

The Influence of Family Gratitude and Social Support on Psychological Well-being of *Batak Toba* Parents Who Do Not Have Son

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Abstract

The *Batak Toba* family adheres to a patrilineal family system, where couples are expected to have sons to continue the clan. *Batak* parents who do not have sons often feel stressed, anxious and depressed. This research aims to examine the influence of gratitude and social support on the psychological well-being of *Batak Toba* parents who do not have sons. A total of 50 *Batak Toba* fathers and mothers who did not have sons were the research sample. Data collection was carried out through online and offline questionnaires. This research uses quantitative methods with a correlation design, and data analysis uses multiple linear analysis with SPSS 22. The findings of this research show that gratitude has a positive effect on the psychological well-being of *Batak Toba* parents who do not have sons, this result strengthens existing literature. These results can also encourage policies to create mental health services and social programs that support them and reduce the stigma against *Batak* parents who do not have sons.

Keywords: *Gratitude, Social Support, Psychological Well-being, Batak Toba Parents*

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Introduction

A child is someone whose presence is really hoped for in the life of a married couple, each child has a different value for the family. Children are the hope, the next generation, and the continuers of their parents' lineage. They are a reflection of the success of two individuals who have agreed to unite and love each other (Aulia, 2020). The *Batak Toba* people have a well-known philosophy of life, one of which is “*Anakkon hi do hamorahon di au*”, for the *Batak Toba* people, children are a source of pride, children are a treasure most valuable, and children are an honor for parents. This philosophy is a deeply rooted value in the life of the *Batak Toba* community, having long been a life goal for them. It is reflected in a *Batak* song by the artist

Nahum Situmorang titled "*Anakkon Hi Do Hamoraon di Au*," which is still frequently played during *Batak Toba* cultural events. The song carries a meaningful message about parents working tirelessly day and night to educate their children to the highest levels. For *Batak Toba* parents, children are their wealth and honor. Despite facing various obstacles and challenges to earn a living, parents remain enthusiastic and never give up until their children achieve their goals or dreams (Haloho, 2022). So, with this philosophy, married *Batak* couples are required to have offspring, namely sons and daughters. This demand comes from customs that are still closely held by the *Batak* tribe. As a result, this philosophy demands that married *Batak* couples have offspring, both sons and daughters. This demand arises from the customs still strongly upheld by the *Batak* people, with the values in *Batak Toba* culture being "*Hamoraon* (wealth), *Hagabeon* (descendants), *Hasangapon* (honor)." These values constitute one of the primary life goals for the *Batak Toba* people. The demand to have offspring stems from the value of *hagabeon* (having many descendants), leading the *Batak Toba* community to aspire to have both male and female children (Pangaribuan, 2018). In *Batak Toba* culture, the family system follows a patrilineal system, where lineage is traced through the father's clan name. Consequently, *Batak* couples are expected to have male offspring to continue the family name. According to Simanjuntak & Pardomuan (2021), it is the male child who must carry on the family lineage and remember their ancestors. Therefore, if a *Batak Toba* family does not have a male child, their lineage will be discontinued. In particular, it is considered that *Batak* couples must have male descendants as members of the clan, according to Simanjuntak & Pardomuan (2021), it is the sons who must continue the family lineage and remember their ancestors. Therefore, if a *Batak Toba* family does not have a son, their lineage will be broken. A *Batak Toba* family without male descendants is called "*Napunu*". In *Batak Toba* culture, a daughter without brothers, referred to as "*ito*" in the *Batak Toba* language, often feels that her life is lacking (referred to as "*sitaanon*"). Married *Batak Toba* couples who do not have sons often experience stress, anxiety, guilt, depression, and tension in their relationships because they do not have male offspring. This is due to the significant social pressure within the *Batak Toba* community, where it is challenging to face others in the traditional environment. While some people may respond positively, many give negative comments or even scorn *Batak Toba* parents without sons (Simamora & Siti, 2018). This is in line and related to what is explained by Harahap & Siahaan

(1987) that the *Batak Toba* people really want the birth of a boy in the middle of the family. The *Batak Toba* people feel that children are the greatest and most valuable blessing that comes in life, this is the reason why it is important for the *Batak Toba* people to have male offspring.

