



Predicting Self-Compassion among Ma'had Students: The Roles of Resilience, Self-Disclosure, and Self-Esteem

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Article Information:

Received: 21 May 2026

Revised: 13 July 2026

Accepted: 27 July 2026

Published: 6 September 2026

Keywords:

Resilience, Self-Disclosure, Self-Esteem, Self-Compassion, College Student.

Abstract

College students often face various academic, social, and emotional challenges that can affect their psychological well-being. Students living in a Ma'had environment face additional demands, including academic responsibilities, dormitory regulations, and social adjustment processes, which underscore the importance of self-compassion as a psychological protective factor. This study aimed to examine the relationships among resilience, self-disclosure, self-esteem, and self-compassion in college students. A quantitative approach with a cross-sectional correlational survey design was employed. Participants consisted of 101 second-semester students enrolled in the Ma'had program, selected through random sampling. Data were collected using Likert-scale instruments measuring resilience, self-disclosure, self-esteem, and self-compassion, and were analyzed using descriptive statistics and multiple linear regression in SPSS version 26. The results showed that resilience, self-disclosure, and self-esteem jointly and significantly predicted self-compassion ($R = 0.550$, $p < 0.001$), with a coefficient of determination ($R^2 = 0.303$) indicating that the predictors accounted for 30.3% of the variance in self-compassion. These findings suggest the need for counseling services that incorporate Reality Therapy, Cognitive Therapy, and Solution-Focused Brief Therapy techniques, integrated with Islamic values such as self-reflection, gratitude, and patience.

How to Cite this Article

Siregar, L. Y. S., Harahap, J. S., Siregar, F. C., & Hasibuan, M. Y. M. (2026). Predicting Self-Compassion among Ma'had Students: The Roles of Resilience, Self-Disclosure, and Self-Esteem. *Al-Musyrif: Jurnal Bimbingan Dan Konseling Islam*, 9(2), 176–194. <https://doi.org/10.38073/almusyrif.v9i2.4995>

INTRODUCTION

Early adulthood is known as a transitional period from dependence to independence, including in terms of finances, personal decision-making, and a more realistic outlook on the future (Deristarini, 2024; Setiagils, 2024). Consequently, students face various demands in completing their studies, such as academic pressure, the need to socialize on campus, and adapting to their surroundings (Jayadi & Kurniawati, 2024; Karinda, 2020). Changes in psychological and social aspects can trigger greater conflict, thereby increasing stress in students' lives. Students who cannot address these challenges with a positive attitude are at risk of developing mental health issues, which are often characterized by stress, anxiety, depression, and even thoughts of ending their lives (Gamayanti et al., 2018; Ximenes et al., 2024).

Students at the Ma'had Al-Jamiah of the Syekh Ali Hasan Ahmad Addary State Islamic University in Padangsidempuan tend to face various life challenges that can affect their well-being and success in higher education. One of the biggest challenges of student life is the rule requiring them to live at the Ma'had for one year, a period marked by numerous issues such as high academic pressure, intensive Ma'had assignments and activities, and academic coursework, including heavy course loads and various regulations they must adhere to, as well as competition for academic achievement. Given these circumstances, many students choose to withdraw and drop out, making this period a vulnerable phase as students are confronted with dramatic social changes, new experiences, and developmental tasks. In such circumstances, students need the ability to bounce back and understand the situation they are navigating; this is known as resilience (Luh et al., 2025; Rahma & Dara, 2022; Septiyani & Rahmasari, 2023). Resilience in students can develop more effectively when accompanied by self-acceptance and a positive self-view when facing stress or failure (Feng, 2025; Tan, 2023; Zulamri et al., 2026). In dealing with these various demands, self-compassion is a crucial aspect that helps students maintain effective self-management.

