

THE RELATIONSHIP OF TAWADHU WITH PSYCHOLOGICAL WELL-BEING IN TEACHERS WHO TEACH IN ISLAMIC BASED SCHOOLS IN SIAK SRI INDRAPURA

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ABSTRACT

Islamic psychology is very interesting to study, one of which is the nature of tawadhu. Tawadhu is a quality of humility. This study aims to determine the relationship between tawadhu and Psychological Well-being in teachers who teach Islamic-based schools. The sample of this study is 150 teachers who teach Islamic-based schools in Siak Sri Indrapura. The data collection process uses the tawadhu scale developed by the researcher himself and the Psychological Well-being scale developed by Carol Ryff (1989) and has been adapted by Tengku Nila Fadhlia. The sampling technique used in this study was simple random sampling with 105 subjects. While the statistical analysis used in this study is using SPSS version 22.0 for windows. The results showed that there was a significant positive relationship between tawadhu and Psychological Well Being with a value of $p = 0.000$ ($p < 0.05$) and the correlation value obtained was (R) 0.555. The contribution value given is R^2 0.308, which means 30.8%. This shows that the size of the relationship between tawadhu and Psychological Well-being in teachers who teach Islamic-based schools in Siak Sri Indrapura is 30.8%. Based on this, the hypothesis in this study is accepted.

Keywords: Tawadhu, Psychological Well-Being.

INTRODUCTION

Every human being or individual has the right to happiness in life. According to Diener (2009), happiness is something that is considered a component of a good life. Someone who has a high sense of happiness will always think positively and be optimistic about their life goals, which will have an impact on their psychological well-being. Psychological well-being, which is usually called Psychological well-being, is a condition that describes an individual in functioning and directing the way of thinking in order to optimize the positive potential within oneself to live one's life (Diener, 2009). This will be the basis that every human being needs psychological well-being within himself, including a teacher.

Research conducted by Bordbar (2011) shows that someone who has good psychological well-being tends to avoid depression and stress so that the person can develop their abilities more optimally in their environment. Jannah (2014) also studied the same thing, showing that someone who has high psychological well-being will reduce their stress levels and will avoid depression. Ryff (1989) believes that the signs of high Psychological Well-being are avoiding pressure and psychological problems, having positive values towards oneself, being able to act independently and not being carried away by the influence of the environment.

Based on the explanation above, it can be concluded that someone who has high psychological wellbeing, namely, low levels of stress, avoids depression, has good academic performance

and avoids other psychological problems. If someone already has a high level of psychological well-being, it will make things easier for him in all aspects, especially when it comes to work. Work defines that individual fundamentally (Hudson, 2008). Work can affect financial conditions, the condition and location of the house, how to spend time, friends and health (Hudson, 2009). Some individuals can gain their identity through work. Work is able to create a structure and rhythm in an individual's life that is often lost if the individual does not work for a certain period of time. There are many individuals who experience emotional stress and low self-esteem because they are unable to work.

A person's level of psychological well-being is related to the level of positive functioning that occurs in that person's life (Ryff, 1989). In other words, psychological well-being is related to psychological functioning or the person's ability to function psychologically in carrying out his life. When an individual has good psychological well-being, that person will be able to function psychologically well. In this way, they will be able to work optimally as a form of individual responsibility and have positive relationships with other people, be able to adhere to their beliefs, be able to handle the surrounding environment, and in general a person will be able to become a better human being in their life. If this already exists within the individual and is specified in the world of work, then the level of psychological well-being possessed by the individual will be useful and will have individual commitment, individual work productivity, targets at work, relationships with co-workers, and mastery of the work environment. (Horn, 2004).

In general, individuals who have high psychological well-being are individuals who receive good social support, a positive environment, a high spiritual level, have a high income and are at a good social level (Richter, 2006; Grossbaum & Bates, 2002). The psychological well-being of teachers is very important. Teachers who have high psychological wellbeing will have the ability to function fully as individuals. By knowing the psychological well-being of these teachers, follow-up actions can be taken and maintaining the psychological well-being of these teachers, so that it becomes one of the benchmarks for achieving the goals of education.

Being a teacher is the most noble profession. Teachers are facilitators to educate the nation's life and determine the future fate of the nation and state. He is the one who is expected to be able to shape the personality, character, morality and intellectual capabilities of young people in the nation and country. In an educational process, teachers are a very important component, apart from other components such as educational objectives, curriculum used, learning methods, facilities and infrastructure, and the school environment. Teachers are considered the most important because they are the ones who understand, deepen, implement and achieve learning objectives.

