



Volume 11

Number 1, 2025

Page: 20–29

DOI:10.22146/gamajop.102312

Received 6 Desember 2024

Revised 25 Maret 2025

Accepted 10 April 2025

Published 28 May 2025

Keywords:

future anxiety; gratitude; *qana'ah*
(contentment); *mahasantri*

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The Influence of *Qana'ah* (Contentment) and Gratitude towards Future Anxiety In *Mahasantri* (University Students Who Attend Pesantren/Islamic Boarding Institution)

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Abstract

Qana'ah (contentment) and gratitude are commendable virtues taught in *mahasantri* (university student who attend in pesantren/Islamic boarding institution). These virtues serve as invaluable assets to navigate through adversities related to apprehensions of future. Despite the cultivation of virtues among *mahasantri*, some still grapples with anxiety concerning future. Therefore, this research aimed to explain the influence of *qana'ah* (contentment) and gratitude toward future anxiety in *mahasantri* using quantitative method. Meanwhile, the participants of this study was 201 *mahasantri* in Raden Mas Said State Islamic University Surakarta which was obtained by cluster random sampling. The results showed that *qana'ah* (contentment) and gratitude simultaneously influence future anxiety. Separately, the two predictors also have negative influences on future anxiety. It is hoped that the research will be able to become a reference for teenagers to adopt *qana'ah* and gratitude. Apart from that, this research is also expected to be an important modality in developing *qana'ah* therapy to reduce future anxiety.

Several problems often plague emerging adults (Arnett, 2000, 2015; Arnett et al., 2014), one of which is future anxiety (Fonseca et al., 2018; Qolbi et al., 2020; Salih et al., 2022). This is because emerging adulthood has completed some developmental tasks and moved on to the next ones. For example, emerging adulthood completed university studies and must deal with a career plan (Jia et al., 2020). Future anxiety refers to the fear of uncertainty and uneasiness linked to perceived unfavorable changes (Zaleski, 1996). This variable consists of two aspects. First, the psychological aspect related to thoughts, emotions, and brain mechanisms. Then, second aspect is physiological aspect, which is related to physical symptoms when someone experiences future anxiety (Zaleski, 1996; Zaleski et al., 2019). Rabei et al. (2020) categorized future anxiety into four aspects: a) fear of problems in the future; b) pessimism, c) anxiety about future, and d) death anxiety.

There are various solutions to future anxiety, including *qana'ah* (contentment) (Halik, 2020), which is a concept derived from Islamic teaching. This variable is an attitude of accepting God's blessing and feeling content. Individuals who refrain from pursuing uncertain outcomes tend to be less worry and anxious about their future. Hamka (2015) described several aspects of *qana'ah*: a) wholehearted acceptance; b) asking for more blessings from God while making efforts; c) accepting God's provision; d) *tawakal*, or surrendering to God's plan; and e) not being disillusioned by worldly things.

Qana'ah can reduce future anxiety because this attitude represents readiness to accept current and future conditions. *Qana'ah* is based on the belief in Allah that the Deity has determined the destiny of every human being. This belief then causes a person to assume that the destiny is the best for them. This kind of belief is strong because it is related to Allah. Apart from that, believing that one's destiny is the best for them causes the person to accept whatever happens.

Gratitude can also reduce future anxiety (Geier & Morris, 2022; Komase et al., 2021; Petrocchi & Couyoumdjian, 2015; Siregar et al., 2021).



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This variable refers to astonishment, gratefulness, and appreciation toward everything received. The individual may express these feelings to themselves or others (Emmons & McCullough, 2012; McCullough et al., 2002). Al-Ghazali (2013) categorized gratitude into three aspects: a) knowledge of God's blessing and gifts from others; b) spiritual state; and c) deeds that reflect gratitude. Meanwhile, McCullough et al. (2002, 2004) described gratitude based on its four aspects: intensity, frequency, span, and density. Having gratitude for the current blessings bestowed by God directs individuals' focus toward the present. Moreover, those who are grateful develop a mindset that views everything received as a divine gift, leading to a sense of being blessed. This attitude is a powerful mechanism for avoiding anxiety toward future uncertainties.

