

# Relationship Between Of Applying Of Self-Compassion, Religiosity And Theory Of Planned Behaviour In Covid 19 Pandemic

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## Abstract

This paper aims to determine the relationship between self-compassion and religiosity in COVID 19 pandemic. Appreciation of religion (at-tadayyun) or religiosity is an important aspect in a person's life as it has a major influence on behaviour, practices and personality. Self-compassion is an individual's self-perception that can help understand and persuade oneself with positive words when facing difficult times in life or when committing a transgression by not trying extreme self-criticism and admitting that all that happens is part of a good experience in life. The hypothesis in this study states that there is a positive relationship between self-compassion, Theory of Planned Behaviour and religiosity. This shows that there is a positive and significant relationship between self-compassion, Theory of Planned Behaviour and religiosity when facing the COVID 19 pandemic. This indicates that the higher the self-compassion, the higher the religiosity when facing the COVID 19 pandemic.

**Keywords:** Religiosity, Theory of Planned Behaviour, Self-Compassion, COVID 19 Pandemic

## 1. The Concept of Religiosity in COVID 19 Pandemic

Appreciation of religion (at-tadayyun) or religiosity is an important aspect in a person's life as it has a major influence on behaviour, practices and personality (Raba, 2001; Jamiah Manap, Azimi Hamzah, Sidek Mohd Noah, Hasnan Kasan, Steven Eric Krauss, Khairul Anwar Mastor, Turiman Suandi and Fazilah Idris, 2013), emotional stability (Kassan, 2002) self-esteem (Qardhawi, 1985) and contentment

(Hamka, 1997). Religious appreciation or religiosity refers to a religious way of life or lifestyle. In the context of Islam, a religious lifestyle is referred as Addin or way of life (Abdul Rahman Al-Nahlawi, 2002) According to Nor Salimah Abu Mansor (2007), religious appreciation in Malaysia is seen as an Islamic way of life with encompasses all areas including social, finance, practice, ethics and daily life.

Other terms in Islam that carry the same meaning as religiosity are Hayyah Mutadayyinah or religious lifestyle (Zakaria Stapa, 2002), religious consciousness (Syed Naquib, 2002) and internalization of religion/Islam (Hashim Yahya, 2002; Azma, 2006). This element of religiosity covers religious activities, belief in religion, interventions based on religion, attendance to religious events, reading religious books, prayer, as well as belief and dependence in God (M.Nor, 2012; Ahmed, 2007).

## 2. The Islamic Perspective of Religiosity

Islam views religiosity as living religiously or having appreciation towards religious values and practices, which have a great influence on behaviour and personality (M. Nor, 2012; Jamiah, Azimi, Sidek and Hasnan, 2004). Islam also sees religiosity as not only a system of beliefs in God, but also 'Ad-Din', a holistic system of life with rules and shariah (Ramli, 1997; Haron Din, 2007; M.Nor, 2012). Religiosity in Islam also means total confidence, full submission and a deep, sincere understanding of religious systems as a part of all aspects of life (M. Nor, 2012; Ramli, 1997; Haron Din 1985). Muslims who practise Islam as Ad-Din is said to appreciate Islam in their daily life. This can be seen in the Quran:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

(Al Baqarah: 208)

Islam is a life structure that covers not only one's system of beliefs (iktikad) which will determine purpose, but also rules as well as a life system that is practical and dynamic. Some of these systems include faith (aqidah), spiritual and physical practices, economic systems, and all affairs of both life and the afterlife. (Sayyid Qutb, 1984; Abdul Hadi, 2001). This can be seen in Allah's own words:

“This day I have perfected for you your religion and completed My favour upon you and I have approved for you Islam as religion.”

(Al Maidah: 3)

Religious practice should not merely be for show. Instead, it should permeate into one's soul. It encompasses a human's relationship with Allah, with other humans and with the environment, based on Islamic teaching (M.Nor, 2012). Individuals who practise religion can be identified through three basic elements. The first, faith (aqidah) which involves professing belief in the oneness of Allah and not being involved in practices of syirik. Second, in terms of practices, where obligations are carried out with full commitment and prohibited behaviour is avoided. Third, in terms of behaviour, they must be ethical and righteous (Nor Salimah and Zainab, 2006).

