**The Role of Gratitude Towards Negative Emotions In Santriwati**

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**Abstract**

*This study aimed to determine the relationship between gratitude and negative emotions such as stress, anxiety and depression among female students or what is called santriwati . Previous research has not discussed much stress, especially in female students. The quantitative method with cross-sectional design is the approach used in this study. Data were collected using the gratitude scale (α: 0.838. n: 22) and the Indonesian version of DASS21 (α: 0.914. n: 21). Data analysis used a simple regression test to determine the relationship and effective contribution of the independent variable to the dependent variable. The population of this study was santriwati of the Tahfizhul Qur'an Ulul Albab Islamic Boarding School as many as 450 students. The sampling technique used is simple random sampling—the number of samples taken using the krejcie table benchmark. The total research subjects were 143 students. The normality test results showed that only gratitude had data normally distributed p=0.200. while on the variables of stress, anxiety, and depression the data were not normally distributed with p=0.00. so parametric tests cannot be performed. The results of data analysis using spearman rank showed that gratitude had a significant negative relationship with stress (p=0.001; r=-0.286), anxiety (p=0.00; r=-0.332), and depression (p=0.00; r=-0.343). Based on data analysis, it can be concluded that gratitude is negatively correlated with stress, anxiety, and depression. For further researchers, they can conduct qualitative research to dig deeper about relationships with parents and anxiety because there are still female students who are at a severe level.*

*Keywords: santriwati, stress, anxiety, depression, gratitude, pesantren*

1. **Introduction**

Adolescence is a period of transition from childhood to adulthood. When a person begins to enter adolescence, what happens is that they have to face various challenges such as biological changes, new experiences, and different developmental tasks (Santrock, 2013). According to Erikson, the developmental task faced by adolescents is to seek self-identity and if adolescents are not able to achieve self-identity, they will experience identity confusion (Santrock, 2013). Adolescence is also referred to as a period of storm and stress because during adolescence a person experiences many changes that occur compared to the previous period (Soetjiningsih, 2010). Stress according to Sarafino and Smith (2011) is a person's response to the demands that exist in the environment which is shown through physical responses, cognition, emotions, and social behavior. Dewi (2012) defines stress as an interaction between coping abilities and environmental demands.

Teenagers who live life as santri have challenges that can cause stress. Santri gets pressure from both the family and the pesantren environment which can then cause symptoms in the form of nausea, dizziness, and even become emotional. Research conducted by Fitriani et al. (2020) found that as many as 60.7% of students experienced stress in the category of severe stress. The cause of the high stress experienced by students is because the education model in pesantren is dense, strict, and burdened with various activities in pesantren (Fitriani et al., 2020).

The pesantren education model is usually carried out with the boarding school model. The change from a non-boarding school to a boarding school requires a good adjustment. Good self-adjustment is important because it can make students happy to be in pesantren (Subhiyah & Nashori, 2021). Schools with dormitories have more demands than ordinary secondary schools (Nabila & Laksmiwati, 2019). The demands in pesantren, for example, are dense routines, strict regulations, being far from parents, and demands for independence which can be stressful (Nabila & Laksmiwati, 2019). Another challenge that must be faced by students is an adaptation to their peers. Santri in Islamic boarding schools are usually heterogeneous, coming from various regions and backgrounds, so students need to be able to socialize with each other (Atiyah et al., 2020). The stress experienced by one's students can interfere with health.

Research by Hana et al. (2018) states that the stress experienced by female students who are then called santriwati can cause a disease called fluor albus, namely female students who experience psychosocial stress 3 times are susceptible to fluor albus. Another female health problem related to stress is pain due to menstruation or what is known as dysmenorrhea. Students who experience stress tend to feel the incidence of menstrual pain more intense (Mantolas et al., 2019). Stress experienced by individuals has a negative impact on the human immune system (Larasati, 2016). The menstrual cycle can be disrupted due to the stress felt by women (Sari, 2020).

Stress does not only affect a person's physical condition but also has an impact on psychological conditions. The level of stress experienced by individuals is inversely proportional to performance, namely the higher the stress, the individual's performance tends to decrease (Friday & Wusma, 2013). The research of Uhing and Mandagie (2016) also found similar results, namely, stress has a relationship with one's performance. Gender is known as a variable associated with stress. Women have a risk of stress 2.2 times that of men (Kountul et al., 2018). Gratitude is an important variable related to the stress experienced by individuals.