An individual will be considered successful if he has offspring and is able to educate his offspring to become successful people too. According to Haloho (2022), one of the highly esteemed and proud aspects of the *Toba Batak* culture is the high level of education attained by individuals. This statement can be evidenced by the display of educational photos in *Toba Batak* homes, such as graduation photos or other significant educational milestones of family members. Discussions related to education are often a vital topic during gatherings, such as church meetings. Parents who provide guidance, input, and motivation to their children are typically open to their children's aspirations, though ultimately, children make their own decisions and act independently. In this way, children are trained to be responsible for their own decisions and actions. *Batak* parents are also very supportive when their children decide to leave their hometown to pursue education in distant places. *Batak Toba* parents will feel their lives are more meaningful if they are accepted into the traditional environment, where the traditional environment requires *Batak* couples to have male offspring. In *Batak Toba* families, couples who have a male child are more accepted in the social environment because they are considered to have achieved "gabe" (a perfect family). A male child is seen as the successor of the family name, and the values of *hagabeon* (prosperity), *hamoraon* (wealth), and *hasangapon* (honor) cannot be fully realized if the couple does not have both male and female children (Sihombing, 2020). This is in line with the patrilineal family tradition of the *Batak* tribe, where the bloodline is passed down from the father's side, meaning that men are the ones who can continue the clan in the *Batak Toba* family, while daughters will follow their husband's clan after marriage. For the *Batak Toba* community, the lineage carried by a male child is of utmost importance. Through this lineage, the *Batak Toba* people can identify their kinship positions. Meanwhile, a female child, upon marriage, will adopt her husband's clan name (Sihombing, 2020). This is the primary reason why it is considered essential for *Batak* families to have a son to continue the family name. The *Batak* tribe must have sons to continue the family clan. When a *Batak* couple does not have a son, there is concern about the loss of the father's clan, this occurs because of

the patrilineal family system followed by the *Batak Toba* community, where only male can continue the family name. Therefore, if a *Batak Toba* family does not have a son, the father's clan name will no longer have a successor (Sihombing, 2020). The demands of this traditional environment make it difficult for *Batak* couples to accept this situation and difficult to face other people in the surrounding environment.

From this phenomenon, researchers are interested in seeing how social support and gratitude influence psychological *well-being* in *Batak Toba* fathers and mothers who do not have son. The author wants to understand whether social support and gratitude can influence the psychological well-being of *Batak Toba* parents who do not have sons. The population taken in this research is the *Batak Toba* tribe, in this case parents or fathers and mothers. In this study, data was collected through distributing questionnaires specifically designed to measure social support, gratitude and psychological well-being. This research uses quantitative research method with correlation design. In this research, we will discuss the concept of psychological well-being and the aspects that influence it, including social support and gratitude.

Literature Review

Psychological Well-being

Well-being understood as happiness, flourishing, enjoying a good life and satisfaction in life (McLellan et al., 2012). Ryff & Keyes (1995) view psychological well-being through how an individual has clear direction and goals in life, how a person recognizes their abilities and utilizes them, what their interpersonal relationships are like, and whether they are able to take responsibility for themselves. According to Ryff & Keyes (1995) psychological well-being is a situation where individuals view themselves positively and view others positively, have the ability to choose the right option or in accordance with the situation being faced and manage their own behavior, can create a comfortable environmental atmosphere and regulate it in accordance with needs, targets to be achieved in life and the meaning of life, and active efforts to explore and develop oneself. While Marks & Shah (2004) define well-being more than just happiness, feeling satisfied or happy, well-being contains the meaning of an individual who

develops to be the best, achieves self-actualization, being fulfilled, and able to contribute to their community.

