

SUBJECTIVE WELL-BEING FOR THE POOR IN BANTEN

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Abstract

This research is based on the low level of happiness or subjective well-being of the people of Banten which is evidenced by 2021 BPS data that Banten Province is at the lowest of the happiness levels ranking in Indonesia. This research aims to analyze the forms and types of subjective well-being of poor people in Banten province. This research combines qualitative and quantitative methods from July to December 2022. Data was collected qualitatively using open interviews by 172 enumerators to see the types and forms of subjective well-being of 1720 poor people in Banten. Furthermore, it was categorized quantitatively to produce the following research data: (1) Aspects of the subjective well-being of the poor people of Banten are divided into five, namely: financial, physical, psychological, social and spiritual which are categorized into hedonic and eudaimonic types; (2) the distribution of subjective well-being aspects is: physical 6.86%; financial 12.62%; social 15.58%; psychological 31.69%; and spiritual 33.26%.

INTRODUCTION

Every individual wants a happy life. Happiness in human life is meant by KBBI as a peace and pleasure in life both physically and mentally. Happiness is a people prosperous condition. Factors that makes people happy is always different from each other. Beside that, people well-being standart can't be compared to well-being standart at the past. Because of that, well-being is subjective.

The subjective well-being is individual and not always constant. The grade is always changing along with time. The subjective well-being is a concept from life evaluation that describes about meaningful life condition that involves a person's affective and cognitive domains. Cognitive evaluation happens when the individual gives evaluation, where the evaluation is carried out consciously or not and then assessing their satisfaction regarding their overall life or evaluative assessment regarding certain aspects of their life. The means of affective reaction in subjective

well-being is the response of individual regarding experience in life that covers a good or bad emotional.

Beside that, subjective well-being is a combination of people emotion accumulation. The more positive emotions experienced and the fewer negative emotions, the subjective prosperous will be greater, vice versa. Diener et al., (2003) interprets concept of subjective well-being in a broad sense, those are covers the individual experience that involves good emotion, the low of grade of people negative emotion, and the satisfaction of a high life.

Several experts and researchers have revealed the concept and levels of subjective well-being through various studies. Among them, Gonner et al., (2007) revealed that subjective well-being is an evaluation process of core aspects and environmental contexts such as the social environment in which a person interacts. Compton states various factors that from subjective well-being, including personality, individual self-esteem, sense of perceived control, feelings of optimism, social relationship and social support received, low neuroticism, influence of community life and local culture, cognitive processes a person, and understanding the purpose of life (Hanifah et al., 2020). In addition, research by Subhiyah & Nashori (2021) suggest that high religiosity will increase as sense of optimism, self-esteem and personal resilience, where the three aspects mentioned above are significantly and clearly able to increase an individual's subjective well-being. Religiosity is often linked to a person's self-esteem, this means that having faith in God will increase their life goals and life plans both now and for the next life. This will create a belief in the form of a feeling that the Most Loving God will always care for and love them throughout their life.

In 2021, Badan Pusat Statistik (BPS) Republik Indonesia has conducted research on the level of happiness in all provinces in Indonesia. Happiness is measured using 3 dimensions including: Life Satisfaction, Feelings, and Meaning of Life. Based on the 3 dimensions above, it is known that Banten Province is in last place as the happiest province. Banten Province is the unhappiest province with a happiness score of 68.08. This fact requires the cooperation of all parties to improve the condition of happiness or subjective well-being of the people of Banten.

Furthermore, BPS also released data on per capita income for 2022. The facts show that Banten Province is in the 12th richest position in Indonesia. This data

shows that Banten Province is a fairly rich region in Indonesia, but Banten Province still occupies the first position as the unhappiest province (Suchaini et al., 2021). This is quite contradictory, where a province is classified as rich but has the lowest subjective well-being. Meanwhile, according to research conducted by Indrahadi et al., (2016) for 21,875 people, it was stated that the economy is a factor that influences subjective well-being. Besides that, other research reveals that subjective well-being is influenced by socio-economic status (Wenas et al., 2015); income, hope, relationships, faith, gratitude behavior, pro-environment behavior, health, gender, social and cultural capital (Putra & Sudibia, 2018).