## 3. The Spiritual Aspect in the Concept of Religiosity

The concept of religiosity consists of the aspects of faith, practice, character and shariah, all of which are closely related to spiritual aspects (Haron, 1987). According to Mahmud Zuhdi (2006) the concept of religiosity includes physical, mental and spiritual aspects in relation to religion. This relationship clearly shows that human nature is disposed to the existence of the Almighty (Al-Qardhawi, 1984). Hence, a person who fulfils their inner desire to lead a religious life will obtain peace, as Allah states in the Quran: “So direct your face towards the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.” (Ar Rum: 30)

From a psychological perspective, human existence covers physical and spiritual aspects, necessitating a balance between them. Therefore, religiosity functions in enriching the soul and spirit in one's daily life (Ariffin, 1977). Clearly, religiosity has a significant connection to spirituality. Spirituality refers to the appreciation of all aspects of religion, namely appreciation of one's faith, religious principles, practices

#### 4. The Basis of Measuring Religiosity in Islam

Religiosity (at-tadayyun) is a crucial component of a Muslim's life as it provides the basis of their behaviour (Jamiah Manap et al., 2007). Thus, measurement of religiosity is important in analysing the level of a one's religiosity. The development of a religiosity measurement tool in Islam is very limited and dominated by the western researchers. (Manap, 2005; Kamil et al., 2012).

Up until now, there have been a few tools developed to measure a Muslim's level of religiosity. Among them are the Muslim Religiosity Personality Inventory (MRPI) developed by a team of researchers from Universiti Putra Malaysia and Universiti Kebangsaan Malaysia (Krauss et al., 2005), The Short Muslims Practice and Belief Scale (Almarri et al., 2009) from the University of Queensland, Australia and the Multidimensional Religiosity Scale (Qasm and Jahangir, 2010) from the Sultan Qaboos University in Oman.

However, measuring religiosity in Islam needs to consider seven basic principles (Manap et al., 2013). Those principles are first, judgement and evaluation is limited to outward/external/behavioural aspects only; second, measurement of religiosity from the Islamic perspective can be done, but the perfect measurement is only from Allah; third, the basis of measurement is the manifestation of three religious pillars, which is Iman (Islamic belief), Islam (Islamic Syariah) and Ihsan (Islamic ethics of conduct); fourth, Iman must be measured by deeds; fifth, the perfect internalization of Islamic Syariah bears good ethics of conduct; sixth, symbols related to religiosity may not reflect the same interpretation for different individuals; and seventh, the standard of Muslim religiosity and personality measurement are the Quran and Sunnah.

#### 5. Determining Behavioural Factors in Complying with COVID 19 Disease

Attitude towards behaviour refers to the favourable or unfavourable attitude an individual has towards certain behaviour (evaluation) (Fishbein & Ajzen, 1975 di dalam (Ajzen, 1991). Attitude towards behaviour generally affects intention more than the subjective norms and behavioural control. Subjective norms are social influences that are seen as either encourages or discourages a certain behaviour. It can be assumed that subjective norms are determined by normative beliefs (Ajzen, 1991). Behavioural control refers to an individual's perception of their ability to perform a certain behaviour. Religious knowledge refers to general knowledge of Islam, knowledge on the contents of the Al-Quran and knowledge on the Sunnah and Surah (history) of Rasulullah. (El-menouar, 2014). This concept fits the following Hadith narrated by Muawiyah:

“If Allah wants to do good to a person, He makes him comprehend the religion.” [Sahih Bukhari: 71 and Sahih Muslim: 1037]

#### 6. Attitude and Behavioural Intention in COVID 19 Disease

Attitude variable is classified as an individual's evaluation or perception towards whether a behaviour is favourable or unfavourable (Ajzen, 1991). Attitude is the most important predictor in TPB (Alleyne et al., 2011). According to Ajzen et al. (1975), attitude plays a role when an individual evaluates certain intended behaviour. Attitude also influences a person's intent towards a certain action (Alleyne et al., 2011). Other than that, studies by Carpenter and Reimer (2005) show that attitude has a strong relation to behavioural intention.