A teacher must have great patience in educating and teaching his students. Because patience is the main asset for a teacher in terms of educational services. Becoming a teacher is not an easy thing, there are many things that a teacher must master in order to achieve the learning objectives that have been set before the learning process is carried out. The task of a teacher is not only to teach lessons, but the teacher also shapes the character of students so that they become better in accordance with the vision and mission set by the school in order to face future developments. A teacher must also have good morals, because students will use the teacher as a reflection or example for their students (Ulfiatul, 2018).

Teachers or educational staff must be able to provide food for the soul with knowledge, develop noble morals, have patience and good time management. Therefore, teachers or educational

staff are placed in high positions, in accordance with the hadith of the Prophet Muhammad SAW, "the ink of a scientist (ulama) is more valuable than the blood of martyrs". Teachers have heavy responsibilities both in this world and in the hereafter. A teacher must be a role model for his students both physically and spiritually and the teacher is also obliged to practice the knowledge he has and is taught, must not deny what he says, the external must not conflict with the internal, everything must be balanced and walk straight. Teachers are the first to do what they have taught their students and other people and abandon what they have forbidden. With this, good changes for a nation's generation will be achieved (Mulia, 2011).

Based on the results of a short interview between the researcher and the principal of MTsN 1 Siak Sri Indrapura, Mrs. Dra. Rasmida, he revealed that many teachers complained about using the full day system. Teachers sometimes lose patience in educating students, cannot control their emotions, which causes the loss of positive relationships between fellow teachers, are less able to manage the situation, especially when an exam is about to be held, all the teachers are busy preparing for it, sometimes teachers are less able to handle the existing environment.

Then apart from that, teachers who are expected to have high dedication in all their work, on several occasions when researchers conducted observations, some teachers returned home early on the grounds that there was no work at school even though at precisely 01.00 there would be a meeting regarding the performance of school teachers. This will of course have an impact on the good name of the school.

Therefore, for Muslims, the best and most important role model is in Rasulullah SAW, as stated by Allah SWT in Surah Al-Ahzab verse 21 which means: "Indeed there is in (the person of) Rasulullah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the arrival of) the Day of Judgment and he mentions Allah a lot" (QS. Al-Ahzab verse 21).

The Prophet had a very commendable personality and was a role model for all people and should be emulated by anyone, especially a teacher or educational staff. If we act as an example, it will lead us to safety and prosperity both in life in this world and in the afterlife. A teacher should have the same characteristics as the Prophet Muhammad as an educator who teaches someone from not knowing to knowing, so that educational goals can be achieved according to Islamic rules. Even though we cannot be exactly the same as Rasulullah SAW, the attitude and characteristics of Rasulullah can be used as an example in the world of education in order to shape the character of the nation's children (Bunga, 2012).

It can be seen together, the extent to which a teacher can set an example for his students, that is the extent of the success achieved by the teacher in terms of education. Success in education is also greatly influenced by the professionalism of a student. A professional teacher is not only a teacher who can educate students, but is accompanied by noble morals which will be exemplified by the children he teaches later and has a high level of patience and humility (Khaid, 2011). In the Islamic view, a teacher must be a devout person, that is, he must have faith and have good morals, so that he cannot only teach but also educate. Because educating by example will be more difficult than educating by words, but the results obtained will also be different (Khaid, 2011).

Therefore, teachers must be able to understand the nature or character of their students. Because teachers will be learning friends for their students for quite a long time, depending on their level. Like parents at home, teachers must master the nature, abilities, physical characteristics,

strengths and weaknesses of their students. Teachers should take the time to master this with the aim of ensuring that there is a good approach between the teacher and the students, both physically, socially, spiritually, emotionally and intellectually.

If a positive bond has been established between the teacher and the students, it is certainly a significant opportunity to achieve the goals of education. Actually, there is nothing that is undesirable, such as a teacher who speaks harshly to his students or students who hit their teacher. This happens because of a lack of harmony between teachers and their students, so that negative things that are prohibited by religion occur.

Tawadhu or humility also makes it easier for individuals to forgive others who hurt the individual (Nashori, 2016). People who have a humble nature will find it easier to open up about various things. Apart from that, with humility it is easier for someone to understand the problems that occur. If the problem can be understood as well as possible, then forgiveness will also be easily given to the person who hurt it. The character of tawadhu or feeling humble must be instilled by an educator in his or her heart. Even though he has a high title, it all means nothing in the eyes of Allah SWT if a person is arrogant, feels he is the most righteous and is often arrogant. In terms of tawadhu, it means showing or giving rise to humility towards something that is glorified. In fact, there are also those who interpret tawadhu as an action that glorifies people for their virtues and accepts their truth (Cardak, 2013).

