

GRATITUDE BEHAVIOR IN LIVING OF INDONESIAN ORPHAN ADOLESCENTS BASED ON ISLAMIC PERSPECTIVE

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Abstract

Purpose of the study: This study aims to see how orphaned adolescent's gratitude who grew up in the environment without biological parents which psychologically certainly have different emotions from other normal adolescents. The orphan adolescent's gratitude is analyzed based on the Islamic perspective in Indonesia as a majority Muslim population country because religion becomes an important foundation for humans to live their lives.

Methodology: This study used a qualitative method with observation, interviews, and documentation with 15 orphan adolescents in Sukabumi district, Indonesia. Data analysis was carried out to find the meaning of the data or information obtained in a systematically arranged research, among others: Initial data analysis, make a description, make a final, and making conclusions.

Main Findings: The results showed that the orphaned adolescent's gratitude was able to give thanks to both personal and transpersonal. They acknowledge, accept, and utilize gifts from others and the gift of God. They also always do good to others, worship, and do good deeds because of God. So, rise and maximize their potential as a gift of God and avoid the negative behavioral tendencies that accompany their shortcomings.

Applications of this study: This study can be useful for the social science research area, specifically in psychology studies. In addition, the results of this study are very useful for the orphan adolescents themselves for the importance of motivating themselves, staying confident, and having a strong sense of gratitude, which is also a concern for the Indonesian government.

Novelty/Originality of this study: This study found that several factors that influence gratitude, namely: contemplation with emotional intelligence, input, and advice from family, neighbours, and friends; constructive criticism and judgment of others. This gratitude emerged as a reflection of gratitude understanding from an Islamic perspective. Moreover, this study created a model of orphan adolescent's gratitude based on Islamic perspective.

Keywords: Adolescent, Gratitude, Orphaned, Psychology, Qualitative Method.

INTRODUCTION

A deficiency that is owned by a child especially if the deficiency is in the form of parents or left by their parents, in general, can give birth to a feeling of very deep sorrow. This tendency arises because he has lost someone who loves them, gives attention and affection, gives guidance, and meets all the needs of their life. The number of orphans in Indonesia continues to increase. The Ministry of Social Affairs of Indonesia recorded that since 2006 there were around 2.8 million orphans (Anonymouse, 2006), in 2013 it increased to 3.2 million orphans (Ucu, 2013) until in 2018 it reached 4.5 million orphans (Susanti, 2018). This fact shows that Indonesian orphans very worthy of attention.

Indonesia, which has 87% of the population as diverse as Muslims (Kusnandar, 2019), even become the country with the largest Muslim population in the world according to the version of Global religion futures, it will be an interesting discussion about how Islam's perspective in response to adolescents orphans psychological. Islam is very caring for orphans, as stated in the Qur'an surah Ad-Dhuha verses 6-10 which means: "(6) Did He not find you an orphan and give [you] refuge? (7) And He found you lost and guided [you], (8) And he found you poor and made [you] self-sufficient. (9) So as for the orphan, do not oppress [him]. (10) And as for the petitioner, do not repel [him]". If the aforementioned orphans do not receive attention and affection from the surrounding environment, then they give birth to negative attitudes, neglect, lack of acceptance, and even the possibility of rejection from the community, then this situation befalling someone can give birth to feelings of inferiority or despair in the orphans themselves.

However, in reality, this is not the case, because there are orphans who do not experience psychological conditions that cause negative effects. Many of them interpret their lives positively and are able to become successful people. In general, this phenomenon is difficult to understand, but based on *hadith* "If God wants goodness (on someone), give him disaster" (Al-Asqalani, 1997). Namely, the disaster that God has given to orphans is one of the ways God has revealed His grace and the task of humans is to find the graces contained in them through developing their own potential with patience. The potential that God gives to humans includes physical potential in a perfect form and psychological potential that has a role in determining good life path choices. Therefore, a positive psychological outlook directs his attention to the positive side of man, developing potential virtues and strength so as to produce happiness (M. E. Seligman & Csikszentmihalyi, 2000; M. E. P. Seligman, 2002; M. E. P. Seligman & Csikszentmihalyi, 2014). Humans are seen as living things that can arise from all helplessness and maximize their potential.

