Self-Compassion and Cultural Values Among Secondary School Students in Java: A Cross-Sectional Survey

Imam Setyo Nugroho[1*], Mayang T. Afriwilda[2]
[1]Universitas Tunas Pembangunan Surakarta, Indonesia
[2] Universitas Bengkulu, Indonesia

Abstract

Self-compassion is defined as a form of caring for yourself when facing various problems that occur in life and having the belief that failure, mistakes, suffering, and deficiencies are part of life. This article aims to explore the level of self-compassion, gender differences, age differences on the level of self-compassion of students with Javanese ethnic background. The research method used was a survey with a cross-sectional survey design involving 561 high school students consisting of 278 boys and 283 girls, selected using a random sampling technique. The research data collection instrument used the compassion scale. The data analysis techniques used were descriptive analysis, t-test and Anova test. The results of the study prove that high school students with a Javanese ethnic background have a level of self-compassion in the medium category and tend to be low. Furthermore, this study found that in terms of gender differences, male students had a lower level of self-compassion than female students. Judging from each indicator of self-compassion on gender, the indicators of kindness and common humanity have significant differences, while the indicators of mindfulness and indifference have insignificant differences. Furthermore, the age difference shows that there is no significant difference between students aged 14, 15, 16, 17 in the level of self-compassion, but the older they get, the higher the level of self-compassion that students have. Further discussion is discussed in this article.

Keywords: Self-Compassion, Cultural Values, Secondary School, Students in Java

Introduction

The rapid development of technology gave rise to the era of society 5.0. The cultural shift towards the era of society 5.0 changed many things in the order of life, especially in terms of moral development. The era of society 5.0 is a concept of society that is centered on technology and changes the way humans live, work and communicate (Fukuyama, M., 2018). This era caused many changes in various aspects including education and student moral development. In addition, the era of society 5.0 has had a major influence on the lives of adolescents (Rouf, A. 2019; Masyithoh, D., Bintari, D. P., & Pratiwi, D. M., 2021), where adolescents are school age. So that in this way, youth as the key to the progress of the nation and state need to get special attention so they can face the era of society 5.0. and become the next generation of the nation.

One of the important characters that students must have in the era of society 5.0 is the character of compassion. Self-compassion is defined as a form of concern for oneself when facing various problems that occur in life and having the belief that failure, mistakes, suffering and shortcomings are part of life (Neff, K., 2003). Self-compassion is positive self-acceptance of various unexpected events (Salsabila, R. T., & Fitri, S., 2020). Furthermore, a person who has a compassionate character has the characteristics: (a) full of attention and open to his own suffering; (b) be kind and don't

blame yourself; and (c) have the awareness of sharing stories to reduce suffering (Neff, K., 2003; Salsabila, R. T., & Fitri, S., 2020; Wibowo, M. E., & Naini, R., 2021).

The character of compassion is important for students to have, as a foundation in facing the era of society 5.0. which is full of uncertainty and radical and rapid change. This is in line with future career developments that focus on jobs based on Care Economy, Data and Artificial Intelligence, Engineering and Cloud Computing, Green Economy, People and Culture, Product Development, Sales, Marketing and Content and

skills in the era of society 5.0, namely data literacy, humans and technology(Faulinda, E. N., & Ni'mal, A. A. R., 2020; World Economic Forum, J., 2020). Where this career development requires a high level of compassionate character.

Furthermore, self-compassion is positively related to psychological health such as cognitive patterns, achievement, and social relationships. For example, self-compassion is positively associated with psychological well-being, life satisfaction, social relatedness (Neff, K. (2003), reflective and affective wisdom, personal initiative, curiosity and exploration, optimism, positive influence, extraversion, sociability, conscientiousness(Neff, K. D., Rude, S. S., & Kirkpatrick, K. L., 2007; Akin, A., 2012), social relations, emotional intelligence, self-determination (Neff, K., 2003), learning approach goals (Akin, A., 2009), social support (Baker, L. R., & McNulty, J. K., 2011), and relational interdependent self-construal (Eroglu, M., Ozdemir, Y., Balta, A., Yildirim, A. O., Eyi, Y. E., Sucullu, I., & Akin, M., 2013). Another study found 104 couples who had high compassion exhibited more positive relationship behaviors than individuals with low compassion (Neff, K. D., & Beretvas, S. N., 2013). Additionally, higher levels of self-compassion were significantly associated with more perspective taking, greater forgiveness, compassion for humanity, empathic concern, and altruism among adults(Neff, K. D., & Dahm, K. A., 2014). This is reinforced by research on 506 students showing high compassion, the ability to compromise is also higher and they have more ability to be authentic, lower anxiety levels, and higher levels of relational well-being (Yarnell, L. M., Stafford, R. E., Neff, K. D., Reilly, E. D., Knox, M. C., & Mullarkey, M., 2015). Other studies have proven that self-compassion is negatively related to submissive behavior (Baker, L. R., & McNulty, J. K., 2011), depression, anxiety, rumination, suppression of thoughts (Neff, K., 2003), loneliness, interpersonal cognitive distortions (18), social anxiety, fear of negative evaluation (19), approach goals/avoidance (Baker, L. R., & McNulty, J. K., 2011), internet addiction (Akin, A., & Iskender, M., 2011), automatic thinking(Eroglu, M., Ozdemir, Y., Balta, A., Yildirim, A. O., Eyi, Y. E., Sucullu, I., & Akin, M., 2013), and neuroticism(Akin, A., 2012).

