Self-Compassion Profile in Lampung Culture Perspective

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Abstract: The purpose of this research is to conduct a descriptive study about the self-compassion profile of Lampung students based on the sequence of tribe and sex in STKIP Muhammadiyah Pringsewu Lampung. This research describes the difference of self-compassion level of students based on the tribe in Lampung, and the level of self-compassion based on gender. Self-compassion is the ability to be compassionate to yourself, entertain themselves and care when self-suffering, failures, and imperfections. The results of this study explain that women have a lower level of self-compassion than men. In addition, the cultural factors in the students in Lampung do not have a big impact on self-compassion. This is because the people of Lampung have open characteristics to mingle with other tribes. Self-compassion is expected to become a multicultural competency of a counselor because someone who has a high self-compassion will have the ability to care about the difficulties of others.

Keywords: Self Compassion. Culture of Lampung.

INTRODUCTION

Self-compassion is one of the topics that can explain how individuals are able to survive, understand and realize the meaning of difficulty as a positive thing. Self-compassion is a willingness to be touched and open awareness when suffering and not avoiding suffering. Neff (2003b) explained that self-compassion is a process of understanding without criticism of suffering, failure or self incapacity by understanding that these three things are part of the experience as a human being in general.

Armstrong (2013) defines compassion as a personality characteristic where individuals place themselves in the position of other individuals. In that position, individuals feel the experience of other individuals as if it were their

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own experience. This understanding carries the consequences of an individual looking at the experiences of other individuals in the context of generosity so that they are touched by the suffering of other individuals and a desire to relieve it arises. The ability to feel other individual's feelings and generosity develop from self-acceptance, emotionally and cognitively upon self-experience and awareness of not avoiding unpleasant experiences (Germer, 2009).

The definition of "self-compassion" is closely related to the more general definition of "compassion". Compassion occurs when someone can be touched by the suffering of others, and open self-awareness to the difficulties of others, do not avoid or break the relationship of people who suffer, so that good feelings for others arise and the desire to alleviate his suffering (Wispe, 1991). Compassion also involves understanding not to judge people who fail or make mistakes, so that their actions and behavior are seen in the context of human error in general.

Self-compassion is the ability to be compassionate toward oneself, comfort oneself and care when oneself experiences suffering, failure, and imperfection. without this ability, individuals may not be ready to be compassionate to others. In self-compassion there is an effort to involve oneself to be touched and open to self-suffering, not avoiding self-problems, arousing the desire to relieve self-suffering with kindness. Self-compassion also has an understanding not to judge for one's own shortcomings and failures, so that problems are seen as part of human experience in general (Neff, 2003b).

A person cannot be compassionate to others unless they have self-compassion. Shapiro & Carlson (2009) believe that Self-compassion leads to compassion for others. In Western culture, compassion has mainly been understood in terms of caring for the suffering of others (Goetz, Keltner, & Simon-Thomas, 2010). In the Buddhist tradition, compassion is considered equally important to offer compassion to oneself (Brach, 2003).

Many psychological theories assume that individuals tend to be attracted to themselves, to have more attention to themselves than others (Neff, 2003b). In general, individuals tend to be far more rude and unkind to themselves than to other people they care about, or even new to. This happens because of the fear of selfishness, self-indulgence, or only thinking of oneself, but individuals who have self-compassion tend to increase feelings of affection and attention towards others.

Self-compassion provides the emotional security needed to see oneself clearly without fear of self-criticism, which allows individuals to more accurately understand and correct inappropriate thinking patterns, feelings, and behavior (Brown, 1999). In addition, the intrinsic influence of Self-compassion will provide a powerful motivating force for growth and change (Neff, 2003b).

In general, self-compassion is related to openness and understanding of others. Individuals who have high self-compassion have the following characteristics: (1) able to accept themselves both strengths and weaknesses; (2) able to accept mistakes or failures as a common thing that is experienced by others; and (3) have awareness about the relationship between everything (Hidayati & Maharani, 2013).

