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The Importance of Developing Self-Control to Improve Subjective Well-Being of Adolescents Living in Orphanage

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Abstract

Subjective well-being significantly determines an individual's overall quality of life, impacting their success in essential health, work, and relationships. It encompasses joy, engagement, and negative emotions like anger, sadness, and fear (Diener & Biswas Diener in Azra, 2017). According to observations, it appears that adolescents living in orphanages have a desire for extra attention. Adolescents undergo a transitional phase and require parental supervision and affection, which they unfortunately lack in orphanages. This deficiency poses a significant risk of eliciting negative feelings impeding their subjective well-being. Hence, cultivating self-discipline is crucial in reducing negative emotions that may arise among adolescents living in orphanages. Individuals with strong self-control skills may effectively display their emotions in a manner that aligns with the specific situations they encounter. This study aims to establish the correlation between self-control and subjective well-being among adolescents residing in orphanages in Pringsewu Regency. The study sample consisted of 60 adolescents who met specific requirements, specifically those residing in the orphanages of Putri Tunas Harapan Aisyiyah and Putra Umul Mukmin Aisyah Binti Abubakar in Pringsewu Regency. The data in this study were gathered employing a scale and the Product Moment correlation technique with the Cronbach Alpha formula assisted by the SPSS 20.0 for Windows software. The

findings of this study indicate a significant positive correlation between self-control and subjective well-being.

Abstrak

Subjective well-being merupakan salah satu prediktor kualitas hidup seseorang sebab akan berpengaruh terhadap keberhasilan individu dalam berbagai domain kehidupan yang penting, seperti kesehatan, pekerjaan dan hubungan yang di dalamnya terdapat emosi-emosi seperti keceriaan dan keterlibatan serta pengalaman emosi negatif seperti kemarahan, kesedihan dan ketakutan (Diener & Biswas Diener dalam (Azra, 2017). Berdasarkan hasil pengamatan, remaja-remaja yang tinggal di panti asuhan terlihat menginginkan perhatian yang lebih. Remaja pada dasarnya masuk pada masa transisi serta membutuhkan bimbingan dan kasih sayang dari orang tuanya, namun hal tersebut tidak didapatkan mereka di panti asuhan. Hal tersebut sangat berisiko munculnya emosi-emosi negatif yang tentunya akan mengganggu *subjective well being* mereka. Sehingga diperlukan kontrol diri guna mereduksi emosi-emosi negatif yang kemungkinan terjadi pada para remaja di panti asuhan tersebut. Individu yang mempunyai kontrol diri yang baik akan mampu mengekspresikan emosinya dengan tepat sesuai dengan keadaan yang sedang dihadapinya. Penelitian ini bertujuan untuk mengetahui adanya hubungan antara kontrol diri dengan *subjective well-being* pada remaja yang tinggal di panti asuhan Kabupaten Pringsewu. Sampel pada penelitian ini sebanyak 60 remaja sesuai dengan kriteria yang telah ditentukan yaitu yang bertempat tinggal di panti asuhan Putri tunas harapan Aisyiyah dan Putra Umul Mukmin Aisyah Binti Abubakar di Kabupaten Pringsewu. Metode pengumpulan data pada penelitian ini adalah dengan menggunakan skala serta menggunakan teknik korelasi *Product Moment* dengan bantuan program SPSS 20.0 *for windows* menggunakan *Cronbach Alpha*. Adapun hasil korelasi pada penelitian ini yaitu terdapat hubungan positif yang signifikan antara Kontrol diri dengan *subjective well-being*.

Keywords: *Self-Control, Subjective Well-Being, Adolescents*

Introduction

A family is a collective of two or more individuals linked through blood relations, adoption, marriage, or personal selection who depend on one another for social, emotional, and financial or economic assistance (Howe, 2012). According to this concept, a family requires love, affection, and care, which parents typically provide to their children without expecting reciprocity. Establishing a loving, affectionate, and attentive relationship between parents and children can positively influence the child's developmental stage. In addition, Howe (2012) emphasized the significance of parent-child relationships characterized by constant affection, warmth, and attention. This bond can impact the development of adolescents,

fostering both bravery and positive connections with their environment as they grow older.

The significance of the parent-child relationship motivates parents to ensure that their children's needs are adequately fulfilled. Nevertheless, certain circumstances can hinder parents from properly fulfilling their responsibilities towards their children. These conditions include divorce, which results in the severance of the parent-child relationship, economic difficulties, and even death. Children who experience parental divorce can typically be supported by one of their parents, either the father or the mother. In contrast, children without parents, frequently referred to as orphans, are typically placed in orphanages due to the absence of a guardian. Furthermore, parents facing insufficient financial circumstances, frequently referred to as *dhuafa*, sometimes leave their children in orphanages.