As an educational institution based on Islamic values, Ma'had not only functions as a dormitory but also as a space for religious character formation through activities such as memorization, *muhadharah*, congregational prayer, and strictly scheduled book study (Putri & Anwari, 2025). Islamic values such as patience, trust in God, self-reflection, and gratitude are conceptually close to self-compassion, as both emphasize non-judgmental self-acceptance and the ability to bounce back from adversity (Wafiq, 2025). Thus, the Ma'had environment has the potential to be a unique context in shaping student self-compassion, as the academic and social pressures experienced by students/mahasantri occur simultaneously with the intensive internalization of spiritual values, a condition different from regular students who do not live in religious-based dormitories.

Self-compassion is an individual's ability to understand events in their life, focusing not only on their shortcomings but also on their inner potential, so that they do not merely dwell on their problems but are also able to identify solutions (Bailis &

Mathews, 2025; Sherman et al., 2019; Zaharuddin & Wahyuni, 2021). Developing self-compassion in college students is important to help reduce anxiety and depression, while also improving wisdom in decision-making (Gavralas et al., 2023; Morton et al., 2020). In the context of Islamic education, self-compassion can also be understood in line with the concepts of self-reflection and self-respect, namely the willingness to accept one's shortcomings without dwelling on excessive regret, while still striving for self-improvement (Wardana & Iriyadi, 2025). This value is routinely instilled in Ma'had activities, making it relevant to examine whether this environment contributes to strengthening the self-compassion of students.

Resilience can be understood as college students' ability to persevere, adapt, and continue to develop positively when facing various challenges in their social lives. This concept emphasizes an individual's internal strength in managing stress, recovering from adversity, and finding adaptive ways to cope with the problems they face (Littleton & Bistricky, 2025; Zahara & Tas, 2026). Several previous empirical studies have shown that resilience has a positive relationship with self-compassion (Liu et al., 2025; Tan, 2023). Students with high levels of resilience are generally characterized by the ability to view themselves positively, a tendency to build and utilize social support when facing difficult situations, and the capacity to identify and develop internal sources of strength to recover from various pressures or problems encountered (Anholt et al., 2020; Hart et al., 2021; Sari et al., 2023). These conditions imply the formation of psychological habits, particularly regarding self-acceptance.

The ability to fully accept oneself is closely linked to an adaptive psychological construct known as self-compassion (Bailis & Mathews, 2025; Safitri & Munawaroh, 2022). The resilience of Ma'had students is also inseparable from spiritual resources, such as the belief that hardship is a meaningful test that can be overcome with God's help (Wijaya et al., 2025). These resources serve as a religious coping mechanism that strengthens the students' resilience amidst academic pressures and strict dormitory rules.

Various empirical studies have examined the relationship between self-compassion and resilience, the role of self-compassion and social support in resilience among underprivileged adolescents in Turkey, and the association between self-compassion and resilience, as evidenced by previous findings that low resilience and low self-compassion can lead to secondary traumatic stress (Aydin Sünbül & Yerin Güneri, 2019; Liu et al., 2025; Tan, 2023). These findings are supported by research in Indonesia on the relationship between self-compassion and resilience (Priatni & Listiyandini, 2017; Salsabila & Widyasari, 2021), which indicates that self-compassion plays a role in influencing resilience levels among medical students. However, further studies on the relationship between these two variables are still needed, particularly within the student population.

Previous literature also indicates that self-disclosure is associated with self-compassion in adolescents (Maria et al., 2025; Pathak, 2012). Self-disclosure is an

important aspect of adolescents' social relationships, due to the developmental stage in which adolescents are learning to interact with others (Aziz et al., 2023a). Self-disclosure is a process that refers to an individual's introduction to another individual by accepting information communicated by others. Information provided through self-disclosure can include life experiences, emotions, feelings, aspirations, opinions, as well as revealing who we are and expressing our own needs (Ichino et al., 2026; Knowles et al., 2026). Previous research has found a positive and significant relationship between self-compassion and self-disclosure among college students; the higher the students' self-compassion, the higher their self-disclosure (Aziz et al., 2023a; Triana et al., 2019).

Students with high self-compassion tend to have good self-understanding, are able to manage emotions adaptively, and demonstrate more effective self-disclosure, especially when supported by consistent internalization of spiritual values. In the life of the Ma'had, self-disclosure also occurs through spiritual guidance forums such as *halaqah* or *ustadz/ustadzah* counseling sessions, which require students to be open about their personal struggles. This openness has the potential to strengthen self-acceptance because students feel heard and not judged within the religious community they live in daily.

