

# The Role of Altruism, Islamic Spirituality and the Personality to the Subjective Well-Being of Working Mothers in the COVID-19 Pandemic

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## Abstract

The COVID-19 pandemic situation makes the burden of working women who have children increase and will affect subjective well-being. With the behavior of helping others, it can have a strong influence on increasing individual happiness. Spirituality makes life more meaningful so that individuals avoid stress and depression. Then the personality of the individual is able to influence the individual in viewing a problem so that it can have an impact on her subjective well-being. The purpose of this study was to examine the role of altruism, Islamic spirituality, and the personality on the subjective well-being of working mothers during the COVID-19 pandemic. The research method used is correlational quantitative. Collecting data using Satisfaction With Life Scale (SWLS) and Positive And Negative Affect Schedule (PANAS), altruism scale, Multidimensional Measure of Islamic Spirituality (MMS) scale, and Big Five Inventory (BFI) scale. The population in this study amounted to 4,375 people with a total sample of 323 people. The sampling technique used is convenience sampling. Data analysis using multiple regression with the help of SPSS version 23.0. for windows. The results showed that altruism, Islamic spirituality, and the five big five personality dimensions significantly contributed to the subjective well-being of working mothers during the pandemic with a significance level of 0.000 ( $p < 0.05$ ) with an effective contribution of 22.4%. Personality neuroticism is the biggest predictor that affects subjective well-being. The implication of this study is to increase insight into coping with anxiety and then provide training to reduce anxiety in working mothers during the pandemic.

Keywords: altruism, islamic spirituality, personality, subjective well-being, working mothers, covid-19, pandemic

## Introduction Section

Indonesia has been facing the COVID-19 pandemic for two years. The Corona virus was officially declared a pandemic by the World Health Organization (WHO) on March 9, 2020 (World Health Organization, 2020). To break the chain of virus spread, the government implemented a policy of Large-Scale Social Restrictions (PSBB. This term will be used later) and carried out all activities from home, such as working and studying from home.

For a working woman who has children in elementary school, of course the PSBB policy has an impact on her life. His responsibilities will increase, because in addition to working for his office, he also has to provide assistance when children go to school from home and various other household activities. Research conducted on workers who have children under the age of 12 tend to experience stress during school assistance during the pandemic. This is because children with this age range need greater attention and guidance (Schieman et al., 2021). In addition, working mothers during the pandemic are required to make quick adjustments to new technology and digital communication at work and accompanying children to learn from home. (Godderis, 2020). Conditions that run fast can make a person experience stress due to having to deal with activities simultaneously at one time (Hong et al., 2018).

A survey conducted by the United Nations (UN) Agency for gender equality in women's empowerment stated that COVID-19 has affected women's mental and emotional health, with a percentage of 57% of women experiencing increased stress and anxiety. (Syamsiyah, 2020). Research on 75 employees who work from home shows that the subjective well-being of employees is at a low level of 39%, a medium level of 27% and a high level of 34%. (Pratiwi, Pertiwi, & Andriyani, 2020). In addition, a study of 300 work from home mothers in Bandung

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also showed that the subjective well-being of mothers was at a low level of 210 people or 70% and at a high level of 90 people or 30%.(Pratiwi, 2021).

Low subjective well-being can have a negative impact on an individual. Diener, Suh, and Oishi explained that individuals who have low subjective well-being will experience less joy and affection, and more often feel negative emotions such as anger or anxiety.(Eid & Larsen, 2008). The anger experienced by working mothers will have an impact on the treatment of children, for example violence against children. Data from the Deputy for Child Development at the Ministry of Women's Empowerment and Child Protection (PKPPA) stated that violence against children increased during the pandemic in three weeks in April reaching 368 cases (Rezkisari, 2020).

Interviews were conducted by researchers to two mothers who work as pharmacists and nurses in hospitals. The interview was conducted on August 28, 2020, with the aim of knowing the description of the psychological condition of working mothers during the pandemic. Mrs. A works as a pharmacist and has 2 children in elementary school. She stated that during this pandemic she was often angry because she had to complete office work, guide children in doing assignments, and do homework at the same time. Mrs. B works as a nurse and has 1 child in elementary school. She also complains that she is often dizzy, tired, and restless because she has more work to do and is afraid that the work cannot be completed.

