



Insights on mother's subjective well-being: The influence of emotion regulation, mindfulness, and gratitude

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Abstract: Adaptation theory explains that mothers' subjective well-being (SWB) is determined by their abilities to adapt to challenging life events using coping mechanisms. The literature highlights three latent coping mechanism factors: emotional regulation, mindfulness, and gratitude. This study aims to build a model of mothers' SWB based on these factors. The sample comprised 302 young mothers (20-25 years old) selected using convenience sampling. Data were solicited from Likert scales that measured emotion regulation, mindfulness, gratitude, and SWB and analyzed using structural equation modeling. The results show that the SWB model had adequate goodness of fit, with a chi-square of 153.553 ($p < .05$), GFI of .934, AGFI of .899, CFI of .929, TLI of .906, and RMSEA of .076. The model shows that emotion regulation and mindfulness, mediated by gratitude, influenced SWB, with gratitude as a strong predictor of SWB. As an implication in counseling, gratitude interventions should be applied in practice.

Keywords: emotion regulation; gratitude; mindfulness; subjective well-being model; young mothers

Abstrak: Teori adaptasi menjelaskan bahwa kesejahteraan subjektif (KS) ibu ditentukan oleh kemampuan mereka untuk beradaptasi dengan peristiwa kehidupan yang menantang menggunakan mekanisme penanggulangan. Literatur menyoroti tiga variabel laten dari mekanisme penanggulangan, seperti regulasi emosi, kesadaran, dan rasa syukur. Studi ini bertujuan untuk membangun model KS ibu berdasarkan faktor-faktor yang disebutkan di atas. Sampel terdiri dari 302 ibu muda (usia 20-25 tahun) yang dipilih menggunakan teknik konvenien. Data diperoleh dari skala Likert yang mengukur regulasi emosi, kesadaran, rasa syukur, dan KS, dan dianalisis menggunakan model persamaan struktural. Hasilnya menunjukkan bahwa model KS memiliki kecocokan yang memadai dengan chi-square sebesar 153,553 ($p < 0,05$), GFI sebesar 0,934, AGFI sebesar 0,899, CFI sebesar 0,929, TLI sebesar 0,906, dan RMSEA sebesar 0,076. Model menyatakan bahwa regulasi emosi dan kesadaran, yang dimediasi oleh rasa syukur, mempengaruhi KS. Rasa syukur merupakan prediktor yang kuat dari KS. Sebagai implikasi dalam bidang konseling, intervensi rasa syukur harus diterapkan dalam praktik.

Kata Kunci: regulasi emosi; rasa syukur; mindfulness; model kesejahteraan subjektif; ibu muda

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Introduction

In the hedonic perspective, subjective well-being (SWB) is defined as the level of life satisfaction individuals perceive according to their evaluation over time and in relation to their experiences (Hoogerbrugge et al., 2022). SWB is often used interchangeably with the term 'hedonic happiness' (Swanson et al., 2022), while in a person's daily life, it is commonly referred to simply as happiness (Nguyen et al., 2022). SWB is the ultimate goal of human existence (Kushlev et al., 2022) and plays a vital role in various life contexts. It contributes to health and longevity (Yalnizca-Yildirim & Cenkseven-Önder, 2022), career satisfaction, success, and marital satisfaction (Joo & Lee, 2017; Le et al., 2023). In the family context, parents with SWB problems have been found to experience parental distress, which determines the extent of life satisfaction (Shoshani & Yaari, 2022) and their children's well-being (Martiny et al., 2022).

SWB consists of cognitive aspects that emphasize evaluating one's general life satisfaction without pointing to any specific domain (Diener et al., 2018; Diener & Tay, 2017). It also involves both positive and negative affective components. It is implied that Diener's concept of SWB is general and does not refer to any context (i.e., developmental, sociocultural or personal contexts). SWB (i.e., the happiness driven by personal evaluation of life satisfaction) has been studied in various contexts. Research involving the people of Jogjakarta in Indonesia showed that bonding and building a sense of family were the two main aspects of happiness (Anggoro & Widhiarso, 2010). The life span perspective posits that SWB varies between the stages of childhood, adolescence, and adulthood. In childhood, the focus is on enjoying "the world at this time" (Yang & Hedeker, 2020), while in pre-adolescence, it is more on present pleasure (Odaci & Kınık, 2019), and adolescents tend to

focus ahead on the end goal (Kokko et al., 2015; Warsah et al., 2021). During adulthood, SWB is characterized by finding meaningfulness in life (Li & Siu, 2021; Sutarto et al., 2022).

