

Gratitude as Social Capital of Happiness: Working Wives' Perceptions of Husbands' Social Support in the Islamic Marriage Context

 Sururin Sururin*¹,  Zahrotun Nihayah¹
 Choirunnisa Choirunnisa¹,  Dinnisa Haura Zhafira Hidayat¹
 Syahirul Alim¹,  Syahrul Ramadhan²

¹Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, Indonesia

²National Research and Innovation Agency (BRIN), Indonesia

 sururin@uinjkt.ac.id*

Abstract

In Indonesia, rising dual-income families increase potential marital conflicts, yet few studies explore how Islamic psychological perspectives (happiness and gratitude) explain marital resilience. This highlights the urgency of examining wives' perceptions of husbands' support and its impact on gratitude. This study aims to examine the influence of wives' happiness and husbands' social support on gratitude among working Muslim wives. Employing a cross-sectional study with a quantitative approach, this study specifically involved married, moslem, working women with children as the study's population. Sampling was done by non-probability sampling technique where the number of samples in the study was 225 married Muslim working women with children. The instrument in this study uses the adoption of the Gratitude Questionnaire (GQ-6, $\alpha = 0.82$), Husband's Social Support Scale (32 items, $\alpha = 0.91$), and Islamic Happiness Scale (18 items, $\alpha = 0.88$) and analysis with multiple linear regression (SPSS 22). All instruments were validated through expert judgment and pilot testing. Regression analysis confirmed that both happiness ($\beta = 0.128$, $p = 0.004$) and husband's social support ($\beta = 0.743$, $p = 0.000$) significantly predicted gratitude ($R^2 = 0.648$). These findings support the study hypotheses and demonstrate the role of emotional and relational factors as social capital in sustaining marital harmony within an Islamic framework. Good interpersonal relations, as shown through the attitude of gratitude of husband, and wife, are social capital in achieving happiness.

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INTRODUCTION

The quality of marriage is an essential part providing happiness and prosperity for husband and wife to maintain marital harmony (Herawati et al., 2018). The quality of marriage

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is essential to maintain the harmony of a married couple and is a factor preventing spouses from divorcing (Puspitawati, 2012). The quality of marriage is reflected in the family's physical and psychological well-being, encompassing happiness and satisfaction in areas such as economics, sex, communication, parenting, and marital commitment (Bulanda et al., 2016).

According to data from the Indonesian Central Bureau of Statistics (Badan Pusat Statistik/BPS, 2023), 516,344 divorce cases were recorded in Indonesia in 2022, representing an increase of approximately 15.3% compared to the previous year, which reported 447,743 cases. This upward trend reflects a concerning pattern in the stability of households in Indonesia. The primary cause of divorce was persistent conflicts and disputes with no prospect of reconciliation, accounting for 284,169 cases. Economic factors also contributed significantly, with 110,939 cases attributed to financial problems. In addition, there were 39,359 cases in which one spouse abandoned the other, and 4,972 cases reported as resulting from domestic violence. These statistics underscore that interpersonal conflict and socio-economic conditions within households including spousal support are the key drivers of divorce. This situation further highlights the urgency of examining variables such as husbands' happiness, social support, and gratitude within marital life.

Recent national data show that dual-income families in Indonesia report higher conflict rates (Sunarti et al., 2020) and marital dissatisfaction is rising alongside women's workforce participation (Herawati et al., 2018). Previous studies confirm that spousal support mitigates these tensions (Khan & Aftab, 2013), yet little is known about how gratitude mediates this relationship in Muslim households. This empirical gap underscores the urgency of our study.

In modern life, there is a change in values in the pattern of life from traditional families to current families, which provide opportunities to work in the public zone for a wife (Puspitawati, 2012). A research study by Sunarti (2020) shows that working wives trigger more problems than family problems that interfere with work. For families with husbands and wives working, social support is one of the support systems needed to maintain family functioning (Herawati et al., 2018). Based on this, it shows that the husband needs social support for his wife to preserve the integrity of his family.

In the Islamic tradition, marriage is not only limited to solving worldly affairs related to humans' sociological and biological needs. However, the goal of eternal happiness, which is related to the theological aspect, becomes a benchmark for the quality of a happy marriage. That is why the philosophy of happiness in Islam is not temporal in nature with all-limited measures of material happiness (*sa'adah al-Dunya*) but is paradisaic by presenting the conception of "existence" as a manifestation of the ultimate reality of happiness (*sa'adah al-Dunya*). Oliver Leaman supports Ibn Rushd, who combined social values with intellectual truth and developed a theory of happiness. Ibn Rushd is the firmest defender that there is no conflict between religion and philosophy, or the Sharia and reason because they both have the same goal: seeking happiness, finding the truth, and demonstrating goodness and truth to all humankind (Leaman, 1980). The husband's social support for his wife, who works in the context of living together, is difficult to realize without including theological beliefs in the form of gratitude which solely hopes for God's blessing in achieving happiness. Islam does not distinguish between material and spiritual aspects to attain perfect happiness because the two are correlated and not independent entities.

A positive relationship between social support and family interactions results in a high level of marital satisfaction in the family (Pratiwi, 2016). Social support is an essential element needed by individuals to continue social relationships, find solutions to loneliness, adapt to the social environment, and maintain psychological conditions to remain stable (Gunuc & Dogan, 2013). Couples with sufficient social support will have lower levels of depression while increasing marital satisfaction (Herawati et al., 2018). The results of other studies also show that a high level of social support will increase marital satisfaction, reduce symptoms of

depression, and help people cope with stress (Khan & Aftab, 2013). Based on this, good social support can suppress depression and anxiety in a marriage bond.