Other research has linked anxiety with several variables, such as mindfulness. For example, Jaiswal et al. (2019), Kaviani et al. (2011), Papenfuss et al. (2021), P'erez-Aranda et al. (2021), and Skolzkov and Efremova (2023). These studies found that mindfulness can reduce anxiety levels. However, mindfulness is not always related to spirituality and humans' relationship with God. This variable is oriented toward understanding and awareness of the individual's condition. Mindfulness is characterized by an increased awareness, in which an individual has their mind, soul, heart, and body connected to the present condition. Therefore, the variable is deemed an imperfect predictor of anxiety, particularly concerning apprehensions about the future. Anxiety revolves around the uncertainties that lie ahead, a phase inherently beyond the complete control of an individual. Recognizing this inherent limitation, external factors must be acknowledged, including the reliance on a higher power. In this context, *qana'ah* is a more fitting predictor of future anxiety, including the sentiment and mindset of embracing current circumstances as a divine gift. This acceptance is complemented by a confident stance, where the present blessings bestowed by God are adequate to confront future challenges.

Future anxiety is a shared experience, particularly pronounced during the transition from late adolescence to early adulthood. This phase includes an increased sense of responsibility as individuals navigate various preparations for future. In the education context, this transitional period is consistent with the start of university life. Some of them choose to reside in *pesantren* or Islamic boarding institutions when entering university. These university students, known as *mahasantri*, may still grapple with concerns about future. To analyze this phenomenon, a preliminary investigation was carried out, focusing on *mahasantri* enrolled at Raden Mas Said State Islamic University. As the largest Islamic higher education institution in Surakarta, this university attracts students from *pesantren* who continue to reside in these boarding schools while pursuing their university education.

Researching at an Islamic university while living in *pesantren* increases the exposure to Islamic teaching. In ad-

dition, *mahasantri* lives in a different culture than those living at a conventional boarding house or home. They are more likely to internalize Islamic values and considered to have decent religiosity and spirituality (Bisri & Khusomah, 2019; Khotimah, 2019). As previously discussed, gratitude and *qana'ah* can prevent or moderate future anxiety. However, preliminary interviews showed that six *mahasantri* (3%) at Raden Mas Said State Islamic University experienced anxiety about the future. They participants reported fear of not being able to achieve their objectives was reported, becoming burdens to their parents, and failing to meet their expectations. *Mahasantri* should be grateful and accept their situation because of their awareness that others lead more difficult lives. Therefore, this preliminary data contradicts previous research where people with gratitude and *qana'ah* do not experience future anxiety (Halik, 2020; Petrocchi & Couyoumdjian, 2015; Siregar et al., 2021).

Although preliminary data shows that few *mahasantri* experience future anxiety, it is possible that other *mahasantri* also experience the same thing. This is because *mahasantri* are in the adolescent or emerging adulthood phase, a phase where one is vulnerable to future anxiety (Qolbi et al., 2020; Szota et al., 2024).

Several studies have examined *qana'ah* (contentment), gratitude, and future anxiety separately. Saputro et al. (2017) stated that *qana'ah* was influenced by two predictors, namely life satisfaction and stress. Azkarisa and Siregar (2020) found that *qana'ah* had a positive correlation with mental health in fishermen. One of the risk factors for mental health is anxiety, meaning that individuals with good mental health are less susceptible to anxiety (Mofatteh, 2021). According to Abdusshomad (2020), the implementation of *qana'ah* can help a person to control internal urges (lust). If someone is able to control it, then someone will not easily experience anxiety, especially future anxiety.

Siregar et al. (2021) found that there was an inverse relationship between gratitude and future anxiety. Other studies, e.g., Behzadipour et al. (2016) Emmons and McCullough (2003), Wood et al. (2010), Watkins et al. (2003), Kirmani (2015), Toussaint and Friedman (2008), Geier and Morris (2022), and Wicaksono and Susilawati (2016) found that gratitude could improve well-being and then reduce anxiety. Based on these studies, it can be understood that when a person's well-being increases, then they are less likely to be anxious. Thus, it can be concluded that gratitude can reduce anxiety (empty citation)(Lopes et al., 2020). Other research showed that future anxiety was caused by various factors, such as high expectations (Tsai & Shiau, 2020), major at school (Hammad, 2016), and gratitude (Siregar et al., 2021).