Based on the description above, it can be concluded that psychological well-being is a situation where a person feels their own abilities, the individual feels competent, there is independence, self-acceptance, has dreams that he wants to achieve, shows self-development, has good interactions with other individuals and is able to contribute to his community. According to Ryff & Singer (2006), psychological well-being consists of six aspects. The first aspect is self-acceptance, this aspect was formed based on Maslow's theory of self-actualization, as well as Roger's optimal functioning, and Allport's maturity theory. When someone is able to accept themselves, both their weaknesses and strengths, they can achieve self-actualization, and can function optimally and maturely. Ryff explains that self-acceptance is a behavior that can view oneself positively, including awareness and self-limitations. Positive relationships with other people are the second aspect, the main factor of a healthy mentality is being able to love, self-actualization theory emphasizes that the way a person views positive interactions with other individuals is a feeling of empathy and affection towards them, and being able to establish deep relationships and identify with them. Establishing close and warm relationships with other individuals is a characteristic of maturity expressed by Ryff & Keyes (1995).

A person will achieve self-actualization when they are able to build positive interactions with others, which allows them to feel closeness, love, friendship, all of this has a positive impact on human mental health. The third aspect is personal growth, optimal psychological functioning does not just give meaning to success in fulfilling certain aspects, but the extent to which a person is able to continuously hone their abilities, process, and be able to develop good qualities within themselves (Ryff & Keyes, 1995). The need to actualize oneself and know one's abilities is the first focus of the self-growth aspect. Openness to experience is one of the characteristics of a fully functioning person (Ryff & Keyes, 1995). Fourth, life goals/purpose in life, is a good mental state that allows a person to understand that he has a specific target in the life he is living and can make meaning in his life. According to Amat (2021), one of the characteristics of individual maturity is having a purpose in life, namely a sense of direction and

sense of purpose (intentionality). Fifth, environmental mastery, is one of the many characteristics of a healthy mental state where a person has the potential to determine and produce an environment that suits his mental state. According to the development theory of someone who has reached adulthood, they are said to be successful when they are able to improve their environment and have the potential to make changes to their bodily and mental activities and are able to take advantage of their environment. Sixth, independence/autonomy, formed based on the theory of self-actualization by Maslow, and optimal functioning by Rogers. Someone who is independent is someone who is able to assess their own potential so they can act optimally. Ryff & Keyes (1995), define independence as a person's ability to manage themselves, a feeling of freedom and not being bound to anyone, and an independent attitude. He is able to make decisions for himself without feeling pressured by other people's interference.

According to Yenita (2022), psychological well-being focuses on how individuals can function optimally in life and live a happy life. Psychological well-being is a state where a person can evaluate and accept themselves from various aspects of life. A person with a positive attitude towards themselves, who is able to accept what has happened, has positive social relationships with others, and has good environmental mastery, will have a high level of psychological well-being (Nuraeni, Sri, & Gusgus 2022). According to Angelia & Rudangta (2021), psychological well-being refers to the full realization of an individual's potential, where a person is able to accept their strengths and weaknesses, is independent, can build positive relationships with others, and can control their environment according to their desires. Generally, people with a high level of psychological well-being have clear life goals and will continuously strive to develop themselves to achieve those goals.

Social Support

There has been a lot of research conducted regarding psychological well-being, and it has been found that there are differences in factors that can influence a person's psychological well-being. According to Davis, Dharma, & Newstrom (2000) social support is one of several factors that influence a person's psychological well-being, individuals who receive social support from

various sources tend to have higher levels of psychological well-being higher. Social support is understood as a feeling of calm, attention, appreciation or help that a person gets from other people or group (Ibda, 2023). There are many parties who are sources of social support, such as partners, parents, relatives, work colleagues, friends, or organizations where the individual is a member. Social activities where individuals become active members, join associations organization, the positive impact and number of activities carried out, and who the individual interacts with are directly related to social support (Pinquart & Sorenson, 2000). In line with this, Hume stated that there is a meaningful relationship between social interaction and psychological well-being. Social support is the perception from others that an individual needs affection, attention, appreciation, respect, and involvement. Social support involves relationships between individuals aimed at providing assistance, both verbally and nonverbally. Social support is divided into four types: informational support, which involves receiving useful information such as tips and problem-solving strategies; instrumental support, which involves providing material assistance directly, such as money or goods; appraisal support, which involves positive evaluations of someone's thoughts, feelings, and actions that stimulate development; and emotional support, which involves receiving support through attention and sympathy (Sestiani & Abdul, 2021). Social support is a pattern of positive relationships characterized by behaviors of helping others in need (Nugraha, 2020). Social support plays a crucial role in maintaining mental health; individuals who receive lower levels of social support are more likely to experience mental health issues. In contrast, individuals with high levels of social support tend to be more optimistic about life, better able to meet their psychological needs, and have lower levels of anxiety (Santoso, 2020).

