

The Influence of Religiosity and Self-Compassion on the Psychological Well-Being of Unmarried Early Adult Men in The Batak Tribe

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Abstract

In the patrilineal culture of the Batak tribe, marriage is a societal expectation for adult men, and remaining unmarried can lead to significant pressure, resulting in feelings of frustration and failure. Religiosity and self-compassion are believed to positively impact the psychological well-being of unmarried early adult men within the Batak tribe. This study aims to explore the influence of religiosity and self-compassion on the psychological well-being of these men. The research involved 66 participants who were early adult, unmarried, and of Batak ethnicity. The instruments used in the study included scales for religiosity, self-compassion, and psychological well-being, with data analyzed through multiple regression analysis. The findings indicate that: 1) religiosity does not significantly influence psychological well-being, and 2) self-compassion has a positive impact on psychological well-being. It is recommended that unmarried early adult men in the Batak tribe enhance their self-compassion by cultivating positive self-assessment and self-respect in various situations, particularly in response to the stress of being unmarried.

Keywords: Religiosity, self-compassion, psychological well-being, unmarried Batak men

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Introduction

The Toba Batak people attribute significant importance to the role of men in perpetuating the lineage and family descendants. This belief stems from the cultural norm that only men can transmit the family name (*marga*) to their descendants. In practical terms, children born into a family inherit the family name from their father's lineage rather than their mother's (Seravim et al., [2023](#)). Within Batak culture, familial prosperity is contingent on three core concepts: *hagabeon*, *hamoraon*, and *hasangapon*. The

primary prerequisite for being categorized as prosperous is the continuity in the lineage (*hagabeon*) which involves the inheritance of the family name. Consequently, marriage and family formation are customary among the Batak, with unmarried adult men facing societal disapproval. Beyond cultural expectations, marriage represents a developmental task for early adult men (Jannah et al., [2021](#)). However, Hurlock ([2003](#)) notes that there is a notable number of men who persist in their single status. A contemporary phenomenon is the increasing number of individuals, including men from a Batak background, who remain unmarried or single until reaching middle adulthood.

An unmarried status can impact individuals in early and middle adulthood. A survey conducted by Robinson and Wright ([2013](#)) revealed that 70% of individuals aged 30 reported experiencing a crisis during their twenties. Similar patterns were observed in those over 40 (Robinson & Wright, [2013](#)). This suggests that undergoing a crisis is a commonplace experience. Stress stemming from unmet expectations related to careers and relationships is often cited as a contributing factor in quarter-life crises among early adults (Pinggolio, [2015](#)). The inability to cope with this crisis can have severe consequences, such as sadness, anxiety, and post-traumatic stress disorder (Hasyim et al, [2024](#)). Psychologically, unmarried individuals feel depressed and lonely not because they do not have a partner but because of stigma and pressure (Oktawirawan & Yudiarso, [2020](#)), less happy because they do not receive acceptance from those closest to them such as family regarding their single status (Himawan et al., [2018](#)). However, research by Nanik et al., ([2016](#)) shows that there is no difference in psychological well-being between married people and unmarried people, both men and women.

In middle adulthood (ages 40-60), these impacts become more pronounced as Hurlock ([2003](#)) suggests that middle adulthood is a period of crisis and is greatly feared, characterized as a transitional age, a stressful age, a dangerous age, an awkward age, a period of achievement, evaluation, solitude, and ennui. Being single poses a challenge for some individuals. The pressure on singles intensifies in Indonesia, given the collective cultural characteristics of the country (Oktawirawan & Yudiarso, [2020](#)). Research findings indicate that the status of being unmarried for men from early to middle adulthood can impact

the psychological well-being of individuals as human beings. Previous studies have shown a positive relationship between marital status and psychological well-being (Hsu & Barret, [2020](#)).

Psychological well-being is a condition in which individuals can accept their strengths and weaknesses as they are, develop positive relationships with others, become self-reliant, control their environment, have life purposes, and continue to grow personally. Psychological well-being is not only related to positive aspects of an individual's life but also how individuals cope with various negative emotional experiences, such as disappointment and failure, which is essential to psychological well-being (Adamczyk et al, [2024](#)). Poor psychological well-being in individuals will make it difficult for them to function optimally. Individuals who have high psychological well-being are less likely to experience depression, anxiety and social dysfunction. Meanwhile, individuals who have a high level of psychological well-being will tend to have positive thoughts regarding the future. High psychological well-being helps individuals experience more positive emotions and perspectives, and is able to reduce stress caused by workload. Psychological well-being emphasizes the importance of using skills that can help individuals face challenges and effectively determine life direction (Gunawan & Bintari, [2021](#)).