Tawadhu according to Al-Ghozali (2012) is giving out your position and considering other people as more important than us. Tawadhu according to Ahmad Athoilah is something that arises from seeing and feeling the greatness of Allah, and realizing oneself of the noble qualities of Allah (in Karimi, 2012).

This noble nature of tawadhu is so noble if it is inherent in an educator, because this characteristic of tawadhu was also possessed by the Prophet Muhammad and applied in his life. He prioritizes other people, loves the small and respects the old.

Khauf and tawadhu are two positive qualities acquired by Sufis and are a blessing from Allah SWT. Both are at the core of the human personality. The feeling of kahuf (fear) of Allah SWT which is owned by Sufis exceeds everything. He was worried about whether his practice would be accepted or not. More than that, khauf is a resting place for the heart and becomes the guardian of the heart towards God, desires and negative thoughts can be discarded in the direction of goodness and divine rules. The feeling of tawadhu (humbleness) that comes from the heart of a Sufi defeats the arrogance and arrogance that arises from the satanic nafs. Tawadhu itself is submission to the truth and power of Allah SWT. A Sufi who runs away from despicable qualities, returns to his laughter, which will give birth to self-integration, relief and tranquility. (Khalid, 2011).

The characteristic of khauf or tawadhu (humility) can methodically form a good and commendable human psychology. The presence of these two main qualities and living within a Sufi can make him honorable in the eyes of human beings and close to God (Shihab, 2009). If the qualities of khauf and tawadhu are closely attached to a Sufi, then both of them can function takhalli, tajalli and tahalli which forms preventive, curative and constructive methods.

The therapeutic function of khauf and tawadhu in takhalli according to Dzakiyah Darajat, (1995) is to eliminate the characteristics that are opposite to both. The extinction of the disgraceful nature of arrogance and arrogance in Sufis and returning to the function of tajjal,

filling it with the qualities of *khauf* and *tawadhu* will create a sense of calm, serenity and Sufis with their *khauf* and *tawadhu* and maintaining their good and positive condition, is a development that can be realized with good deeds and carry out the main and good deeds (*Fadha'il al-'amal*). The therapy process in this case makes the patient always in *khauf* and *tawadhu* in living his daily life.

If educators and their students are easy to forgive, good relationships will be established, then there will be no one who feels right. Educators and students who have an open mind and are willing to admit their mistakes. It's not just mistakes made by students, mistakes also often happen to students, because teachers are just ordinary people who still have mistakes and the truth belongs to Allah alone. Everyone must accept it gracefully, both teachers and students remind each other and no one feels right (Hepi, 2017).

Teachers who are stressed when they see the behavior of their students, students who are lazy about going to school so that their learning achievement decreases, teachers who are unfriendly or arrogant, there is no closeness between students and their teachers so that there is no harmonious relationship and harmony and peace between teachers and students. With things like this, of course the psychological well-being of teachers and students is disturbed. Previous research shows that someone who has high psychological well-being will avoid depression and reduce stress levels (Goldstein in Anggraeni, 2014).

Diener (2009) believes that psychological well-being is a condition that describes an individual in functioning and directing his way of thinking in optimizing the positive potential he has to live his life. This is the basis that every human being needs psychological well-being, including teachers or educational staff.

In an effort to achieve high psychological well-being, there are certainly several influencing factors, including social support, socio-economic status, social relations, age, gender, marital status, employment, marriage, a person's past conditions, especially family upbringing, economic well-being, education, health and physical functioning as well as beliefs and emotions. Humility not only implies an accurate assessment of oneself, but also entails the value of forgetting oneself. The process of becoming "unselved" has a significant positive effect on the individual's psychological and physical health (Mirowsky & Ross, 2010).

As described by As Baumeister (in Tangney, 2000), there are many benefits to be gained from trying to escape (escaping oneself), which means not being too focused on self-worth, namely feeling relieved by things that burden oneself and having to defend oneself too much. self-attack. Even from a physical health perspective, several research results show that excessive focus on oneself will put you at risk of developing coronary heart disease (Scherwitz & Canic in Tagney, 2000).

