


# Psychological Well-Being of female pastors: The Role of Self-Compassion and Social Support

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<p><b>Revised:</b> 2024-08-18</p> <p><b>Published:</b> 2024-09-01</p> <p><b>Keywords:</b> Self-Compassion, Social Support, Psychological Well-Being</p> <p><b>Copyright holder:</b> © Author/s (2024)</p> <p><b>This article is under:</b> </p> <p><b>How to cite:</b> Hermanoes, S. E., Kristianingsih, S. A., &amp; Soetjningsih, C. H. (2024). Psychological Well-Being of female pastors: The Role of Self-Compassion and Social Support. <i>Bulletin of Counseling and Psychotherapy</i>, 6(2). <a href="https://doi.org/10.51214/002024061067000">https://doi.org/10.51214/002024061067000</a></p> <p><b>Published by:</b> Kuras Institute</p> <p><b>E-ISSN:</b> 2656-1050</p>	<p><b>ABSTRACT:</b> This research is a quantitative study which aims to determine self-compassion and social support simultaneously as predictors of psychological well-being in female pastors at the Evangelical Christian Church in Timor (GMIT). Data collection used Ryff's Psychological Well-Being Scale (RPWB), Self-Compassion Scale (SCS), and Revised Multidimensional Scale of Perceived Social Support (RMSPSS) which were distributed by sending questionnaires via Google form to the WhatsApp group and print outs were delivered directly to respondents. The respondents involved in this research were 105 female GMIT priests around Kupang City. The data obtained were analyzed using multiple linear regression techniques with the help of the SPSS 29 program. The results showed that the calculated F value (simultaneous) was 211.423 with <math>p &lt; 0.05</math>, which means self-compassion and social support simultaneously as predictor of psychological well-being of GMIT female priests around Kupang City with a coefficient of determination (<math>R^2</math>) of 0.806, meaning the contribution of the influence of self-compassion and social support to psychological well-being is 80.6%.</p>
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## INTRODUCTION

Developments in the field of positive psychology have increased interest in psychological well-being (PWB) in a variety of disciplines. This is partly due to the assumption that PWB is a factor that supports a person's future happiness which is stimulated by individual learning in dealing with problems or the environment, and is influenced by experience and education (Ryff & Singer, 2008).

According to Ryff and Keyes (1995) PWB is a condition of individuals who have the ability to determine and carry out the direction and purpose of life, are able to determine their life decisions independently, are able to accept themselves positively, are able to establish positive relationships with others, are able to master the environment effectively, and are able to develop their potential continuously over time. Individuals whose PWB is fulfilled tend to see their lives positively. Based on the dimensions of PWB, namely (1) autonomy is an individual who is able to direct behavior that reflects self-determination and personal authority in society, (2) positive relationships with others which means that individuals have warm and satisfied relationships, pay attention to the welfare of others, have a strong influence, closeness, and understand that positive relationships with others are give and take, (3) environmental mastery is an individual who has the ability to organize daily life, (4) personal growth means that individuals always develop their potential according to their capacity, (5) life purpose means that individuals have the confidence to understand the purpose of life by making past and present life as a guide to life, (6) self-acceptance means individuals who strive to always be comfortable with themselves. Individuals whose PWB is fulfilled tend to view their lives positively. However, fulfilling PWB does not mean that there is no suffering in life, but that the individual has

active involvement in the world, has meaning or purpose in life, and has relationships with people or things outside themselves (Meriko et al., 2019). Low PWB can be characterized by feeling dissatisfied with oneself, difficulty building relationships with other people, dependence on others, difficulty managing the environment, having no life goals, and being unable to develop personally or being stagnant (Qoyyimah & Wahini, 2017). Meanwhile, Bhagchandani (2017) revealed that someone who has a high level of PWB, excels in all fields, has a higher level of satisfaction and self-esteem, and is able to think about himself or others. This condition shows positive characteristics of growth and development.

PWB is an important thing for every individual to have. Likewise, PWB is very important for a pastor to have. Pastors are servants of God and followers of Christ who are tasked with preaching God's Word, visiting the sick and suffering, and equipping the saints for God's work (Dahlenburg, 2002). According to Ginting (in Enjelita et al., 2019) the priest's duty as a leader is to care for the human soul which is related to all life. Pastors who have good PWB will certainly have a positive impact on the people they serve.

However, the reality is that good PWB is not something that can be easily achieved by a pastor. PWB in a priest can be influenced by various things, such as job demands, environment, social support, and religion (Patma, 2016). Rassieur's research results (in Patma, 2016) found that pastors have a very large burden in serving the congregation and more than 3,500 pastors studied stated that pastors experience stress which causes pressure and conflict between the reality that occurs in ministry and their ideals, when enter the profession. Moreover, Enjelita et al. (2019) find out the facts that occur in the life of pastors, namely chronic work demands, such as busy work schedules, workloads that are too high, high work demands, stressful tasks, having to be ready at all times, lack of personal abilities, and personal conflicts can cause stress.