*Syukur* or gratitude by Seligman (2012) is defined as an appreciation of the superiority of others in terms of morality. Seligman (2012) explains that Gratitude can also be directed to impersonal and non-human sources—God, nature, animals—but cannot be directed to oneself. The word gratitude comes from the Latin gratia which means grace (Seligman, 2012). Gratitude in Arabic means praise for something (Syarbini & Haryadi, 2010). According to Al-Munajjid, (2017) gratitude is being grateful for the goodness that has been given by those who have done well.

Gratitude in a religious perspective can be interpreted as the ability to have good prejudices against God and be able to take advantage of the grace that He has given (Destiny, 2018). According to Takdir (2018), gratitude to God will bring people inner satisfaction and become more obedient in carrying out the commands of Allah SWT. Factors that can generate gratitude include acceptance of God's destiny, spiritual experience, appreciation of the affection received, and trustworthiness (Hambali et al., 2015). A literature study conducted by Karimulloh et al. (2021) that in the perspective of the Qur'an, gratitude is not only addressed to Allah but also to His creatures, and the command to be grateful in Islam is not only addressed to Muslims but to humans in general.

Gratitude has a relationship with one's optimism (Wahid et al., 2018). Adolescents who have good gratitude tend to be more aware of their abilities so as to encourage them to improve their abilities and skills (Wahid et al., 2018). According to Wijayanti et al. (2020) optimism can improve a person's quality of life, especially in aspects of psychological well-being. Gratitude interventions are believed to improve individual well-being. Optimistic individuals tend to feel low stress and are more motivated to achieve (Musabiq et al., 2018). The gratitude felt by someone can increase the sense of happiness (Dian & Maya, 2017).

The purpose of this study was to determine the relationship between gratitude and various negative emotions in students such as stress, anxiety, and depression. Research on stress, especially in female students, has not been found, even though female students are prone to stress. Stress on female students needs to be researched to find out the description of stress that exists in female students. Based on literature searches in databases such as the Garuda Indonesia Portal (https://garuda.kemdikbud.go.id/) and OneSearch (https://onesearch.id/) with the keywords “female students” and “stressed” as well as “students” and "stress".

1. **Methods**

This study is a quantitative study with a cross-sectional design. The cross-sectional design is a research design that captures social life by collecting data at one time (Neuman, 2014). This cross-sectional model aims to collect data about current attitudes, opinions, or beliefs (Creswell, 2012). The subjects in this study were female students at the Tahfizhul Qur'an Islamic Boarding School Ulul Albab as many as 450 students. The research was carried out by distributing the gratitude scale (α: 0.838. n: 22) compiled by Muthohharoh (2022) and using the Indonesian version of DASS-21 (α: 0.914. n: 21) which was adapted by Damanik (2011). Subjects were taken by simple random sampling. The characteristics of this study were female students at all levels who were willing to fill out the scale.

1. **Result and Discussion**

Researchers target as many as 200 samples to get an error rate of 5% based on the Krejcie table (Sugiyono, 2016). Of all the scales collected, there were only 143 questionnaires that were completely filled out so that only 143 subjects could be analyzed. 143 subjects are said to be sufficient for a population of 450 because the data are not normally distributed as shown in table 1. According to Sugiyono (2016) for the distribution of data that is not normally distributed, a sample of 1% of the population can be used. The age range of participants in this study was 12-19 years with a mean age of 15.6 years.

The assumption test is carried out to determine the data analysis test to be carried out. The results of the normality test did not meet while the linearity test showed that the data of the two variables was linear. The results of the assumption test are shown in tables 1 and 2.

Table 1. Normality Test

|  |  |  |
| --- | --- | --- |
| No. | Variable | Level of Significance |
| 1. | Gratitude | .200\* |
| 2. | Stress | .000 |
| 3. | Anxiety | .000 |
| 4. | Depression | .000 |

The results of the normality test show that of the four variables, only one has a normal distribution of data, namely gratitude. The distribution of gratitude data is considered normal because it has a significance value of p> 0.05. while on the variables of stress, anxiety, and depression the distribution of the data is not normal because p<0.05.