However, several studies reveal that economic factors are not the only determinant of a person's subjective well-being because non-economic factors also have a large role in subjective well-being. Among them is research conducted by Azizah et al., (2014) was stated that even families who were not rich still had relatively high subjective well-being with an average of 71%. Therefore, it is necessary to conduct research on the meaning of happiness or subjective well-being of people in Banten Province from an economic level that focuses on the poor. So this research aims to analyze the forms and types of subjective well-being of the poor people of Banten.

METHODS

This research uses a mixed method combining qualitative and quantitative research methods that aims to describe the subjective welfare of the poor in Banten Province. The qualitative research method was conducted through open interviews and the results of the data were categorized to be processed quantitatively. The research was conducted among the poor in poor areas of Banten Province from July to December 2022.

The population in this study was the poor in Banten Province. To find accurate data, this study involved around 172 enumerators who were tasked with collecting research data where each enumerator conducted interviews with 10 poor people from various districts and cities in Banten Province. 1720 Subjective welfare data was collected from all regency and city in Banten Province, with the following details.

| No | Regency/City | Research Informants |
|--------------|------------------------|----------------------------|
| 1 | Kabupaten Lebak | 326 Orang |
| 2 | Kabupaten Pandeglang | 296 Orang |
| 3 | Kabupaten Serang | 243 Orang |
| 4 | Kabupaten Tangerang | 178 Orang |
| 5 | Kota Cilegon | 228 Orang |
| 6 | Kota Serang | 214 Orang |
| 7 | Kota Tangerang | 123 Orang |
| 8 | Kota Tangerang Selatan | 112 Orang |
| TOTAL | | 1720 Orang |

Tabel 1. Sampel Penelitian

Furthermore, the qualitative data collected will be categorized and grouped into nominal data. The conversion into nominal data is done so that it can be quantified. Furthermore, the nominal data resulting from the categorization is processed into ordinal data to be percented so that the level of factors contributing to the subjective well-being of the poor families is known. When the ordinal data has been collected, the data can be displayed and concluded regarding the main factors contributing to happiness or subjective well-being in the poor in Banten Province. After the subjective well-being data is collected and analyzed, the researchers then formulate a program to improve the subjective well-being of poor families through guidance and counseling services and various other effective programs.

RESULTS AND DISCUSSION

Subjective well-being data was collected through interviews and observations by 172 enumerators from districts and cities in Banten Province from July to December 2022. The poor families selected were families that had been designated as poor families by Kementerian Sosial Republik Indonesia and had poor family stickers on their homes. The data collected is the things or circumstances that make them happy or the things they want most all this time.

The qualitative data was concluded, collected, analyzed and grouped into 15 types of happiness, namely: work, money, eating, healthy, learning, love, ideals, self, family, hobbies, siblings, friends, gratitude, worship, and parents. . The 15 types of subjective well-being were then further categorized into 5 specs of subjective well-being, namely physical, social, financial, psychological and spiritual well-being. The following are subjective welfare groups collected from poor communities in Banten Province.

| No | Jenis Kesejahteraan Subjektif | Jumlah |
|---------------|--------------------------------------|---------------|
| 1 | Pekerjaan | 40 |
| 2 | Uang | 177 |
| 3 | Makan | 39 |
| 4 | Sehat | 79 |
| 5 | Belajar | 7 |
| 6 | Cinta | 129 |
| 7 | Cita-cita | 75 |
| 8 | Diri Sendiri | 59 |
| 9 | Keluarga | 275 |
| 10 | Hobi | 177 |
| 11 | Saudara | 9 |
| 12 | Teman | 82 |
| 13 | Bersyukur | 339 |
| 14 | Ibadah | 50 |
| 15 | Orang tua | 182 |
| Jumlah | | 1720 |

Tabel 2. Jenis Kesejahteraan Subjektif Masyarakat Miskin Provinsi Banten

Based on the data above, it is known that the 3 types of subjective well-being most desired by poor people in Banten are the need for gratitude, then fulfilling hobbies, and parents. Meanwhile, the 3 lowest types of happiness are fulfilling the needs of learning, relatives and food. From this situation, it can be analyzed that the fulfillment of the needs of gratitude, hobbies and parents is still very minimal, so it demands to be fulfilled so that the poor people in Banten Province are more subjective well-being.

