well. In uncomfortable conditions the individual needs a power that makes the individual can survive even out of the difficulty. Religiosity can help the individual maintain a psychological state when the individual is having difficulty [2].

In addition, the lecturer who considers his profession a gift from God will have a high sense of gratitude, will run his profession with full willingness and do not regard it as a difficulty. Lecturers who have a high gratitude will have a high well-being as well. This is in line with the opinions of [3] who say gratitude is associated with psychological well-being.

2. Literature Review

2.1. Well-being

According to [1] psychological wellbeing is a condition of a person where the person accepts himself as it is, able to interact well with others, able to regulate behavior, develop self-ability, able to condition the environment, and also have strong ideals. While [2]argues that psychological well-being is about how life is going well. This means a combination of feeling good and functioning effectively.

[1] proposes the dimensions of the psychological well-being as follows: (1) Autonomy. This dimension sees the independence of the individual in deciding and regulating his or her own behavior free from the pressure of any party. The autonomous individual has internal controls in action, the individual has full confidence in his own experience as the right source of information in deciding what to and should not do, (2) Self-Acceptance. Good self-acceptance is characterized by the ability to accept oneself as they are, in terms of both positive and negative. By accepting yourself as it is then someone is possible to be positive to yourself. This positive attitude will further increase a person's tolerance of frustration and unpleasant conditions including self-limitation without feeling sorry or angry, (3) Positive Relations with others. People who have positive relationships with others are expected to have a very warm, satisfying, and trusting relationship with others, caring about the well-being of others, being able to empathize, affection and fostering closeness, and understanding the necessity of "giving and receiving" With others, (4) Environmental Mastery. This dimension includes an individual's ability to create an environment that suits his or her personal condition or needs. The person who is said to be capable of mastering the environment is the person who has the mastery and competence in regulating the envi-

Copyright © 2018 Authors. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

ronment, can control complex external situations, be able to effectively use environmental opportunities, and be able to choose or create an environment that suits his personal needs and values. (5) Purpose in Life. Individuals who are considered good in this dimension are people who have goals and direction in life, feel that past and present life has meaning, and holds beliefs that give purpose in life, (6). Personal Growth. Characterized by the desire to continue to grow, the ability to see itself as something that continues to grow and develop, open up to new experiences, have a desire to realize its potential, and can see and understand the progress it has achieved over the time. [4]conducted a study and found out that factors that influence psychological well-being are sociodemographic (age, gender, socioeconomic and cultural status), personality, family, religiosity and social support.

2.2. Gratitude

Gratitude is a picture of the personality trait of an individual that leads to the individual's positive attitude. Individuals who have a sense of gratitude make individuals more wise in behaving towards other individuals and the environment. The grateful individual receives well what he has and does not complain much. This emotional state makes the grateful individual appear happier than the less or less grateful individual.

[6] distinguish gratitude in two types, namely: (1) Personal, the sense of gratitude addressed to other individuals for giving good to him, (2) Transpersonal, the expression of gratitude that is addressed to God.

Gratitude according to [7] can be regarded as three things as emotion, as a virtue, and as a trait. As the emotion of gratitude is an attribution that is generated through the cognitive process of the individual's consciousness that he receives positive benefits and then realizes there is an external source of the gain he gained. As the virtue of gratitude is not as active as other virtues, but an important virtue in the functioning of a healthy society. Gratitude is divided into four facets, namely (1) Intensity. That is the emotional strength of gratitude that the individual feels, (2) frequency. That is how much emotional experience gratitude felt by the individual, (3) Span. It is how much emotion gratitude is sourced within a certain time, and (4) Density. It is how many people are grateful to the individual for the good they receive.

Gratitude is a positive force possessed by individuals that affect the feelings of individuals in running their lives. Individuals are grateful for what they receive. Gratitude is one of the strengths of self that make a positive contribution for someone [6]. This is reinforced by research conducted by [7] who found that gratitude is associated with psychological well-being. Grateful individuals will have the incentive to engage in prosocial behaviors and avoid themselves from unpleasant behavior toward other individuals [8]. In the study [5]found there was a positive relationship between gratitude and psychological well-being.

2.3. Religiosity

Religiosity is often identified with religiosity. Despite having a different understanding, the discussion of religiosity will never escape the discussion of religion because. Religiosity is defined as the breadth of knowledge, the solidity of belief, the routine of worship and how deeply appreciated the religion it embraces. According to [11] religiosity is a religious awareness and religious experience that is present in the mind and will raise the attitude and feelings of religion that leads the individual to a belief contained in religious behavior.

