



## The Impact of Gratitude Technique Counseling on Subjective Well Being: A Study on Adolescents in Orphanages

Received: 15-12-2024; Revised: 25-04-2025; Accepted: 19-06-2025

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**Abstract:** The dominant problem experienced by adolescents in the world today is the low level of subjective well being, which has an impact on learning achievement, mental health, social relationships and quality of life. For this reason, it is necessary to improve the subjective wellbeing of adolescents. One intervention that can be used to improve subjective wellbeing is gratitude technique counseling. The purpose of this study was to examine the effectiveness of gratitude technique counseling on improving adolescents' subjective well being. The approach used is quasi-experimental with posttest only control group design. The study population was adolescents in West Sumatra orphanages who experienced low levels of subjective well being. The research sample was taken randomly with a total of 32 adolescents living in the orphanage, with 16 females and 16 males, consisting of 4 groups. Data were collected using the adolescent subjective well being scale, then the data were analyzed using the Anova difference test through the SPSS computer program. *release 20*. Furthermore, the post hoc test was carried out through the Tukey test. The results showed that gratitude technique counseling is effective to improve the subjective well being of adolescents living in orphanages with a significance value of .000. It is recommended to practitioners and academics to use gratitude technique counseling to improve the subjective well being of adolescents.

**Abstrak:** Masalah dominan yang dialami remaja di dunia saat ini adalah rendahnya tingkat subjective well being, yang berdampak pada prestasi belajar, kesehatan mental, hubungan sosial dan kualitas hidup. Untuk itu perlu dilakukan upaya peningkatan subjective well being pada remaja. Salah satu intervensi yang dapat digunakan untuk meningkatkan subjective well being adalah konseling teknik bersyukur. Tujuan penelitian ini adalah untuk menguji efektivitas konseling teknik bersyukur terhadap peningkatan subjective well being remaja. Pendekatan yang digunakan adalah quasi eksperimen dengan rancangan posttest only control group design. Populasi penelitian adalah remaja di panti asuhan Sumatera Barat yang mengalami tingkat subjective well being rendah. Sampel penelitian diambil secara acak dengan jumlah 32 orang remaja yang tinggal di panti asuhan, dengan rincian 16 orang perempuan dan 16 orang laki-laki, yang terdiri dari 4 kelompok. Pengumpulan data menggunakan skala subjective well being remaja, kemudian data

dianalisis menggunakan uji beda Anova melalui program komputer SPSS release 20. Selanjutnya dilakukan uji post hoc melalui uji Tukey. Hasil penelitian menunjukkan bahwa konseling teknik bersyukur efektif untuk meningkatkan kesejahteraan subjektif remaja panti asuhan dengan nilai signifikansi 0,000. Disarankan kepada praktisi dan akademisi untuk menggunakan konseling teknik bersyukur guna meningkatkan kesejahteraan subjektif remaja.

**Keywords:** subjective well being, adolescean, gratitude technique

## INTRODUCTION

As many as 15 major countries in the world show phenomena related to a decrease in adolescent *subjective well being* (Casas & González-Carrasco, 2019). The lowest level of *subjective well being* occurred during the pandemic (Westrupp et al., 2021). In terms of citizenship status, students who come from immigrants have low *subjective well being* compared to native students (Wang, 2021; Liu et al., 2022), the problem of food insecurity makes individuals vulnerable to experiencing low levels of *subjective well being* (Asfahani et al., 2019). Adolescents from educated and higher income families will have higher *Subjective well being* compared to adolescents who are disadvantaged in their family life (Loft & Waldfogel, 2021). 40.7% of disadvantaged adolescents experience sadness (Gregory et al., 2021). This means that disadvantage in family life affects the *subjective well-being* of adolescents.

Adolescents who live in orphanages come from disadvantaged families, because they are left behind by their parents and experience difficulties in life. A common problem for adolescents living in orphanages is low subjective well being. Subjective well being of children and adolescents in orphanages is a relevant issue due to the vulnerability of changing well-being (Montserrat et al., 2022). The condition of subjective well being of adolescents living in orphanages is 48.8% in the low category, 30.9% in the medium category, and 20.3% in

the high category (Ramadhan, 2022). This shows that adolescents living in orphanages experience subjective well-being problems.