Gratitude is the thing that is most capable of improving the subjective well-being of poor people in Banten Province. This is in accordance with several studies

which show that gratitude is a key in creating social support from those around and increasing understanding of one's behavior so that it has an impact on self-assessment which creates a feeling of happiness in individuals (Putra & Sudibia, 2018). Beside that, several studies reveal that gratitude towards Almighty God can influence a person's happiness, whether in teenagers, early adults or the elderly (Mujidin et al., 2021); (Dinanti & Mangundjaya, 2023); (Jannah et al., 2019).

Apart from being grateful, fulfilling a hobby is also the thing that fulfills the most happiness for poor people in Banten Province. According to Hafiza & Mawarpury (2019), fulfilling hobbies and activities with family will stimulate a person's involvement so as to increase happiness or subjective well-being. Research by Gunawan (2020) revealed that all respondents studied stated that the respondents' level of happiness tended to increase when they were able to carry out activities according to their hobbies. This shows that fulfilling hobbies will have a significant impact on increasing subjective well-being so that several hobby fulfillment programs need to be pursued to be able to improve the subjective well-being of poor people in Banten Province.

All types of subjective well-being above are then categorized into five aspects of subjective well-being, namely physical, social, financial, psychological and spiritual well-being. The following is a description of the subjective well-being state of the poor people of Banten Province in terms of subjective well-being aspects.

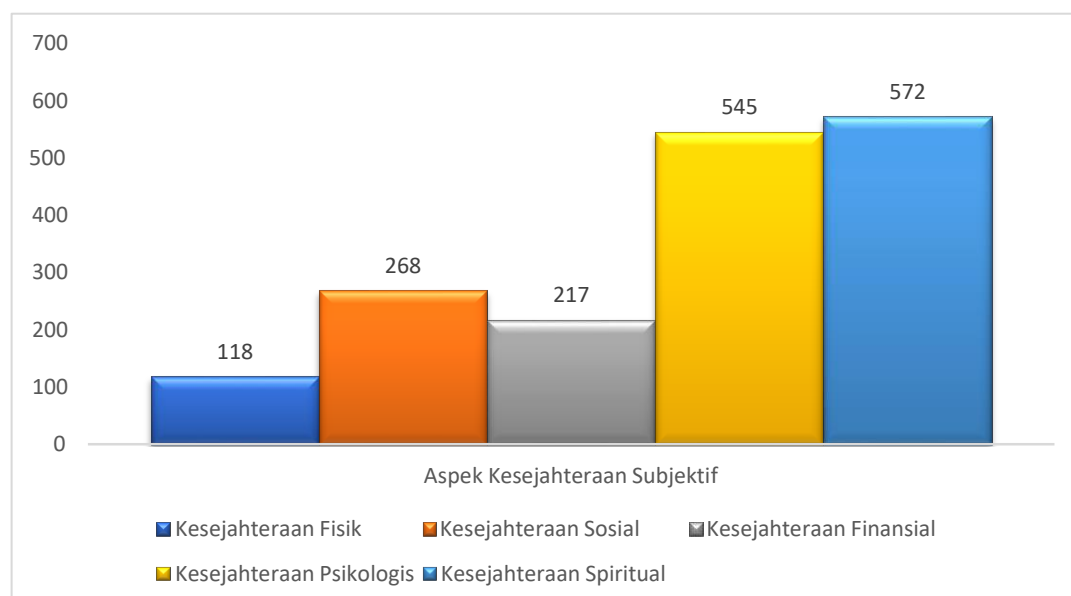


Diagram 1. Aspek Kesejahteraan Subjektif Masyarakat Miskin di Provinsi Banten

Based on the diagram above, the subjective aspect of spiritual subjective well-being is the most desirable by the poor in Banten Province, this is evidenced by 572 people wanting spiritual well-being, 545 people dish psychological well-being, 268 social well-being, 217 Financial well-being and the remaining 118 wants physical well-being. Thus the welfare of spiritual and spyological welfare desired by 2/3 of the poor in Banten Province.