An individual's psychological well-being is influenced by many factors, one of which is how individuals positively interpret their life events, making their lives more meaningful. According to Zarzycka et al., ([2020](#)), this can be achieved if individuals have high religiosity. Another analysis of interviews with Indonesian single individuals by Himawan ([2020](#)) revealed that religion offers single people a sense of belonging, a deep spiritual connection with God and the religious community, and a different perspective on their single status. Similar opinions were also presented by Kaliampos and Roussi ([2015](#)) stating that religiosity has a positive impact when individuals face difficult times and helps individuals maintain their mental health. Research findings from Freidman et al. (as cited in Taylor, [2021](#)) also reported that religiosity significantly helps individuals when they have to cope with unpleasant events. In studies conducted by Hamidah and Gamal ([2019](#)), it was found that religiosity and psychological well-being have a positive correlation. These findings are further supported by Linawati and Desiningrum's

([2017](#)) research, which states that religiosity contributes to psychological well-being by 57.2%. It implies that more religious people tend to have better psychological well-being.

A growing number of individuals choose to avoid intimate relationships and remain single for a long term. While single people still face negative stereotypes, there is clear evidence that many singles choose to remain that way even when they have a clear choice to start an intimate relationship (Adamczyk & Segrin, [2015](#); Kislev, [2019](#); Moore & Radtke, [2015](#)). Evidence suggests that a variety of factors intersect to increase the risk of mental health issues among single men. Single men experience abnormally high rates of loneliness, which can leave them alienated and isolated from mainstream society. Such loneliness is a risk factor for a range of mental health issues including depression, substance abuse, and suicide (Barreto et al., [2020](#)). Meanwhile, collectivist cultures encourage interdependence and are patterned by tighter social networks, dominated by family and other ingroup members (Hofstede, [1997](#)). The demands of collective cultural values, particularly within Indonesia and specifically the cultural values of the Batak, necessitate that Batak men marry to perpetuate the family name. The delay in singles getting married at the normative age means that singles in Indonesia are under pressure from those around them. The existence of values in Indonesian society which state that someone must marry and have children at a certain age makes some people feel pressured. This pressure can arise because someone has the same values as the values of the majority society but finds it difficult to find a partner (Oktawirawan & Yudiarso, [2020](#)). Previous research shows that this pressure mostly comes from the family, specifically from parents (especially from the mother's side), and close friends (Himawan, [2019](#)).

Apart from religiosity, another factor that can influence psychological well-being is self-compassion (Ramawidjaya & Sartika, [2016](#)). Self-compassion is able to provide prevention to individuals against the emergence of psychological disorders such as stress, anxiety and depression and balance them with positive emotions so that they have an effect on increasing psychological well-being (Neff & Costigan, [2014](#)). Neff ([2003a](#)) conceptualized self-compassion as a healthy orientation towards oneself. Self-

compassion comprises three interconnected core components when individuals experience or are in painful situations: self-kindness versus self-judgment, common humanity versus isolation, and mindfulness versus overidentification. These interrelated components create a compassionate framework (Neff & Costigan, [2014](#)). Self-compassion does not evade pain but embraces it with kindness and good intentions, thereby cultivating a sense of well-being rooted in fully human experience (Neff & Costigan, [2014](#)).

Research conducted by Neff and colleagues over recent years indicates that self-compassion is an effective way to achieve emotional well-being and life satisfaction. By offering ourselves unconditional kindness and comfort while embracing various experiences (no matter how challenging), we avoid damaging patterns of fear, negativity, and isolation. Simultaneously, self-compassion nurtures positive states of mind, such as happiness and optimism. Self-compassion allows us to grow and appreciate the beauty and richness of life, even in difficult times. By soothing our anxious minds with compassion, we can better discern right from wrong, thus guiding ourselves toward joy (Neff, [2011](#)). Furthermore, Neff ([2011](#)) states that individuals can wisely plan their next steps toward excellent health, happiness, and well-being from a stable concept of self-compassion. Similarly, self-compassion involves a deep self-assessment, making choices that lead to long-term psychological well-being (Neff, [2011](#)). Neff and Costigan ([2014](#)) affirm that self-care and treating oneself with compassion when facing challenges or difficulties in life can enhance an individual's psychological well-being. Previous studies in Indonesia indicate that Self-compassion positively affects psychological well-being. Renggani and Wideasavitri ([2018](#)) found that Self-compassion contributes significantly by 62.80% to the psychological well-being of young Indonesian teachers working in rural areas. The same results were delivered by Sawitri and Siswati ([2019](#)), where Self-compassion has a positive relationship with the psychological well-being of nurses in inpatient care, contributing effectively by 53.9%.