Individuals are said to have good subjective well-being when they evaluate positively all events that occur in their lives. Subjective well-being is an assessment that focuses on the experience of satisfaction and happiness felt by individuals in their lives(Eid & Larsen, 2008). Low subjective well-being has an impact on unhealthy personality and detrimental behavior(Almutia, 2019). Conversely, individuals with high subjective well-being will be able to think positively about themselves and have a sense of security within themselves (Sari & Nuryoto, 2002). Subjective well-being is influenced by several factors such as gender, purpose in life, religion and spirituality, quality of social relationships, and personality (Diener, 2009).

Previous studies suggest that helping others can improve psychological well-being, especially subjective well-being, vitality and self-esteem (Weinstein & Ryan, 2010). The behavior of helping others can have a strong influence on individual happiness and can increase over time if done continuously (Binder & Freytag, 2013). This helpful behavior is also known as altruism. Altruism is an action that is intended to help others and is done voluntarily without expecting anything in return (Mahmuliana, Abd, & Murtunis, 2017). Research conducted on Special School (SLB) teachers stated that life satisfaction was felt because they had a sense of empathy and altruism, so that SLB teachers felt grateful that they could be useful for others.(Firmansyah & Widuri, 2014).

The feeling of closeness to God can reflect happiness. Individuals who have high spirituality are better able to interpret life events positively. This makes life more meaningful, so you can avoid stress and depression(Seligman, 2005). Religious activity and spiritual experiences are associated with levels of mental health and happiness (Maselko & Kubzansky, 2006). This spirituality specifically refers to Islamic spirituality, where the feeling of closeness is shown to God, namely Allah SWT.

Research conducted on religious teachers in Trenggalek Regency stated that the things that made him happy were when he was praying, being able to help others, and being able to be patient with trials (Aziz, 2011). Religiosity and spirituality can indeed help integrate individual wants and needs, then meaningfully organize them into the direction of their goals(Franklin, 2010).

Personality is one of the factors that affect subjective well-being(Hadafi, 2018). Previous research has shown that personality affects life satisfaction, where life satisfaction is a dimension of subjective well-being (Schimmack et al., 2002). The personality used in this study is the big five personality based on the theoryCosta and McCrae (2003). The top five personalities have five personality dimensions, namely neuroticism, extraversion, openness, agreeableness and conscientiousness.

Through the exposure and results of the studies above, researchers obtained evidence that the subjective well-being of working mothers decreased during the COVID-19 pandemic. Mother complained that she was often angry, felt tired, restless as a result of the more work that had to be done, starting from completing office work, accompanying study and doing homework. The important questions to be answered in this study are: Is there a role for altruism, Islamic spirituality, and the personality on the subjective well-being of working mothers during the covid-19 pandemic? The purpose of this study was to examine the role of altruism, Islamic spirituality and the persoality on the subjective well-being of working mothers during the COVID-19 pandemic.

## Methods

The research design used is correlational quantitative. The population in this study were mothers who worked during the covid-19 pandemic who had children in elementary school in Ponorogo City amounting to 4,375 people with the number of subjects 323 people. The sampling technique used is convenience sampling. The criteria that have been determined in taking the sample are mothers who are employees with at least 7 hours of work, Muslim, and have children who are in elementary school.

Data collection includes two stages, namely the preparation stage and the implementation stage. In the preparation stage: 1). the researcher prepares the instrument to be used, 2). carry out the process of modifying the scale from previous research such as adjusting language and context of the subject in the research to be conducted, 3). Content validity is carried out through examinations carried out by experts or what is often called expert judgment, 4). calculation of validity using aiken's V formula. The scale used in this study is *Satisfaction With Life Scale*(SWLS) and Positive And Negative Affect Schedule (PANAS), altruism scale, Multidimensional Measure of Islamic Spirituality (MMS) scale, and Big Five Inventory (BFI) scale.

The implementation stage, namely data collection in this study was carried out by distributing questionnaires to subjects via google form in accordance with predetermined criteria. Researchers also prepared flyers and broadcasts containing information about research. The research was carried out for 26 days, starting from Wednesday, September 22, 2021 to Wednesday, October 13, 2021. The research was conducted online, where flyers and broadcasts that had been created were distributed via WhatsApp, Line, Instagram and other social media applications. Respondents who meet the criteria can click on the link and fill out the online questionnaire. Before the subject filled out the questionnaire, the subject was asked to fill out an Informed Consent first.

