

Self compassion as a crucial affected factor of communication ethics on the youth educational organization

Mega Julianti^{1*}
Wistina Seneru²
Komang Sutawan³
Tupari⁴

¹⁻⁴ Buddhist Education Department, STIAB Jinarakkhita, Lampung, Indonesia

ABSTRACT

This study aimed to examine self-compassion's effect on communication ethics in youth education organizations. The problems are lack of communication, less openness with other friends in the organization, lack of increasing enthusiasm in participating in activities, and others. This research was conducted at the Buddhayana Education Organization in Pesawaran Regency. The method used in this research is a survey method with a descriptive quantitative approach and data processing techniques based on the results of the instrument distribution. The measuring tool for collecting data is in the form of a questionnaire with a total of 84 questions using a likert scale in the answers. The number of samples in this study was 35 respondents. The steps used to test the magnitude of the effect are using simple linear regression with the help of the SPSS 16 program. Based on the results of data analysis that has been carried out, it is concluded that self-compassion affects communication ethics, while other factors also influence it.

KEYWORDS

self compassion; etika komunikasi; youth educational organization; self-management

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Introduction

The development of an increasingly modern era, changes that are so fast, challenges that are so diverse, and various current problems are usually factors that cause stress. This has resulted in many individuals experiencing depression, depression due to the problems they face. When experiencing problems, of course, each individual will seek self-compassion. Self-compassion is not only needed when someone experiences a severe problem but also in any situation and condition (Hidayati, 2018). Communication ethics tries to elaborate on the ethical standards of communicators and communicants. In communication ethics, there are various perspectives, called the dialogical perspective. This means that communication is a two-way diagonal process. Diagonal attitude is the attitude of each communication participant marked by virtue qualities, such as openness, honesty, harmony, intensity, and so on (Mayasari & Sanjaya, 2019).

The problems in this study include that Buddhayan youth do not have self-compassion, lack of self-compassion in Buddhayana youths, Buddhayana youths lack communication with people around them, lack responsibility for what they do, and lack enthusiasm in carrying out activities, lack of increasing socialization with people around, and need to develop activeness in an activity. The problems include economic issues, romance, politics, and everyday life. As the Buddha explained, "everything that is conditioned is dukkha. If with wisdom one could see this, one would tire of suffering. This is the path that leads to holiness" (Dhammapada. 278).

Literature review

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Hahn states that giving love to ourselves can be seen by how we see if other people feel a situation that is more difficult than what we are feeling. Self-compassion will significantly influence various dimensions of health and quality of life. This study is expected to contribute to the development of Positive Psychology and Health Psychology (Kawitri et al., 2020). Human life will not be separated from communication, from waking up to sleeping again. Communication has always been the main activity for a person for verbal and non-verbal communication, as well as interpersonal communication or organizational communication. Things like this have become natural for someone who can't live alone. Ethics, in general, is a rule or norm that is carried out by a person and can be used as a reference for someone's actions related to good and bad qualities, which are moral obligations and responsibilities (Artika, 2017).

This is due to the lack of personal understanding of the role of self-compassion as a friend to oneself, resulting in individuals rarely trying to entertain themselves by doing positive things. Even though it brings benefits if it is done through positive things which of course bring benefits when done. Therefore, researchers are interested in researching because many young people tend to do negative things in communicating. The Buddha taught the Four Noble Truths (Cattari Ariya Saccani), in which there is a path leading to the cessation of dukkha. That Path is the Noble Eightfold Path. “What is the noble truth about the Path leading to the cessation of suffering? This is the noble eightfold Path, namely: Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.” (D.ii.311).

Based on observations, the ethics of communication are currently significantly reduced. Therefore, communication ethics in the family and daily environment must be improved. Based on the researchers' observations, the Buddhayana Youth in Pesawaran Regency. The youth has already felt the thing called self-compassion in him. It is said that youth are those aged 16 - 30 years (Permendikbud No 52 Tahun, 2015). Researchers have found that some Buddhayana youths still have poor ethics or morals, especially their communication ethics. There are still youths who have bad manners talking to older people in impolite languages that do not reflect a young Buddhist. Some youths are less responsible for what they do.

Methods

In this study, researchers used a survey method with a descriptive quantitative approach and data processing techniques in the form of a questionnaire with a total of 84 questions using a Likert scale. The number of samples in this study was 35 respondents. The research design in this study carried out by the researchers included: making observations, compiling background problems, identifying problems, formulating problems, making theoretical foundations that were used or looking for theories related to self-compassion and communication ethics of Buddhayana youth, making research methods, determine research variables, make instrument grids, collect data through questionnaires, analyze data, make conclusions and suggestions. The population is the entire subject in the region and time with certain qualities that have qualities and characteristics that have been determined by the researcher to be studied. Then the conclusion is drawn that the population is the entire research subject with the same features (Samsu, 2017). In this study, the population studied was Buddhayana youth aged 16-30, totaling 176 youths from 12 monasteries. The sample is part of the population that researchers or subjects will research. In this study, the formula will be used as the basis for sampling is the Slovin formula (Prapitasari et al., 2019).

$$n = \frac{N}{1+N(e)^2}$$

The sampling technique used in this study was the Proportionate Random Sampling method, which is used in conditions where the existing population consists of several layers or individual groups with different characteristics.