There has not been much research on unmarried individuals, especially middle-aged men. Previous research related to psychological well-being in unmarried individuals more often used adult female respondents and did not differentiate between gender (Situmorang, [2007](#); Tan, [2010](#); Oktawirawan & Yudiarso, [2020](#)). This research is increasingly important to carry out because it links it to the cultural context, especially Batak culture. Apart from that, there are contradictions in social and psychological aspects regarding unmarried individuals as adults. Socially, unmarried individuals receive stigma and negative stereotypes such as being accused of being selective and homosexual (Nanik et al, [2018](#); Himawan et al, [2018](#)), but socially it shows that unmarried individuals are considered independent, free, successful, hardworking, tough, modern, focused on career and able to enjoy life (Nanik et al., [2018](#)).

Method

Design

This study utilizes a quantitative approach to examine the influence of religiosity and self-compassion on psychological well-being. Therefore, the study involves three research variables: religiosity, self-compassion, and psychological well-being. The independent variables in this study are religiosity and self-compassion, while the dependent variable is psychological well-being.

Participants

The study had a total of 66 participants who met the following criteria:

1. Male of Batak descent
2. Minimum age of 30 years old
3. Not yet married

The sampling technique used in this study is purposive sampling where the researcher searches individuals who meet the study criteria and requests their willingness to participate.

Instruments

The research utilizes three psychological scales: the religiosity scale, the self-compassion scale, and the psychological well-being scale. The Religiosity Scale employs an adapted version of The Centrality of Religiosity Scale-15 (CRS-15) developed by Huber and Huber ([2012](#)), referencing Charles Glock's multidimensional model of religiosity (Huber & Huber, [2012](#)). This scale measures religiosity across five dimensions: intellectual, ideological, public practice, personal practice, and religious experience (example items: *How often do you think about issues/news related to religion? To what extent do you believe that God or something divine exists?*).

The Centrality of Religiosity Scale-15 (CRS-15) has a total of 15 statement items with the following example: "How often do you think about issues/news related to religion?" (intellectual dimension), to what extent do you believe that God or something divine exists?" (ideological dimension), how often do you participate in religious activities?" (public practice dimension), "how often do you pray?" (personal practice dimension), "how often do you feel like you are in a situation where God or something divine is involved in your life?" (experience dimension). This scale uses a 1–5 Likert scale which indicates various measurement scales including frequency (Never-1 to Very Often-5), preference (Very Not Interested-1 to Very Interested-5), and intensity (Very Unimportant-1 to Very Important-5), (Very Distrustful-1 to Very trustful-5), and (Very Unlikely-1 to Very Likely-5).

Self-compassion is measured using the Self-Compassion Scale (SCS) in the Indonesian version known as the Self-Compassion Scale (SWD), adapted by Sugianto et al., ([2020](#)). This scale consists of 26 statement items that measure the six components of self-compassion: self-kindness, self-judgment, common humanity, isolation, mindfulness, and overidentification (example item: *"I try to be loving towards myself when I am feeling emotional pain; I am intolerant of my flaws and shortcomings"*). This scale uses a Likert scale ranging from 1 (almost never) to 5 (almost always). Psychometric testing, including confirmatory factor analysis (CFA), construct validity testing, and Cronbach's Alpha coefficient, revealed that the SWD has good validity and reliability. Moreover, it has the same theoretical model as the SCS (Cronbach's Alpha

value of .872 and the reliability value of each subscale ranging from .60 to .78).

The Psychological Well-being Scale includes six dimensions: self-acceptance (9 items, e.g., "*I tend to be influenced by people around me*"), positive relations with others (9 items, e.g., "*I can create a social environment where I feel comfortable*"), autonomy (9 items, e.g., "*My decisions are usually not influenced by what others do*"), environmental mastery (7 items, e.g., "*I am quite capable of managing my daily responsibilities*"), purpose in life (7 items, e.g., "*I have a direction and purpose in life*"), and personal growth (7 items, e.g., "*I am not interested in activities that can expand my horizons*"). The response options use Likert Scale which range from 1 (strongly disagree) to 6 (strongly agree).

