

Compassion for Trauma: Role of Self Compassion in Posttraumatic Growth of Fatherless among Orphanage Adolescents

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Received: 20 February 2024/ Revised: 21 June 2024/ Accepted: 30th July 2024

Abstract. Individuals who are able to love themselves have more positive thoughts about traumatic experiences, so they are able to have good emotional conditions. The struggles of teenagers in orphanages such as not having a father, with big challenges in life crises will result in experiences of positive change called posttraumatic growth (PTG) if they also have self-compassion. The research participants were 100 teenagers (57 boys and 43 girls) aged 12-15 years. The self-compassion variable was measured using the Self-Compassion Scale, while the posttraumatic growth variable was measured using the Post Traumatic Growth Inventory. The research results showed that there was a positive relationship between self-compassion and posttraumatic growth in fatherless adolescents living in orphanages ($r=0.252$, $p<0.01$). In this research, the aspects of self-compassion that play the most role in post-traumatic growth are self-kindness ($r=0.351$, $p<0.001$) and common humanity ($r=0.303$, $p<0.001$). The implication of this research is to see the relationship between self-compassion and posttraumatic growth in adolescents who experience fatherlessness due to death and live in an orphanage.

Keywords: fatherless teenagers, orphanage, posttraumatic growth, self-compassion

Abstrak. Individu yang mampu menyayangi diri sendiri memiliki pikiran yang lebih positif terhadap pengalaman traumatis, sehingga mampu memiliki kondisi emosional yang baik. Perjuangan remaja Panti Asuhan sebagaimana tidak memiliki ayah, dengan tantangan besar dalam krisis kehidupan akan menghasilkan pengalaman perubahan positif yang disebut *posttraumatic growth* (PTG) jika mereka juga memiliki *self-compassion*. Partisipan penelitian adalah 100 remaja (57 laki-laki dan 43 perempuan) berusia 12-15 tahun. *Self-compassion* diukur menggunakan *Self-Compassion Scale*, sedangkan *posttraumatic growth* diukur menggunakan *Post Traumatic Growth Inventory*. Hasil penelitian menunjukkan bahwa terdapat hubungan positif antara *self-compassion* dan *posttraumatic growth* pada remaja *fatherless* yang tinggal di Panti Asuhan ($r=0.252$, $p<0.01$). Pada penelitian ini, aspek *self-compassion* yang paling berperan untuk *posttraumatic growth* ialah *self-kindness* ($r=0,351$, $p<0,001$) dan *common humanity* ($r=0,303$, $p<,001$). Implikasi dari penelitian ini adalah untuk melihat hubungan antara *self-compassion* dan *posttraumatic growth* pada pada remaja yang mengalami *fatherless* karena meninggal dunia dan tinggal di panti asuhan.

Kata kunci: remaja *fatherless*, panti asuhan, *posttraumatic growth*, *self-compassion*

Teenagers need assistance, guidance and of course guidance from parents or other adult figures to deal with all problems related to the development process. This is so that teenagers can respond to change with sufficient readiness (Onkari & Itagi, 2019). Adolescence is a developmental stage spanning the turn from child to adult. Adolescence occurs at the age of 10-21 years (Santrock, 2013). Erikson (in Joseph & Linley, 2006) Erikson (in Joseph & Linley, 2006) states that during this transitional period adolescents are in a very complex process of searching for identity. Teenagers need understanding and help from others, especially parents (Hurlock, 2014). In fact, not all teenagers can live with their parents. The teenagers who live in orphanages are teenagers who cannot live with their parents.

Santrock (2003 in Hurlock, 2014) reveals that parents are the most important support system and attachment figure. Parental support for adolescents to deal with difficult situations will influence adolescents in making decisions and responding to circumstances. Margareth (in Hurlock, 2014) says that parents, namely fathers and mothers, ideally complement each other in running the household and the process of raising children, including their role as good social models. The father's role is just as important as the mother's and has an influence on the child's development even though in general he spends relatively little time with the child compared to the mother. Fathers have a very important role for child development. Geldard (2011) revealed that a father is more likely to encourage risk-taking and exploration in adolescents than a mother. Berk (2011) suggests that a father has a significant influence on the identity development of his sons and daughters.

