

# Increasing Gratitude For Female Teachers Through Aspects Of Work-Life Balance And Religiosity

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## Abstract

How big is the role of the variables that make up work-life balance and the dimensions of religiosity also play a role in the gratitude of female teachers? The relationship of gratitude for favors with work-life balance obtained by humans refers to that the best way that must be taken by humans is trying to balance life, between the spiritual dimension and the physical dimension, balance between worldly affairs and the hereafter and balance other affairs. Because the life experience of everyone who works is different, on the one hand, humans sometimes experience changes in emotions, as well as fluctuating faith. He has a sense of gratitude, but when faced with problems in his personal life and work, his sense of gratitude begins to wane. The meaning of gratitude, which is understood by each teacher, has a broad meaning, based on the experience of each individual in living his life. We conducted research on a number of female teacher participants totaling 509 people. The data collection method used in this study is a quantitative approach, with a work-life balance scale, a religiosity scale and a gratitude scale. It was found that there is a role for each variable that forms work-life balance (time balance, involvement balance and satisfaction balance) to play a joint role in being grateful for female teachers. The increase in the gratitude of working women, especially female teachers, lies in the fulfillment of work-life balance and religiosity aspects. The higher the fulfillment of the balance of life, the higher the value of religiosity in realizing gratitude. The implication of the novelty of this research is that increasing the gratitude of female teachers can be done by increasing work-life balance and religiosity, especially aspects of the balance of satisfaction and dimensions of religious practice.

**Keywords:** gratitude, work-life balance, religiosity

## Introduction

Gratitude is part of the way to interpret what has been done as a real human work. Gratitude is a bridge between

problems and solutions in life. Through an attitude of gratitude for everything that has been received, both materially and non-materially. Then humans will

find the true meaning of life, namely everything that can make humans more meaningful and more valuable in living a life that ends in happiness. The results of the research conducted explain that gratitude has a positive relationship with various positive emotions such as life satisfaction, happiness, easy to forgive others, not easy to feel lonely and easy to control anger so as to avoid depression, anxiety and jealousy (McCullough, Emmons & Tsang, 2002). Furthermore, Emmons & McCullough (2004) gratitude is conceptualized as a form of emotion that develops into a good attitude and morals, then becomes a habit that shapes personality and ultimately affects individuals in responding to everything or in responding to situations that are being experienced.

Takdir (2018) The psychology of gratitude is a skill pattern that emphasizes one's intelligence in utilizing all the sustenance from Allah SWT while still having a good attitude towards the creator. Although Allah provides a little sustenance, but if humans are smart in utilizing the potential of that sustenance, then Allah will provide sufficiency from the aspect of inner satisfaction which is reflected in human devotion in carrying out Allah's commands. So that they get inner peace and mental health so that humans avoid feeling anxious, confused, sad and so on. Humans must have noble character, noble character, and good at being grateful. In the Qur'an, the letter Ibrahim verse 34 which reads: It means : He has given you all that you ask of Him. If you counted the favors of Allah, you would not be able to count them. Indeed, man is very unjust and very kufr.

Situations where humans face problems and life experiences for each person have differences, on the one hand humans sometimes experience changes in emotions, or fluctuating faith. There is a feeling of gratitude, but on the other hand, if you are faced with problems in your personal life, work and a complicated social environment, your sense of gratitude will decrease. There is a tendency to blame oneself, others or even the environment. Indeed, one way that can help individuals to feel happy is by feeling grateful. Because gratitude is a form of positive emotion in the form of appreciating, accepting everything that happens in life and showing expressions of gratitude, joy, considers what it receives as a pleasant experience (Seligman, 2000). If humans can balance between what they get in life, in order to be able to meet the demands and needs, prosperity, happiness and satisfaction will be achieved in life. One of the balances of human life between spiritual and physical lies in the balance of personal and work. In the study of work-life balance, it is explained as a condition when individuals find satisfaction in roles in the family sphere and roles in the realm of work, with minimal conflict. further explained that work-life balance is the interaction between work and other activities including family, community, recreation, personal development so that the potential tension between work and personal life can be reduced (Clark, 2011)

Work-life balance is the absence of conflict or interference and enrichment and integration between work and family roles. Work-life balance consists of three dimensions:

first, time balance is the amount of time spent on work and family. Second, the balance of involvement is a balanced portion of the role of employees in work and family and third, the balance of satisfaction is achieved when employees are satisfied with the workload they receive and the burden in their personal life (Greenhaus, J. H., Collins, K. M., & Shaw, J. D, 2003). Likewise, the results of McDonald and Bradley's (2005) research that one of the dimensions of work-life balance is a balance of satisfaction, which is related to the level of job satisfaction at work and outside of work. self-satisfaction that arises when employees think what they have done so far is good enough and can accommodate work and family needs. This can be seen from the conditions that exist in the family, relationships with friends and coworkers, as well as the quality and quantity of work completed.