Empirically, there is evidence of a link between self-compassion and procrastination and its relationship to altruistic behavior (Hasanah, F. A., & Hidayati, F., 2017). Individuals with values of humanity, caring, and self-kindness tend to have more self-compassionate goals in social relationships (Crocker, J., & Canevello, A., 2008). Individuals with high self-compassion tend to provide social support and encourage interpersonal trust with friends (Neff, K. D., & Beretvas, S. N., 2013), developing self-compassion can help counter destructive self-critical tendencies and negative

emotions with a calmer attitude (Neff, K., 2003).

However, currently, especially in Indonesia, the level of self-compassion among adolescents or school students is at an alarming level. This can be seen from data from the 2021 National Survey of Life Experiences of Children and Adolescents from the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia which shows the prevalence that 3.65% of men and 8.43% of women have experienced sexual violence and ultimately become perpetrators of sexual violence and 76.57% were carried out by peers (Perempuan, K. P., & Indonesia, P. A. R., 2022). UNICEF Indonesia data shows that 2 out of 3 girls and boys aged 13-17 years have experienced at least one type of violence in their lives. 41% of students aged 15 have experienced bullying more than a few times a month. 45% of 2,777 young people aged 14-24 surveyed via UNICEF's youth engagement platform U-Report said they had experienced cyberbullying (UNICEF Indonesia, 2021). In 2022, KPAI reported 226 cases of bullying with physical and mental violence occurring in the school environment, including 18 cases of bullying in cyberspace (UNICEF Indonesia, 2021).

Apart from violence and bullying, the low level of student self-compassion can be seen from the high level of academic cheating committed by students, 75% of students cheat during their studies, with 98% of students committing plagiarism (Biswas, A. E., 2014). Other research shows data that is more sad, namely 80% of students view academic cheating as an ordinary violation and do not consider it a serious violation and even become a habit (Boehm, P. J., Justice, M., & Weeks, S., 2009; Arief, R., & Suryani, E., 2017). Cheating, academic dishonesty and various other academic violations occur frequently among adolescents at all levels of elementary, junior high, high school and tertiary education (27–38). The results showed that academic cheating was higher among adolescents, especially in school tests and exams which emphasized competitive scores (Seider, S., Novick, S., & Gomez, J., 2013), academic anxiety had a positive relationship with students' academic integrity in facing national exams by 20.8% (Firmantyo, T., & Alsa, A., 2016). Other research also shows that student academic cheating continues to increase every year, a survey of 20,000 students admitted that 80% had cheated on schoolwork, 70% had cheated on tests and 90% had cheated on homework (Seider, S., Novick, S., & Gomez, J., 2013; Strom, P. S., & Strom, R. D., 2007).

Furthermore, self-compassion is also related to and in accordance with the values or beliefs held by individuals in a particular tribe or ethnicity which crystallize into culture and local wisdom values in that tribe or ethnicity. Culture is the result of human work which can be in the form of values, activities and objects, where these three things influence

human beliefs, attitudes and behavior. Culture exists in every society and develops through the process of education and experience (Wardhani, N. W., 2013). Local wisdom is human intelligence possessed by certain ethnic groups which is obtained through community experience (Rahyono, F. X., 2015). Local wisdom is a form of local culture that contains wisdom and outlook on life. In Indonesia, local wisdom does not only live in a particular ethnic group but also lives across ethnicities, making it a national cultural value. These cultural values have become part of life, for example mutual cooperation, kinship, deliberation, tepa salira (tolerance) (Hudaya, Z. A., & Nugroho, S. W., 2013). Java has a lot of local wisdom which is contained in the advice of ancient kings and elders, including hamangku, hamengku, hamengkoni, which means daring to take responsibility, confess and protect. eling lan waspodo means remember and always be alert. Narimo ing pandhum means accepting what is (Rahyono, F. X., 2015). So, self-compassion is also related to an individual's background, especially in terms of their cultural, tribal or ethnic background. Furthermore, it is important to carry out this research to see how self-compassion develops in school students, especially in Javanese students.

Based on the results of previous research that has been described previously and saw the importance of self-compassion and there are indications of low levels of self-compassion among high school students. So this study will analyze the level of self-compassion, gender differences, age differences on the level of self-compassion of students with Javanese ethnic background. The results of this study are useful for teachers, especially guidance and counseling teachers in schools to see the level of self-compassion and can be used as a basis for creating guidance and counseling service programs and other programs in schools based on self-compassion. In addition, this research can also be used as a basis for further research that focuses on cultural or cultural-based interventions to increase self-compassion.

METHOD
Research Design
This research uses a survey research design with a cross sectional survey design type. Survey research is a research method used to measure and collect data on certain populations by using quantitative instruments to describe and understand the characteristics, attitudes, or behavior of the population studied (Creswell, J.W. and Creswell, J.D., 2018). Furthermore, this study used a cross-sectional survey design which is a type of research design used to collect data from respondents or participants at a certain point in time. In this design, the aim of the research is to collect information from a sample that is representative of the population at the same time, so that the researcher can gain an understanding of the characteristics, attitudes, behaviors, or preferences of the population at a certain point in time Creswell and Creswell (Creswell, J.W. and Creswell, J.D., 2018). Furthermore, this research has received permission and approval from the ethics committee issued by the Institute for Research and Community Service, Tunas Pembangunan University, Surakarta Indonesia.

Participants
The research sampling technique used in this research is random sampling. In random sampling, each individual in the population has a known probability of being selected, and selection is done randomly or using a random method. This aims to produce a representative sample from a larger population, so that the research results can be better applied or generalized to the entire population (Creswell, J.W. and Creswell, J.D., 2018).