Based on literature review, no research examined the three variables simultaneously. The gap between an ideal (the results of the study and the theory stating that people who are grateful and *qana'ah* will not experience future anxiety) and reality (preliminary data that reveals that *mahasantri* experience future anxiety even though

they are grateful and have an attitude of *qana'ah*) as well as the lack of research correlating the three variables, prompted the present study to examine the influence of *qana'ah* and gratitude toward future anxiety. In addition, it is important to research the phenomenon of future anxiety often experienced by adults. Another reason is past studies are not sufficient in describing the factors related to future anxiety. Therefore, *qana'ah* and gratitude can be examined simultaneously as predictors of future anxiety.

This research aimed to explain the influence of *qana'ah* and gratitude toward future anxiety. The hypotheses in this research were: 1) *Qana'ah* and gratitude negatively influence future anxiety of *mahasantri*; 2) *Qana'ah* has a negative influence on future anxiety in *mahasantri*; 3) Gratitude has a negative influence on future anxiety in *mahasantri*.

Methods

Research Design

This research implemented a quantitative method with a correlational method to examine the three variables, namely *qana'ah* and gratitude as predictors and future anxiety as dependent variable.

Instruments of Measurement

Three instruments with Likert-type rating scale were used in the present study. There were five options given to participants: Very Appropriate (*Sangat Sesuai*), Appropriate (*Sesuai*), Neutral (*Netral*), Inappropriate (*Tidak Sesuai*), and Very Inappropriate (*Sangat Tidak Sesuai*). Aiken's V formula was used to calculate the content validity all instruments. The Aiken's (1985) V formula was chosen because it provides a wider range of scores than Lawshe (1975). Lawshe's approach only provides three scores and only one score can be calculated (i.e., a score of 3 with essential item status). Meanwhile, Aiken's approach allows for a score ranging from 2 to 7 and each score can be calculated.

Qana'ah was measured using a questionnaire modified by Muawaliyah and Saifuddin (2023). This instrument was designed based on Hamka (2015) theory, which includes the following aspects: accepting what one has, asking for more blessings from God but still making efforts, accepting God's provision, surrendering to God, and safeguarding oneself from worldly temptations. The content validity coefficient (Aiken's V) of *qana'ah* instrument ranged from 0.792 to 0.917. The reliability of the *qana'ah* instrument was satisfactory ($\alpha=0.882$), with item discriminatory indices meeting the criterion of above 0.30 ($r=0.308-0.536$). Eight items not meeting the criteria were cut from the final instrument, reducing the *qana'ah* items from 40 to 32. Examples of items from the *qana'ah* measurement instrument are: "I accept all the conditions of myself as a *mahasantri*"; "I surrender to Allah for all His decrees"; "I feel enough with the life I have".

Gratitude was measured using a questionnaire modified from Damayanti and Saifuddin (2022) research. This

instrument was designed based on Al-Ghazali (2013) theory, which includes three aspects: knowledge, spiritual conditions, and deeds. The content validity coefficient (Aiken's V) of the instrument ranged from 0.792 to 0.917. The reliability of the gratitude instrument was satisfactory ($\alpha=0.884$), with item discriminatory indices meeting the criterion of above 0.30 ($r=0.339-0.694$). The gratitude instrument initially consisted of 28 items but was reduced to 18 to improve its quality. Some examples of items from the gratitude instrument are: "I use my potential to do good things"; "I say thank you every time someone compliments me"; "Being a *mahasantri* is a gift from Allah".

Future anxiety measurement was based on Zaleski (1996) and Zaleski et al. (2019), which categorized the variable into psychological (cognitive and affective) and physiological aspects. The content validity coefficient (Aiken's V) of the instrument ranged from 0.792 to 0.917. The reliability of the future anxiety instrument was satisfactory ($\alpha=0.812$), with item discriminatory indices meeting the criterion of above 0.30 ($r=0.347-0.654$). Initially, the number of items on the instrument measuring future anxiety was 28, but 18 items were eliminated for meeting the criteria, resulting to the final instrument consisting of 10 items. Examples of items from the future anxiety measurement instrument are: "I can't sleep if I think about my future"; "My heart races when I think about what will happen the next day, next month, or even next year"; "I feel chest tightness when I think about an uncertain future".

