

## **THE EFFECT OF GRATEFULNESS TOWARD FAMILY'S HARMONY OF KUDUS PEOPLE**

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### **Abstract**

*This study aims to know the effect of gratefulness toward family's harmony of Kudus people. Subject of the study is 200 married people. Taking sample was conducted by using random sampling technique. Taking data used gratefulness scale and family's harmony scale which have been tested their validity and reliability. Data analysis method used Regression Analysis technique. According to the result of data analysis, it was obtained correlation coefficient value  $F\text{-Reg} = 41.996$  with significance level as  $0.000$ , and determination coefficient value  $R^2 = 0.031$  or  $3.1\%$ . It is shown that there is influence of gratefulness toward harmony as  $3.1\%$  and  $96.9\%$ , family's harmony is influenced by other variables.*

**Keywords:** Gratefulness, Family's Harmony

### **A. Introduction**

Nowadays there are many social problems which become homework of the government and all of us. Social problems should be solved together and not only a part or some people, knowing that Indonesia is country whose total citizen is the

fourth in the world so the total of Indonesians are so many. The more the people are, the more problems will be faced by people. Social problems (such as littering, fighting, drugs, corruption, human right violation, poverty, low education, unemployment, and crime) harm structure of nation's life.

The damage of nation's life aspects will affect badly to family life. In the globalization era, justice principle, equality, and happiness are easy to be dull so the marriage can be over. Therefore, divorce rate in Indonesia is considered the highest in Asia pacific. Based on the available data, averagely 1 from 10 married couple finally ends to divorce in the court (BKKBN online <http://www.bkkbn.go.id/ViewBerita.aspx?BeritaID=>)

According to the data issued by MA in 2010, the major cause of divorce is caused by financial problem. Data reported by Badan Peradilan Agama Mahkamah Agung (Religious Judicial Authority) recently mention that from 285,184 divorce cases, there are 67,891 cases because of financial problem. The greatest is in West Java with 33,684 cases, and then in East Java is about 21,324 cases. The third is Central Java is about 12,019. Divorce caused by adultery is around 20,199 cases. The highest is in East Java is almost 7,172 cases, the second is in West java about 3,650 cases, the third is Central Java about 2,503, and DKI Jakarta is 1,158. Physical abuse is not the major causes of divorce which is only 2,191 cases. People prefer being divorce because of jealousy to abuse, which is about 10,029 cases and the highest is in East Java is about 4,060 cases. Meanwhile, unfair polygamy takes a part as much as 1,389 cases in Indonesia (<http://www.kemenag.go.id/index.php?a=berita&id=85348>)

Disharmony of family is caused not only by social problem but also psychology of spouses or even family members become important thing in performing family life. Spiritual quotient in understanding life is the biggest power to solve the problems in life.

Spiritual quotient (SQ) can be seen in daily life, such as how to behave, understand life and become wiser people in many things. Having SQ means having ability to behave flexibly, be adaptable with environment, be able to take a lesson from every case in life so one can be wiser people in life.

Spiritual quotient in Islam is faith power in understanding life, solving life's problem. People which has faith power will have directed life because they have power in the form of sincerity, patience, maximum effort, tawakal (surrender), and gratefulness to Allah SWT upon all life's problems.

Being grateful in experiencing happiness or hardship to make human comfortable and happy. If people are grateful in happiness, they will have attitude which will give benefit and goodness to themselves or others, for example charity will get more. If people are grateful in hardship, they will have better self-quality for example people will understand that Allah's power is everything, so they will not be arrogant and have tough personality.

Family's harmony can be obtained if the family members have gratefulness which is manifest from their faith. It is built by structure of Islam teaching based on the strong and firm principle to reach the cloud and stars. If the stars is sky's jewelry so home is people's jewelry. It is because in every home there are beauty, pride, happy growth, and beloved people so Allah SWT inherits the earth dan everything in it. From family, people can obtain eternal enjoyment or in turn, from family also people can obtain suffer which is tested by Allah SWT to them (Kisyik, 2003:20).

