

A quasi-experimental study on building a harmonious relationship with mindful self-compassion counseling

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Abstract

This study aims to prove the effectiveness of mindful self-compassion counseling in building harmonious relationships. Harmonious relationship as an internal process that is in the mind can be done with prayer and contemplation that brightens life and gives self-awareness and can be a balanced healer. This research is quasi-experimental research using the experimental group and the control group. Respondents consisted of 10 students of STAI Nurulfalah Airmolek who were divided into two groups (control and experiment). The research instrument to measure the harmonious relationship uses a harmonious relationship questionnaire which is part of the spiritual well-being instrument. The results showed that mindful self-compassion counseling was effective enough to build a harmonious relationship with an N-Gain score of 60.82%.

Keywords: Harmonious relationship; mindful self-compassion

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Introduction

The term harmonious relationship has actually existed in social life for a long time (Lestari, Faturochman, Adiyanti, & Walgito, 2013). Harmony, according to Burkhardt Relationship and Nagai-Jacobson is defined as a process that is directed internally towards the mind that can be done with prayer and contemplation that provides enlightenment and self-awareness (Delgado, 2005). In addition, there is a connection in humans that is externally directed toward nature and recognizes that life is sacred, harmonious, and a balanced healer (Delgado, 2005). The ethic of harmony in Julian is described as having five hierarchies composed of the order of priority and superiority relationships such as the relationship between the ruler and the minister, the relationship between father and son, older brother and younger brother, husband, and wife, and finally between friends or friends. Kolstad & Gjesvik, (2013). Scientifically and culturally, there is a harmonious relationship between emotions and thoughts, and emotions are related to politeness in communication (Kolstad & Gjesvik, 2013).

There are four kinds of harmonization relationships that must be owned, namely: First, a harmonious relationship with oneself. According to Lou, (2015:39), a harmonious relationship with oneself is defined as one's ability to be able to take care of oneself. Self-care according to Su et al (Lou, 2015:39) is important to achieve harmonious interpersonal relationships so that actions are by the roles they live.

Second, a harmonious relationship with God according to Carson can be done through trust, forgiveness, and love (Delgado, 2005). It is said that the greatest contribution to human well-being comes from being in harmony with God (Homan & Cavanaugh, 2013). The existence of a secure attachment with unconditional acceptance of work as a protector and maintain human psychological health, and this well-being certainly has implications for the human body (Homan & Cavanaugh, 2013)

Third, harmonious relationships with others are defined as a person's capacity to provide mutual support in friendship (Lou, 2015:39). In Indonesia, there is a saying that has developed, that is, harmony brings prosperity, while conflict brings destruction (Lestari et al., 2013). Fourth, the relationship with the family is defined as a person's ability to achieve a harmonious relationship with family members, where there is mutual respect and also has a role and harmony in the family (Lou, 2015:39). Furthermore, the purpose of this study is to prove that mindful self-compassion counseling can develop harmonious relationships, which in turn can be beneficial for human psychological resilience.

Furthermore, it is said that social harmony also requires forgiveness (Hook, Worthington, & Utsey, 2009). Forgiveness is one of the strengths of character (Tirrell, 2021) that everyone should have. But in reality, this character is difficult to have, it requires an effort so that this forgiving nature grows within. According to Noreen, Bierman, & MacLeod (2014), some people can forget and forgive if other things cannot be applied that way. One's goal to be able to forget the events that happened is to be able to forgive them (Noreen et al., 2014).

Some events that show extraordinary forgiving nature can be seen from the following great figures, namely South African president Nelson Mandela forgiving people who imprisoned him for 27 years and meeting victims of injustice to follow in his footsteps. His actions to help the nation resulted from the apartheid policy (Noreen et al., 2014). In Indonesia, Dr. Haji Abdul Malik Karim or known as Buya Hamka is a cleric who was slandered by the Soekarno government and was imprisoned without trial for 2 years and 4 months, but he still made funeral prayers when Soekarno died (Septiani, Melay, & Bunari, 2018).

Based on research, the level of forgiveness is closely related to resilience (Çerkez & Öztörel, 2019). Other studies reveal that ecological resilience has a positive relationship with emotional, cognitive, and behavioral forgiveness. Meanwhile, resilience techniques are closely related to emotional forgiveness (Aziz & Yildirim, 2019). Thus, people are predicted to have resilience (Dwiwardani et al., 2014).