Alleyne et al., (2011) in their studies found that attitude has a significant link with intention to commit fraudulence with values (R-square = .30,  $p < .001$ ). This finding supports the Theory of Planned Behaviour where attitude has a significant effect on behavioural intention. The value of attitude towards intention is ( $\beta = .22$ ,  $p < 0.01$ ). While the value of RMSEA = .10. Studies by Stone et al., (2010) found that the three predictors of TPB are attitude, subjective norms and behavioural control have a significant correlation with behavioural intention. The value of attitude towards intention is ( $\beta = .22$ ,  $p < 0.01$ ). While the value of RMSEA = .10. Based on the above literature, researchers formed the following hypothesis:

A favourable evaluation will encourage an individual towards having behavioural intention while an unfavourable intention will have the opposite effect. In the Theory of Planned Behaviour, attitude is the

most important variable and according to Ajzen (2005), the main purpose of TPB is to examine the influence of attitude towards behavioural intention. Thus, the following hypothesis was formed:

H1 Attitude will influence student behavioural intention in complying with the principles of a smart campus.

## 7. Most coping strategies with the internalization of religion

Most coping strategies agree with the internalization of religion as a strategy that can help alleviate stress (Haniza, 2007; D. M. Kelley, 2012; M. M. Kelley & Chan, 2012; Muselman & Wiggins, 2012; Pargament & Abu Raiya, 2007; Sharifah Nazirah, 2012). Spiritual elements can create a deep impact in helping a person search for the true meaning of life. They believe the internalization of religion as symbolic of their bond with God. The stronger a person's bond with God, the easier it is for them to find peace and move on with life. A theory that matches this research is Imam Ghazali's Al-Alqab Theory. The theory states that all human behaviour originates from the heart (Al Qalb). In other words, in Islam, the quality of a Muslim favoured by Allah is within the heart. The heart also determines a person's behaviour, whether positive or negative.

Islam emphasizes the spiritual aspect in forming good character and behaviour. Spiritualism is an important part of shaping a person's batiniyyah and lahiriyyah as it closely relates their life and as the creation of humans is to worship Allah (Zain Mubarak, Rahman and Yaacob, 2015). Therefore, Islam does not separate worldly aspects (duniawi) from aspects of the afterlife (ukhrawi) when it comes to shaping human behaviour and morals (Al-Qardhawi, 2011).

Every human's behaviour is the result of their internalization and understanding of their actions. This situation refers to human desire (nafs). Desire will lead humans to righteousness or sins depending on their level or spiritualism and appreciation of the principles of Islam (Ibn Hajar, 1993). Individuals who have internalized these principles well and have well-developed lahiriyyah are able to connect each of their actions to the obedience to the Creator (Khaliq) (Al-Qardhawi, 2001). As Allah states:

(7. And by the soul and He who proportioned it; 8. And inspired it [with discernment of] its wickedness and righteousness; 9. He has succeeded who purifies it; 10. And he has failed who instils it [with corruption].

(Al Syams: 7-10)

This verse shows that the mechanism of obedience towards Allah is necessary for a righteous soul. A strong spiritual appreciation is reflected through carrying out His commands and avoiding His prohibitions. Obligations to observe His comments include all fardh practices, sunnah and good deeds, while obligations to avoid things prohibited by Allah include all aspects of prevention of actions that are prohibited in Islam. All these obligations must be fulfilled in the best way possible for an individual to effectively gain the positive effects on their soul and character.