This research involved 561 middle school students in Central Java, Indonesia who came from the Javanese tribe. The choice of the Javanese tribe in this research was based on the fact that self-compassion in the Javanese tribe is an important part of cultural values that continue to be passed down from generation to generation and internalized from generation to generation, and the Javanese tribe is the majority tribe of Indonesia's population. In detail, this research involved 278 male students and 283 female students who came from secondary school students in Java. In terms of age, this research involved 14 year old students with a total of 114 students, 15 year old students with a total of 180 students, 16 year old students with a total of 174 students and 17 year old students with a total of 93 students..

Data Collection Tools
The research data collection instrument uses the Compassion scale created by Elizabeth Pommier, Kristin D. Neff ,István Tóth-Király (Pommier, E., Neff, K. D., & Tóth-Király, I., 2020), which consists of four indicators, namely Kindness, "I pay attention careful when other people talk to me about their troubles" Common Humanity "I notice when people are upset, even if they don't say anything", Mindfulness "I listen patiently when people tell me their problems" Indifference "When people tell me about their problems, I try to keep a balanced perspective on the situation . The assessment of the Compassion scale is in the form of a Likert scale, where all statements are favorable with five answer choices (1 = very inappropriate to 5 = very appropriate). The validity of the Compassion scale has a product moment value ranging from 0.508 to 0.890 while the reliability of the instrument shows an alpha coefficient of 0.846.

Data Collection

The data collection procedure was carried out by distributing the Compassion scale to respondents online with the help of the Google form application and respondents were asked to directly fill in the scale. Completion of the compassion scale took 7 days and there were 561 students who filled in the data. The conditions for the selected respondents were respondents aged 14 to 17 years, respondents were educated in high school, and respondents came from the Javanese ethnicity.

Data Analysis

The data analysis techniques used were descriptive analysis, t-test and Anova test with the help of the Statistical Package for the Social Sciences version 23 (SPSS 23 version) application to determine the description of the level of self-compassion and differences in students' levels of self-compassion seen from different types. gender and age.

Findings

Based on the results of descriptive quantitative data analysis, it shows that the average level of self-compassion among middle school students is in the medium category (M = 46.53, SD = 13.28). In more detail, it can be seen that the level of self-compassion of students is 32.4% low, 45.8% moderate and 21.7% high. Based on gender differences, it shows that women are 15.33% low, 22.82% moderate and 12.30% high, while for men 17.11% low, 22.99% moderate, 9.44% high. While the age difference shows that students aged 14 years, 16.5% low, 77.6% moderate, 5.9% high, students aged 15 years, 21.5% low, 66.4% moderate, 12.1% high, 16 year old students, 13.7% low, 80.1% moderate, 6.2% high, 17 year old students, 15.5% low, 70.3% moderate, 14.2% high. An overview of students'

level of self-compassion can be seen in Figure 1.

In addition, looking at each indicator of self-compassion, differences in gender and age show that there are significant differences in the level of self-compassion in terms of gender, where male students (M = 45.41, SD = 13.21) have a lower level of self-compassion of women (M = 47.62, SD = 13.28, t(559) = -1.98, p<0.05). Furthermore, the gender indicator of kindness has a significant difference, where male students (M = 10.75, SD = 3.56) have a lower level of kindness than girls (M = 11.43, SD = 3.64, t(559) = -2.24, p<0.05 The common humanity indicator has a significant difference, where male students (M = 11.08, SD = 3.51) have a lower level of common humanity than female students (M = 11.72, SD = 3.56, t(559) = -2.14 , p<0.05 The mindfulness indicator had no significant difference, where male students (M = 11.86, SD = 3.28) had a lower level of mindfulness than female students (M = 12.20, SD = 3.30, t(559) = -1.23 , p> 0.05 The indifference indicator has no significant difference, where male students (M = 11.72, SD = 3.55) have a lower level of indifference than female students (M = 12.27, SD = 3.54, t(559) = -1.83 , p>0.05 (See table 1).

Furthermore, looking at the age differences it also shows that students aged 14, 15, 16 and 17 years do not have a significant difference in the level of student self-compassion F(3,557) = 0.57, p>0.05. However, other results show that in sequence the level of self-compassion of students from the highest to the lowest is that of students aged 17 years (M = 47.32, SD = 12.81). 16 year olds (M = 47.19, SD = 13.72), 14 year old students (M = 46.36, SD =13.28), 15 year old students (M = 45.58, SD = 13.14). The same thing also happens to each indicator of self-compassion in terms of age differences, where all indicators of self-compassion, namely Kindness,
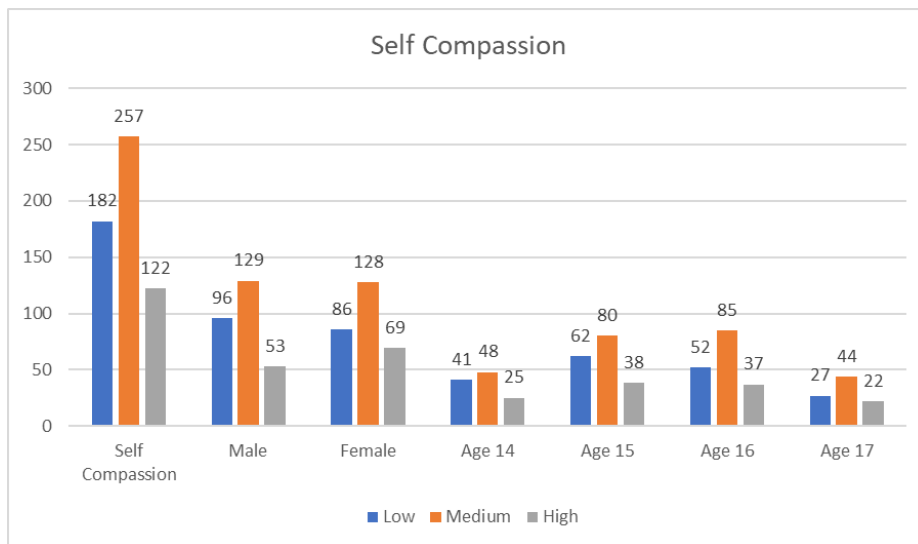