Based on the results of interviews, it appears that many female pastors at Evangelical Christian Church in Timor (GMIT) experience excessive work pressure, i.e., no exists balance between implementation tasks as a pastor with life personal. Positive relationships with family members and the congregation served are not easy, the pressure to adapt to other people's wishes becomes complicated, and difficulty managing schedules causes overwhelm in carrying out responsibilities. This condition can reduce the level of PWB possessed by some researched female priests. The research results of Saraswati and Lie (2020) show that work-life balance and workload can have a significant influence on PWB. Apart from that, when the PWB concept is applied in work life, it can be interpreted as an individual building positive relationships with other people; have acceptance of work, personal development, fulfillment of life and work needs, and are willing to develop themselves personally (Saraswati & Lie, 2020).

There are some possible factors affect PWB, that is age, type gender, culture, support social, And evaluation to experience life (Ryff & Singer, 2008). Besides that, psychological factors that can influence PWB according to Neff (2009) is self-compassion. Self-compassion defined as the desire to improve health and well-being, and complemented by personal initiative to effect necessary life changes. Research related to self-compassion and PWB was conducted by Homan (2016) who examined the relationship between self-compassion and PWB adjustment indicators based on theory, as well as the moderating effect of self-compassion on self-assessment of health. The results of this study indicate that self-compassion is positively correlated with age, and self-compassion is positively and uniquely related to PWB. Meanwhile, the research results of Wardi and Ningsih (2021) show that self-compassion has a strong correlation with PWB. The results of this research also show that self-compassion contributes to building PWB.

Apart from self-compassion other factors that can influence PWB are support social. According to Zimet et al. (1988) social support is availability sourced support from family, friends, and those closest to you when the individual needs. The results of this research are supported by the results of

previous research from Aziz and Nurwardani (2021) showing that family support plays a positive role in an individual's ability to deal with situations that have many problems.

As far as the author is concerned, there are several previous studies that examined the relationship between self-compassion and social support with PWB, but they were not aimed at female pastors. Study conducted by Yusronuddin and Tatiyani (2022) to determine the relationship between self-compassion and social support and psychological well-being in nurse at RSUP Dr. Sitanala . Research result show that there is connection significant positive between self-compassion and support social with welfare psychological. Besides that's the result study Daughter And Retnowati (2023) against Child Trained at the institution Coaching Special Child Class I Kutoarjo And Class II Yogyakarta shows that self-compassion And social support role in a way significant towards PWB. Based on the description that has been presented, this research aims to determine self-compassion and support social s e way simultaneous (together) as predictors of PWB in female pastors at GMIT.

### Study Aim and Hypothesis

This study aims to examine social support, spiritual intelligence, and wellbeing-life satisfaction as predictors of grief simultaneously. The hypothesis is that social support, wellbeing-life satisfaction, and spiritual intelligence are simultaneously as predictors of grief.

## METHODS

### Design

The design used in this study is a correlational quantitative research design. This research design was conducted to simultaneously determine self-compassion and social support as predictors of PWB among female pastors at Evangelical Christian Church in Timor (GMIT).

### Participants

Participants in this research were female GMIT priests around Kupang City, Indonesia. Participants were obtained using saturated sampling technique, which is a sampling technique when all members of the population are used as samples. This research involved 105 female pastors aged 39 to 59 years who were willing to fill out a questionnaire. Participants had a Bachelor's educational background in 97 subjects and a Master's degree in 8 subjects. Apart from that, 98% of respondents were married and had children. Participants served for a period of 11 to 40 years and had a number of pastor friends who served together varying from 1 to 4 people, but some served alone in one congregation.

### Instruments

Data collection techniques were carried out using several instruments. Before use, a reliability test was carried out on all scales. The reliability test uses Cronbach's Alpha and reliability is declared good if the reliability coefficient is closer to 1 (Azwar, 2021).

**Psychological well-being (PWB)** use Ryff's psychological well-being scale developed by Ryff and Keyes ( 1995) with coefficient reliability of 0.848 already tested its validity by Fadhil ( 2021) with results coefficient reliability 0.543 to 0.828 and results validity is 0.30. Then this scale was modified by researchers and tested for reliability so that it became 26 items, namely favorite items totaling 17 And unfavorable totaling 9 according to use method charging questionnaire compiled in form scale likert .

**Self compassion** scale was compiled based on components compiled by Neff (2003) with coefficient high internal reliability with mark Cronbach's alpha was 0.92 and quality good item that is coefficient 0.57 to with 0.80, which is already tested its validity by Sugianto et al. ( 2020) with results coefficient reliability show mark of 0.872. Mark reliability for subscale range between 0.60 up to 0.78. Then this scale was modified by researchers and tested for reliability so that it became 22 items,

namely favorite items totaling 13 and unfavorable amount 9 corresponds to use method charging questionnaire compiled in form scale Likert.