It should also be noted that self-compassion is very different from self-pity (Goldstein & Korn, 1987). When individuals feel sorry for others, they usually feel very separate and disconnected from others, while people who have compassion always feel connected with others and realize that suffering is something that all human beings experience. Likewise, when individuals feel self-pity, they become immersed in their own problems and forget that others have the same problem. They ignore their interconnections with others and instead feel that they are the only ones in the suffering world. Self-pity tends to emphasize the feelings and egocentricity of others and exaggerates the level of personal suffering. While Self-compassion, allows one to see the experience of self and others without distortion (Neff, 2003b).

To grow self-compassion, three main components are needed, namely: (a) self-kindness, which is better to try to expand goodness and understanding of oneself than judgment and self-criticism, (b) common humanity one's experience as part of human experience rather than seeing them as separators and isolates, and (c) mindfulness or full awareness that is understanding one's painful thoughts and feelings in consciousness from (Neff, 2003a).

Self-kindness

Self-kindness is the ability of individuals to understand and accept themselves as they are and provide tenderness, not to hurt and judge themselves, where most of the individuals see it as something normal. Individuals acknowledge problems and shortcomings without self-assessment, so individuals can do what is needed to help themselves. Individuals cannot always get what they want and be what they want. When this reality is rejected or rejected, suffering arises in the form of stress, frustration, and self-criticism.

When this reality is received with kindness, individuals will produce positive emotions from kindness and care that help overcome the problem (Barnard and Curry, 2011).

Self-kindness allows individuals to feel as safe as individuals having painful experiences (Neff, 2011). Self-kindness means that individuals stop blaming themselves continuously and underestimate the internal input that most of the individuals have seen as normal. This requires an individual's understanding of weaknesses and failures rather than self-judgment. Self-judgment is to judge, judge, and criticize yourself. With self-kindness, individuals ease and calm troubled minds, making peace by offering warmth, tenderness, and sympathy from oneself to oneself.

Common Humanity

Common humanity is the awareness that individuals see difficulties, failures, and challenges as part of human life and are something that is experienced by all people, not only experienced by oneself. The second fundamental component of self-compassion is the recognition of ordinary human experience. The recognition is interrelated between the lives of individuals who help to distinguish between self-love and self-acceptance or self-love (Neff & Lamb, 2009).

When individuals focus on deficiencies without seeing the larger human picture, the individual's perspective tends to narrow. Individuals have insecure feelings and feel insufficient. Loneliness comes from feeling separated from others, even just inches away. Therefore it is important to change the relationship of the individual with himself by recognizing the inherent connection to the individual. If the individual can lovingly remind himself that failure is part of the shared human experience at the time of the fall, then at that moment it becomes a togetherness.

Common humanity connects the weaknesses that individuals have with the general human condition so that these deficiencies are seen as a whole, not just a subjective view that sees deficiencies as only one's individual self. Likewise, with difficult times, struggles, and failures in life are in human experience as a whole, giving rise to the awareness that it is not only ourselves who experience pain and failure in life.

One of the biggest problems with individual judgments is that they tend to make themselves feel isolated. Self-isolation is an individual focused on deficiencies so that he can not see anything else and feel that the self is weak

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and worthless. When individuals see something in themselves that is not liked, then the individual will feel that other people are more perfect than himself. Self-compassion recognizes that challenges and failures experienced by individuals are also experienced by everyone so that it helps individuals not feel sadness and be isolated when experiencing suffering.

Mindfulness

Mindfulness is seeing clearly, accepting, and facing reality without being judgmental of what happens in a situation. Individuals need to see things as they are, nothing more, nothing less to respond to situations with compassion - and effective ways (Neff, 2011).