Gratitude

Gratitude is a unique positive feeling of thankfulness and appreciation that arises when individuals receive kindness (such as acts of goodwill, compassion, and love), benefits, or selfless help from others, especially for things that we do not necessarily deserve or that are not the result of our own efforts. A person feels grateful when they realize they have received numerous kindnesses, recognition, and gifts from God, others, or their surroundings, leading to a desire to reciprocate, appreciate, and express thanks for all they have received in the form of

feelings, words, or actions (Febriani & Ade, 2024). According to Aisyah & Rohmatun (2018), individuals with a high level of gratitude will be wiser in dealing with their environment, whereas those with a low level of gratitude tend to struggle with adapting to their surroundings. Gratitude is an emotion or feeling that evolves into an attitude, a good moral trait, a habit, and a character trait. This attitude then influences how an individual responds to certain situations or matters. Gratitude involves feeling thankful for the blessings received and focusing on the positive aspects of oneself in the present (Aisyah & Rohmatun, 2018). According to Cholilah & Anugrah (2022), gratitude has a positive impact on individuals, making them mentally healthier, physically healthier, and better able to establish good social relationships in their environment. Furthermore, Cholilah & Anugrah (2022) states that there are three dimensions of gratitude: having a sense of appreciation towards God and others, experiencing positive feelings about one's life, and a tendency to act positively as an expression of the positive feelings and appreciation one holds.

This study differs from previous research by examining the influence of family social support and gratitude on the psychological well-being of *Batak Toba* parents who do not have a male child. In *Batak Toba* culture, having a male child is considered crucial for continuing the family lineage. However, there is still a lack of research specifically addressing how the absence of a male child in *Batak Toba* families affects the psychological well-being of parents. Therefore, this study aims to fill this knowledge gap by investigating how family social support and gratitude influence the psychological well-being of parents within the cultural context of *Batak Toba*. Through this research, it is hoped that a better understanding of the impact of social support and gratitude on the psychological well-being of *Batak Toba* parents without male children will be achieved. Additionally, this study aims to provide broader insights into the psychological state of *Batak Toba* parents without male children and contribute to the development of intervention programs aimed at improving the psychological well-being of *Batak Toba* couples in Indonesia.

Method

Design

Quantitative research is the method used in this research and uses a cause-and-effect correlation design. The use of this design is adapted to the research objective, namely to see the influence of gratitude and family social support on the psychological well-being of *Batak Toba* parents who do not have sons.

Participants

In this study there were 50 samples, that is 17 *Batak Toba* fathers who did not have sons, and 33 *Batak Toba* mothers who did not have sons. The sample requirements in this research are:

- a. Male and Female
- b. *Batak Toba* tribe
- c. Married
- d. Having no descendants/sons.
- e. Live in the North Sumatera region and outside North Sumatera.

The sampling for the research was conducted over a period of three months, from July 13, 2023, to October 24, 2023, both offline and online. Before filling out the scale on the first sheet, the researcher provided an informed consent form to the respondents. This ensured that the respondents agreed to participate in the study and had no objections to being respondents. This process enabled the research to obtain samples that met the criteria.

The technique used researchers in determining the sample are *Random Sampling*. Random sampling is a sampling technique where every member of the population is given an equal chance of being selected as a sample member (Hardani, et al., 2020). In this study, the random sampling technique was implemented using a name lottery, where the entire population had an equal opportunity to be chosen. The lottery technique involved using a random name selection method, where all population names were included and spun to select the required sample size.