The existence of a relationship between religiosity, which also includes the nature of *tawadhu* and Psychological well-being, supports Ellison's theory (Maulina, 2012) which found a correlation between religiosity and Psychological well-being, where individuals who have very strong religiosity will have higher Psychological well-being. and there are fewer negative things felt about a traumatic event in life. Other research that supports this is also carried out by Lovi Nget and Spero (in Maulina, 2012) who explain that religious commitment has a relationship with one of the dimensions of psychological well-being, namely positive relationships with other people. The better a person's or individual's religious commitment, the better the level of relationship with the surrounding environment because various religious

activities can increase a sense of solidarity with various people and groups and strengthen family relationships.

Based on the explanation above, researchers are interested in examining humility through the Islamic concept of tawadhu, which is often mentioned in the Koran and Hadith. The researcher entitled this research, "The Relationship between Tawadhu and Psychological Wellbeing in Teachers Who Teach in Islamic-Based Schools in Siak Sri Indrapura".

Formulation of the Problem

Related to the case described above, the formulation of the problem in this research is whether there is a relationship between tawadhu and psychological well-being in teachers who teach in Islamic-based schools.

Research Purposes

This research aims to empirically test the relationship between tawadhu and psychological well-being in teachers who teach in Islamic-based schools and determine the effective contribution of the tawadhu variable to Psychological Well-being.

Benefits of Research

A. Theoretical Benefits

It is hoped that the results of this research will be able to add to the body of knowledge, especially in the fields of educational psychology, Islamic psychology, positive psychology and clinical psychology by knowing the relationship between tawadhu and the psychological well-being of teachers in everyday life. The results of this research can also be used as reference material for future researchers.

B. Practical Benefits

1. For Students

From this research, it is hoped that it will provide input to students who are studying to improve their humility and Psychological Well-Being.

2. For Teachers

It is hoped that this research will provide input to teachers to be able to know and instill the character of tawadhu within themselves which will be emulated by their students. And with the nature of tawadhu in the teacher when teaching, a sense of psychological well-being will be obtained.

TAWADHU

The word tawadhu comes from the word wadh'a which means to humble, and also comes from the word "ittadha'a" which means to humble oneself. Apart from that, the word tawadhu also means being low on something. Meanwhile, in terms of terms, tawadhu is showing humility towards something that is glorified. In fact, there are also those who interpret tawadhu as an act of glorifying people for their virtues, accepting the truth and so on (in Karimi, 2012).

The terminology of tawadhu is humble, the opposite of arrogant or arrogant. According to Al-Ghozali, Tawadhu means giving up your position and considering other people as more important than you. Meanwhile, tawadhu according to Ahmad Athoilah, the essence of tawadhu is something that arises from seeing and feeling the greatness of Allah, and realizing oneself of the noble qualities of Allah (in Karimi, 2012).

Meanwhile, in terms of terms, tawadhu is showing or giving rise to humility towards something that is glorified. In fact, there are also those who interpret tawadhu as an action that glorifies people for their virtues and accepts their truth. Tawadhu' according to Al-Ghozali (2012) is taking away your or our position and considering other people as more important than us. Tawadhu' according to Ahmad Athoilah, the essence of tawadhu' is something that arises from seeing and being amazed at the greatness of God, and the opening of God's qualities. Tawadhu' attitude also shows a sense of humility and politeness towards fellow human beings regardless of caste and wealth because in fact Allah will raise the status of humans with the morals they possess (in Karimi, 2012).

Another opinion regarding tawadhu was conveyed by Al Huft (1978) explaining that tawadhu is humbling oneself without humiliating oneself or underestimating one's self-esteem, so that a sense of equality, tolerance, mutual respect, love of justice, mutual love for one another arises. This quality will bring us closer to Allah SWT based on the Al-Quran surah Al Araff: 56 "Indeed, Allah's mercy is very close to those who do good".

According to Hawwa (2006), it is a form of self-service towards others as well as a means to purify the soul and mind which is able to keep away from arrogance and will be able to achieve prosperity in life.

Ilyas (2001) stated that tawadhu is different from low self-esteem because low self-esteem is a loss of self-confidence. In practice, humble people usually tend to humble themselves in front of other people, this does not mean they do not have self-confidence, but rather respect and respect for other people.

Mujib (2006) explains that tawadhu is an attitude of the heart that is calm, gentle, has authority, is humble, without any feelings of evil with the aim of looking down on other people as well as feelings of arrogance and arrogance. The character of a person who is tawadhu does not mean showing the stupidity of others but rather showing an attitude of maturity towards himself.

