

Jalan menuju bahagia: studi mixed-method tentang peran religiusitas, spiritualitas, kebersyukuran, dan makna hidup dalam kebahagiaan = The path to well-being: a mixed-method study of the role of religiosity, spirituality, gratitude, and the meaning of life in well-being

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Abstrak

Konsep kebahagiaan dapat dibedakan berdasarkan perspektif hedonik (subjective well-being/SWB), eudaimonik (psychological well-being/PWB), dan gabungan keduanya (PERMA). Semua konsep kebahagiaan berasal dari pemikir dari budaya Barat yang berorientasi individualistik dan hanya terfokus pada diri manusia dan lingkungannya, kurang memperhatikan pengaruh nilai budaya lainnya yang kolektivistis dan religius terhadap kebahagiaan. Penelitian ini bertujuan untuk membuktikan adanya peran religiusitas, spiritualitas, kebersyukuran dan makna hidup dalam kebahagiaan orang Indonesia. Penelitian ini menggunakan desain konvergen dari metode campuran. Studi kualitatif dilakukan untuk menjelaskan bahwa nilai-nilai budaya dan agama mempunyai peran penting dalam pengalaman kebahagiaan partisipan. Partisipan berjumlah 9 orang berusia 23-74 tahun. Hasil studi kualitatif menemukan tiga tema besar pengalaman bahagia, yaitu pemaknaan pengalaman bahagia, dimensi kebahagiaan, dan faktor-faktor yang terkait dengan kebahagiaan. Pemaknaan pengalaman bahagia meliputi tiga tema, yaitu rasa mampu mengatasi masalah dengan penerimaan dan syukur, kepuasan hidup dalam ketercukupan, dan rasa berharga berkat pencapaian dengan kerja keras. Dimensi kebahagiaan mencakup enam tema yang menggambarkan pengalaman kebahagiaan hedonik dan eudaimonik. Kebahagiaan hedonik meliputi dua tema yaitu pencapaian personal dan menikmati aktivitas waktu luang. Kebahagiaan eudaimonik mencakup hubungan dengan Tuhan, hubungan baik di dalam keluarga, hubungan sosial yang positif, dan kepedulian pada sesama. Faktor-faktor yang terkait dengan kebahagiaan meliputi ketaatan pada ajaran agama adalah hal utama, kesadaran spiritual, pemaknaan positif terhadap kehidupan, bersyukur kepada Tuhan di saat senang dan susah, dan pemahaman terhadap makna hidup. Studi kuantitatif dilakukan untuk menguji model teoritis yang menyatakan kebersyukuran dan makna hidup memediasi hubungan antara religiusitas dan spiritualitas dengan kebahagiaan konstruk PERMA. Partisipan adalah 421 orang berusia 17-63 tahun. Hasil studi kuantitatif memperlihatkan bahwa model teoritis yang diajukan fit dengan data. Dengan demikian, kebersyukuran dan makna hidup terbukti memediasi hubungan antara religiusitas dan spiritualitas dengan kebahagiaan. Hasil analisis data juga memperlihatkan bahwa spiritualitas, kebersyukuran dan makna hidup masing-masing merupakan prediktor yang signifikan terhadap kebahagiaan, sedangkan religiusitas tidak terbukti sebagai prediktor kebahagiaan. Hubungan spiritualitas dan kebahagiaan, juga dapat dimediasi secara parsial oleh kebersyukuran dan makna hidup. Religiusitas tidak memiliki hubungan langsung dengan kebahagiaan tetapi dimediasi penuh oleh kebersyukuran dan makna hidup. Sebagai tambahan, religiusitas

dan spiritualitas merupakan konstruk yang berbeda tetapi saling berhubungan.

.....The concept of well-being can be distinguished based on the hedonic and eudaimonic perspectives, and the combination of both (PERMA). All the concepts of well-being came from Western thinkers whose culture is individually oriented and only focus on human beings and their environment, paying less attention to the influence of other collectivist and religious cultural values on well-being. This research aimed to prove the role of religiosity, spirituality, gratitude, and the meaning in life in the well-being of Indonesians. This research used a convergent design of mixed-method. The qualitative study was conducted to explain that culture values and religion has an important role in the participant's well-being experience. Participants were 9 people aged 23-74 years. The result of qualitative study found three major themes of well-being experience, namely meaning of well-being experiences, dimensions of well-being, and factors related to wellbeing.

The meaning of well-being included three themes, namely the sense of being able to overcome problems with acceptance and gratitude, life satisfaction in sufficiency, and a sense of worth for the accomplishment with hard work. The dimensions of happiness included six themes that describe hedonic and eudaimonic well-being. Hedonic well-being included two themes, namely personal achievement and enjoying leisure activities. Eudaimonic well-being included relationships with God, good relationships in the family, positive social relationships, and caring for others. Factors associated with well-being were adherence to religious teachings is predominant, spiritual awareness, positive meaning toward life, gratitude to God in good and bad times, and understanding of the meaning in life. The quantitative study was conducted to test theoretical model that gratitude and meaning in life mediated the relations between religiosity and spirituality with well-being (using PERMA construct). Participants were 421 people aged 17-63 years. The results showed that the proposed theoretical models was fit with the data. Thus, gratitude and meaning in life were proven to mediate the relationship between religiosity and spirituality with well-being. The results also showed that spirituality, gratitude and the meaning in life were significant predictors of well-being, but religiosity was not. The relationship between spirituality and well-being could also be mediated partially by gratitude and the meaning of life. Religiosity did not have a direct relationship with well-being but was fully mediated by gratitude and the meaning in life. In addition, religiosity and spirituality were different but interconnected constructs.