

## The Relationship of Humility and Forgiveness on Students' Psychological Well-Being

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**Abstract.** This study aims to empirically verify the meaning of the assertion of Rasullullah (Prophet Muhammad) as stated in HR.Muslim that "Allah does not give anything for a Moslem who is forgiving but glory, and no Moslem will be humble unless Allah certainly give him/her glory". The meaning of glory is closely related to psychological well-being. The hypothesis of this study indicates a significant positive relationship between humility and forgiveness and students psychological well-being. The subject of the study are 62 people who are accidentally choosen in a village located in Sleman district, Yogyakarta. The instrument in this study consists of three scales namely the scale of humility, forgiveness, and psychological well-being. The data are analyzed using multiple regression analysis. Based on the results of data analysis, the obtained value is  $F = 10.403$  with sig 0.000 ( $p < 0.05$ ). It indicates that there is a significant positive relationship between humility and forgiveness toward the students' psychological well-being. The contributions of humility and forgiveness on students' psychological well-being is 26.1% and the rests are influenced by other factors. This shows that the higher the humility and forgiveness level, the higher the psychological well-being level is. On the contrary, the lower the humility and forgiveness level, the lower the psychological well-being level is. In conclusion, the research hypothesis is accepted and the research supports the truth which is previously stated in HR. Muslim.

**Keywords:** Tawadhu, Forgiveness, Psychological Well-Being

### Introduction

Each individual always wants happiness in life. The feeling of happiness makes people enjoy the work and life more which will trigger productivity and success. Alavi (2007) states that students who feel enough happiness will be more successful in their future education and career. Individuals who are happy will be able to perceive themselves in a positive way so that they can accept their strengths and weaknesses, and able to look to the future positively.

Social interaction can bring an important influence to someone's happiness. An internal sense of happiness can be doubled up when individuals share the fun with others. Satisfactory relationships with others are also considered as the key to happiness. However, disputes may occur in interactions with other people. Differences and uniqueness between individuals often trigger some disputes and interpersonal conflicts. It can be started by misunderstanding, misinterpreting and incorrect responding to others. For instance, in learning activities, different opinions among students and misinterpretation in understanding teachers' instruction may cause inappropriate or unexpected response. The existence of such issues can cause disharmony in relationships, feelings of discomfort, environmental avoidance and dissatisfaction/disappointment both to themselves and others. According to Ryff (2004), this condition is a sign of a poor psychological well-being.

Psychological well-being, according to Ryff (1995) is a psychological condition of an individual who is able to understand oneself, to have a purpose in life and have a positive relationship with others. Individuals, who are prosperous psychologically, are protected from the symptoms of depression, stress and feeling of excessive guilt or remorse. They are able to accept the reality and do not drown themselves in grief when they encounter problems and able to establish a harmonious relationship. One of the factors

affecting the Psychological well-being is religiosity (Ryff and Singer, 1996). Religiosity is a state within the individual that drove him/her to behave in accordance with the level of devotion to religion (Rachmat, 2004). One manifestation of religiosity is attitude of humility and forgiveness.

Humility and forgiveness are two of the obligatory characteristics of every Muslim. Mudjib and Muzakir (2001) define humility as calm demeanor, wise, kind, gentle, without a sense of evil, and arrogant. While forgiveness is the act to remove the scars in the heart (Shihab, 2001). Both of these characteristics are explicitly mentioned and recommended repeatedly in the Qur'an and Hadith. One of them is mentioned as the Words of Allah in Surah Ali-Imran verse 134 "Who spend [in the cause of Allah ] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good;" and, to HR Muslim, the Prophet said: "And Allah descended to me that you should humble yourselves so that no one boast themselves to others and that nobody applies injustice to the other".

Humility and forgiveness are the traits of a Muslim as mentioned in Surah Al-Furqaan verse 63 " And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace." Hadith and the Quranic verse above explain that the form of humility and forgiveness is the time when ignorant people come up with a greeting that angered them, as a Muslim, it is not recommended to react with a similar action (injustice). In contrary, they should give forgiveness by doing good deeds or uttering good words as well as praying for the good of all parties before passing these people away.

People who have attitude of humility and forgiveness gain prevalence in front of Allah and other human beings. Al Misri (2009) portrays some benefits of humility and forgiveness. Those benefits are gaining the love of Allah and other human beings, opening the way to heaven and the contentment of Allah, getting themselves a sign of happiness of the world and Hereafter and making oneself closer to Allah and other human beings. Other benefits are getting attention and protection from Allah, obtaining victory and blessing, avoiding punishment on the day of Judgment, and leading oneself to *husnul khatimah*. In a Hadith of HR Muslim "Allah does not give anything for a Moslem who is forgiving but glory, and no Moslem will be humble unless Allah certainly gives him/her glory." This hadith explains that humility and forgiveness will lead to the glory of Allah. The meaning of the glory mentioned in the hadith can be interpreted as happiness in this world and the Hereafter (Shihab, 2009; Al Misrin, 2009). Based on the explanation, the researchers assume that attitude of humility and forgiveness affects psychological well-being. Therefore, this study is conducted to empirically determine whether there is a relationship and influence between humility and forgiveness, and psychological well-being or not.