Aspect of Tawadhu

According to Saproni (2019), aspects of tawadhu are:

a. Gentle towards others,

Meekness is a commendable trait before Allah subhanahu wa ta'ala and His Messenger and even before all humans. Human nature is to love tenderness as a form of affection. In everyday life, of course we encounter various types of people who have different traits and characters.

Some of them have a rough nature, there are also those who don't want to know, and there are also those who have a gentle nature. All of this is a gift from Allah SWT and we should study the wisdom in it. With these diverse characteristics and dispositions, we are required by religion to be the best and most praiseworthy, to be gentle people in all things. Gentle in attitude, character, character, speech, behavior, and so on.

b. Putting other people's interests first

This is a very noble attitude in the view of Islam, even in the view of all religions. In one of the hadiths, Rasulullah SAW said, "Whoever relieves a believer of his troubles in this world, Allah will surely relieve him of his troubles in the afterlife. Whoever makes things easier for people who are in trouble, Allah will surely make things easier (for him) in this world and in the hereafter. Whoever covers (disgrace) a Muslim, Allah will certainly cover (his

- disgrace) in this world and in the hereafter. And Allah always helps His servant if the servant helps his brother." (HR Muslim).
- c. Don't overdo it in meeting your daily needs
The Islamic religion explains that humans should consume goods according to their needs and not consume excessive amounts of these goods. Because excess of anything will definitely result in things being wasted or wasted and this is something that Satan really likes.
 - d. Helpful
Helping means helping to lighten a burden (suffering, difficulty, etc.), assisting in doing something, which can be in the form of assistance with energy, time or funds.
 - e. Demonstrate independence
An attitude that allows a person to do something on their own encouragement for their own needs, pursue achievement, do work with full perseverance, and desire to do something without the help of others, able to think and act original, creative and full of initiative, able to influence their own environment, have self-confidence in one's own abilities, respect one's own abilities, and obtain satisfaction from what one has attempted.
 - f. Be patient in facing problems
An attitude of holding back emotions and desires, and surviving difficult situations without complaining. Patience is the ability to control oneself which is also seen as an attitude that has high value and reflects the strength of the soul of the person who has it. The more patience a person has, the stronger he will be in facing all kinds of problems that occur in life.
 - g. Acknowledge the greatness of God
Belief that Allah is Almighty in terms of creating, organizing and controlling the universe. Humanity has basically acknowledged this in the depths of their hearts, even those who are polytheists and infidels admit this. If they were asked who created the heavens and the earth, they would definitely answer Allah. If they are asked who provides sustenance, they answer Allah.
 - h. Mutual respect and respect for each other
In everyday life, this attitude of respect is very important because it is good morals for humans as social creatures. Where we have to interact well with each other. Apart from that, respect means serving politely, upholding, glorifying, accepting and obeying.
This attitude of mutual respect for fellow humans aims to maintain good relationships, because as individual creatures we want to fulfill each other's needs and desires. In another sense, humans have the ability to develop themselves.
 - i. Generous
Ways to do good deeds. The meaning of generous is like giving, not stingy, likes to help, and kind.
 - j. Able to do justice
Putting something in its place or can be interpreted as being impartial, impartial, in other words, acting fairly is treating rights and adhering to the truth.
Meanwhile, according to Ilyas (2001), there are several aspects of tawadhu, including:
 - a. Do not stand out from people of the same level or status, unless this attitude causes harm to the religion or Muslims.
 - b. Standing up from his seat in an assembly to welcome the arrival of people who are nobler and more knowledgeable than himself and leading him to the exit when he wants to leave the assembly.
 - c. Mingle with ordinary people in a friendly manner and don't see yourself as superior to them.
 - d. Willing to visit other people even if their social status is lower.
 - e. Willing to sit together with the poor, the disabled, the poor and fulfill the invitation given.

f. Do not eat or drink excessively and wear clothes that show pomp and arrogance.

Then according to Mishri (Nashruddin, 2015) there are three indicators of tawadhu including:

- a. Shrinking yourself because you know your disgrace and shortcomings.
- b. Respecting others as a form of self-respect.
- c. Willing to accept the truth and advice from anyone.

PSYCHOLOGICAL WELL-BEING

According to Diener (2009) Psychological Well-being is a condition that illustrates that individuals are able to function their capacities optimally in carrying out and directing their lives. Diener (2009) argues that Psychological Well-being is different from subjective well-being in that subjective well-being leads to the individual's evaluation process of their life, while Psychological Well-being is more directed to a person's way of thinking to be able to be optimal and effective in realizing their potential.

