

Millennial Life Satisfaction in Terms of Syukur (Gratitude) and Sabr (Patience)

Farra Anisa Rahmania, Ahmad Rusdi, Endah Puspita Sari

Master of Professional Psychology, Universitas Islam Indonesia
Email: farraanisarahmania@gmail.com

Abstract

The current research revealed if syukur and sabr have a positive significant correlation with life satisfaction. The objective of this study is to investigate the correlation between syukur, sabr and life satisfaction of millennial generation. The methodology used correlation quantitative method. The subjects in this study were 164 with age range 18-23 years. The result of this research showed a significant correlation between syukur and life satisfaction ($p = 0,000$; $p < 0,05$) with a score of correlation's coefficient 0.996 for syukur and the score of correlation's coefficient for sabr is 0.997. Thus, this means that syukur and sabr are positively correlated with life satisfaction of millennial generation.

Keywords: *Syukur, Sabr, Life Satisfaction, Millennial Generation*

INTRODUCTION

Millennial generation can be said as generation Y (Lancaster & Stillman, 2002). Millennial generation grows at a time when communication technology and the internet are in rapid development. The millennial generation is also a generation of individuals born around 1980-2000 (Hidayatullah et al., 2018). The current millennial generation is around 15-34 years old. At that age, individuals are entering the transition from adolescence to adulthood and their physical and psychological changes. There are various theories of development in early adulthood, one of them according to Hurlock (1999) early adulthood begins at the age of 18-40 years. Then, according to Arnett (Auerbach et al., 2018) when adulthood arises (age 18–29 years old) there is increased autonomy from parents, shifts in social roles, and relational instability. In the development of early adulthood must be able to master the tasks that exist during this development to get overall life satisfaction.

Life satisfaction according to Santrock (2002) is psychological well-being felt by individuals in general. While life satisfaction according to Diener, Suh, Lucas, and Smith (1999) is the result of a comparison between all events experienced in which there are hopes and desired. Individuals who can adjust and have well-integrated personalities tend to feel more satisfied with their lives. Life Satisfaction is the result of a goal (Chaplin, 2006)

It is different when individuals who cannot accept their living conditions, as according to Schwart (Emmons & Shelton, 2010) the situation will cause a sense of envy, complain a lot, and cause a lot of imbalance in yourself. The individual will only focus on something that is not owned, compare something that is owned by others and can cause stress so that it makes someone who feels alienated from the social environment (Synder & Lopez, 2002).

If the individual has experienced stress then he will need a coping to deal with the stress. Sarafino and Smith (2011) explain that coping is a process carried out when individuals can manage the gap between demands and abilities possessed in situations that are filled with pressure. According to Pargament (Pargament, Olsen, Reilly, Falgout, Ensing & Haitsma, 1992), religiosity becomes an important part of stress coping construction. Religiosity can be part of a coping process in the face

of an event in life. Watkins, Woodward, Stone, and Kolts (Rusdi, 2016) explain that religiosity is related to grateful behavior.

The importance of contributing religious commitment and spiritual support in adjusting individuals to the stress that is being experienced. Fabricatore and Reliable (Kasberger, 2002) found that individual religiosity can reduce the negative influence of stress. Individuals who have a direct relationship with God have greater power to deal with stress. Religion has an important role in managing stress. According to Pargament (Kasberger, 2002), religion can give individuals direction or guidance, support, and hope, as well as emotional support.

In the teachings of Islam, there are several forms of coping that can be done when getting a misfortune (Hude, 2006). These coping namely the mechanism of patience, gratitude, forgiveness, and adaptation (adjustment). Furthermore, Suranto (Hamidah & Anganthi, 2017) explained that there are four aspects of coping strategies according to the Islamic perspective, namely tawakkal (self-surrender), patience, qana'ah (self-acceptance), and endeavor (effort). Therefore, a Muslim should be patient and grateful for everything that exists in his life especially when he is getting a misfortune.

When the individual has gratitude and patience in him then he already has faith. As Abdullah bin Mas'ud said, he said: "The faith is divided into two parts; some (are) patient and some (others) are thankful. "The concept of patience is generally in the context of morality and religion. Some examples of patience, namely one must be patient in dealing with problems, be patient in obeying orders and avoiding the prohibitions in his religion (Turfe, 2009). While for the concept of gratitude Seligman and Peterson (Rahmanita & Uyun, 2016) defines it as a response to the acceptance of gifts given by God and a moment of peace in life.