The formation of human behaviour must align with Islamic principles. According to Al-Ghazali (1988) character, practise and behaviour can be realised through a strong and righteous soul (ruhiyyah). Weakness in character and morals are caused by a weak internalization of religion, which goes against commands of religion (Sayid Qutb, 1983). In education, development and appreciation of religion must be balanced with the requirements of the world, the afterlife, physical and spiritual. Failure in today's education is the result of focusing merely on academic achievement while neglecting development of the soul (Al-Qardhawi, 2011). Weak spiritual internalization causes the human soul to become weak, causing disruptions in normal human behaviour.

Thus, spiritual or religious appreciation plays an important role in developing human behaviour. Good behaviour will emerge when the heart (Qalb), spirit (Ruh) and appreciation is formed within one's self. All wicked behaviour which goes against religious ethics and principles can be prevented if spiritual appreciation is achieved in all aspects of a human's life.

## 8. Subjective Norms and Behavioural Intention in COVID 19 Disease

The social construct factor termed as subjective norms in the Theory of Planned Behaviour refers to the social pressures or the view of other members of the community towards a certain behaviour (Ajzen, 1991). Subjective norms are also an important factor or predictor of behavioural intention in TPB (Alleyne et al., 2011). It is an important aspect when an individual is influenced by the opinions of others on whether to perform a certain intention. These include family members or friends who are able to influence an individual's intention on whether to perform a certain behaviour. (Carpenter et al., 2005).

Social influence can occur from interpersonal influences such as a husband, wife, children or friends as well as external influences such as the social media. If social expectations encourage a certain behaviour, a person will be more inclined to do it. Earlier studies are referred to strengthen this view (Whitley, 2008; Stone et al., 2009; Stone et al., 2010) which state that the factor of subjective norms have a positive correlation with behavioural intent. Researchers also agree that a person's behaviour is relies on the perception and opinions of those that can influence them (Alleyne et al., 2011). In their studies, Stone et al., (2010) show that the aspect of subjective norms have a significant correlation on the value ( $\beta = .14$ ,  $p < .05$ ).

Some researchers view subjective norms as the weakest predictors of behavioural intention in TPB. (Hsiao and Yang, 2011). However, many studies have shown that subjective norms play a major role in predicting behavioural intention. (Nonis and Swift, 2001; Whitley, 1998). When it comes to students, their friends' behaviour influences their own behavioural intentions (Hsiao and Yang, 2010). In fact, a student is more likely to perform a certain behaviour if it is accepted by their friends (Mc Cabe, Trevino and Butterfield, 2002). Therefore, subjective norms have a significant effect on behavioural intention.

Some researchers view subjective norms as strong and influential predictors. Carpenter and Reimers (2005) viewed subjective norms as strong predictors of an individual's behavioural intentions. Sentosa (2012), Ziadat (2014), Mishra, (2014) and Alam & Sayuti (2011) reported the factors of subjective norms correlated positively with behavioural intention and was significant in a variety of environments. Therefore, subjective norms are also expected to influence students' behavioural intent to abide by the principles of a smart campus. Thus, the following hypothesis was formed:

H2 Subjective norms will influence behavioural intent in complying with the principles of a smart campus.

## 9. Perceived Behaviour Control and Behavioural Intent in COVID 19 Disease

Aside from the constructs of attitude and subjective norms, perceived behavioural control is also an important variable in understanding behaviour in multiple environments (Ajzen, 1991). Perceived behaviour control refers to an individual's control of and ability to perform a certain behaviour. The degree of control and ability of an individual is based on the resources and opportunities that exist at the time (Ajzen, 2012). The higher an individual's confidence of their ability of performing a behaviour, the higher their intention to do so.

Perceived behavioural control has been reported as an important factor that affects behaviour in several studies. Alam & Sayuti (2011) found that perceived behavioural control has a positive and significant correlation towards the intention to purchase halal products. While Teo et al. (2013) reported similar results between perceived behavioural control and behavioural intention in an IT administration environment. Besides that, in understanding the entrepreneurial intentions among university students, Malebana (2014) showed that perceived behavioural intention significantly influenced behavioural intention. Therefore, this study expects that perceived behaviour control will have the behavioural intention to perform hibah. Thus, the following hypothesis is formed:

H3 Perceived behavioural control has a positive correlation with behavioural intent to comply with the principles of a smart campus.

