

# Correlation of Gratitude and Patience to Subjective Well-Being on Honorary Teachers

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## Abstract

Humans strive to create a prosperous life, both physical, social and psychological conditions, so that the quality of life improves, including honorary teachers. Psychological well-being has a relationship with the behavior of gratitude and patience. The research aims to determine the correlation of gratitude and patience with subjective well-being in honorary teachers. This research uses quantitative with explanatory correlational type. Subjects were taken using purposive sampling. Respondents in this study were 155 people. Data collection used 3 instruments; gratitude scale, patience scale, and subjective well-being scale. Data analysis used multiple linear regression with the help of SPSS. The results of this research show that there is a significant correlation between gratitude and patience on subjective well-being in honorary teachers. The higher the level of gratitude and patience, the higher the subjective well-being experienced by honorary teachers.

## INTRODUCTION

Humans, including honorary teachers, strive to create a prosperous life, both physical, social, and psychological conditions so that the quality of life improves. Honorary teachers are teachers referred to as non-permanent teachers, teachers appointed for a certain period to carry out the duties of an educational institution that are technical, professional, and administrative following the needs and capabilities of the school. An honorary teacher is appointed by a Civil Service Development Officer or other official in government to carry out certain tasks or whose income is a burden on the State Revenue and Expenditure Budget or Regional Budget and Expenditure (Meiza, 2017). Apart from that, the future of honorary teachers is unclear because of their employment status. Honorary teachers do not know whether they will be appointed permanent or honorary teachers forever (Hariwibowo, et al 2015).

In reality, not all honorary teachers can experience prosperity and happiness in living as honorary teachers. The problem of honorary teachers is also related to unclear social status, easy dismissal from school, lack of support or help from superiors, and a heavy workload (Alfiyani, 2017). According to Minister of Education and Culture Regulation Number 15 of 2018, honorary teachers must fulfill the same workload as other teachers. Honorary teachers have the same workload as other teachers, but the salary received by honorary teachers is not the same as other teachers. Of course, honorary teachers possess different levels of life satisfaction and subjective well-being.

Darmaningtyas (2004) explains that honorary teachers in state schools have quite complex problems. The average honorarium honorary teachers in State Elementary Schools receive is less than IDR 500,000 per month (Astrid and Achmad, 2016). Strengthened by Setyawan (2014) explained that, on average, honorary teachers are only paid Rp. 250,000 per month, and some are also paid per lesson hour. They said that this low salary makes honorary teachers experience several obstacles in meeting physical needs, such as adequate food and housing and access to increased life satisfaction.

Based on a preliminary study conducted on honorary teachers at MA NW Kembang Kerang, data was obtained that carrying out their duties as honorary teachers is an enjoyable job, and being an honorary teacher is tiring because they deal with students whose behavior is difficult to regulate and shape. but still enthusiastic and happy when teaching students. The honorarium honorary teachers receive is some per month and some per 3 months, namely around IDR 400,000 to IDR 500,000 per month.

Every human being wants happiness in his life and ideal conditions in his life span (Muthmainah, et al, 2022). Happiness is an essential aspect of building subjective well-being (Safaria, 2018). Fajriani and Suprihatin's (2017) research on the subjective well-being of Madrasah Tsanawiyah teachers shows the emergence of emotional reactions in the form of feeling inferior, tired of their students, and inadequate salaries. According to Carr (2004), the term subjective well-being in psychological literature is often used as a synonym for happiness. Lopez and Snyder (2012) define subjective well-being as a person's cognitive and affective evaluation of their life. Subjective well-being is the perception and evaluation of one's own affection, which is a reaction to something that results from thinking about satisfaction and happiness (Lestari, 2023).

Diener (2014) added that subjective well-being refers to how a person feels about their own life, which includes cognitive aspects such as life satisfaction and refers to how a person feels positive emotions, a positive mood, and a lack of perceived negative effects such as depression and anxiety. A person with high subjective well-being will show admirable personal qualities in dealing with every aspect of life, be good at managing emotions, be better able to control emotions and be better at viewing various life events (Ramadhani, et al, 2018). Nugraha (2020) said that an individual can be categorized as someone with high subjective well-being if they feel satisfied with their life as a whole. Less than optimal psychological well-being is indicated by feelings of sadness and isolation, which give rise to symptoms of despair and the carrying out of dangerous actions (Prabowo, 2016).