According to the Ministry of Education and Culture (2017), there were around 896,000 children classified as orphans and approximately 44,000 children living in orphanages by the end of 2016. According to data reported by the Ministry of Social Affairs (2016), a minimum of 90% of children living in orphanages still had biological parents. The unfavorable economic conditions within the family, along with a lack of preparedness for parenthood and an increase in several familial issues, are the reasons why these children are in orphanages. From this data, it can be inferred that the children in orphanages are not solely attributed to orphanage-related circumstances. Instead, there are also *dhuafa* or disadvantaged children and other issues.

An orphanage, as defined in the Indonesian Dictionary (KBBI), is a facility or residence where orphaned individuals are housed and provided with care. Furthermore, according to Minister of Social Affairs Regulation No. 30/HUK/2011, orphanages or children's social welfare institutions are institutions created by the Government, Regional Government, or the community to care for children. Social Ministerial Decree No. 50/HUK/2004 outlines the responsibilities of orphanages towards their foster children. These responsibilities include offering guidance and services to poor or neglected orphans to regain their potential and develop in a healthy and natural environment. An orphanage is an establishment designed to give care, guidance, and services to ensure children's safety, comfort, and development, enabling them to reach their full potential, similar to their peers.

The definition of an orphanage is in line with the command of Allah in Surah Al-Baqarah verse 220:

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِحْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ إِنْ أَلَّ اللَّهُ عَزِيزٌ حَكِيمٌ

Meaning: "upon this world and the Hereafter. And they ask you, 'O, Prophet' concerning orphans. Say, "Improving their condition is best. And if you partner with them, they are bonded with you 'in faith'. And Allah knows who intends harm and who intends good. Had Allah willed, He could have made it difficult for you. Surely Allah is Almighty, All-Wise."

The verse describes that Allah mandates all Muslims to safeguard and nurture the orphans in their vicinity, regarding them as kin, to ensure these children are given a decent life. If anyone commits a heinous crime against orphans, Allah will impose hardships onto their lives through His divine authority. From the previous explanation, it can be inferred that orphans are deeply concerned with their circumstances, encompassing governmental and religious aspects.

The Department of Social Affairs (Dinas sosial) oversees orphanages in Indonesia. According to data from the Central Bureau of Statistics (Biro Pusat Statistik) and the Ministry of Social Affairs, around 5,000 to 8,000 orphanages were providing active care for children in 2008. The Ministry of Social Affairs published these statistics, which are expected to experience annual growth. Furthermore, according to a survey by researchers in June 2019, it was discovered that each of the four orphanages examined had a minimum of 40 to 80 children under their supervision, with the majority of these children being adolescents. From the data, it can be inferred that many adolescents lack affection, guidance, and a positive connection with their parents.

As defined by Hurlock (2003), adolescence is a phase of development where individuals undergo significant physical and psychological changes as they transition from childhood to adulthood. Adolescents are typically in a sensitive transitional period, prone to encountering challenges. Rienneke and Setianingrum (2018) support this assertion by arguing that individuals exhibit heightened sensitivity to their social surroundings during adolescence. However, as a consequence, they also face increased daily social pressures, rendering adolescents a vulnerable population susceptible to encountering difficulties.

This condition will likely worsen the circumstances for adolescents living in orphanages. Essentially, every child placed in an orphanage requires something beyond just protection. According to Damayanti and Sandjaja (2012), leaving children in an orphanage might make them perceive it as rejecting their surroundings, regardless of the reasons presented. Rejection due to being placed in an orphanage will be very risky to cause negative emotions and insecurity in children because they feel betrayed, hate, and anger.

Adolescents who have been overwhelmed with negative feelings and experienced changes would undoubtedly disturb their mental state. According to Kartono (Damayanti and Stefanus, 2012), adolescents would experience less happiness, decreased comfort, and other negative feelings if this occurs. Whether acknowledged or not, these factors will influence the teenager's subjective well-being. Joshanloo and Weijers (2019) analyzed a specific verse from the Qur'an, which Allah also emphasizes in Surah Yusuf verse 53:

﴿وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾

Meaning: “And I do not seek to free myself from blame, for indeed the soul is ever inclined to evil, except those shown mercy by my Lord. Surely my Lord is All-Forgiving, Most Merciful.”

