

# Gratitude and Work Related Well-Being in Millennial Worker in Jakarta

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## Abstract

Millennial worker tend to have low well-being due to their high stress. As Islam already gave an alternative to enhance well-being, that is gratitude. The present research aimed to test whether gratitude have correlation with work related wellbeing in millennial worker in Jakarta. The study used quantitative design to collect data via questionnaires. All 87 participants were assessed using Work-Related Wellbeing Scale and Gratitude Scale. Collected data were analyzed using JASP and spearman correlation to examine correlation between gratitude and wellbeing among millennial worker. Result showed that gratitude had positive correlation with work-related wellbeing ( $r=0.275$ ;  $p<0.05$ ). This result could become basis of intervention in enhancing wellbeing among millennial.

## Introduction

Islam is perfect religion. A religion whose teachings cover all aspects of human life, including work (Jamal, 2011). Working according to Islam does not only seek material abundance in the world but also seeks rewards for the hereafter. This intention to work will correlate with the efforts made by a Muslim. When the intention to work is worship, it contains two objectives, namely meeting physical needs and spiritual needs or material and non-material needs. Thus, because the purpose of work is not merely seeking material abundance, what is needed is not only in the form of physical strength but also non-physical strength (prayer) (Rizal, Parno, and Komariyah, 2018). The output of work with the intention of worship is a work attitude that is framed by a sense of tawakal. In addition, the meaning of the values of Islamic teachings is that if a person is grateful for the blessings given by Allah SWT, then the individual will have an even greater sense of pleasure. These spiritual values provide motivation to always work, try and be grateful for the results. Thus, the results of the job appraisal will be addressed by a Muslim with a positive work attitude (feeling of satisfaction).

On the other hand, the demands of life can become a stress that can interfere with someone's life. Stress is known to be an antecedent of things that are not good, such as irregular eating behavior (Torres & Nowson, 2007), depression (Hammen, 2005) to a decline in health conditions (Thoits, 2010). Stress can come from the world of work which is called work stress. Individuals can feel job stress when the individual has worked to the best of his ability, then the results of the work are not entirely in line with expectations (Cousins, et al.,

2004). Job stress can cause a person not to do the job properly and even disrupt sleep time (Akerstedt, Knutsson, Westerholm, Theorell, Alfredsson, & Kecklund, 2002).

One generation of millennial generation employees has a low level of psychological well-being in the workplace. There are 28% of the millennial generation feeling more depressed than Gen X where stress is only felt around 12% (Juniman, 2018). Issom and Makbulah (2017) state that there is an influence between work situation stress and psychological well-being of employees. In addition, the millennial generation in Indonesia has a lower level of loyalty to work compared to generation X (Apriyono, 2017). The stress felt by millennial generation employees is an indication that the perceived low psychological well-being is.

Low psychological well-being has many negative implications. For individuals who experience it, low psychological well-being can result in low job satisfaction among employees (Wright & Cropanzano, 2000) as well as decreased health, causing absences from work (Miraglia & Johns, 2016). Not only for individuals, organizations that have workers with low well-being, this also has a negative impact, for example employees who experience work stress will be vulnerable to low well being and affect their performance (Lakshmi Narahari & Koneru, 2018) and in the end they will affect organizational performance.

Yet if we look closely, Muslims already have their own capital to cope with all demands, namely gratitude. Some experts in the field of positive psychology say that gratitude can be interpreted as a tendency to see the whole series of life as a gift from God (Linley & Joseph, 2004). Gratitude can also be interpreted as a concept regarding emotions, behavior, moral goodness, habits, personality traits, or coping responses (Emmons & McCullough, 2003). Gratitude can be done by carrying out obedience to Allah, namely carrying out all His commands and leaving all His prohibitions (Shohibah, 2014). Carry out God's commands. such as praying, fasting and zakat. And leaving His prohibitions such as stealing, drunkenness and adultery.

Some researchers define gratitude as an emotion that always leads to appreciating the act of helping or helping others (McCullough, Kilpatrick, Emmons, & Larson, 2001). Islam also explains that gratitude is an act that aims to give thanks for all the abundance of blessings that Allah Subhanahu Wata'ala has given (Shohibah, 2014). After being grateful, then what will be done is to accept all the destiny that is in him.

In previous studies conducted in European or American communities, *kebersyukuran* is often juxtaposed with the concept of gratitude (Hambali et al., 2015). The concept of gratitude is closely related to individual welfare (Eriyanda, 2013) and happiness and life satisfaction. Someone who has high gratitude will usually have high life satisfaction. Likewise, someone with low gratitude will be relatively dissatisfied with his life. Previous studies have described how a person's gratitude can predict the welfare of his life. The research literature stated that the majority of previous studies revealed a positive relationship between gratitude and one's well being. One of the reasons why this happens is the appreciation of life carried out by grateful people (McCullough, M., Emmons, R., & Tsang, 2002) which makes them look more positively on life as a whole.