Ryff and Singer (2008) explain that psychological well-being is more than just a person's feeling of happiness or satisfaction with the life they have, the absence of negative emotions, being able to manage challenges or obstacles and life's difficulties or other life experiences.

Ryan and Deci (2001) define Psychological Well-being as a condition where a person functions fully in life by being able to realize his or her potential to achieve a meaningful life. Individual well-being can be explained from two perspectives, namely the hedonic perspective and the euaimonia perspective (Waterman, 1993). The hedonic approach focuses on pleasure and strong desires for something external (Ryan and Deci, 2001). Specific results relate to achieving a positive influence on one's life without any misery in the process (Ryan, et.al., 2008).

This approach is used to assess pleasant experiences to achieve subjective well-being (Diener and Lucas in Ryan and Deci, 2001). Meanwhile, the eudaimonia approach focuses on something that can be intrinsically believed to be valuable in an effort to develop the best things within oneself (Ryan and Deci, 2001). Ryan, et al (2008) also revealed that eudaimonia can also focus on the content of a person's life and process in getting a better life. In another statement, Ryan and Deci (2001) explain that eudaimonia in a person's life is congruent or carried out meaningfully and the totality of full involvement is an indication of a person's psychological well-being.

Based on the explanation above, it can be concluded that psychological well-being is a condition where individuals optimize their positive potential as a whole and accept themselves as they are so that they can have positive relationships with other people, groups and the surrounding environment in order to achieve a better life meaningful.

1. Aspects of Psychological Well-Being

According to Ryff (in Papalia, 2002) the aspects that make up psychological well-being include:

a. Self-acceptance

A person who has good Psychological Well-being will have a positive attitude towards himself, recognizing and accepting various positive and negative aspects that exist within himself and positive feelings about his life in the past.

b. Positive relationships with others

The component of love is considered a major component of mental health. If a person's Psychological Well-being is high, they are able to be warm and trusting in interacting and relating to other people, have strong empathy, affection and intimacy and can understand giving and receiving in a relationship.

c. Independence (Autonomy)

The individual's ability to make their own decisions, being able to resist social pressure in terms of thinking and how to behave correctly, behaving at standards in accordance with the individual's own values and evaluating oneself personally.

d. Environmental mastery

Able and competitive in managing the environment, organizing complex control over external activities, using effectively opportunities in the environment and being able to choose and create a context that suits the individual's own needs and values.

e. Purpose of life

Mental health includes beliefs that give individuals a sense that life has purpose and meaning. Individuals who function positively have a goal, direction, mission that makes their life meaningful.

f. Personal development (Personal growth)

The feeling of being able to go through the stages of development, realizing the potential that exists within oneself, being open to new things and making improvements in one's life all the time.

2. Factors that Influence Psychological Well-Being

There are several factors that influence Psychological Well-being according to Wells (2010), namely as follows:

a. Age

As time goes by, an individual's perception of themselves will change. All perceptions formed at each stage of development play an important role in the process of understanding psychological well-being. Significant life changes begin with self-evaluation of the past, present and future.

b. Gender

Gender has an influence on psychological well-being, but on the other hand it has no effect. This depends on the context to be studied. If it is connected to self-esteem, there can be differences between the psychological well-being of men and women.

c. Marital status

A good relationship with your partner will improve psychological well-being. This is related to joint decision making which has the impact of creating good interactions and relationships between partners.

d. Social support

Social support from meaningful people in a person's life will be able to improve a person's psychological well-being. The social support provided aims to provide support in the process of achieving a prosperous life.

e. Socioeconomic status

Diener stated that socio-economic factors are an important factor in psychological well-being, which includes family financial conditions, level of education, health, job success and social status in society.

f. Social relations

Good relationships by maintaining the quality of social relations with the environment will influence psychological well-being and will reduce the emergence of conflict.

3. Psychological Dynamics

Psychological Well-being is a condition where individuals can function their existing capacities optimally to live life (Diener, 2009). Religiosity is the root of a humble personality (Aghabei, et al., 2011). Humble individuals realize that humans do not have the right to manipulate, exploit other people and depend on material things (Aghabei, et al., 2015).

Warm and mutually supportive relationships will foster a loving outlook and view other people's shortcomings as material for self-learning. Affection will give birth to a feeling of love, harmony and harmony in establishing relationships with other people gently. Al-Bugha, et al., (2012) stated that a gentle and sociable attitude will strengthen relationships. This becomes very important when teachers are faced with stressful conditions with various academic and non-academic demands. So, support from other people is very necessary to avoid depression or things that reduce psychological well-being. The relationship of mutual support is also reflected in the letter Al Hijr: 88. Shihab (2009) interprets that the content of the letter is a recommendation to establish harmonious relationships and lower your wings, namely being humble to the believers by providing protection and steadfastness with other believers when difficult conditions and crises. Imam Asy-Syafi'i (Khalid, 2006) said that whoever knows himself will definitely be humble towards Allah.