Data Analysis

The data from this research were processed and analyzed using descriptive and inferential statistical analyses. Descriptive analysis involves describing the collected data without making generalizable conclusions, while inferential analysis involves testing research hypotheses using multiple linear regression analysis. Data was analyzed using the SPSS (Statistical Program for Social Science) software.

Results

Demographic Data

The study participants were primarily within the age range of 30-32 years, constituting a majority of 40 individuals (60.6%). Subsequently, there were 15 participants (22.6%) aged 33-36, 9 individuals (13.5%) in the 37-40 age group, with one participant each in the 41-44 (1.5%) and 45-48 (1.5%). Regarding religious affiliation, the largest segment of participants identified as Protestant Christians, comprising 54 individuals (81.8%), followed by 7 Catholics (10.6%) and 5 Muslims (7.6%).

Considering the diverse ethnic groups within the Batak community, this study also obtained information

regarding these distinctions. Among the participants, 54 individuals identified with the Batak Toba ethnic group (81.8%), 4 individuals were from the Batak Karo ethnic group (6.1%), 4 individuals from the Batak Simalungun ethnic group (6.1%), 3 individuals from the Batak Mandailing ethnic group (4.5%), and 1 individual from the Batak Angkola ethnic group (1.5%). In terms of residence, the majority of research participants were based in the city of Medan, totaling 58 individuals (87.9%), followed by six individuals residing in Pekanbaru (9.1%) and two individuals in Pematangsiantar (3%).

Regarding their highest level of education, most research participants, comprising 29 individuals (43.9%), had attained a bachelor's degree. Subsequently, 23 participants held a high school diploma (34.8%), while nine had completed a diploma program (13.6%). Additionally, four participants had attained a master's degree (6.1%), and finally, one participant had completed junior high school education (1.5%).

Table 1

Demographic Data Subjek Penelitian

	Jumlah (N)	Persentase (%)
Usia (Kelompok usia)		
30 - 32	40	60.6 %
33 - 36	15	22.6 %
37 - 40	9	13.5 %
41 - 44	1	1.5 %
45 - 48	1	1.5 %
Agama		
Islam	5	7.6 %
Kristen Protestan	54	81.8 %
Katolik	7	10.6 %
Pendidikan Terakhir		
SMP	1	1.5 %
SMA	23	34.8 %
Diploma	9	13.6 %
Sarjana	29	43.9 %
Magister	4	6.1 %
Suku		
Toba	54	81.8 %
Karo	4	6.1 %
Simalungun	4	6.1 %
Angkola	1	1.5 %

Table 1

Demographic Data Subjek Penelitian

	Jumlah (N)	Persentase (%)
Mandailing	3	4.5 %
Domisili		
Medan	58	87.9 %
Pekanbaru	6	9.1 %
Pematangsiantar	2	3.0 %

Descriptive Statistics

The table below illustrates the descriptive statistics of each research variable.

Table 2

Empiric Score

Variable	Empiric Score			
	Min	Max	Mean	SD
Religiosity	43	75	63.55	6.21
Self-compassion	64	115	87.73	11.32
Psychological well-being	136	223	172.12	23.35

From [Table 2](#) above, it is evident that the mean value for religiosity is 63.55, with a standard deviation of 6.21. The mean value for self-compassion is 87.73, with a standard deviation of 11.32. Meanwhile, the mean value for psychological well-being is 172.12, with a standard deviation of 23.35.

Variable Categorization

The research variables were categorized to depict the research variable descriptions within the participant groups. This categorization involved three levels: low, moderate, and high categories. Below outlines the categorization of each research variable.

Table 3

Religiosity Categorization

Interval	Category	Subject	
		Frequency	Percentage
$X < 35$	Low	0	0
$35 \leq X < 55$	Medium	4	6.06%
$X \geq 55$	High	62	93.94%
Total		66	100%

According to [Table 3](#) above, the analysis reveals that the majority of research participants exhibit high religiosity, accounting for 62 individuals (93.94%). In contrast, a smaller subset, comprising four participants (6.06%), demonstrated moderate religiosity, and no participants had low religiosity levels in the study.