Table 2. Linearity Test

|  |  |  |
| --- | --- | --- |
| No. | Variable | Level of Significance |
| 1. | Gratitude and stress | .414 |
| 2. | Gratitude and anxiety | .279 |
| 3. | Gratitude and Depression | .022 |

The results of the linearity test show that being grateful for the other three variables does not meet the linearity test. The results of the linearity test were not met because the significance value was p<0.05. The assumption test is not met because there is an abnormal distribution of data, namely the distribution of gratitude data. The consequence of not fulfilling the assumption test results is that parametric tests cannot be carried out so non-parametric tests must be used. The non-parametric test used is the Spearman rank test to determine the correlation and the direction of the correlation.

The results of hypothesis testing with Spearman rank show that gratitude has a significant relationship with stress, anxiety, and depression. The results of hypothesis testing with Spearman rank are shown in table 3.

Table 3 Hypothesis Testing

|  |  |  |  |
| --- | --- | --- | --- |
| No. | Variable | Level of Significance | Correlation coefficient |
| 1. | Gratitude and stress | .001 | -.286. |
| 2. | Gratitude and anxiety | .000 | -.332. |
| 3. | Gratitude and Depression | .000 | -.343. |

Table 3. shows that the correlation of gratitude with stress, gratitude with anxiety, and gratitude with depression is significant because the three significance values are p<0.005. The correlation of gratitude with stress, anxiety, and depression is negative because the correlation coefficient value shows a negative number. Based on the hypothesis test that has been done, the hypothesis proposed by the researcher is accepted. The correlation coefficient which shows a negative number means that the higher the gratitude, the lower the stress, anxiety, and depression. The data from the four variables were then categorized to determine the distribution of the data by category. The categorization of data on each variable is shown in tables 4 and 5.

Table 4. Gratitude Level

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Variable | Level | | | | |
| Low | Moderate | | | High |
| Gratitude | N=0 | | N=42 | N=101 | |
| 0% | | 29,4% | 70,6% | |

In table 4 it can be seen that the majority of subjects are in the high category related to gratitude. A total of 42 subjects or 29.4% were in the medium category and there were no subjects in the low category for the gratitude variable.

Table 5. Categorization of stress, anxiety and depression

|  |  |  |  |
| --- | --- | --- | --- |
| Level | Variable | | |
| Stress | Anxiety | Depression |
| Normal | N=86 | N=103 | N=142 |
| 60% | 72% | 99,3% |
| Mild | N=38 | N=16 | N=1 |
| 26,5% | 11% | 0,7% |
| Moderate | N=19 | N=19 | N=0 |
| 13,3% | 13,3% | 0 |
| Severe | N=0 | N=5 | N=0 |
| 0% | 0% | 0% |
| Extremely Severe | N=0 | N=0 | N=0 |
| 0% | 0% | 0% |

The categorization of stress, anxiety, and depression variables use five categories based on the DASS-21 manual (Damanik, 2011). The stress level in the majority of the subjects was at a normal level as much as 60%, as many as 26.5% were in the mild or mild category and 13.3% were in the moderate or moderate/enough category. There were no subjects who were at the severe or severe level and extremely severe or very severe level for the stress variable. The anxiety level of the majority of the subjects in the normal category is 72%, 11% is in the mild category, 13.3% is in the moderate/enough category and 3.5% is in a severe category. Almost all subjects were in the normal level of depression and only 0.7% or 1 person was at the level of mild depression.

Based on the results of data analysis, there is a significant negative relationship between gratitude and stress, gratitude with anxiety, and gratitude with depression so the hypothesis is accepted. Gratitude in this study is gratitude in the context of Islam. Gratitude has three aspects, namely knowing, accepting, and praising God for the blessings received by humans themselves (Al-Munajjid, 2017). Gratitude literally means recognizing something good and telling it (Karimulloh et al., 2021). Gratitude or what Peterson and Seligman (in Boniwell, 2012) define as thanking people, counting blessings, namely thanking others, and counting what we get. At a glance, gratitude in the context of Islam and gratitude has the same meaning but differs in its object. Gratitude can reduce stress which is done by being grateful for everything that Allah has given (Al-Munajjid, 2012).

Mason's research (2019) shows that gratitude is positively related to measures of well-being, and inversely related to indicators of psychological distress. Based on Mason's research (2019), it can be concluded that the higher the gratitude, the higher one's well-being, and the lower psychological distress. Gratitude has a positive relationship with post-traumatic growth or growth after a traumatic event so high gratitude can accelerate growth after a traumatic event (Ruini & Vescovelli, 2013). According to Ruini and Vescovelli (2013) gratitude is known to have a negative relationship with anxiety and depression and increase positive feelings.