Adolescents who are transitioning from childhood to adulthood, ranging in age from 12 to 21 years, are unstable in terms of psychology, both in the search for identity and adaptation to the environment (RIFAI, 2015). Almost 50% of orphaned adolescents experience loneliness to varying degrees and need love, attention, and communication (Utami et al., 2017). However, behind the loneliness, there are some interesting things to study about how those orphan adolescents are grateful by accepting, regarding, acknowledging, and appreciating everything they have received from something outside of themselves. Because gratitude and accepting the situation will maximize their potential to face life problems for orphan adolescents, both in economic, psychological and social terms (Efianti & Wahyuni, 2019).

Based on the explanation above, this study aims to investigate how orphan adolescents reflect gratitude in living his life both personal and transpersonal. And also, what factors influence the gratitude of orphan adolescents. With a qualitative method, in addition to being answered with scientific knowledge in psychology, it also uses an Islamic perspective in the context of gratitude.

LITERATURE REVIEW

A. The Meaning of Gratitude in Islamic Perspective

Gratitude according to language is acknowledging virtue (Fehr et al., 2017; Katherine Nelson & Lyubomirsky, 2016). As in the sentence of *syakartulillah* which means to give thanks for God's blessings. Thus, gratitude can be interpreted as thanking those who have done well for the good they have given (Davis et al., 2016; Froh et al., 2011; Wood et al., 2010). Meanwhile, gratitude according to special terminology and Islamic perspective is to show the influence of divine favors on a servant's person in his heart with faith, in his mouth with praise and adulation, and on his limbs by working on deeds of worship and obedience (Al-Munajjid, 2006, pp. 235–236). In accordance with the word of God in the Qur'an surah Al-Baqarah verse 152, that God has coupled the command to remember Him with the command to give thanks to Him, both of which are reminiscent of the favors of creation. The command to be patient is a means of delivering a servant to realize both. The word gratitude in Latin comes from the word "gratia" meaning pleasure or thankfulness. Gratitude also means a sense of thankfulness and joy in response to receiving a gift, whether the gift is a tangible benefit from a specific other or a moment of peaceful bliss evoked by natural beauty (Bornstein, 2018; Peterson & Seligman, 2004a).

Basically, Islam views gratitude as an expression of gratitude for all the pleasures that have been bestowed by God which are implemented in the form of worship to Him. The word gratitude is found in the Qur'an in various forms and was found 64 times. However, basic meanings of gratitude, namely are praise because of the good that is gained (Shihab, 2009; Syukur, 2013, p. 43). The essence of feeling satisfied, even for a little thing. Gratitude is the steadfastness of a servant to love who gives pleasure; all parts of his body are eager to obey Him (God); he verbally chanted and praised Him (Al-Munajjid, 2006). Therefore, gratitude involves three things: (1) heart, (2) oral/verbal, and (3) all members of the body or physical (Al-Samiry, 1982, p. 6; Syukur, 2013). Gratitude also depends on the mastery of knowledge about the three aspects of gratitude, namely (Al-Munajjid, 2006): knowing the blessings, receiving favors, and praising God for the favors that have been given by Him. Islam expressly commands gratitude to God and parents in al-Qur'an at Surah Lukman verse 31. Gratitude in Islam is one of the levels of attainment of worship of those who walk towards the path of Allah. Gratitude is composed of three elements, namely (Addimasyqi, 1975, p. 920; Al-Ghazali, n.d.; Anonymous, 2017; Nashrullah, 2019): (1) 'ilmu (knowledge), (2) hal(matters), and (3) 'amal (deed or act). In this case, knowledge is the base and then will inherit the matters or things, then things will inherit charity. These three elements operate as an inseparable unity in the process of gratitude towards the pleasure of God.