Apart from the general population, recent studies have also revealed a relationship between thanksgiving and the psychological well-being of workers. Research on workers in the health sector shows that the application of gratitude improves worker welfare (Adair et al., 2020; Otsuka, 2012). However, there are still few studies that focus on worker well-

being, especially in Indonesia. In addition, the studies described above still measure well-being from a more general point of view. Meanwhile, worker-specific well-being has a slightly different domain so that it has different antecedents (Zhang et al., 2013).

Based on the explanation above, the researcher wants to see the relationship between gratitude and work stress for workers in Jakarta. Furthermore, the researchers hypothesized that gratitude would be positively correlated with worker well-being in Jakarta.

## Research Methods

### *Participants*

Participants numbered 87 people and were in the age range of 20–40 years, the majority were male (69.1%) and the last education was Strata 1 (67.9%). All participants are Muslim and most of the participants are married (60.5%), work as private employees (75.3%), and earn around IDR 5,000,000 - 10,000,000, - (40.7%).

### *Measuring instrument*

There are two measuring instruments used in this study, namely gratitude which has 3 dimensions developed by Listiyandini et al., (2015). This measuring instrument has a total of 30 issuers and has been validated for a sample of Indonesians. For the measuring tool of worker well-being developed by Zhang et al., (2013) and has 19 items. The original measuring instrument came from English and the researcher adapted it according to the recommendations of Beaton et al., (2000)

## Result

As for the assumption test using the Shapiro-Wilk test and showing if the data is not normal (Table 2). Therefore, to test the next correlation using Spearman's rho. (Kaplan & Sacuzzo, 2008). The results of the reliability test for each measuring instrument show a good value, where the Gratitude measurement tool gets an alpha cronbach value of 0.981 while the worker Well-Being measure shows an alpha cronbach value of 0.961. These two values indicate good reliability values (Kaplan & Sacuzzo, 2008),

**Table 2. Normality Test Results**

Shapiro-Wilk Test for Multivariate Normality	
Shapiro-Wilk	p
0.944	< .001

The results of hypothesis testing using Spearman's rho showed significant results, namely the higher the sense of gratitude, the higher the employee well being with the Spearman value of 0.275 ( $p < 0.05$ ). These results can be seen in Table 3.

**Table 3. Hypothesis Results**

Variable		Gratefulness
2. Employee Well Being	Spearman's rho	0.275 **
	p-value	0.010

\* p < .05, \*\* p < .01, \*\*\* p < .001

## Discussion

The results show that there is a significant positive relationship between thanksgiving and the psychological well-being of millennial employees. These results indicate that the more grateful an employee is, the more prosperous he will feel. This result is in line with previous studies which reveal that gratitude is in line with individual welfare (Dewanto et al., 2015; McCullough, M., Emmons, R., & Tsang, 2002). Someone who has high gratitude will also have high individual welfare. There are several reasons why there is a relationship between gratefulness and the psychological well-being of workers in Indonesia. First, the feeling of gratitude is able to make workers able to cope with the stress they experience on a daily basis at work. Previous research has supported the possibility of reducing stress due to being grateful for workers (Otsuka, 2012; Toepfer & Walker, 2009). Workers who are grateful will relatively appreciate their work so that they can increase their work welfare.

Religiosity can also play a role in the relationship between thanksgiving and individual well-being. It is known that in religious people, gratitude will greatly reduce stress (Kumar & Dube, 2019). Indonesian society is known as a religious society and has the basis of the Pancasila state which is based on the one and only Godhead (Latif, 2018). Such character of society makes thanksgiving one of the tools to reduce stress and increase the psychological well-being of workers. In addition, in a condition where social media is widely accessed by workers in Indonesia, social comparison is inevitable. Gratitude is also known to reduce negative thoughts that arise as a result of social comparison (Emmons & Mishra, 2010), so that it makes workers feel more prosperous.

## Conclusion

As far as our understanding is concerned, this study is one of the earliest studies that address employee welfare by specifically using a work-related well-being measurement tool. Although the results show robustness to the relationship of gratitude with employee welfare, there are several limitations in our study. This study still focuses on samples in Jakarta and urban communities. It is known that in previous studies, urban society and rural society have different meanings of welfare. Thus, further research on rural communities with a similar construct is highly recommended. In addition, it is also necessary to test whether this relationship occurs in other types of work, for example, for freelancers or blue collar workers who have a low level of job security.

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