

Self Compassion and Subjective well-being in Adolescents: A Comparative Study of Gender and Tribal in Sulawesi, Indonesia

Asniar Khumas^{(*)1}, Lukman Nadjamuddin¹, Hasniar A.R², Andi Halimah¹, Andi Nur Aulia Saudi¹

¹Universitas Negeri Makassar

²Universitas Bosowa

(*)✉ (e-mail) asniarkhumas@unm.ac.id

Abstract

There was a growing evidence that self-compassion plays an important predictor of well-being. The current study aims to examine the link between self-compassion and subjective well-being (SWB) with culture as a moderator variable. The respondents of this study were students (N = 1161, 354 male and 807 female) from three main tribes in Sulawesi, Indonesia, namely Bugis (n = 379), Makassar (n = 570) and Mandar (n = 212). This research uses the subjective well being scale (Cronbach's α 0.839) as well as the Positive and Negative affect scale expanded form (PANAS-X) (Cronbach's α 0.742 and 0.859). This study replicates previous research, self-compassion were associated with SWB. However, these finding was consistent only for Bugis and Makassar respondents. Additionally, for Bugis and Mandar participants, self-compassion has a positive and significant correlation with cognitive SWB, while self-compassion for Makassar participants has a positive and significant correlation with emotional SWB. Lastly, there were differences in SWB between Bugis, Makassar and Mandar. Cognitive SWB is higher in Makassar respondents than Bugis and Mandar, while Bugis is higher in emotion SWB than others. This study has implications on further research to find out what factors cause SWB to differ in tribes in Sulawesi.

Keywords: Self compassion, subjective well being, adolescent

Introduction

Adolescence is a transitional phase between children to adults. Teenagers experience many changes both and. Adolescents show rebellious reactions or go against the rules and consider the decisions of peer groups more. During this time, many teenagers experience dissatisfaction, feelings of depression and anxiety.

Teens develop cognitive abilities and make them able to accept other people's perspectives. Adolescents develop imaginary audiences that describe the ability of adolescents limited to differentiating between their thoughts about themselves and their thoughts about other people's thoughts. Adolescent thoughts bring them to the mind that no one can understand them, and that perception can trigger feelings of isolation, loneliness, and depression or anxiety (Arnett in Bluth & Blanton, 2014).

It faces adolescents with challenges in the development process related to social pressure and expectations from school and family. These conditions can cause increased mental and emotional disorders during adolescence. Research by Lewinsohn, Hops, Roberts, Seeley, and Andrews (Bluth & Blanton, 2014) found that around 20 to 25% of adolescents experience depressive disorders before

completing school. Based on these facts I can explain it that adolescents are prone to pressure and lead to anxiety and depression.

For happy teenagers is when they can recreation Missing Verb together visiting tourist attractions, achieving self-improvement, succeeding in school, getting a job, establishing good relations with other people, friendly friends, getting real friends, being in a race and game atmosphere, and when beneficial others, (Azizah, 2013).

Allport explained the mature form of personality as a healthy personal form. Individuals need to have such emotional security in the form of emotional management skills, a realistic perception of how individuals perceive their world not based on personal desires, needs, or fears and accept reality as it is (Schultz, 1991).

Individual emotional and cognitive assessment of events that occur in life is an important indicator in forming a healthy person. Subjective well-being as positive or negative judgment becomes important in describing satisfaction in life. The study of subjective well-being was developed as a saturation response in Psychology, which emphasizes negative conditions. Subjective well-being emphasizes the approach of positive psychology, rejects misery and learns the shift from misery to joy. Subjective well-being is a phenomenon that shows a person's emotional response, aspects of satisfaction, and a global assessment of life satisfaction.

Positive affection refers to pleasant feelings and emotions, such as pleasure and affection. Negative effect refers to unpleasant feelings and emotions and shows a person's negative response in life, health, events, and circumstances. Forms of unpleasant reactions such as sadness, anxiety and worry, stress, frustration, feelings of guilt and shame, and jealousy. Some negative feelings such as loneliness and feelings of helplessness are indicators of ill-being (Diener, 2006).

