

# THE RELATIONSHIP BETWEEN QANA'AH AND PSYCHOLOGICAL WELFARE OF PARENTS WHO HAVE CHILDREN WITH SPECIAL NEEDS IN PEKANBARU CITY

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**Abstract.** Psychological well-being is a condition when individuals can accept their own shortcomings, have a purpose in life, can build good relationships with others, are independent from social pressures, and can control their environment. The purpose of this study was to determine the relationship between Sana'a and the psychological well-being of parents who have children with special needs. The sampling technique in this study used a cluster sampling technique. The number of samples in this study were 130 samples at the Kasih Ibu Special School. The number of samples taken was 60 samples, at SLB Kinasih as many as 30 samples, at SLB Panam Mulia as many as 22 samples, and SLB Al-Faqih as many as 18 samples. The data analysis technique used Pearson's product-moment correlation technique. Hypothesis testing in this study used Pearson's product-moment correlation analysis technique to determine the form of the relationship between qana'ah trait variables on psychological well-being. The results of Pearson's correlation analysis for psychological well-being (Y) and qana'ah (X) characteristics with a sample of 150 obtained a (r) value of 0.711 and a Sig (2-tailed) value. ) or p 0.000 ( $p < 0.05$ ). meaning 'the hypothesis is accepted' means that there is a positive and significant relationship between the nature of qana'ah with psychological well-being. The correlation value of 0.711 is in the interval 0.60 – 0.80, meaning that between the qana'ah variable and the psychological welfare variable there is a strong correlation (Siregar, 2014). The resulting positive correlation shows the higher the qana'ah, the higher the psychological well-being. And vice versa, the lower the qana'ah, the lower the psychological well-being. In this study, qana'ah has an effective contribution of 50.5% and the rest is influenced by other factors of 49.5%.

**Keywords:** qana'ah; psychological well-being.

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## INTRODUCTION

The number of children with special needs in Indonesia every year has increased. This can be seen from data from the Central Statistics Agency which shows that in 2009 the number of children with special needs was 1.48 million (0.7%) of the total population, while in 2014 the number of children with special needs increased to 9.9 million.

According to statistical data from the Pekanbaru City Education Office, an increase in children with special needs also occurred in Riau Province. This can be seen in 2007 it was estimated that there were 200 children, and in 2018 children with special needs increased to 1,034 children. It is not known for certain the total number of children with special needs in Pekanbaru, the data is only estimated from the number of children with special needs who attend school in Pekanbaru. Official data from the Education Office of Riau Province shows that there are 45 special schools from elementary to high school levels in Riau Province spread over 10 districts and 2 cities. In the city of Pekanbaru itself, there are 14 SLBs registered with the Riau Provincial Education Office and the 14 SLBs have 1 State SLB and 13 Private SLBs (Riau Provincial Education Office, 2018).

The term ABK is a translation of children with special needs which has been widely used in the international world who previously used the term definable (difference ability). Ordinary people are more familiar with ABK with the terms children with disabilities, children with disabilities, or extraordinary children. Children classified

as extraordinary or with special needs are children who deviate from the normal average in terms of mental characteristics, sensory, physical, and neuromuscular abilities, social and emotional behavior, communication skills, or a combination of two or more of the following: the above, to the extent that it requires modification of school assignments, learning methods or other related services, aimed at developing maximum potential or capacity ([Mangunsong, 2011](#)).

Children who are born with unhealthy mental conditions certainly make parents sad and sometimes not ready to accept it. Likewise, the reaction of every parent who just realized the special condition of their child is different. According to Faradonna's research (2016) on the self-acceptance of parents who have children with special needs, the reactions of parents when they were initially said to be problematic were disbelief, shock, sadness, disappointment, guilt, anger, and rejection.

Based on previous research conducted by ([Wardhani, 2020](#)) that parents who have children with special needs then send their children to special schools and transfer their children to regular schools because parents feel ashamed if their children are sent to special schools. This can be seen from the attitude of parents who don't care or pay less attention to their children at home, don't pay attention to their children, and when parents take their children to school there are parents who accept a touch of the hand like greetings and some don't, there are also parents who ignore their children such as getting busy with work. parents who let their children just like that there is no love and attention from

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parents.