Glock and Stark, 1996 [9] that divide religiosity into five dimensions: (1). Ideology. This dimension refers to the degree of one's belief in the truth of religious teachings, (2) ritualistic. This dimension refers to the degree to which a person performs ritual obligations as advocated by religion, (3) experiential. This dimension relates to the religious experiences of the individual, (4) intellectual. This dimension refers to the level of knowledge and understanding of the individual in religion, (5) consequential. This dimension refers to the identification of the consequences of a person's religious beliefs, practices, experiences and knowledge, this dimension also relates to the everyday environment, such as helpful, honest and forgiving behavior. Meanwhile, aspects of religiosity according to [6] is involved god, god as judge, general religiosity, social religiosity, forgiveness, thankfulness, and unvengefullness. Religiosity manifests in various aspects of the individual's life, both visible and invisible activity [10]. [11]argues that religiosity can help maintain the psychological condition of an individual at a time when the individual experiences a difficulty in life. Religiosity plays an important role in the health and well-being of human life [11]. The opinion is in line with research conducted by [6] found that religiosity is related to the different face of psychological well-being. This is also in accordance with the research of [7]which found a relationship with the positive direction between religiosity and psychological well-being.

3. Methodology

3.1. Research design

This research is a quantitative research using correlational approach. This study involves one dependent variable and two independent variables. Dependent variable in this research is well-being (Y), while independent variables in this research is gratitude (X1) and religiosity (X2).

3.2. Subject

Respondents in this study were 123 lecturers at several universities in Jakarta. Samples were taken using random sampling technique. Respondents consisted of% men and% women. Age of respondents between 25 years to 65 years.

3.3. Instrument

To measure the three variables involved in this study used research instruments as follows:

1. To measure gratitude in this study researchers using Gratitude Questionnaire (GQ-6). The instrument consists of 6 items. Response of answers on this scale using Likert scale with seven choices of answers, from strongly disagree (score 1) to very agree (score 7). Based on the instrument test, Gratitude Questionnaire (GQ-6) obtained an alpha reliability of 0885.
2. Religiosity using the scale of religiosity constructed based on aspects of religiosity according to Kendler et al. (2003) namely general religiosity, social religiosity, involved god, forgiveness, god as judge, unvengefullness, thankfulness. Response answers on this scale were made using the Likert scale with 5 choices of answers, from strongly disagreeing (given score 1) to strongly agree (given score 5). Based on test result on this religiosity scale obtained reliability coefficient of 0.894
3. Well-being uses the well-being scale constructed based on the well-being aspect according to Ryff and Keyes (1995) namely self acceptance, positive relations with other, autonomy, environmental mastery, personal growth. Based on the test results on the scale of well-being obtained reliability coefficient of 0.910

4. Data Analysis Research

4.1. Descriptive

Based on descriptive analysis of gender, age of respondent, hence obtained result as follows :

Table 1: Gender

Gender	Frequency	%
Male	75	61.0
Female	48	39.0

The results indicate that the respondents in this study 75 people or 61.0% of the total respondents, while women who become respondents in this study 48 people or as many as 39.0% of the total respondents. So the respondents of this study are dominated by male.

Table 2: Age

Age	**Frequency**	**%**
< 26	13	10.6
27 - 36	41	33.3
37 - 46	44	35.8
47 -56	12	9.8
>57	13	10.6

Based on the descriptive analysis in this study, it is known that the respondents of the <26 years age group who became the respondents of the study were 13 people or 10.6% of the total respondents, 27-36 years old age group which became the respondents of the research were 41 people or 33.3% of the total respondents, The age group of 37-46 years who were the respondents of the research were 44 people or 35.8% of the total respondents and the mode of respondent age group means that most of the respondents selected in this study were aged 27 to 46 years old, the age group of 47 - 56 years old To 12 respondents or 9.8% of the total respondents and age group> 57 years who responded to the research as many as 13 people or 10.6% of the total respondents.

Table 3: Descriptive Data

	Mean	Median	Min	Max
Gratitude	30.2	30.0	14.0	42.0
Religiosity	41.8	41.0	30.0	70.0
Well-being	40.2	40.0	23.0	60.0

Based on the descriptive analysis of the research variables, it is known that the mean for gratitude is 30.2, the mean for religiosity is 41.8, and the mean for well-being is 40.2. The median for gratitude is 30, the mean for religiosity is 30, and the mean for well-being is 23.

5. Hypothesis Testing

The first hypothesis is aimed at testing the relationship of gratitude with well-being. Data were analyzed using Pearson Product Moment correlation. The results obtained r = 0.244 & p <0.05. Thus Ho is rejected. So it can be concluded that gratitude is associated with well-being in the lecturer. The direction of a positive relationship means that the greater the gratitude of the lecturer will increase the well-being of the lecturer.

The second hypothesis is intended to test the religiosity relationship with well-being. The results obtained r = 0.277 & p <0.05. Thus Ho is rejected. Thus Ho is rejected. So it can be concluded that religiosity is associated with well-being in the lecturer. The direction of a positive relationship means that the greater the religiosity of the lecturer will increase the well-being of the lecturer.