SWB during adulthood emphasizes the discovery of a meaningful life (Bukhori et al., 2017; Nurany et al., 2022; Reyes-Martínez et al., 2021). However, the standards and definition of meaningful life vary culturally and personally (Warsah et al., 2019). Preliminary studies involving young adult mothers (25-40 years old) from Indonesia found that SWB was related to the family context or domain (Prastuti, 2016; Prastuti et al., 2018a). The development perspective also posits that young adults aged between 20 and 40 (Papalia et al., 2009) are at the stage of responsibility, mainly focusing on solving life problems related to careers and family responsibilities (Mehta et al., 2020).

The development perspective also states that success in performing developmental tasks is important in the phase of young adulthood (Maree, 2018). Developmental tasks in young adults (including building a family, learning to live as a couple (husband and wife), and caring for children) will have an impact on their well-being and happiness (Ahlin, 2020). Previous research related to mothers' SWB problems has made interesting findings. According to respondents' perception, the family is primarily a source of happiness (Prastuti, 2016), but at the same time, it can be one of dissatisfaction (Prastuti, 2016; Prastuti et al., 2018a).

SWB cannot be separated from the context of social interaction, meaning that relationships with others play an essential role and are a source of SWB (Wenninger et al., 2019). Social interaction in adulthood is related to one's spouse and children as important social agents (Paternoster et al., 2015). During adulthood, women tend to rate themselves higher in establishing positive relationships with others (Crocetti et al., 2019).

In the family context, SWB related to marital satisfaction and happiness is achieved when a relationship is reciprocal and balanced in all of its dimensions (Cavanaugh & Blanchard-Field, 2010). However, marital satisfaction in most couples is at an optimum level at the beginning of marriage and falls continuously until all their children leave home. Subsequently, the satisfaction begins to increase once again (Cavanaugh & Blanchard-Field, 2010). Problems related to a family's SWB are prominently felt by mothers, especially young ones aged between 20 and 40. Previous research shows mothers report less happiness, stress, and fatigue when caring for their children (Meier et al., 2016). Additionally, working mothers report indications of high depression and anxiety (Holland & Cortina, 2016). Our preliminary study, which involved young mothers (20 - 40 years old), showed that their sources of unhappiness were related to the family context, namely their interactions with their partners and child-rearing issues (Prastuti, 2016; Prastuti et al., 2018a).

High or low SWB in a family can be explained by the vulnerability-stress-adaptation of marriage theory, which considers the quality of marriage as a dynamic process resulting from a couple's ability to cope with stressful life events (Cavanaugh & Blanchard-Field, 2010). The theory is reinforced by the results of two previous studies, which found that the SWB of mothers in early adulthood was a dynamic adaptation process (Prastuti, 2016; Prastuti et al., 2018b). There, adaptation theory is used as a framework to develop a model of SWB in young adult mothers aged 20 to 40 (Papalia et al., 2009).

Adaptation theory explains that SWB is derived from the hedonic treadmill model (Diener et al., 2018), which considers that "good or bad" life events temporarily affect it. However, the active role of individuals in facing changes allows them to adapt and quickly bounce back to a

neutral condition (Diener et al., 2018) and become more capable of making autonomous choices (Ryan & Deci, 2006). This process is conducted through coping mechanisms. Although adaptation theory explains that SWB can be achieved if individuals can apply coping mechanisms to adapt to the dynamic challenges of life events (Diener et al., 2018), the specific mechanisms alongside their roles lie as the predictors are still in question.

Several researchers have suggested addressing emotion regulation, mindfulness, and gratitude as predictors of SWB, as they represent individuals' competencies in dealing with challenges caused by life events (Prastuti, 2016; Warsah, 2020; Yiğit et al., 2014). In other words, these predictors can be a set of strategies that can help people adapt to dynamic challenges.

Adaptation theory can serve as a framework to address emotion regulation, mindfulness, and gratitude as internal mechanisms that function as coping strategies (Diener et al., 2018). In the context of young mothers, emotion regulation is the ability to manage one's emotions in challenging situations; those who can regulate their emotions well tend to have higher SWB. On the other hand, unregulated emotions can trigger stress and anxiety, which can disrupt SWB. Gratitude is a feeling of appreciation towards others and situations in life. Young mothers who feel gratitude towards their lives tend to have higher SWB, which can help reduce feelings of stress and depression. Additionally, mindfulness, the awareness of present experiences without evaluating or judging them, predicts higher SWB in young mothers. By practicing emotion regulation, gratitude, and mindfulness, young mothers can use these effective coping strategies to improve their SWB.