Previous research conducted by (Hu et al., 2020) showed that when they found out that their child had specialties, parents were confused and did not understand. Confused due to lack of understanding or knowledge of parents about children with special needs. Lack of parental knowledge makes their psychological condition less good, psychological conditions experienced by parents such as anger, sadness, disappointment, negative thinking, and venting their anger with their children and blaming themselves by thinking what sins they have committed. But over time, parents are able to accept their children because they have support from their husbands, support from extended families, groups of parents who also have children with special needs, homes theraphys, and also information from social media.

Based on the phenomena described above, it can be concluded that when parents find out that their child has mental retardation, parents experience unfavorable psychological conditions such as feeling guilty, afraid, sad, and thinking about why their child is different, resulting in rejection. This refusal occurs because parents feel ashamed of the conditions experienced by their children, so they tend not to want to invite their children to socialize with other children, discriminate between one child and another, do not care about their child, and lack love for their child.

Over time, parental rejection can gradually become an acceptance if parents can let go of the ideal image of the expected child. The attitude of accepting

parents with an open heart is better than the attitude of rejecting the situation because the rejection will only add to the burden on the parents. The success of families and parents in accepting the child's condition is to accept their limitations ([Purwanto & Sulistyasturi](#), 2017).

Other factors related to the problems of parents who have children with special needs are financial problems, family problems in treating children, problems in educating children and concerns for the future of their children. Another problem is financial problems, extra funds are needed to meet the needs of children with special needs, which is a common problem experienced by parents of children with special needs because children with special needs need help in the form of therapy and this requires a lot of money. The same thing is also said by ([Long et al.](#), 2010); ([HosseinKhanzadeh](#), 2013)that worries often arise because of several problems such as problems related to finances and children's opportunities when facing future realities that will arise later.

The negative response given by the environment to their disabled child is also a problem that is often encountered in everyday life and is one of the concerns of parents. This is similar to the opinion of Mangunsong who states that, in general, the source of parental concern comes from the negative treatment of normal people towards their disabled children.

Children with special needs certainly need more attention, but to provide this is certainly not an easy thing. Parents must be able to divide their time well and it requires high willingness and patience. The element that underlies the willingness and patience

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is a form of acceptance from parents because by accepting, the mother will pay attention to the development of the child's ability and give great love and attention to the child ([Whittaker et al., 2021](#)). This acceptance will bring gratitude for what has been given, which refers to self-acceptance and is one of the dimensions of psychological well-being ([Toner et al., 2012](#)).

According to ([Jones et al., 2015](#)) psychological well-being is an individual's ability to accept himself as he is, form warm relationships with others, be independent of social pressures, control the external environment, have meaning in life, and realize his potential continuously.

Previous research conducted by ([Benn et al., 2012](#)) is certain that parents who have children with special needs are more likely to experience psychological stress than parents who have normal children. Stress is caused by parents of children with special needs both physically, psychologically, and socially. Especially a mother who generally has more to do with caring for and raising children.

Previous research conducted by ([Sa'diyah, 2016](#)) that parents who have children with special needs have a significant experience of stress and it is one of the biggest causes of stress compared to other stressors. In mothers and fathers, research shows that the absence of support from the family tends to increase the psychological pressure on the mother. In particular, mothers experience more stress than fathers. There is another study that also states that mothers experience higher levels of parenting stress and symptoms of depression than fathers ([Gray et al., 2013](#)).

Previous research conducted by ([Fitriani, 2016](#)) showed that religion can improve psychological well-being in a person. Individuals who have strong religious beliefs, in general, have higher life satisfaction, higher personal happiness, and the less negative impact that is felt from traumatic events in life. This means that someone who has a strong belief in religion already has good psychological well-being. Where what is meant by having faith in religion is that humans know, belief, practice, practice, and live their religious teachings well ([Warsah & Uyun, 2019](#)).

Conditions of psychological well-being and pressures faced by parents who have children with special needs require them to find the right way out, pressure or demands that are addressed with piety to Allah such as qana'ah can make individuals not easily depressed, this is because Ridha as one of the aspects in qana'ah that can make individuals tolerant and able to accept themselves in all conditions faced, both pleasant and full of pressure ([Ali, 2014](#)). As mentioned in the hadith of HR Muslim about qana'ah which reads:

Meaning: *"Really lucky people who are guided in Islam, given sufficient sustenance, and qana'ah (feeling enough) with the sustenance."* (HR Muslim).

