

The Relationship between Religiosity and Subjective Well-Being in Takmir Who Works as a Fisherman

Muhammad Khuzullifsar¹, MKP. Abdi Keraf², Dian L. Anakaka³

^{1,2,3}Psychology Department, Faculty of Public Health, University of Nusa Cendana

e-mail: ¹izullmuhammad221@gmail.com, ²mcharryt4s@yahoo.com,

³dian.anakk@yahoo.com,

Abstract. This study aims to determine the relationship between religiosity and subjective well-being in Takmir mosque who work as a fisherman. The number of samples in this study were 40 fishermen in Kupang City who were Muslim. The data collection method was carried out using a questionnaire divided into three scales, namely the religiosity scale adapted from Satriani, (2011), and the two subjective well-being scales of the PANAS (Positive Affect and Negative Affect Scale) expressed by Watson, Clark, and Tellegen (1988) and SWLS (Statification with Life Scale) based on the theory stated by Diener (1999). The results showed a significant relationship between religiosity and subjective well-being at the mosque takmir who work as a fishermen where the Pearson Coorelation value = 0.610 with a significance value of 0,000 ($p < 0.05$). This study aims to provide a new understanding of increasing welfare by increasing the religiosity value of the individual.

Keywords: Religiosity, Subjective Well-Being, Mosque Takmir

Abstrak. Penelitian ini bertujuan untuk mengetahui hubungan antara religiusitas dengan kesejahteraan subjektif di takmir masjid yang berprofesi sebagai nelayan. Jumlah sampel dalam penelitian ini adalah 40 orang nelayan di Kota Kupang beragama Islam. Metode pengumpulan data dilakukan dengan kuesioner yang terdiri dari tiga skala, yaitu skala religiusitas yang diadaptasi dari Satriani, (2011), dan dua skala *Subjective Well-Being* yaitu *Positive Affect and Negative Affect Scale* (Watson, Clark, & Tellegen, 1988) dan *Statification with Life Scale* berdasarkan teori yang dikemukakan oleh Diener (1999). Hasil penelitian menunjukkan adanya hubungan yang signifikan antara religiusitas dengan kesejahteraan subjektif pada takmir masjid yang berprofesi sebagai nelayan dimana nilai Pearson Coorelation = 0,610 dengan nilai signifikansi 0,000 ($p < 0,05$). Penelitian ini bertujuan untuk memberikan pemahaman baru tentang peningkatan kesejahteraan dengan meningkatkan nilai religiusitas pada individu tersebut.

Kata Kunci: Religiusitas, *Subjective Well-Being*, Masjid, Takmir

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Introduction

Every individual basically wants peace, tranquility, harmony, and calm in his life. This has long been a topic of discussion in positive psychology. Someone who produces a good quality of life must start from the welfare of a good life for himself. Huppert (2009) states that subjective well-being is a combination of feeling happy, getting support, being satisfied with life, optimal functioning of thinking, and healthy mental and physical conditions. According to Diener (2000), subjective well-being can be interpreted as the experience of each individual, whether negative or positive judgments typically include evaluations of all aspects of life. According to Diener, Oishi, and Lucas (2003) subjective well-being is produced through an evaluation and assessment of life as a whole based on criteria or standards that have been determined by individuals. The evaluation process that must be passed to produce subjective well-being, according to Campton (2005) is influenced by many factors, including self-esteem, sense of perceived control, personality, optimism, social relations and social support, low neuroticism, influence society or culture, cognitive processes, and understanding of the meaning and purpose of life.

According to Damon, Menon, and Bronk (2003) the purpose of life is defined as a stable (long-term) and broad desire (affecting many aspects of life) to achieve something that is personally meaningful and encourages someone to engage productively with the outside world. Based on studies that have been done, an understanding of the meaning and purpose of life is often associated with the concept of religiosity (Ancok, 2005). Research conducted by Krause (2003) states that religiosity is a real manifestation of religious knowledge practiced in daily life, where it is sought to find purpose and meaning in their lives. Setiawan (1997) says that religion is a set of rules of human life in relation to God and his neighbors. In this case, religion is referred to as a way of life for humans, guidelines where humans must think, behave and act for the creation of a good relationship between fellow humans. Research by Diener (2000) and Myers (2000) shows that religion plays an important role in human life because it can bring adherents to a better life.