Subjective well-being is a basic right of children and adolescents, which plays an important role in developing their potential in the future. Many things affect subjective well being including religiosity, (Abdel-Khalek & Lester, 2018), quality of social relationships (Herrera et al., 2022; W. Zhang, 2022; Maddux, 2018), environment (Cruwys et al., 2022; Lan & Moscardino, 2019), mental health (Abiddine et al., 2022). Other factors that cause low subjective well being of adolescents include feelings of discomfort (Wen et al., 2022), victims of bullying at school (Oriol et al., 2020; Arslan & Genç, 2022; Rodriguez-Rivas et al., 2022), (Varela et al., 2020), (Lucas-Molina et al., 2018), (A. Zhang et al., 2019), life difficulties (Leiva et al., 2022), excessive smartphone use and frequent negative comments from peers (Tomczyk & Lizde, 2022), unfavorable public sphere influences (Fleckney & Bentley, 2021), anxiety (Putwain et al., 2021), neurobiological factors in early adolescence (Boyes et al., 2022), and negative social interactions (Laurence, 2019). This shows that there are two factors that affect adolescent subjective well being, namely internal and external factors. Some of these research results show that low subjective well-being is dominantly caused by external factors.

Various interventions have been carried out to improve the subjective well-being of adolescents living in orphanages. Among these

interventions are through group counseling, where the result is that group counseling is effective for improving the subjective well-being of adolescent girls living in orphanages (Januar, 2021), cognitive behavioristic therapy technique counseling (Guest, 2019), through coping strategy interventions (Serrano et al., 2021), through altruistic interventions (Lu et al., 2021). Gratitude training interventions have been shown to improve adolescents' subjective well-being (Prastuti (2020; Pamuji, 2021; Anggrainy et al., 2017), Boggiss et al., 2020). Even gratitude training is effective in increasing subjective well-being by 84.3% (Israwanda et al., 2019). Various studies show that various interventions can be carried out to improve subjective well-being. Likewise, gratitude training which emphasizes Islamic studies to improve subjective well-being. For Muslim-majority countries, it will be effective if counseling services are based on Islamic values (Thomas et al., 2017).

Based on the above explanation, it is necessary to combine counseling intervention with gratitude training in the form of counseling techniques. In counseling studies, it is called gratitude technique counseling. One of the counseling techniques in Islamic approach counseling is the gratitude technique which is based on the Qur'an and Sunnah (Rassool, 2015; Sutoyo, 2007; Musnamar, 1992). There are 54 verses that explain about gratitude (Al Karim & Wahyudi, 2021). This means that gratitude is an important part of life. The gratitude process is part of the counseling stages given to adolescents to improve subjective well-being. Given the importance of gratitude technique counseling to improve adolescents' subjective well-being, it is necessary to conduct research related to gratitude technique counseling to improve adolescents' subjective well-being in orphanages.

### **Rationale of the Current Study**

This research is devoted to improving the subjective well-being of adolescents in

orphanages. Subjective well-being is a person's assessment of himself, including pleasant experiences, low levels of negative mood, and high life satisfaction (Sirgy, 2021; Diener et al., 2003; Fattore et al., 2021; (Graham, 2023). Subjective well-being can also mean individual perceptions related to life experiences, cognitive evaluations and affections (de Albornoz & Chen, 2021; (Brûlé & Munier, 2021). Specifically, subjective well-being means the ability to calm the mind with the foundation of reason (Altman, 2014). The combination of these concepts can be interpreted, subjective well-being is an individual's psychological construction of himself related to the ability to think and feel about what he has and what happens to him.

Subjective Well-being is of only intrinsic value (Ng, 2022), and can be empirically studied (Fabian, 2022). This means that individual subjective well-being can be improved and measured empirically. Subjective well-being makes life meaningful and quality (Bustos Aguayo et al., 2019; (Almakaeva et al., 2021); (Rich et al., 2020); (Sheng et al., 2022), can improve mental health (Jamshidi et al., 2022); (Abiddine et al., 2022), improve self-control (Agustin & Nirwana, 2021), associated with positive cognition (Maurya & Kiran, 2018), quality of social relationships (Russo et al., 2022); (Brûlé, 2019); (Savage, 2017), prosocial behavior (Capstick et al., 2022), confidence (Wood, 2021); Y. Liu et al., 2022), mental health (Davison et al., 2021), and can increase work productivity (Ochoa et al., 2020). This means that subjective well-being has many benefits for the individual. This indicates the importance of subjective well-being for individuals (Petermans & Cain, 2021). Through high subjective well-being, individuals will make their life activities more effective and meaningful.