## 10. Intention and Behaviour to Comply with the COVID 19 Disease

The intent variable is defined as an individual's motivation, or desire and readiness towards a certain behaviour (Ajzen, 1991).

Improvements to TPB were made when Ajzen included a new element or predictor, which is the aspect of actual behavioural control in predicting behavioural intention (Alleyne et al., 2011). Actual behavioural

control is defined as an individual's perception of the extent to which they are able to perform a certain behaviour based on their past experiences (Ajzen, 1991).

Beck and Ajzen (1991) stated that actual behavioural control is the strongest predictor of behavioural intent in TPB. Whitley (1998) reported that students who considered themselves as having a high level of self-control towards academic dishonesty still had the behavioural tendency to do so, just like any other student. Stone et al., (2009) succeeded in proving that actual behavioural control was the strongest predictor that could influence the intention to commit academic dishonesty. To further strengthen this finding, results from Stone et al., (2010) showed that actual behavioural control had a significant correlation on the value ( $\beta = .27, p < .01$ ) which stated 26% out of the overall variant.

Harding et al., (2007) found that actual behavioural control didn't show a significant correlation to intention to commit academic dishonesty. In their research, Carpenter and Reimer (2005) also were not able to find a significant correlation between intention and tendency towards deviant behaviour.

In TPB, intention is the closest influencer of behaviour (Ajzen, 1991). The higher one's intention is to perform a certain action, the higher the possibility of the person carrying it out. In this study, intention is defined as the readiness of a person to perform actions that align with smart campus principles. Similar to the studies above, this research also predicts that intention will influence a community to comply with the rules of a smart campus positively. The following hypothesis was formed:

H4 Intention has a positive correlation with community compliance of the principles in a smart school.

## 11. The Variable of Religiosity in COVID 19 Disease

Appreciation of religion as previously described is also known as religiosity or At-Tadayyun. The term refers to a religious way of life based on Islamic teachings or Addin. (Abdul Rahman Al-Nahlawi, 2002). According to Nor Salimah (2007), religiosity in Malaysia is seen as an Islamic way of life which encompasses social aspects, practice, finance, ethics and daily activities. While Western societies refer to religiosity as an understanding, an approach or a submission towards a certain religious doctrine (Bloodgood, Turnley and Murdock, 2008).

Closer inspection of several studies related to religion and religiosity uncovered a substantial gap – the scope of religiosity has only been studied from the religious perspective of the West. There have been no studies that examined religiosity from the Islamic perspective among Muslims.

The factor of religion showed the value of  $\beta = -0.052$ . This shows that religion plays a strong role, where the higher one's level of religiosity, the lower the tendency commit wrongdoings.

Further studies by Huelsman et al., (2006) on 70 students of higher education found that the correlation between religiosity and academic dishonesty was not significant. Findings showed that there was no significant correlation, on the value ( $r = -.13, P > .05$ ). However, this study was seen to have many limitations and imperfections, such as a small sample consisting of only Christian respondents, all of which were acknowledged by the researcher. This corresponds to the gap in research regarding in the Islamic perspective.

Koul (2012) in his study on 2123 students of a higher institution in Thailand used many variables such as gender, professional career aspirations in combination with materialism, religiosity and achievement aims on the students' willingness to cheat. Findings showed that materialism and career aspirations had a positive correlation with willingness to cheat. Both factors have significant values towards willingness to cheat with the value of ( $\beta = .321$  and  $\beta = .167$ ). On the other hand, religiosity and aim of mastery had an insignificant or negative correlation with willingness to cheat, with the value of ( $\beta = -.107, \beta = -.108$ ). The strongest variable on willingness to cheat in this study were the factors of materialism and achievement target.

HA1: There is a significant relationship between religiosity and intention to go against the principles of a smart campus.