Apart from being an inherent part of religion, marriage or marriage is a form of social reality bound by traditional shared values. Shared values that are agreed upon by customs and culture become an eternal entity of high value. Violation or rejection of these "shared values" will weaken social support for individuals who violate them. Loss of social support impacts the disruption of communication channels, ultimately leading to stressful situations that interfere with daily life. In the context of domestic life, the definition of stress as written by Lazarus and Folkman (1984) is considered entirely appropriate to describe how a relationship between individuals and the environment is judged as the inability to deal with threatening or dangerous situations. Stress is a part of every individual's life and is susceptible to stress, not limited by age, educational background, or work. Stress is a part of every individual's life. Anyone is vulnerable to stress, not determined by age, educational experience, or work. In this case, Islam teaches an Attitude of Gratitude as an antidote to the extraordinary demands and pressures in modern life that are considered threatening and dangerous. The emotion of gratitude could encourage someone when they feel good things are happening in their life. They recognize that other people are responsible for these benefits (Istiqomah & Azhan, 2022).

Literature Review

Husband's Social Support

Social support from husbands plays a pivotal role in shaping marital satisfaction and emotional well-being among working wives. In the context of Islamic thought, a husband's support encompasses not only practical assistance but also moral and emotional encouragement. According to Al-Ghazali (2014), a husband has decision-making authority within the household, particularly concerning his wife's employment. This authority is framed not as dominance but as a reflection of trust and responsibility, whereby the husband's acceptance of his wife's work becomes a source of psychological comfort and moral legitimacy. In Islamic teachings, the Prophet Muhammad emphasized the virtue of a trustworthy wife, a heart full of gratitude, and a tongue that remembers God (Al-Ghazali, 2014). This narration highlights the relational and spiritual dimensions underpinning spousal roles.

From a psychological perspective, the significance of spousal support is well established. The Resource Theory posits that supportive behaviors from spouses enhance relational quality and provide emotional security (Shin & Gyeong, 2023). Research further suggests that emotional support from husbands significantly contributes to higher levels of marital satisfaction (Ali et al., 2023; Salami et al., 2024). This support not only alleviates stress but also strengthens communication, trust, and emotional closeness (Suwena et al., 2023). Studies indicate that wives who perceive greater support from their husbands report lower anxiety and improved psychological well-being (Shah et al., 2020; Swed et al., 2023), reinforcing the essential role of husbands as emotional anchors in dual-role households.

Happiness in Marriage

Happiness within marriage is a multifaceted construct encompassing emotional stability, life satisfaction, and relational harmony. It is the desired state for most couples, often pursued through mutual love, emotional connection, and commitment (Rauer & Volling, 2013). Prastuti (2019) describes happiness as a condition marked by dominant positive emotions such as joy, affection, and calmness, along with minimal negative feelings like anxiety and resentment.

Islamic philosophy frames happiness (*sa'adah*) not merely as emotional contentment but as a spiritual state that bridges worldly satisfaction with the afterlife. Ibn Sina distinguishes between sensory pleasures (*al-ladzah al-hissiyyah*) and essence-based pleasures (*al-ladzah al-ma'nawiyah*), asserting that true human fulfillment lies in satisfying the soul rather than

bodily desires (Elhajibrahim, 2006). Furthermore, Argyle (2013) posits that happiness is a holistic measure encompassing emotional, social, and psychological domains. Within Islamic marital frameworks, happiness is both an individual pursuit and a collective family goal, grounded in spiritual connection, shared responsibilities, and mutual respect.

Gratitude and its Psychological Relevance

Gratitude, as an emotion and cognitive appraisal, reflects an individual's acknowledgment of positive life experiences and external contributions to personal well-being. It serves as a critical buffer against stress and enhances one's sense of life satisfaction (Hurlock, 2010; Sulastina & Rohmatun, 2018). Emmons and McCullough (2004) emphasize that gratitude manifests through both internal feelings and external expressions, which can independently affect psychological outcomes. Froh et al. (2010) further suggest that gratitude contributes to prosocial behaviors and interpersonal harmony. Within Islamic contexts, gratitude (*shukr*) is not merely a moral response but a theological imperative. It is deeply embedded in the believer's relationship with God and others, reinforcing values of humility, acceptance, and reciprocal goodwill. Rusdi et al. (2021) highlight that Islamic gratitude involves spiritual awareness, recognition of divine blessings, and the responsible use of God-given gifts. This perspective aligns with religiously grounded instruments of measuring gratitude, which combine self-reported piety with experiential indicators (Villa-García et al., 2024).

Interconnection Between Gratitude and Happiness

A robust body of literature supports the positive correlation between gratitude and happiness. Prabowo and Laksmiwati (2020) demonstrated that higher levels of gratitude lead to greater happiness, while Lubis (2019) confirmed gratitude as a significant predictor of subjective well-being. In intimate relationships, expressions of gratitude foster emotional bonding and increase mutual appreciation (Algoe et al., 2010). This dynamic promotes relational resilience and satisfaction, even in the face of external stressors. Research by Cetinkaya et al. (2022) and Geng & Calasanti (2023) further confirms that gratitude contributes to higher relationship satisfaction by enhancing positive emotional exchanges and mitigating conflict. Longitudinal studies suggest that couples who consistently express gratitude toward each other experience more sustained levels of happiness and marital stability (Shamir & Shamir Balderman, 2024; Xia et al., 2024).