Emotion regulation, mindfulness, and gratitude as coping mechanisms have been shown to impact SWB in diverse samples

subsequently. Emotion regulation also correlates with SWB (Prastuti, 2016; Warsah, 2020; Yiğit et al., 2014). Coupled with a reappraisal strategy, it is more effective in its impact on well-being (John & Gross, 2004; Mäirean, 2015). Emotion regulation of positive reappraisal is also positively correlated with SWB (Balzarotti et al., 2016). In addition to emotion regulation, mindfulness also influences SWB (de Bruin et al., 2012; Duncan & Bardacke, 2010; M. Hanley et al., 2014; Perez-Blasco et al., 2013), as does gratitude (Datu, 2014; Safaria, 2014). Based on the literature review, it can be concluded that emotion regulation, mindfulness, and gratitude play a role as coping strategies and play a vital role in explaining SWB. It implies that the three predictors partially affect SWB. However, the role of each variable in the SWB model of young mothers is not yet known. The previous discussion indicates that theoretical problems remain unsolved regarding the SWB model of young mothers. It is assumed that the SWB model of mothers differs from the existing SWB model; for instance, the teenage SWB model (Eryilmaz, 2012).

Previous studies have developed several theoretical models of SWB, a popular one being the PERMA model. It has five elements: positive emotion, engagement, relationships, meaning, and achievement (Zhou et al., 2021). The predictors include optimism, hope, and resilience. Another model is the hedonic-eudaimonia model, which combines two types of happiness, namely hedonic (involving positive experiences such as pleasure) and eudaimonic (involving achievement of meaning and life goals) (Helne, 2021). Its predictors include life satisfaction, positive emotional states, and goal attainment. In addition, the social well-being model emphasizes the importance of social relationships in achieving SWB (Heintzelman & Diener, 2019), with predictors including social support, attachment, and social participation.

The above models contribute to providing meaningful insights for this study. However, a specific SWB model related to young mothers has yet to be well developed. Therefore, this study aims to develop such a model based on adaptation theory to serve as a research framework involving the role of the strength of human character in terms of emotional regulation, mindfulness, and gratitude, as coping mechanisms for stressful life events (e.g., frustration, stress, pressure and crisis). The SWB model developed in this research was subsequently tested for goodness of fit to observe the extent to which the empirical data confirm it. The research findings will contribute theoretically and empirically to solving problems related to SWB.

This study is guided by five hypotheses: (H1) emotion regulation influences SWB; (H2) mindfulness influences SWB; (H3) gratitude influences SWB; (H4) emotion regulation influences SWB through gratitude; and (H5) mindfulness influences SWB through gratitude.

Methods

The research adopted a descriptive quantitative method with a survey design to build a model of mothers' SWB. The variables of emotion regulation, mindfulness, and gratitude were investigated as predictors of such SWB. The data were analyzed using structural equation modeling (SEM) in order to build the theoretical model of mothers' SWB.

The convenience sampling technique was used to select the sample from the population of young mothers (20-25 years old) to achieve the research objectives. The application of this technique implied that the sample members were willing to complete and return the questionnaire to the researchers. Through the technique, 302 young mothers were identified as the study sample.

Concerning the data collection, SWB was measured using the scale of SWB for mothers (SSWB-M) (Prastuti et al., 2018a). It consists of two sub-tests, namely (1) life satisfaction in the family domain (LSS-FD) with 20 items; and (2) a positive-negative affect scale in the family domain (PANAS-FD) with 11 items. Concerning the LSS-FD, an example item was "I feel satisfied that I can openly express my feelings to my partner." In the Indonesian version, this read "*Saya senang hati karena saya bisa mengungkapkan perasaan saya secara terbuka kepada suami saya.*" In the PANAS-FD, an example item was "I am worried that my child's development might not be as I expected". In the Indonesian version, this was "*Saya khawatir kalau perkembangan anak saya tidak seperti yang saya harapkan.*"

The SSWB-M was developed using a 5-point Likert scale (1 = strongly disagree, 2 = slightly disagree, 3 = quite agree, 4 = agree, 5 = strongly agree). The pilot results of the SSWB-M scale involving 102 young adult mothers (20 - 25 years old) demonstrated that the LSS-FD of SSWB-M had high composite reliability (CR) (.722 - .935). The LSS-FD of SSWB-M also had an AVE of above .50 (.751 - .936), indicating convergent validity and high discriminant validity. Overall, the LSS-FD of SSWB-M scale had a Cronbach's alpha coefficient of .892 and composite reliability of .984. Cronbach's alpha of LSS-FD was retested, demonstrating a coefficient of .853, indicating good reliability consistency. In addition, the PANAS-FD scale had high composite reliability (CR) (.865 - .931) and a high AVE (.743 - .831), indicating good convergent validity. Overall, the PANAS-FD of SSWB-M also had a high-reliability coefficient, with composite reliability of .950 and Cronbach's alpha of .763. Cronbach's alpha of the positive-negative affect domain was retested, demonstrating a coefficient of .81, thus indicating good reliability consistency.