According to Brown & Ryan, (2003), mindfulness is aware of experiences that occur clearly and a balanced attitude so as not to ignore or contemplate aspects that are not liked either in themselves or in their lives. Mindfulness refers to the act of seeing experiences experienced with an objective perspective. The Mindfulness component explains that individuals are willing to accept thoughts, feelings, and circumstances as they are, without suppressing, denying or judging. Many of the individuals do not like what they see when they look in the mirror. Likewise, when life goes awry, individuals often get into problem-solving without acknowledging to entertain themselves against the difficulties they face. Conversely, mindfulness is needed so that individuals are not too indicated by negative thoughts or feelings.

Mindfulness is the opposite of "overidentification." Overidentification, that is, an extreme reaction or excessive reaction of an individual when faced with a problem. When individuals pay attention to fear and anxiety rather than overidentifying, individuals save themselves from much unreasonable pain. Mindfulness brings individuals back to the present and provides the kind balanced awareness that forms the basis of Self-Compassion.

Self-compassion is also influenced by several other variables such as age, gender or culture. Women are generally considered to be more dependent individuals (Cross & Madson, 1997) and more empathic than men. On the other hand, research evidence shows that women tend to be more self-critical and have more problem-solving styles than men (Leadbeater, Kuperminc, Blatt, & Hertzog, 1999; Nolen-Hoeksema, Larson, & Grayson, 1999), these results indicate that women have lower levels of self-compassion than men. This is confirmed by three studies that have examined the relationship between sex and self-compassion level. Consistently, women have been found to have lower

levels of self-affection than men (Neff 2003a; Neff, Hseih, & Dejitthirat, 2005; Neff et al, 2008).

The study of self-compassion also explains that a person's culture influences the high or low self-compassion that exists in him. According to Kitayama & Markus, (2000) and Kitayama, Markus, Matsumotoo, & Norasakkunkit, (1997) states that people in Asia who have a collectivistic culture are said to have interdependent self-concepts that emphasize relationships with others, care for others, and harmony with others (social conformity) in behavior, whereas individuals with Western culture that are individualistic have independent self-concepts that emphasize independence, personal needs, and individual uniqueness in behavior. Because Self-compassion emphasizes awareness of common humanity and relationships with others, it can be assumed that Self-compassion is more suited to Asian cultures that emphasize interdependence rather than independence. Even though Asian countries which are collectivist and dependent on others are seen, but people with Asian cultures are more self-criticizing than those with Western cultures so that the degree of Self-compassion is not higher than western cultures.

Lampung society itself is a society that is open to thought. According to Hadikusuma (1990) explained that the character of Lampung people include "The sign of the Lampung people, he has a big soul, has a shame, self-esteem, likes to be brothers, open arms, friendly likes to get along and works together with big jobs with help to help" so that the character of the Lampung people raises certain characteristics that are different from other cultures.

The purpose of this study was to conduct a descriptive study of the self-compassion profile of Lampung-based students based on ethnic and gender backgrounds in students at STKIP Muhammadiyah Pringsewu Lampung. This study provides an explanation of the different levels of self-compassion of students of different tribes in Lampung and differences in the level of self-compassion based on gender.

METHODS

This research was conducted by using a descriptive survey method with a quantitative approach which is a study that describes systematically, factually and accurately about the facts and nature of a particular population or tries to describe the phenomenon in detail.

The population in this study were 218 students of the Guidance and Counseling Study Program at STKIP Muhammadiyah Pringsewu Lampung. Sampling in this study was carried out using the Simple Random Sampling technique. To determine the number of samples to be used, the formula from Taro Yamane (Riduwan, 2006) is used.

$$n = \frac{N}{1 + N.d^2}$$

Explanation: n = number of samples

N = total population

e = precession of leeway for inaccuracy due to sampling errors (set at 5%)

Based on the use of this formula, a sample of 142 students from the Guidance and Counseling Study Program at STKIP Muhammadiyah Pringsewu was obtained, with details of 22 Lampung Male Students 38 Female Students, 33 Non-Lampung Ethnic Male Students 49 Non-Lampung Ethnic Female Students.