Social Support, Gratitude, and Well-being

The interdependence of social support and gratitude significantly shapes psychological well-being within marriages. Asmarani and Sugiasih (2019) found that both constructs are closely linked to psychological resilience in working wives. Similarly, Millisani and Handayani (2019) revealed that gratitude and perceived spousal support together contribute to emotional health and family harmony. This dual role reflects both interpersonal awareness and interpersonal engagement, suggesting that gratitude enhances an individual's capacity to appreciate social support, while support, in turn, nurtures gratitude. These findings align with broader theoretical frameworks that frame gratitude as social capital, capable of reinforcing prosocial behavior and communal bonds. In socio-religious contexts, particularly within Islamic traditions, this synergy between gratitude and support fosters moral responsibility, emotional intimacy, and long-term happiness.

Gap Analysis

Pratiwi has researched the correlation between social support and high marriage satisfaction levels (Pratiwi, 2016). In fact, social support can significantly increase individual comfort so that a person can avoid various social pressures (stress). There is a correlation

between self-efficacy which in this case, we show through an attitude of gratitude and one's life balance. In the context of family life, husbands work while still feeling grateful and providing support for their wives to work, meaning trying to maintain balance in family life and work. Confidence in one's abilities can be essential and positively correlate with work-life balance (Mutiah et al., 2023). As mentioned above, various studies can be read from the perspective of positive emotions in the discipline of secular psychology and have not explained the influence of religious values in supporting happiness. Although studies have shown the positive link between spousal support and marital satisfaction (Pratiwi, 2016; Asmarani & Sugiasih, 2019), no empirical research in Indonesia quantifies the extent of marital conflict caused by wives' employment or examines how gratitude shapes marital satisfaction in a Muslim context. This study addresses that gap by analyzing 225 working Muslim wives while keeping empirical findings distinct from Islamic normative explanations. The subject of research in the psychology of religion lies in religious emotions, so gratitude that encourages happiness will be examined using the perspective of the Islamic tradition.

In the Islamic tradition, it is not only related to life matters but also to the sociological and biological needs of humans. Marriage has the goal of eternal happiness, which is related to the religious aspect of the existence of life after death. The concept of happiness in Islam never stands alone as a free human effort with the ability to achieve happiness without involving God. The philosophy of happiness in Islam is not temporal, with limited material happiness measures (*sa'adah al-Dunya*). However, it is paradisaic in the heart by presenting the conception of "existence" as a manifestation of the ultimate reality of happiness (*sa'adah al-qushwa*) which is eternal and limitless.

On the other hand, there are changes in life patterns and marriage values in this modern era. Modern life currently provides opportunities to work in the public zone for a wife (Puspitawati, 2012). Work vocabulary is more likely to be interpreted as looking for material to support family welfare economically rather than pursuing non-material happiness as described in the Islamic concept. Sunarti et al. (2020) research shows that working wives trigger more problems that disturb the family than family problems that interfere with work. The decision on a wife's work begins with the husband's permission. Not all husbands can accept the condition of a working wife because work is the husband's primary task, but some husbands can also accept a working wife by not forgetting her primary role as a housewife.

Rationale of the Study

From the explanations described above, it can be concluded that the variables of happiness, husband's social support, and a sense of gratitude are interrelated. In addition, it can be seen in the study that the variables of happiness and husband's social support are used as predictors of the variable of gratitude. The intended element social support and gratitude are social capital in achieving happiness. The social capital in question is, of course, in the form of connections, relationships between individuals, social networks based on an attitude of mutual trust, and reciprocal relationships that need each other (Junaedi, 2019). More specifically, relational capital becomes a social force in every human connection. This strength is directly related to each individual and the surrounding environment (mutual trust, openness, and tolerance) as well as high solidarity with his community (affirmation of identity) (Hanifah et al., 2022). In the context of the husband's social support for his working wife, an interpersonal relationship (trust and tolerance) affects the achievement of happiness. Interpersonal relationships are limited to each person's personality, in this case, the husband, where he is aware of his role in a family. A good relationship between a person and himself will give birth to wisdom so that an attitude of patience and gratitude grows to a certain extent. This study positions happiness (X1) and husband's social support (X2) as independent variables (predictors) and gratitude (Y) as the dependent variable (outcome). In this study, gratitude is

framed as social capital because it strengthens trust, reciprocity, and communal bonds within marriage. Relational capital refers to the quality of ongoing supportive exchanges between spouses, where mutual empathy and trust foster gratitude and sustain marital harmony.

Purposes of the Study

This study aims to investigate the influence of happiness, as conceptualized within Islamic teachings, and the social support provided by husbands toward working wives, on the wives' sense of gratitude. The three variables happiness, husband's social support, and gratitude are believed to be interrelated, with happiness and social support acting as predictors of gratitude. This research seeks to contribute to the understanding of how spiritual and relational dimensions shape positive emotional outcomes within marital dynamics, particularly in the context of Muslim working women in Indonesia.

Hypotheses of the Study

Based on the theoretical framework and previous empirical findings, the hypotheses formulated in this study are as follows:

- H1: Happiness (X1) has a significant positive effect on the gratitude (Y) of working wives.
- H2: Husband's social support (X2) has a significant positive effect on the gratitude (Y) of working wives.
- H3: Happiness (X1) and husband's social support (X2) simultaneously have a significant positive effect on the gratitude (Y) of working wives.