According to ([Al-Faruq, 2012](#)); ([Nufus, 2021](#)) qana'ah is an attitude of accepting all of Allah's provisions willingly / pleased with what happened to him, always feeling enough and satisfied with what Allah has given, always be simple and don't overdo something so that someone is always grateful for the blessings that exist.

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Parents who have children with special needs if have qana'ah in themselves, they will have good self-acceptance and always think positively about what is happening. The attitude of qana'ah parents will make children feel loved, cared for, and feel cared for. According to ([Noorhayati](#), 2016), the absence of qana'ah can affect psychological well-being, where a person becomes easily restless and indecisive. If a person has a qana'ah nature, he will always be kind (husnuzhan) to Allah SWT even though the decisions that occur to him are not in accordance with what he wants, it is not easy to blame others and always introspect that what happened to him is really a result of his actions, his soul will always be calm because he will face all events armed with the belief and sincerity that everything that happens to him is the decision of Allah SWT.

According ([Bettmann et al.](#), 2017) religion is one of the factors that cannot be separated from a person's mental health, especially regarding his psychological well-being. When humans experience a disaster, calamity, difficulty, and feel disappointment, usually humans will run to their religion and God, by bringing up an attitude of surrender and accepting what power is from Allah. This surrender attitude will give a person an optimistic attitude so that it can bring up positive feelings that make people feel calm. Islam is a religion that is concerned with one's mental health. In accordance with the word of Allah SWT regarding Allah SWT has given humans a great gift and is incomparable to any enjoyment, which has been mentioned in Surah Ali-Imran verse 164 which reads:

Meaning: *"Indeed Allah has given the believers a gift when Allah sent among them an apostle from their own class, who recited to them the verses of Allah, cleansed their souls, and taught them the book and al-hikmah. And verily before the condition of the prophet, they were in clear error"* (Q.S. 3: 164).

Based on the description of the background above, researchers are interested in researching *"The relationship between Qana'ah and psychological well-being in parents who have children with special needs in the city of Pekanbaru."*

## **METHODS**

The variables used in this study are Qana'ah and Psychological Welfare. Qana'ah as the independent variable and Psychological Welfare as the dependent variable. The sample used in this study was obtained through a cluster sampling technique, totaling 130 children with special needs at the Kasih Ibu Special School. The number of samples taken was 60 samples, the Kinasih Special School as many as 30 samples, the Panam Mulia Special School as many as 22 samples, and the Al-Faqih Special School as many as 18 samples. The data analysis technique used the Pearson product-moment correlation technique. The Pearson product-moment correlation technique is to find the relationship between the independent variable (X) and the dependent variable (Y) in the form of interval and ratio data.

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## A. Psychological Well-being

### 1. Understanding Psychological Well-being

Psychological well-being was popularized the concept that originated from the belief that positive health is not only the absence of physical illness but is also related to the need to feel good psychologically (psychological well-being). Humans can be said to have good psychological well-being, not just being free from negative mental health indicators, such as being free from anxiety, achieving happiness, and others.

Formulated the concept of psychological well-being which is an integration of several theories of human development, clinical psychology theory, and the concept of mental health. Based on this psychological well-being as a condition in which individuals have positive attitudes towards themselves and others, can make their own decisions, and regulate their own behavior, can create and manage an environment that is compatible with their needs, have a purpose in life. more meaningful, and trying to explore and develop themselves.

Psychological well-being is the ability of individuals to accept themselves as they are (self-acceptance), form warm relationships with others (positive relations with others), have independence in the face of social

pressures (autonomy), control the external environment (environmental mastery), have goals in his life (purpose in life), and able to realize his potential continuously (personal growth) On the other hand, psychological well-being is also defined as an individual's psychological well-being that focuses on efforts to self-realization (self-realization), self-expression (personal expressiveness), and self-actualization (self-actualization).

Based on the description above, it can be concluded that psychological well-being or psychological well-being is a condition of individuals who are able to accept themselves as they are, are able to form warm relationships with others, have independence against social pressures, are able to control the external environment, have a purpose in life and able to realize their potential continuously.

### 2. Dimensions of psychological well-being

There are six dimensions of psychological well-being, namely the dimension of self-acceptance, the dimension of positive relations with others, the dimension of autonomy, the dimension of environmental mastery, and the dimension of purpose. life (purpose in life), and dimensions of personal development (personal growth).

#### a. Accepting yourself

Self-acceptance is a

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person's ability to accept himself as a whole, both present and past.