Results

Based on the instrument trial on the effect of self-compassion on the communication ethics of Buddhayana youth in Pesawaran district, it was found that out of 90 items, there were 84 valid items. Invalid statements are found at numbers 1, 12 in variable X and 53, 61, 70, 78, which are invalid in variable Y. Some of these items are declared invalid by comparing r table on 54 respondents, and a significant level of 0.05 is 0.2681. Question items numbered 1, 12, 53, 61, 70, and 78 < r table (0.02681) so that 84 valid statement items will be used to obtain research data. Based on the research instrument reliability test, the coefficient of SPSS 16 produces an alpha of 0.747 because $p > 0.05$ means that the measuring instrument is declared reliable. It can be concluded that the research instrument used in this study meets the requirements and has good reliability.

Table 1. Reliability Test

Reliability Statistics	
Cronbach's Alpha N of Items	
.747	90

Based on the results of data analysis and hypothesis testing, it has been found that there is a positive and significant influence between self-compassion and the communication ethics of Buddhayana youth. The hypothesis testing results indicate that this study's hypothesis can be accepted. This means that the assumptions that underlie the theoretical assessment are supported by the research data explained in terms of the effect of self-compassion on communication ethics.

Normality Test

The output results in the Kolmogorov Smirnov One Sample column can be seen that the significant value for self-compassion is 0.393, and communication ethics is 0.276. It can be concluded that the population data obtained from the distribution of the instrument in the form of a questionnaire is normally distributed, or H_0 is accepted.

Table 2. Normality Test

		One-Sample Kolmogorov-Smirnov Test	
		X	Y
N		35	35
Normal Parameters ^a	Mean	170.74	120.63
	Std. Deviation	20.791	15.397
Most Extreme Differences	Absolute	.152	.168
	Positive	.152	.168
	Negatif	-.098	-.120
Kolmogorov-Smirnov Z		.899	.994
Asymp. Sig. (2-tailed)		.393	.276

a. Test distribution is Normal.

Homogeneity Test

The homogeneity test results from the test output of homogeneity variance between self-compassion and communication ethics is 0.137. Judging from these results, the significant value of self-compassion on communication ethics is $0.137 > 0.05$, so it can be said that the two data are said to have normal homogeneity.

Table 3. Homogeneity Test

Test of Homogeneity of Variances			
Self Compassion towards Communication Ethics			
Levene Statistic	df1	df2	Sig.
2.261	1	68	.137

Simple Regression Analysis

Table 4. The output of Regression Equation

		Coefficients ^a			
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	19.105	13.215		1.446	.158
X	.595	.077	.803	7.737	.000

a. Dependent Variabel: Y

Coefficients obtained a constant value of 19.105, which means that if self-compassion (X) has a value of 0, communication ethics (Y) has a positive value of 19.105. The regression coefficient on the self-compassion variable (X) is 0.595, meaning that if self-compassion increases or develops, the communication ethics variable (Y) will increase by 0.595 with the regression equation.

Table 5. Output analysis of ANOVA

ANOVA ^b					
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	5196.010	1	5196.010	59.867	.000a
Residual	2864.161	33	86.793		
Total	8060.171	34			

a. Predictors: (Constant), X

b. Dependent Variabel: Y

Based on the ANOVA output, the calculated F value is 59,867 and is significant 0.000, so there is no need to match it with table F, because SPSS has facilitated with a significant value. Implementation of the effective significant results 0.000 <5% means Ho is rejected and Ha is accepted. This means that self-compassion influences communication ethics.

Table 6. Residual Statistics

Residuals Statistics ^a					
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	104.13	158.84	120.63	12.362	35
Residual	-20.295	17.164	.000	9.178	35
Std. Predicted Value	-1.334	3.091	.000	1.000	35
Std. Residual	-2.178	1.842	.000	.985	35

a. Dependent Variabel: Y

The minimum residual self-compassion in communication ethics is -20.295, the maximum value is 17.164, the mean value is 0.000, and the standard deviation is 9.178 with 35 respondents.