METHODS

Design

This study employs a cross-sectional design with a quantitative approach. This research is classified into associative research, research that looks for causal effects between the influence of the independent variable (X) on the dependent variable (Y) (Sugiyono, 2015). This study aimed to investigate the effect of happiness (X1) & husband's social support (X2) on feelings of Gratitude (Y) in working wives.

Population and Procedures

The population comprised married Muslim women employed in Yogyakarta, Central Java, and West Java, Indonesia. Inclusion criteria are as follows: (1) legally married, (2) employed full-time, (3) have at least one child, while the exclusion is separated or divorced. Participants were recruited through purposive sampling in community groups and workplaces. Questionnaires were distributed via online survey links, and 225 valid responses were obtained after screening.

Prior to participation, all potential respondents were provided with detailed information about the study objectives, procedures, potential risks and benefits, and their rights as participants. Written informed consent was obtained before respondents accessed the questionnaire.

Data were collected using a structured online questionnaire. The questionnaire was accessible via computers and mobile devices to maximize reach and convenience. To ensure data quality, responses were automatically checked for completeness, and any questionnaires with missing or inconsistent answers were excluded from the final dataset. Confidentiality and anonymity were strictly maintained. After data collection, responses were compiled, cleaned, and prepared for subsequent analysis.

Instrumentation

This study employed three main instruments, each of which was developed based on relevant theories and conceptual frameworks. The first was the Gratitude Questionnaire-Six Item Form (GQ-6), developed by McCullough, Emmons, and Tsang (2002). This scale is designed to assess an individual's level of gratitude (Y) and consists of six statement items that include both favorable and unfavorable items. It measures three dimensions of gratitude: intensity, frequency, and density.

The second instrument was the Husband's Social Support Scale (X2), which was developed in ordinal format based on the social support theory of Sarafino and Smith (2011). This scale captures five dimensions of social support: emotional, esteem, instrumental, informational, and network support. It includes 32 items using a four-point Likert scale.

The third instrument was the Islamic Happiness Scale (X1), which was also structured in ordinal form and developed in reference to the concept of happiness in Islamic teachings, particularly drawn from Sufi literature. This scale includes 18 items measuring four dimensions: Sa'adah, Sakinah, Farahah, and Qurratul 'Ain. All instruments employed a four-point Likert scale for responses, where favorable items were scored as Strongly Agree (4), Agree (3), Disagree (2), and Strongly Disagree (1), while unfavorable items were reverse scored.

The Gratitude Questionnaire (GQ-6, $\alpha = 0.82$) assessed intensity, frequency, and density of gratitude. The Husband's Social Support Scale (32 items, $\alpha = 0.91$) measured emotional, esteem, instrumental, informational, and network support. The Islamic Happiness Scale (18 items, $\alpha = 0.88$) included dimensions of Sa'adah, Sakinah, Farahah, and Qurratul 'Ain. All items used a 4-point Likert scale. Scoring followed favorable/unfavorable coding, and total scores were categorized into low, medium, and high levels using percentile cut-offs.

Although the three instruments are established scales, the researchers conducted a content validation process to ensure cultural and contextual alignment with the Indonesian social setting. This validation was conducted by three experts in the fields of psychometrics and research methodology, social sciences, and religious studies. The validation results indicated that several items required editorial adjustments to better reflect the characteristics of Indonesian respondents. Therefore, the researchers revised the wording of selected items without altering the core constructs being measured.

Data Analysis

The collected data were analyzed using both descriptive and inferential statistical approaches. Prior to hypothesis testing, assumption tests were conducted, including normality testing (Kolmogorov-Smirnov), heteroscedasticity testing (Glejser test), and multicollinearity testing (Tolerance and VIF values). Hypothesis testing was then performed using multiple linear regression analysis with the assistance of SPSS version 22.

RESULTS AND DISCUSSION

Results

Table 1 is a descriptive statistical table. The number of respondents in this study is 225 respondents. The table above shows that the gratitude variable has a minimum score of 12 and a maximum score of 21. The total score is 3619, and the average score is 16.08. The standard deviation is 2.549.

Table 1. Descriptive statistical research results

	N	Minimum	Maximum	Sum	M	SD
Gratitude	225	12	21	3619	16.08	2.549
Happiness	225	21	60	9515	42.29	8.005
SSS	225	56	126	20923	92.99	13.289
Valid N (listwise)	225					

The normality test was conducted to determine whether the residual score in the regression equation had a normal distribution or not. The normality test used in this study is the Kolmogorov-Smirnov test with the help of the SPSS version 22 application, as seen in the following table.