- b. Positive relationship with others  
Positive relationships with other people is the individual's ability to establish good relationships with other people around him.
- c. Autonomy  
Autonomy is described as an individual's ability to be free but still able to regulate his life and behavior.
- d. Mastery of the environment  
Mastery of the environment is described by the individual's ability to regulate his environment, take advantage of the opportunities that exist in the environment, control and create the environment as needed.
- e. Purpose of life  
The purpose of life has an understanding that a person has a clear understanding of the purpose and direction of his life, has the belief that he is able to achieve his life goals, and feels that he has meaning in past and present experiences.
- f. Personal growth  
Personal growth can be seen in people who feel they have continuous development, see themselves growing and developing, are able to realize their potential, see self-improvement and behavior.

Based on the description above, it can be concluded that psychological well-being has six dimensions, namely: a) self-acceptance, b) positive relationships with others, c) autonomy, d) mastery of the environment, e) life goals, and e) personal growth.

### 3. Factors Affecting Psychological Well-Being

The factors that can affect psychological well-being are as follows:

- a. Age  
Suggest that age differences affect differences in the dimensions of psychological well-being. In their research, Found that the dimensions of environmental mastery and the dimensions of autonomy increased with age, especially from young adults to middle adults. Dimensions of positive relationships with others also increase with age. On the other hand, the dimensions of life purpose and personal growth show a decline with age, this decline especially in middle to late adulthood. This study shows that there is no significant difference in the dimensions of self-acceptance during young adulthood to late adulthood.
  - b. Gender  
Suggests that gender differences affect a person's psychological well-being, where women have more psychological
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well-being than men. And compared to men, women have positive relationships with others and dimensions of personal growth. This is because the ability of women to interact with the environment is better than men.

Since childhood, the family has instilled in the boy a strong, violent, independent, and aggressive figure. Meanwhile, women are described as passive and dependent, helpless and sensitive to the feelings of others and this will carry over until the children grow up. no wonder this stereotype is finally carried away by individuals until they grow up. as a figure who is described as dependent and sensitive to the feelings of others, throughout her life women are accustomed to fostering a state of harmony with the people around them. This is why women have high psychological well-being in the positive relationship dimension because they maintain good relationships with other people.

c. Socio-Economic Status

Explains that socioeconomic status includes: education level, income level, and job success can have a separate influence on psychological well-being, where individuals with higher levels of education and having good jobs will show higher levels of psychological well-being. higher and vice versa explains that economic status is related to the

dimensions of self-acceptance, life goals, environmental mastery, and personal growth.

d. Social Support

Social support is one of the factors that can also affect a person's psychological well-being. Social support is related to social activities that are followed by individuals such as being active in organizations, the quality, and quantity of activities carried out, and with whom social contacts are made. In line with this, Hume states that there is a significant relationship between social interaction and psychological well-being.

e. Religiosity

The results of this study revealed that individuals with strong religiosity showed higher levels of psychological well-being and experienced fewer traumatic experiences. This research is also supported by research, which shows that individuals with a high religious level have better attitudes, feel more satisfied in life, and are less lonely. This research was conducted that individuals who feel they get support from their place of worship tend to have a high level of psychological well-being.

f. Personality

Conducted research on the relationship between 5 personality types in individuals with dimensions of psychological well-being. The results show that

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individuals who are included in the category of extraversion, conscientiousness, and low neuroticism have high scores on the dimensions of self-acceptance, environmental mastery, and life goals. Individuals who are included in openness to experience have higher scores on the personal growth dimension. Individuals who are included in the agreeableness and extraversion categories have high scores on the positive relationship dimension with others and individuals who are included in low neuroticism have high scores on the economic dimension.

Based on the description above, it can be concluded that psychological well-being has several factors, namely: age, gender, socioeconomic status, social support, religiosity, and personality.

## RESULTS AND DISCUSSION

The results of the normality test above show that the variable qana'ah (X) has a Kolmogorov-Smirnov Z value of 0.791 with asymp sig (2-tailed) or p of 0.559 > 0.05 and the psychological welfare variable (Y) has a Kolmogorov-Smirnov Z value of 1.081 with asymptomatic sig (2-tailed) or p of 0.193 > 0.05. So it can be concluded that the two variables have a normal distribution.

Based on the table above, the deviation from the Linearity value is 1.326 with a significance value (p) of 0.120 > 0.05, which

means that there is a significant linear relationship between the psychological well-being variable (Y) and the qana'ah trait variable (X).