Self-esteem is also linked to self-compassion among college students, indicating that the two are interrelated in supporting an individual's psychological development (Muris et al., 2023; Yu et al., 2026). Self-esteem is an individual's positive perception of themselves as a whole. Individuals with high self-esteem tend to respect themselves and feel that they possess valuable worth, as well as both positive and negative self-evaluations (Berg et al., 2022; Harahap et al., 2023; Javaheri Moghanlou et al., 2024; Mocanu & Spanache, 2021). Students with low self-esteem tend to feel incapable of accomplishing tasks, worthless in the eyes of others, avoid seeking challenges in life, lack confidence in their own ideas and feelings, and tend to avoid others' reactions. Self-esteem and self-compassion are significantly interrelated (Njonge, 2023; Ruiter, 2023). In the Ma'had environment, students' self-esteem is shaped by religious achievements, including Qur'an memorization, participation in religious activities, and evaluations from peers and mentors. Consequently, self-esteem extends beyond academic and social aspects to include a spiritual dimension.

There are at least three research gaps underlying this study. First, previous studies on self-compassion generally examine resilience, self-disclosure, and self-esteem separately (Aydin Sünbül & Yerin Güneri, 2019; Aziz et al., 2023b; Muris et al., 2023), so the relative contribution of these three variables simultaneously to self-compassion remains unknown. Second, the majority of previous research was conducted on general student populations or adolescents outside the context of religious-based boarding schools, thus failing to explain how the dynamics of these four variables operate in students living under the pressure of Ma'had regulations and the intensive process of internalizing religious values. Third, research on self-compassion in Indonesian Islamic

educational environments, particularly Ma'had, is still very limited and tends to be descriptive; not many have used predictive approaches based on multiple regression to determine which psychological variables play the most important role. This study attempts to fill these three gaps by simultaneously testing the role of resilience, self-disclosure, and self-esteem in predicting self-compassion among Ma'had students, a contextually unique population because it experiences both academic-boarding pressure and structured Islamic values development.

Based on these considerations, this study hypothesizes that resilience is positively and significantly related to self-compassion among Ma'had students (H1), self-disclosure is positively and significantly related to self-compassion (H2), and self-esteem is positively and significantly related to self-compassion (H3). Furthermore, resilience, self-disclosure, and self-esteem are hypothesized to simultaneously predict self-compassion among Ma'had students (H4).

METHOD

This study employs a quantitative approach using a cross-sectional correlational survey design to examine the relationship between resilience, self-disclosure, self-esteem, and self-compassion among college students. A cross-sectional design was used because data collection was conducted at a single point in time (Sugiyono, 2016). This study aims to identify the relationship between resilience, self-disclosure, and self-esteem and self-compassion among college students in a measurable way. The research was conducted at Syekh Ali Hasan Ahmad Addary State Islamic University in Padangsidempuan, with a study population consisting of second-semester students who participated in Ma'had activities for one year. The study population consisted of 667 students.

The sampling technique used was random sampling. The determination of the sample size was based on the recommendation by Hair et al. (2019), which states that the minimum sample size for multivariate analysis, including multiple regression, ranges from 15 to 20 respondents for each predictor variable. This study uses three predictor variables, namely resilience, self-disclosure, and self-esteem; therefore, a sample size of 101 respondents is considered sufficient to meet the needs of the statistical analysis employed.