Table 2. Residual normality test results

		Unstandardized Residual
N		225
Normal Parameters ^{a,b}	mean	0.0000000
	Std. Deviation	1.51316084
Most Extreme Differences	Absolute	0.059
	Positive	0.056
	negative	-0.059
Test Statistics		0.059
	asyp. Sig. (2-tailed)	0.057 ^c

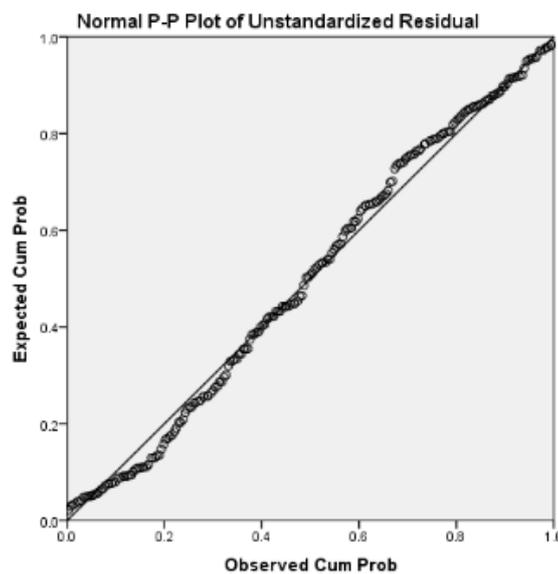


Figure 1. PP plot of Residual Normality

Table 2 above presents the results of the normality test. The data is said to have a normal distribution if it has a significance score >0.05 . Table 2 shows a significance score of 0.057, or a sig value >0.05 . This information proves that the data processed on each variable has a normal distribution.

In addition to the Kolmogorov-Smirnov test, the residual normality test can also be seen through the PP Plot of residual normality. Based on Figure 1 above, it can be seen that the plot (point) is on the normal line or is close to it. Based on the picture, it can be concluded that the money data processed in each variable has been distributed normally.

The heteroscedasticity test is used to determine whether there is a variance similarity from the residual score for all observations in the regression model. The Glejser test, assisted by the SPSS version 22 application, was used to perform the heteroscedasticity test. The heteroscedasticity test can be seen through the glacier test or by looking at the heteroscedasticity Scatterplot. The following are the results of the heteroscedasticity test:

Table 3. Glejser Test Results

Model		Sig.
1	(Constant)	0.000
	Happiness	0.162
	SSS	0.616

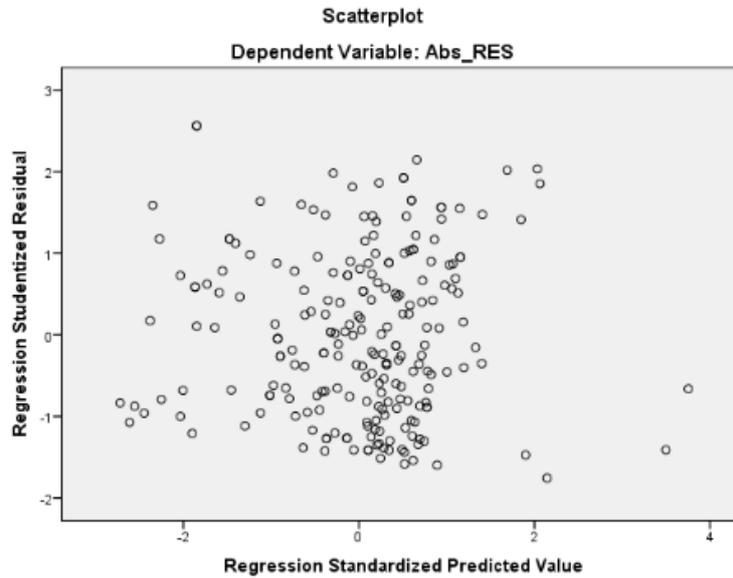


Figure 2. Heteroscedasticity test scatterplot

Table 3 and Figure 2 above show the results of the heteroscedasticity test. In Table 3, the significance score of the happiness variable is 0.162, and the spouse social support variable is 0.616. The significance score is greater than 0.05 ($\text{sig} > 0.05$). This information proves that there is no heteroscedasticity problem in the data used. In other words, the data has met the assumption of heteroscedasticity.

Furthermore, heteroscedasticity can also be seen through the scatterplot. Figure 5 shows that the plots (dots) are spread out and do not form a particular pattern. This indicates that the symptoms of heteroscedasticity do not occur in the processed data.

The multicollinearity test aims to determine whether there is a correlation between the two variables in the regression model being used. The multicollinearity test was analyzed using the SPSS version 22 application. The multicollinearity test can be seen from the tolerance score >0.1 or the VIF value < 10 , so there is no multicollinearity problem. The following are the results of the multicollinearity test:

Table 4. Multicollinearity Test Results

Model		Collinearity Statistics	
		Tolerance	VIF
1	(Constant)		
	Happiness	0.828	1.208
	SSS	0.828	1.208

Based on the picture above, the Tolerance value for the variables of happiness and spouse social support is 0.828, while the VIF value is 1.208. This shows that in the multicollinearity test, there is no multicollinearity problem.

Table 5. T-Test Results

Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.
	B	Std. Error	Beta			
1 (Constant)	1.104	0.765			1.442	0.151
Happiness	0.041	0.014	.128		2.933	0.004
SSS	0.142	0.008	.743		16.964	0.000

The happiness variable yielded a significance value of 0.004 ($p < 0.05$), meaning that H0 is rejected and Ha is accepted. This confirms Hypothesis 1 (H1), demonstrating that happiness has a statistically significant positive effect on the level of gratitude. Happiness, as shaped by Islamic values and personal spiritual fulfilment, contributes meaningfully to feelings of appreciation in working wives.

The husband's social support variable returned a significance value of 0.000 ($p < 0.05$), indicating a very strong and statistically significant partial effect on gratitude. Thus, Hypothesis 2 (H2) is also accepted. The high standardized beta value of 0.743 suggests that social support from husbands—emotional, instrumental, and informational—is a dominant predictor of wives' gratitude.