## 12. The Variable of Ihsan Intelligence in COVID 19 Disease

Ihsan intelligence, also known as the emotional relationship between one's religion and Creator, has been defined by Glock (1962) as close relationships built on religious experiences. In this study, it is defined as

a close relationship to Allah, as if one is truly communicating with Him (Waardenburg, 2002). A well-known Hadith [HR Muslim, no. 8 in Syarah An-Nawawi] records this relationship as a dimension of Islam, which is ihsan. It refers to good character, and pious practices that rests on the notion that Allah is near (Al-Nawawi: 2000).

The factor of intelligence is an important element in deciding whether a certain behaviour is good or bad. Spiritual intelligence was included as a variable in this study in the context of intelligence. However, further investigation of literature found a large gap, where there have been no studies that examined the relationship between spiritual intelligence and intention to commit academic dishonesty. Other aspects of intelligence proposed by earlier studies will be discussed in the formation of this hypothesis.

Emmon (2000) defined Spiritual Intelligence as an individual's spiritual potential to understanding the meaning of life and solutions to life's problems. While Iskandar (2012) stated that spiritual intelligence is the function of the heart and soul used at its maximum capacity, involving one's senses and understanding of divine revelations. Therefore, this aspect is seen as crucial in determining behavioural intent. Although there is a large research gap as there have been no studies examining the relationship between spiritual intelligence and academic dishonesty, studies concerning other aspects of intelligence will be presented in relation to academic dishonesty.

Moral intelligence is an individual's capacity to determine whether a behaviour is good or bad. Lennik (2008) stated that moral intelligence refers to the individual's capacity to apply moral values in determining one's values, aims and actions. Studies by Olansula et al., (2015) on 240 orang students showed a significant correlation between emotional intelligence and malpractices during exams. Data showed the significance value at the level of ( $r = -.371, p < 0.05$ ).

Indeed, emotional intelligence also has a role in determining considerations during decision-making. Mayer, Solavey and Caruso (2008) defined emotional intelligence as an individual's ability to identify, evaluate and express their emotion in determining their behaviour. Emotion is a basic element when considering whether a behaviour is good or bad (Oluwatayo, 2011). Students who had low emotional intelligence showed a low interpersonal level compared to students who had high emotional intelligence (Hassan and Ogunmakin, 2010). Data showed significance at ( $r = -.68$ ) consisting of 58.6 % on the overall variance.

Basically, intelligence plays a role in determining one's behaviour. Bloodgood, Turnley and Mudrack, (2008) stated that individuals with high emotional intelligence had a lower tendency to commit ethical wrongdoing and malpractices. Based on the above literature, the hypothesis below was formed:

HA2 There is a significant correlation between the variable of ihsan intelligence and intention to comply with the principles of a smart campus.

### 13. Self Compassion in Islamic Review

In positive psychology, self-compassion is a method for overcoming depression (Muris et al, 2016; Ab Rahman, Z. et al, 2021). Self-compassion is a behaviour that depicts self-love. This is evident based on several studies by Germer and Neff (2013), who found that the self-love or self-compassion aspect can reduce psychopathological markers. Self-compassion is a form of practical response by an individual when learning to listen to the inner voices in oneself as being the most loyal friend when faced with the adversities of life (Neff & Germer, 2018 ; Rahman, et al, 2019; Zaizul, et al, 2019).

Basically, self-compassion can actually enhance positive thinking. Several studies have found a relationship between self-compassion and the quality of psychological well-being, such as happiness, optimism, wisdom, curiosity as well as self-exploration and initiative (Özyeşil et al, 2013; Ab. Rahman, Z. 2018; Salasiah Hanin, et al, 2020). The advantage of self-compassion is that it can produce dominant capabilities to overcome negative emotions in a person. Through self-compassion, a person is more inclined to ponder negative thoughts or emotions and give in to their emotions. This explains why self-compassion is a negative determinant of depression, which is based on several studies that have shown self-compassion to be the most resilient factor when facing challenges of self-criticism.