Emotion regulation was measured using the cognitive emotion regulation questionnaire

(CERQ), which was designed to measure the following aspects of emotion regulation: a positive reappraisal, perspective taking, positive refocusing, refocusing on planning, acceptance, self-blame, blaming others, rumination, and catastrophizing (Garnefski & Kraaij, 2007, 2007). It consists of 17 items. An example of a CERQ item was "I feel that I am the one who is responsible for what has happened," in the Indonesian version "Saya merasa bahwa sayalah yang bertanggung jawab terhadap hal yang telah terjadi." The adapted (Indonesian version) CERQ was tested on 102 respondents. The results of the CFA analysis show that the loading factors of 17 selected items were all higher than .50 (.702 - .924), with high composite reliability (CR) (.707 - .925) and AVE values above .50 (.786 - .927). These data indicate convergent validity and high discriminant validity, as shown by comparing the AVE root value with all the correlation coefficients between these and other aspects. Reliability in all aspects also showed a Cronbach's alpha coefficient of .791 and composite reliability (CR) of .884 (Prastuti et al., 2020). Cronbach's alpha of CERQ was retested. The result demonstrated a coefficient of .812, thus indicating good reliability consistency.

The mindfulness variable was measured using CAMS-R (the cognitive and affective mindfulness scale), which was designed to measure four aspects of mindfulness: a) awareness, b) attention, c) present focus, and d) acceptance or non-judgment (Feldman et al., 2007). It had previously been adapted to the Indonesian language through translation stages, pre-trial (pilot study), and trials to determine its validity and reliability. This Indonesian version comprises seven items. An example statement in the English version is "It is easy for me to concentrate on what I am doing," while in the Indonesian version this reads "*Hal yang mudah bagi saya untuk berkonsentrasi pada apa yang saya sedang saya lakukan.*" The adaptation of CAMS-R to the Indonesian language involved 102

respondents. The CFA results show that the construct of mindfulness, which contained seven items out of the original 12, had a loading factor greater than .50; composite reliability (CR) ranging from .71 to .785, with a Cronbach's alpha of .936 and AVE with a value higher than .50 (.736 - .739), indicating convergent validity and good discriminant validity (Sutarto et al., 2022). Cronbach's alpha of CAMS-R was retested, demonstrating a coefficient of .876, thus showing good reliability consistency.

Gratitude was measured using the transpersonal gratitude scale (TGS) developed by Hlava et al. (2014) and consisting of 16 items that measured the following aspects of gratitude: a) its expression, b) value, c) transcendent gratitude and d) spiritual connection. An example of a TGS item was "I show appreciation to others when they have positively influenced my life," or in the Indonesian version "Saya berterima kasih kepada orang-orang yang membawa pengaruh positif pada hidup saya." The TGS had been adapted to the Indonesian language through translation, pilot study and field trials, involving 102 young mothers aged 20 to 25. Based on the results of the CFA, eight items obtained a high loading factor (.784 - .995) and high composite reliability (CR) (.851 - .889), with a Cronbach's alpha of .875 and an AVE value of more than .50 (.810 - .889), indicating convergent validity and good discriminant validity (Prastuti, 2019). Cronbach's alpha of TGS was retested, and the result demonstrated a coefficient of .85, indicating good reliability consistency.

A test of the measurement model was conducted to assess the relationship between the indicators and their constructs; in other words, to check the model's construct validity. Evaluation of this relationship was made using CFA assisted by AMOS-20 software. The theoretical model was tested using SEM, which aimed to establish whether the empirical data supported the proposed theoretical model by testing the

causality between latent variables in the model (Schumacker & Lomax, 2010).

Results

The data were analyzed using SEM, explaining the model hypothesis's fit model results, as indicated by a chi-square of 153.553 ($p < .05$), GFI of .934, AGFI of .899, CFI of .929, TLI of .906 and RMSEA of .076. The parameters of a good fit model are a GFI of above .90, CFI of above .92, and RMSEA of below .08. The marginal fit of a model lies in the AGFI (.80-.90) and TLI (.90-.92) range. Based on the analysis results of the SEM model, it can be concluded that the good fit model parameters were met, referring to the criteria (Schumacker & Lomax, 2010).

The SWB model hypothesis is displayed in Figure 1, and a summary of the analysis of the influence between the variables in the model is shown in Table 1.

Concerning hypothesis 1 (Emotion regulation influences SWB), the analysis showed that there was no significant effect of emotion regulation on SWB (.009; $p > .001$). However, it had a positive and significant effect on gratitude (.40; $p < .05$). These results indicate that emotion regulation predicted SWB through the mediation of gratitude. In other words, emotion regulation, consisting of refocusing on planning, putting into perspective and positive reappraisal, did not directly influence SWB, but indirectly through its direct influence on gratitude.

Concerning hypothesis 2 (Mindfulness influences SWB), the analysis showed that it had no significant effect (.06; $p > .001$). However, it had a positive and significant effect on gratitude (.64; $p < .05$). These results indicate that mindfulness predicted SWB through the mediation of gratitude. In other words, mindfulness did not directly affect SWB, but characterized by attention, present focus, awareness, and acceptance, it directly influenced gratitude.