Furthermore, Imam Al-Ghazali explained that gratitude is composed of three things, namely knowledge, spiritual condition and deeds (Ghazali, 1983). This study focuses on the dynamics of the role of work life balance and religiosity on the gratitude. Every Muslim, whether in thinking, acting or acting, is commanded to convert to Islam. In carrying out economic, social, political or any other activities, humans are commanded to do so in the context of worshiping Allah. wherever and under any circumstances, every human being (Muslim) should be a Muslim. The essence of Islam is monotheism or the oneness of God, an act that affirms Allah as the One, the absolute and transcendent creator, the ruler of all that exists. Tawhid is the

essence of Islam and an act that cannot be called Islamic value without being based on belief in Allah. Religious belief is at the heart of the faith dimension (Ancok & Suroso, 2005).

One of the factors that influence gratitude is religiosity. Religiosity is a person's understanding of the religious values he believes in. Religion and spirituality provide social and cognitive resources that help those who believe in them experience greater well-being. A person's understanding of religious values affects the extent to which a person is able to be grateful (Van Cappellen & Rime, 2014). Also explained in his book on the psychology of gratitude, that happiness is something that humans have been aiming for in obtaining the perfection of life in the world. When a person feels a balance of satisfaction in living his work, family, social life by expressing his deep gratitude, he will get the happiness of life. Because happiness and pleasure are part of human nature to obtain tranquility, peace, prosperity in family and community life, this will all be obtained if there is a balance of satisfaction and continue to be grateful (Takdir, 2018).

Work-life balance is a state of balance between two demands in which the work and life of an individual are equal. In the view of workers, it is the choice to manage work and personal obligations towards family responsibilities (Lookwood, R.N, 2003). The three dimensions of work-life balance (Greenhaus, J. H., Collins & Shaw, 2003) are:

a. Time balance is the amount of time spent on work and family,

b. The balance of involvement is the portion of the employee's role in work and family that is balanced,

c. Meanwhile, the balance of satisfaction is achieved if the employee is satisfied with the workload received and the burden in his personal life

Syahidin (2009) Religiosity is the absolute truth of life that has physical manifestations in the world. Religion is a set of certain behavioral practices associated with beliefs expressed by a particular institution and held by its members. Religiosity is a system of symbols, belief systems, value systems and systems of institutionalized behavior, all of which are centered on issues that are internalized as the most meaningful (ultimate meaning) (Glock & Strak. 1965)

Glock and Stark explain that religiosity or religiosity has five dimensions to a certain degree that have conformity with Islam. Although not completely the same. The dimension of belief can be aligned with aqidah, the dimension of religious practice is aligned with sharia and the dimension of practice is aligned with morals.

a. The dimension of Islamic belief or aqidah refers to the level of Muslim belief in the truth of their religious teachings, especially the truth of fundamental and dogmatic teachings. In Islam, the contents of the faith dimension involve beliefs about Allah, angels, Prophets/Rosuls, Allah's books, heaven and hell, and qadha and qadar. b. The dimension of worship (religious practice) or sharia refers to the level of Muslim compliance in carrying out ritual activities as instructed

and recommended by their religion. In Islam, the dimensions of worship involve prayer, fasting, zakat, hajj, reading the Koran, prayer, remembrance, sacrificial worship, iktikaf in the mosque during the month of fasting and so on.