B. Literature Used for Orphan Adolescent Gratitude based on Islamic Perspective

Gratitude is divided into two types, personal and transpersonal (Peterson & Seligman, 2004a). Personal gratitude is gratitude directed to others specifically who have given kindness or as they are. Meanwhile, transpersonal gratitude is an expression of thanks to God, to a higher power, or to his world. Where, the components of gratitude including a warm feeling of appreciation for someone or something (warm sense of appreciation), feelings of goodwill to someone or something (sense of goodwill), and a tendency to act based on appreciation and goodwill (disposition of act). The grateful process takes place through two stages (Emmons & McCullough, 2002), namely:

- Acknowledgment of goodness in someone's life, saying yes to life, life is good and has the elements that make it worthy.
- Recognition, meaning the source of goodness lies outside the self, the object of gratitude is directed to the other. Like, thanking others, to God, for animals, but never for yourself.

Orphaned adolescents can be understood as individuals who have shortcomings in the form of parents or are left dead by their parents who in general can give birth to profound sadness. This tendency arises because they have lost someone who loves him, gives attention and affection, gives guidance, direction, and fulfills his life needs. Based on the above assumptions, this study has the assumption that orphaned adolescents are not always filled with negative tendencies. However, they remain as a whole human figure and have the freedom to choose and determine how to respond to his condition and more positive meaning to his life based on the strengths, strengths, and virtues he has. Figure 1 describes

how the gratitude will be reflected personally and transpersonal with a positive attitude of the environment from orphan adolescents who tends to feel lonely and insecure. That flow map will be analyzed by the Islamic perspective.

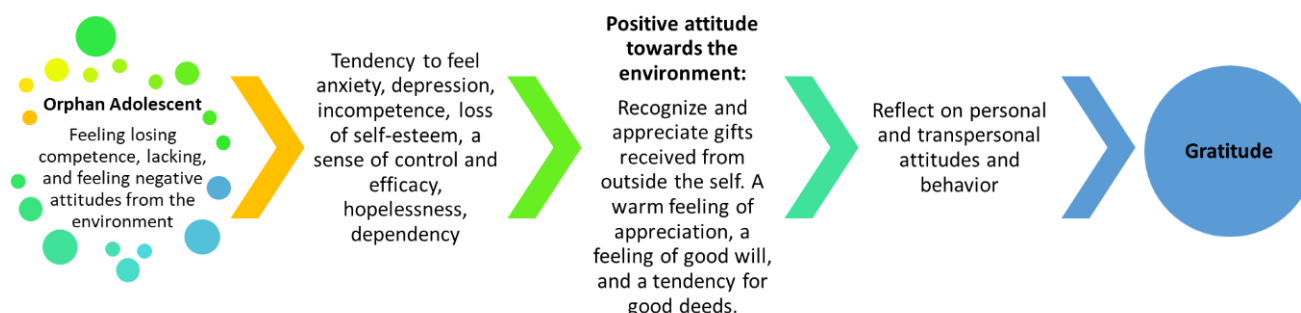


Figure 1: Flow Map to Result Orphan Adolescent Gratitude

C. Factors That Trigger and Inhibit Gratitude

According to Peterson & Sligman, to feel grateful someone needs a broad view of life, namely the ability to prepare elements in life, and life is a gift. The capacity to reflect, reflect and the ability to enjoy positive experiences is important in triggering feelings of gratitude. In addition, the family factor as a means of helping someone's gratitude and when he is aware of the loss in him. Meanwhile, some obstacles in gratitude include the perception that a person is a victim who is facile, a feeling of having a right to something, complacent about the material, and a lack of self-reflection. In addition, feelings of gratitude can also be hampered by narcissism, people who have narcissistic tendencies are convinced that they deserve special privileges.