Kristianti and Kristinawati (2021) revealed that adolescence vulnerable to traumatic experiences in life such as low economy level, absence of parents, intentionally neglected by their parents, not knowing who or where their relatives are, and natural disaster. No child is free from pressure and trauma, rapid changes and an environment that influences anxiety have created new risks for children and adolescents. Based on the impact, losing a parent can be categorized as a traumatic event (Tedeschi, 2004). When facing a traumatic event, some individuals may experience mental health problems such as anxiety, stress and depression. The effects of traumatic experiences are not universally negative. Some people affected by trauma even realize the psychological benefits. There are positive changes in individuals who are dealing with death, in addition to perceived negative changes (Joseph, 2016). Aspects of growth found in the form of positive changes (positive changes) in which individuals respect others more and live their lives more, this phenomenon is called Posttraumatic Growth (PTG). Posttraumatic Growth (PTG) is a positive psychological change as a result of struggling to deal with very challenging life circumstances (Tedeschi, 2004). Post-traumatic growth is manifested through increased appreciation of life, more meaningful relationships, and increased self-empowerment. Wong (2017) revealed that self-compassion is related to post-traumatic growth, where self-compassion is adaptive in dealing with crisis experiences that occur in students.

Losing a parent has a huge impact and is a traumatic event for teenagers. Grieving adolescents experience dysphoria, sleep changes, and changes in appetite. Besides that, adolescents have more difficulties at work, lower peer bonds, and high in vulnerability, which makes their psychic and mental condition more susceptible (Onkari & Itagi, 2019). The effects of traumatic experiences are not universally negative. Some people affected by trauma even realize the psychological benefits. There are positive changes in individuals who are dealing with death, in addition to perceived negative changes (Joseph, 2016). Aspects of growth found in the form of positive changes (positive changes) in which individuals respect others more and live their lives more, this phenomenon is called Posttraumatic Growth (PTG).

Kilmer (2014) found that PTG in adolescents is very dependent on the existence of forms of parental support. Greene (2017) reveals that there are 2.2 million people who have experienced the death of one or both of their parents before reaching the age of 18. Parental loss is one of the most frequent stressors for adolescents (Melhem et al., 2008). Based on this research, it was found that 79% of adolescents who remembered the time of their parents' death reported that their level of appreciation for life and a more positive view of life increased, as a result of losing their parents in childhood (Kilmer, 2014). Boyraz (2015) found that out of 160 participants consisting of teenagers, 95% stated that parental death is a part of life. Those who are able to interpret death positively have a higher level of well-being and can influence adjustment. Meyerson (2011) revealed that cognitive factors contribute to a person's factors leading to PTG.

Several factors influence posttraumatic growth, one of which is the individual's cognitive process in interpreting himself when going through life's difficulties and crises. When individuals interpret themselves negatively in the face of an event, it will be difficult for individuals to experience positive growth. Research conducted by Scoglio et al. (2015) found that negative changes related to mood and cognition in post-traumatic individuals can be in the form of negative beliefs about self, self-blame, deep shame about one's own experiences, or disconnect from others. Strong negative self-schemes will not make individuals resistant to change and are related to the level of self-compassion, especially in the aspects of self-kindness and common humanity.

In line with previous research on self-compassion and posttraumatic growth (Dahm et al., 2015). Allen & Leary (2010) found that self-compassion mediates posttraumatic growth. Individuals with high self-compassion can interpret negative events correctly so that they are better able to manage emotions when facing these negative events. Self-compassion is a concept that emphasizes self-love and not being hard on yourself in the face of failure or difficulty. Neff (2003) suggests that self-compassion is a concept that departs from Buddhist psychology which believes that compassion for oneself is as important as compassion for others. The aspects of self-compassion are: self-kindness vs self-judgment, common humanity vs isolation, and mindfulness vs over identification. Based on the explanation above, the researcher is interested in further researching the relationship

between self-compassion and posttraumatic growth in orphaned adolescents living in orphanages.

Research on the relationship between self-compassion and posttraumatic growth in fatherless adolescents has never been conducted in Indonesia, so this underlies the importance of conducting this study. In addition, Wong's research (2017) revealed that self-compassion is related to post-traumatic growth, where self-compassion is adaptive in dealing with crisis experiences that occur in adolescents. Consistent with previous findings on the relationship between self-compassion and reduced symptoms of posttraumatic growth in adolescent college students living in dormitories (Dahm et al., 2015).