- b. The dimension of worship (religious practice) or sharia refers to the level of Muslim compliance in carrying out ritual activities as instructed and recommended by their religion. In Islam, the dimensions of worship involve prayer, fasting, zakat, hajj, reading the Qur'an, prayer, remembrance, sacrificial worship, iktikaf in the mosque in the month of fasting and so on.
- c. The dimension of practice or morality refers to the degree to which Muslims behave motivated by the teachings of their religion, namely how individuals relate to their world, especially other humans. In Islam, this dimension includes behavior like helping, working together, giving charity, prospering and developing others, upholding justice and truth, being honest, forgiving, protecting the environment, keeping the mandate, not stealing, not corrupt, not cheating, not gambling, not drinking intoxicating drinks, complying with Islamic norms in sexual behavior, striving for a successful life according to Islamic standards and so on.

## Methods

The scale in this study was made based on a Likert scale rating system. Likert

scale is used to measure attitudes, opinions, and perceptions of a person, group of people about social phenomena. In research this social phenomenon has been specifically defined by the researcher. With a Likert scale, the variables to be measured are translated into variable indicators. The relevance of items with behavioral indicators and with measuring objectives can actually be evaluated through reason and common sense which is able to assess whether the contents of the scale do support the theoretical constructs being measured.

This process is called logical validity (logical) as part of content validity. The question or statement cannot be answered by giving one definite number. Because the reliability coefficient obtained based on calculations of empirical data from a group of subjects is basically only an estimate of the actual measurement reliability, while the magnitude of the coefficient itself is heavily influenced, among others, by the heterogeneity of the scores in the group. The data analysis technique used to discuss the problems in this research is regression analysis.

### **Participants**

The population of this study were all female teachers in twenty-two (22) public high schools in Palembang, Indonesia. So the population in this study were 989 female teachers from 22 senior high schools. Data collection techniques are carried out by giving a scale in the form of a written statement to the respondent to be answered. The use of the research scale, especially in this study, the scale used to find out

about work-life balance, religiosity and gratitude. The sampling technique used in this study is "purposive sampling" which is a sampling technique for data sources with certain considerations. Certain considerations are female teachers, civil servant and non-civil servant status, married and have children and are Muslim and based on this sampling technique there are 509 female teachers in the research sample.

The measuring instrument used in this study consisted of a gratitude scale, a work-life balance scale, and a religiosity scale. The data collection technique was carried out by giving a scale in the form of a written statement to the respondent to be answered. The use of the research scale, especially in this study, the scale used to find out about the work-life balance, religiosity and gratitude which consists of:

#### **a. Gratitude Scale**

The gratitude variable was measured using the grateful aspect by McCulough, ME, & Emmons R.A & Tsang, J.A. Consists of aspects of intensity, frequency, events, and density.

#### **b. Work-life balance scale**

The work life balance variable is measured using the work life balance aspect by McDonald & Bradley. Consists of time balance, engagement balance, and satisfaction balance.

#### **c. Religiosity scale**

The religiosity variable was measured using the religiosity dimension by Glock & Strak. Consists of three dimensions, namely belief, worship, and practice.

If the data has been obtained, then the next steps are to analyze the research

data. In quantitative research, data analysis is an activity after data from all respondents or other data sources have been collected. Data analysis activities are grouping data based on variables and types of respondents, tabulating data based on variables and respondents, presenting data for each variable studied, performing calculations to test hypotheses that have been proposed. The data analysis technique used to discuss the problems in this research is regression analysis.

This study uses a content validity test, which begins with determining the variable construct, derived to an operational definition, making a grid containing aspects, arranging items based on aspects, legibility testing, professional judgment assessment to obtain Aiken's V, tested on subjects and determining item difference. In general, reliability is considered satisfactory if the coefficient reaches a minimum of  $r_{xx'} = 0.900$ , but for the scale used in making very important individual decisions, the reliability coefficient should reach  $r_{xx'} = 0.950$ . This reliability coefficient means that it is in

the range of numbers from 0 to 1.00. Even if the higher the reliability coefficient approaches the number 1.00, it means that the measurement is more reliable, but in reality the psychological measurement of the perfect coefficient reaching the number  $r_{xx} = 1.00$  has never happened. The reliability of the research scale on the gratitude variable (Y) = 0.907 (N item = 24). Work-life balance (X1) = 0.835 (N item = 21), religiosity (X2) = 0.880 (N item = 25).

### Results

Work-life balance and religiosity play a role in the gratitude of female teachers. As a basis for making decisions on the simultaneous F test of multiple regression, three predictors based on the significance value is if the value of Sig < 0.01, it means that the independent variable (X) simultaneously affects the dependent variable (Y). The contribution of each variable, namely, work-life balance contributes to gratitude by 0.178 (0.335x0.532) or 17.8% and a significance level of 0.000. Religiosity contributes to gratitude by 0.201 (0.370x0.545) or 20.1%.