When associated with religion, increasing subjective well-being has an important role (Calandri & Graziano, 2022;

(Courtwright et al., 2022). Islamic teachings strongly encourage achieving well being in this world and the hereafter (QS. Al qoshosh, 77; (QS. Al Baqoroh, 201). Combining the meaning of subjective well-being with religion can be interpreted as an individual's psychological construction of himself related to the ability to think and feel about what he has and what happens to him. This aims for the happiness of life in the world and the hereafter based on Allah's guidance, namely the Qur'an and Sunnah.

The process of improving the subjective well being of adolescents in orphanages can be through various counseling techniques, one of which is through mindfulness technique counseling (Silvianetri, Irman, Fitriani, et al., 2022). The next counseling service is gratitude technique counseling. This assumption is supported by Inarah & Noor's research Inarah & Noor (2017) which found that gratitude can improve subjective well being. The same thing was also found by Murisal & Hasanah Murisal & Hasanah (2017; (Lestari, 2021); (Manita et al., 2019); (Dani et al., 2021); (Dewi & Nasywa, 2019); (Shah, 2021). The relationship between gratitude technique counseling and subjective well being is one-way. This means that gratitude is the independent variable while subjective well being is the dependent variable. The importance of gratitude is also explained by Allah in the Qur'an (QS. Ibrahim, 7; QS. Al Baqoroh, 152).

The gratitude counseling technique is built on the basis of the Qur'an and Hadith (Lubis, 2007). Gratitude counseling techniques are incorporated in two meanings, namely the meaning of Islamic counseling approach as a normative level, and gratitude as an operational stage in the counseling process. Islamic counseling is a service process provided to individuals or groups, so that they are aware of their existence and live in harmony with Allah's provisions and instructions (Sutoyo, 2007), (Musnamar, 1992). Specifically, Islamic counseling can be

interpreted as a service process to return individuals to the path of Islam through empowering cognitive, affective and conative potential towards the happiness of life in the world and the hereafter (Silvianetri, Irman, Rajab, et al., 2022). Islamic counseling services aim to strengthen individuals or groups to optimize their potential towards the happiness of life in the world and the hereafter. One of the counseling-based counseling service techniques is gratitude therapy.

Gratitude is a positive response when getting and receiving something (Masyhuri, 2018). Gratitude is a study of positive psychology, related to gratitude for the grace received (Seligman et al., 2005). Specifically, gratitude means utilizing the blessings given by Allah in accordance with Allah will (Al-Ghazali, 2000). The merging of the two concepts, gave birth to the meaning of gratitude technique counseling is a counseling service process provided to individuals or groups to optimize their existing potential in order to receive blessings with joy and use them in accordance with Allah's way for a happy life in this world and the hereafter. The stages of gratitude technique counseling are abstracted from the stages of gratitude, namely; first, building awareness about the blessings obtained, second, reviving the atmosphere of accepting what exists positively, third, giving birth to real activities in full obedience to Allah (Al-Ghazali, 2000). The three stages will be used as an intervention to improve adolescent subjective well being.

## METHOD

### Research Objectives and Hypotheses

The purpose of this study was to reveal the effectiveness of gratitude technique counseling to improve the subjective well-being of orphanage adolescents. The hypotheses in this research are ; The null hypothesis is that gratitude technique

counseling cannot improve the subjective well-being of adolescents living in orphanages. The working hypothesis is that gratitude technique counseling can improve the subjective well-being of adolescents living in orphanages. Specifically, the hypotheses of this study are;

Hypothesis 1: There is a difference in the effectiveness of using gratitude technique counseling at Aisyah Orphanage Padang, Muhammadiyah Solok Orphanage, Muhammadiyah Batipuh Orphanage with discussion technique counseling at Aisyah Orphanage Padang Panjang.

Hypothesis 2: There is a difference in the effectiveness of using gratitude technique counseling at Aisyah Padang Orphanage and Muhammadiyah Solok Orphanage.