**Social support** was measured with use The Multidimensional Scale of Perceived Social Support (MSPSS) developed by Zimet et al. (1988) coefficient internal reliability with mark Cronbach alpha of 0.85. One study in China modified the MSPSS items to better suit teachers' language and content (Ho & Chan, 2017). Of the three sources of social support compiled in the MSPSS, namely friends, family, and significant others, Ho and Chan changed the significant other sources to sources from the principal and teacher colleagues. This adaptation, named the Revised-Multidimensional Scale of Perceived Social Support (R-MSPSS), was tested on teachers in Hong Kong and China. The reliability of R-MSPSS on the four sources of social support as seen through internal consistency is in the range of 0.84 to 0.9 which has been tested its validity by Oktarina et al. (2021) with results coefficient reliability show mark Cronbach's alpha of 0.82. Mark reliability For subscale range between 0.72 up to 0.82. Then this scale was modified by the researcher by changing the significant other source to the source from the Chair of the Classis Council (KMK) and fellow pastors and then tested for reliability. Number of items 16 and everything is a favorable item with use method charging questionnaire compiled in form scale Likert.

### Data Analysis

Data analysis for hypothesis testing uses multiple linear regression statistical techniques. Before the regression test, an assumption test is first carried out, namely normality, linearity, multicollinearity and heteroscedasticity tests. The scale used has been tested for validity and reliability using IBM SPSS Statistics 29 for Windows software.

## RESULTS AND DISCUSSION

### Variable Categorization

Table 1. PWB categorization

Category	Criteria	Frequency	Percent
Low	26 - 61	0	0.00
Currently	62 - 95	11	10.48
Tall	96 - 130	94	89.52
Total		105	100

From table 1, the results of the categorization analysis of hypothetical PWB data have the lowest value of 26 and the highest value of 130 and have an average value of 78 and a standard deviation (level of data distribution) of 17.33. The PWB of most respondents is in the high category, meaning that the majority of respondents have high autonomy, have positive relationships with other people, have high mastery of the environment, have good personal growth, have a purpose in life and good self-acceptance.

Table 2. Categories Self Compassion

Category	Criteria	Frequency	Percent
Low	22 - 51	0	0.00
Currently	52 - 81	46	43.81
Tall	82 - 110	59	56.19
Total		105	100

From table 2, the results of the categorization analysis of hypothetical self-compassion data have the lowest value of 22 and the highest value of 110, and the average value is 66 with a standard deviation of 14.66. The self-compassion of most respondents is in the high category, meaning that the majority of respondents have self-kindness and positive self-evaluation, recognize that they are

ordinary people and do not isolate themselves, and pay attention to themselves and give assessments that are not excessive.

Table 3. Categorization of Social Support

Category	Criteria	Frequency	Percent
Low	16 - 37	0	0.00
Currently	38 - 59	40	38.10
Tall	60 - 80	65	61.90
Total		105	100

From table 3, the results of the categorization analysis of hypothetical social support data have the lowest value of 16 and the highest value of 80 with an average value of 48 and standard deviation of 10.66. The social support of most respondents is high, meaning that most respondents receive support from family, friends and special people.

### Hypothetical testing

Table 1. ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	2605.374	2	1302.687	211.423	.000b
Residual	628.474	102	6.162		
Total	3233.848	104			

Based on table 4, it is obtained the calculated F value is 211.423 with level significance 0.000 ( $p < 0.05$ ) so it can be concluded that self-compassion and social support simultaneously as predictors of PWB in female priests around Kupang City. Self-compassion and social support contributed to PWB. An overview of the coefficient of determination ( $R^2$ ) can be seen in the table below:

Table 2. Summary of Research Hypotheses Testing Result

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.898	.806	.802	2.482

Based on table 5, it shows that the correlation coefficient (R) is 0.898, which means that simultaneously there is a correlation between self-compassion and social support for PWB. Then the coefficient of determination ( $R^2$ ) is 0.806, which means that the contribution or contribution of self-compassion and social support to PWB was 80.6% and the remaining 19.4% was influenced by other variables not examined in this research.