Research Population and Research Participants

The population of this research was *mahasantri* from ten pesantrens (Islamic boarding institutions) studying at Raden Mas Said State Islamic University, with a total of 666 students/*mahasantris*. These ten pesantrens were chosen because they were located close to Raden Mas Said State Islamic University so that several students from the university attended those pesantrens and became *mahasantris*. The cluster random sampling method was implemented in this research. We counted the total number of students in the ten pesantren. Then, we determined the minimum number of research participants in each pesantren. In the next step, we randomly selected participants in each pesantren by exceeding the predetermined minimum limit.

The criteria for the population were: a) living in pesantren and b) aged between 18–25 years old (adulthood). According to Isaac and Michael (1995), if the population is 700, then the minimum number of research participants is 195 people. Meanwhile, the research population was 666 *mahasantris* (almost 700 people). Therefore, the minimum number of research participants is 195 *mahasantris*.

During the data collection, 216 participants filled out the instruments. However, only 201 participants included in the final analysis because some extreme data could cause bias. Of the 201 research participants, there were 50 (24.88%) males and 151 (75.12%) females. The partic-

ipants's ages ranged from 18 to 25 years old ($M=20.37$, $SD=1.30$). Table 1 shows the distribution of research participants based on their ages at the time of data collection.

Table 1

Distribution of Research Rarticipants Based on Ages

| Age | N | Percentage (%) |
|-------|-----|----------------|
| 18 | 12 | 5.97 |
| 19 | 44 | 21.89 |
| 20 | 52 | 25.87 |
| 21 | 55 | 27.36 |
| 22 | 32 | 15.92 |
| 23 | 2 | 0.99 |
| 24 | 3 | 1.49 |
| 25 | 1 | 0.49 |
| Total | 201 | 100.00 |

Data Analysis Method

The hypothesis testing was done using multiple regression analysis with SPSS 23. The analysis was used to measure the effect of two or more independent variables on a single dependent variable measured on a ratio scale. The results were considered significant when $p<0.05$ and insignificant when $p>0.05$.

Results

Table 2 shows the categorization of each research variable. The results of descriptive statistical analysis show that the mean of future anxiety was 26.617 ($SD=6.267$), *qana'ah* (contentment) was 112.622 ($SD=8.497$), and gratitude was 66.592 ($SD=8.652$). Normality test using Kolmogorov-Smirnov Z found that *qana'ah* ($p=0.800$; $p<0.05$), gratitude ($p=0.271$; $p<0.05$), and future anxiety ($p=0.086$; $p<0.05$) data were normally distributed. In addition, the Q-Q plot diagram of all variables shows that the points in the diagram follow the diagonal line.

Based on the linearity test, *qana'ah* and future anxiety were linear, with a linearity score being 0.000 ($p<0.05$) and a deviation from linearity showed 0.617 ($p>0.05$). Gratitude and future anxiety also showed linearity, with a linearity score is 0.000 ($p<0.05$) and deviation from linearity showed 0.430 ($p>0.05$).

Based on the multicollinearity test, there was no multicollinearity between independent variables, *qana'ah* and gratitude ($VIF=1.633$; $VIF<10.00$). Meanwhile, the scatterplot analysis showed that the distribution of data points was spread above and below 0, did not centralize around 0, or form a pattern. It was concluded that there was no heteroscedasticity in the data.

The results of multiple linear regression analysis showed that *qana'ah* and gratitude are significant predictors of future anxiety ($R=0.478$, $R^2=0.228$, $F=29.327$, $p<0.01$). *Qana'ah* and gratitude simultaneously contributed 19.5% to future anxiety. Separately, *qana'ah* also influences future anxiety ($\beta=-0.160$, $t=-2.010$ and

$p<0.05$), and so does gratitude ($\beta=-0.361$, $t=-4.531$ and $p<0.01$). Therefore, the major hypothesis was accepted due to the negative relationship between *qana'ah* and gratitude with future anxiety. The increased level of *qana'ah* is inversely related to future anxiety. In addition, a higher gratitude level in *mahasantri* leads to a lower level of future anxiety.