The data collected is calculated reliability and hypothesis testing. Calculation of reliability by looking at the value of Cronbach's coefficient-alpha. An instrument is declared reliable if it has Cronbach's coefficient-alpha > 0.60 (Azwar, 2009). Data analysis using multiple regression with the help of SPSS version 23.0 for windows. This multiple linear regression is to see the relationship between one or more independent variables on the dependent variable. Multiple linear regression will be declared to have a relationship if the significance is < 0.05 (Arifin, 2017).

## Results

The results of the residual normality test in this study using the One Sample Kolmogorov Smirnov obtained the Asymp value. Sig. (2-tailed) which is greater than .05, which is .200. Based on these results indicate that the distribution of data meets the requirements of a normal distribution. The result of linearity test by looking at Deviation from Linearity is .334, which means more than 0.05 ( $p > 0.05$ ). This shows that the linearity test of altruism and subjective well-being has a unidirectional or linear relationship. In the linearity test between Islamic spirituality and subjective well-being, the Linearity Sig value is obtained. = .000 which means less than 0.05 ( $p < 0.05$ ). This shows that the variables of Islamic spirituality and subjective well-being have a unidirectional or linear relationship. The linearity test between the big five personality dimensions and subjective well-being has a Deviation from Linearity greater than 0.05. This shows that the top five personality and subjective well-being have a unidirectional or linear relationship.

Based on the results of multicollinearity testing on the independent variables, the tolerance value for altruism is .698, Islamic spirituality is .522, extraversion is .717, agreeableness is .628, conscientiousness is .690, neuroticism is .882 and openness to experience is .677, where the value is > .10. While the results of the VIF value on the altruism variable is 1.434, Islamic spirituality is 1.494, extraversion is 1.395, agreeableness is 1.591, conscientiousness is 1.449, neuroticism is 1.133 and openness to experience is 1.477 which the value is < 10. So it can be said that there is no multicollinearity between independent variable.

Test the assumption of heteroscedasticity using the park method. The significance value for altruism is .637, Islamic spirituality is .284, extraversion is .406, agreeableness is .083, conscientiousness is .208, neuroticism is .767 and openness to experience is .550, all of which are significant values > 0.05. So it can be concluded, there is no heteroscedasticity.

**Table 1.** Major Hypothesis Test Results

Variable	R	R2	F	Sig(P)
ALT-SPI-EXT-AGR-CON-NEU-OPE-SWB	.473	.224	12,953	.000

Based on the results of the calculation of the correlation between altruism, Islamic spirituality, and the big five personalities (extraversion, agreeableness, conscientiousness, neuroticism and openness to experience) on subjective well-being, namely F of 12,953 with a significance value of .000 ( $p < .05$ ) and has a coefficient value  $R = .473$ . Thus, it can be stated that there is a role for altruism, Islamic spirituality, and the big five personalities (extraversion, agreeableness, conscientiousness, neuroticism and openness to experience) on subjective well-being. Based on this, it can be concluded that the major hypothesis proposed by the researcher is accepted.

**Table 2.** Minor Hypothesis Test Results

Variable	SE	R	Beta	t	Sig
Altruism	1.05%	.125	.084	2,251	.000
Islamic Spirituality	-.76%	.196	-.039	3,568	.025
<i>Extraversion</i>	2.16%	.176	.123	3,212	.000
<i>Agreeableness</i>	.29%	.155	.019	2,815	.001
<i>Consciousness</i>	2.1%	.215	.098	3,945	.005
<i>Neuroticism</i>	18%	-.435	-.414	-8,646	.000
<i>Openness To Experience</i>	-.49%	.069	.072	1,243	.107

Based on table 5 above, it can be concluded that altruism, Islamic spirituality, extraversion personality, agreeableness personality, and conscientiousness personality are positively and significantly correlated with subjective well-being. This means that the higher the altruism, Islamic spirituality, extraversion personality, agreeableness personality, and conscientiousness personality, the higher the subjective well-being. Personality neuroticism is negatively and significantly correlated with subjective well-being. This means that the lower the neuroticism, the higher the subjective well-being, and conversely the higher the neuroticism, the lower the subjective well-being. Further results show that there is no significant role between openness to experience on subjective well-being. Based on the results of the above analysis, it can be concluded that six minor hypotheses are accepted and one minor hypothesis is rejected.