## Literature Review

### **Psychological Well-Being**

Psychological well-being can be defined as a psychological state of individuals who are able to understand themselves, have a purpose in life and have a positive relationship with others. Individuals who are psychologically prosperous are secured from the symptoms of depression, stress and feelings of guilt and excessive repentance. They are able to accept the reality and do not drown themselves into grief when they face failures or problems in life.

Ryff et al (2004) defines six dimensions of the forming of the psychological well-being, namely self-acceptance, purpose in life, personal growth, positive relations with others, environmental mastery (ability to manage the environment) and autonomy.

The first dimension is self-acceptance as related to the individuals' capacity to see and accept their strengths and weaknesses marked by a positive view on themselves and the past. Second, purpose in life, is to have goals and direction in life for a meaningful life, have control over it and believe that there is always a purpose in life. The third dimension, personal growth, is to be aware of their talent and potential that can be realized over time. Individuals see themselves as human beings who grow and evolve continually, like new experiences, understand the strengths and try to realize them, and understand their improvement periodically.

Positive relations with others, the fourth dimension, means to have a close and meaningful relationships with others. Individuals should be warm; focus on the welfare of others; and have a strong empathy, affection and intimacy in order to create a mutual relationship in giving and receiving as related to other human beings. The next dimension is environmental mastery, which is the ability to manage demands in everyday life. Individuals should have the ability to control and manage the environment, group and external activities to be able to make use of any opportunity in the environment to suit personal needs and values. Autonomy, as the last dimension, is the necessity to hold personal beliefs strongly despite its contrariness with others' beliefs. Thus, individuals can determine personal fate independently, be able to resist social pressures to think and act in certain ways, be able to regulate behavior and evaluate it based on personal standards.

Various factors may affect psychological well-being, according to Ryff et al. (1999), including age, gender, and life experiences. Another one is religiosity, (Ryff and Singer, 1996). Several studies declare the existing relationship between religiosity and psychological well-being. One of them is conducted by Andini (2015) on 375 students who state that religiosity contributes 5.8% on the students' psychological well-being level. In addition, Ellison and Fan (2008) reveal that there is a positive relationship between spirituality and psychological well-being. It can be concluded that psychological well-being is closely associated with a person's religious factors.

### **Humility**

Mudjib and Muzakir (2001) define humility as a calm demeanor, wise, kind, gentle, without a sense of evil and arrogant. Being humble does not imply foolishness, but it shows maturity (Mudjib & Muzakir, 2001). Individual will not be required to do anything more than the capacity and ability if one has a humble attitude. Through humility, these individuals provide opportunities or encourage others to excel beyond their own achievement while they also continue to actively improve the performance.

Slightly different, Fudhail bin 'Iyad (Adh-Dzakiey 2007) defines humble as a submission and obedience to carry out the right things as well as accept the truth from anyone. Individual does not reject and object to accept the truth obtained from people whose level of knowledge, age, or ability are lower. It also means there is no objection to return to the truth if it is obvious. In line with this, Ibn Taymiyyah interprets *tawadhu* as performing any right activity earnestly, being obedient to Allah completely as the servant of Allah, and without regarding himself highly.

Nashori (2015) reveals the characteristic of humility into three aspects: (1) submissive to the truth from God and other human beings as well as obey to implement the truth, (2) treat all humans equal and do not feel superior to others, and (3) able to see the strengths or the glory of others. The first aspect is marked by not opposing to the true thinking, not accusing religion teaching and not objecting the teaching brought by the Prophet. Muslims should also be submissive to create the feeling of sincere in obeying the commandments of Allah and accepting the truth given by anyone.

The second aspect is marked by not seeing themselves as the most superior ones in physical aspect and competence as well as treat people with the same origins and rights. This is in line with verses from the Qur'an in Surah Luqman: 18 "And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful". Next, the third aspect appears that is the act of believing and see others as people who have strengths and glory which are different from each other.

### **Forgiveness**

Forgiveness is an attempt to position oneself properly so that his/her response to the doers, events, and impact of the violations he/she experiences may be changed from negative to neutral or positive one (Thompson et al, 2005). Forgiveness is believed to be one of the positive values that have a great influence on human life.