Scores were categorized into five tiers, namely very high, high, medium, low, and very low. Based on Table 2, there were 2 (0.99%) *mahasantri* with very high future anxiety and 14 (6.97%) *mahasantri* who had high future anxiety. *Mahasantri* with moderate future anxiety amounted to 92 (45.77%), while those categorized as low were 77 (38.31%) *mahasantri*, and the ones with a very low category were 16 (7.96%). Of 201 *mahasantri*, no one was categorized as having very high *qana'ah*. There were 139 (69.15%) *mahasantri* who had a high level of *qana'ah*, while 62 (30.85%) fell into the moderate category. None was in the low or very low categories. Among *mahasantri* participants, 34 (16.92%) showed a very high level of gratitude. Furthermore, 107 (53.23%) fell into the high gratitude category, while 60 (29.85%) were categorized in the moderate category. The data showed the absence of *mahasantri* with low or very low levels of gratitude. See Table 3 and Table 4

After confirming both major and minor hypotheses and assessing the joint contribution of the two predictors to the dependent variable, which was calculated at 22.8%, the next step was to examine the effective contribution of each independent variable to the dependent variable. The effective contributions of *qana'ah* ($-0.160 \times -0.385 \times 100\%=6.16\%$) and gratitude ($-0.361 \times -0.461 \times 100\%=16.64\%$) to future anxiety were also computed.

The next step calculates the effective contribution of each aspect of all independent variables to the dependent variable (Table 3 and 4). The formula used was $(bx.Cross\ Product.R^2)/Regression$. Based on the calculation, the act of requesting what one rightfully deserves is the main contributor to future anxiety, making a 3.83% effective contribution. It was followed by the aspect of accepting God's provisions patiently (1.30%), accepting willingly what is there (0.73%), not being attracted by the worldly (0.57%), and having faith in God or *tawakal* (0.26%). Cumulatively, these aspects form a total of 6.16% as the effective contribution of *qana'ah* to future anxiety. *Qana'ah* dimensions, wielding a significant impact on future anxiety, are requesting what rightfully deserves and having faith in God (*tawakal*) ($p<0.05$).

On the other hand, an individual's spiritual condition is the most influential factor contributing to future anxiety (14.76%). This is followed by actions (*'amal*) and knowledge at 1.55% and 0.32%, respectively. The components yield a comprehensive 16.64%, which is the effective contribution of gratitude towards future anxiety. A thorough examination of the data shows that gratitude aspects exert a significant influence on future anxiety is a spiritual condition ($p<0.05$).

Table 2
Categorization of Each Variable

| Category | Future Anxiety | | Qana'ah (Contentment) | | Gratitude | |
|-----------|----------------|--------|-----------------------|-----------|-----------|-----------|
| | Score | Range | Frequency | Score | Range | Frequency |
| Very High | X > | 42 | 2 | X > | 134.4 | - |
| High | 34 < X | 42 | 14 | 108.8 < X | 134.4 | 139 |
| Moderate | 26 < X | 34 | 92 | 83.2 < X | 108.8 | 62 |
| Low | 18 < X | 26 | 77 | 57.6 < X | 83.2 | - |
| Very Low | X ≤ | 18 | 16 | X ≤ | 57.6 | - |
| Total | | | 201 | | | 201 |
| Mean | | 26.617 | | | 112.622 | |
| SD | | 6.267 | | | 8.497 | |

Table 3
Effective Contribution of Contentment/Qana'ah Toward Future Anxiety

| Aspect of Contentment/Qana'ah | b | Cross Product | Regression | Total Contributions | Contribution of Each Aspect | p |
|----------------------------------------|-------|---------------|------------|---------------------|-----------------------------|----------------|
| Accepting everything as is | -.261 | -1,415.517 | 3,097.149 | 6.16% | .73% | .067 (p > .05) |
| Asking for something that one deserves | -.749 | -2,569.716 | | | 3.82% | .000 (p < .05) |
| Accepting God's provision willingly | -.309 | -2,109.587 | | | 1.30% | .057 (p > .05) |
| Tawakal or surrendering to God | .440 | -302.000 | | | -.26% | .044 (p < .05) |
| Not tempted by worldly things | .124 | 2,291.706 | | | .57% | .244 (p > .05) |