Table 4

Self-compassion Categorization

Interval	Category	Subject	
		Frequency	Percentage
$X < 61$	Low	0	0%
$61 \leq X < 95$	Medium	51	77.3%
$X \geq 95$	High	15	22.7%
Total		66	100%

The findings in [Table 4](#) illustrate that most research participants have moderate self-compassion, represented by 51 individuals (77.3%), while 15 participants (22.7%) showcase high levels of self-compassion. Notably, no participants identified within the study exhibited low levels of self-compassion.

Table 5

Psychological well-being categorization

Interval	Category	Subject	
		Frequency	Percentage
$X < 117$	Low	0	0
$117 \leq X < 177$	Medium	39	59.1%
$X \geq 177$	High	27	40.9%
Total		66	100%

The analysis results in Table 5 indicate that most research participants, comprising of 39 individuals (59.1%), display a moderate level of psychological well-being. Furthermore, 27 participants (40.9%) demonstrated high levels of psychological well-being, and similar to the previous categorization, no participants identified with low levels of psychological well-being.

Hypothesis Testing

This research aims to determine whether there is an influence of religiosity and self-compassion on psychological well-being. Therefore, a multiple regression analysis was conducted to test the proposed hypotheses. The following table presents the results of the multiple regression analysis.

Table 6

Model	R	R square	Adjusted R Square	Std. The Error of the Estimate
1	.672 ^a	.451	.434	17.573

a. Predictors: (Constant), religiusitas, self-compassion

The [table 6](#) above indicates a correlation (R) of .672 and a coefficient of determination (R²) of .451. These values signify that the combined role of religiosity and self-compassion in PWB amounts to 45.1%. The remaining variance (54.9%) is attributed to other factors not investigated in this study.

Table 7

Research variable ANOVA^b Result

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	15990.678	2	7995.339	25.892	.000 ^a
Residual	19454.353	63	308.799		
Total	35445.030	65			

a. Predictors: (Constant), religiosity, self-compassion

b. Dependent variable: psychological-well being

Based on the data presented in [Table 7](#), the computed F-value is 25.892, with a significance level of $p = 0.000$ ($p < 0.05$). Consequently, both religiosity and self-compassion jointly substantially and positively impact the psychological well-being of unmarried young Batak men.

Regression Model

The regression model explains how independent variables contribute to changes in the dependent variable. The following table delineates the regression equation derived from the model.

Table 8

Research variable coefficients

Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.	
					B
1	(Constant)	56.125	26.946	2.083	.041
	Religiosity	-.093	.352	-.025	.793
	Self-compassion	1.389	.193	.673	.000

The regression equation is depicted by the formula $Y' = B_0 + B_1X_1 + B_2X_2$, where Y represents PWB, religiosity is symbolized by X_1 , and self-compassion is symbolized by X_2 . Based on [Table 8](#) above, the

regression equation between religiosity and self-compassion with psychological well-being is $Y' = 56.125 - 0.093X_1 + 1.389X_2$. The constant value of 56.125 indicates that if unmarried young Batak men lack religiosity and self-compassion, the consistent psychological well-being score is 56.125. The regression coefficients show -.093 and 1.389, indicating that if religiosity increases by 1 unit, psychological well-being decreases by .093, and if self-compassion increases by 1 unit, psychological well-being increases by 1.389

The equation also indicates that the direction of the relationship between self-compassion and psychological well-being is positive with a significance of .000 ($p < .05$). This suggests that higher levels of self-compassion correspond to higher psychological well-being. Conversely, higher religiosity is associated with lower psychological well-being. Based on this regression analysis, it can be concluded that the third hypothesis of this study is not supported. Only self-compassion demonstrates a positive influence on the psychological well-being of unmarried young Batak men.

Discussion

Religiosity does not influence psychological well-being

The research findings among young unmarried Batak men reveal that religiosity does not impact their psychological well-being. This discovery is intriguing, considering numerous studies on these variables have demonstrated a relationship or mutual influence. However, this study does not corroborate such claims. For instance, Situmorang and Andriani (2018) found that religiosity influences psychological well-being. Similarly, Junaidin (2023) uncovered a connection between religiosity and psychological well-being. Studies by Hamidah and Gamal (2019) and the research findings of Linawati and Desiningrum (2017) indicate a positive relationship and a positive contribution of religiosity to psychological well-being.