This study used standardized instruments to measure the variables, including the resilience scale, the self-disclosure scale, the self-esteem scale, and the self-compassion scale, all of which were measured using a Likert scale. The validity of the instruments was tested using product-moment correlation analysis with SPSS version 26. An item was considered valid if it had a standardized factor loading of ≥ 0.30 (Azwar, 2021). The analysis results showed that 18 items for the resilience variable, 21 items for the self-disclosure variable, 10 items for the self-esteem variable, and 44 items for the self-compassion variable were considered valid and were used in this study. The reliability of the instrument was tested using Cronbach's Alpha. The reliability test results showed coefficient values of 0.823 for resilience, 0.780 for self-disclosure, 0.669 for self-esteem,

and 0.893 for self-compassion, indicating that the instrument has a high level of reliability and is suitable for use as a data collection tool. Data collection was conducted by distributing a Google Forms-based questionnaire to students who met the study criteria. All respondents were informed of the study's objectives and provided voluntary consent to participate, with the confidentiality of their identities maintained throughout the research process.

Descriptive analysis was used to calculate the mean, standard deviation, frequency, and percentage. Before conducting the main analysis, the data were first tested for statistical assumptions, including normality, linearity, multicollinearity, and heteroscedasticity. The relationship between resilience, self-disclosure, and self-esteem and self-compassion was analyzed using Pearson's correlation, followed by multiple linear regression analysis by simultaneously including all independent variables. All data were analyzed using SPSS version 26 software with a significance level set at 0.05.

This study was conducted following ethical research principles. Before data collection, formal permission was obtained from the Dean of the Faculty to conduct the research at the Ma'had of Sheikh Ali Hasan Ahmad Addary State Islamic University Padangsidempuan. Participation was voluntary, and the confidentiality and anonymity of all participants were strictly maintained. All student data were treated confidentially, used solely for research purposes, and reported in aggregate form to ensure that no individual participant could be identified.

RESULTS AND DISCUSSION

Descriptive statistics were conducted to provide an overview of the distribution and characteristics of the study variables, including resilience, self-disclosure, self-esteem, and self-compassion. The descriptive results, including mean scores, standard deviations, frequencies, percentages, and categorical classifications, are presented in Table 1.

Table 1. Data Description

Variable	Mean $\pm$ SD	Category	Frequency	Percentage (%)
Resilience	64.39 $\pm$ 7.87	Low	19	18.8
		Moderate	67	66.3
		High	15	14.9
Self-Disclosure	66.75 $\pm$ 8.69	Low	11	10.9
		Moderate	77	76.2
		High	13	12.9
Self-Esteem	35.98 $\pm$ 4.33	Low	18	17.8
		Moderate	69	68.3
		High	14	13.9
Self-Compassion	151.59 $\pm$ 18.56	Low	12	11.9
		Moderate	77	76.2
		High	12	11.9

As presented in Table 1, the mean resilience score was 64.39 (SD = 7.87), the mean self-disclosure score was 66.75 (SD = 8.69), the mean self-esteem score was 35.98 (SD = 4.33), and the mean self-compassion score was 151.59 (SD = 18.56). The majority of participants were classified in the moderate category across all four variables, including resilience (66.3%), self-disclosure (76.2%), self-esteem (68.3%), and self-compassion (76.2%). These findings indicate that most Ma'had students demonstrated moderate levels of resilience, self-disclosure, self-esteem, and self-compassion.

Before hypothesis testing, preliminary assumption tests were performed to determine whether the data met the requirements for subsequent parametric analyses. The first assumption examined was normality. The One-Sample Kolmogorov–Smirnov test with Lilliefors significance correction was applied to resilience, self-disclosure, self-esteem, and self-compassion. The results are presented in Table 2.

Table 2. Normality Test Results

Variable	N	Mean	SD	Kolmogorov–Smirnov D	p
Resilience	101	64.39	7.870	.066	.200
Self-Disclosure	101	66.75	8.686	.077	.147
Self-Esteem	101	35.98	4.331	.076	.163
Self-Compassion	101	151.59	18.557	.084	.079

As shown in Table 2, all four study variables yielded non-significant Kolmogorov–Smirnov test results, with resilience ($D = .066$, $p = .200$), self-disclosure ($D = .077$, $p = .147$), self-esteem ($D = .076$, $p = .163$), and self-compassion ($D = .084$, $p = .079$). Because all p -values exceeded .05, no statistically significant deviations from normality were detected. Therefore, the data met the normality assumption required for subsequent parametric statistical analyses.