Data collection techniques in this study using a questionnaire. The instruments used were adapted from the 26 items self-compassion scale (SCC) instrument using a Likert scale. SCC has 6 Indicators namely Self-Kindness, Self-Judgment, Common Humanity Isolation, Mindfulness, Over-identified. Researchers themselves on December 12, 2017, had obtained permission from Neff as the owner of the SCC to be adapted into Indonesian. The data that has been collected will be analyzed using the percentage formula.

RESULTS AND DISCUSSION

In general, the results of self-compassion on students who interact in the Lampung region are in the good category with an average value of 67%. While the per-indicator found that the indicator Self-Kindness Items with an average value of 67%, the indicator Self-Judgment Items with an average value of 68%, indicators of Common Humanity Items with an average value of 73%, Isolation Items indicator with an average value of 66%, an indicator of Mindfulness Items with an average value of 71%, an Over-identified Items indicator with an average value of 59%.
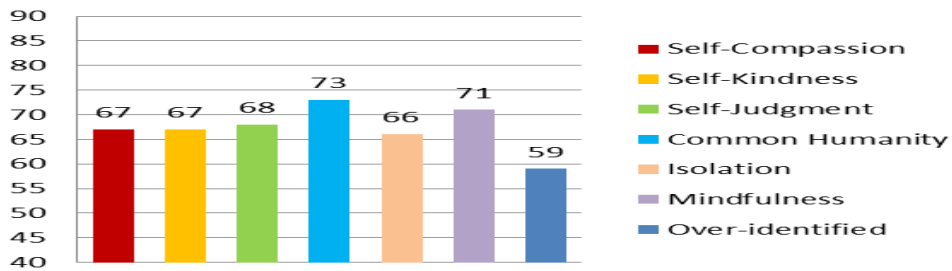
Graph 1. General Profile Average level of student self-compassion

Whereas the level of Self-compassion in Lampung students is 68% while for Lampung students 66%, in Non-Lampung students is 68% while in Non-Lampung ethnicity is 67%. In general, it seems that women's self-compassion has lower levels of self-compassion than men, both Lampung and non-Lampung. But not too much difference, maybe this happens because of the age factor in samples that are at the same average age. In addition, cultural factors in students in Lampung did not have a large impact on self-compassion, this was due to the Lampung community who had the characteristics of being open to mingling with other tribes. The researcher concludes that the average sample has the ability to be compassionate toward oneself, comfort oneself and care when oneself experiences suffering, failure, and imperfection.
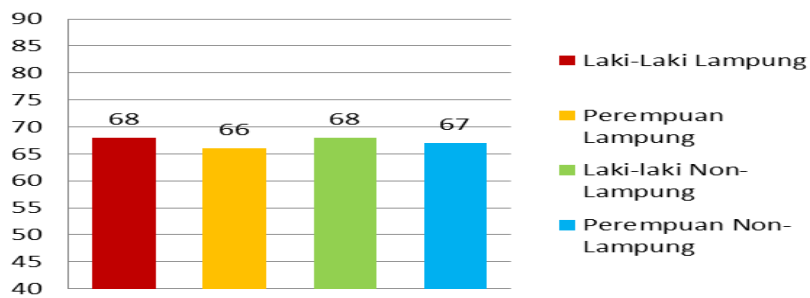
Graph 2. The average level of student self-compassion

Adolescence is a period of life where compassion is the lowest. Adolescent cognitive progress - increased introspection, metacognition, self-reflection, and the ability to take a social perspective (Keating, 1990). This new ability shows that adolescents continue to evaluate themselves and compare themselves with others as they try to establish their identity and place in the social hierarchy (Harter, 1994). Given the intense pressure faced by most teenagers such as stress on academic performance, the need to be popular and live according to the right peers, love, etc. This evaluation is often unfavorable (Steinberg, 1999). Moreover, adolescence can be a period of extreme self-

absorption. Such egocentrism of adolescents can manifest as a picture of fantasy in which adolescents imagine that their appearance and behavior are the focus of other people's attention. However, the results of this study indicate that students are in the developing adolescent period so that they have been able to improve the self-compassion that is in themselves.