The hypothesis test in this study was to use the Pearson product-moment correlation analysis technique to determine the form of the relationship between the variable nature of qana'ah on psychological well-being, and the results:

Based on the results of the Pearson correlation analysis for the psychological well-being variable (Y) and the nature of qana'ah (X) with a sample of 150, obtained a value (r) of 0.711 and a value of Sig (2-tailed) or p 0.000 (p < 0.05). this means 'the hypothesis is accepted' means that there is a positive and significant correlation between the nature of qana'ah and psychological well-being.

The correlation value of 0.711 is in the interval 0.60 - 0.80, meaning that between the qana'ah variable and the psychological welfare variable there is a strong correlation. The resulting positive correlation shows the higher the qana'ah, the higher the psychological well-being. Vice versa, the lower the qana'ah, the lower the psychological well-being. In this study, qana'ah has an effective contribution of 50.5% and the rest is influenced by other factors of 49.5%.

This study is a correlation study to analyze the relationship between Qana'ah and the Psychological Welfare of parents who have children with Special Needs (ABK). Data collection is by using 38 items for the qana'ah scale and using 28 items for psychological well-being distributed to 150 parents who have children with special needs (ABK) in Pekanbaru.

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The result of this study is that there is a significant relationship between qana'ah and the psychological well-being of parents who have children with special needs in Pekanbaru with a correlation coefficient ( $r$ ) of 0.711 with a  $p$ -value of 0.000 ( $p < 0.05$ ). These results indicate that by increasing the quality of qana'ah in a person, his psychological well-being will also increase. Qana'ah has an effective contribution of 50.5% and the rest is influenced by other factors.

Children with special needs certainly need more attention, but to provide this is certainly not an easy thing. Parents must be able to divide their time well and it requires high willingness and patience. The element that underlies the willingness and patience is a form of self-acceptance of parents. because by accepting, parents pay attention to the development of children's abilities and give more love and attention to children.

Explains that psychological well-being is a concept related to what individuals feel about activities in daily life and leads to the disclosure of personal feelings about what individuals feel as a result of their life experiences.

A person who has high psychological well-being will have good self-acceptance, this is further explained that a high level of psychological well-being indicates that a person has self-acceptance and a good relationship with his environment, has good self-confidence, can build good relationships with other people and have a purpose in life, which can lead a person to the nature of qana'ah.

This research is in line shows that religion can improve psychological well-

being in a person. Individuals who have strong religious beliefs, in general, have higher life satisfaction, higher personal happiness, and the less negative impact that is felt from traumatic events in life. This means that someone who has a strong belief in religion already has good psychological well-being. Where what is meant by having faith in religion is that humans know, belief, practice, practice, and live their religious teachings well.

Based on Islamic teachings, morality has a special and very important position. Allah SWT sent Prophet Muhammad SAW to perfect human character. The hadith shows that the religion of that person is invalid if it is not accompanied by good morals, this means that the nature of qana'ah must be accompanied by noble character. This research on morals, as stated, can be shown by the nature of qana'ah, accepting sincerely, pious, always grateful, trusting, and so on.

People who have the nature of qana'ah will always be patient and satisfied with what Allah SWT has given him. This can be stated in the research conducted which shows that there is a positive relationship between the nature of qana'ah and life satisfaction, if someone applies the nature of qana'ah in his life, that person will feel life satisfaction.

This research has several obstacles where the psychological well-being scale and the qana'ah scale have items that are too long and there are many variations of answers that are quite diverse. This is estimated to make it difficult for respondents to understand the contents of the scale. Before starting to distribute the scale to the respondents, the researcher

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also did not forget to explain and give directions to the respondents before they answered. In this study, there are also further obstacles, namely the number of research respondents who are still very limited and use an error rate of 10% due to the lack of respondents.

## CONCLUSIONS

Based on the results of the analysis and discussion that have been described previously, it can be concluded that there is a significant positive relationship between qana'ah and the psychological well-being of parents who have children with special needs (ABK) in Pekanbaru with ( $r$ ) 0.711 and  $p$  0.000 ( $p < 0.05$ ). The higher the qana'ah score, the higher the psychological well-being of parents. This means that qana'ah has a significant influence on psychological well-being with an effective contribution of 50.5% and the rest is influenced by other factors.

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