Table 3. Linearity Test Results

Predictor and Outcome	Test	F	p	Interpretation
Resilience → Self-Compassion	Linearity	42.786	< .001	Significant linear relationship
	Deviation from Linearity	1.075	.391	No significant deviation from linearity
Self-Esteem → Self-Compassion	Linearity	42.897	< .001	Significant linear relationship
	Deviation from Linearity	.988	.477	No significant deviation from linearity
Self-Disclosure → Self-Compassion	Linearity	17.213	< .001	Significant linear relationship
	Deviation from Linearity	1.742	.329	No significant deviation from linearity

Following the normality test, linearity testing was conducted to determine whether each predictor had a linear relationship with self-compassion. Both the significance of

linearity and deviation from linearity were examined. The results are summarized in Table 3.

As presented in Table 3, resilience ($F = 42.786$, $p < .001$), self-esteem ($F = 42.897$, $p < .001$), and self-disclosure ($F = 17.213$, $p < .001$) each demonstrated a statistically significant linear relationship with self-compassion. In addition, deviation from linearity was not statistically significant for resilience ($F = 1.075$, $p = .391$), self-esteem ($F = .988$, $p = .477$), or self-disclosure ($F = 1.742$, $p = .329$). These findings indicate that the linearity assumption was satisfied for all predictor variables and support the use of linear regression analysis.

Following confirmation of the normality and linearity assumptions, heteroscedasticity testing was performed using the Glejser method. In this procedure, the absolute residual values were regressed on resilience, self-disclosure, and self-esteem. The results are presented in Table 4.

Table 4. Heteroscedasticity Test Results

Predictor	B	Std. Error	Beta	t	p
Constant	8.306	9.262	—	.897	.372
Resilience	2.163	1.154	1.636	1.875	.064
Self-Disclosure	.194	.155	.162	1.252	.214
Self-Esteem	-4.144	2.058	-1.726	-2.014	.057

As shown in Table 4, none of the predictor variables significantly predicted the absolute residual values. The results were non-significant for resilience ($p = .064$), self-disclosure ($p = .214$), and self-esteem ($p = .057$). Because all significance values exceeded .05, no statistically significant indication of heteroscedasticity was identified. Thus, the assumption of homoscedasticity was considered adequately satisfied.

After heteroscedasticity testing, multicollinearity was assessed using Tolerance and Variance Inflation Factor (VIF) values. This test was conducted to determine whether excessive correlations existed among the predictor variables. The results are presented in Table 5.

Table 5. Multicollinearity Test Results

Predictor	B	Std. Error	Beta	t	p	Tolerance	VIF
Constant	65.901	14.255	—	4.623	< .001	—	—
Self-Disclosure	-.269	1.776	-.114	-.152	.880	.113	8.911
Self-Esteem	.034	.239	.016	.141	.888	.573	1.744
Resilience	2.801	3.167	.654	.884	.379	.233	6.054

As reported in Table 5, the Tolerance values ranged from .113 to .573, while the VIF values ranged from 1.744 to 8.911. All predictors remained above the conventional minimum Tolerance criterion of .10 and below the VIF threshold of 10. Therefore, no severe multicollinearity was detected. Nevertheless, the relatively high VIF values

observed for some predictors indicate substantial shared variance among the independent variables and suggest that individual regression coefficients should be interpreted cautiously.

After the prerequisite assumptions were examined, hypothesis testing was conducted using Pearson correlation analysis and multiple linear regression. Pearson correlation analysis was first used to determine the bivariate relationships among resilience, self-disclosure, self-esteem, and self-compassion. The results are presented in Table 6.

Table 6. Pearson Correlation Test Results

No.	Variable	1	2	3	4
1.	Resilience	1			
2.	Self-Disclosure	.643**	1		
3.	Self-Esteem	.693**	.626**	1	
4.	Self-Compassion	.545**	.352**	.550**	1

*Note. N = 101. **p < .001.*

As shown in Table 6, resilience, self-disclosure, and self-esteem were all positively and significantly correlated with self-compassion. Resilience was positively correlated with self-compassion ($r = .545$, $p < .001$), supporting H1. Self-disclosure also demonstrated a positive correlation with self-compassion ($r = .352$, $p < .001$), supporting H2. Similarly, self-esteem was positively correlated with self-compassion ($r = .550$, $p < .001$), supporting H3.