Fig. 1: Level of self-compassion

Table 1: M, SD, t test and Anova test results

Variabel	Indicator	Kelompok	N	M	SD	Test results
Gender	Self Compassion	Male	278	45.41	13.21	t(559) = -1.98*
		Female	283	47.62	13.28	
	Kindness	Male	278	10.75	3.56	t(559) = -2.24*
		Female	283	11.43	3.64	
	Common Humanity	Male	278	11.08	3.51	t(559) = -2.14*
		Female	283	11.72	3.56	
	Mindfulness	Male	278	11.86	3.28	t(559) = -1.23
		Female	283	12.20	3.30	
	Indifference	Male	278	11.72	3.55	t(559) = -1.83
		Female	283	12.27	3.54	
Age	Self Compassion	14	114	46.36	13.28	F(3,557) = 0.57
		15	180	45.58	13.14	
		16	174	47.19	13.72	
		17	93	47.32	12.81	
	Kindness	14	114	11.37	3.78	F(3,557) = 0.33
		15	180	10.94	3.56	
		16	174	11.31	3.62	
		17	93	11.07	3.55	
	Common Humanity	14	114	11.37	3.60	F(3,557) = 0.29
		15	180	11.23	3.50	
		16	174	11.56	3.61	
		17	93	11.49	3.51	
	Mindfulness	14	114	11.94	3.30	F(3,557) = 0.98
		15	180	11.76	3.22	
		16	174	12.16	3.45	
		17	93	12.43	3.12	
	Indifference	14	114	12.03	3.33	F(3,557) = 0.92
		15	180	11.65	3.61	
		16	174	12.16	3.73	
		17	93	12.31	3.35	

Common Humanity, Mindfulness and Indifference, do not have significant differences between students aged 14, 15, 16 and 17 years. Furthermore, sequentially the level of student self-compassion seen from age differences can be seen in Table 1.

Discussion

The results of this study indicate that middle school students in Java, especially Central Java, show an average level of self-compassion in the medium category and tend towards low levels of self-compassion. This indicates that many students

lack concern for themselves. Self-compassion is defined as a form of caring for oneself when facing various problems that occur in life and having the belief that failure, mistakes, suffering, and deficiencies are part of life (Neff, K., 2003). Self-compassion, namely positive self-acceptance of unexpected events (Salsabila, R. T., & Fitri, S., 2020). The results of this study are in line with the results of research Thompson, B. L., & Waltz, J. (2010); Bluth, K., & Blanton, P. W. (2014); Neff, K. D., & McGehee, P. (2010), which states that many teenage students or high school students have low levels of self-compassion. So the results of this study confirm that high

school students have a tendency for moderate and low levels of self-compassion.

Furthermore, students' low self-compassion is also influenced by the Covid-19 pandemic (Wampole, D. M., & Kohli, H., 2022), this is in line with the results of this research, where the research was conducted after the Covid-19 pandemic. Students' tendencies towards mobile phone addiction, internet addiction, and game addiction, also influence the level of self-compassion, student compassion (Liu, Q. Q., Yang, X. J., Hu, Y. T., & Zhang, C. Y., 2020; Li, Q., Ding, W., Mo, L. et al., 2023; Iyer, M., Sharma, R., & Sahasrabudhe, S., 2022; E. Iyer, M., 2022), this is also in line with what happened to students who were respondents in this study, where students had a tendency towards mobile phone addiction, internet addiction and game addiction although this variable was not directly examined in this research.

In more detail, the level of self-compassion of students or adolescents is strongly influenced by several factors including social pressure, culture, and the need for acceptance (Kelly, A. C., & Carter, J. C., 2015). Adolescents are often exposed to social and cultural standards that demand perfection and achievement. This pressure can cause them to be more self-critical and less able to show self-compassion. They may feel burdened by high expectations, to meet standards set by peers, family, or the media. Social Comparison (Cox, B. J., Fleet, C., & Stein, M. B., 2004). Teenagers often compare themselves to their peers and to the images they see on social media. These comparisons can lead to feelings of lack and feeling inadequate, which can hinder the development of self-compassion. Education and parenting (Neff, K. D., & McGehee, P., 2010; Bluth, K., Park, J., & Lathren, C., 2020). The way parents and teachers support the emotional and social development of adolescents can affect their level of self-compassion. The inability of parents or educators to teach concepts such as self-forgiveness and self-acceptance can have negative repercussions. Experiences of trauma or emotional suffering (Kang, S. M., Shaver, P. R., Sue, S., Min, K. H., & Jing, H., 2003). Traumatic experiences or emotional suffering in childhood or adolescence can reduce a person's ability to develop self-compassion. They may feel guilty or think that they don't deserve affection.