Table 6. F-Test Results

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	942.513	2	471.256	203.982	0.000 ^b
	Residual	512.883	222	2.310		
	Total	1455.396	224			

The significance value obtained from the F-test was 0.000 ($p < 0.05$), indicating that the null hypothesis (H0) is rejected and the alternative hypothesis (Ha) is accepted. This supports Hypothesis 3 (H3), which posits that happiness and husband's social support simultaneously have a significant and positive effect on gratitude. The T-test was employed to evaluate the individual (partial) effect of each independent variable on the dependent variable. The results are presented in Table 5.

The coefficient of determination test R 2 (R Square) was conducted to determine the independent variable's proportion of variation (contribution) on the dependent variable. The following are the results of the determination test that has been carried out.

Table 7. Determination Test Results

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.805 ^a	0.648	0.644	1.520

Table 7 shows an R Square score of 0.648, or it can be said that the variables of happiness and spouse social support influence the gratitude variable with a score of 64.8%. The other 35.2% is influenced by other variables not examined. The step taken after the regression analysis is to write down the regression equation. The regression equation is determined through the results of the B coefficient value. The following is the regression equation in this study. Table 7 is a table of coefficients B. The table above determines the regression equation formed in this study. The following is the regression equation in this study.

$$\text{Gratitude} = 1.104 + 0.041(\text{Happiness}) + 0.142 (\text{Spouse social support})$$

The regression equation indicates that both happiness and social support significantly predict gratitude, with social support being the stronger predictor.

Discussion

This study found that both Islamic happiness and husband's social support significantly and positively predicted working wives' gratitude. Husband's social support emerged as the strongest predictor ($\beta = 0.743$, $p < 0.001$), while happiness contributed more modestly ($\beta = 0.128$, $p = 0.004$). Together, these two predictors explained 64.8% of the variance in gratitude. These findings empirically support our hypotheses that emotional (happiness) and relational (husband's social support) resources function as social capital that strengthens gratitude among working Muslim wives. The results found through this study are in line with previous studies (Lubis, 2019; Prabowo & Laksmiwati, 2020), which proved a significant relationship between gratitude and happiness. The results showed that happiness affected gratitude. Schwartz (1967) equates gratitude with *inertia: a force* that causes social relationships to maintain a prosocial orientation (just as resentment and hatred help reinforce negative orientations resulting from social relationships disrupted by interpersonal abuse). Trivers (1971), according to the functionalist interpretation of Smith, Simmel, Gouldner, and Schwartz, speculated on the function of gratitude. Trivers views gratitude as an evolutionary adaptation that governs people's responses to altruistic actions. Trivers argues that the emotion of gratitude is very sensitive to the cost/benefit ratio of altruistic actions, considering these emotions will lead to more Gratitude (Safarzadeh et al., 2011).

Happiness has a positive effect on gratitude. In other words, the better the happiness, the more Gratitude increases. Furthermore, happiness is an equation of life satisfaction that shows feelings that lead to a positive direction. Happiness creates energy, enthusiasm, vitality, movement, and dynamics that can protect humans against stress and problems. Generally, marriages that lead to happiness always provide a continuous atmosphere of coolness so that an atmosphere of joy and pleasure arises and stays in place (*aqarra*). Ibnul Manzbur quotes al-Asma'i where "Allah has decreed that everything that flows naturally gives it coolness, and pleasure, and everything that flows is soothing." Happiness in the context of marriage is reflected through the fulfilment of the rights and obligations of husband and wife fairly, as a larger, complex political society feels peaceful, comfortable, and happy when its leaders are fair. Safarzadeh and colleagues (2011) revealed that marital satisfaction affects the assessment of one's happiness and is the main thing in marriage. Previous research has found that forgiveness is an important symptom in a marriage that shows the way husband and wife deal with conflict (Allemand et al., 2007) and deal with future problems (Fincham et al., 2004), affecting inner health (Seyf & Bahar, 2005), and is effective in thoughts, feelings, and able to improve relationships (Prabowo & Laksmiwati, 2020).

Previous studies indicate that individuals who report higher levels of gratitude tend to experience calmer, more patient, and more peaceful emotions, feel more satisfied with their lives, and show less materialistic and more balanced attitudes characterised by empathy and prosocial tendencies (Prabowo & Laksmiwati, 2020). In this sense, gratitude and happiness appear closely intertwined in daily experience rather than standing in a simple one-way causal chain. Our findings complement this view from a different angle: in our model, higher levels of Islamic happiness are associated with higher levels of gratitude, suggesting that positive emotional states broaden wives' capacity to recognise and appreciate the blessings they receive in various domains of life (health, livelihood, family, loved ones, and friends), even in situations of trial and difficulty.. The Qur'an mentions the term "happiness" in a material, and spiritual context, this world, and the hereafter in a more balanced way with the word *sa'adah* (happiness/felicity). In the terminology of Islamic philosophy, Al-Farabi refers to the terms *sa'adah al-Dunya* (happiness in the world) and *sa'adah al-qushwa* (highest/paradisal happiness) (Al-Farabi, 1995). This refers to a verse in the Qur'an: " As for those who are happy (*su'udu*), then their place is in Paradise, they will abide therein as long as the heavens, and the earth exist, unless your Lord wills (another); as a bounty that never fails" (QS Hud: 108). Within

this theological framework, gratitude (*shukr*) and happiness are portrayed as mutually reinforcing: awareness of God's favours nurtures both a grateful attitude and a deep sense of contentment. In line with this perspective, our empirical model focuses specifically on Islamic happiness—as an internalised sense of well-being grounded in faith—together with husband's social support, as predictors of wives' gratitude in everyday marital and work–family contexts.