Discussion

The Influence of Qana'ah and Gratitude on Future Anxiety

Mahasantri are in the emerging adulthood phase, which is marked by the need to design various future plans. Therefore, emerging adults can be vulnerable to future anxiety (Qolbi et al., 2020). Future anxiety in emerging adulthood is closely related to identity development (Potterton et al., 2022). In the context of *mahasantri*, it can take the form of anxiety about careers and roles in society. In addition, they have complex identities. On the one hand, they are undergraduate students, while on the other hand, they also identify as *santri*. This dual identity causes a greater psychological burden.

Although vulnerable to future anxiety, *mahasantri* in the emerging adulthood phase have protective factors, namely religiosity and spirituality (Pavelea & Culic, 2023). In addition, an emerging adult who frequently takes prayers will have more goals and purpose in life, thereby reducing future anxiety (Phillips et al., 2023). *Mahasantri* who live in an Islamic boarding institution during university are taught Islamic values that play an important role in their mental health, e.g., *qana'ah* and gratitude. On the other hand, the frequency of their prayers and worship is also quite high, so that it can reduce future anxiety.

Based on the results of the regression analysis, *qana'ah* and gratitude are significant predictors of future anxiety. *Qana'ah* and gratitude simultaneously contribute 22.8% to future anxiety, while the rest is influenced by other external variables, such as attitude toward academic specialization (Hammad, 2016). Individuals showing readiness to pursue their academic special-

ization possess a comprehensive understanding of their personal circumstances, including talents and potential. This awareness of one's abilities provides a foundation for effective future planning. A key aspect includes the selection of a specific major in school. In line with the academic path and the right specialization, individuals can systematically refine skills and harness their full potential. This strategic method serves as a preventive measure against anxiety, allowing individuals to confront future challenges.

The next variable is a positive mindset (Eagleson et al., 2016; Santoso et al., 2019). Thinking positively can potentially alleviate anxiety, particularly about the future, since individuals adopting a positive mindset tend to perceive the inherent goodness in various situations. This optimistic outlook enables individuals to focus on the positive aspects of every occurrence, including future events. The belief in the favorable outcomes of forthcoming events becomes a guiding principle, contributing to a reduction in anxiety levels.

Qolbi et al. (2020) stated that religiosity did not affect future anxiety. However, Abdel-Khalek et al. (2019) reported that religiosity can reduce future anxiety. This variable comprises several dimensions, such as belief, doctrine, and ideology (Stark & Glock, 1968; Verbit, 1970). These dimensions align with a person's belief in God. The belief in God's benevolence is instrumental in shaping one's perspective on life, including the anticipation of future events.

Self-efficacy can affect future anxiety (Rabei et al., 2020) and this variable refers to belief in facing and solving problems (Bandura, 1977, 1997, 2006). Believing in one's ability to solve problems serves as a strong motiva-

Table 4

Effective Contribution of Gratitude Toward Future Anxiety

| Aspect of Gratitude | B | Cross Product | Regression | Total Contributions | Contribution of Each Aspect | p |
|---------------------|-------|---------------|------------|---------------------|-----------------------------|--------------------|
| Knowledge | -.051 | -792.776 | 2,132.119 | 16.64% | .32% | .777 ($p > .05$) |
| Spiritual Condition | -.661 | -2,861.716 | | | 14.76% | .000 ($p < .05$) |
| Deeds | -.147 | -1,348.920 | | | 1.55% | .342 ($p > .05$) |

tor to actively address and resolve these challenges. This proactive mindset helps in overcoming current difficulties and functions as a valuable resource to preemptively navigate future obstacles. Therefore, high self-efficacy is a significant modality for reducing anxiety related to future uncertainties.

The Influence of Qana'ah on Future Anxiety

Based on the data analysis, it was found that *qana'ah* is a significant predictor of future anxiety. The higher the level of *qana'ah* one has, the lower future anxiety is experienced, and vice versa.