Positive subjective well-being is a need for a good quality of life and community environment. Lyubomirsky DuBois et al. (Diener, 2003) found that high positive happiness and affection provide benefits for marital quality, income, creativity, social ability, and productivity in life. Subjective well-being are different in different cultures. An international survey of life satisfaction shows the level of mean differences from various nations. Denmark shows an average level of life satisfaction, while we also find other cultural differences in the United States in various ethnic groups. OishiPolish (Diener, 2003) found that European American ethnicity showed greater satisfaction with life than the Asian American. It found that the Asian ethnic group showed a higher level of depression and anxiety than the European ethnic ethnic group.

Neff's research (2009) found that self-compassion is related to life satisfaction, emotional intelligence, social connectedness, goals of learning, wisdom, personal initiative, curiosity, happiness, optimism, and positive affect. self compassion it found to be correlated with neuroticism, correlated with agreeableness, extraversion, and conscientiousness. I found self compassion to predict well-being by controlling neuroticism. High self-compassion predicts low depression and high life satisfaction (Neff, 2011).

The research conducted by Marshall, et al. (2015) found that self-compassion moderated the relationship between self-esteem and mental health. Increasing self-compassion in adolescents can reduce the need for self-esteem in situations that raise doubts. Neff and Costigan (2014) emphasize the importance of self-compassion as a source of well-being and also state that self-compassion is something that can be learned. Self-compassion does not reject pain, but embraces the pain with kindness. Jeon,Jon, Lee, and Kwon (2016) found that self compassion self-compassion mediates the relationship between social support and subjective well-being. Based on these findings, self-compassion can be developed with social support so it then has a positive effect on subjectiveRepeated Word well-being individuals.

Based on this explanation, it can be explained that Subjective well-being and self-compassion are interrelated and are need by adolescents to form healthy individuals. I conducted this research with

the aim to find out whether there is a relationship between self-compassion and subjective well-being in high school adolescents? Are there differences in subjective well-being and self-compassion based on gender, age and ethnicity?

Component *Subjective well-being*

There are three main components of subjective well-being, satisfaction, pleasant feelings and low levels of pleasure. Subjective well-being is a structure divided into three components of interrelated global factors. It divides each of the three components into the domain of life such as overall satisfaction, which can be in the form of recreation, love, marriage, friendship, and so on.

Factors that cause the emergence of subjective well-being

Personality is one of the strongest and most consistent predictors of subjective well-being. The relationship between personality and subjective well-being comes from how personality relates to the reality of life to influence subjective well-being such as emotional variation. Predisposition to temperament for SWB is one of the conceptual models that some people have a genetic predisposition to be happy or unhappy. Diener (2003) argues that personality and cultures are two interrelated domains in explaining subjective well-being. It was also found that social learning, genetics, and interaction, and among them had a significant effect on subjective well-being.

Personality extraversion and introversion affect humans. Extraversion personality leads to positive affect effect and introversion leads to negative affect such as neuroticism. Extroverts are energetic and introverts are not stable and have negative effects (Costa & MoCrae in Deneve & Cooper, 1998). Social connection is related to subjective well-being. Socially connected individuals, active with satisfying social relations, show a good level of happiness. A person's lower level experiences depression and anxiety, and that resilience. Well-being, related to various psychological benefits, in the form of positive feelings, which then optimize intellectual, social, and physical performance. (Seppala, Rossomando, & Doty, 2013)

Subjective well-being refers to how individuals value their lives, including variables such as life satisfaction, marriage satisfaction, reduced depression and anxiety, and positive feelings and positive emotions. Evaluation of individual evaluations related to the life he lived in or in the form of more specific aspects in his life. Individuals who have a high Subjective well-being for a satisfying life experiences, happy feelings often arise, and diminished appearance of unpleasant feelings such as sadness and anger.

Subjective well-being refers to all forms of evaluation, between positive and negative in one's life. Subjective well-being it include in reflective cognitive evaluations such as life satisfaction and job satisfaction, interests and attachments, affective reactions related to life events such as pleasure and sadness. Subjective well-being is a concept to explain the differences in values made by individuals in regarding their lives, events that occur, body and mind, and the conditions in which they live.