Figure 1
SWB Model Hypothesis

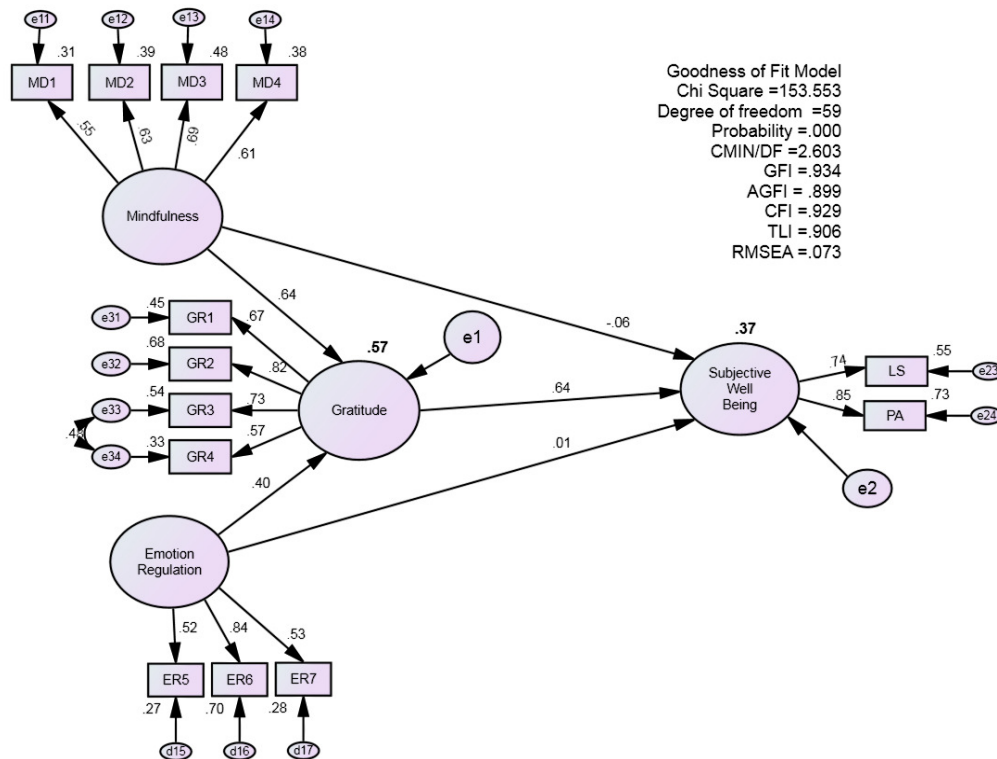


Table 1
Summary of the Analysis of the Influence of the Variables in the Model

Influence between the variables in the model	Magnitude of the inter-path coefficient	Interpretation
Emotion Regulation toward SWB	.01; $p > .05$	Not significant
Emotion Regulation toward gratitude	.40; $p < .05$	Significant
Mindfulness toward SWB	.06; $p > .05$	Not significant
Mindfulness toward gratitude	.64; $p < .05$	Significant
Gratitude toward SWB	.64; $p < .05$	Significant

Concerning hypothesis 3 (Gratitude influences SWB), the analysis showed that it had a positive and significant influence SWB (.629; $p < .001$). The contribution of gratitude towards SWB stood at 40.0%, meaning that it had a direct

and significant influence on SWB. The results suggest that gratitude, characterized by the expression of gratitude, the value of gratitude, transcendent gratitude, and spiritual connections, directly influenced SWB.

Concerning hypothesis 4 (Emotion regulation influences SWB through gratitude), the results of the analysis show that it did not significantly affect SWB (.009; $p > .001$). However, it did positively and significantly affect gratitude (.401; $p < .001$). In addition, gratitude positively and significantly affected SWB (.643; $p < .001$), with a contribution of 40.0%. It suggests that the effect of emotion regulation on SWB was indirectly mediated by gratitude, indicating that the cognitive emotion regulation involved strategies of refocusing on planning, putting into perspective, and positive reappraisal, which subsequently directly influenced gratitude, meaning it had a significant influence (40%) on SWB.

Concerning hypothesis 5 (Mindfulness influences SWB through gratitude), the analysis shows that it had no significant influence (.009; $p > .001$). However, mindfulness had a positive and significant effect on gratitude (.637; $p < .001$). Additionally, gratitude had a positive and significant influence on SWB (.643; $p < .001$). Therefore, it can be concluded that mindfulness did not directly influence SWB, but indirectly influenced it through the mediation of gratitude.

The study data suggest that the proposed theoretical model, the SWB model, was compatible with the empirical data obtained from the field after revising the causal relationships that were not significant. The model explains that emotion regulation and mindfulness indirectly affected SWB, while gratitude directly affected it. In other words, the effect of emotion regulation and mindfulness on SWB was mediated by gratitude.