Thompson et al (2005) portray three dimensions of forgiveness as forgiving yourself, others and situation. The first dimension can be defined as the way individuals reduce negative feelings within

themselves to be responsible and accept mistakes of others. This is an individual's process to look into oneself. The second dimension is an act of forgiving others who make mistakes against him/her. At the beginning of the process of forgiving, there is a high possibility for individuals to punish, hate or express negative feelings against those who do them wrong. The last dimension means forgiving the situation that leads to the emergence of negative feelings within themselves such as disasters and others.

### **Research Methods**

This research uses quantitative methods to collect the data. It consists of three variables, namely humility and forgiveness as part of the independent variables and psychological well-being as dependent variables. This research aims to test the relationship of humility and forgiveness on students' psychological well-being.

### **Research Subject**

The subjects of research are collected accidentally in a village located in Sleman district, Yogyakarta. The number of samples taken are 62 people whose age are ranging from 17-24 years, whose statuses are students, who are Moslem and who are willing to participate in this study voluntarily.

### **Research Instruments**

This research uses three scales as the instruments. First, the scale of Humility is arranged based on three aspects of *tawadhu* stated by Nashori (2015). Those are submissive to the truth from God and other human beings as well as obey to implement the truth, treat all humans equal and feel no superior to others, and able to see the strengths or glory of others. These aspects are elaborated in 28 statements with total discrimination power ranging from 0.349 to 0.627 and 0.888 of reliability.

The second scale is a scale of Forgiveness adapted by Subandi (2010) taken from Thompson et al based on three aspects: the forgiveness for oneself, others and environment. This scale consists of 18 statements with the items of correlation coefficients ranging from 0.306 to 0.482 and 0.803 as the reliability with Cronbach's alpha coefficient.

The third instrument is the Scale of Psychological well-being that is adapted from six dimensions of psychological well-being of Ryff et al (2004) covering self-acceptance, purpose in life, personal growth, positive relations with others, and environmental and independence control. Psychological well-being scale consists of 16 statements presented in form of rating scale. It is ranging from point 1 (strongly disagree) to 7 (as appropriate). The psychological well-being scale has total correlation coefficients items ranging from 0.324 to 0.528 and reliability of Cronbach's alpha coefficient of 0.797.

### **Data Analysis Method**

The data analysis method employs multiple regression techniques. This correlation technique is used to discover a relationship between two independent variables and dependent variable. To empirically prove the relationship of humility and forgiveness on students' psychological well-being, the following three criteria must be fulfilled: First, the data distribution must be normal with sig ig Kolmogorov-Smirnov is above 0.05 (sig > 0.05). Furthermore, the data distribution is linear with sig linearity which is less than 0.05 (sig < 0.05), and the data distribution between independent variables are not multicollinear with tolerance value which is more than 0.1 and VIF value is less than 10 (tolerance > 0,1; VIF < 10). All calculations are done using Statical Product and Service Solutions (SPSS) 22.0 program for Windows.

## Results and Discussion

Tabel 1. Normality test

	Kolmogorov - Smirnov <sup>a</sup>			Information
	statistic	Df	Sig.	
Humility	.074	62	.200 *	Normal
forgiveness	.093	62	.200 *	Normal
Psychological Well-Being	.108	62	.06	Normal

The data research distribution is normal. It is seen from the value of sig Kolmogorov-Smirnov of each variable which is over 0.05 (sig > 0.05). The variable of humility is 0.200, forgiveness is 0.200 and psychological well-being is 0.067.

Tabel 2. Linearity test

Linearity	F	Sig.	Information
Psychological Well-being * Humility	14.094	0.001	linear
Psychological Well-being * Forgiveness	9.223	0.004	linear

Based on the results of linearity test, the relationship of humble and psychological well-being is linear with sig 0.001 (sig < 0.05) and so is the relationship of forgiveness and psychological well-being with sig 0.004 (sig < 0.05).

Tabel 3. Multicollinearity test

Model	Collinearity Statistics		Information
	Tolerance	VIF	
I (Constant)			
Humble	.967	1,034	multicollinearity
forgiveness	.967	1,034	multicollinearity

Based on the results of multicollinearity test, humility and forgiveness variable do not experience multicollinearity. It is seen from the tolerance value of each variable which is more than 0.1 (tolerance > 0.1) and VIF value which is less than 10 (VIF < 10). The result of data management on humility variables show tolerance value of 0.967 and VIF value of 1.034. Similar results are also shown by forgiveness variable in which the tolerance value is 0.967 and VIF value is 1,034. In addition, the correlation coefficient between the two independent variables is -0.183 indicating no significant relationship between humility and forgiveness. Thus, both of these are variables can stand alone.