Self-compassion is a predictor of well-being

Neff (Bluth & Blanton, 2015) defines Self-compassion as an open attitude and moves from one's own suffering, experiences feelings to caring and doing good to someone, understanding others, non-judgmental attitudes toward incompetence and failure, recognizing one experience as part of experience human. Self-compassion refers to three main components that interact with each other, including: self-kindness versus self-judgment, common humanity versus isolation, mindfulness versus over-identification.

Self-kindness is a tendency to care for and understand oneself rather than in the form of harsh criticism or judgment. Weaknesses and weaknesses are treats gently full of understanding, and it conveys the emotional tone of oneself gently and full of support. The second component, common

humanity, is to realize that everyone experiences failure, makes mistakes, and feels inadequate in several ways. The third component of mindfulness includes an awareness of the presence of certain experiences with stable actions so it does not refuse nor contemplate the unwelcome aspects of oneself.

Neff (2011) explains that self-compassion relates to the treatment of others with kindness, recognizes human values, and is careful in considering negative aspects of the individual. Self-compassion has various benefits that are almost the same as self-esteem. Self-compassion makes individuals have emotional resilience and are more stable than self-esteem. Research conducted by Bluth and Blanton (2015) suggests that self-compassion it relate to psychological well-being in adults. 90 students aged 11-18 years completed surveys by assessing compassion, life satisfaction, perception of stress, and positive and negative affections. The findings of the study show that older girls have lower self-compassion compared to older adolescents. Self-compassion it relate to every dimension of emotional well-being.

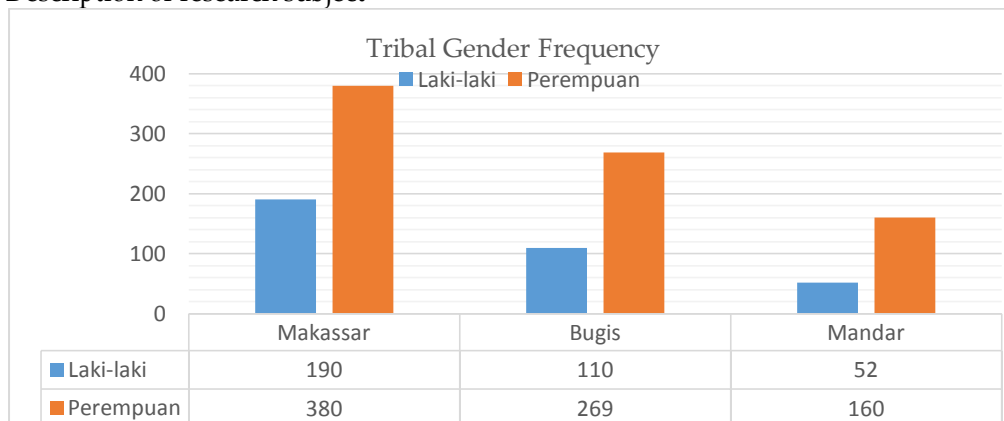
Method

I conducted this research on 1161 high school students, including 352 men and 809 women from various regions spread in South and West Sulawesi, including: Makassar City, Parepare City, Pinrang Regency, Soppeng, Jenepono, Takalar and Polman District, West Sulawesi. The population in this study were high school students in South Sulawesi Province who came from ethnic Bugis, ethnic Makassar, and ethnic Mandar. Sampling it done by purposive sampling technique where several ethnic groups determine to involve in the study.

The scale used in this study reveals subjective well-being using the subjective well-being scale which comprises two types of scales, Satisfaction with Life Scale (SWLS). This scale develops by Diener in the form of 5 statements with differential semantic scale types and emotional aspects that refer to the tendency of positive and negative effect using Positive and Negative Affect Scale-Expanded Form (PANAS-X) developed by Watson, Clark, and Tellegan. The reliability of the subjective well-being scale is 0.839 for the Satisfaction Life Scale, and the Positive Affect reliability is 0.742 and the Negative Affect is 0.859. The scale used to reveal self-compassion is the scale of self-compassion developed by Neff (2003) which refers to aspects of self-kindness, common humanity, and mindfulness. The reliability of the self-compassion scale is 0.790. Data analysis in this study used Pearson correlation test through the SPSS program.