Measurement

The data collection technique used in this research is using a psychological scale and questionnaire, where respondents are asked to choose one of the answers that best suits what the respondent is experiencing, namely by selecting the answer option on the Google form, and putting a cross in the psychological scale book. distributed offline. This research utilizes these three psychological scales, both compiled in Google form to be distributed online and compiled in hard copy form to be distributed offline.

The psychological scale or measuring instrument used is the gratitude scale which is prepared based on McCullough's theory, Kilpatrick, Emmons, and Larson (2004), the gratitude scale consists of 31 items which are used to measure positive feelings experienced or felt by individuals as a form of gratitude for what happened, which they received from God and man. Respondents gave their answers to the five available answer choices, namely strongly disagree, disagree, neutral, agree, strongly agree. The reliability of the measuring instrument was assessed with the help of the SPSS application and the resulting reliability was 0.894. Here are examples of the gratitude scale items: I feel grateful to live a life like this; God provides the best for me, whatever I need; I do not receive support from the people close to me.

The second scale used is the family social support scale which is used to measure how much social support there is from family, friends and other individuals. There are five answer choices provided, namely strongly disagree, disagree, neutral, agree, strongly agree. There are 32 items in this scale with a reliability of 0.892. Here are examples of the social support scale items for family: My family always looks forward to my arrival at home; The attention my family gives me makes me feel I never lack anything; I tend to be forgotten by my family.

The third psychological scale used is the psychological well-being scale by Ryff (2006). In the psychological well-being scale, there are 6 alternative answers available, namely strongly disagree, quite disagree, somewhat disagree, somewhat agree, somewhat agree, and strongly agree. The psychological well-being scale consists of 16 items with a reliability of 0.858. Here are examples of the psychological well-being scale items: I like to make plans for the future and



strive to achieve them; I often worry about what others think of me; Others receive more good things in life than I do.

Data analysis

SPSS 22 is an application that helps in analyzing multiple linear data in this research. Multiple linear regression is a data analysis technique by combining several variables to see the direction and magnitude of the influence of the independent variables with dependent variable.

Result

In this section the author describes the research findings regarding the respondent's age and gender.

Table 1
Distribution of respondent data based on age

Age	Frequency
23 – 40 years	20
41 – 50 years	15
51 – 61 years	15
Total	50

The data above shows that the highest frequency is between the ages of 23 and 40 years, namely 20 respondents. Meanwhile, there were 15 people aged between 41 and 50 years, and 15 people aged 51 to 62 years.

Table 2
Distribution of data by gender

Gender	Frequency
Male	17
Female	33
Total	50

The table above shows that the respondents for this study were dominated by women, namely 33 people and only 17 men. Research variables are categorized into three levels, namely low, medium and high. Which is determined by the average value, and the normative standard deviation in each group. Below is statistical data on the variable gratitude, social support, and psychological well-being.

Table 3
Categorization gratitude

Categorization	Range	Frequency	Percentage
Low	$X \geq 119,66$	0	0%
Medium	$66,34 \leq X < 119,66$	9	18%
High	$X \leq 66,34$	41	82%
Total		50	100%

Based on the table above, it can be seen that there are 41 respondents who have a relatively high level of gratitude, accounting for 82% of the sample. Additionally, there were 9 respondents who had a moderate level of gratitude, or 18% of the total sample, and there were no respondents who had a low level of gratitude.

Table 4
Categorization Social support

Categorization	Range	Frequency	Percentage
Low	$X \geq 117,33$	3	6%
Medium	$74,67 \leq X < 117,33$	0	0%
High	$X \leq 74,67$	47	94%
Total		50	100%

The data above shows that there are 3 respondents or 6% with a high level of social support, and there are 47 respondents or 94% with a low level of social support.

Table 5
Categorization psychological well being

Categorization	Range	Frequency	Percent
Low	$X \geq 69,33$	1	2%
Medium	$42,64 \leq X < 69,33$	23	46%
High	$X \leq 42,64$	26	52%
Total		50	100%

The data shows that there is one respondent who has a level psychological well-being was low, there were 23 respondents or 46% of the total sample who had a medium psychological level. And the sample that had a high level of psychological well-being was 26 respondents or 52% of the total sample.