In terms of culture, especially Javanese culture, the level of self-compassion of students is very much influenced by Javanese culture. This can be seen from how Javanese culture forms values in oneself and one's behavior. First, Javanese culture which is oriented towards collectivism. Javanese culture is often known for having strong collectivist values, which prioritize concern for family and community. In this context, Javanese adolescents are more likely to learn to care for themselves lovingly as part of their role in the family and society. Second, Religious Values and Spirituality. Religion and spirituality have an important role in Javanese culture. Values such as compassion, forgiveness and self-acceptance can be applied in the context of Javanese religion and can support the development of self-compassion. Third, the influence of tradition and culture. Javanese traditions and culture influence how individuals respond to adversity and suffering. The use of myths, stories and religious practices in Javanese culture provides a framework for developing self-compassion.

Apart from that, based on Erik Erikson's developmental theory, it shows that self-compassion is related to the stages of adolescent development, especially the stage of searching for identity. Adolescents or students aged 14 to 18 years begin to search for their own identity (Feist, J., Feist, G., Roberts, T. A., Pertiwi, R.A., 2017). They try to understand who they are, what their values are, and what role they want to play in society. In this process, self-compassion can play an important role. Individuals who have healthy self-compassion are more likely to feel comfortable with identity exploration and are more accepting of change and mistakes on the journey to an established identity (Bluth, K., Campo, R. A., Futch, W. S., & Gaylord, S. A., 2016).

Furthermore, in terms of gender differences, the results of this study indicate that gender has significant differences in the level of self-compassion, where female students have a higher level of self-compassion than male students. The results of this study are in line with research Neff, K. D., Hsieh, Y. P., & Dejitterat, K. (2005); Murn, L. T., & Steele, M. R. (2020); Yarnell, L. M., Stafford, R. E., Neff, K. D., Reilly, E. D., Knox, M. C., & Mullarkey, M. (2015), which states that women tend to have a higher level of self-compassion than men. However, this study is different from the results of research Bluth, K., & Blanton, P. W. (2015); Bluth, K., Campo, R.A., Futch, W.S. et al. (2017); Patzak, A., Kollmayer, M., & Schober, B. (2017), which states that men have a higher level of self-compassion than women. The interesting findings of this research confirm that women have a higher level of self-compassion than men. This is understandable because the research subjects in this study were more women and seen from a cultural background, namely Javanese culture, it shows that Javanese women have a higher self-compassion than men who are influenced by the values of the Javanese culture they adhere to.

When viewed from each indicator of self-compassion, the results of this study indicate that there are significant

differences between male students and female students on the indicators of kindness and common humanity, but there are no significant differences on the indicators of mindfulness and indifference. This can be understood based on Gender Socialization Theory which states that gender differences in social behavior and attitudes are often the result of gender socialization. Gender socialization is the process by which individuals learn the behaviors, norms, and values that are considered appropriate for their gender by their society and culture. In many cultures, women are often taught to be more empathetic, caring, and responsive to other people's feelings, which can result in higher acts of kindness Eagly, A. H., & Wood, W. (2012). This is in line with Javanese women, where Javanese women are more empathetic, caring and responsive to other people's feelings.

The difference in the level of common humanity which shows that women have a higher level of common humanity can be understood by looking at the concept of common humanity. Common humanity, namely the understanding that suffering, mistakes, and challenges are common and humane experiences, experienced by all people at some point in their lives (Neff, K., (2011). So that common humanity is related to empathy, where in empathy theory shows that women often have a higher level of empathy than men. Empathy is the ability to feel and understand the feelings of others. Women's tendency to be more responsive to other people's emotions may encourage them to act in a more compassionate manner (Bluth, K., & Blanton, P. W., 2014).

Meanwhile, the indicators of mindfulness and indifference show that there are no significant differences in terms of gender differences. It is understood that Mindfulness in the context of self-compassion refers to the ability to bring compassionate, non-judgmental attention to one's own experiences. This is an important element in the practice of self-compassion, because it helps individuals to be more connected to their feelings and experiences with full awareness, without criticizing or judging themselves (Neff, K., 2011). While indifference refers to attitudes or feelings where individuals feel indifferent indifferent to themselves or their own experiences (Neff, K., 2011). Based on this understanding, it can be understood that high school students have the same level of mindfulness and indifference because they have the same tendency to experience, where currently the development of information technology provides them with equal opportunities to access a lot of information and learn a lot from cyberspace or online.

Lastly, the results of this study show that age does not have a significant difference in the level of self-compassion of students, seen from each indicator of self-compassion which also shows the same thing, where there is no significant

difference in the level of self-compassion in students aged 14 to 17 years. Even though it did not show any significant differences, this research found that the higher the age, the higher the level of self-compassion. The results of this research are in line with research Bluth, K., & Blanton, P. W. (2015); Murn, L. T., & Steele, M. R. (2020); Homan, K. (2016); Allen, A. B., Goldwasser, E. R., & Leary, M. R. (2012), which states that the older a teenager is, the higher the level of self-compassion they have.

The higher the level of self-compassion that students have is in line with developmental theory where self-compassion is part of social development in adolescents. Adolescent social development is a process in which individuals experience changes in social relationships, social norms, self-identity, and involvement in community. This is an important period in human life that involves various significant social changes and developments. In the social development of adolescents, it is stated that the more mature a teenager is, the better his social development or in other words, the higher the level of self-compassion (Feist, J., Feist, G., Roberts, T. A., Pertiwi, R.A., 2017). This is also in line with the cultural values possessed by adolescents, where the more mature the higher the understanding and internalization of cultural values in themselves and their personality.