Self-compassion is an individual's self-perception that can help understand and persuade oneself with positive words when facing difficult times in life or when committing a transgression by not trying extreme self-criticism and admitting that all that happens is part of a good experience in life (Neff, 2003; Ab. Rahman, Z. 2018; Salasiah Hanin, et al, 2020). Self-compassion consists of three main elements that help in the application of self-compassion in everyday life. First, self-kindness or self-goodness is the capability to understand oneself when an individual is deficient or has experienced some form of adversities in life. Self-kindness is an action that alleviates an individual's proclivity to self-criticise until one opposes oneself leading to monologue empathy towards oneself. One technique of self-kindness that can be performed when an individual experiences depression is to carry out appeasing or comforting activities, such as listening to music, participating in entertaining activities together with friends or family, watching movies, writing or indulging in some sporting activities. Carrying out activities that are desired through the self-kindness technique helps in overcoming depression because when experiencing depression an individual will limit himself to only carrying out certain activities, including desirable activities.

Self-kindness can be instilled in an individual in order to understand and accept failure as well as not to blame oneself for errors or failures experienced in life. In the self-acceptance of failure and experiencing the bitterness in life aspects, both can be overcome through rationality and patience by understanding the aspects in a willing and condescending way. Self-kindness teaches a person to believe that he is capable of gaining love, happiness that leads to calmness, as well as not being self-implicating and self-judgmental (Ab. Rahman, Z. 2018; Salasiah Hanin, et al, 2020). A sense of self-kindness in an individual will lead to the enjoying of peacefulness and calmness in life by always being willing to accept any consequence in life.

The second fundamental aspect is common humanity or something that must be experienced by a person (Ahmad Zaki et al, 2021). Common humanity refers to a state where an individual realises that a normal human does experience failures and disappointments in life. The common humanity technique that should be practiced daily is to help remind or remember that everyone will experience the same adversities in life. When an individual is experiencing depression, the perception that usually emerges is, "I am suffering the worst". Common humanity enables an individual to open up his mind and start to think broadly about the problems at hand. It is also related to acceptance, which is the acceptance that everybody has or is experiencing a situation just like anyone else.

An individual is capable of looking at failure as something a rational and ordinary occurrence in human life and there is no need to blame oneself. An individual can apply the common humanity principle to look at a failure or dire challenge as part of life and something that ought to be experienced by all individuals. The individual will become rational and understand that each human experiences difficulties and problems in life.

Mindfulness is the third fundamental component in the theory of self-compassion, which is required by an individual to avoid extreme depression experienced during the COVID 19 pandemic (Ahmad Zaki et al, 2021). Mindfulness or the level of full awareness in an individual regarding a situation at that moment is the individual's capability to balance his focus of thinking when the dire situation repeatedly befalls him. This means that the individual sees whatever that is happening in its actuality. Mindfulness is the first method used for understanding that we are experiencing some form of suffering and let us accept and think wisely as well as look at our lives from an objective perspective (Germer and Neff, 2018; Ahmad Yunus, 2019; Ahmad Munawar et al, 2018). The common mindfulness technique used when depressed is called mindfulness walking. Mindfulness walking is the one of the easiest techniques, which only requires us to walk for 10 to 30 minutes. This technique is carried out by breathing slowly and feeling every emerging moment when walking, such as lifting the legs and taking each stride. By using this technique, the individual will feel calm and help reduce the level of depression.

Through mindfulness, the individual will fully comprehend and be aware of what he is actually facing and experiencing by himself. The moment the individual faces tension or misery, the individual is



usually inclined to sink into a negative emotional state, such as anger or sadness. An individual who has mindfulness is able to control his emotions because he possesses a stronger mind and a wider perspective, like a big picture of a problem (Ab. Rahman, Z. 2018; Salasiah Hanin, et al, 2020). A wide perspective is obtained from an objective and balanced state of awareness and the total absence of overly thinking about negative matters. Mindfulness differs with the 'over identification' component, which refers to excessive actions or responses from an individual when faced with problems. Individuals who practice over identification are inclined to extensively focus on self-limitations, which eventually lead to stress and depression.