Discussion

Regarding the influence of emotion regulation on SWB, the analysis results demonstrate no influence (.009; $p > .001$). However, emotion regulation directly affected gratitude (.401; $p < .001$), meaning that its effect on SWB was not direct but mediated through gratitude. This

finding is not in line with previous research conducted by Prastuti (Prastuti, 2016), Saxena et al. (2011), and Yigit et al. (Yiğit et al., 2014). The finding on emotion regulation of positive appraisal (Garnefski & Kraaij, 2007) also did not correspond to a previous study conducted by Balzarotti et al. (Balzarotti et al., 2016), demonstrating that emotion regulation of positive appraisal is related to well-being.

Antecedent-focused emotion regulation is considered to be a cognitive strategy (Gross, 1998) and is also known as a cognitive coping strategy (Garnefski & Kraaij, 2007); it includes positive refocusing, refocusing on planning, positive reappraisal, and putting matters into perspective (Garnefski et al., 2001; Garnefski & Kraaij, 2007). The literature review concluded that the meaning of emotion regulation is still broad. Therefore, the relationship dynamics of emotion regulation are not strong enough to determine SWB. The emotion regulation strategies of refocusing on planning, positive reappraisal, and putting matters into perspective (Garnefski & Kraaij, 2007) used in this study have been shown to have no direct effect on SWB.

The results show that cognitive emotion regulation (Garnefski & Kraaij, 2007), specifically in the form of deliberating the steps taken in facing an incident/event (refocusing on planning); thinking about a certain incident/event compared to others (putting into perspective); and reflecting on the meaning of a positive incident/event (positive appraisal), has a direct effect on gratitude, which is a form of positive affect. It means that when an individual faces an incident that serves as an emotional cue, cognitive emotion regulation directly influences gratitude before affecting SWB. An individual's ability to positively appraise an event (Garnefski & Kraaij, 2007) is a starting point that impacts their ability to be grateful as a coping response (Emmons & McCullough, 2003), which suggests that the

influence of emotion regulation on SWB needs time.

Concerning the influence of mindfulness on SWB, the analysis results show that there was no significant influence (.060; $p > .001$). However, there was a positive influence of mindfulness on gratitude. In other words, the impact of mindfulness on SWB was indirect through gratitude as a mediator. This study's results are inconsistent with those of previous research (de Bruin et al., 2012; Duncan & Bardacke, 2010; A. Hanley et al., 2015; Perez-Blasco et al., 2013).

This research has made several interesting findings. Based on the literature review, mindfulness is characterized by openness, acceptance and full attention paid to, and awareness of events and experiences that occur from time to time in the context of "now". Therefore, the aspects of mindfulness are attention and awareness (Brown & Ryan, 2003) as well as acceptance or non-judgment (Baumgardner, S. R. Crothers, 2010; de Bruin et al., 2012). Self-determination theory asserts that mindfulness facilitates autonomy and self-regulation (Brown & Ryan, 2003). This means that for mindfulness to directly impact SWB, a mediating process is needed; that is, by giving a "positive meaning" to the focus of attention and conscious acceptance of the event through a gratitude mechanism.

An individual's ability to face a life event with full consciousness in every moment, followed by the attribution of positive meaning towards the incident/event with feelings of gratitude, enables the positive relationship between mindfulness and positive affect (Mandal et al., 2012). Therefore, the influence of mindfulness on SWB is indirect through a mechanism of gratitude, which involves a positive effect as a mediator variable. Consequently, the research results, which suggest that mindfulness affects SWB without involving the mechanism mediating the process, still indicate mindfulness's "pseudo" impact on SWB.

Associated with the influence of gratitude on SWB, the results show an effect of gratitude on SWB (.643; $p < .001$) with a contribution of 40.0%. The results of this study are in line with those of previous ones. Research has shown that gratitude can increase SWB (Emmons & McCullough, 2003; Froh et al., 2009, 2011; Martínez-Martí et al., 2010; Safaria, 2014; Tofangchi et al., 2013; Wood et al., 2010). After controlling personality tested through the big five personalities, gratitude still influences SWB (Datu, 2014).

SWB is based on the hedonic treadmill model with regard to how individuals adapt to events (Diener et al., 2006). Both concern events considered "bad" and may elicit negative feelings, as well as "good" events with a positive effect. The ability to face an event with gratitude will impact SWB.