Apart from that, in Javanese culture, values passed down from generation to generation form a strong foundation for people's behavior and attitudes. One of the values that is deeply internalized is respect for older people, where this value is often linked to the concept of compassion. Compassion is a Javanese term that can be translated as compassion, kindness, or feelings of sympathy towards others. Respect for elders is considered a manifestation of compassion, where one shows respect and concern for the older generation (Pakpahan, G., Hasiholan, A. M., & Salman, I., 2021).

It is important to note that compassion includes not only relationships between different generations, but also involves attitudes and actions of compassion towards everyone around us. This includes the responsibility to help those in need, provide moral support, and maintain harmony in social relations (Priyatiningsih, N., 2023). Thus, respect for elders can be considered an expression of compassion, which is an important value in Javanese culture which emphasizes togetherness and mutual care between members of society.

Furthermore, respect for elders is not just a social norm, but an inseparable part of Javanese cultural identity that cuts across generations. Through the passage of time and life experiences, this value increasingly becomes the main pillar in shaping individual character and responsibility. As individuals grow older, they are expected to not only maintain, but also strengthen the qualities of respect and

responsibility towards family and society. Javanese culture views the passage of age as not only a symptom of aging, but is also interpreted as a phase where individuals increasingly strengthen their role in maintaining family harmony and building a strong foundation for the next generation. So, this research further strengthens the relationship between the age of self-compassion and the cultural values possessed by individuals which are complementary and positive. Apart from that, the older a person gets, the more the individual will have a change in attitude due to an increase in the understanding and responsibility inherent in the individual. appropriate to the stage of development.

The results of this research firmly show that the level of self-compassion for middle school students of Javanese ethnicity is on average in the medium category and tends to be low. Judging from the differences in gender and age, it shows that there are significant differences in the level of self-compassion based on gender, where male students have a lower level of self-compassion than female. Judging from the age differences, it also shows that students aged 14, 15, 16 and 17 years do not have significant differences in the level of self-compassion. The results of this research have implications for students' psychological conditions, especially self-compassion. Apart from that, the results of this research can be a basis for preparing guidance and counseling service programs in schools. It is important for guidance and counseling teachers to see the level of self-compassion that students have, because it is an indication of not yet optimal moral development and self-acceptance of students which influences students' psychological conditions.

CONCLUSION

The results of this study indicate that high school students, especially students with Javanese background, have a moderate level of self-compassion. Furthermore, this study also found that in terms of gender differences, there was a significant difference between boys and girls, where male students had a lower level of self-compassion than female students. The same thing happened when viewed from the two indicators of self-compassion, namely kindness and common humanity which showed that male students had a higher level than female students and had significant differences. Whereas the other two indicators of self-compassion, namely mindfulness and indifference, showed that there was no significant difference, however, male students still tended to have a lower level of self-compassion than female students.

The age differences show that there is no significant difference between students aged 14, 15, 16, 17 in the level of self-compassion. In more detail, a look at each self-compassion indicator also shows the same thing, namely there is no significant difference between students aged 14, 15, 16, 17 in each self-compassion indicator which includes kindness, common humanity, mindfulness and indifference.

SUGGESTION

Future research is expected to be able to examine a broader scope, namely involving various school levels, various grade levels and differences in school demographics. Apart from that, further research is also expected to add other variables that are related to or influence students' self-compassion and carried out longitudinally as well as providing certain interventions to increase students' self-compassion, such as motivational interviewing counseling based on cultural values.

LIMITATION

This research is limited to middle school students, students with Javanese ethnic backgrounds and only involves one variable, namely self-compassion.

Acknowledgements

REFERENCES

Akin, A. (2009). Self-compassion and submissive behavior. *Egitim ve Bilim*, *34*(152), 138.

Akin, A. (2012). Self-Compassion and Automatic Thoughts. *Hacettepe University Journal of Education*, *42*, 1-10.

Akin, A., & Iskender, M. (2011). Internet addiction and depression, anxiety and stress. *International online journal of educational sciences*, *3*(1), 138-148.

Allen, A. B., Goldwasser, E. R., & Leary, M. R. (2012). Self-compassion and well-being among older adults. *Self and Identity*, 11, 428–453.

Arief, R., & Suryani, E. (2017). Sistem Dinamik Ujian Nasional Berbasis Komputer Untuk Meminimalkan Resiko Kecurangan Serta Meningkatkan Efektifitas Dan Efisiensi Anggaran. *INTEGER: Journal of Information Technology*, *1*(2).

Baker, L. R., & McNulty, J. K. (2011). Self-compassion and relationship maintenance: the moderating roles of conscientiousness and gender. *Journal of personality and social psychology*, *100*(5), 853.

Biswas, A. E. (2014). Lessons in citizenship: Using collaboration in the classroom to build community, foster academic integrity,

and model civic responsibility. *Journal on Excellence in College Teaching*, *25*(1), 9-25.

Bluth, K., & Blanton, P. W. (2014). Mindfulness and self-compassion: Exploring pathways to adolescent emotional well-being. *Journal of Child and Family Studies*, 23(7), 1298-1309.

Bluth, K., & Blanton, P. W. (2014). Mindfulness and self-compassion: Exploring pathways to adolescent emotional well-being. *Journal of Child and Family Studies*, 23(7), 1298-1309

Bluth, K., & Blanton, P. W. (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.

Bluth, K., & Blanton, P. W. (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.