The explanation and meaning of happiness is something complex so that there is quite a lot of the meaning of the happiness of various experts. The author adjusts to the concept of happiness according to Mujib et al., (2022) that subjective well-being is a positive mental condition felt at the moment and divide subjective well-being in 5 aspects of physical, financial, social, psychological and spiritual. The condition of the subjective well-being of the poor of the Banten Province is most experienced in a positive mental condition in the spiritual aspects where the look of true happiness is when they are able to achieve inner peace from the devotion to God either through the worship and peace of discomfort with the divine relationship. The results of the research by Anitasari & Fitriani (2021) supported the situation that the fulfillment of spiritual needs in the elderly will be able to improve the quality of life and have a real impact on the elderly happiness that it suggests to improve the program of the achievement of happiness. In addition, spiritual impairment and intervention is able to reduce anxiety and further able to improve individual subjective well-being (Gufron et al., 2019).

After spiritual, the psychological aspect is the most subjective aspect of being expected by the poor in Banten Province. Revenue and positive relationships with others are indicators of psychological well-being (Mujib et al., 2022). Reverend reimsel to the positive view of himself to build the individual self-esteem. Satisfaction of self-esteem and interpreted with high self-esteem will make a person happy happy either success or fail. In addition, gratitude is also able to improve the person's psychological well-being that when a person understands his circumstances as a servant will be raising the next gratitude will be able to create high self-esteem (Aisyah & Chisol, 2020).

Social aspects to be the subjective aspect of the desirable design by 15% of the poor in Banten Province. The poor work out is happy when they are able to establish a good social and healthy relationship with people around. The poor Banten is happy when it can create a good relationship with their partner well in a wedding relationship or a couple. Positive relationships in marriage are able to improve individual well-being (Pradana et al., 2022). The new roles of acquired gains when undergoing relationships impact on increasing or otherwise reduce the person's well-being as a result of social adjustments related to the role.

In addition, the financial aspects play an important role in determining subjective well-being that some programs are conducted by the Government of Indonesia, such as: first, maximize the role of UMKM or Usaha Mikro Kecil Menengah so as to improve the economy of the community (Farisi et al., 2022); Second, implementing the KKS program or Kartu Keluarga Sejahtera that is able to improve the subjective well-being of the poor but still not optimal its application in the community (Anggleni, 2018); Third, implement PKH or Program Keluarga Harapan (Daud & Marini, 2018); etc. Nevertheless, well-being is subjective so that the meaning of happiness can be interpreted from financially or from the meaning of inner happiness (Casmini & Sandiah, 2019), even in the eyes of Matthew 5: 3 submitted that true happiness is not affected by the material and the environment (Yuhananik, 2019).

The last aspect that became the determinant of subjective well-being of the poor in Banten Province is a physical aspect. Some physical circumstances become the determinant of happiness in the poor, including the healthy body and avoided from the disease. Healthy physical circumstances creates satisfaction with individual so that this creates individual well-being. Thus the defective individuals remains able to achieve happiness when the disabled state does not bring problems and even enjoy itself even though it is not perfect (Mujib et al., 2022).

Furthermore, if more in-depth in philosophy related to subjective well-being meanings for the poor in Banten Province can be categorized in 2 characteristics. It is hedonists well-being and the eudaimonic well-being that can be described in this diagram.