Hypothesis 3: There is a difference in the effectiveness of using gratitude technique counseling in Aisyah Padang Orphanage with Muhammadiyah Batipuh Orphanage.

Hypothesis 4: There is a difference in the effectiveness of using gratitude technique counseling at Aisyah Padang Orphanage with the use of group counseling with discussion techniques at Aisyah Padang Panjang Orphanage.

Hypothesis 5: There is a difference in the effectiveness of using gratitude technique counseling at Muhammadiyah Solok Orphanage and Muhammadiyah Batipuh Orphanage.

Hypothesis 6: There is a difference in the effectiveness of using

gratitude technique counseling at the Muhammadiyah Solok Orphanage with the use of discussion technique counseling at the Aisyah Padang Panjang Orphanage.

Hypothesis 7: There is a difference in the effectiveness of the use of gratitude technique counseling at Muhammadiyah Batipuh Orphanage with the use of discussion technique counseling at Aisyah Padang Panjang Orphanage.

## Research Design

This study used a quantitative approach, with an experiments research design, specifically Posttest Only Control Group Design. The posttest results of the experimental group were compared with the posttest results of the control group through the Anova test with the help of SPSS for Windows version 20.0. Furthermore, the post hoc test was carried out through the Tukey test, which aims to see differences in the effectiveness of treatment in the experimental group and control group.

## Participants

This study involved 3401 adolescent orphans spread across 136 orphanages in West Sumatra. The selection of orphanages for the research location was taken randomly. The selected orphanages were Aisyah Padang Orphanage, Muhammadiyah Bukit Killi Solok Orphanage, Muhammadiyah Batipuh Tanah Datar Orphanage and Aisyah Padang Panjang Orphanage.

Determination of the population to be sampled based on consideration of the level of subjective well-being of adolescents, namely adolescents who have a low level of subjective well-being. Sampling is based on the results of the analysis of the subjective wellbeing scale filled in by respondents. For the purpose of the

experiment, the research sample was set at 32 adolescents, taken based on random sampling which was divided into 4 groups, each group totaling 8 people. Sample characteristics data are described in Table 1 below.

**Table 1.** Data of Research Samples based on Age and Gender

Age	Male	n (%)	Female	n (%)
13	2	6.25	3	9.37
14	6	18.75	5	15.75
15	5	15.62	5	15.75
16	3	9.37	2	06.25
17	2	6.25	3	09.37

Based on the data in Table 1 above, it can be seen that the age range of respondents is 13 years to 17 years, meaning that they are in the adolescent age range. The number of respondents based on gender is balanced, namely 18 men and 18 women.

### Instrumentation

The research data collection used the Subjective Well-being Scale (SWS) instrument. SWS consists of three components, namely; life satisfaction, positive affect, and negative affect (Liu et al., 2021). Life satisfaction means an ability to enjoy experiences with joy, related to an ideal life, good living conditions, feeling satisfied with life, getting important things in life, and not wanting to change anything if reborn. Positive affect, which is an assessment of events in life, especially the experience of pleasant emotions and moods. while negative affect can be interpreted as a low level of experience of unpleasant emotions, related to shame, feelings of guilt, emotions of anger, sadness and anxiety (Diener, 2009); (Diener & Tay, 2015). The research instrument was developed based on the 3 components of subjective well being, namely; life satisfaction, positive affect, and negative affect. The statement items in the scale totaled 36 items with the highest score of 180 (36x5), and the lowest score of 36 (36x1).

The validity of the instrument has an alpha coefficients of .860. The results of the reliability test obtained an alpha coefficients of .803.

### Data Collection

The research data were collected using the method of filling out the subjective well being scale offline by orphanage adolescents. The research sites consisted of 4 orphanages in West Sumatra, namely Aisyah Orphanage Padang, Muhammadiyah Bukit Killi Orphanage Solok, Muhammadiyah Batipuh Orphanage Tanah Datar, and Aisyah Orphanage Padang Panjang. Data collection from March 21, 2023 to July 23, 2023.