The role of gratitude is also related to the perceived stress or the perception of stress. According to Lee et al. (2021) the tendency to always show gratitude can increase resistance to stress and prevent mental health-related disorders. Lee et al. (2018) explained that gratitude is a protective factor against stress and fatigue. Cultivating a mature attitude of gratitude by doing good actions, expressing gratitude for life and God, and enjoying all the little things in life can help a person to become a resilient person (Jans-Beken, 2021). Research Tan et al. (2021) conducted experimental research with gratitude journaling, namely writing gratitude has a correlation with the quality of life, suffering, and psychological distress.

The results of Tan et al. (2021) showed that writing gratitude can significantly improve quality of life scores, reduce suffering and reduce psychological distress. Gratitude is an emotional state and attitude towards life that is a source of human strength in improving one's personal and relational well-being (Emmons & Crumpler, 2000). According to Du et al. (2021) gratitude has a direct relationship with resilience. A person's resilience will get better when his gratitude increases (Du et al., 2021). The categorization of gratitude as shown in table 4.5 shows that the majority of subjects are in the high category in terms of gratitude.

The high score of gratitude on the subject is related to religious behavior. The setting of this research is Islamic boarding schools where religious education is the most intense. Pesantren is an institution that is considered to have the most intense Islamic religious education compared to public schools and madrasas (Abidin et al., 2022). Research shows that the intensity of worship (prayer) has a strong correlation with gratitude so the more a person is active in worship, the better the gratitude (Lambert et al., 2009).

Living in a religious environment or having a religious theme can increase gratitude in young adult subjects (Kraus et al., 2015). A person who is grateful tends to be happier, has better psychological well-being, and feels a sense of satisfaction with his life (Aghababaei et al., 2018). Gratitude in general has a different effect from gratitude in the context of religion (religious gratitude) (Rosmarin et al., 2011).

Gratitude in the context of religion is embedding gratitude to God which is known to have a stronger effect than gratitude in general on mental well-being (Rosmarin et al., 2011). Religious motivation strengthens the relationship between depression and gratitude (Tulbure, 2015). According to Tulbure (2015) when religious motivation is added, the stronger the relationship between gratitude and depression, namely the higher the gratitude and the lower the depression.

As much as 60% of the stress on the subjects of this study was in the normal category which is related to a high level of gratitude. Overall gratitude directly promotes social support and protects people from stress and depression (Wood et al., 2008). Yildirim and Alanazi's research (2018) shows that the relationship between gratitude and life satisfaction is mediated by perceptions of stress. Gratitude positively predicts satisfaction with life, while stress negatively predicts satisfaction with life (Yildirim & Alanazi, 2018). Someone who has a tendency to always express gratitude has lower stress, improved health, and feels more satisfied (Moon & Jung, 2020).

In general, gratitude has a role in reducing depression and anxiety in the general population (Petrocchi & Couyoumdjian, 2016). By reviewing life events with an attitude of gratitude, people's fear of death is reduced because they feel that life has been lived well (Lau & Cheng, 2011). Gratitude can increase optimism (Wahid et al., 2018) while optimism is negatively related to anxiety (Biber et al., 2020). Biber et al. (2020) state that gratitude has a negative relationship with anxiety, meaning that the higher the gratitude, the lower the anxiety. Gratitude and social support both have an effect on death anxiety, however, gratitude has a stronger effect than social support in the younger population (Poordad et al., 2019).

The low level of depression in the subjects of this study as shown in table 4.6 is related to the high level of gratitude. Research from Tulbure (2015) shows that gratitude has an inverse or negative relationship, namely the higher the gratitude, the lower one's depression. Gratitude, religiosity, and social support have a negative relationship with suicidal ideation and suicidal behavior (Krysinska et al., 2015).

1. **Conclusion**

The conclusion of this study is that gratitude has a negative relationship with stress, anxiety, and depression in female students. This negative relationship indicates that the higher the gratitude, the lower the stress, anxiety, and depression in female students. The majority of students have a high level of gratitude. The majority of stress, anxiety, and depression variables are at normal levels but the anxiety variable needs to be a concern. A total of 5 subjects were at the level of severe or severe on the anxiety variable. Indeed, the number of these 5 subjects has a small percentage when compared to the total number of subjects, however, it still needs to be handled.

1. **Acknowledgment**
2. **References**

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