Religiosity refers to the extent to which an individual comprehends the concepts of their religion and their level of involvement and commitment to that faith (Chairani et al, 2023; Prutskova, 2021). The conceptualization of religion pertains to an individual's knowledge about their faith. In contrast,

commitment to religion involves a comprehensive understanding that allows individuals to express their religiosity in various ways (Huber, [2012](#)). According to Huber ([2012](#)), religiosity encompasses an individual's understanding and involvement in their religion. This level of understanding refers to an individual's knowledge of their faith. Meanwhile, the level of involvement constitutes a comprehensive understanding across five dimensions: intellectual dimension, ideological dimension, public practice dimension, personal practice dimension, and religious experience dimension (Huber, [2012](#)). Referring to the dimensions outlined by Huber and colleagues, it can be assumed that the religiosity of unmarried young Batak men is generally associated with how they individually comprehend and internalize the religious teachings they believe in.

The lack of influence of religiosity as an independent variable on the psychological well-being of unmarried young Batak men aligns with Weber's ([2012](#)) research findings, which indicated no relationship between religiosity and psychological well-being. The outcomes of this study naturally evoke curiosity about the underlying reasons for such disparities. One notably significant difference lies in the study's participants. Unlike other studies, the sample or participants in this research are unmarried young Batak men. This specific and limited characteristic of the sample tends to yield different outcomes compared to the general population. Moreover, the absence of a relationship between religiosity and psychological well-being in unmarried men is supported by the research conducted by Wahyuni & Mariyati ([2023](#)). The insignificant relationship between religiosity and psychological well-being is due to the presence of various other factors that also influence psychological well-being, one of which is loneliness. Loneliness, for instance, occurs when there is a mismatch between a person's desires and their level of social connection. A person feels lonely if they cannot establish interpersonal relationships as expected. Additionally, psychological well-being is influenced by factors such as work conditions, personal relationships, individual skills, religion, and ethical standards.

Based on the previous explanation, religious values generally contribute to forming self-identity and deeply internalized personal principles, even when unmarried. However, this aspect does not significantly

impact their psychological well-being, given the ingrained religious perspective that integrates God into their daily lives. Consequently, unmarried young Batak men, shaped by these religious values, typically do not encounter psychological challenges concerning their unmarried status. They perceive marital status as a facet of God's plan, accepted as a purposeful occurrence sanctioned by Him in their life journey.

Self-compassion influence toward psychological well-being

The results of this study indicate a positive impact of self-compassion on psychological well-being in young unmarried Batak men. Thus, the hypothesis of this study is accepted. This finding strengthens previous research, such as the study by Renggani & Wideasavitri (2018), which found a positive effect of self-compassion on psychological well-being among young Indonesian educators. Additionally, these results align with the study by Sawitri & Siswati (2019), which found a relationship between self-compassion and psychological well-being among nurses.

Self-compassion involves treating oneself with kindness, similar to the way one would empathize with others facing difficulties. Those who practice self-compassion are generally open to their own suffering and that of others in a non-defensive and non-judgmental manner. Individuals with self-compassion are less likely to engage in self-blame when confronted with failure. Instead, they tend to correct mistakes, transform unproductive behaviors into productive ones, and approach new challenges with a more positive outlook. Motivated intrinsically, individuals with self-compassion engage in actions not solely for external validation but driven by internal acceptance and encouragement.

Self-compassion is an attitude characterized by care and kindness towards oneself in the face of life's difficulties or personal shortcomings, along with an understanding that suffering, failure, and personal flaws are part of the human experience. Neff (in Hidayati, 2015) explains that individuals with self-compassion can experience comfort in social life and accept themselves as they are. Furthermore, Neff adds that self-compassion generally enhances wisdom and emotional intelligence. Neff mentions that self-

compassion involves the need to manage self-care and well-being, and encourages initiatives to make positive changes in life. Individuals with self-compassion are not easily self-critical when facing failure; they correct mistakes, change less productive behaviors, and face new challenges. Self-compassionate individuals are motivated by intrinsic factors rather than solely seeking external approval. Self-compassion also helps individuals avoid worrying about their own shortcomings, as those with self-compassion can treat themselves and others with kindness and understand human imperfection.