The effective contribution shows how big the role of the independent variable on the dependent variable is indicated by the value of the determinant coefficient. The value of the coefficient of determination is .224 or 22.4%. This shows that the percentage of effective contribution of altruism, Islamic spirituality and the big five personalities (extraversion, agreeableness, conscientiousness, neuroticism and openness to experience) on subjective well-being is 22.4% and the remaining 77.6% comes from other variables. Meanwhile, from each independent which has the largest contribution is neuroticism by 18%, extraversion by 2.16%, conscientiousness by 2.1%, altruism by 1.05%, Islamic spirituality by 0.7% and agreeableness by 0.29% .

**Table 3.** Subject Score Categorization

Variable		Categorization		
		Low	Currently	Tall
Subjective Well-being	F	3	226	94
	%	1%	70%	29%
Altruism	F		37	286
	%		12%	88%
Islamic Spirituality	F		105	218
	%		33%	67%
<i>Extraversion</i>	F	6	143	174
	%	2%	44%	54%
<i>Agreeableness</i>	F	1	83	239
	%	0.3%	25.7%	74%
<i>Consciousness</i>	F	3	98	222
	%	1%	30%	69%
<i>Neuroticism</i>	F	81	137	105
	%	25%	42%	33%

<i>Openness To Experience</i>	F	2	105	216
	%	1%	32%	67%

Based on table 3, it is known that the description of subjective well-being and neuroticism of working mothers during the COVID-19 pandemic has a moderate category. While the descriptions of altruism, Islamic spirituality, extraversion, agreeableness, conscientiousness, and openness to experience of mothers who work during the COVID-19 pandemic are in the high category.

## Discussion

The results showed that there was a significant role between altruism, Islamic spirituality, and the big five personality variables (extraversion, agreeableness, conscientiousness, neuroticism and openness to experience) on subjective well-being. This is in accordance with what was conveyed by Diener (2009) stated that the factors that affect subjective well-being, namely gender, purpose of life, religion and spirituality, quality of social relations, and personality. Subjective well-being arises when individuals are able to evaluate positively all events that occur in their lives. This makes individuals with high subjective well-being able to think positively about themselves and have a sense of security and satisfaction in themselves (Sari & Nuryoto, 2002).

Individuals will feel better when they can help others. By helping others, individuals will feel useful and satisfied with their lives. (Samuel & Pandey, 2018). Individuals with a high level of spirituality are able to interpret life events positively, so that individuals will feel calm when facing problems, because in the end they can accept the reality (Utami, 2012). Personality has a strong influence on subjective well-being, this is because there is a strong relationship between personality and affective. Each individual will tend to be different in expressing their feelings and emotions because of the personality they carry.

The results showed that there was a significant positive role between altruism on subjective well-being. The results of this study are in line with research conducted by Pareek and Jain (2012) which states that altruism predicts subjective well-being, and altruistic behavior is able to increase subjective well-being in a more effective way. Altruistic individuals will feel obligated to help when they see others in distress. Because by helping others, individuals will feel satisfied and have a positive impact on themselves.

When the positive emotions possessed by individuals are high, it will lead to high subjective well-being. This is in accordance with research Firmansyah and Widuri (2014) states that altruist individuals will be happy to help others, and strive to provide any assistance. Then helping behavior is also able to increase an individual's evaluation of oneself as a good individual (Armenta, Ruberton, & Lyubomirsky, 2015). Mothers who work during a pandemic with good altruism will have good subjective well-being, this is because they will be judged well by many people. Then this assessment will form a good perception of the subject.

The results showed that there was a significant positive role of Islamic spirituality on subjective well-being. The results of this study are in accordance with Faqih (2019) stated that there is a positive and significant influence of spirituality on subjective well-being. According to Abintara (2014) having good spirituality will make individuals closer to God, so they can find the wisdom of the meaning of life and individuals can enjoy the happiness of life. Spirituality is able to direct individuals to find the meaning of life and feel comfort and peace. Because in it there are values that are believed by individuals, such as believing that Allah SWT hears every prayer and feels that He is always being watched.

Individuals who routinely carry out worship will feel an increase in their faith and piety, so that they believe that no matter how heavy the problems they face, help will come from Allah SWT. This is in accordance with research conducted by Parsian and Dunning (2009) states that spirituality can give meaning to an individual's life to be a solution in solving problems. According to Bukhori (2006), worship taught in Islam can have a positive influence if it is carried out in accordance with the guidelines conveyed by Allah SWT, by carrying out his orders and avoiding all prohibitions.