Islam views gratitude for the blessings God has bestowed on humans so that humans who are given these pleasures repay them through worshipping Him. Quraish Shihab mentions that the basic meaning of gratitude is praise for the goodness obtained. Praise means it can be done verbally or through actions. Thus, gratitude is often expressed more broadly: with the heart, verbally, and with all parts of the body/ physical. The Qur'an makes an analogy of gratitude widely, where an ark that sails in the ocean is a blessing that is given by God so much. The Qur'an states: "*Have you not seen that the ship sails on the sea by the grace of Allah, so that He may show you some of His signs (power). Verily, in that, there are indeed signs for all who are very patient, and very grateful*" (Surah 31:31)

In a study by vanOyen Witvliet et al. (2001), gratitude is an award for a gift received; happiness is the enjoyment of the present good, and hope or dream is a wish for a precious future. This study intends to investigate gratitude as one of the variables in predicting hope and happiness. Gratitude has positive benefits when data is carried out and used daily. This is caused by an individual who cannot be separated from life's problems. Gratitude can also be used as a positive coping when encountering problems in everyday life (Prabowo & Laksmiwati, 2020). In this context, Islam refers to the term happiness with the phrase "faraha" (فرح), which, when it is announced, this word becomes *farah* or the verb *yafrahu*, which usually means "joy". Some of these terms are mentioned explicitly in eight verses of the Qur'an and are almost related to the context of God's mercy and love for humans. For example, "*Say: "By the grace of Allah, and His mercy, let them rejoice (fa al-yafrahu). The bounty of Allah, and His mercy is better than what they collect*" (QS Yunus: 58).

Happiness in terms of receiving God's pleasures and gifts is another form of gratitude for someone who consciously admits that everything he receives—good and bad—is solely a gift from God that should be accepted and grateful. Asmarani and Sugiasih (2019), in a previous study, proved a significant positive correlation between gratitude and happiness in divorced people in Aceh. In Aceh, divorced people feel happier when they are more grateful. Furthermore, divorced people in Aceh are classified as having a high sense of gratitude and happiness.

The explanation above shows that although happiness significantly predicts gratitude, it is not the strongest predictor in this study; husband's social support plays a more dominant role in explaining wives' gratitude. . The concept of happiness in society in Indonesia cannot be separated from aspects of culture, religion, or religiosity. This is because most of the people in Indonesia are religious people who hold fast to their religious teachings. In addition, Indonesian people believe that building social relations is important. The happiness of a family is a condition where the husband and wife have a purpose in life, positive social relationships, can accept strengths and weaknesses, and always strive to become better individuals. Presenting a comfortable atmosphere in domestic life is another form of happiness in marriage in the form of *sakinah*, namely the tendency of the husband and wife to always be in a comfortable, peaceful, and pleasant atmosphere. The term *sakinah*, when referring to the meaning of the Qur'an in the context of marriage, places more emphasis on worldly happiness, which will lead to eternal happiness in the form of love and affection (*mawaddatan wa rahmah*). This is explained in the expression of the Qur'an: "*and among the signs of His power is that He created for you wives of your own kind, so that you may tend, and feel secure (sakinah) to him, and He made between you love, and dear (mawaddah wa rahmah). Verily in that, there are indeed signs for a people who think*" (QS Ar-Rum: 21).

The term *sakinah* etymologically means "stop" (breadfruit), the opposite of "moving" (*harakah*). They tend to "shut up" and "stay in place" because they find something comfortable. Marriage thus aims to provide each partner with a sense of comfort, security, and peace. There are values of happiness that are spread in a marriage institution that comes from religious doctrine, so that marriage is not just an encouragement of sexual desire to perpetuate life, but how religious ethics and morals can guide, give direction, and control it. Allegorically, the Qur'an says that: "*They (wives) are clothes for you, and you (husbands) are clothes for them*" (Surah Al-Baqarah: 187).

Meanwhile, the husband's social support also affects gratitude. These results are also in accordance with the research results of Asmarani and Sugiasih (2019) and Millisani and Handayani (2019). Spouse social support (SS) has a positive effect on gratitude. In other words, the better Spouse social support (SS), the more gratitude and Marriage Satisfaction will be. Gratitude and satisfaction in marriage can be measured and observed because happiness in this context is sensory. Fulfilling self-needs to obtain the enjoyment of life through sensory abilities is referred to in the terminology of the Qur'an as *Qurratul 'Ain*. Etymologically, *qurrah* contains the connotation of "happy" so that if it is associated with *'Ain* (eyes), it means that there is "something pleasing to the eye." The word *Qurrah* also states that it comes from the word *qarar* (fixed/stable), where when the eye finds the thing it has longed for, then the situation will be in an atmosphere of joy, and tranquillity remains in its place (stable). Thus, the notion of *qurratul 'ain* describes the joy formed by humans' senses. As mentioned in the Qur'an, "... so that his heart is happy (*taqarra 'ainuha*), and not sad" (Surah Al-Qashshah: 13).