Table 7. Value of the coefficient of determination R Square (model summary)

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.803a	.645	.634	9.316

a. Predictors: (Constant), X

b. Dependent Variabel: Y

The coefficient of determination in table 4.16 above is R Square which has a value of 0.645. Thus, 64% of self-compassion affects communication ethics, while other factors influence the remaining 36%. The study's results show that a positive and significant influence between self-compassion and communication ethics means that self-compassion is how a person understands himself or loves himself in doing something, especially in communicating with one another. The strength of the influence of self-compassion on communication ethics can be seen in the regression test results with a coefficient value of 0.595. The diversity that exists in communication ethics has a relationship with self-compassion. It can be seen from the value of the coefficient of determination of 0.648 so that the diversity that exists in self-compassion contributes to 64.5%. While communication ethics is 35.5 influenced by other factors outside of self-compassion, which were not examined in this study.

Discussion

In connection with the above, if Buddhayana youths practice communication ethics through self-compassion, by showing aspects of prudence, ease to achieve, non-violent, and maximally empathetic, then communication ethics will be appropriately applied in the daily life of Buddhayana Youth. Good communication etiquette helps the Buddhayana youth process a two-way diagonal. Diagonal attitude is the attitude of each communication participant marked by virtue qualities, such as openness, honesty, harmony, intensity, and so on Mufid (2009) (Mayasari & Sanjaya, 2019). Understanding ethics, in general, is a rule or norm carried out by someone and can be used as a reference for someone's actions related to good and bad qualities, which are moral obligations and responsibilities (Artika, 2017).

Furthermore, Ihsani's research (2021) with communication ethics as a virtual piety control in social media behavior in the digital era where this research shows that communication ethics as a virtual piety control is a condition of communication that is later expected to guarantee the achievement of common traits of acceptable norms. So that

the implementation of communication ethics is to maintain and ensure the creation of social stability in a pluralistic society.

Based on the description above, there are statement items with a high-value category for the results of the descriptive analysis that the researcher has carried out. This is known to affect self-compassion in the communication ethics of Buddhayana youth. The self-compassion variable item seen from the mindfulness indicator of Buddhayana youth is less accepting with peace of mind whether positive, negative, or neutral experiences with fellow friends. In connection with these indicators, several things cause youth to be less calm in taking action. While the communication ethics variable item is seen from the precautionary indicator, the Buddhayana youth does not use their persuasive abilities to assess messages properly. In connection with these indicators, some things cause Buddhayana youths to apply communication ethics less.

Based on the study results, it gives a real picture that there is a significant influence between the self-compassion variable and the communication ethics variable of Buddhayana youth, Pesawaran Regency. The criteria for testing the hypothesis is to reject H_0 if t count, t table, and vice versa. For the t distribution used $dk = (n-2)$ and $= 0.05$ obtained 1.446. Then it can be seen that t arithmetic $>$ t table ($7.737 > 1.446$) or sig ($0.000 < 0.05$), so it can be concluded that H_0 is rejected and H_a is accepted, so that there is an influence of communication ethics for the Buddhayana youth in Pesawaran district.

Conclusion, Acknowledgements, funding

Based on research and discussion on the effect of self-compassion on the communication ethic of Buddhayana youth in Pesawaran district, it can be concluded that: there is a positive and significant influence between self-compassion and the Communication Ethics of Buddhayana youth. The magnitude of the impact of self-compassion on the communication ethics of Buddhayana youth in Pesawaran district can be seen from the R Square of 64.5% self-compassion affects communication ethics while other factors outside this study influence 35.5%. The results showed a positive and significant effect between self-compassion and the communication ethics of Buddhayana youth. Therefore, it is necessary to formulate the implications, in this case, improving communication ethics through self-compassion. According to research results on the effect of self-compassion on the communication ethics of Buddhayana youth, improved communication ethics through communication ethics. Then it implies that increasing self-compassion is predicted to enhance communication ethics. The results showed that the effect of self-compassion on the communication ethics of Buddhayana youth was very significant. Based on the results of this study, theoretical and practical implications can be stated as follows: This study implies that self-compassion has an essential role for the Buddhayana youth because the learning is based on self-kindness, common humanity, and mindfulness, which can show how much ethical communication is. The results of this study have a tremendous contextual impact on life. This can be applied to the Buddhayana youth of Pesawaran district through self-compassion when holding meetings and participating in activities. Based on the implications stated above, there are also weaknesses in conducting this research, including the following: In the data collection process, the information provided by the respondent through the questionnaire sometimes does not indicate the respondent's actual opinion. This happens because sometimes the thoughts, assumptions, and understandings of each respondent are different, as well as other factors such as the honesty factor in filling out the respondent's opinion and the questionnaire. The limited time of respondents in filling out the questionnaire. The results of this study indicate the effect of self-compassion on communication ethics. Researchers realize there are still shortcomings in this study, so the researchers give suggestions: for Buddhayana youths in Pesawaran district to maintain their communication ethics by applying self-compassion to themselves to increase youth openness in communicating. For readers, this research is expected to provide a good picture so that readers can use self-compassion in everything they do anywhere and anytime. Further researchers are expected to develop and measure each of the variables more in-depth and improve existing research supported by the latest information according to what is experienced so that the researchers' benefits and results can feel directly.

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