Both of these attitudes are found in the qalbi / heart of each individual and can arise according to the circumstances experienced because they are sourced from one heart (Sagir, 2014). There is a hadith that explains the virtues of patience and gratitude: "From the Shuhaib he said: Rasulullah SAW. said: "Miraculous for the case of the believers, in fact, all the problems are good, and no one gets anything like that except for those who believe; If it bears pleasure he is grateful, then that is good for him. And if he suffers narrowness, he is patient, then it is good for him "(HR. Muslim).

McCullough (Souza & Kamble, 2016) states that gratitude can improve the quality of life, personality, well-being, psychopathology, and social relations. This is also reinforced in the opinion of Rohma (Pratama, Prasmatiwi, & Sartika, 2015) that one of the factors that influence life satisfaction is gratification. Then, patience behavior is an appropriate coping strategy in dealing with problems to increase life satisfaction when an individual is stressed in his life. This is by Urbayatun's research (Subandi, 2011) which has included the aspect of patience as one aspect of religious coping instruments because his research proves that patience plays an important role in post-traumatic growth for earthquake survivors in Bantul. Patience can be a support in the recovery of individual circumstances because according to Meijman and Mulder (Schraub, Turgut, Clavairoly, & Sonntag, 2013) after experiencing an event that can cause stress, a person needs time to recover himself.

Based on the explanation above, the researcher wants to know the quality of millennial life in terms of gratitude and patience. The hypothesis of this study, namely there is a relationship between gratitude and patience with millennial life satisfaction, there is a positive relationship between gratitude and millennial life satisfaction, and there is a positive relationship between patience and satisfaction with millennial life.

RESEARCH METHODS

Research Subject

Subjects in this study were 164 people with 52 male subjects and 112 female subjects with an average age of around 21 years.

Method of Collecting Data

Data collection in this study used a questionnaire scale to reveal three variables, namely the quality of life variable, the gratitude variable, and the patient variable. The life satisfaction scale used in this study is SWLS (Satisfaction with Life Scale) by Diener (1985). Then, the thankfulness and patience scale used in this study is the scale compiled by Rusdi (2016).

Data Analysis Technique

In this study, the data analysis method used is Spearman Product Moment Correlation Coefficient correlation analysis. The method is used after going through a normality test which can show that the data distribution in this study is not normal.

RESEARCH RESULT

Based on the results of the normality and linearity assumption test found that the data doesn't have a normal data distribution because it has sig $p < 0.05$. These data are from life satisfaction variables that have sig $p = 0.005$ meaning $p < 0.05$. It means that the data are not normally distributed, whereas in the gratitude variable the data is normally distributed with sig $p = 0.072$ means $p > 0.05$, and the patience variable $p = 0.200$ means that $p > 0.05$, which is the data is a normal distributed. Then in the linearity test, it is known that the scale of life satisfaction, gratitude, and patience is expressed linearly with an F value of 18,884 with $p = 0,000$ so that $p < 0.05$ which means the data is linear.

Table 1. The Result of Spearman Correlation Test

Spearman's rho	Life Satisfaction	Syukr	Sabr	
Life Satisfaction	Correlation Coefficient	1.000	.996**	.997**
	Sig. (2-tailed)	.	.000	.000

Then, after known that the data distribution is not normal, researchers conducted a correlation test with the Spearman Product Moment Correlation Coefficient. The correlation test results show that life satisfaction is positively correlated with gratitude and patience. Life satisfaction and significant positive correlation ($p < 0.05$) with a correlation coefficient of $r = 0.996$, while the correlation coefficient between life satisfaction with patience is equal to $r = 0.997$.

Table 2. The Categorization Score of Life Satisfaction

Percentile Norm	Score Range	Category	Total
$X < P20$	$X < 18$	Very Low	28
$P20 \leq X < P40$	$18 \leq X < 22$	Low	29
$P40 \leq X < P60$	$22 \leq X < 24$	Average	25

$P60 \leq X < P80$	$24 \leq X < 27$	High	44
$X > P80$	$X > 27$	Very High	38

In the research results, it is also known that the life satisfaction of research subjects is fairly good because some of 25 people are included in the moderate category, 44 people are included in the high category, and 38 people are included in the very high category.