Islamic spirituality provides components that can meet human needs, such as self-discipline and a feeling of connection with Allah SWT (Dasti & Sitwat, 2014). Islamic spirituality becomes self-control in living daily life and remains persistent to achieve the goals of life that have been set. In addition, the component of feeling connected to Allah SWT makes individuals able to inspire life with a sense of meaning, joy and happiness. This shows that Islamic spirituality contributes to individual subjective well-being. Mothers who work during the

pandemic have a high level of Islamic spirituality and therefore have high subjective well-being, this is because working mothers try to find food for life through religion in order to remain happy even though the burden they feel increases.

Personality affects the way individuals react and behave towards the environment. During the COVID-19 pandemic, the workload is getting higher and the demands for household work often make many female workers experience stress. The results showed that there was a significant positive role of extraversion personality on subjective well-being. The results of this study are in line with research conducted by Karim (2018) which states that there is a positive and significant relationship between extraversion personality and subjective well-being.

Extraversion personality makes a positive contribution to the subjective well-being of working mothers during the pandemic. Mothers who work during the pandemic with extraversion personalities have the ability to socialize and get a lot of support from the environment. Thus, he never feels lonely and can provide confidence and optimism in dealing with anxiety during this covid-19 pandemic. This is in accordance with research Schnell and Becker (2006) which states that individuals with high extraversion personalities will tend to have high self-confidence, broad minded, more optimistic, and have high subjective well-being. Individuals who are high in extraversion tend to feel happy, this is because extraversion is able to show the level of pleasure in relationships.

The results showed that there was a significant positive role between agreeableness personality on subjective well-being. The results of this study are in line with research conducted by Fitri (2019) which states that there is a positive and significant relationship between agreeableness personality and subjective well-being. Individuals with agreeableness personality are characterized by warm, trusting, forgiving, friendly, empathetic and cooperative individuals towards others (Costa & McCrae, 2003). Individuals with agreeableness personality can understand each other, help each other, trust each other, and be sympathetic to their partners in doing homework or office work. So that it can create work processes and good communication patterns and work can be completed quickly. Besides that, Geshica and Musabiq (2017) states that individuals with agreeableness personality tend to be liked by others, so they rarely get into trouble with other people. This makes him less likely to experience psychological distress.

The results showed that there was a significant positive role between conscientiousness personality on subjective well-being. The results of this study are in line with research conducted by Fitri (2019) which states that there is a positive and significant relationship between personality conscientiousness and subjective well-being. Individuals with this personality have a tendency to work hard, be disciplined, and persevere. The existence of this tendency makes individuals persistent in completing the work to completion. In addition, individuals will develop plans to complete their work so that work is more structured and nothing is missed. This makes the individual away from the problem, so that it can have a positive influence on his subjective work. Amalia and Kumalasari (2019) states that conscientious individuals tend to be responsible, have a disciplined attitude and individuals with counscientiousness reflect someone who is well organized.

The results showed that there was a negative and significant role of neuroticism personality on subjective well-being. This is in line with research conducted by Mulyono (2016) which shows that there is a negative relationship between personality neuroticism and well-being. Neuroticism is one of the big five personality dimensions that includes negative feelings such as anxiety, sadness, tension and irritability. Mothers who work during the pandemic are required to immediately adapt according to the circumstances. Not a few negative feelings emerged during this pandemic, such as feeling increasingly depressed because of the increased burden, anxiety and worry about the health and economy of the family. This shows that the individual is emotionally unstable.

The inability to control worry and anxiety explains the low subjective well-being. Study Shultz et al., (2006) also explained that there is a negative relationship between neuroticism and subjective well-being. Individuals with neuroticism who tend to position themselves into life situations that foster negative influences in life, which this results in dissatisfaction and has an impact on low subjective well-being.

The results showed that there was no significant role between openness to experience on subjective well-being. This is supported because in this study the subjects with the personality of openness to experience were the smallest, namely 11 subjects out of 323 subjects. These results are supported by research conducted by

Giyati and Wardani (2016), Zulfadri and Raudatussalamah (2019) who found no relationship between openness to experience and subjective well-being. According to Giyati and Wardani (2016) Openness to experience personality in explaining subjective well-being requires positive rewards and responses from the environment. It is possible that mothers who worked during the pandemic did not get a positive response from the environment for the ideas or solutions given in overcoming the problems that emerged during the pandemic.