Result and Discussion

Description of research subject



Based on previous data, it can be explained that the respondents of this study were 1161 high school students, including 190 male students from the Makassar tribe, 110 male students from the

Bugis tribe, and 52 male students from the Mandar tribe. There were 380 female students from the Makassar tribe, 269 female students from the Bugis tribe, and 160 female students from the Mandar tribe. Based on these data it can be explained that the most participants in this study came from the Makassar tribe.

Result

Analysis of research data using a correlation and comparative test to compare age, gender, and ethnicity. Based on the results of data analysis, there are several things as follows:

1. The correlation of self-compassion and subjective well-being is 0.206, where the magnitude of this correlation has a significance of 0.000. This significance value is significant at the alpha level of 5% (sig. $R = 0,000$; sig $r < 0.05$). Thus, there is a correlation between self-compassion and SWB with a positive direction. The higher the self-compassion, the higher subjective well-being is, too, and vice versa the lower the self-compassion, the lower subjective well-being will be.
2. There is a mean difference between self-compassion in the male and female groups. In the male group, the mean self-compassion was 48.77, while the mean group of women was 50.40. The mean difference in the two gender groups has a significance value of 0.009, where this value is significant at the 95% significance level, (sig.t = 0.009; sig t < 0.05). Thus there are differences in self-compassion between men and women.
3. The tribes studied were the Bugis, Makassar and Mandar tribes. From the results of the analysis obtained a significance value of 0.000, where the value is significant at the 95% significance level (Sig. $F = 0.000$; Sig. $F < 0.05$). Thus there is a difference between Cognitive SWB between the Bugis, Makassar and Mandar tribes.
4. Correlation of Self Compassion and Age is 0.090, where the magnitude of this correlation has a significance of 0.033. This significance value is significant at the alpha level of 5% (sig. $R = 0.033$; sig $r < 0.05$). Thus, there is a correlation between Self-compassion and Age, with a positive direction. That getting older, then self-compassion is getting higher. In the Makassar tribe
5. There are differences in the mean self-compassion in the male and female groups. In the male group, the mean self-compassion was 47.99, while the mean group of women was 51.00. The mean difference in the two gender groups has a significance value of 0.001, where this value is significant at the 95% significance level, (sig.t = 0.001; sig t < 0.05). Thus there are differences in self-compassion between men and women in the Makassar tribe.
6. The correlation of self-compassion and age is -0.160, where the magnitude of this correlation has a significance of 0.020. This significance value is significant at the alpha level of 5% (sig. $R = 0.020$; sig $r < 0.05$). Thus, there is a correlation between self-compassion and age in the Mandar tribe with a negative correlation direction, where the higher the self-compassion the younger the age.

Discussion

Based on the results of the research conducted, I found it that there was a positive correlation between subjective well-being and self-compassion. The higher the self-compassion, the higher the subjective well-being. Neff (2011) explains that with self-compassion individuals show others with kindness, recognize human values, and be careful in considering negative aspects of individuals. High self-compassion predicts low depression and high life satisfaction (Neff, 2011). Individuals with high self-compassion experience positive emotions in everyday life, feelings of friendship with others, and show more satisfaction with life. Kim et al. (Jeon, Lee, & Kwon, 2016).

Based on the results of the research conducted, I found it that there was a positive correlation between subjective well-being and self-compassion. The higher the self-compassion, the higher the subjective well-being. Neff (2011) explains that with self-compassion individuals show others with kindness, recognize human values, and be careful in considering negative aspects of individuals. High self-compassion predicts low depression and high life satisfaction (Neff, 2011). Individuals with

high self-compassion experience positive emotions in everyday life, feelings of friendship with others, and show more satisfaction with life. Kim et al. (Jeon, Lee, & Kwon, 2016).

An interesting finding in this study is that there are differences in age-based self-compassion in the Makassar tribe and the Mandar tribe. In the Makassar tribe, there was a negative relationship between self-compassion and age, so it grew older, the self-compassion was higher, on the contrary it found in the Mandar tribe that the higher the self-compassion, the younger the age. Older women have lower self-compassion compared to younger women (Bluth, Campo, Futch, & Gaylord, 2016).