Gratitude is interpreted as a cognitive-emotional state (Froh et al., 2011) and a transcendent virtue (Peterson & Seligman, 2004). Gratitude operates in the interpersonal domain (McCullough et al., 2001) and it is perceived that "all things" in life are meaningful and valuable (Wood et al., 2007). Therefore, all life events may involve gratitude if two stages of cognitive processes are performed, namely recognizing that one has obtained positive results and that the results originate from outside the self (Emmons & Stern, 2013). Individuals can appreciate their altruistic gifts (Emmons & McCullough, 2003). Certain strategies can be used to strengthen gratitude skills, such as counting blessings (Emmons & McCullough, 2003); positive rumination (Eid & Larsen, 2008); positive reappraisal; and giving positive meaning (Tugade & Fredrickson, 2007). The positive reappraisal will subsequently impact SWB (Balzarotti et al., 2016).

Broaden and built hypotheses explain the psychodynamic relationship between gratitude

and SWB. Gratitude is a positive emotion that broadens a person's tendency to think and behave positively and develop personal resources, such as physical, psychological, intellectual, and social (Fredrickson, 2003; Fredrickson, 2004). Referring to the broaden built theory, gratitude is, at its core, a positive effect when positive affection is activated. At its peak, it can build personal psychological resources, including SWB.

Concerning the influence of emotion regulation on SWB through the mediation of gratitude, the analysis results suggest a positive and significant effect of emotion regulation on gratitude (.401; $p < .001$). In addition, gratitude was shown to directly affect SWB (.629; $p < .001$). Based on the results, it can be concluded that there was an indirect effect of emotion regulation on SWB through the mediation of gratitude.

A previous theoretical study found that the experience of emotions is elicited by emotional cues (Gross, 1998) or activation of situational antecedents, which may either be internal or external (Jazaieri et al., 2015). In other words, both "good and bad" events activate an individual's ability to adapt (Eid & Larsen, 2008). However, there are individual differences in the process of adaptation to adversity related to changing one's reaction to an externally-caused event (Diener et al., 2006), which can be done through emotion regulation (Gross, 1998). Generally, negative feelings will arise when dealing with a life event that signals something "bad" (Eid & Larsen, 2008). However, implementing emotion regulation or antecedent strategy (Gross, 1998) will have a different effect.

Negative events may elicit negative feelings (Eid & Larsen, 2008), which in turn cause stress, particularly when the events are considered threats (Lazarus, 1991). However, coping through a mechanism of gratitude (Emmons & McCullough, 2003), such as through positive

reappraisal and positive meaning-making (Tugade & Fredrickson, 2007); the counting of blessings (Emmons & McCullough, 2003); and positive rumination (Eid & Larsen, 2008) will affect the increase in positive feelings and SWB (Datu, 2014; Emmons & McCullough, 2003; Martínez-Martí et al., 2010; Safaria, 2014; Tofangchi et al., 2013). The results of this study contribute theoretically to explaining the mothers' SWB model by positioning gratitude as a mediator of the effect of emotion regulation on SWB.

Regarding the influence of mindfulness on SWB through the mediation of gratitude, the analysis results indicate that there was a positive and significant effect of mindfulness on gratitude (.637; $p < .001$). The path coefficient of gratitude towards SWB was .629 with a $p > .001$, which demonstrates that the influence of mindfulness on SWB was indirect through the mediation of gratitude. In other words, mindfulness could predict SWB through the mediation of gratitude.

The literature review defined mindfulness as being open to and accepting events and experiences (Brown & Ryan, 2003). An individual's autonomy is strengthened through the mechanism of executive control, which assists them in building present-moment awareness; that is, to be open to and accepting of an event or incident (Teper et al., 2013). Therefore, mindfulness is a starting point of gratitude. By observing and focusing on every moment of life without judgment, an individual can build full awareness or mindfulness, characterized by attention, present focus, acceptance, and awareness (Feldman et al., 2007). On the other hand, individuals will find it challenging to be grateful if they do not realize that everything is meaningful and valuable. In other words, gratitude can only be experienced when the individual has a high state of mindfulness.

The concept of gratitude refers to a cognitive-emotional state and transcendence (Emmons & Stern, 2013), which means that individuals can be grateful when they can recognize and feel that life is a valuable gift, a blessing, or a form of good luck (Wood et al., 2007) in terms of personal, interpersonal and transpersonal dimensions (Hlava et al., 2014). Grateful individuals can elicit positive feelings within themselves, such as happiness, comfort, amazement, gratitude, relief, and feeling blessed, gifted, and loved (Hlava & Elfers, 2014). The experience of gratitude which contains positive affection (Hlava & Elfers, 2014), subsequently influences SWB (Datu, 2014; Emmons & McCullough, 2003; Martínez-Martí et al., 2010; Safaria, 2014; Tofangchi et al., 2013).

The originality of the study findings is related to the concept and development of the measurement of SWB. Its definition of mothers is context-specific; that is, SWB in the family domain. Therefore, a new SWB measurement tool, the Scale of SWB for Mothers (SSWB-M) was developed. It has been demonstrated to have good validity, as shown through the content testing and validity of the high internal structure (construct validity, convergent validity, and discriminant validity), strengthened by the Cronbach's alpha coefficient and composite reliability (CR), which is also considered to be relatively high (Prastuti et al., 2018a).