In a Sufi sentence it is stated that when a person knows himself then he also knows His God. Likewise, Khalid (2006) mentioned the way to achieve an attitude of tawadhu, namely by recognizing His Rabb and it is necessary to reflect on the fact that His omnipotence is due to our poverty. , His strength because of our weakness and His might because of our humiliation. This needs to be a reflection as a means of recognizing ourselves about our position as a very small servant who does not deserve the slightest bit of boasting before God or before others. Likewise, the advantages you have are essentially gifts that God gives as a means of spreading benefits to other people who do not have these advantages. Self-knowledge is related to aspects of psychological well-being, namely the aspect of self-acceptance (Diener, 2009) regarding one's strengths and weaknesses. Clark (Tagney, 2000) added that humility can foster a sense of self-acceptance regarding human imperfection so that a sense of respect for oneself and others will arise through a long process. As stated by Wells (2010), self-acceptance is a long-term evaluation process in order to be able to make peace with everything that is part of the individual.

The opposite of tawadhu is arrogance and Allah really hates people who act arrogantly. Allah explains in QS. Luqman: 18, where according to Shihab (2009), this verse contains a prohibition against turning one's face full of humiliation and arrogance towards anyone but walking with dignity as a form of humility. Humility has more in common with high self-esteem (Ryandalam Elliot 2010). Research conducted by Triwayuningsih (2017) shows that the higher self-esteem, the higher a person's psychological well-being. Arrogance and low self-esteem cause a person to be reluctant to evaluate their own life, while individuals who have humility and high self-esteem are more open to criticism from others as a means of introspecting their lives.

The content of the hadith narrated by Imam Muslim no: 2588 (Baqi, 2010) is to describe the high appreciation from Allah by raising the status of individuals who are humble. Respect from other people becomes a structure of the hierarchy of needs or human needs to achieve self-actualization (Maslow in Diener, 2009). This award must of course be based on sincerity for Allah and solely hope for Allah's blessing. This is related to aspects of psychological well-being, namely aspects of appreciation from other people (Diener, 2009). This statement was

emphasized by Ilyas (2001) that an attitude of tawadhu will not lower a person's status but will instead be respected and appreciated by others because of our contribution. The forms of laughter that the Prophet exemplified included helping anyone regardless of strata (HR. Bukhari and HR. Muslim no: 2326); the simple Life; not greedy for the position offered; do homework independently (HR. Ahmadno: 24176). The content of this hadith shows his commitment to protecting all humans regardless of social strata, even poor people because all humans are essentially the same in the eyes of Allah Subhanahu wa Ta'ala.

Associating with different strata does not make us humble ourselves but forms our humility towards other people. Humility does not mean seeing oneself negatively, nor is it self-deprecating (Tangney, 2000), humility as a virtue that is different from humiliation. Emmons (Elliott, 2010) states that being humble does not mean looking down on yourself, but rather having an accurate self-assessment. Apart from that, it is also a form of contribution to help other people achieve the goals they want to achieve. This is in line with the aspect of psychological well-being in the form of contributing to the well-being of others. As stated by Dunn (Diener, 2009), people who provide a lot of benefits to other people will get more than what was given previously. Benefits for the welfare and happiness of others are closely related to psychological health (Brown, Nesse, Vinokur & Smith in Diener, 2009). Based on the explanation above, it can be concluded that tawadhu is related to psychological well-being.

HYPOTHESIS

Based on the description above, this research shows a relationship between tawadhu and psychological well-being in teachers who teach in Islamic-based schools. Humility can improve the psychological well-being of teachers who teach in Islamic-based schools because someone who is humble will definitely have positive relationships with other people and have high levels of stress. In this research the hypothesis formulated is:

1. H_0 : There is no relationship between tawadhu and psychological well-being in teachers who teach in Islamic-based schools.
2. H_1 : There is a relationship between tawadhu and psychological well-being in teachers who teach in Islamic-based schools.