Psychological well-being does not only consist of positive negative effects and life satisfaction but is also best understood as a multidimensional construct consisting of being able to realize one's potential on an ongoing basis, being able to start establishing warm and friendly relationships with other people, and having independence from pressure. social, able to accept themselves as they are, feel that the life they live has meaning, and have the ability to exercise control over their external environment (Ryff, 2010). One of the factors that influences psychological well-being is gratitude so gratitude can act as a predictor of individual psychological well-being (Proctor, Maltby, & Linley, 2011; Wood, Joseph, & Maltby, 2009). This is also reinforced by the opinion of Emmons (2012) that subjective well-being is a feeling of gratitude that can make a person said to be a human being with noble character, even gratitude is said to be one of the concepts of faith. Psychological well-being has a relationship with gratitude behavior. High gratitude behavior can improve an individual's psychological well-being (Rahayu & Setiawati, 2019) and can overcome stress by focusing on things that they are grateful for (Manita et al., 2019). Gratitude is one of the things that can influence mental well-being (Aisyah et al, 2020).

Gratitude is also known as gratitude. Gratitude is recognizing Allah's blessings and recognizing Allah as the giver of these blessings, submitting to Him, loving Him, being pleased with Him, and using these blessings to obey Him Al-fauzan (2005). Gratitude is the activity of praising the giver of blessings for the good they have done, recognizing goodness physically and mentally (Akbar, 2023), and applying it in the form of kindness to those around them (Syam, 2009). Emmons & McCullough (2012) gratitude is a form of feeling and gratitude for life experiences received interpersonally with other people or transpersonally with God.

Research conducted by Mahardhika & Halimah (2017); Alkozei, Smith, and Killgore (2018); Jans-Beken, Laster, Denise, Lechner and Jacobs (2018); Mutmainah and Fauziah (2022) produced an accepted hypothesis, namely that there is a positive relationship between gratitude and subjective well-being. Individuals who have high levels of gratitude will also have higher levels of subjective well-being within themselves. In contrast, if the level of gratitude they have is low, then the individual's subjective well-being will be lower. However, on the other hand, there is research that says that gratitude has no effect on subjective well-being (Khalid, 2023). Adhyatman (2017) found that there was no significant relationship between gratitude and psychological well-being.

Another factor that is considered to influence subjective well-being is patience. According to Ryff (2012), one of the factors that can influence psychological well-being is religiosity, one of which is patience. Subandi (2011) stated that patience is self-control, accepting efforts to overcome problems, resisting suffering, feeling the bitterness of life without complaining, perseverance, working hard, persistence, and tenacious in achieving a goal. Etymologically, patience can be understood as an "active" process, not "passive". An active process is a process that moves in space and time. Patience can be realized if there is an active process of restraint, restraint, and closing. If this is carried out actively, this process will culminate in a result called patience. Yusuf, 2018. Related research conducted by Hasanah (2015); and Nisrina (2018) shows that there is a positive relationship between patience and psychological well-being in students (Putri, 2023).

Research by Afandi & Pranajaya (2023) states that humans are always faced with various problems, including those related to them as individuals, social creatures, and divine beings. This condition requires humans to always be patient, sincere, grateful, and humble as elements of the dimension of religiosity. Research findings show a correlation between religiosity and happiness, which is influenced by factors other than patience, gratitude, and humility. However, there is research that says that patience has a low correlation with subjective well-being (Rahmania, et al., 2019)

Based on the findings from a series of preliminary studies regarding phenomena that occur among honorary teachers as well as literature studies that have been carried out, further research needs to be conducted to confirm the correlation between gratitude and patience and subjective well-being.

## Rationale of the Study

This study investigates the relationship between gratitude, patience, and subjective well-being in honorary teachers. By considering the complexity of their social and economic conditions, this research will fill this knowledge gap by exploring how psychological factors such as gratitude and patience may influence honorary teachers' perceptions of their life satisfaction, which in turn may enrich our understanding of subjective well-being in their context. this unique one.

## Objectives

This research aims to identify and analyze the influence of gratitude and patience on the subjective well-being of honorary teachers. This research aims to understand the extent to which these two variables contribute to the level of life satisfaction and positive psychological conditions of honorary teachers, as well as to examine the correlation between gratitude and patience and subjective well-being in the context of the social and economic challenges they face.