The study has found that the parameters of the theoretical model of mothers' SWB indicates a good fit, meaning that the hypothesized theoretical model of SWB has been proven to correspond to, and is supported by, the empirical data from the field. Previous research has partially explained the effect of emotion regulation, mindfulness, and gratitude on SWB. In contrast, this research has the novelty of providing a comprehensive explanation of the mother's SWB model, by positioning gratitude as a mediator variable. Another original finding from the study

is the relationship between emotion regulation and mindfulness, meaning that the former involves cognitive processes such as positive reappraisal and putting events into perspective, which activate mindfulness. On the contrary, mindfulness contributes to emotion regulation effectively through autonomous mechanisms which help individuals to focus on the present, being aware and accepting without judgment. Therefore, the activation of gratitude can only occur when individuals can 'turn on' their awareness and decide on a cognitive-based emotion regulation such as positive appraisal.

The study results also contribute to the development of the SWB theory, particularly that related to mothers, by involving the variables of emotion regulation and mindfulness, together with gratitude as a mediator variable. The theoretical model demonstrates the important role of gratitude as a coping mechanism that mediates the influence of emotion regulation and mindfulness on SWB. Based on the findings, the adaptation theory that became a framework for explaining the mothers' SWB model, which was previously a "black box," has been answered. The results also contribute to solving empirical problems related to problematic SWB in young mothers aged 20-25. The phenomenon of problematic SWB at this age is often triggered by the presence of stressors, which may take the form of stress or pressure, or developmental crises that arise during adulthood. This finding is evident in the SWB model, which is demonstrated to have a good fit with the empirical data obtained in the field.

The findings have empirical implications. First, the study encourages the use of gratitude to improve the SWB of mothers. When a mother is grateful for every moment in life, her SWB will be relatively stable and sustainable, despite any external events she may experience. The findings contribute to the development of SWB theory by

providing a comprehensive explanation of the SWB model of young adult mothers (20-25 years old).

The results have a significant implication in the context of counseling or psychotherapy, particularly for young mothers. According to the descriptive data on the SWB of such mothers, particularly life satisfaction in the family domain, parenting has the lowest score. This means that, even though respondents' ages are increasing, the parenting aspect remains a source of dissatisfaction in the family context. The results confirm that gratitude is a strong predictor of the direct influence on the SWB of young mothers. According to the data, gratitude grows with age, but young adulthood is a critical period, because mothers at this age have the lowest gratitude scores. As an implication in the context of counseling and psychotherapy, the results are useful and it is recommended that counselors or psychologists provide psychoeducation and interventions about gratitude in the form of gratitude training, for example the application of the counting and blessing method, to young mothers to improve their SWB in the family domain.

The strengths of the study are that it examines the relationship between emotion regulation, mindfulness, gratitude, and subjective well-being (SWB) and provides insight into the mechanisms underlying these relationships. The study also uses a large sample size and controls for personality traits that may affect the results. Additionally, it examines the specific forms of

emotion regulation and mindfulness that affect gratitude and SWB.

The study's limitations include that it is correlational and cannot establish causality. It also relies on self-reported measures, which may be subject to response bias. Moreover, the study focuses on a specific population (Indonesian university students), and it may not be possible to generalize the findings to other populations. Finally, the study does not account for other factors that may affect SWB, such as social support, income, or physical health.

Conclusion

The analysis results show that the proposed theoretical SWB model is congruent with the empirical data from the field, after being revised for an insignificant causal relationship between pathways. Based on the SEM model, it can be concluded that the parameters of a good fit model have been met. The model suggests that emotion regulation and mindfulness indirectly influence SWB through gratitude mediation. In other words, the study results prove the importance of gratitude, which strongly affects SWB. Therefore, it is suggested that young adult mothers (20-25 years old) increase their SWB by displaying gratitude daily. This can be achieved by using a variety of strategies, such as (a) keeping a daily journal of life events to be grateful for; (b) counting every moment and occasion as a gift using the counting of blessing method, and (c) writing down feelings of gratitude to "important" people in the family.[]

Author Contribution Statement

Idi Warsah: Conceptualization; Data Curation; Funding Acquisition; Methodology; Resources; Validation; Writing Original Draft. **M. Rikza Chamami:** Conceptualization; Data Curation; Investigation; Project Administration; Resources; Visualization. **Endang Prastuti:** Conceptualization; Data Curation; Formal Analysis; Methodology; Resources; Writing Original Draft. **Rully Morganna:**

Investigation; Methodology; Resources; Visualization; Writing, Review & Editing. **Mirza Muchammad Iqbal:** Data Curation; Funding Acquisition; Project Administration; Visualization; Writing, Review & Editing.

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