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 of Youth and Adolescence*, 45(2), 367-380.

Bluth, K., Campo, R.A., Futch, W.S. et al. (2017). Age and Gender Differences in the Associations of Self-Compassion and Emotional Well-being in A Large Adolescent Sample. *J Youth Adolescence* 46, 840–853. https://doi.org/10.1007/s10964-016-0567-2

Bluth, K., Park, J., & Lathren, C. (2020). Is parents' education level associated with adolescent self-compassion?. *Explore*, 16(4), 225-230.

Boehm, P. J., Justice, M., & Weeks, S. (2009). Promoting academic integrity in higher education. *The Community College Enterprise*, *15*(1), 45-61.

Cox, B. J., Fleet, C., & Stein, M. B. (2004). Self-criticism and social phobia in the US national comorbidity survey. *Journal of Affective Disorders*, 82(2), 227-234.

Creswell, J.W. and Creswell, J.D. (2018) Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. Sage, Los Angeles.

Crocker, J., & Canevello, A. (2008). Creating and undermining social support in communal relationships: the role of compassionate and self-image goals. *Journal of personality and social psychology*, *95*(3), 555.

Eagly, A. H., & Wood, W. (2011). *Social Role Theory (Handbook of Theories in Social Psychology vol 2)* .eds PAM Van Lange, AW Kruglanski and ET Higgins.

Eroglu, M., Ozdemir, Y., Balta, A., Yildirim, A. O., Eyi, Y. E., Sucullu, I., & Akin, M. (2013). Use of Neutrophil/Lymphocyte Ratio in Diagnosis of Phlegmonous Appendicitis: 620. *Official journal of the American College of Gastroenterology| ACG*, *108*, S182.

Faulinda, E. N., & Ni'mal, A. A. R. (2020). Kesiapan Pendidikan Indonesia Menghadapi Era Society 5.0. *Edcomtech: Jurnal Kajian Teknologi Pendidikan*, *5*(1), 61-66.

Feist, J., Feist, G., Roberts, T. A., Pertiwi, R.A. (2017). *Teori kepribadian = Theories of personality (Edisi 8)*. Jakarta: Salemba Empat.

Firmantyo, T., & Alsa, A. (2016). Integritas akademik dan kecemasan akademik dalam menghadapi ujian nasional pada siswa. *Psikohumaniora: Jurnal Penelitian Psikologi*, *1*(1), 1-11.

Fukuyama, M. (2018). Society 5.0: Aiming for a new human-centered society. *Japan Spotlight*, *27*(5), 47-50.

Hasanah, F. A., & Hidayati, F. (2017). Hubungan antara self-compassion dengan alienasi pada Remaja (Sebuah studi korelasi pada siswa SMK Negeri 1 Majalengka). Jurnal Empati, 5(4), 750-756.

Homan, K. (2016). Self-compassion and psychological well-being in older adults. *Journal of Adult Development*, 23(2), 111–119.

Hudaya, Z. A., & Nugroho, S. W. (2013). Kearifan lokal budaya Jawa sebagai basis model kepemimpinan yang efektif. *Sustainable Competitive Advantage (SCA)*, *3*(1).

Iyer, M. (2022). Just One Hour Reduction in Online Gaming Time May Enhance Mental Health in Indian University Students: A COVID Pandemic Study. Online Journal of Health and Allied Sciences, *20*(4).

Iyer, M., Sharma, R., & Sahasrabudhe, S. (2022). Role of self-compassion and online/offline integration on internet addiction, aggression, and psychological well-being: A mediation analysis. *Indian journal of psychiatry*, *64*(2), 143.

Kang, S. M., Shaver, P. R., Sue, S., Min, K. H., & Jing, H. (2003). Culture-specific patterns in the prediction of life satisfaction: Roles of emotion, relationship quality, and self-esteem. *Personality and Social Psychology Bulletin*, 29(12), 1596-1608.

Kelly, A. C., & Carter, J. C. (2015). Self-compassion training for binge eating disorder: A pilot randomized controlled trial. Psychology and Psychotherapy: *Theory, Research and Practice*, 88(3), 285-303.

Li, Q., Ding, W., Mo, L. *et al.* (2023). Co-occurrence Patterns in Early Adolescent Social Avoidance and Distress and Mobile Phone Addiction: The Role of Self-compassion. *Int J Ment Health Addiction* https://doi.org/10.1007/s11469-023-01127-6

Liu, Q. Q., Yang, X. J., Hu, Y. T., & Zhang, C. Y. (2020). Peer victimization, self-compassion, gender and adolescent mobile phone addiction: Unique and interactive effects. *Children and Youth Services Review*, *118*, 105397.

Masyithoh, D., Bintari, D. P., & Pratiwi, D. M. (2021). Pentingnya Penerapan Nilai-Nilai Pancasila Pada Remaja di Era Society 5.0. *Jurnal Sumbangsih*, *2*(1), 156-163.

Murn, L. T., & Steele, M. R. (2020). What matters most? Age and gender differences in self-compassion and body attitudes among college students. *Counselling Psychology Quarterly*, 33(4), 541-560.

Murn, L. T., & Steele, M. R. (2020). What matters most? Age and gender differences in self-compassion and body attitudes among college students. *Counselling Psychology Quarterly*, 33(4), 541-560.

Neff, K. (2003). Self-compassion: An alternative conceptualization of a healthy attitude toward oneself. *Self and identity*, *2*(2), 85-101.