The verse clarifies that the Qur'an also affirms the presence of human passions or emotions that incline towards the negative or unworthy. Components such as blaming, criticizing, and self-accusation (*Al-Nafs Al-Lawwama*) are included. Nevertheless, it can be reduced or lessened by the benevolence of Allah and seeking His divine protection.

Subjective well-being is a significant indicator of an individual's quality of life as it influences their success in essential areas such as health, work, and relationships. It encompasses positive emotions like joy and engagement and negative emotions like anger, sadness, and fear. Consequently, the negative emotions that adolescents in orphanages endure, such as rejection, fear, decreased happiness, discomfort, and other unfavorable circumstances, can gradually undermine their subjective well-being (Diener & Biswas Diener, Azra, 2017).

During the observation of adolescents living in orphanages, it seemed that they desire increased attention because they typically exhibit a heightened level of self-control about their surroundings, themselves, and others. Adolescents who are in a transitional phase

require adequate supervision and affection from their parents. However, they are deprived of this support due to their placement in an institution. This condition poses a significant risk for developing negative feelings, which will undoubtedly disrupt their subjective well-being. Adolescents at the orphanage should practice self-control to reduce negative emotions.

Emotion is a psychological state that arises in response to specific conditions and is often accompanied by outward manifestation (Walgito, 2010). Emotional maturity entails regulating one's emotions and approaching challenges with objectivity and adult thinking. Being mature implies that persons deemed to have satisfied the standards to be labeled mature are making efforts to improve, so each individual has a distinct level of maturity between the past and the future.

According to Hurlock (2003), emotional maturity is the ability of an individual to critically assess situations before reacting emotionally, rather than reacting without thinking like children or immature people, resulting in stable emotional reactions that do not change from one emotion or mood to another. Individuals are regarded to be emotionally mature if they can manage and control their emotions in line with their level of emotional development.

Emotionally mature people have good self-control, can express their emotions appropriately based on their circumstances, and are more adaptable because they can accept a wide range of people and situations that provide appropriate responses based on their demands (Hurlock, 2003). An emotionally mature person can control his or her behavior. Controlling emotions allows a person to think or conduct more directedly, to channel the impulses of feelings within oneself correctly, and to not break from the rules that apply in their environment.

Each person has a unique level of self-control. Individuals with high self-control outnumber those with low self-control. Individuals with strong self-control can modify an event by directing and regulating behavior that results in beneficial outcomes. Individuals with inadequate self-control, on the other hand, cannot control their conduct effectively and would readily overreact. Self-control is defined by Goldfried and Merbaum (Gufon & Risnawita, 2014) as the ability to structure, guide, regulate, and direct types of behavior that can lead persons in a beneficial path.

Emotional control implies channeling emotional energy into productive and socially acceptable channels of expression. Self-

control is strongly tied to how individuals control their emotions and impulses from within themselves. The ability to control oneself grows with age. An adult is believed to have gained emotional maturity so that he is less likely to vent his feelings in front of others, and he can become an individual ready to assume a place in society (Gufron, 2003). Similarly, an adolescent is considered an adult and is expected to have good self-control, so individuals who have reached emotional maturity can be identified as people who can critically assess the situation before acting, no longer reacting like children (Hurlock, 2003).

Furthermore, Damayanti and Sandjaja (2012) argue that regardless of the reasons for placing children in an orphanage, they would believe they are facing rejection from their surroundings. This rejection has a significant likelihood of eliciting negative emotions.

Adolescents' negative emotions might include unhappiness, discomfort, and unpleasant conditions (Kartono, 2008 in Damayanti and Sandjaja, 2012). Those emotions enhance negative effects and decrease subjective well-being; negative effects include unpleasant sentiments experienced by humans. Diener (2004 in Azra, 2017) claims that high levels of subjective well-being might help people adapt and cope better with their circumstances, making their lives feel better. Diener's remark emphasizes the importance of a person's subjective well-being. Still, if the adolescents at the orphanage experience a drop in their subjective well-being, they will subsequently struggle to adjust and cope with the circumstances that befall them.

Methods

This study employs a defined population, specifically adolescents living in an orphanage. Adolescents from the orphanages Putri Tunas Harapan Aisyiyah and Putra Umul Mukmin Aisyah Binti Abubakar in Pringsewu Regency were sampled, comprising 60 individuals.

In this study, data was gathered using a scale with two types of items, favorable and unfavorable, and four answer responses (Strongly Agree (SA), Agree (A), Disagree (DA), and Strongly Disagree (SDA)).