METHODOLOGY

A generic qualitative research approach was used to collect data for this study. Qualitative research also helps in better understanding experiences and perceptions in the context of gratitude from the perspective of orphan adolescents on the psychological factors that influence their gratitude. The approach used in this study is qualitative because it aims to present detailed descriptive accounts of gratitude for orphaned adolescents. The focus of this qualitative research is to discover the natural phenomena experienced by orphan adolescents humanely. This qualitative research data is not in the form of numbers, but rather in the form of narratives, descriptions, stories, documents, and other non-numeric forms.

The variable in this research is gratitude. Gratitude in this study is gratitude and happiness as a response to receiving gifts, both the visible benefits of others and the moment of peace that is brought about by natural beauty. The subjects of this study were 15 orphaned adolescents who had the following criteria: (1) adolescents aged between 14 and 16 years, (2) both of their parents had died, (3) attended the Al Farhan Vocational High School education level, (4) lived at Al-Farhan Orphanage Cimahigirang, Kadudampit, Sukabumi district, Indonesia. All research subjects are very relevant to the context studied and can provide the information needed in research. Therefore, the procedure of taking subjects in this study is through the appearance of characteristics.

The data sources in this study include two types, namely primary data sources and secondary data sources. Primary data is the main data obtained from 15 orphaned teenagers in accordance with the above criteria. Secondary data are people who are close to the subject, teacher or caregiver of the orphanage.

Data collection techniques used in this study were interviews, observation, and documentation.

1. **Interview.** Interviews in this study question and answer conversation to obtain information in accordance with the formulation of the research problem. The interview is also to obtain the subjective meaning understood by adolescents regarding the problem under study, to explore the information needed, among others: (1) Good Rapport in this study contains the opening, introduction, and related to the interview to be known by research subjects; (2) Demographic Data, this data is intended to explore data on names, ages, education, religion, and life history of research subjects.
2. **Observation.** Observations in this study are used to make observations based on direct experience and allow researchers to record events in situations related to propositional knowledge as well as those obtained from data.
3. **Documentation.** The documentation in this study was used to trace information or historical data from research subjects. In this study, the document in question is the subject's personal document that contains a written record of the subject's actions, experiences, and beliefs.

Data analysis was carried out to find the meaning of the data or information obtained in a systematically arranged research, among others: (1) Initial data analysis is carried out during the data collection process to capture other relevant data and support existing data, (2) Make a description of the results of observations of research subjects, (3) Make a final analysis of the results of interviews, observations, and studies documentation, and (4) Making conclusions.

RESULTS AND DISCUSSION

This section explains the findings of this study. Begin from the Islamic perspective about gratitude and mapped to the research subjects which are orphaned adolescents, to see whether there is gratitude both personally and transpersonal in their lives. Then, this section explains the analysis result about what factors influence the gratitude of orphan adolescents. Until finding a psychological model or pattern of orphan adolescent's gratitude.

1. *Personal and Transpersonal of Orphan Adolescent Gratitude*

Warm Sense of Appreciation of Orphan Adolescent

Based on the respondents or subjects of this study regarding the history of education that goes through from elementary school to high school cannot be separated from the wisdom of friendship (*silaturahmi*). According to them, success is not possible to come just like that, without any relationship with each other, and there is no success only with his own efforts but achieved through the roles of others who help each other. Thus, awareness appears in adolescents, that in living their lives many people who have contributed, doing good to him. they also have adoptive parents and friends who have helped them in the education process he is following. They provide input, encouragement, and advice to live life. Their recognition also concerns their awareness that God has given life which is a potential and a good opportunity to be able to change and rise so that the future of their life is better and dignified. God has given them health and long life. Even in this condition, according to them, they can still be grateful for the blessings that God has given.

Significant other that close with the subjects of this research said that they are a smart child. They have the same high spirit and confidence as their friends. In addition, they also like to help their friends, especially in working on group assignments in their learning. In accepting the gift of God, they always accept it sincerely, accepting it as fate. They never lamented the shortcomings of their life, high enthusiasm for learning never goes out. Although it must live it with challenges. This is what drives them to dare to compete with their friends fairly (healthy).