Study about gratefulness was conducted by Fivin Fadhliyah J.S Ishak in 2013. She found that there was correlation between gratefulness variable and psychological welfare variable which was about 0.627 and  $\rho$  about 0,0 00. It means that there is significantly positive correlation between gratefulness variable and psychological welfare variable. The study, conducted by Eko Wahyu Cahyono in 2014 about gratitude training to reduce

workers' stress, quantitatively found that all subjects have work stress with fair category and qualitatively showed that all subjects decrease work stress.

The study above shows that gratefulness which is had by people will give them strength to face all problems that they have either internal family or relate to other social relationship. So people will get life's happiness in family and interaction with other people.

It is different with what we found in Indonesians especially in urban life that unhappiness life and disharmony in family cannot be easily obtained even they have many prosperity. People are attracted by materialistic life style. This life style harms society structure. People compete to get luxury which will not make them happy and actually happiness is fake. They live in luxury but they feel unhappy because they always feel lack. For those who live in poverty will compete to get luxury in short time such as doing many ways to get something.

Getting dunya's life or money without thinking afterlife world will make them unhappy. They could not obtain happiness because faith value to Allah SWT is getting disappear which the majority of those people are muslims. How much of wealth is given to Allah or how the people are without being grateful, people will feel unhappy. From that explanation, the writer assumes that grateful is a form of faith to Allah SWT in practicing life. That assumption will be proved by a study entitled "The Effect of Gratefulness toward Family's Harmony in Kudus People".

Subject of this study is Kudus people who have family. Choosing the subject uses random sampling technique as 200 Kudus people in June, 2016. For *tryout* subject, instrument of the study is 30 people.

To get the needed data in this study, use 2 types of scale, they are: (1) Gratefulness scale based on concept conveyed by Syaikh Haris Assad al-Muhasabi, (Madany, 2015: 122), (2) Family's

harmony scale is arranged based on concept of theory stated by Stinnet & Defrain (in Hawari, 1996:237-240).

Gratefulness scale with indicator of gratefulness by spoken, action, and heart, while family's harmony scale with indicator of as follows:

1. Creating religious life in family
2. Having family time
3. Having good communication among family members
4. Respecting each other among family members
5. Minimal quality and quantity of conflict
6. Creating close relationship among family members

These gratefulness and family's harmony scale have multiple choice: *sangat sesuai* (SS)/ very relevant, *sesuai* (S)/ relevant, *tidak sesuai* (TS)/ irrelevant, and *sangat tidak sesuai* (STS)/ very irrelevant. Score in every item around 4-1 is given to *favourable* item, while unfavourable item around 1-4. The higher score subject gets, the more positive it is on gratefulness and family's harmony. And the lower score subject gets, the more negative it is on gratefulness and family's harmony.

A valid instrument is measurement used to get data (measure) valid. Valid means that instrument used to measure what will be measured. A valid meter can be used to measure length carefully because meter is used to measure length and invalid to measure weight. The instrument is called valid if reliable. It means that instrument is used many times to measure the same thing and it will produce the same data. Reliability test uses Alpha cronbach coefficient formula  $> 0.60$  (Masrukhin, 2014:137).

Gratefulness scale is 20 items and family's harmony is 36 items which were tested to 30 respondents on June 2<sup>nd</sup>, 2016. There is the result of validity and reliability test for every study's dimension, as follows:

1. Validity and reliability test of gratefulness

The result of tested scale is obtained that 4 items are stated fail and 16 items are stated valid and reliability coefficient value is 0.959.

## 2. Validity and reliability test of family's harmony

The result of tested scale is obtained that 8 items are stated fail and 28 items are stated valid and reliability coefficient value is 0.8827.

## **B. Discussion**

### **1. Gratefulness**

The word gratitude is derived from the Latin *gratia*, meaning favor, and *gratus*, meaning pleasing. All derivatives from this Latin root have to do with kindness, generousness, gifts, the beauty of giving and receiving, or getting something for nothing. Much of human life is about giving, receiving, and repaying benefits and kindnesses. In this sense, gratitude functions to help regulate relationships by solidifying, affirming, and strengthening them (Robert A Emmons and Robin Stern, 2013, p. 846).