There are differences in SWB Cognitive between Bugis, Makassar and Mandar tribes. Subjective well-being in previous studies was different in different cultures. An international survey of life satisfaction shows the level of differences in mean subjective well-being of various nations. Denmark shows an average level of satisfaction in life we also find cultural differences in the United States in various ethnic groups. Oishi (Diener, 2003). The economic conditions of a region or country can explain the causes of differences in the levels of subjective well-being from various cultures. Individualist dimensions and collectivist dimensions can explain other causes. Suh and Oishi (2002) found that individuals from the west was more free in thinking and not so bound by values in groups found to be happier than individuals from collectivist societies.

Conclusion

Based on the results of the study, it can be concluded that some of the findings in this study are as follows:

1. There is a positive correlation between subjective well-being and self-compassio.
2. There are differences in self-compassion between men and women.
3. here are differences in SWB Cognitive between Bugis, Makassar and Mandar tribes.
4. There is a correlation between self-compassion and age, in the Makassar tribe with a positive direction. Increasing age, self-compassion is getting higher.
5. There are differences in self-compassion between men and women in the Makassar tribe.
6. There is a correlation between self-compassion and the age of the Mandar tribe with a negative correlation direction, where the higher the self-compassion the younger the age.

References

- Azizah. (2013). Kebahagiaan dan permasalahan di usia remaja. *Jurnal Bimbingan Konseling Islam*. 4. (2).
- Bluth, K., & Blanton, P. (2015). The influence of self-compassion on emotional well-being among early and older adolescent males and females. *The Journal of Positive Psychology*. 10. (3). 219-230. Doi 10.1080/17439760.2014.936967.
- Bluth, K., Campo, R., A., Futch, W., S., Gaylord, S., A. (2016). Age and gender differences in the associations of self-compassion and emotional well-being in a large adolescent sample. *Journal Youth Adolescence*. Doi. 10.1007/s10964-016-0567-2.
- Soysa, C., K., & Wilcomb, C., J. (2013). Mindfulness, Self-compassion, Self-efficacy, and gender as predictors of depression, anxiety, stress, and well-being. *Mindfulness*. Doi 10.1006/s12671-013-0247-1.
- Diener, E., Suh, E., & Oishi, S. (1997). Recent findings on Subjective well-being. *Indian Journal of Clinical Psychology*.
- Diener, E., Suh, R., E., & Smith, H., L. (1999). Subjective well-being : Three decades of progress. *Psychological Bulletin*. 125. (2). 276-302.

- Diener, E. (2006). Guidelines for national indicators of subjective well-being and ill-being. *Applied Research in Quality of Life*. 1: 151-157. Doi 10.1007/s11482-006-9007-x
- Deneve, K., M., & Cooper, H. (1998). The Happy Personality: A Meta-Analysis of 137 personality traits and subjective well-being. *Psychological Bulletin*. 124. 1. 197-229.
- Jeon, H., Lee, K., Kwon, S. (2016). Investigation of the structural relationships between social support, self-compassion, and subjective well-being in korean athletes. *Psychological Reports*. 119. (1). 39-54. Doi: 10.1177/0033294116658226.
- Marshall, S., L., Parker, P., D., Ciarrochi, J., Sahdra, B., Jackson, C., J., & Heaven, P., C., L. (2015). *Personality and Individual Differences*. 74. 116-121.
- Neff, K., D. (2011). Self-compassion, self-esteem, and well-being. *Social and Personality Psychology Compass*. 5 (1).
- Neff, K., D., & Costigan, A., P. (2014). Self-compassion, wellbeing, and happiness. *Psychologie in Osterreich*. 2. (3).
- Schultz, D. (1991). *Psikologi Pertumbuhan: Model-model Kepribadian Sehat*. Penerbit Kanisius. Yogyakarta.
- Seppala, E., Rossomando, T., & Doty, J. R. (2013). Social connection and compassion: important predictors of health and Well-being. *Social research*. 80 (2).
- Suardiman. (1995). Menyiasati perilaku remaja untuk tampil prima dan bahagia. *Buletin Psikologi*. 111. (2). ISSN: 0854-7108.
- Suh, E., M., & Oishi, S. (2002). Subjective well-being across cultures. *Psychology and Culture*. 10(1). <http://dx.doi.org/10.9707/2307-0919.1076>