DISCUSSION

Based on the results of the analysis carried out using the Pearson Product Moment technique, it was concluded that there is a relationship between tawadhu and Psychological Well-being in teachers who teach in Islamic-based schools in Siak Sri Indrapura, because a correlation value of 0.555 with a p value of 0.000 (> 0.05) was obtained. This explains that there is a significant positive relationship between tawadhu and Psychological Well-being in teachers who teach in Islamic-based schools in Siak Sri Indrapura, which means that the higher the tawadhu, the higher the psychological well-being of the teacher. This is in line with research conducted by Ulfatul and Hepi (2017) who examined the relationship between tawadhu and psychological well-being in Islamic boarding school students, where the results of the research showed that there was a relationship between tawadhu and psychological well-being. This indicates that the better the tawadhu in a person, the more psychological impact it will have. Well-being is increasing, making individuals more productive, active and positive in their environment.

According to Short, Kasper and Wetterneck (2014) stated that Tawadhu is able to reduce negative attitudes which produce functioning and problems with psychological well-being. This means that the higher a person's attitude of tawadhu, the higher his psychological well-being. Apart from psychological well-being, there are many things that can be influenced by

tawadhu. Another example is that tawadhu can influence an individual's sense of gratitude, this is the opinion of Wood, Joseph and Maltby (2009).

As stated by Sechmit and Fuller (2015), individuals whose religiosity has good performance in organizations are able to collaborate with other people and groups. This means that the more religiosity a person has, the more they create relationships with other people because within him there are many positive attitudes that make other people happy with him.

Related research that also supports this research is research conducted by Aghababaei, et.al., (2015) which examined humility and the HEXACO structure in terms of religiosity and psychological well-being, where the results of the research showed that a person's humility is rooted in religiosity. In general, a person's humility is positively related to psychological well-being, which shows that people who are religious do not have the right and opportunity to manipulate, exploit other people and do not have the right to material things or see other people's material things. These values will have a good influence on achieving good things for oneself and others, an attitude of avoiding harm to oneself or others and even better for living a life that has a religious meaning.

Referring to the word of Allah SWT (QS. Al-Furqan: 63) that affection in establishing relationships with other people will give birth to a feeling of love, harmony, harmony in establishing relationships and communicating with other people who are gentle. Al-Bugha, et al (2012) also stated that being gentle and easy to get along with other people without paying attention to social status will strengthen relationships with everyone. A similar statement was also put forward by Diener (2009), namely that a warm relationship will have a positive impact on psychological well-being.

Psychological well-being is a condition of an individual who is psychologically prosperous where the individual's condition is characterized by being able to accept himself as he is, being able to form warm relationships with other people, having independence from social pressures, being able to control the external environment, having a purpose in life, and being able to develop his potential.

In the Qur'an, the discussion about psychological well-being is mentioned in the following verse:

“(namely) those who believe and their hearts become at peace by remembering Allah. Remember, only by remembering Allah can the heart be at peace.” (QS. Ar-Radu, 13: 28)

The verse above illustrates that the heart will become calm when we remember Allah. A calm heart here certainly has similarities with the definition of Tawadhu, which is a condition characterized by feelings of happiness, life satisfaction and no symptoms of depression. The above is in line with Ilyas (2001) Tawadhu is a very commendable humble attitude where a person can control his feelings and emotions, is not arrogant and is not arrogant, always puts other people first in every matter. People who always pray and remember Allah will walk with peace of mind and humility, making that person more grateful so that their psychological well-being increases.

Thus, the higher a person's level of religiosity, which contains the nature of tawadhu, the higher the person's sense of psychological well-being. Where the person will be able to accept themselves, have positive relationships with other people, have a definite life goal and be accepted by the surrounding environment or group environment.

The weakness of this research is that it is related to the accidental sampling method and the population is limited to only teachers who teach in Islamic schools.

CONCLUSION

Based on the research that has been conducted, it can be concluded that there is a relationship between tawadhu and Psychological Well-being. The results of the analysis show that the higher the tawadhu eating, the higher the Psychological Well-being of teachers who teach in Islamic-based schools. This has been proven by the significant correlation (relationship) value of aspects of tawadhu with Psychological Well-being.

SUGGESTION

1. For teachers who teach in Islamic-based schools

Tawadhu and Psychological Well-being are included in the moderate category, so teachers need to improve and practice and increase the value of tawadhu in the form of always remembering Allah (Dhikr, congregational prayer and prayer). Because teachers are examples for their students, teachers need to show the nature of humility to their students so that their students can follow suit who will be the next successors.

2. For Researchers

The next researcher will examine different variables related to Islamic elements. This effort aims to revive Islamic science which was once successful in its time and change the view of science students that science cannot be separated from religious or secular concepts.

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