Gratitude may be defined as “a sense of thankfulness and joy in response to receiving a gift, whether the gift be a tangible benefit from a specific other or a moment of peaceful bliss evoked by natural beauty” (Peterson & Seligman, 2004, p. 554). As an emotion, gratitude is an attribution-dependent state that results from two stages of information processing: (a) recognizing that one has obtained a positive outcome; and (b) recognizing that there is an external source for this positive outcome. In the present study, we operationalize gratitude in a manner identical to that followed by Emmons and McCullough (2003 at Jeffrey J Froh, William J Sefick at Robert A Emmons, 2008, p. 215).

Gratitude can be conceptualized as a virtue or as an emotional state. From the perspectives of moral philosophy and theology, gratitude is seen as a human strength that enhances one's personal and relational well-being and is beneficial for society as a whole (Simmel, 1950). McCullough, Kilpatrick, Emmons, and Larson (2001) theorized that gratitude is a moral affect—that is, one with moral precursors and consequences. They hypothesized that by experiencing gratitude, a person is motivated to carry

out prosocial behavior, energized to sustain moral behaviors, and is inhibited from committing destructive interpersonal behaviors. Specifically, they posited that gratitude serves as a moral barometer, providing individuals with an affective readout that accompanies the perception that another person has treated them prosocially. Second, they posited that gratitude serves as a moral motive, stimulating people to behave prosocially after they have been the beneficiaries of other people's prosocial behavior. Third, they posited that gratitude serves as a moral reinforcer, encouraging prosocial behavior by reinforcing people for their previous good deeds. McCullough et al. adduced evidence from a wide variety of studies in personality, social, developmental and evolutionary psychology to support this conceptualization (Jeffrey J Froh, William J Sefick at Robert A Emmons, 2008, p. 214).

Gratitude is part of a wider life orientation towards noticing and appreciating the positive in the world. This life orientation should be distinct from other emotions such as optimism, hope, and trust. Whilst these may involve life orientations, these would not characteristically be towards noticing and appreciating the positive in life, with, for example, optimism representing a life orientation towards expecting future outcomes (Carver et al., this issue), and hope incorporating this focus as well as tendency to see the pathways through which these positive outcomes can be reached (Geraghty, Wood, & Hyland, 2010 at Alex M Wood, Jeffrey J Froh, and Adam WA Gareaghty, 2010; 3).

Elements of the grateful disposition rather than the term *dimensions* because we suspect that these elements are not distinct or independent but, rather, co-occur. The first facet of the grateful disposition can be called *intensity*. A dispositionally grateful person who experienced a positive event is expected to feel more intensely grateful than would someone less disposed toward gratitude. A second facet can be called *frequency*. A dispositionally grateful person might report feeling grateful many times each day, and gratitude might be elicited by even the simplest favor or act of politeness. Conversely, for someone less disposed toward

gratitude, gratitude would be experienced less frequently. A third facet can be called *span*. Gratitude span refers to the number of life circumstances for which a person feels grateful at a given time. Dispositionally grateful people might be expected to feel grateful for their families, their jobs, their health, and life itself, along with a variety of other benefits. People less disposed to gratitude might experience gratitude for fewer aspects of their lives. A fourth facet can be called *density*, which refers to the number of persons to whom one feels grateful for a single positive outcome. When asked to whom one feels grateful for a certain outcome (say, obtaining a good job), a dispositionally grateful person might list many other people, including parents, friends, family, and mentors. Someone less disposed toward gratitude might feel grateful to fewer people for the same outcome (Michael E. McCullough, Jo-Ann Tsang & Robert A Emmons, 2002 p.113).

Jackson et al. (2001) applied Lerner and Keltner's thinking to gratitude, demonstrating that gratitude causes people to make stable, controllable causal attributions regarding an individual who has enjoyed good fortune. In other words, gratitude causes people to focus on other individuals as causal agents, and benevolent ones at that: Recall Dunn and Schweitzer's (2005) finding that the experience of grateful emotion leads people to become more trusting toward third parties (particularly people with whom they are not well acquainted) (Emily L Polak & McCullough, 2006, p. 355).