### Data Analysis

The first step to analyze the research data is to conduct a prerequisite test, namely testing the normality and homogeneity of the data. Data normality testing uses the parametric test method, namely the One-Sample Kolmogorov-Smirnov Test. The standard used to determine whether the data distribution is normal or not is the p value. If the p value  $> .05$ , then the distribution is normal, and vice versa if the p value  $<.05$  then the data distribution is considered abnormal. The next prerequisite test is the homogeneity test, namely through Levene's test of homogeneity variance. The provision is that the variation in the subjective well being level score in each condition is declared homogeneous if the Levene's test of homogeneity variance produces an insignificant p value ( $p > .05$ ). Hypothesis testing can be done if the data is normally distributed and homogeneous. Hypothesis testing uses the ANOVA test, through parametric statistics with the help of SPSS for Windows version 20.0.

## RESULTS AND DISCUSSION:

### Result

Data analysis begins with prerequisite tests through statistical tests. The prerequisite

tests are normality test and homogeneity test. The results of the normality test through Kolmogorov Smirnov obtained data as shown in Table 2 below.

**Table 2.** One-Sample Kolmogorov-Smirnov

Value		
N		32
Normal Parameters <sup>a</sup>	mean	2.50
	Std. Deaviation	1.136
Most Extreme Differences	absolute	.170
	Positive	.170
	Negative	-.170
Test Statistic		.170
Asymp. Sig. (2-tailed)		.069 <sup>c</sup>

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

In Table 2 above, the results of the normality test through Kolmogorov Smirnov obtained data with a p value = .069. This means that the research data is normally distributed ( $p > .05$ ). The second prerequisite test is the data homogeneity test. The results of the homogeneous test through Levene are described in Table 3 below.

**Table 3.** Test of Homogeneity of Variances

Levene Statistic		Df1	Df2	S
Value	Based on Mean	1.236	3	.315
	Based on Median	.956	3	.427
	Based on Median and with adjusted df	.956	3	.429
	Based on trimmed mean	1.224	3	.319

In Table 3 above, it can be seen that the homogeneity test results have a p value = .319. Based on these data it can be concluded that the data is homogeneous because the p value  $> .05$ . Furthermore, the description of the research data is described in Table 4 below.

**Table 4.** Description of Research Data

Orphanage name	N	Mean	Std. Deviation
Panti Padang	8	163.38	13.887
Panti Solok	8	161.25	16.175
Panti Batipuh	8	164.00	16.818
Panti Padang Panjang	8	82.00	9.739
Total	32	142.66	38.144

In Table 4 above, it can be seen that the average posttest scores in the experimental groups are relatively the same, namely Panti Padang, 163.38, Panti Solok 161.25 and Panti Batipuh 164.00. The average posttest scores in the three homes are in the high category. For the control group posttest data at Padang Panjang Nursing Home, namely 82, is in the low category. Furthermore, the ANOVA test was conducted, the results are in Table 5 below.

**Table 5.** ANOVA Test Results

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	39277.844	3	13092.615	62.930	.000
Within Groups	5825.375	28	208.049		
Total	45103.219	31			

In Table 5 above, it can be seen that the sig value of the ANOVA test is .000, which is  $> .005$ . Based on this ANOVA test, it can be concluded that gratitude technique counseling is effective for improving the subjective well being of adolescents in orphanages. Furthermore, post hoc test was conducted through Tukey test. Post hoc analysis is useful for investigating the error rate, assessing the significance of a hypothesis, or determining whether the hypothesis is statistically

significant. A description of the post hoc test results is in Table 6 below.

**Table 6.** Multiple Comparisons with Tukey Test

(I) group	(J) group	Mean Difference (I-J)	Std. Error	Sig.
Panti Padang	Panti Solok	2.125	7.212	.991
	Panti Batipuh	-.625	7.212	1.000
	Panti P.PJG	81.375*	7.212	.000
Panti Solok	Panti Padang	-2.125	7.212	.991
	Panti Batipuh	-2.750	7.212	.981
	Panti P.PJG	79.250*	7.212	.000
Panti Batipuh	Panti Padang	.625	7.212	1.000
	Panti Solok	2.750	7.212	.981
	Panti P.PJG	82.000*	7.212	.000
Panti Padang Panjang	Panti Padang	-81.375*	7.212	.000
	Panti Solok	-79.250*	7.212	.000
	Panti Batipuh	-82.000*	7.212	.000

Results in Table 6, it shows a mean difference of 2.125 and a significant value of 0.991, this shows or  $\text{sig} > 0.05$ . Thus it can be concluded that  $H_0$  is accepted and  $H_a$  is rejected. This shows that there is no difference in the effectiveness of gratitude technique counseling at Aisyah Padang Orphanage and Muhammadiyah Solok Orphanage.