Tabel 6
Distribution data gratitude is based on age

Age	Categorization	Frequency	Percent
51 – 61 years	Low	0	0%
	Medium	1	6.7%
	High	14	93.3%
Total		15	100%
Age	Categorization	Frequency	Percent
23 – 40 years	Low	0	0%
	Medium	3	15%
	High	17	85%
Total		20	100%
Age	Categorization	Frequency	Percent
41 – 50 years	Low	0	0%
	Medium	5	33.3%
	High	10	66.7%
Total		15	100%

The data above shows that in the age range of 23 to 40 years, there were 3 respondents who

had a moderate level of gratitude or 15% of the total sample in that age range, while 17 respondents showed a high level of gratitude or 85%. In the age range of 41 to 51 years, there were 5 respondents with a moderate level of gratitude or accounting for 33.3% of the total number of respondents, and 10 people with a high level of gratitude or 66.7%. Meanwhile, in the age range of 51 to 61 years, there was only one respondent with a moderate level of gratitude or 6.7%, and there were 14 respondents with a high level of gratitude or 93.9% of the total respondents in that age range.

Table 7
Distribution social support data based on age

Age	Categorization	Frequency	Percent
23 – 40 years	Low	0	0%
	Medium	1	5%
	High	19	95%
Total		20	100%

Age	Categorization	Frequency	Percent
41 – 50 years	Low	0	0%
	Medium	1	6.7%
	High	14	93.3%
Total		15	100%

Age	Categorization	Frequency	Percent
51 – 61 years	Low	0	0%
	Medium	1	6.7%
	High	14	93.3%
Total		15	100%

From the social support distribution data based on age above, it can be seen that among respondents with an age range of 23 - 40 years, there is one respondent who has a moderate level of gratitude or 5%, 19 respondents with a level of social high support or 95%. Of respondents with an age range of 41 - 50 years, there was one respondent with a medium level of social support or 6.75, and there were 14 respondents with a high level of social support,

namely 93.3%. Meanwhile, among respondents in the age range of 51 - 61 years, there was one respondent with social support currently or 6.7%, and 14 other people were at a high level of social support or 93.3%.

Table 8
Distribution psychological well-being data based on age

Age	Categorization	Frequency	Percent
23 – 40 years	Low	1	5%
	Medium	9	45%
	High	10	50%
Total		20	100%

Age	Categorization	Frequency	Percent
41 – 50 years	Low	0	0%
	Medium	7	46.7%
	High	8	53.3%
Total		15	100%

Age	Categorization	Frequency	Percent
51 – 61 years	Low	0	0%
	Medium	7	46.7%
	High	8	53.3%
Total		15	100%

The distribution of the data above shows that in the age range of 23 - 40 years, there is one respondent or 5% with relatively low psychological well-being, in the medium category there are 9 people or 45%, and 10 respondents have a high psychological well-being. There were respondents in the age range of 41 – 50 years 7 respondents or 46.7% had psychological well-being at a moderate level, 8 respondents or 53.3% had a high level of psychological well-being. And of respondents between the ages of 51 - 61 years, there were 7 respondents who had a moderate level of psychological well-being or around 46.7%, and 8 respondents had a high level

of psychological well-being or around 53.3%.

Table 9
Distribution of gratitude data according to gender

Gender	Categorization	Frequency	Percent
Male	Low	0	0%
	Medium	3	17.6%
	High	14	82.4%
Total		17	100.0%

Gender	Categorization	Frequency	Percent
Female	Low	0	0%
	Medium	6	18.2%
	High	27	81.8%
Total		33	100.0%

The table above shows data that for male parents there are 3 people whose gratitude is in the medium category (17.6%), and 14 people are in the high category (82.4%). Meanwhile, for *Batak Toba* parents who are female, there are 6 people (18.2%) who have gratitude in the medium category, and 27 other people (81.8%) have gratitude in the high category.