The results of interviews and observations show that the research subjects are aware that there have been many people who have contributed to their lives unconditionally. The success he achieved was due to the help of others through friendship. In addition, the subject of research was also aware of the many and unexpected gifts of Allah SWT. He thinks God has the best member of his life. This situation shows the existence of gratitude. Furthermore, they show an awareness of the heart and a willingness to recognize the goodness and benefits that result from the contribution of others and God. This is what shows that orphan adolescent gratitude in accordance with two stages in gratitude, namely (Emmons & McCullough, 2002): (1) acknowledgment of goodness in one's life, (2) recognition that the source of goodness lies outside of himself.

Based on the results of the research above, orphaned adolescents also feel loved by others. They are a large family, neighbor, friends, and others. They also feel that they have the love and affection of God. They acknowledged what they received was the love and affection of God. Thus, the feelings of being loved and loving mentioned above are a sign of gratitude. In this case, they have displayed pleasant emotions. This situation is in line with the view of gratitude that gratitude as a pleasant emotion of love for them who have given goodness (Emmons & McCullough, 2002; Froh et al., 2011).

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Sense of Good Will of Orphan Adolescent

The results of the study found a strong desire within themselves to reciprocate or share back with others. This is based on their awareness which has received many contributions from others. According to them, they were helped a lot by other people, so they had to do good or help others who were experiencing difficulties or needed help. Thus, the orphan adolescents were satisfied with their existence. Satisfaction according to them does not lie in the material only but lies in the heartstrings. When the heart has enough it will give birth to inner satisfaction. But on the contrary, if a person's heart hasn't felt enough then he will never feel satisfied. In fact, every human being is not perfect.

Awareness of the people around them has driven them to reciprocate all forms of kindness or reciprocity according to their abilities. Similarly, awareness of God's gift, they also have the desire to increase obedience, worship, and good deeds. Regarding shortcomings and suffering in life is seen as a gift, test, and the best gift from God. So that they do not feel worried, restless, and suffering. Their positive thoughts, seeing their weaknesses and weaknesses are the good and strengths of God. They always think positively to others and to God, because there is wisdom that can be drawn from the incident.

Disposition to Act of Orphan Adolescent

Orphan adolescents think that a person's success will not be separated from four aspects, namely: (1) consider life as a gift, (2) pursue life with patience, (3) develop friendship and social networking, and (4) improve the quality of relationship with God through obedience in worship and do good deeds as a form of gratitude for His favors and gifts. With gratitude, when obeying obstacles in life, they always work to look for other opportunities. Finally, able to play a role in wider community life.

The disposition to act based on honor and goodwill is the third aspect of gratitude. In this case, the results of interviews and observations show gratitude in the form of behavior, both to others and directly to God by carrying out worship. The activities carried out by orphaned adolescents are an implementation of gratitude. In this case, gratitude is seen as a reflection of the attitude of gratitude for all forms of enjoyment bestowed upon them. Therefore, they carry out obedience and worship to God as an expression of strong gratitude in them.

In addition, they are also grateful for never complaining, living life diligently and passionately, accepting the gifts that God has bestowed upon them. This situation is in line with the view of gratitude that a heart leads humans to accept grace willingly without grumbling and objecting, however, small the favors ([Shihab, 2009](#)).

In the social dimension, orphan adolescents behave in gratitude by displaying a personality that is not arrogant, humble, not stingy and cares for others. They also have the desire to repay the kindness of others according to his abilities such as friendship, visit the sick, and pray for kindness to the benefactors who have contributed to their life's journey.

The mention that gratitude is a moral influence that is a moral precursor ([Peterson & Seligman, 2004b](#)), is in line with this research finding. Through the experience of gratitude, a person will be motivated to do prosocial behavior, provide support for moral behavior, and hinder the emergence of destructive behavior. Thus, the results of research on the third dimension of gratitude show that they do not have an incompetent feeling; instead, they see their weaknesses and shortcomings as a very valuable and sellable gift, as well as advantages for them.