**Table 1 Partial Correlation Results Aspects of Work-life Balance**

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig
(Constant)	41.488	3.144		13.194	.000
Keseimbangan Waktu	.399	.136	.120	2.499	.013
Keseimbangan Keterlibatan	.984	.307	.156	3.200	.001
Keseimbangan Kepuasan	.806	.109	.353	7.366	.000

**Table 2 Partial Correlation Results Aspects of Religiosity**

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	38.994	3.296		11.830	.000
	keyakinan	.315	.255	.063	1.237	.217
	peribadatan	.570	.126	.275	4.511	.000
	pengamalan	.578	.109	.274	5.316	.000

The tendency where women react emotionally and feel satisfaction in their lives as one of the factors that influence gratitude, namely how to accept their social environment, in line with the balance between social and family life. The gratitude felt by women as a form of success in carrying out all the activities and responsibilities that exist in themselves, as well as their ability to establish good social interactions. The sense of gratitude in women is associated with increased social relationships, the freedom to pursue life goals and the nature of openness to express feelings.

Kashdan, T. B., Mishra, A., Breen, W. E., & Froh, J. J. (2009) stated that women express gratitude more than men. This is because women communicate more intensely with each other in the form of more detailed verbal expressions. Most women like to speak and use language to build personal relationships, while men see language as a means of sharing and receiving information. Women feel greater benefits from expressing gratitude, it conditions feelings and increases the

freedom to act in a way that is consistent with the values they believe in.

The factors that influence gratitude are many, in addition to the three indicators studied, including appreciation for something or someone, including feelings of love and affection, moral emotions which can move someone to pay attention to others or support supportive social ties, good intentions that are often This is called a moral motive, namely gratitude or gratitude encourages someone to act reciprocally towards others who help them directly or in other ways.

According to the results of this study, the balance of satisfaction is the dominant variable that plays a role in the gratitude of female teachers. With a sense of gratitude, individuals can easily feel satisfaction in their lives as teachers. Expressions of gratitude due to the sense of satisfaction are both in the heart's acknowledgment as a blessing obtained as a teacher for more than 15 years, gratitude verbally praises and praises the favors of Allah for every thing that is obtained, both sustenance and life problems. Gratitude with

members of the body as a form of satisfaction for being given health, is manifested in worship and piety to Allah SWT. The results of previous studies

explain that individuals who work must balance their work and life, especially women.

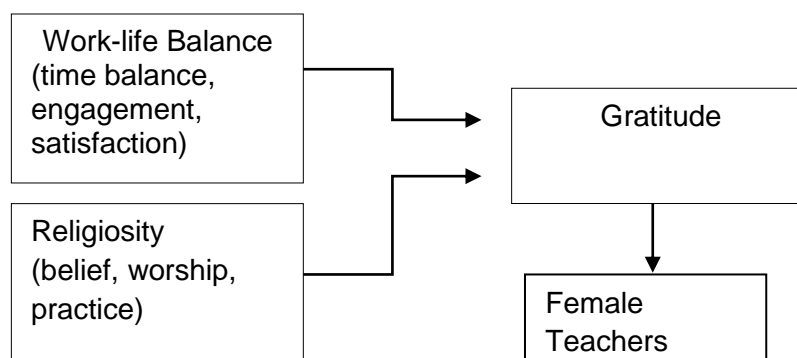


Fig. 1. hypothesis that there is aspects of work-life balance and religiosity play a role in being grateful for female teachers.

**Table 3 Regression Test Results Work-life Balance Aspects**

ANOVA <sup>a</sup>					
Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	7662.803	3	2554.268	69.341	0.000 <sup>b</sup>
Residual	18602.329	505	36.836		
Total	26265.132	508			

The results of the regression analysis showed the F value of 69.431 and p 0.000 ( $p < 0.05$ ). Then the balance of time (X1), balance of involvement (X2)

and balance of satisfaction (X3) play a role together in gratitude (Y).