Neff, K. (2003). Self-compassion: An alternative conceptualization of a healthy attitude toward oneself. *Self and identity*, *2*(2), 85-101.

Neff, K. (2011). *Self-compassion: The proven power of being kind to yourself*. Hachette UK.

Neff, K. D., & Beretvas, S. N. (2013). The role of self-compassion in romantic relationships. *Self and identity*, *12*(1), 78-98.

Neff, K. D., & Beretvas, S. N. (2013). The role of self-compassion in romantic relationships. *Self and identity*, *12*(1), 78-98.

Neff, K. D., & Dahm, K. A. (2014). Self-Compassion: What it is, what it does, and how it relates to mindfulness (pp. 121-140). *Mindfulness and Self-Regulation. New York: Springer*.

Neff, K. D., & McGehee, P. (2010). Self-compassion and psychological resilience among adolescents and young adults. *Self and Identity*, 9(3), 225-240.

Neff, K. D., & McGehee, P. (2010). Self-compassion and psychological resilience among adolescents and young adults. *Self and Identity*, 9(3), 225-240.

Neff, K. D., Hsieh, Y. P., & Dejitterat, K. (2005). Self-compassion, achievement goals, and coping with academic failure. *Self and Identity*, 4(3), 263-287.

Neff, K. D., Rude, S. S., & Kirkpatrick, K. L. (2007). An examination of self-compassion in relation to positive psychological functioning and personality traits. *Journal of research in personality*, *41*(4), 908-916.

Pakpahan, G., Hasiholan, A. M., & Salman, I. (2021). Budaya Sungkem Desa Samirono dalam Perspektif Hukum Taurat ke-5: Suatu Kajian Etika Kristen dan Generasi Muda. *Jurnal Lektur keagamaan*, 19(2), 521-554.

Patzak, A., Kollmayer, M., & Schober, B. (2017). Buffering impostor feelings with kindness: The mediating role of self-compassion between gender-role orientation and the impostor phenomenon. *Frontiers in psychology,* 8, 1289.

Perempuan, K. P., & Indonesia, P. A. R. (2022). Survei Nasional Pengalaman Hidup Anak dan Remaja (SNPHAR). *Politeknik Kesejahteraan Sosial*.

Pommier, E., Neff, K. D., & Tóth-Király, I. (2020). The development and validation of the Compassion Scale. *Assessment*, *27*(1), 21-39.

Priyatiningsih, N. (2023). Pendidikan Karakter Melalui Tradisi Sungkeman Adat Jawa. *Sustainable Jurnal Kajian Mutu Pendidikan*, 5(2), 458 - 462. https://doi.org/10.32923/kjmp.v5i2.3228

Rahyono, F. X. (2015). Bahasa lokal sebagai representamen ilmu pengetahuan. *Tutur: Cakrawala Kajian Bahasa-Bahasa Nusantara*, *1*(1), 1-10.

Rouf, A. (2019). Reaktualisasi dan Kontekstualisasi Kearifan Lokal dengan Manhaj Global: Upaya menjawab problematika dan tantangan pendidikan di era Society 5.0 dan Revolusi Industri 4.0. In *Prosiding Seminar Nasional Pascasarjana (Prosnampas)* (Vol. 2, No. 1, pp. 42-46).

Salsabila, R. T., & Fitri, S. (2020). Gambaran Self-Compassion Guru Bimbingan dan Konseling Pada Jenjang SMA Negeri se-DKI Jakarta. *INSIGHT: Jurnal Bimbingan Konseling*, *9*(2), 179-192.

Seider, S., Novick, S., & Gomez, J. (2013). Cultivating the academic integrity of urban adolescents with ethical philosophy programming. *Peabody Journal of Education*, *88*(2), 142-158.

Strom, P. S., & Strom, R. D. (2007). Cheating in middle school and high school. In *The Educational Forum* (Vol. 71, No. 2, pp. 104-116).

Thompson, B. L., & Waltz, J. (2010). Self-compassion and PTSD symptom severity. *Journal of Traumatic Stress*, 23(5), 663-671.

UNICEF Indonesia (2021). Indonesia: Ratusan anak dan remaja menyerukan kebaikan dan diakhirinya perundungan [Internet]. UNICEF Indonesia. Available from: https://www.unicef.org/indonesia/id/press-releases/indonesia-ratusan-anak-dan-remaja-menyerukan-kebaikan-dan-diakhirinya-perundungan

Wampole, D. M., & Kohli, H. (2022). Self-compassion in social work education at times of COVID19. *Social Work in Mental Health*, *20*(4), 400-417.

Wardhani, N. W. (2013). Pembelajaran nilai-nilai kearifan lokal sebagai penguat karakter bangsa melalui pendidikan informal. *Jurnal Penelitian Pendidikan*, *13*(1).

Wibowo, M. E., & Naini, R. (2021). Self-compassion and forgiveness among senior high school students: A correlational and comparative study. *Islamic Guidance and Counseling Journal*, *4*(1), 91-97.

World Economic Forum, J. (2020). The future of jobs report 2020. *Retrieved from Geneva*.

Yarnell, L. M., Stafford, R. E., Neff, K. D., Reilly, E. D., Knox, M. C., & Mullarkey, M. (2015). Meta-analysis of gender differences in self-compassion. *Self and identity*, *14*(5), 499-520.

Yarnell, L. M., Stafford, R. E., Neff, K. D., Reilly, E. D., Knox, M. C., & Mullarkey, M. (2015). Meta-analysis of gender differences in self-compassion. *Self and identity*, 14(5), 499-520.