Methods

Research Participants

Researchers used purposive sampling to select research subjects. The population used in this study were orphaned adolescents aged 12-15 years, did not have a father due to death and lived in an orphanage in the Sidoarjo region. Supporting these considerations researchers decided to take samples from a total of approximately 134 populations. With the help of a sample size application or raosoft.com, researchers can then determine the recommended sample size of 100 subjects, with a confidence level of 95%. This research uses male and female male and female fatherless youth participants who live in the X Orphanage located in the Sidoarjo region. There were 57 male subjects (57%) in this study and 43 female subjects (43%). In the age category, it is known that the age of the most subjects is 13 years which is 45% and as many as 45 people. The lowest percentage was 12 years of age, namely 1% and as many as 1 person with a father's departure age of 0-5 years, namely in the 2014-2019 period, occupied the highest percentage, namely 49% with as many as 49 subjects, while the lowest percentage was the departure age of 11-15 years namely in the period 2005-2008, as many as 11 subjects with a percentage of 11%.

Research Instruments

Self Compassion

Self-compassion is an attitude of loving and understanding yourself in the face of a failure or difficulty, so you don't judge or act hard on yourself. The subject's self-compassion can be measured based on the aspects of self-kindness, common humanity, and mindfulness. This study uses the Self-compassion Scale (SCS) to see the level of self-compassion possessed by the subject. The greater the score obtained by the subject, the higher the self-compassion it has. Conversely, the smaller the score obtained by the subject, the lower the self-compassion it has. The subject's self-compassion can be measured based on the aspects of self-kindness, common humanity, and mindfulness. This study uses the Self-compassion Scale (SCS) to see the level of self-compassion possessed by the subject. The scale used in this study is an adaptation of Neff's Self-compassion Scale (SCS) (2003), and was adapted by Muttaqin & Fitria (2019). Responses in this study were measured using a 5-point Likert response format.

Posttraumatic Growth

Posttraumatic growth is a positive change that occurs within the individual as a result of the struggle against traumatic experiences by trying to take lessons from the traumatic experiences that have been experienced. Posttraumatic growth subjects can be measured based on aspects of appreciation in life, relationships with others, personal strength, new possibilities, and spiritual change. This study uses the Post Traumatic Growth Inventory (PTGI) to see the level of posttraumatic growth owned by the subject. The greater the score obtained by the subject, the higher the posttraumatic growth it has. Conversely, the smaller the score obtained by the subject, the lower the posttraumatic growth it has. Posttraumatic growth subjects can be measured based on aspects of appreciation in life, relationships with others, personal strength, new possibilities, and spiritual change. This study uses the Post Traumatic Growth Inventory (PTGI) to see the level of posttraumatic growth owned by the subject. The scale used in this study is an adaptation of the Post Traumatic Growth Inventory (PTGI) developed by Tedeschi & Calhoun (1996), and adapted by Muttaqin and Fitria (2019). Responses in this study were measured using a 6-point Likert response format.

Research Procedure

The implementation procedures carried out included the preparatory stage by carrying out a literature study, determining research methods, the process of trans adaptation of measuring instruments and tryouts to 31 Orphanage youth divided into 15 males and 16 females to test the validity and reliability of the measuring instruments. The implementation phase was carried out by distributing the research scale directly to Orphanage youth who were met classically by conveying to the participants the intent and purpose of the research being carried out, and asking for willingness to become participants in the research by signing the informed consent on the first sheet on the scale given. The previous researcher explained the filling instructions using easy-to-understand sentences to the participants. After the data is collected, the researcher analyzes the data obtained.

Data Analysis

The data distribution test was carried out by using the normality test using the Kolmogorov-Smirnov test and the linearity test using the Test for Linearity for research data. Test the hypothesis in this study using multiple regression. All analyzes were performed using SPSS version 23.

Results

Based on Spearman's analysis, the results showed that there was a significant positive correlation between self-compassion and posttraumatic growth. According to Cohen (1988; in Hemphill, 2003), a correlation coefficient of 0.2-0.29 is low. Thus, H1 is supported by the results of the study: There is a positive relationship between self-compassion and posttraumatic growth in fatherless adolescents living in orphanages. Based

on simple regression analysis (R square), self-compassion is a significant predictor with a contribution of 15.21% of the variance.