According to Hamka (2015), *qana'ah* is an attitude of willingly accepting God's provision without complaints. This compliance is the peak of love for God, as well as a form of blessing toward someone (Hag, 2011). Several behaviors that represent *qana'ah*, include asking God for things, patiently accepting the provisions of God, trusting God's decision, and not being easily swayed by worldly temptations (Hamka, 2015).

Qana'ah has no equivalent in the traditional psychological theory. It is an Islamic value that teaches you to accept everything in your life because you realize that every occurrence cannot be separated from God's destiny. In conventional psychology, there is the theory of self-acceptance, but *qana'ah* is more than that. If self-acceptance only focuses on accepting something that is within oneself (Bernard, 2013), then *qana'ah* focuses on oneself and everything in life. Apart from that, *qana'ah* also has a transcendental element that self-acceptance theory does not have. In addition, the *qana'ah* measurement used in this study uses the theory formulated by (Hamka, 2015). The *qana'ah* theory includes many aspects that can capture *qana'ah* broadly. This is different from the instruments used in other studies, which come from surveys, for example research conducted by Ahya (2019).

Individuals practicing *qana'ah* experience a sense of tranquility due to contentment in their current possessions. Meanwhile, those who embody the concept refrain from seeking what is not within their grasp, mitigating the likelihood of anxiety. According to Ali (2014), *qana'ah* represents satisfaction with personal belongings. The incorporation of *qana'ah* in one's life prevents indulgence in extravagant or excessive pursuits. This suggests that *qana'ah* serves as a deterrent, preventing individuals from engaging in irresponsible actions, including criminal behaviors.

Qana'ah aspect, accepting God's provision willingly (Hamka, 2015), can influence psychological and physio-

logical conditions (Zaleski, 1996). In relation to the acceptance of God's blessings and contentment, *mahasantri* shows a tendency to refrain from dwelling on uncertainties about the future. According to Syams et al. (2023) acceptance of conditions can reduce future anxiety. Santoso et al. (2019) also said the adoption of a positive mindset played an important role in enhancing acceptance of circumstances. Consequently, individuals with a positive outlook are inherently less susceptible to the onset of future anxiety.

Qana'ah is also shown by asking God for well-deserved blessings (Hamka, 2015). This can have an impact on the psychological and physiological state of *mahasantri* (Zaleski, 1996). Asking God for a well-deserved blessing shows an awareness of the present condition. This is due to the reduced expectations for the future. These students will not experience psychological burdens without high expectations. They are also less likely to experience a decline in physical condition due to a reduced tendency to overwork. According to Tsai and Shiau (2020), high expectations about the future may lead to anxiety.

The acceptance of God's provisions can also affect the development of future anxiety. Subandi (2011) explained that patience consisted of several aspects, namely self-control, perseverance in difficult situations, acceptance of reality, persistence, and a calm attitude. Self-control helps a person manage urges and emotions, preventing them from overworking and developing future anxiety. In addition, persevering in difficult situations can also train a person to deal with negative emotions, such as anxiety. Accepting reality can also prevent individuals from developing future anxiety. Pesantren typically impart these values to their students, enhancing the likelihood that *mahasantri* will embrace and embody these principles.

The practice of *tawakal*, which comprises entrusting the outcome of any endeavor to God after putting in maximum effort, can also impact future anxiety (Sartika & Kurniawan, 2015; Setiawan & Mufarihah, 2021). Several studies have shown that *tawakal* can reduce anxiety (Iskandar et al., 2018; Mulyana, 2016). By implementing *tawakal*, an individual surrenders everything to God, including their burdens. Therefore, *tawakal* can help a person avoid the psychological symptoms of future anxiety, such as stress (Husnar et al., 2017).

People with *qana'ah* are less drawn to worldly and material things (Hamka, 2015). This quality puts less burden because of lower expectations about the world. Individuals with higher worldly expectations become prone to stress (Chowdhury et al., 2022), and experience future anxiety.

The Influence of Gratitude on Future Anxiety

The results concluded that gratitude is a significant predictor of future anxiety. Therefore, the higher *mahasantri*'s gratitude, the lower their future anxiety. The results are in line with Siregar et al. (2021), who found that gratitude allows individuals to lead a calm and satisfying life.