## METHODS

### Design

This research uses quantitative methods with an explanatory correlational type. Quantitative is research that emphasizes numbers and quantitative data in analysis in the form of numbers collected through a measurement process and then processed using statistical methods (Azwar, 2017). Correlational research is to determine the relationship between the independent variable and the dependent variable (Sugiyono, 2017). Explanatory aims are to test a theory or hypothesis in order to strengthen or even reject a theory or hypothesis resulting from previously existing research. The sampling technique used in this research is purposive sampling. The purposive sampling technique is based on certain considerations (Sugiyono, 2017).

### Variables

This research has two independent variables, namely gratitude and patience, and one dependent variable, namely subjective well-being. The subjects in this research were honorary teachers at the Darul Kamal An-nur Foundation, Darul Kamal Islamic Boarding School, and NW Kembang Kerang. Sugiyono (2017) stated that the appropriate sample size in research is between 30 and 500. Ferdinand (2014) stated that the appropriate sample size ranges from 100 to 200 respondents. Considering the opinions of experts, the sample of respondents was 155.

### Instruments

The research instrument used uses instrument adaptation for each variable. The gratitude instrument uses the Gratitude Questionnaire-Six Item Form (GQ-6) scale from (McCullough et al., 2002). This scale consists of 6 items. The GC-6 scale has a reliability level of  $\alpha$  value of 0.81. Measurement of subjective well-being uses the psychological well-being scale from (Ryff & Keyes, 1995). This scale consists of 18 items with a reliability level of  $\alpha$  value of 0.822. Measuring happiness uses a patience scale based on aspects from Subandi (2011). This scale is categorized into 9 items with a reliability value of  $\alpha$  0.80.

The reason for using this scale is because it is widely used by other researchers in testing the same variables. Apart from that, the indicators in the instrument also refer to the same theory and have been tested for validity and reliability.

### Data Analysis

Data analysis used multiple linear regression based on SPSS version 22. The research framework for the correlation between gratitude and patience and subjective well-being in honorary teachers is presented in Figure 1.

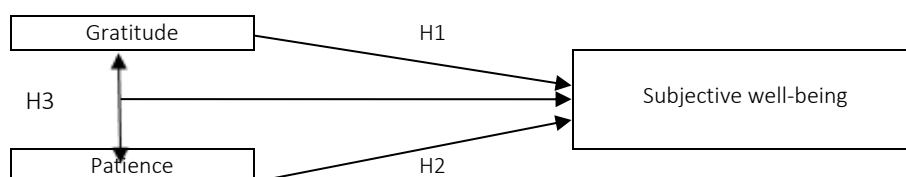


Figure 1. Research Framework

## RESULTS AND DISCUSSION

### Result

The research aims to determine the correlation between gratitude and patience on subjective well-being in honorary teachers at the Darul Kamal An-nur Foundation, Darul Kamal Islamic Boarding School NW Kembang Kerang. The respondents included were honorary teachers at the Darul Kamal An-nur Foundation, Darul Kamal NW Kembang Kerang Islamic Boarding School, with a total number of 155 respondents, as described in Table 1.

Table 1. Characteristics of Respondents

Variable	Level	Number of Respondents	Presentation	M	SD
Be Patient	Light	-	-	26.09	6.68
	Currently	70	45,16%		
	High	85	54,84%		
Gratitude	Light	-	-	17.96	4.36
	Currently	80	51,61%		
	High	75	48,39%		
Subjective Well-Being	Light	-	-	45.81	8.60
	Currently	80	51,61%		
	High	75	48,39%		

Based on the characteristics of respondents from 155 honorary teachers with the gratitude variable, it shows that there are 70 students with a percentage of 45.16% included in the medium gratitude category and 85 honorary teachers with a percentage of 54.84% included in the high gratitude category with an average level of gratitude. gratitude 17.96 ( $m = 17.96$ ,  $sd = 4.36$ ). The patient variable shows that there are 80 honorary teachers with a percentage of 51.61% included in the moderate patience category and 75 honorary teachers with a percentage of 48.39% included in the high patience category with an average level of patience of 26.09 ( $m = 26.09$ ,  $s.d. = 6.68$ ). Furthermore, the subjective well-being variable shows that there are 80 honorary teachers with a percentage of 51.61% included in the medium subjective well-being category and 85 honorary teachers with a percentage of 48.39% included in the high subjective well-being category with an average level of subjective well-being 45.81 ( $m = 45.81$ ,  $sd = 8.60$ ). Testing the correlation hypothesis between independent variables can explain the dependent variable, in this case, the correlation between gratitude, patience, and subjective well-being in honorary teachers is explained in Table 2.