According to Albertson, Neff and Dill-Shackleford (2015), self-kindness, common humanity and mindfulness are catalysing factors in the enhancement of self-confidence and the self in a person. Self-compassion helps an individual to love oneself more and not to blame oneself when faced with problems or bitter challenges in life (Angraheni & Rahmandani, 2019; Ahmad Zaki et al, 2021). Self-compassion can enhance the level of calmness until the individual can be more positively evaluated regarding the level of self-regulation in that individual (Albertson, 2014; Ahmad Zaki et al, 2021).

Self-criticism is an aspect of perfectness that culminates in feelings of humility, failure and guilt. This situation occurs because of the extreme acceptance of oneself and the inability to accept criticism from others around oneself (Neff & Gremer, 2018; Ahmad Yunus, 2019; Ahmad Munawar et al, 2018). When a person presumes that depression is related to emotional problems then self-criticism becomes a risk factor for psychopathologies and is associated to the idea of suicide.

## 14. Discussion

Self-compassion will cause an individual to admit and accept his weaknesses, think about other better perspectives about one's body, inclined to do good and love oneself (Gilbert, 2005; Zaizul et al 2018; Ab Rahman, Z. et al 2018). Self-compassion is an understanding and the doing of good towards oneself that functions to produce feelings of self-kindness, which is the ability to accept the fact that the individual has weaknesses in his life (Neff, 2003), so much so that the individual is able to face pressure aimed at his personality by not judging himself (Ferreira, Pinto-Gouveia, & Duarte, 2013).

Braun, Park dan Gorin (2016); Zaizul et al (2018); Salasiah et al, (2020) found that individuals who possess a high degree of self-compassion are inclined to accept whatever situation they are in. Individuals who possess self-compassion are able to see failure and weakness as something that is appropriate and experienced by every person (Neff, 2003; Ahmad Yunus, et al, 2018; Ahmad Munawar et al, 2018). This enables the individual to accept himself and reduce the frequency of comparing his personality with others (Rodgers et al, 2017; Halimahtul Saadiah et al, 2021). Meanwhile, individuals who have a low degree of self-compassion are inclined to feel that they have suffered the worst (Neff, 2003); Salina Nen et al 2012, Khaidzir & Khairil 2011; Ahmad Yunus, et al, 2018). However, they have a higher degree of it when evaluating their own weaknesses (Raes, Pommier, Neff, & VanGuchth, 2011; Salina Nen et al 2012, Khaidzir & Khairil 2011; Ahmad Yunus, et al, 2018; Ahmad Munawar et al, 2018). This situation indicates that self-compassion can influence oneself when facing depression. A high degree of self-compassion can help reduce depression-related problems, while a low degree of self-compassion enhances these problems in a person (Allen, 2020; Ahmad Zaki et al, 2020). Besides that, the positive component of self-compassion can help reduce the proclivity to compare oneself with the life of others (Rodgers, 2017; Ahmad Zaki et al, 2020).

The self-compassion aspect that always practices introspection depends on the openness to move forward in a person who is suffering, experiencing a feeling of concern and goodness about oneself, seek understanding, not judgmental about a person's weakness or failure as well as to realise that the challenges of life are part of a person's life experience (Neff, 2003; Ahmad Sunawari, et al. 2018; Ahmad Munawar, et al 2018). The feeling of self-ownership is based on Eastern philosophy and Western psychology, which admits that humans involved in failure and suffering qualify to receive sympathy and mercy (Neff, 2003; Zaizul et al 2018; Ahmad Faizuddin et al, 2020). Showing mercy to oneself and to others includes desirable

practices that involve a person's mental health. This study shows that those who have a high level of self-mercy have a higher level of self. Skills in showing mercy towards oneself will enhance the psychological function and create a strong relationship with the effectiveness of the self-application aspect (Smeets, Neff, Alberts, & Peters, 2014; Zaizul et al 2018; Ahmad Sunawari, et al. 2018; Ahmad Munawar, et al 2018).

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