The meaning of *qurratul 'ain* here means "God gives a tendency through certain views so that they no longer look at things other than that" (*a'tahu Allahu ma taskunu bih 'ainahu fa la tathmah ila ghairih*). Happiness in marriage is, of course, about the tendency to look only at one point that makes the atmosphere pleasant and calming, whether that is what the husband does to his wife or vice versa. In many ways, what is meant by *qurratul 'ain* is closer to the meaning of worldly happiness because there are values of stability in the context of happiness, coolness flows with pleasure, and enjoyment, feels a prosperous life (*raghuda al-'isy*) because there is the element of "mutual giving, and receiving" (*ridha*) in a sacred bond of marriage. This form of joy often escapes the values of marriage because many couples do not know that the happiness they have felt is a worldly pleasure that leads to higher and eternal happiness whose value cannot be replaced by anything. The Qur'an then quips those who do not realize the essence of this happiness, "*No one knows the various blessings that await, which are pleasing to the eye (qurrati a'yunin) in return for them, for what they do.*" (QS. As-Sajdah: 17).

This finding is in line with research by Soeharto et al. (2013), which shows that the presence or absence of support from a husband or partner directly influences a wife's emotions related to her dual role. The wife can feel burdened or satisfied. When the workload at home and the office simultaneously requires excellent attention, the husband should show the initiative to reduce the burden a wife feels in completing the task. This study's results also corroborate Soeharto et al.'s findings (2013), showing that social support provided by a husband affects marital satisfaction. The above information proves that working wives need social support from their husbands so that wives can feel satisfaction in their marriages. The husband's support is meant to be assistance that can take the form of helping the wife by involving emotions, information, instrumental, appreciation, and motivation. A husband is important as the first and foremost person who supports a wife before other parties (Melati & Raudatussalamah, 2012). Greenglass (2006) also reveal that the social support obtained from a husband can be in the form of information, input, or other things that can be encouraging so that a wife becomes a more active person in dealing with the conflicts she faces. With the husband's support, the burden the wife feels can be reduced, and the wife will feel loved, cared for, and appreciated by her husband (Asmarani & Sugiasih, 2019).

The husband supports the working wife, and the feeling of happiness triggers the presence of gratitude in the family for having a working wife. On the other hand, the absence of support from the husband and a sense of happiness in the family causes a lack of gratitude. Therefore, to maintain a good quality of marriage with a working wife, support from her husband and a sense of happiness in the family are needed.

Implications

The findings of this study carry important implications for both the theoretical enrichment of religious psychology and the practical enhancement of marital well-being. By illustrating how happiness grounded in Islamic values and supportive spousal relationships contribute meaningfully to gratitude, the research underscores the role of spiritual and relational dimensions as essential emotional resources. In practice, this highlights the necessity of cultivating emotionally supportive environments within marriages—especially when both partners are balancing professional and domestic responsibilities. Interventions aimed at fostering marital resilience should thoughtfully integrate religious teachings and emphasize reciprocal emotional engagement. Religious and community leaders may also serve as mediators in strengthening mutual understanding between spouses, reinforcing the theological and emotional significance of gratitude. Encouraging husbands to take on more emotionally participatory roles holds the potential not only to improve their wives' psychological health but also to build a more balanced, resilient, and spiritually connected family life.

Limitations and Suggestions for Further Research

This study is constrained to a specific demographic—married Muslim women who are employed and have children—which, while significant, does not encompass the full range of family dynamics present in broader sociocultural contexts. Consequently, future research is encouraged to explore more complex and varied familial structures, including differences in the number and developmental stages of children, the economic status of husbands, the intensity and variability of occupational demands placed on wives, and the distinctive challenges posed by long-distance marital arrangements. To capture the evolving nature of gratitude, happiness, and spousal support, longitudinal research designs may offer valuable insights into how these constructs develop over time. Moreover, integrating qualitative approaches would enable a richer, more nuanced understanding of the subjective experiences of working wives, particularly in how they navigate emotional balance and spiritual fulfillment within their dual roles. Expanding research across diverse cultural and geographic settings will further enhance the generalizability and depth of insights into how gratitude functions within Islamic marital life.

CONCLUSIONS

This study demonstrates that husbands' happiness and social support significantly influence gratitude, jointly explaining 64.8% of the variance, while other factors account for the remaining 35.2%. Both variables independently strengthen gratitude, complemented by religious awareness and adherence to Islamic values that foster individual piety and resilience against social pressures. In the family context, a husband's support for his working wife emerges as essential social capital in building happiness, particularly in religious societies such as Indonesia, where religiosity transforms gratitude and happiness into both material and spiritual fulfillment. Gratitude rooted in spiritual awareness not only enhances positive emotions and mitigates stress but also embodies moral values central to religious behaviour. These findings highlight the importance of integrating religious psychology into studies of gratitude and happiness, offering theoretical novelty beyond secular perspectives and providing practical insights for understanding marital well-being in religious-cultural settings. Furthermore, this

research underscores the potential of gratitude as a bridge between psychological well-being and spiritual awareness. It also opens new directions for examining the interplay of moral-spiritual values with family dynamics in diverse cultural contexts. Future studies should expand on these insights by incorporating comparative analyses across different religious traditions to deepen the universality of these findings.

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AUTHOR CONTRIBUTION STATEMENT

SS directed the research process from start to finish and took primary responsibility for designing and drafting the manuscript. ZH and SA contributed by shaping the rationale and objectives of the study, integrating religious content, interpreting findings, and reviewing the final draft. CC and DHZH were responsible for data collection, management, analysis, and reporting of results. SR focused on writing the Findings, Discussion, and concluding sections of the manuscript.

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