## Hypothesis

The result of hypothesis testing performed on humility and forgiveness variable toward students' psychological well-being is significant, as demonstrated by the value of  $F = 10.403$  with sig 0.000 ( $p < 0.05$ ). It means that the research received major hypothesis that there is a relationship of humility and forgiveness on students' psychological well-being. The effective contribution of humility and forgiveness on students' psychological well-being is 26.1% ( $R^2 = 0.261$ ). Besides, minor hypothesis verification of each independent variables show significant results. The relationship of humility and psychological well-being has a value of  $p = 0.001$  ( $p < 0.05$ ) with the regression value of 0.459 showing a modest effect on the students' psychological well-being with the influence of  $Y = 2.190 + 0.459X$ . Furthermore, the relationship of forgiveness and psychological well-being has a value of  $p = 0.017$  ( $p < 0.05$ ) with the regression value of 0.644 indicating an influence of forgiveness and students' psychological well-being with the influence of  $Y = 2.190 + 0.644X$ .

## Discussion

The hypothesis of this study is the significant relationship between humility and forgiveness on students' psychological well-being. The results of data analysis show acceptable hypothesis,  $F = 10.403$  with sig 0.000 ( $p < 0.05$ ). It means that the higher the level of humility and forgiveness, the higher the level of students' psychological well-being is. Conversely, the lower the level of humility and forgiveness, the lower the level of students' psychological well-being is. The results of this study are linear with HR. Muslim from Abu Hurairah. Here, the Prophet says: "Allah does not give anything for a Moslem who is forgiving but glory, and no Moslem will be humble unless Allah certainly gives him/her glory." Glory and dignity are parts of psychological well-being.

The results of previous studies reveal that psychological well-being is closely related to religious factors. One of them is conducted by Ellison and Fan (2008), which shows a significant relationship between spirituality and psychological well-being. Another study shows a positive relationship between religiosity and psychological well-being (Mayasari, 2004; Andini, 2015). One manifestation of the practices of religiosity is attitude of humility and forgiveness. According to Shihab (2002), people who receive divine guidance and receive the guidance of Allah are the people who believe and their hearts become peaceful after experiencing the feeling of indecisiveness. The peacefulness is due to believing the promises of Allah by following the guidance. It is expressed in the words of Allah in Surah Al-Baqaraa verse 38 " We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve."

The results of this study show a significant relationship between humility and psychological well-being. It is caused by a linkage between the aspects of humility and psychological well-being. The experience, practice and beliefs of religious teachings emphasizing that Allah is the sole ruler and regulator of the universe make people more optimistic in life. Individuals become more able to accept their strengths and weaknesses as a result of their knowledge and awareness of the greatness of Allah as well as the living things' weaknesses and needs on Allah. Religious teachings which are believed to be true and applied in everyday life bring a positive feeling in oneself, others and the past. In addition, the submission to the truth of Allah and other human beings and obedience in executing the truth make a person has a purpose and direction in life which leads to a meaningful life and has some controls in his/her life. It also allows one to accept the strenghts and weaknesses, realize the talent and potency, and have the ability to manage life demands. Furthermore, the attitude to treat every human being equal and do not feel more powerful than others as well as able to see the strengths or glory of others can make a person establish a close and meaningful relationships with others.

The results also show a significant relationship between forgiveness and psychological well-being. It is supported by previous study conducted by Karremans et al (2003) indicating that forgiveness makes a person happy since forgiveness may release the negative emotion within him. The results above are also in line with the opinion of Afif (2015) who states that happy individuals are synonymous with spaciousness and peaceful of mind. This condition can only be achieved by eliminating hatred and revenge for others. The attitude of eliminating hatred and scars in the heart is a form of forgiveness. The result of a similar study is also found by Worthington (2005) who says that decline in emotion of mistakes, bitterness, resentment, hostility, anger, worries and gloom occurred within oneself who is forgiving.

Based on the research result, the effective contribution of humility and forgiveness on psychological well-being is 26.1%. This indicates that 26.1% of students' psychological well-being is influenced by the attitude of humility and forgiveness. Meanwhile, the remaining 74.9% is influenced by other factors. Those factors may be age, gender, the meaning of life experience, state of economy, occupation, marriage, children, education, and former conditions including parenting, health and physical functioning (Ryff, 1999).

## Closing

Based on the result of the data analysis, it can be concluded that there is a significant relationship of humility and forgiveness on students' psychological well-being which contributes effectively by 26.1%. It shows that the higher the humility and forgiveness level, the higher the level of students' psychological well-being is. Conversely, the lower the level of humility and forgiveness, the lower the level of students' psychological well-being is. The hypothesis of this research is accepted and is supported by the statement in HR Muslim, "Allah does not give anything for a Moslem who is forgiving but glory, and no Moslem will be humble unless Allah certainly gives him/her glory".

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