Table 10

Distribution support data based on gender

Gender	Categorization	Frequency	Percent
Male	Low	0	0%
	Medium	0	0%
	High	17	100%
Total		17	100.0%
Gender	Categorization	Frequency	Percent
Femele	Low	0	0%
	Medium	3	9.1%
	High	30	90.9%
Total		33	100.0%

Based on the table above, it can be seen that male respondents have a high level of social support, namely 17 people or 100% high. Meanwhile, 3 female respondents or around 9.1% had a medium level of social support, and 30 other people or 90.9% had a high level of social support.

Table 11

Distribution Psychological well-being data based on gender

Gender	Categorization	Frequency	Percent
Male	Low	0	0%
	Medium	10	58.8%
	High	7	41.2%
Total		17	100.0%
Gender	Categorization	Frequency	Percent
Female	Low	1	3%
	Medium	13	39.4%
	High	19	57.6%
Total		33	100.0%

From the distribution of the data above, it can be seen that there were 10 male respondents with a level of psychological moderate well-being or 58.8%, and 7 respondents with high levels of psychological well-being or 41.2%. Meanwhile, 1 female respondent had a low level of psychological well-being or 3%, there were 13 people in the medium category, namely 39.4%, and 19 people were in the high psychological well-being category or 57.6%.

Table 12
Determination coefficient table

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.522 ^a	.272	.241	11.124

a. Predictors: (Constant), social support, gratitude

Based on the table above, it can be seen that the coefficient of determination or R Square is 0.241. This figure is equal to 24.1%, which means that the gratitude and social support variables influence psychological well-being with an influence of 24.1%, while the remaining 75.9% is influenced by other variables outside the regression equation or the variables studied.

Table 13
Interpreter Model

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	-6.843	19.268		-.355	.724
Gratitude	.651	.231	.578	2.814	.007
Social Support	-.077	.217	-.073	-.357	.723

a. Dependent Variable: Psychological well being

The table above shows that the value significance (sig) variable gratitude (X1) is 0.007, because sig 0.007 < probability 0.05 then it can be concluded that gratitude (X1) influences the psychological well-being (Y) of *Batak Toba* parents. Meanwhile value significance (Sig) variable

social support (X2) is 0.723, because $\text{sig } 0.723 > \text{probability } 0.05$ it can be said that there is no influence of social support (X2) on the psychological well-being (Y) of *Batak Toba* parents.

Discussion

The research results showed that the gratitude variable was proven to have an effect on psychological well-being, but the social support variable was proven to have no effect. It means that social support does not affect the psychological well-being of *Batak Toba* parents. This finding is supported by previous researchers. In (Deelstra, 2003) the majority of previous research stated that social support did not have influence to psychological well-being. Previous researchers argued that sometimes a person who receive social support from family consider the support as a threat for themselves so that it will have a negative impact (Iwata & Suzuki, 1997; Iverson, Olekalns, & Erwin, 1998; Lindorff, 2000). Sometimes the attention that was given by family is not suitable with the needs of Batak's parents who do not have son. One example of giving attention is telling the Batak's parents to go for treatment, in order to have a son. This really makes the couple feel uncomfortable. A negative impact may occur when social support is expected to provide positive action, while the recipient of the support does not perceive this as such actions will give rise to new problems. This is inline with several research findings that only found moderate levels of agreement (around 50 to 60 percent) between support givers and recipients (Antonucci & Israel, 1986).

There are differences of opinion show that support from family often give support that is not perceived as beneficial by recipients. A study conducted by Lakey & Orehek (2011) states that social support does not always enhance an individual's psychological well-being. This can occur due to differences in personal characteristics among individuals. In other words, people who are naturally unhappy may tend to be dissatisfied with many aspects of their lives, including those who give support to them. It is possible that mental health issues and dissatisfaction with social support are not solely due to the inadequacy of the support received, but rather due to the individual's traits or characteristics. Someone who tends to feel unhappy may also perceive the support they receive from their family as inadequate or unsatisfactory, regardless of the actual

quality of their relationships. This indicates that to understand the relationship between social support and psychological well-being, research needs to consider individual traits or characteristics. For example, a person who is always pessimistic and has a negative outlook on life may also view the social support they receive negatively, which can subsequently decrease their psychological well-being. When *Batak Toba* parents who do not have sons receiving a social support, it can bring out the feelings of inadequacy, dependency and low self-esteem. As a result, social support may not always be considered helpful. For example, when the parents' family give advice with good intentions can be seen as being nosy, trying to be tough as being excessive and trying to provide emotional support as an invasion of privacy.