### c. Hypothesis Test 3

The third hypothesis in this study states that there is a difference in the effectiveness of gratitude technique counseling at Aisyah Padang Orphanage and Muhammadiyah Batipuh orphanage. Based on the Tukey test results in Table 6, it shows a mean difference of 0.625 and a significant value of 1,000, this indicates that  $\text{sig} > 0.05$ . Thus, it can be concluded that  $H_0$  is accepted and  $H_a$  is rejected.

This shows that there is no difference in the effectiveness of gratitude technique counseling at Aisyah Padang Orphanage and Muhammadiyah Batipuh Orphanage.

### d. Hypothesis Test 4

The fourth hypothesis in this study states that there is a difference in the effectiveness of gratitude technique counseling at Aisyah Padang Orphanage with discussion technique counseling at Padang Panjang Orphanage. The fourth hypothesis in this study states that there is a difference in the effectiveness of gratitude technique counseling at Aisyah Padang Orphanage with discussion technique counseling at Padang Panjang Orphanage. Based on the Tukey test results in Table 6, it shows a mean difference of 81.375 and a significant value of 0.000, this indicates that the  $\text{sig}$  value is  $< 0.05$ . This shows that there is a difference in the effectiveness of gratitude technique counseling at Aisyah Padang Orphanage with discussion technique counseling at Aisyah Padang Panjang Orphanage.

### e. Hypothesis Test 5

The fifth hypothesis in this study states that there is a difference in the effectiveness of gratitude technique counseling at Muhammadiyah Solok Orphanage and Muhammadiyah Batipuh Orphanage. Based on the Tukey test results in Table 6, it shows a mean difference of 2.750 and a significant value of 0.981, this shows a  $\text{sig} > 0.05$ . Thus,

it can be concluded that  $H_0$  is accepted, and  $H_a$  is rejected. This shows that there is no difference in the effectiveness of gratitude technique counseling at Muhammadiyah Solok Orphanage and Muhammadiyah Batipuh Orphanage.

#### **f. Hypothesis Test 6**

The sixth hypothesis in this study states that there is a difference in the effectiveness of gratitude technique counseling at Muhammadiyah Solok Orphanage with discussion technique counseling at Asyiah Padang Panjang Orphanage. Based on the Tukey test results in Table 6, it shows a mean difference of 79.250 and a significant value of 0.000, this indicates that the sig value  $<0.05$ . Thus, it can be concluded that  $H_a$  is accepted, and  $H_0$  is rejected. This shows that there is a difference in the effectiveness of gratitude technique group counseling at Muhammadiyah Solok Orphanage with Asyiah Padang Panjang Orphanage discussion technique counseling.

#### **g. Hypothesis Test 7**

The seventh hypothesis in this study states that there is a difference in the effectiveness of gratitude technique counseling at Muhammadiyah Batipuh Orphanage with discussion technique counseling at Asyiah Padang Panjang Orphanage. Based on the Tukey test results in Table 6, it shows that the mean difference is 82.00 and a significant value of 0.000, this shows that the sig value is  $<0.05$ . Thus, it can be concluded that  $H_a$  is accepted and  $H_0$  is rejected. This shows that there is a difference in the effectiveness of gratitude technique group counseling at Muhammadiyah Batipuh Orphanage with Asyiah Padang Panjang Orphanage discussion technique counseling.