Glock and Stark (1969) state that religiosity is an attitude that results from the internalization of religion into a person. A person who has good religious values is often manifested in his daily life in the form of obedience and observance of worship, praying 5 times a day, the prosperity of the mosque, and able to relate to both organization and society. These things can be seen in the mosque management or takmir. Takmir is the person in charge of guarding, caring for the mosque so that the function of the mosque can be maximized as well as possible. Ideally, the mosque management must be a Muslim who has an Islamic personality with a number of characteristics that must be present in him, has a broad insight, both concerning matters of Islam, mosque, community, and organization and has the managerial ability in managing the mosque with all its activities.

According to data from the Directorate of Islamic Affairs and Sharia Development (2019), in Kupang City there are 43 Mosques with 317 Takmir Mosques which are divided into 6 Subdistricts, namely Alak District totaling 12 mosques, Kelapa Lima District totaling 5 mosques, Kota Raja District 7 mosques, Kecamatan Maulafa 5 mosques, Kota Lama sub-district 6 mosques and Oebobo sub-district are 8 mosques. Of these Districts, there are several areas where the population lives on the coast. The settlement which is located right on the beach is a village whose majority of residents earn a living as fishermen.

Coastal communities have certain characteristics or characteristics that are unique. One other characteristic that is striking among coastal communities, especially fishing communities, is their dependence on the season. Dependence on this season is even greater for small fishermen. In the fishing season, the fishermen are very busy at sea. On the other hand, during the lean season, sea activity will be reduced so that many fishermen are forced to be unemployed.

This condition influences the socio-economic conditions of coastal communities in general and specifically fishermen. They may be able to buy expensive items such as chairs, tables, cabinets, and so on. Conversely, in the lean

season, their income drops dramatically, so that their lives are also getting worse and can have an impact on the welfare of the fishermen (Wahyudin, 2015).

Therefore, in improving the welfare of research fishermen consider not only economic and social factors to be the main contribution, but also one other factor, namely the value of religiosity that can increase the subjective well-being of fishermen. This is in line with research by Hair and Boowerts (1992), concluding that the manifestation of a good religious life can improve individual welfare.

From the above background, the researcher considers that this research is interesting to do to find out is there a relationship between religiosity and the subjective welfare of the mosque Takmir. Therefore, researchers want to conduct research with the title "The Relationship between Religiosity and Subjective Well-Being of the Mosque Takmir Who Works as a Fisherman".

The purpose of this study was to test whether there is a significant relationship between religiosity and subjective well-being at the mosque Takmir that works as a fisherman.

Method

This research uses quantitative research type, the population in this study is all mosque Takmir in Kupang City, amounting to 317 people. The sample in this study is the mosque Takmir on the coast of Kupang City which works as a fisherman with a total of 40 people. The sampling technique uses non-probability sampling, namely technique sampling which does not provide equal opportunities in the population to become a research sample (Sugiyono, 2014). This type of sampling uses Purposive Sampling, which is the selection of samples based on certain characteristics that are considered to have a close connection with the population. Data collection techniques in this study used a scale.

This study used 3 scales, the religiosity scale compiled by Satriani (2011) and 2 scales to measure subjective well-being in the form of a Positive effect and

Negative Affect Scale (Watson, Clark, & Tellegen, 1988) and Stratification With Life Scale (Diener, Emmons, Larsen, & Griffin, 1985).

The data analysis technique begins with testing the research instruments including validity and reliability testing. In accordance with the hypothesis in this study that is looking for a relationship, the data obtained are then performed a condition test, namely the test for normality and linearity (Periantalo, 2015).

The hypothesis in this study tested using the correlation test with the Pearson Product Moment correlation technique is used. Product moment correlation is a statistical test tool used to test the associative hypothesis (relationship test) of two variables if the data is interval or ratio scale. On the basis of decision making if the significance value <0.05 then there is a relationship, conversely if the significance value > 0.05 then it can be said to have no relationship.

Result

Participant's Overview

In Kupang City, there are 6 districts and 51 villages. Of the 6 sub-districts, the Alak sub-district was chosen as the research location because in this sub-district there were participants who fit the research criteria. Participants in this study were mosque Takmir who work as fishermen. The data in this study were collected using a questionnaire consisting of 2 scales, namely the scale of religiosity and subjective well-being. The population in this study was 317 Takmir mosques in the city of Kupang, then the population was selected based on the criteria that have been determined so that a sample of 40 participants was obtained.

Statistical Testing

This research is correlational research that is the type of research to find the relationship between variables. The analysis technique used is Product Moment correlation analysis. Before conducting hypothesis testing, it is necessary to test assumptions or test conditions to determine what Product Moment correlation

analysis techniques are appropriate for use in research. The assumption test results are as follows:

1) Normality Test

The results of the normality test for the variable Religiosity and Subjective Wellbeing based on computerized calculations can be seen in the following table:

Table 1.