Table 1*Table Correlation Between Aspects*

No	Construct	PTG	Information
1	SCS	0,252**	Positive and significant correlation
2	SCS_SK	0,351***	Positive and significant correlation
3	SCS_SJ	-0.237**	Negative and significant correlation
4	SCS_OI	-0,086	Not correlated
5	SCS_MI	0,097	Not correlated
6	SCS_CH	0,303***	Positive and significant correlation
7	SCS_IS	-0.206	Not correlated

Significance < 0,05 *

Significance < 0,01 **

Significance < 0,001 ***

Information

- | | | |
|--------------------------------------|--------------------------------|-------------------------------------|
| 1. SCS: <i>Self Compassion Scale</i> | 4. OI : <i>Over Identified</i> | 7. IS: <i>Isolation</i> |
| 2. SK: <i>Self Kindness</i> | 5. MI : <i>Mindfulness</i> | 8. PTG: <i>Posttraumatic growth</i> |
| 3. SJ : <i>Self Judgement</i> | 6. CH: <i>Common Humanity</i> | |

Based on the data in the table above (Table 1. Correlation between Aspects), it can be seen that the aspects of self-compassion that are significant for posttraumatic growth are self-kindness, self-judgment and common humanity. Aspects of self-compassion that are not correlated with posttraumatic growth are mindfulness, isolation and over identification.

Table 2*Table Frequency Distribution of Cognitive Processes When Facing a Traumatic Event*

Theme	f	Percentage (%)
Accept fate	62	62
There is wisdom behind the situation	42	42
Life learning process	17	17
Desperate/hopeless	15	15
Feel guilty	12	12
Not able to accept the situation	7	7
Others (Know Nothing)	4	4
Feel so lost	1	1

Information: More than 1 answer choices (> 1)

Based on the table above (Table 2. Frequency Distribution of Cognitive Processes When Facing Traumatic Events), it reveals cognitive processes when facing traumatic events. The data shows that the highest percentage is accepting destiny as much as 62% with a frequency of 62. The lowest percentage is the theme of feeling very lost with a percentage

of 1% and a frequency of 1. It means that the subject's cognitive process when he finds out his father died is accepting destiny.

Table 3

Tabel Frequency Distribution of Cognitive Processes After Facing a Traumatic Event

Theme	f	Percentage (%)
There is wisdom after the incident	64	64
God's way of increasing self-capacity	30	30
Feeling inferior because don't have a father	7	7
Others (Want to make Mother happy)	6	6
A downturn that makes oneself feel unable to rise	4	4

Information: More than 1 answer choices (> 1)

Based on the table above (Table 3. Frequency Distribution of Cognitive Processes After Facing Traumatic Events), reveals cognitive processes after the traumatic experience of a deceased father, the data shows that there is a theme of wisdom after the incident with the highest percentage being 64% and the number of subjects being 64. The lowest percentage namely the theme of a downturn that makes oneself feel unable to get up as much as 4% with a total of 4 subjects. It means that the cognitive process of the subject after facing a traumatic event is to assume that there is wisdom after the incident.

Table 4

Tabel Frequency Distribution of Attitudes When Facing Traumatic Events

Theme	f	Percentage (%)
Get closer to God and pray diligently	84	84
Think positively that there will be wisdom behind the incident	22	22
Build friendships to get support	7	7
Looking for new opportunities to improve the situation	7	7

Information: More than 1 answer choices (> 1)

Based on the table above (Table 4. Frequency Distribution of Attitudes When Facing Traumatic Events), revealing attitudes when dealing with traumatic events, the data shows that the theme with the highest percentage is 84% and the number of subjects is 84, namely getting closer to God and praying diligently. The lowest percentage is the theme of making friends to get support and looking for new opportunities to improve the situation, with the same percentage of 7% and the number of subjects as much as 7. It means that the attitude of the subject responds to traumatic events by getting closer to God and praying diligently.

Discussion

Based on the results of the analysis that has been done, the research hypothesis that there is a positive relationship between self-compassion and posttraumatic growth in

fatherless adolescents living in orphanages is accepted. The relationship between the two variables using the Spearman test shows that the correlation coefficient is $r=0.252$ and the value is $p=0.006$. The higher a self-compassion, the better posttraumatic growth in fatherless adolescents living in orphanages and vice versa. These results indicate that self-compassion can reduce the negative impact of traumatic experiences, so that individuals can more easily experience positive growth or change after the trauma.

The subject's response related to the situation when exposed to a traumatic experience was to accept destiny with a total percentage of 62%, namely 62 subjects out of a total of 100 subjects (table 4). This is in line with Kilmer's research (2014) that 79% of adolescents who were exposed to the death of their parents reported that their level of appreciation for life and a more positive view of life increased, because they were able to accept the situation and believed there would be lessons to be learned as a result of losing their parents. they. Wong (2018) states that individuals can accept situations well because of the positive reframing experienced by individuals who are exposed to traumatic experiences. Dahm (2015) stated that self-compassion can help individuals to have positive reframing so they can accept traumatic experiences well. Neff (2004) stated that it is the way individuals perceive traumatic experiences that enable individuals to rise from the traumatic experiences they experience.