### Discussion

This discussion will be structured according to the results of research on self-compassion and social support simultaneously acts as a predictor of PWB in female pastors who serve around Kupang City, namely the GMIT Klasis Kupang City, East Kupang City Klasis, and West Kupang City Klasis congregations totaling 105 people. Often a female pastor experiences pressure at work, but by having self-compassion and getting social support or help from family, relatives or close friends, the individual can have a good level of PWB, meaning when the pastor is able to accept themselves, love themselves and have relationships. who are good with other people, their PWB will be good, as is the result of research by Yusronuddin and Tatiyani (2022) on nurses at RSUP Dr. Sitanela shows that there is a significant positive relationship between self-compassion and social support and psychological well-being. Apart from that, the results of Putri and Retnowati's (2023) research on assisted children at the Kutoarjo Class I and KClass II Yogyakarta Special Child Development institutions show that self-compassion and social support play a significant role in PWB.

Self-compassion and social support are predictors of PWB because they play a role in reducing stress and anxiety, increasing resilience, and strengthening positive emotions and emotional regulation. Self-compassion allows individuals to better manage negative emotions and recover from failures with a more compassionate attitude toward themselves. Meanwhile, social support provides a sense of connectedness, validation, and acceptance, as well as practical and emotional assistance that helps overcome stress. The combination of self-compassion and social support not only helps individuals develop effective coping strategies, but also creates an environment that supports a more stable and stronger PWB.

In this study, the contribution or influence of self-compassion and social support on PWB was 80.6% and the remaining 19.4% was influenced by other variables not examined in this study. Expressed with a positive sign, the direction of the relationship is positive. This shows that the independent variable simultaneously has an influence on the dependent variable.

Based on the results of the t test self-compassion amounting to 15,742 with level significance 0.000 ( $p < 0.05$ ). Results show that self-compassion in a way partially has influence in a way significant to PWB female pastor. Someone who has self-compassion will have an attitude of loving themselves and caring about themselves, thereby increasing their PWB. The results of this research are supported by the results of previous research by Sucikaputri and Nawangsih (2022) stating that there is an influence of self-compassion on PWB. Thus, female pastors who treat themselves with compassion and care, when facing difficulties, challenges and problems in life will be able to increase their PWB. This is supported by Neff (2009) who stated that self-compassion refers to how somebody relate with self alone when feel failed, no capable or suffer.

Results testing variable social support is obtained mark t count as big as 5,873 with level mark significance 0,000 ( $p < 0.05$ ) can concluded that variable Social support partially has an influence significant to PWB. In this case, when female pastors feel they receive good social support from family, friends and ministry colleagues and the Chair of the Class Council, the female pastor's PWB is also good. The assistance received can be in the form of material, appreciation and attention that will help female priests in unpleasant situations so that PWB becomes good. The results of this research are supported by the results of previous research from Lam (Ridha, 2022) which shows that with support from the family, individuals will feel comfortable, feel understood and appreciated. Apart from that, the research results of Aziz and Nurwardani (2021) show that family support plays a positive role in an individual's ability to deal with situations that have many problems.

The research results show that the PWB of female pastors is in the high category. The results of this study are different from the results of previous research by Homewood Health United Kingdom (in Yulistyowati & Savira, 2022) which showed that women's PWB was low. Apart from that, the results of research by Yulistyowati and Savira (2022) on 51 female students at Surabaya State University showed that 78.4% often felt anxious and worried about something that might not necessarily happen, 41.2% had limited friendships, 43.1% still have difficulty in determining and expressing things, 80.4% are worried and afraid of not being able to meet their parents' expectations, 51% feel easily scared, easily confused and shy, and 41.2% feel low self-esteem and find it difficult to open up to other people.

The strength of this research lies in its success in proving the influence of self-compassion and social support simultaneously on PWB. Apart from that, self-compassion and social support simultaneously (together) make a large contribution to PWB, namely 80.6%. However, there are also limitations to this research namely, apart from self-compassion and social support, there are still other factors that may influence PWB. Future researchers can add other independent variables that were not examined in this study, for example spiritual well-being, emotional intelligence, work-life balance, self-resilience, job satisfaction, and coping strategies. The subjects are still limited to female priests who serve around Kupang City.

## CONCLUSION

This research proves that simultaneously self-compassion and social support are predictors of PWB to female priests who serve around Kupang City. Meanwhile, partially self-compassion and social support have a significant influence on PWB. Contributions or contributions of self-compassion and social support to PWB was 80.6% and the remaining 19.4% was influenced by other variables not examined in this research. It is hoped that GMIT female pastors need to develop self-compassion, recognizing and accepting themselves fully, as well as practicing self-compassion when facing challenges in ministry. GMIT institutions can support by providing training and counseling programs to develop self-compassion and strengthen social support networks, namely creating a supportive environment through retreats and mentoring. Apart from that, future researchers can add other independent variables that were not examined in this study, for example spiritual well-being, emotional intelligence, work-life balance, self-resilience, job satisfaction, and coping strategies. Future researchers can also expand the research to different subjects because the subjects are still limited to female priests who serve around Kupang City.

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## AUTHOR CONTRIBUTIONS STATEMENT

SEH, SAK and CHS agree to the final version of this article.

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