2. Factors that Influence Orphan Adolescent Gratitude

To feel grateful someone needs a broad view of life, that is the ability to prepare the elements in life, and life is a gift ([Peterson & Seligman, 2004b](#)). The capacity to reflect, reflect and the ability to enjoy positive experiences is important in triggering feelings of gratitude. In addition, the family factor as a means of helping someone's gratitude and when he is aware of the loss in him. Meanwhile, some obstacles in gratitude include the perception that a person is a passive victim, a feeling of having the right to something, complacent with the material, and a lack of self-reflection. In addition, feelings of gratitude can also be hampered by narcissism, people who have narcissistic tendencies are convinced, that they deserve special privileges.

In life is very full of process. A person's success in achieving a goal cannot be separated from the process that has been taken. Included in giving thanks for the blessings of God requires a relatively long process, not immediately so clever to be grateful. This study found that the factors that help or influence the orphan adolescents behave in gratitude are their conscious, insightful, and emotional intelligence reflections. It means that gratitude arises from an afterthought that involves a deep thought process so that it involves insight and emotional intelligence. Through deep reflection, they found a meeting point about the deeds they had to do and how to interpret the meaning of life.

In addition, gratitude can also be triggered by input, criticism, and advice from the closest people, such as family, relatives, neighbors, and friends. This illustrates that the presence of others is very important in his life. This situation is in line with the view about gratitude that requires a broad view of life ([Peterson & Seligman, 2004b](#)). In this case the ability to perceive the elements of life as a gift. Then, the findings of this study concern factors that can prevent a person from gratitude. According to orphaned adolescents, one of the obstacles in gratitude is when the situation is out of control (uncontrolled), too looking at the person above and forgetting what they have received. This research result and orphan adolescent situation in accordance with obstacles in gratitude are ([Peterson & Seligman, 2004b](#)): (a) the perception that a person is a passive victim, (b) a feeling of having the right to something, (c) complacent with the matter, and (d) lack of self-reflection.

3. Model of Orphan Adolescent Gratitude based on Islamic Perspective

Based on the Islamic perspective about gratitude that reflected on orphan adolescent personal and transpersonal, the result of this study is concluded as a model in Figure 2. The model is produced based on orphan adolescent gratitude that in fact, can reflect the meaning and element of gratitude based on the Islamic perspective in their life, personal and

transpersonal. Islam views gratitude as having to start from the heart and knowledge possessed that Allah is Compassionate and Merciful, which is then followed by oral/verbal and matters, and it is reflected in charity and deeds. The concept of gratitude based on the Islamic view turned out to have been reflected in orphan adolescent both personally and transpersonal, through their warm sense of appreciation, sense of goodwill, and disposition to act. Orphan adolescent gratitude is also influenced by internal and external factors. Internal factors come from their selves, while external factors come from their environment. This study found that several factors which influence gratitude, namely: contemplation with emotional intelligence, input, and advice from family, neighbours, and friends; constructive criticism and judgment of others. This gratitude emerged as a reflection of gratitude understanding from an Islamic perspective. Moreover, this study created a model of orphan adolescent's gratitude based on Islamic perspective.