Table 2. Hypothesis Testing

Model	t-count	t-table	F	p	R
Model Summary					.85
Be patient	2.87	1.65		<0,05	
Gratitude	16.71	1.65		<0,05	
Patience and Gratitude			212,35	<0,05	

Dependent Variable: Subjective well-being

Based on the summary model, there is a value of  $R = 0.85$ , explaining that there is an 85% level of patience and gratitude that can simultaneously influence subjective well-being in honorary teachers, and other variables outside the research influence the remaining 15%. In the t-test related to the patient variable on subjective well-being, there is a calculated t value = 2.87 > t table = 1.65, so patience partially has a significant effect on subjective well-being in honorary teachers. The t-test related to the gratitude variable on subjective well-being shows a calculated t value = 16.71 > t table = 1.65, so gratitude partially significantly affects subjective well-being in honorary teachers. Furthermore, in the F test related to the variable happiness and gratitude towards subjective well-being, there is a value of  $F = 212.35$  with  $p < 0.05$ , so patience and gratitude simultaneously significantly affect subjective well-being in honorary teachers.

## Discussion

The description of the level of patience and gratitude with subjective well-being in honorary teachers depicted in Table 1 shows that as many as 45.16% of honorary teachers have a moderate level of patience, 54.84% have a high level of patience, and there are no honorary teachers who do not have patience. As many as 51.61% of honorary teachers have a medium level of gratitude, 48.39% have a high level of gratitude, and no honorary teachers have a sense of gratitude. Furthermore, 51.61% of honorary teachers had a moderate level of subjective well-being, 48.39% had a high level of subjective well-being, and there were no honorary teachers who did not have subjective well-being. From these results, it can be concluded that the majority of honorary teachers have a level of patience, gratitude and subjective well-being in the medium and high categories.

### *Correlation of Patience with Subjective Well-being in Honorary Teachers*

Patience is a variable that partially significantly affects subjective well-being in honorary teachers. Patience is the same as grit, or from an Islamic perspective, it is also called qana'ah. Ali (2014) explains that qana'ah is one of the dimensions of good human character (morals) in terms of individual attitudes regarding determination towards things and sustenance in the world (Wielydy, 2024). Two aspects can build qana'ah, namely a good life and willingness to accept (ridha). According to Sufis, qana'ah

is one of the noble morals, which is accepting one's sustenance as it is and considering it as wealth which keeps a person's status maintained from begging from other people (Rahmadani, et al, 2019).

Each individual has a different level of subjective well-being, as do honorary teachers. Honorary teachers need subjective well-being so that they can carry out tasks optimally in accordance with the demands and expectations of the place where they work. The subjective well-being that remains with honorary teachers will make them work productively and enjoy their life and work more. Likewise, honorary workers who have low subjective well-being will feel dissatisfied, unhappy, and so on (Wangi & Annisa, 2015)

The results of this research support previous research conducted (Saputro, 2017), showing that there is a significant relationship between life satisfaction and stress regarding qana'ah in students, which means that the higher a person's patience, the higher their subjective well-being. Strengthened by Divarti (2020), it shows that there is a significant relationship between Qana'ah and Subjective Well-Being in Honorary Teachers. This shows that the higher the qana'ah, the higher the subjective well-being of honorary teachers. On the other hand, the lower the qana'ah of honorary teachers, the lower the subjective well-being of honorary teachers. Being a teacher is a job full of challenges. Moreover, an honorary teacher has various complex problems that affect his life. Thus, honorary teachers require high grit. A person's high level of Grit makes that person diligent, have high hopes, focus on fulfilling obligations, and continue to show exertion even though disappointments, difficulties, and obstacles are generally in front of them (Duckworth & Winkler, in Rosyadi & Laksmiwati, 2018)

### ***Correlation of Gratitude on Subjective Well-being in Honorary Teachers***

Gratitude has a partial and significant effect on subjective well-being in honorary teachers. Subjective well-being has a lot of influence on individual mental health (Yestapiani, 2023). Seligman (2011) explains that well-being is not something that only exists in an individual's mind but is a combination of feeling good about oneself and having meaning in life, achievement and good relationships with other people (Putri, 2023).