Gratefulness means thankful to Allah SWT because of Allah's giving to Allah's believers. According to Syaikh Haris Assad al-Muhasabi said that "Gratefulness is excess of Allah's giving to someone. Therefore, one says thanks to Allah, then Allah will give more and one will be more thankful". According to Ibnu Qutdaha al Muqaddasi said that "Gratefulness can be realized by spoken, action, and heart". Spoken gratefulness will create thankful feeling by saying praise. Gratefulness by action is using Allah's grace to obey Allah and not to do something bad. Meanwhile, gratefulness by heart is always willing good (Madany, 2015: 122).



## **2. Family's Harmony**

Family is the smallest unit which gives fundamental for children's growth and also good influence for children's intelligence and personality (Kartono, 2000: 166).

Family's Harmony is actually put on how close the relationships among family members are. Family's happiness is not only put on fulfilling biological needs but also on how far each spouse can integrate from two different characters. Love and biological satisfaction may be pleasing at the beginning of marriage, but it will not take any longer because each spouse does not integrate and adapt each other (Hawari, 1996:237).

It is normal if there is a tension or conflict in the family. There is no family exists without conflict but it is not something frightening. If it can be solved well, the spouse (husband-wife) will get a worth value, realize and understand feeling, personality, lifestyle, and also self-control so they can create family's happiness (Nes, 2009 in Miranti, 2014).

## **3. Aspects of Family's Harmony**

Hawari stated six aspects as a guidance of having a happy marriage:

### **a. Creating religious life in family**

A harmonious family is marked by creating religious life in it. It is important because in religion there are moral value and ethics. Based on some studies is found that an irreligious family which has low commitment implementation or without religion value tends to have conflict or quarrel in family. By having this situation, children will feel uncomfortable at home and highly likely children will look for another environment which can accept them.

### **b. Having family time**

A harmonious family always spends time to gathering with family members, either just gathering, eating together, accompanying children play, or listening children's sharing and

problem. In this togetherness, they will feel that they themselves are needed and had full attention by their parents so they will be comfortable at home.

**c. Having good communication among family members**

Communication is fundamental for creating harmonious family. Intimacy will give comfort and peace for children. Good communication can help them to solve the problem faced by them outside. In this case, spouse not only performs as parents, but they also as friend that children feel easily and extrovertly to convey their problems.

**d. Respecting family members**

A harmonious family is a family which can give a place for every family member, respect every change, and teach interaction skill to children as early as possible with a wider environment.

**e. Minimal quality and quantity of conflict**

Another conflict which is also crucial in creating harmonious family is minimal quality and quantity of conflict. If a conflict or quarrel is often happens in family, the situation at home will be unpleasant. In harmonious family every family member try to solve the problems wisely and look for the best solution for it.

**f. There is a close relationship or a tied bond among family members**

A close relationship among family members also determines harmony in a family. If the family does not have a close relationship so among family members do not have any sense of belonging and togetherness. The close relationship among family members can be realized by having togetherness, good communication, and respect each other.

Those aspects have a close relation one to another. Children's growth process is really determined by how those aspects are well functioned or not. To create family's harmony, role and function of parents really determine. The unhappy family will cause high percentage of naughty children (Hawari, 1996: 237-240).

#### 4. Factors that Influence Family's Harmony

Gunarsa (1993: 33) stated that home situation can be influenced family's harmony. Home situation is harmonious unit among personals and unity of parents and children. Thus, home situation will be enjoying for children if there are some conditions of:

1. Children who have seen that their parents are care each other, cooperate harmoniously, and love each other.
2. Children can feel that their parents are willing to comprehend and understand behavior pattern, be able to understand what they want, and love wisely.
3. Children can feel that their siblings are willing to appreciate and understand themselves based on willing, enjoyment, and passion. They can feel love given by their siblings.