**Table 4 Regression Results Religiosity Aspects**

ANOVA <sup>a</sup>						
Model	Sum of Squares	df	Mean Square	F	Sig.	
1	Regression	7840.529	3	2613.510	71.634	.000 <sup>b</sup>
	Residual	18424.603	505	36.484		
	Total	26265.132	508			



The results of the regression analysis showed the F value of 71,634 and  $p < 0.000$  ( $p < 0.05$ ). So belief (X1), worship (X2) and practice (X3) play a role together towards gratitude.

### Discussion

A teacher who is able to balance between his duties as a teacher and his duties as a mother, socializes well with others and is able to manage time flexibility well, then there is a sense of inner satisfaction. According to Rife and Hall, those who achieve this balance tend to have higher levels of satisfaction with their work and life in general, as well as lower levels of stress and depression (Rife, A. A. & Hall, J. S, 2015)

According to the results of this study, the balance of satisfaction is the dominant variable that plays a role in the gratitude of female teachers. With a sense of gratitude, individuals can easily feel satisfaction in their lives as teachers. Life satisfaction refers to the extent to which a person is satisfied with what he has got now. Life satisfaction is measured cognitively by a person towards himself. Life satisfaction is difficult to define because it is very subjective (Amat, S., & Mahmud, Z. 2009)

Diener and Emmons explain that the existence of life satisfaction will have a good impact on life and lead to feelings of appreciation. Life satisfaction experienced by a person is closely related to the gratitude that exists in every human being (Diener, E. D., Emmons, R. A., Larsen, R. J., & Griffin, S. 1985). Feeling satisfied with life is a form of appreciation of the individual's

form of gratitude for all the blessings he has received.

Expressions of gratitude due to the sense of satisfaction are both in the heart's acknowledgment as a blessing obtained as a teacher for more than 15 years, gratitude verbally praises and praises the favors of Allah for every thing that is obtained, both sustenance and life problems. Gratitude with members of the body as a form of satisfaction because it is given health, is manifested in worship and piety to Allah SWT. The increase in gratitude for working women, especially female teachers, lies in the fulfillment of aspects of work life balance and religiosity. the higher the fulfillment of the balance of life, the higher the value of religiosity in realizing a sense of gratitude.

One of the factors that can affect psychological well-being is religiosity, because religiosity can control the behavior of children who move into adolescence. There is a positive relationship between religiosity and psychological well-being. The higher the religiosity, the higher the psychological well-being. Religiosity gave an effective contribution of 57.2% to psychological well-being. This belief or ideological about hope or something you want achieved by someone, the ideology that someone wants to achieve will certainly affect the purpose of life.

In this study, positive religious coping was identified, benevolent religious reappraisal: depicting stressors through religion in a good and profitable way. For example, there is an assumption that what is obtained today is God's reward for the good deeds they have done. They can take lessons from

the trials they experience. When their hopes are not achieved, they still think that Allah will give the best for them (Utami. S.M, 2012). These basic meanings explain the meaning of gratitude that whoever is satisfied with a little will get more. Furthermore, gratitude is defined as: (1) gratitude to God, and (2) luck (expressing relief, pleasure, and so on). The word gratitude is equivalent to the word al-hamdu although the word gratitude is closer to emphasizing gratitude for the blessings that Allah swt has bestowed on someone, while the word al-hamdu is an expression of gratitude in a general form. Scholars define gratitude as an applicative expression by using everything that is bestowed by Allah swt in accordance with the purpose of the creation of that gift (El-Firdausy, 2010).

In the Qur'an, the word of gratitude is mentioned in many verses of the Qur'an 64 times, As Allah SWT said in the letter of Ibrahim Verse 7: Meaning: (Remember) when your Lord declared, "Indeed if you are grateful, I will surely increase (favours) to you, but if you deny (My favours), My punishment is indeed very severe.". Allah SWT also says in the Al-Quran Surah An-Nisa verse 147: Meaning: Allah will not torture you if you are grateful and believe. Allah is Most Gracious and All-Knowing. Allah is Gratitude means rewarding His servant's deeds, forgiving his mistakes, increasing His favours, and so on.

Gratitude is interpreted by Al-Ghazali, namely using the blessings obtained in all things that are pleasing to Allah. To understand the beloved of Allah, it is necessary to understand that Allah is the One who created everything

in the world, regardless of its form, whether happy or sad. All of these things contain wisdom that has a purpose, and if humans are able to grasp that purpose well then, that is what He loves (Al-Ghazali. 2000).

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