The subject's response related to the situation after being exposed to a traumatic experience is that the subject thinks that there will be wisdom behind the incident, this is evidenced by a percentage of 64% with a total of 64 subjects (table 5). This shows that in this study fatherless adolescents were able to go through traumatic experiences with positive growth within themselves. This statement is supported by the posttraumatic growth score (table 8) in the high category occupying the highest percentage, namely 53% with a frequency of 53. Bulman (in Kloep, 2013) states that PTG is a process in which individuals will receive and ultimately change traumatic experiences by elements positive. Tedeschi & Calhoun (2004) stated that posttraumatic growth is a positive change that occurs as a result of a process of struggle through life challenges or crises. Almedom (2005) states that the form of self-acceptance in individuals related to traumatic experiences is also the key for individuals to be able to rise from traumatic experiences. Neff (2004) stated that individuals who are able to accept a traumatic experience objectively, these individuals will be able to see everything proportionally, not to exaggerate or diminish.

In this study, the subject's attitude to go through a traumatic experience was to get closer to God and pray diligently, this theme occupied the highest percentage of 84% with a frequency of 84 (table 6). Individuals interpret life in various ways, one of which is through the view that positive changes in the struggle to deal with traumatic experiences are through spiritual growth (Neff, 2004). There is spiritual growth in the subject's cognitive processes, one of which is influenced by environmental factors. The subject environment is a religion-based Orphanage. This becomes a subject reinforcement to have a new perspective that leads to spiritual improvement. Kalkstein (2006) reveals that spirituality is related to self-compassion. The linkage here is that self-compassion refers to self-tolerance when one's

expectations are not fulfilled and surrendering what one wants to the universe (Neff 2003). Based on the presentation of the relationship between self-compassion and spiritual growth, the researchers underlined that in this study the subjects experienced posttraumatic growth, which is the role of self-compassion through cognitive processes. The posttraumatic growth component that leads to spiritual improvement is the spiritual change component. Spiritual change is spiritual and existential growth is another way some people experience positive changes in the struggle to deal with stress and loss (Tedeschi & Calhoun, 2004).

Conclusion

There is a positive relationship between self-compassion and posttraumatic growth in fatherless adolescents living in orphanages. These results indicate that the higher the self-compassion, the higher the posttraumatic growth in fatherless adolescents who live in orphanages. There is a positive and significant correlation between self-kindness and common humanity with posttraumatic growth and a negative and significant correlation between aspects of self-judgment and posttraumatic growth.

Several factors influence posttraumatic growth, one of which is the individual's cognitive process in interpreting himself when going through life's difficulties and crises. When individuals interpret themselves negatively in the face of an event, it will be difficult for individuals to experience positive growth. Research conducted by Scoglio et al. (2015) found that negative changes related to mood and cognition in post-traumatic individuals can be in the form of negative beliefs about self, self-blame, deep shame about one's own experiences, or disconnect from others. Strong negative self-schemes will not make individuals resistant to change and are related to the level of self-compassion, especially in the aspects of self-kindness and common humanity.

Suggestions

Theoretical Suggestions

This study has limitations, namely this research does not measure the length of time children have lived in orphanages, so they cannot see the length of time for the posttraumatic growth process of adolescents whose fathers have died. Researchers did not control for data related to the age of adolescents when their father left them, so based on the data obtained, it could not be optimally identified at what stage of development adolescents were left by their fathers. Future research is expected to be able to conduct research using other methods, on respondents with more varied criteria, identifying other disturbing factors so that errors can be minimized. Other researchers can also continue towards qualitative research, especially to explore the posttraumatic growth of research subjects who come from orphanages in the sufficient category. Because the sufficient category is considered to be still vulnerable to any problems that arise in his life.

Practical Suggestions

This research is an input for adolescents living in orphanages that in improving the ability to adapt to the social environment can be done through an alternative, namely by increasing self-compassion which is also an alternative to coping with negative stress or to achieve good mental well-being. . This can be done by inviting yourself to begin to understand the situation experienced by others, then telling yourself that unpleasant situations in life are just stepping stones to the next stage, and developing better interpersonal relationships. For example, starting to listen to what other people tell us about bad things about themselves, whether that's what we also experience or not, then look for the wisdom behind this, and do contemplation of the problems experienced by ourselves or get used to behaving better in the future. others.

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