This research also shows that there is a positive influence of gratitude and psychological well-being, meaning that the higher a person's gratitude, the higher their level of psychological well-being. This is in line with previous research conducted by Pratama, et al. (2023), which stated that gratitude has quite a big influence on the level of psychological well-being. A person who can accept whatever happens to him and is willing to give thanks for what is his destiny will have a high level of psychological well-being. Nugraha & Budiman (2019) said that mental health is influenced by a sense of gratitude. The findings of this research are also in line with research conducted by Lubis (Pratama, et al., 2023) which states that a culture of gratitude will improve a person's psychological well-being, when someone is able to be grateful for whatever happens in their life then they will be able to accept themselves well and their psychological well-being will increase. The research conducted by Humaira & Wahyudi (2023), titled "The Influence of Gratitude on the Psychological Well-being of Parents with Autistic Children in Pangkal Pinang," shows that gratitude affects psychological well-being. Parents often feel troubled in their lives, leading them to seldom feel grateful for what happens in their lives. Some parents believe that having an autistic child is a consequence of their past mistakes, while others feel it is due to their negligence, causing them to no longer feel grateful. This lack of gratitude results in lower psychological well-being among these parents. This indicates that gratitude significantly impacts psychological well-being, where a lack of gratitude leads to lower psychological well-being. Furthermore, the study titled "Gratitude, Hope, Optimism, and Life Satisfaction as Predictors of Psychological Well-being" conducted by Kardas, et al. (2019) shows that gratitude is the most

significant predictor of psychological well-being compared to other predictors such as hope, optimism, and life satisfaction. Individuals who have characteristics such as the ability to make positive social comparisons, satisfaction with small things in life, a focus on positive aspects of life, the ability to express gratitude, and acknowledgment of family and community contributions are more satisfied with their lives and happier than those with lower levels of gratitude. Their findings reveal that gratitude has a significant impact on psychological well-being.

Gratitude is a factor that positively influences well-being across various psychological frameworks. Someone with gratitude tends to steer their thoughts towards the positive and evoke positive emotions such as happiness and satisfaction. When positive emotions dominate, negative emotions like depression and anxiety are automatically minimized. Moreover, gratitude also affects social relationships, as individuals with gratitude tend to be less apathetic and show more empathy and appreciation towards their environment, thus increasing social support. From a cognitive standpoint, gratitude can alter an individual's mindset to become more optimistic and resilient, enhancing problem-solving abilities. All these factors play a crucial role in maintaining mental health and psychological well-being. Gratitude also plays a significant role in improving quality of life and reducing the risk of psychological disorders due to its impact on changing thought patterns, improving self-concept, problem-solving, and increasing attention to social relationships. Therefore, gratitude is an essential aspect in maintaining psychological well-being and mental health (Cholilah & Anugrah, [2022](#)).

This research still has shortcomings, that is the limited number of respondents in this research and making this research difficult to generalize, the sample also only came from one ethnic group and only in specific conditions, namely *Batak Toba* parents who do not have sons, so this research still needs to be verified for a wider group.

Conclusion

The results of the study stated that gratitude had an effect on the level of psychological well-being of *Batak Toba* parents who did not have sons, while social support had no effect on the

level of psychological well-being of *Batak Toba* parents. This research shows that the more a person is able to be grateful in his life, the more his psychological well-being will increase.

For further research, several suggestions can be considered to deepen understanding of the relationship between gratitude and social support on the psychological well-being of *Batak Toba* parents who do not have sons, that is to use a qualitative methods to provide deeper insight into the experiences of *Batak Toba* parents who do not have sons through deep interview. We hope that future research will be able to carry out comparisons with a control group, that is a group taken from another ethnicity with the same characteristics, that is parents who do not have sons, to see whether gratitude and social support affect their psychological well-being.

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