The SWLS (Satisfaction with Life Scale) scale, modified from Diener (1985), was used to assess subjective well-being, with a total of 30 items (15 favorable and 15 unfavorable). Furthermore, the scale used to measure the degree of self-control was derived from the thesis written by Utami, which has 45 items, 24 favorable statements,

and 21 unfavorable statements (Utami, 2019). This study performed the validity and reliability tests using SPSS software version 20.0 for Windows using product moment correlation analysis techniques.

Results and Discussion

Following the collection of empirical and hypothetical data, it was known that the category of study variable scores comprised high, medium, and low categorization. This study's first subjective well-being category is high, with a score range of 75, which is less than or equal to X. This category has a frequency of 26 subjects or 45%. Furthermore, the score range for the moderate category is 50, which is less than or equal to X and less than 75. This category has 32 subjects and has a percentage of 55%. Finally, in the low group, the score range of X is less than 50. There are no research subjects in this category.

Positive affect categories are derived from the PANAS scale. The high category is in the score range of 24, smaller or equal to X. This category has a frequency of 39 subjects or 67%. Furthermore, the medium category has a score range of 12, smaller or equal to X, and smaller than 12. This category has a frequency of 19 subjects, or 33%. The low category has a score range of X, smaller than 12. No research subjects were found in this category.

The categorization of negative affect comes from the PANAS scale. The high category has a score range of 28, smaller or equal to X. No research subjects were found in this category. Second, the medium category has a score range of 14, smaller or equal to X and smaller than 28. This category has a frequency of 28 subjects, or 48%. The low category has a score range of X, smaller than 14. This category has a frequency of 30 subjects, or 52%.

Furthermore, the self-control categorization of adolescents living in orphanages is divided into three categories. First is the high category with a score range of 90, which is smaller or equal to X. This category has a frequency of 9 subjects or 16%. Second, the medium score category has a score range of 54, which is smaller or equal to X, smaller than 90. This category has 49 subjects with a percentage of 84%. Third, the low category with a score range of X is smaller than 54. Researchers did not find any subjects in this category.

The correlation test shows that the correlation coefficient value (r_{xy1}) obtained from the relationship between self-control and life satisfaction is 0.493 with a significance of 0.000 ($p < 0.01$). These

results indicate a significant positive relationship between self-control and life satisfaction of adolescents in orphanages. The interpretation of these results is that the higher the self-control, the higher the life satisfaction of adolescents living in orphanages.

Furthermore, the relationship between self-control and positive affect has a correlation coefficient (r_{xy2}) of 0.431 and a significance of 0.001 ($p < 0.01$). The data shows a significant positive relationship between self-control and positive affect. It can be interpreted that the higher the self-control, the higher the positive effect on adolescents living in orphanages.

Lastly, in the relationship between self-control and negative affect, there is a correlation coefficient value (r_{xy3}) of -0.897 with a significance of 0.000 ($p < 0.01$). The data shows a significant negative relationship between self-control and negative affect. The interpretation of these results is that the higher the self-control, the lower the negative effect on adolescents living in orphanages.

Biswas-Diener, Diener & Tamir (2004) state that Subjective well-being is a person's assessment of his life in terms of more pleasant emotions like joy, compassion, and appreciation, as well as less pleasant sensations like fear, anger, and despair.

Subjective well-being is one of the predictors of a person's quality of life because it affects individual success in various important life domains such as health, work, and relationships in which positive emotions (joy and engagement) and negative emotions (anger, sadness, and fear) are experienced. Thus, negative emotions experienced by orphanage adolescents, such as rejection, fear, feeling less happy, less comfortable, and other unpleasant conditions, might gradually undermine their subjective well-being.

The above statement is in line with the findings of this study that there is a significant positive relationship between self-control and subjective well-being based on the analysis results. After calculating the empirical and hypothetical data, the score categorization on the research variables consisting of high, medium, and low categorization is obtained.

Conclusion

Based on the analysis, there is a significant positive relationship between self-control and subjective well-being. After calculating the empirical and hypothetical data, a score categorization is obtained on the research variables consisting of high, medium, and low categorization. Subjective well-being categorization in this study is a

high category in the life satisfaction variable with a score range of 75, which is smaller or equal to X. This category has a frequency of 26 subjects or 45%. Furthermore, the score range for the moderate category is 50, which is less than or equal to X and less than 75. This category has 32 subjects and has a percentage of 55%. Finally, in the low group, the score range of X is less than 50. There are no research subjects in this category.

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