The results of the normality test are Subjective Religiosity and Welfare

Variable	Asymp. sig. (2tailed)	A	Information
Religiosity	0,083	0,05	Normal
Subjective Well-Being	0,591	0,05	Normal

In the table above, it can be seen that the data of the two variables have a significance value of $p = 0.083$, $p = 0.591$ ($P > 0.05$) which means that the data for both variables are normally distributed.

2) Linearity Test

The linearity test is done by looking at the value of Deviation from Linearity that is equal to $p = 0.203$ ($p > 0.05$). From these results, it can be concluded that there is a linear relationship between religiosity and subjective well-being.

3) Hypothesis testing

In this study, to support the hypothesis in this study, the Pearson product-moment correlation test was used with the help of a computer program. The test results can be seen in the following table:

Table 2.

Pearson product-moment correlation test results

Variable Independent	Variable Dependent	Koefisien Korelasi pearson product moment (r)	Koefisien Signifikan (p)
Religiosity	Subjective Well-Being	0.610	0,00

From the table above it can be seen that the correlation coefficient (r_{xy}) is 0.610 with a significance value (p) of 0.00 which means that H_a is accepted, that

is, there is a positive correlation between Religiosity and Subjective Welfare in the mosque Takmir who work as fishermen.

Discussion

The results showed that the hypothesis in this study was accepted, that is, there was a relationship between religiosity and subjective well-being of the mosque Takmir who was a fisherman. The results of the hypothesis test were obtained, the correlation coefficient (r_{xy}) was 0.610 and the significance value was $p = 0.00$ ($p < 0.05$) which showed that there was a positive correlation between the two research variables.

This means that the higher a person's level of religiosity, the higher his subjective well-being. So it can be said that one of the factors that can improve subjective well-being is religiosity. Therefore, in order to improve the subjective well-being of Takmir who works as fishermen, it can be done by carrying out religious activities such as religious discussions, recitation in mosques, or increasing personal worship services such as sunnah prayers and dhikr. In addition to religious matters, religiosity can also be improved by establishing good social relations, in Islam, the religion is described as *Hablum Minannas* which means to establish relationships among humans. This is in line with research from Setiawan and Pratitis (2015) showing that there is a significant correlation between religiosity and social support.

This study has the same results as the previous research conducted by Pratiwi and Sulistyarini (2017). The results of his research show that there is a very significant positive relationship between religiosity and subjective well-being in asthma patients. Friendship with research conducted by Tina and Utami (2016) showed that there was a positive relationship between religiosity and subjective well-being in coronary heart patients. This means that the higher the religiosity of the individual, the higher the subjective well-being perceived.

Diener (1997) explained that a person can be said to have high subjective well-being if he more often feels a positive affect and rarely feels a negative affect, this can be actualized in the mosque Takmir that works as a fisherman by increasing the religious dimensions that exist in each individual, such as increasing the dimensions of rituality in order to increase the compliance of the fishermen in carrying out compulsory worship and sunnah, further increasing the ideological dimension that shows the belief and trust in the will of Allah SWT. In addition, it can also increase the consequential dimension that shows how someone's behavior is motivated by the teachings of their religion. Therefore, in increasing the positive effect of the mosque Takmir who works as fishermen, increasing the dimension of religiosity is very necessary in order to achieve subjective well-being for Takmir who works as fishermen.

Krause (2003), through religion someone will have a belief that God has a purpose and plan for their lives, that belief will build a feeling that God loves and cares for them, feelings of being loved, cared for, and valuable. In addition, religiosity also helps one see that life will follow specific, beneficial plans that have been designed by God. Therefore the best we as human beings should always be grateful for the favors that have been given by God. As one participant said, "Having a mediocre life is not a trial but a plan of Allah SWT so that we know how to be grateful and be patient".

Conclusion

The results of the research that have been carried out show the results that the hypothesis (H_a) in this study is accepted, namely, there is a relationship between religiosity and subjective well-being at the mosque Takmir that works as a fisherman. The results of the hypothesis test were obtained, the correlation coefficient (r_{xy}) was 0.610 and the significance value was $p = 0.00$ ($p < 0.05$) which showed that there was a positive correlation between the two research variables.

This means that the higher the level of religiosity of the mosque Takmir, the higher the subjective welfare of the mosque Takmir.

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