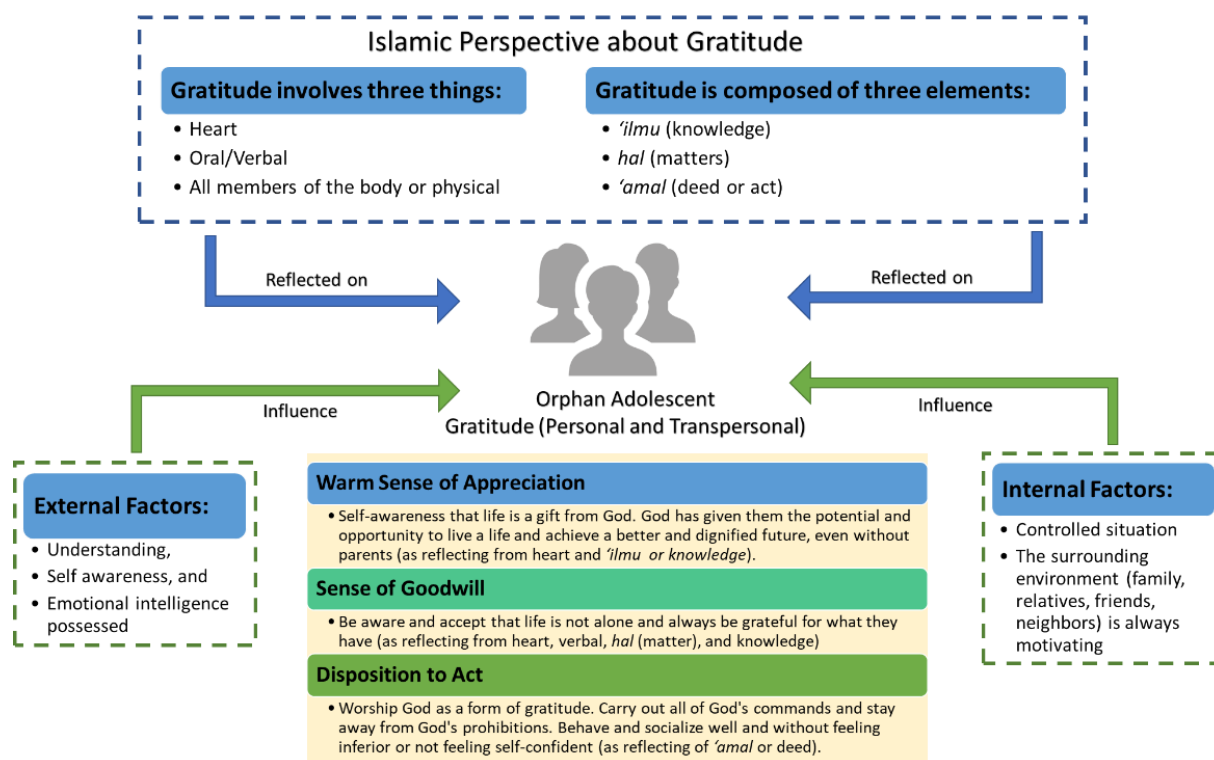


Figure 2: Orphan Adolescent Gratitude based on Islamic Perspective

Source: Author

CONCLUSION

This research finds that orphaned adolescents are able to give thanks (gratitude) both personally and transpersonal. They recognize, accept, take advantage of gifts from others and the gifts of God. They also always do good to others, worship, and do good deeds because of God. So, they rise and maximize his potential as a gift of God and avoid the negative behavioral tendencies that accompany his shortcomings. Besides, factors that affect gratitude in orphaned adolescents, namely: contemplation with emotional intelligence, input, and advice from family, neighbours, and friends; constructive criticism and judgment of others.

LIMITATIONS AND FUTURE SCOPE OF THE STUDY

The limitation of this study is the lack of data source which only focus on one orphanage as a case study. Therefore, for further study, the data source must be increased and representative enough to represent psychological conditions and the attitude of gratitude to orphaned adolescents. And also, the model of orphan adolescent gratitude can be measured quantitatively. It can be judged whether the model can representative or not in the case of gratitude, either for orphan adolescent or even for orphan generally.

IMPLICATIONS OF THE STUDY

So, the implication is that the management of the orphanage will participate in maintaining the gratitude that is already owned and aware of the orphaned adolescents who do not yet have complete gratitude so that it is more unstable in life. The big implication is for policymakers who can issue policies related to caring for orphaned youth based on their psychological condition because it will be different in responding to orphaned adolescents who have strong and weak gratitude.

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