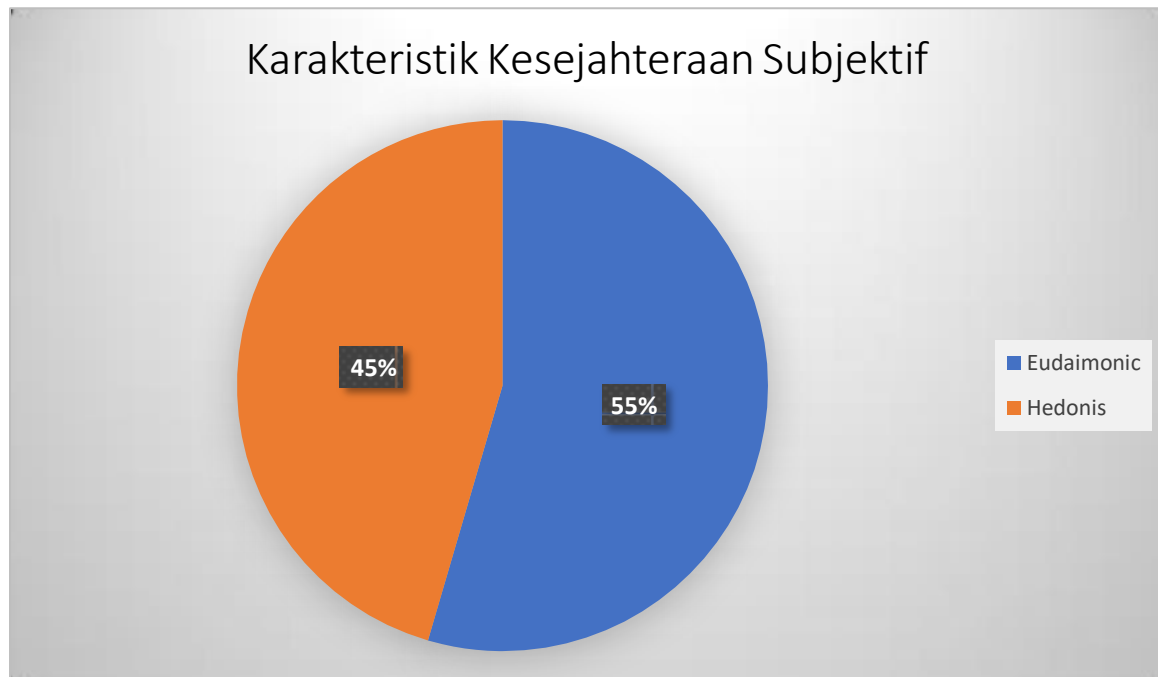


Diagram 2. Karakteristik Kesejahteraan Subjektif Masyarakat Miskin di Provinsi Banten

Based on diagram 2 above, it is known that around 55% of poor people in Banten Province have eudaimonic well-being which refers to a sense of meaning, fulfillment of values, goals and benefits for virtue. Meanwhile, the remaining 45% of poor people in Banten Province define happiness as an effort to obtain pleasure and satisfaction in life. This can be interpreted to mean that the meaning of subjective well-being desired by poor people in Banten Province is more about quality happiness in terms of value and usefulness than sensory satisfaction (Ludiya & Eviana, 2022). The eudaimonic category will prioritize the true meaning of oneself as a person who must walk in accordance with one's essence (Pedhu, 2022). This is in accordance with the situation of Banten society which has a high level of religiosity so that the meaning of happiness is more in the nature of devotion to Allah SWT.

CONCLUSION

The subjective well-being referred to in research that leads to meaning is happiness, life satisfaction, hedonic balance and stress which is centered on affective and cognitive evaluation. The components of subjective well-being can be divided into two, namely the cognitive component and the affective component. Meanwhile, poverty can be caused by various factors such as low levels of education, lack of access to employment opportunities, and lack of access to resources. To overcome poverty,

the government can carry out various programs such as the Program Perumahan Rakyat Termiskin (PPRT), Program Peningkatan Pendapatan (PPP), dan Program Keluarga Harapan (PKH), and so on. Based on the search results and data we collected, the subjective well-being aspect is focused on happiness where the happiness category is divided into two, namely hedonic and eudaimonic which includes 5 important aspects, namely financial 12,625; physical 6.68%; psychological 31.69%; social 15.58%; and spiritual 33.26%. From these aspects it was narrowed down again to 15 types of factors determining happiness including: work 40 people, money 177 people, food 39 people, health 79 people, study 7 people, love 129 people, dreams 75 people, self 59 people, family 275 people, hobbies 177 people, relatives 9 people, friends 82 people, gratitude 339 people, worship 50 people and parents 182 people.

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