DISCUSSION

This study aims to determine empirically whether there is a positive relationship between gratitude, patience with life satisfaction in the millennial generation. Hypothesis test results in this study have a p-value of the significance of 0,000 ($p < 0.05$), this shows there is a very significant positive relationship between gratitude, patience with life satisfaction in the millennial generation. It can be interpreted that the higher the gratitude and patience, the higher the life satisfaction of the millennial generation. Conversely, if the lower the gratitude and patience, the lower the life satisfaction.

The coefficient test of determination obtained by the gratitude variable, namely $R^2 = 0.996$. These results indicate that the effective contribution of the variable gratitude to life satisfaction is 99.2% while the remaining 8% is influenced by other variables not examined in this study. While for the patient variable obtained $R^2 = 0.997$. These results indicate that the effective contribution of the variable gratitude to life satisfaction is 99.4% while the remaining 6% is influenced by other variables.

Based on the above explanation it can be concluded that life satisfaction can be increased through the expression of gratitude and patience. Life satisfaction is a level of behavior in an individual's quality of life that can be equated with happiness (Pavot & Diener, 2008). In the satisfaction of life, every individual has an important goal in life and succeeded in achieving that goal. Individuals with high life satisfaction feel that their life is meaningful and has goals and values that are important to themselves. According to Iverson and Maguire (2000) found factors that affect one's life satisfaction that is related to work, personal, environment, and society.

Someone who can accept everything that is owned will also be able to provide positive value and get satisfaction in his life. This is in line with what was expressed by Seligman (2005) that people with high positive affection are more comfortable in their activities and receive things that have been given and can cause happiness. According to Carstensen, Pasupathi, Mayr, and Nesselroade (Brose, Roover, Ceulemans, & Kuppens, 2015) adult individuals who have greater competence in the emotional domain. When someone has satisfaction in his life is characterized by high energy, comfort, concentration, and it is obtained because of gratitude or volunteering in accepting something (Diponegoro, 2010).

According to the American Psychological Association (APA) (Putri, 2017), millennial generation can experience stress in their daily lives. But the fact is the millennial generation has not been able to manage the anxiety and stress that arises. As many as 12% of the millennial generation are reported to be diagnosed with high anxiety disorders and 30% have abnormal anxiety levels. The causes of stress can be caused by poor sleep patterns, irregular eating schedules, excessive cell phone activity, and the stresses of modern life.

The stresses of life experience can cause stress and affect one's life satisfaction. If a person cannot control his stress for an extended time it will be easy to get depressed. Research (Wood,

Maltby, Gillet, Linley, & Joseph, 2008) states that gratitude can reduce the level of depression experienced by individuals and increase life satisfaction. Therefore, individuals who have a good level of gratitude will avoid stress which can cause depression.

While on the concept of patience, Al Jauziyah (2010) revealed that there are several categories, one of which is patience in taking orders, patience away from prohibitions, and patience in accepting destiny. Especially in the matter of being patient in accepting destiny, humans should always be prejudiced in accepting destiny in their lives. When God gives something in the life of each individual, he should feel enough for what is given and not compare with what other people have. Not just feeling good enough, but that good fortune in the form of disaster must also be seen as something that can increase the degree of humanity itself by being patience.

Based on the explanation above it can be concluded that the behavior of gratitude and patience becomes one of the important roles in the satisfaction of human life. In Islam in particular, a Muslim should feel grateful if given pleasure and patience if given a misfortune so that there is a balance within and avoid stress or depression.

CONCLUSIONS AND SUGGESTIONS

Conclusion

There is a significant relationship between life satisfaction, syukur, and sabr in millennial generation. The life satisfaction by the subject can be affected by syukur and sabr. The higher the level of syukur and sabr possessed by the subject, the higher the level of life satisfaction. Likewise, the lower level of syukur and sabr by the subject, it means that the satisfaction of life is in the lower level too.

Suggestion

The following are suggestions for further research:

- a. Researchers can make measuring devices that have low social desirability so that they can better express the actual state of the subject.
- b. It is hoped that in future studies, researchers can create a syukur and sabr training so that they can further measure the influence of gratitude and patience on the level of life satisfaction.

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