Self-compassion positively influences psychological well-being in several ways. First, self-compassion can reduce stress and anxiety. When someone practices self-compassion, they are better able to manage stress in a healthier way, without adding emotional burden through harsh self-criticism. Research by Gilbert et al. ([2011](#)) shows that self-compassion helps individuals manage emotions better and reduce anxiety levels. This is related to the use of more adaptive coping strategies and less focus on avoidance. In young unmarried Batak men, an understanding and kind attitude towards oneself during failure, mistakes, or difficulties helps enhance their psychological well-being. Despite social pressures to marry from their surroundings, positive self-acceptance enables them to apply effective stress coping mechanisms in difficult situations, pressures, or failures in their lives.

The second explanation regarding the impact of self-compassion on psychological well-being is that self-compassion helps improve emotional well-being. A compassionate attitude towards oneself allows individuals to focus on positive aspects and reduce feelings of shame or inadequacy that could harm their emotional well-being. For unmarried young adult men, practicing self-compassion means they do not blame themselves for their situation but accept it positively as part of who they are. Research by Neff ([2003](#)) shows that self-compassion is positively related to happiness and life satisfaction.

The third explanation about the impact of self-compassion on psychological well-being is that self-compassion plays a role in promoting personal growth and goal achievement. Research by Neff and Germer ([2013](#)) shows that self-compassion can motivate individuals to pursue goals in a healthier way,

avoid self-destructive pressures, and support positive self-development. For unmarried young adult men in the Batak ethnic group, their unmarried status does not seem to determine their psychological well-being. Instead, self-acceptance helps individuals objectively accept their various strengths and weaknesses, serving as a foundation for personal growth efforts.

In the study titled "The Influence of Religiosity and Self-Compassion on the Psychological Well-Being of Unmarried Early Adult Men in the Batak Tribe," there are several limitations that need to be highlighted. One of the main limitations is the highly specific nature of the population. This research focuses on unmarried early adult men from the Batak tribe, a group with unique characteristics that differ from other populations. As a result, the findings of this study are difficult to generalize to other groups outside this population, such as individuals from other ethnicities, women, or those from different social and cultural backgrounds.

Another limitation faced in this study is the relatively small sample size. Given the highly specific population under study, obtaining respondents who meet the research criteria can be challenging. This leads to a limited sample size, which may affect the statistical power of the research. With a smaller sample, there is a risk that the findings may not be fully representative of the broader population, and this also limits the ability to detect patterns or relationships that may exist.

In addition, this study also faces challenges in terms of respondent openness. The status of being an unmarried early adult man in Batak culture can be a sensitive topic. As a result, some respondents may feel reluctant or uncomfortable to openly share their feelings and personal experiences. This reluctance can lead to bias in the data collected, which in turn can affect the validity and reliability of the research findings.

However, despite these limitations, this study also possesses several important strengths. One of the main strengths is the cultural dimension presented in this research. By exploring how religiosity and self-

compassion play a role in the psychological well-being of unmarried Batak men, this study offers deeper insights into how a specific cultural context influences individuals' psychological experiences. This cultural element adds authenticity to the research, making the findings more relevant and meaningful within the Batak community.

Furthermore, the topic addressed in this study is still rarely discussed in the literature, particularly in the context of Batak men. Therefore, this research provides valuable contributions to the literature in psychology and cultural studies, enriching the understanding of the relationship between culture, religiosity, and psychological well-being. This study also has the potential to serve as a foundation for further, more in-depth, and broader research that continues to explore the interactions between cultural and psychological factors. Overall, although this study has some limitations, its strengths make it a significant contribution to understanding psychological well-being within a specific cultural context.

Conclusion

Based on these research findings, two conclusions can be drawn: First, religiosity has no significant influence on the psychological well-being of unmarried young Batak men. Second, self-compassion has a significant positive impact on the psychological well-being of unmarried young Batak men.

Upcoming studies into the psychological well-being of unmarried young Batak men might benefit from delving deeper into the cultural values of the Batak community concerning religiosity and psychological well-being. This stems from the understanding that religion is deeply intertwined with many cultural practices among the Batak. Conversely, within the Batak community, which is predominantly Christian, cultural elements are often intertwined with religious practices. Another suggestion for further research is to consider mediator variables between religiosity and psychological well-being among specific participant groups similar to those in this study.

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Conflict of Interest

The researchers declare that this paper has no conflicts of interest.

Author Contribution

All authors have contributed equally to the study's conceptualization, interpreting data, reviewing, and editing the manuscript.

Data Availability

Data can be provided upon request to the author.

Declarations Ethical Statement

The study followed the guidelines of the Declaration of Helsinki.

Informed Consent Statement

Informed consent was obtained from all persons involved in the study.

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