One of the predictors of psychological well-being is gratitude. Gratitude is taken from the Latin gratia, which is related to goodness, generosity, giving, and the beauty of giving and receiving or getting something without any purpose (McCullough & Emmons, 2003). gratitude is part of a broader life orientation through attention and appreciation for positive things in the world (Wood, Froh, & Geraghty, 2010). This positive orientation also includes a view of seeing and appreciating positive things in the world. This includes other people's abilities, personal abilities, and help from other people (Majdi, 2023).

The results of this research support previous research conducted by Suseno & Pramithasari (2019), Scarvanovi (2023), Maulana & Qodariyah (2018); Ihsan and Qodariyah (2019), Iskandar, Sartika & Utami (2019) which show the same results, namely that there is a positive and significant relationship between gratitude and well-being. This means the higher a person's gratitude, the higher their subjective well-being. Psychological well-being makes individuals live more optimistically, cheerfully, satisfied with their lives, and happily, and individuals with good psychological well-being also have a good quality of life (Kubzansky, et al., 2018).

### ***Correlation of Patience and Gratitude on Subjective Well-being in Honorary Teachers***

Patience and gratitude simultaneously significantly affect the subjective well-being of honorary teachers. Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students. (Uyoh Sadulloh, 2014). Etymologically, patience means preventing and restraining (Achmad Farid, 2017). Umar Yusuf (2010) patience is the ability to regulate, control, direct (behavior, feelings, and actions), and overcome various difficulties comprehensively and comprehensively. Comprehensive in this sense is being able to grasp (accept) the problem well, have extensive information (about the scope and content), and show broad insight into the problem at hand.

Carr (2014) defines happiness as a positive psychological condition that is characterized by high levels of satisfaction with the past, high levels of positive emotions, and low levels of negative emotions. Happiness is a general term denoting pleasant enjoyment or satisfaction in well-being, security, or fulfillment of desires. Happiness is the achievement of goals and success in what is desired. Happiness is also the main goal in human life (Indriyana, 2012). Meanwhile, subjective well-being, or what is usually called subjective well-being, can be defined as a person's cognitive and affective evaluation of his life. This evaluation includes emotional consideration of the event and cognitive considerations of satisfaction and fulfillment. (Snyder & Lopez, 2002).

The lack of welfare of honorary teachers divides concentration, on the one hand, a teacher must provide knowledge to students and carry out all the tasks at school. On the other hand, a teacher is required to achieve prosperity in life. According to Sagala (2013), teachers have to give up most of their lives to serve the community even though their salary is minimal. Even though they are quite concerned and earn a small salary, many still take up this profession and persist.

The results of various studies related to patience and gratitude toward subjective well-being support previous research conducted by Aisyahn & Chisol (2020), Ayudahlya & Kusumaningrum (2019); Hanifah & Syafitri (2020) researched the relationship between gratitude and subjective well-being in teachers. The research results show a positive and significant relationship between gratitude and well-being, which means that the higher a person's gratitude, the higher their subjective well-being. Next,

Tangle (2022), Islamiana (2020), Fitri (2021) researched the relationship between patience and subjective well-being in teachers. The results of the research show that there is a significant relationship between patience and subjective well-being.

Subjective well-being is a feeling of gratitude for what one has and is living, where a person feels happy with the state of his life and what he has experienced. This also applies to honorary teachers, if honorary teachers are patient and grateful for their situation, feel happy with their work, and can accept their work, then they will feel happy and satisfied with their work. Previous research shows honorary teachers are reluctant to give up their profession because they feel comfortable being teachers (Balkis & Masykur, 2016).

### Implications

Strengthening feelings of gratitude and patience can play an essential role in improving the subjective well-being of honorary teachers. Suppose honorary teachers can develop an attitude of gratitude and patience towards their circumstances and profession. In that case, they tend to be happier and more satisfied with their work and life, even though they face economic and social challenges. These findings can be a basis for developing training programs or psychological interventions that focus on improving the quality of life of honorary teachers through instilling the values of gratitude and patience, thereby positively impacting their psychological well-being.

### Limitation

This research is only limited to the level of patience and gratitude with subjective well-being in honorary teachers so there is a need for a more in-depth study of the factors that influence subjective well-being. Using or adding variables that have not been included in the research is recommended.

### CONCLUSION

Based on the research results, the variable patience has a significant influence on the subjective well-being of honorary teachers, where the test results show that patience partially plays an important role in improving subjective well-being. Apart from that, the gratitude variable was also proven to influence subjective well-being significantly, indicating that partial gratitude has a strong impact. Furthermore, joint analysis shows that patience and gratitude significantly influence the subjective well-being of honorary teachers.

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