The third hypothesis is intended to test the relationship of gratitude and religiosity with well-being. The results obtained R = 0.336 & p <0.05. Thus Ho is rejected. So it can be concluded that gratitude and religiosity are associated with well-being in the lecturer. The direction of the relationship is positive, meaning that the greater the gratitude and religiosity of the lecturer will increase the well-being of the lecturer. Based on the stepwise analysis it is known that religiosity is the dominant factor affecting well-being over gratitude.

6. Discussion

The findings in this study are in line with the findings of research conducted by Ellison [11] that individuals with strong religious beliefs can improve psychological well-being. Individuals will feel disappointed if not able to meet their needs or achieve what is cool, in the psychology study fill this is called frustration. The frustrated individual tries to divert needs and wants toward need for God, man will feel at ease when he has surrendered to God as he grows the belief that his God will always help him, thus giving peace to every human heart. This happens when individuals have a good quality of religious understanding. Religiosity can also serve as a means to overcome fear and anxiety. Lecturers who have high religiosity are expected to have high well-being despite having heavy workload.

The findings in this study are also in line with research conducted by [17] who found that gratitude is associated with psychological well-being. Gratitude makes the individual receive any small amount of results that have been achieved, but so does not make the individual resigned. Gratitude will encourage the individual to enjoy what he has achieved, which will encourage the individual to be well-being. Gratitude is closely related to the well-being dimension of self acceptance. Individuals who have high self acceptance have a positive attitude towards themselves, acknowledge and accept many aspects of self including good and bad quality. Meanwhile, individuals who have low self-acceptance will feel dissatisfied with themselves, disappointed by what has happened in their past lives, have problems with certain personal qualities and wish to become someone else.

7. Conclusion

Based on the analysis of research data, it can be concluded that: there is a positive and significant relationship between gratitude and well-being in the lecturer, there is a positive and significant relationship between religiosity and well-being in the lecturer, there is a positive and significant relationship between gratitude and religiosity to well- Being on the lecturer, and religiosity has a greater role for well-being than gratitude.

The various tasks he faces plus the increasing demands faced by lecturers will have the potential of lecturers to experience psychological unrest, this is certainly unpleasant and certainly will make lecturers unproductive. Every human being without exception those who become lecturers certainly have ideals to achieve, but so not all desires can be achieved, generally it causes frustration. The more dissatisfied the achievement the more frustrated the individual, this is certainly an impact on the welfare of the individual. On the contrary, the grateful individual will not regret what he or she has gained. Individuals will enjoy the slightest achievement that he achieved as a gift of God and the results of his efforts, it affects the well-being of the individual. Similarly with religiosity, individuals who have high religiosity also have a high well-being.

References

[1] Ryff CD. Happiness is everything or is it? Explorations on the meaning of psychological well-being. *J Pers Soc Psychol*. 1989;57:1069-1081.

[2] Argyle M. *The Psychologyof Happiness*. 2nd Ed. London: Routledge; 2001.

[3] Ryff CD, Keyes CLM. The structure of psychological well-being revisited. *J Pers Soc Psychol*. 1995;69(4):719-727.

[4] Huppert FA. Psychological Well-being: Evidence Regarding its Causes and Consequences. *Appl Psychol Heal Well-Being*. 2009;1(2):137-164.

[5] Ryff CD, Singer BH. Know Thyself and Become What You Are: A Eudaimonic Approach to Psychological Well-Being. *J Happiness Stud*. 2008;9:13-39.

[6] Park N, Peterson C, Seligman MEP. Strenght of character and well-being. *J Soc Clin Psychol*. 2004;23(5):603-619.

[7] Wood AM, Joseph S, Maltby J. Gratitude predicts psychological well-being above the big five facets. *Pers Individ Dif*. 2009;46:443-447.

[8] Emmons RA, McCullough ME, Tsang JA. Gratitude in intermediate affective terrain: links of grateful moods to individual differences and daily emotional experience. *J Pers Soc Psychol*. 2004;86(2):295-309.

[9] Ancok D. *Psikologi Islami : Solusi Islam Atas Problema-Problema*

Psikologi. Yogyakarta: Pustaka Pelajar; 2000.
[10] 1Ancok D, Suroso FN. *Psikologi Islam: Solusi Islam Atas Problem-Problem Psikologi*. Yogyakarta: Pustaka Pelajar; 1995.
[11] 1Hawari D. *Al-Quran : Ilmu Kedokteran Jiwa Dan Kesehatan Jiwa*. Yogyakarta: Dana Bhakti Prima Yasa; 2002.
[12] 1Ismail Z. Religiosity and Psychological well-being. *Int J Bus Soc Sci*. 2012;3(11):20-28.
[13] Putri LS. Hubungan Antara Religiusitas Dengan Kesejahteraan Psikologis Pada Lansia Muslim. 2013.