The results of this study are not in accordance with research from Gutiérrez, Jiménez, Hernández, and Puente (2005) Individuals with an openness to experience personality have high positive emotions, due to a positive response from the environment for ideas or solutions to solve problems. In addition, research Karim (2018) added that individuals with a high openness to experience personality tend to feel happy, able to show a level of pleasure in relationships, to new things and have a need to be supported in activities.

The effective contribution of the seven predictors is known to be 22.4%. The results of this study indicate that neuroticism has the greatest role in subjective well-being, which is 18%. This is in accordance with research conducted by Brajša-Žganec et al., (2011) stated that neuroticism is associated with subjective well-being and is the strongest predictor of influencing life satisfaction. This dimension identifies individuals who are prone to psychological stress, unrealistic ideas, view problems more negatively, and cope with maladaptive responses. (Ng et al., 2018). The COVID-19 pandemic has brought changes to the lives of individuals. The increased workload, the anxiety that arises related to health and the family economy causes individuals to tend to be temperamental, easily emotional, and find it difficult to cope with the stress they experience. Therefore, individuals with high neuroticism personalities are prone to stress, so that individuals become unproductive and work piles up.

The remaining contribution, which is 77.6%, may be explained by other factors, both internal and external factors. Internal factors can be self-esteem (Fajriani & Suprihatin, 2017; Kurnianita, 2018), marital satisfaction (Anindya & Soetjningsih, 2017), gratitude (Ayudahlya & Kusumaningrum, 2019; Murisal & Hasanah, 2017), and forgiveness (Roxas et al., 2019; Yalçın & Malkoç, 2015). External factors can be in the form of social support (Samputri & Sakti, 2015), family functioning (Goddess & Rahayu, 2020).

Based on the description of the results of the study, it shows that mothers who work during the pandemic in the city of Ponorogo have subjective well-being which is classified as moderate. During this pandemic, not a few people lost their jobs, because there were many layoffs. Data processed by Databoks sourced from the Ministry of Manpower which was launched in November 2020 shows that the work sector that has carried out layoffs during the pandemic is mainly in the service sector, namely sales intermediaries, motorcycle taxis, mining and construction workers, and private workers. (Annur, 2020). In this study, the majority of the subjects worked as Civil Servants (PNS). Civil servants are permanent employees, therefore they are not worried about losing their jobs during this pandemic, so the family economy remains stable. In addition, based on the level of education the majority of respondents are at the undergraduate level (S1). Respondents who have a bachelor's level of education have broad knowledge and are able to find strategies to deal with the COVID-19 pandemic, so that well-being can be maintained.

This study is limited to the context of research that does not reveal data about the surrounding environment, whether working mothers get help from their husbands, household assistants, or closest relatives. Data collection was done online, so researchers could not supervise when filling out the questionnaire. In addition, the measuring instrument used is not comprehensive because there is one aspect that is only represented by two items.

## **Conclusion**

Based on the results of the analysis of the data obtained in this study, it is stated that there are significant roles of altruism, Islamic spirituality, and the big five personalities (extraversion, agreeableness, conscientiousness, neuroticism and openness to experience) on subjective well-being. From the results of the minor hypothesis test that tested each role of the independent variable on the dependent variable, six significant variables were obtained, namely altruism, Islamic spirituality and the big five personality types with dimensions of extraversion, agreeableness, conscientiousness, and neuroticism. One personality type that is not significant is openness to experience.

The seven predictors that have the greatest contribution are personality neuroticism. For mothers who work during the COVID-19 pandemic, the work done increases, where they have to do housework, office, and accompany children when studying at home. In addition, not a few negative feelings arise during this pandemic, due to feeling anxious and worried about the pandemic situation and the burden that is felt is increasing. So this will affect happiness which indicates low subjective well-being. This research is expected to enrich studies on the subjective well-being of working mothers during the COVID-19 pandemic,

This study found that neuroticism has the greatest role in the subjective well-being of working mothers during the COVID-19 pandemic. It is hoped that mothers who work during the pandemic can share and find common solutions to their anxiety, take time to do hobbies, learn and practice relaxation, and get closer to God Almighty (worship on time, attend studies, read Al-Qur'an). In addition, it is important for working mothers to recognize personality each to be able to direct themselves to develop behaviors that can improve subjective well-being.

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