#### 5. Result of the Study

Data description before hypothesis test is shown in 1<sup>st</sup> table below:

N	Range	Mini mum	Maxi mum	Mean		SD	Varia nce	Kurtosis	
	Statist ic	Statist ic	Statist ic	Statist ic	Std. Error			Statist ic	Std. Error
200	94	66	160	93.71	.950	13.439	180.607	7.758	.342
200	41	23	64	49.94	.423	5.982	35.781	1.755	.342
200									

The 1<sup>st</sup> table shows that gratefulness variable has average score 94, its minimal score is 66 and maximal score is 160, mean value is 93.71 and standart deviasi (SD)/ deviation standard value is 13.439. Meanwhile, family's harmony variable has average score 41, its minimal score is 23, maksimal score is 64, mean value is 49.94 dan standart deviasi (SD)/ deviation standard value is 5.982.

There is the result of tested hypotesis that there is effect of gratefulness toward family's harmony in 2<sup>nd</sup> table below:

**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.418 <sup>a</sup>	.175	.171	12.237	.175	41.996	1	198	.000

a. Predictors: (Constant), harmoni\_kel

**ANOVA<sup>b</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	6289.125	1	6289.125	41.996	.000 <sup>a</sup>
	Residual	29651.630	198	149.756		
	Total	35940.755	199			

a. Predictors: (Constant), harmoni\_kel

b. Dependent Variable: syukur

The result of hypothesis shows that there is effect of gratefulness toward family's harmony. Based on analysis result, method of analyzing data uses regression analysis technique and it is obtained that correlation coefficient value is F-Reg = 41.996 with significance as 0.000, and determination coefficient value  $R^2 = 0.031$  or 3.1 %. It is proved that there is effect of gratefulness toward family's harmony as 3.1% and 96.9%, family's harmony is influenced by other variables.

Method of analyzing data uses regression analysis technique. The result of that analysis is obtained correlation coefficient value F-Reg = 41.996 with significance level as 0.000, and determination coefficient value  $R^2 = 0.031$  or 3.1%. It is shown

that there is influence of gratefulness toward harmony as 3.1% and 96.9%, family's harmony is influenced by other variables.

The effective contribution value of gratefulness variable toward family's harmony variable is 3,1 %, it is supported by research from Michael E. McCullough, Robert A. Emmons, Jo-Ann Tsang (2002) that gratefulness positively correlate with all action of positive effect and well-being (such as life satisfaction, vitality, subjective happiness, optimism, hope, and positive effectiveness), dan negatively correlate with all action of negative effect (such as worry and depression).

Effective correlation of other variables which affects family's harmony as 96.9%, these variables are estimated one of them by children's presence from some marriage of spouse. Gunarsa (1993:55) mentioned that children's presence in some family is something that can tighten relation of spouse. Besides that factor, financial condition is also estimated that will affect toward family's harmony. As it has been stated by Gunarsa (1993: 57) that low socio-economic level often causes some conflict in family. There are many problems faced by family because of poor financial condition. Therefore it can make them into the disharmonious family.

Opinion above is supported by data in 2010 from Dirjen Bimas Islam of Religious Ministry of RI. Every year 2 million people of Indonesia are married and there are 285,184 cases end by divorce every year in Indonesia. Thus, divorce in Indonesia increases as time goes by. There are some factors that cause divorce, they are adultery, disharmony, and even financial problem. Financial problem is the most common and unique cause of divorce around 70% and mostly wife that proposes it because husband cannot fulfill the need of family (Kompasiana.com).

### **C. Conclusion**

A little contribution of effective gratefulness toward family's harmony is supported by research of Alex M. Wood a, Jeffrey J. Froh b, Adam WA Geraghty (2010) that gratefulness

has positive correlation by searching socio-economic and instrumental support, positive understanding, growth, and planning. Gratefulness has negative correlation with behavior of liberate, self blaming, drug using, denial and imitation. They affect as 51% from relation between gratefulness and stress, but it does not substantially affect the relation between gratefulness and happiness, depression or life satisfaction.

The major factors which build family's harmony are love, physic from both of them, material, education, and religion. Nonetheless, the most crucial factor is self-maturity from both of them. If spouse has been mature to take a role in family, they will create sustainability and balance which will fill each other.

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