From these events, this forgiving character needs to be grown through the educational process. According to (Freedman, 2018), adolescents who received education about this forgiving nature had a decrease in anxiety and depression. Those who take education about forgiveness also reveal that they get a positive impact from forgiveness (Freedman, 2018). Furthermore, research has been conducted on victims of bullying. In terms of self-esteem and expectations, there was no improvement, but those who received this forgiveness guidance program showed a better level of understanding about forgiveness and positive attitudes toward bullies, and they were victims of bullying to apply this forgiveness strategy (Van Rensburg & Raubenheimer, 2015).

Based on research, forgiveness has a positive impact on reducing bullying behavior, perceived emotions, and social relationships (Lin, Enright, & Klatt, 2011; Noreen et al., 2014; Tirrell, 2021; Tucker, Bitman, Wade, & Cornish, 2015), avoiding conflict, and continuing life for the victims (Noreen et al., 2014). In other words, this forgiving nature can be beneficial for physical and psychological health (Noreen et al., 2014; Van Rensburg & Raubenheimer, 2015). Forgiveness is a strong phenomenon in explaining the condition of a person's well-being (Tucker et al., 2015). Several studies have shown that forgiveness is positively correlated with the possession of psychological resilience (Broyles, 2005; Faison, 2007; Kravchuk, 2021; Momina & Sarwat, 2015). It is also said that forgiveness is not only given to others, but also to oneself (Prieto-Ursúa & Echevoyen, 2015).

Religion and spirituality are factors that can affect forgiveness (Fincham, May, & Carlos Chavez, 2020). This is because forgiveness is an element of religion and spirituality (Kaushik, Sinha, Govind, & Sharma, 2021). Forgiving oneself or others can be helped by doing the meditation process (Kaushik et al., 2021). Meditation or in other words contemplation is always used in the practice of mindful self-compassion during the eight sessions of the meeting. Kravchuk (2021) in his research states that there is a strong significance between forgiveness and self-harm with self-compassion.

Mindful self-compassion programs are used to deal with children and youth both in schools and colleges with various problems such as communication, emotional well-being, resilience, positive exploration, spiritual experiences, stress, negative emotions, and psychological incompatibility (Akin & Akin, 2017; Arimitsu & Hofmann, 2017; Bluth & Blanton, 2015; Bluth, Mullarkey, & Lathren, 2018; Bluth, Roberson, & Gaylord, 2015; Játiva & Cerezo, 2014; Neff, Knox, Long, & Gregory, 2020).

Method

Based on considerations that are by the principle of enumerative induction which aims for inference or generalization in quantitative research, the participants referred to in this study are STAI NurulfalahAirmolek students. As the control and experimental groups of this study were STAI NurulfalahAirmolek students aged 18 to 24 years who were in the late adolescent or young adult development stage. Testing the effect of mindful self-compassion counselling in developing students' spiritual well-being used a quasi-experiment with non-equivalent pre-test and post-test control group designs. Quasi-experiments in education are used to understand what success in education means (Gopalan, Rosinger, & Ahn, 2020). The quasi-experimental research design imitates experimental research, where some subjects are given the intervention and other subjects are not given the intervention (Gopalan, Rosinger, & Ahn, 2020).

The sample was selected using quota sampling, namely dividing students into several categories of spiritual well-being levels. Measurement results that show a low level of spiritual well-being are considered most in need of mindful self-compassion counseling. The experimental and control groups were chosen by five students by looking at the current Covid-19 pandemic situation, which requires physical distancing. Where the five people selected are still a safe limit for carrying out group counseling given the limited space available and to comply with government regulations regarding physical distancing.

The spiritual well-being scale for the harmonious aspect of the relationship consists of 15 statements out of 39 total items of statements on the spiritual well-being scale and is prepared using a Likert scale with five answer notations, namely true, somewhat true, cannot say right or wrong (neutral), slightly wrong, and not true. The score on the preferred statement item is a score of 5 for the "true" answer, a score of 4 for the "slightly correct" answer, and a score of 3 for the answer "cannot say right or wrong (neutral)", a score of 2 for the "slightly wrong" answer. and a score of 1 for "not correct" answers. As for the un-favorable statement, it was the opposite, namely a score of 1 for the "true" answer, a score of 2 for the "slightly correct" answer, and a score of 3 for the answer "cannot state true or false (neutral).)", a score of 4 for the answer "slightly wrong". , and a score of 5 for the answer "not true". Statements were tested for validity and reliability on 280 respondents, the results of the validity test can be seen in table 1. test the following validity:

Table 1 <Validity Test

Statement	Correlation Coefficient (r)	Description
I usually live a healthy life by exercising diligently and eating healthy food	0.509**	Valid
I try to distance myself from negative emotions	0.637**	Valid
I believe in the truth of my religion	0.411**	Valid
I try to repent after I make a mistake	0.478**	Valid
I like to say positive things to myself	0.547**	Valid
I try to have good communication with my friends	0.416**	Valid
I provide support to a friend when he or she needs it	0.588**	Valid
I pray regularly and on time	0.329**	Valid
I am able to control myself, because I realize that God knows my intentions and what I do	0.539**	Valid
I am satisfied with the family that I have now	0.445**	Valid
I drop and won't give in during family discussions	0.496**	Valid
I am proud of my family	0.396**	Valid
I maintain communication with my parents	0.599**	Valid
When a family member is having difficulties, we will help each other	0.583**	Valid
When I have a problem, I will discuss it with my parents or siblings	0.539**	Valid

** . Correlation is Significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed)

Instrument reliability test using SPSS obtained AlfaCronbach of 0,745means high reliability. The questionnaire was given before and after the intervention. Furthermore, to see the effect mindful self-compassion counseling in building harmonious relationships, the N-Gain test was carried out. Research procedure, the use of materials and instruments, data collection, and analysis techniques.

Results and Discussion

Results

For the effect of looking at mindful self-compassion counseling on the harmonious relationship between the experimental group and the control group, it can be seen in table 2 the results of the following covariance analysis test:

Table 2. Covariance Analysis Test Results

Harmonious Relationship	Source Variant	F	<i>p-value</i>	Decision
Harmonious Relationship with self	Between groups	14.224	0.007	Significant
	In Group	3.855	0.090	Not Significant
Harmonious Relationship with God	Between groups	24.978	0.002	Significant
	In Group	31.471	0.001	Significant
Harmonious Relationship with others	Between groups	1.221	0.306	Not Significant
	In Group	0.958	0.360	Not Significant
Harmonious Relationship with family	Between groups	39.767	0.000	Significant
	In Group	55.608	0.000	Significant

In the aspect of harmonious relationship with self-variance between groups, F of 14,224 is obtained with a significance value of 0.007 (<0.05), thus H_0 is rejected. It can be interpreted that there is a difference in the mean (mean) of a harmonious relationship between groups of students who are given mindful self-compassion counseling services and groups of students who are not given mindful self-compassion counseling services. In the variant within the group, the aspect of harmonious relationship with oneself obtained an F value of 3.855 with a significance value of 0.090 (> 0.05), meaning that mindful self-compassion counseling does not affect the aspect of harmonious relationship with oneself.

In the aspect of harmonious relationship with God, the variance between groups was obtained by F of 24,978 with a significance value of 0.306 (< 0.05), thus H_0 was rejected. It can be interpreted that there is a difference in the mean (mean) of a harmonious relationship with God between groups of students who are given mindful self-compassion counseling services and groups of students who are not given Islamic-based mindful self-compassion counseling services. In the variant in the harmonious relationship aspect group with God, the F value is 31,471 with a significance value of 0.001 (<0.05), meaning that Islamic-based mindful self-compassion counseling affects the harmonious relationship with God, namely by increasing the score for a harmonious relationship with God after being given services, namely with the increasing score of the aspect of harmonious relationship with God after being given service.

In the aspect of harmonious relations with other people, the variance between groups was obtained by F of 1.221 with a significance value of 0.306 (<0.05), thus H_0 was accepted. It can be interpreted that there is no difference in the mean (mean) of harmonious relationships with other people between groups of students who are given Islamic-based mindful self-compassion counseling services and groups of students who are not given Islamic-based mindful self-compassion counseling services. In the in-group variance, the aspect of harmonious relationships with others obtained an F value of 0.958 with a significance value of 0.360 (<0.05), meaning that Islamic-based mindful self-compassion counseling does not affect aspects of harmonious relationships with others.

In the aspect of harmonious relationship with the family, the variance between groups was obtained F of 39,767 with a significance value of 0.000 (< 0.05), thus H_0 was rejected. It can be interpreted that there is a difference in the mean (mean) of harmonious relationships with families between groups of students who are given Islamic-based mindful self-compassion counseling services and groups of students who are not given Islamic-based mindful self-compassion counseling services. In the variant in the harmonious relationship aspect group, the F value is 55,608 with a significance value of 0.000 (< 0.05), meaning that mindful self-compassion counseling affects the harmonious relationship with the family aspect by increasing the score. on the aspect of a harmonious relationship with the family.