### **Discussion**

This finding reinforces other research that gratitude is positively related to subjective

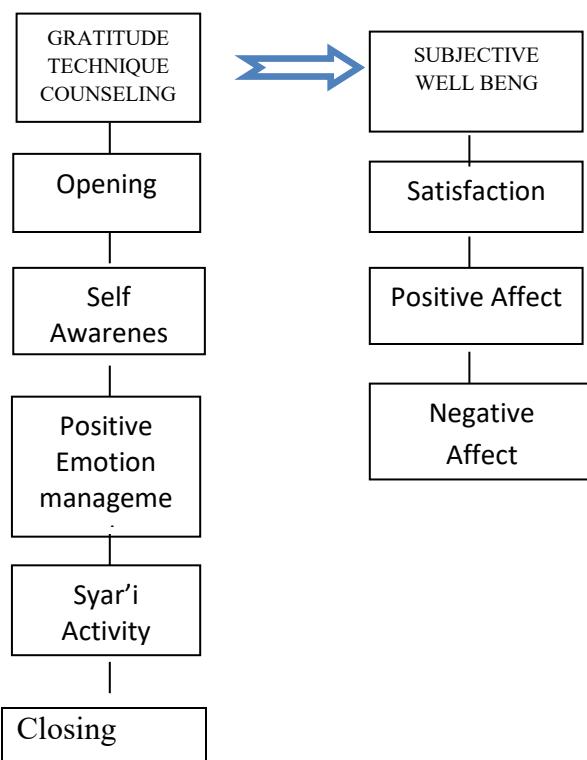
well being (Mutmainah & Fauziah, 2022); (Burzynska-Tatjewska et al., 2022); Lee, 2022; (Portocarrero et al., 2020); Syropoulos & Markowitz, 2021; McGuire et al., 2021; Huang, 2021). The counseling process is accompanied by a happy atmosphere, so that it can trigger the emergence of happiness substances. This is reinforced that the group counseling process is effective in increasing the subjective well being of adolescents in orphanages (Januar, 2021).

Increased subjective well being has various positive impacts, namely an increase in cognitive function (Zhang et al., 2022; Obeldobel & Kerns, 2021; (Tani et al., 2022); (Guan & Jepsen, 2020), increased spirituality (Mahipalan & S, 2019; Afriwilda & Mulawarman, 2021), learning outcomes (Valdez et al., 2022), reduce stress and depression (Lee et al., 2021; Kim & Jun, 2021; (Lam, 2021), can improve interpersonal skill (Collange & Guegan, 2020). This means that there are many positive impacts obtained from increasing the subjective well being of adolescents, and of course it can improve the quality of life.

Based on empirical data, it is stated that there has been an increase in subjective well being after the intervention, this indicates the importance of gratitude technique counseling given to adolescents on a regular basis. On the other hand, gratitude technique counseling can be followed by adolescents with full of excitement. This means that gratitude counseling is a very interesting and fun intervention. This process makes adolescents relaxed and can increase psychological resilience (Du et al., 2021). This means that adolescents are more resistant to various challenges and make them mentally healthier if given gratitude technique counseling treatment. It can be stated that gratitude technique counseling is an effective technique in improving the subjective well being of adolescents in institutions.

## Implications

This study reveals empirically that gratitude technique counseling is more effective in improving the subjective well-being of adolescents in orphanages than discussion technique counseling. The results of this study can be used by practitioners and researchers in improving the subjective well-being of adolescents in orphanages. The steps of gratitude technique counseling that can be used as a treatment are in Figure 1 as follows.



**Figure 1. Steps of Gratitude Technique Counseling**

In the picture 1. above, it can be seen that there are five steps of gratitude technique counseling, namely; 1) opening, 2) self awareness building, 3) positive emotion management, 4) shar'i activity, and 5) closing. This gratitude technique counseling step can also be tested for further researchers in nursing homes, students in schools and the general public.

## Limitations and Suggestion

The weak side of this study is that the intervention was carried out on a sample that was not differentiated by gender, so that the increase in subjective well-being was seen as a whole. Control of the research sample is not too strict, so there is still room for bias, because respondents during the intervention still interact with other people and actively participate in learning at school. The determination of the research sample was carried out through random, this leaves room for the possibility of an imbalance between the experimental group and the control group. It is recommended that further research can analyze the level of subjective well-being of adolescents based on gender and can also test gratitude technique counseling with other dependent variables.

## CONCLUSION

The purpose of this study is to reveal empirical data related to gratitude technique counseling to improve the subjective well-being of adolescents in orphanages. Empirically, this study proves that gratitude technique counseling can improve the subjective well-being of adolescents in orphanages. Thus, counselors can use gratitude technique counseling to improve the subjective well-being of adolescents in orphanages or in other places. Gratitude technique counseling can also be used as an additional technique in counseling practice and academic studies, which can be tested with other variables.

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