Gratitude consists of three aspects, namely knowledge, spiritual conditions, and deeds (Al-Ghazali, 2013). The theory of gratitude formulated by Al-Ghazali refers to awareness of God's blessings and thankfulness for God. Thus, the theory and instrument of gratitude indicate a transcendental relationship between a person and God. The theory and instrument of gratitude also contain elements of spirituality and religiosity. This is different from the theory and instrument of gratitude in the context of traditional psychology.

Individuals who internalize religious teaching, in this case, *mahasantri*, will acknowledge that everything comes from God. This knowledge leads to a sense of thankfulness for anything in their life. By adhering to this principle, individuals cultivate gratitude for the future, thereby averting the experience of anxiety.

There is an assumption that being *mahasantri* is considered a blessing, representing a source of gratitude. Individuals who perceive the responsibilities of being *mahasantri* as burdensome may experience a sense of inferiority and uncertainty regarding their future. Therefore, the spiritual state significantly influences the development of future anxiety. The term "spiritual condition" includes the thoughts, emotions, and behaviors of individuals concerning the understanding of transcendental aspects, contributing to the attainment of inner peace (Ahya, 2019; Elkins et al., 1988). Based on various studies, spirituality can reduce anxiety (Naftali et al., 2017; Sharma et al., 2019).

Individuals with a good spiritual condition can find meaning and purpose in life easily (Saliyo, 2017). In the context of this research, a good spiritual condition helps *mahasantri* gain positive meaning in every happening. In regards to the future, every occurrence holds a positive significance, attributing divine intervention to the unfolding of events.

Another gratitude aspect, deeds (Al-Ghazali, 2013), can also determine the experience of future anxiety. Deeds refer to any positive action of a person in line with religious teachings. In Islamic teachings, deeds are manifested through emotions, sayings, and actions. Gratitude is evident in students' disposition, following the willingness to accept and embrace challenges or opportunities.

Conclusion

The present study concluded that *qana'ah* and gratitude are significant predictors of future anxiety, based on the regression analysis conducted. Therefore, the first alternative hypothesis was accepted. The partial analysis also found that *qana'ah* influences future anxiety. Apart from that, gratitude was also found to influence future anxiety.

Therefore, the second and third alternative hypotheses were accepted.

Recommendations

Based on the results of this study, there are several suggestions for several related parties. First, *mahasantris* and university students are encouraged to strengthen their religiosity so that they can experience *qana'ah* and improve the quality of gratitude so that they are not susceptible to experiencing future anxiety. Second, psychology practitioners (psychologists) are encouraged to develop counseling and psychotherapy that contain the values of *qana'ah* and gratitude to reduce future anxiety. Third, further researchers can test the effectiveness of *qana'ah* on future anxiety using experimental methods. On the other hand, further researchers can also test the influence of other variables on future anxiety that have not been studied in this study or previous studies.

The implications of this research could strengthen theory and previous research results about how *qana'ah* and gratitude can influence future anxiety. Therefore, adolescents are expected to learn and practice *qana'ah* and gratitude so that they are not susceptible to anxiety in the future. On the other hand, the results of this research also serve as a modality for developing a psychotherapy with the concepts of *qana'ah* and gratitude, which effectiveness can be assessed in future research.

This research contributes to the enrichment of references in the domains of Islamic psychology and Sufism. Future analyses can examine other variables predicted to affect anxiety using a different method, such as an experiment. Meanwhile, *mahasantri* is suggested to understand *qana'ah* and gratitude since they can still develop future anxiety despite having these characteristics.

Declaration

Acknowledgements

The authors would like to thank the research participants who were willing to help this research by filling the research scales and the raters who were willing to validate the three research scales.

Funding

This research was not supported by any funding institution.

Conflict of Interest

The authors have no conflict of interest to disclose regarding this research, authorship, and/or this publication.

Author's Contribution

AS: Conceptualization; Formal Analysis; Investigation; Methodology; Project Administration; Resources; Visualization; Writing Original Draft; Writing, Review & Editing; Supervising

LFN: Conceptualization; Data Curation; Formal Analysis; Investigation; Methodology; Project Administration; Resources; Validation; Visualization.

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