Judging the overall results in the N-Gain test, shows that Islamic-based mindful self-compassion counseling is effectively used to build harmonious relationships. This can be seen in table 3. The following N-Gain test:

Table 3 <N-Gain Test>

N	Minimum	Maximum	Average	Interpretation
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		N-Gain Score (%)	N-Gain Score (%)	(Mean) N-Gain Score (%)	
Harmonious Relationship	5	44.44	75	60.82	Effective enough

According to Hake (1999), a gain value of 56 to 75 indicates that mindful self-compassion counseling is categorized as effective enough to be used in building a harmonious relationship. However, if we look further, it turns out that mindful self-compassion counseling is less effective in fostering a harmonious relationship with the family. As shown in Table 4. The following is the N-Gain Score:

Table 4 <N-Gain Test>

Aspect of Harmonious Relationship	N	Minimum N-Gain Score	Maximum N-Gain Score	Average (Mean) N-Gain Score (%)	Interpretation
Self	5	57.14	100	72.48	Effective enough
God	5	60	100	75.56	Effective enough
Others	5	0	100	72.22	Effective enough
Family	5	33.33	61.54	47.60	Less Effective

According to Hake (1999), the gain score of 40 to 55 indicates that mindful self-compassion counseling is in the category of being less effective for use in harmonious relationships with family, while for harmonious relationships with self, God, and others, it is in the category of being effective enough to be used.

Table 5 <N-Gain Score Test Results Per Individual Experimental Group>

Respondent	Spiritual Well-Being Condition				N-Gain Score (%)	Interpretation
	Pre Test	Category	Post Test	Category		
M	139	Low	164	Medium	54.34	Less Effective
LA	113	Low	139	Low	46.75	Less Effective
PA	129	Low	165	Medium	64.28	Effective enough
MS	142	Low	178	Medium	83.72	Effective
DT	144	Low	177	Medium	80.48	Effective
Average (mean)					65.91	Effective enough
Minimum					46.75	
Maximum					83.72	

Based on table 5 above, shows that the N-Gain Score for each respondent has a different interpretation, namely that mindful self-compassion counseling is less effective for participants or counselees M and LA, quite effective for PA respondents, but effective for use. on MS and DT respondents.

In interviews counseling conducted, respondents who have an interpretation of the category of being less effective in using mindful self-compassion counseling have problems with harmonious relationships in the family. The problem of domestic violence is the main cause of family disharmony, where the role of the father is considered unable to apply well to the family, especially to the mother. In this case, mindful self-compassion counseling also needs to be given to families (father and mother) so that children can build harmonious relationships within the family.

Discussion

This research tries to discuss how mindful self-compassion counseling helps develop harmonious student relationships at STAI NurulfalahAirmolek. The results of the study show that mindful self-compassion counseling is quite effective in helping to build harmonious relationships in STAI NurulfalahAirmolek students, but it is not used effectively to build harmonious relationships with families. Improving the relationship between the two parents needs to be prioritized first to get mindful self-compassion counseling. In research conducted by Jacobson, Wilson, Solomon Kurz, & Kellum (2018) when individuals have reached a high level of self-compassion they will have conflict resolution and will also have a high quality of romantic relationship as well.

Positive problem solving, less problem avoidance, and more engagement with mindfulness will result in a positive relationship (Gesell, Niklas, Schmiedeler, & Segerer, 2020). In addition, aggressive behavior towards partners can be suppressed when the individual has high self-compassion (Neff & Beretvas, 2013). Meanwhile, self-compassion in the family can also help parents behavior to correct mistakes in parenting, create an attachment between children and parents, and make family relationships healthier. With parental love coupled with supportive parenting behaviors, they can increase self-compassion in their children (Lathren, Rao, Park, & Bluth, 2021). In the next stage, family members and/or jointly get mindful self-compassion counseling services. Family harmony needs to be created by all families in the world because harmony in the family is one of the important elements of family happiness (Lam et al., 2012).

In further research, this can be done by expanding the research subject to family settings. Apart from that, researchers pay attention to the distance of taking the post-test so that the effect of training on counseling is really felt by the counselee. This is because the small acquisition score indicates the ineffectiveness of mindful self-compassion counseling in developing harmonious family relationships, which can be caused by the proximity of taking the post-test. In the research conducted by Neff and Germer, interviews were carried out six months after the training was carried out so that it was revealed how the training process influenced the counselee.

Conclusion

Mindful self-compassion counseling can build a harmonious relationship with the acquisition of N-Gain of 60.82%, meaning that this counseling is quite effective to use. However, it is not effectively used to build a harmonious relationship with the family. The problem that occurs here is that the provision of mindful self-compassion counseling does not involve the family in the counseling process. Therefore, a special session of family counseling is needed using mindful self-compassion so that problems that occur can be resolved in the family and a harmonious relationship can be created.

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