A study has found that self-compassion has been linked to overcoming difficulties with negative feelings caused by unpleasant events (Leary et al., 2007). This research has shown that Self-compassion is associated with a variety of positive outcomes including greater life satisfaction, social connectedness, autonomy, intrinsic motivation for learning, personal growth, curiosity, happiness, optimism, personal initiative, emotional resilience (Neff et al, 2007; Neff, 2009; Barnard & Curry; 2011). Self-compassion has also been linked to ways to reduce anxiety, depression, self-criticism, reflection, thought suppression, perfectionism, fear of failure, fatigue, and eroticism (Kelly et al, 2009; Neff, 2009). A narrative study conducted between counselors shows the practice of Self-compassion contributes to the improvement of well-being and self-care, improved therapeutic relationships, "caring culture" at work, job satisfaction and preventing burnout (Patsiopoulos & Buchanan, 2011).

In addition, self-compassion can also mediate some relationships between family factors (such as mother support and family function) and well-being (Neff & McGehee, 2010). Consistent with these findings, Self-compassion has been associated with high emotional, emotional neglect, and physical violence; Teenage inferiority complexes are more likely to report psychological distress, use of alcohol problems, and serious suicide attempts (Tanaka et al., 2011). In this case, Self-compassion can be seen as an "emotional approach" coping strategy to regulate negative influences (Stanton et al, 2000).

Terry and Leary (2011) explained that self-regulation related to self-compassion plays a key role in forming health such as following medical recommendations and working towards health goals. Magnus et al. (2010) found that self-compassion was positively associated with beneficial exercise outcomes in women. Researchers understand that Self-compassion is rooted in increasing personal well-being and growth rather than making changes to improve self-esteem. Likewise, a study by Kelly et al. (2010) shows that self-compassion interventions in the health sector can intervene to reduce smoking more quickly for participants who are low in their readiness to change and who are very self-critical.

In a study examining anxiety and well-being by Wei, Liao, Ku, and Shaffer (2011) found self-compassion to be a mediator between attachment anxiety and well-being. This finding was held true for students and community members living in the Midwest. Similarly, Neff and McGeehee (2010) found that self-compassion had a strong positive association with well-being in a survey of 235 teenagers who were recruited from a private high school in a city located in the southwestern United States.

Neff & Vonk (2009), states that self-compassion as an aspect of personality maturity is related to age, and is associated with emotional intelligence and wisdom. Understanding of oneself will further facilitate life as individuals who in their social environment must interact with other individuals. The process of interaction with other individuals brings consequences of problems and in this case, self-compassion will help individuals not to tend to fight emotional discomfort (Germer, 2009). According to Gilbert and Irons (2009), Self-compassion can help activate the self-calming system, reduce feelings of fear and solitude.

Self-compassion is expected to be one of the multicultural competencies possessed by counselors because someone who has high self-compassion will have the ability to care about the difficulties of others. Arredondo (1996) & Corey et al (2011) explain the competency that a counselor must possess consists of three indicators, namely attitudes and beliefs, knowledge, and skills. Whereas Sue & Sue (2008) & Kardinata (2016) divide the multicultural counselor competency indicators into three indicators namely awareness, knowledge, and skills. So that counselors are expected to have attitudes and beliefs, awareness, knowledge, and skills about compassion.

CONCLUSIONS

Self-compassion in Lampung students 68% in ethnicity while Lampung in 66% ethnicity in women, 68% in Non-Lampung ethnicity in students and 67% in Non-Lampung ethnicity in students. Self-compassion Women have lower levels of self-compassion compared to men, both Lampung and non-Lampung. In addition, cultural factors in students in Lampung did not have a large impact on self-compassion, this was due to the Lampung community who had the characteristics of being open to mingling with other tribes. Self-compassion is expected to be one of the multicultural competencies possessed by counselors

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