The relationships among the predictor variables were also statistically significant. The strongest association was observed between resilience and self-esteem ($r = .693$), followed by resilience and self-disclosure ($r = .643$) and self-disclosure and self-esteem ($r = .626$). Overall, the observed correlation coefficients ranged from $r = .352$ to $r = .693$, indicating positive relationships of varying magnitudes among the study variables.

To examine the simultaneous contribution of resilience, self-disclosure, and self-esteem to self-compassion, multiple linear regression analysis was subsequently conducted. The overall regression model is presented in Table 7.

Table 7. Multiple Regression Model Summary

Model	R	R ²	Adjusted R ²	Std. Error of the Estimate	R ² Change	F Change	df1	df2	p
1	.550	.303	.281	15.731	.303	14.054	3	97	< .001

Predictors: Resilience, Self-Disclosure, and Self-Esteem.

As presented in Table 7, the multiple regression analysis yielded an R value of .550, indicating a moderate overall relationship between the three predictor variables and self-compassion. The coefficient of determination (R^2) was .303, indicating that resilience, self-disclosure, and self-esteem jointly explained 30.3% of the variance in self-

compassion. The remaining 69.7% of the variance may be attributable to psychological, social, educational, or environmental factors not included in the present model.

The adjusted R^2 value of .281 indicates that the model retained an explanatory power of approximately 28.1% after adjustment for the number of predictors and sample size. Furthermore, the overall regression model was statistically significant, $F(3, 97) = 14.054$, $p < .001$. Thus, resilience, self-disclosure, and self-esteem collectively made a statistically significant contribution to the prediction of self-compassion, supporting H4.

This study examines the relationship between resilience, self-disclosure, self-esteem, and self-compassion among college students, while also exploring how these three psychological factors contribute to the development of self-compassion. The results of the analysis indicate that resilience, self-disclosure, and self-esteem are significantly associated with self-compassion, consistent with the findings of various previous studies (Aziz et al., 2023a; Liu et al., 2025; Yu et al., 2026).

Conceptually, the relationship between these three variables and self-compassion can be explained through complementary mechanisms. Resilience contributes to self-compassion because resilient individuals have better affective regulation skills when facing failure, making them better able to view difficulties as part of the common humanity, a normal human experience, rather than as evidence of personal shortcomings (Apriyanti & Nur, 2025; Luh et al., 2025). Self-disclosure contributes through the mechanism of social validation: when students express their emotional difficulties and receive supportive responses from those around them, this reinforces the belief that suffering is human and acceptable not something to be hidden or judged. Meanwhile, healthy self-esteem reduces the tendency toward excessive self-judgment, as individuals do not rely entirely on external validation to feel valuable, making it easier to practice self-kindness when facing failure. Thus, these three variables theoretically fulfill the main components of self-compassion as outlined (Neff, 2003; Ramadhani & Nur, 2025) namely self-kindness, common humanity, and mindfulness, so that the levels of each variable will be reflected in an individual's ability to accept themselves adaptively.

In the context of Ma'had students, the relationship between these three variables and self-compassion must be understood through the unique characteristics of the environment. Dormitory life requires students to constantly adapt to formal academic demands while simultaneously fulfilling religious obligations and participating in Ma'had activities; thus, resilience is crucial to avoiding psychological exhaustion resulting from this dual burden. Furthermore, the Ma'had's social structure—which tends to be communal and offers limited privacy—can influence patterns of self-disclosure in two ways: on the one hand, students may feel more comfortable opening up to fellow students who share similar values and experiences; on the other hand, social norms that emphasize always appearing strong, obedient, and disciplined can suppress honest self-disclosure regarding personal difficulties. These conditions also shape how self-esteem develops, as Ma'had students' self-assessment is often closely tied to both academic and religious achievements; consequently, failure in either aspect can have a dual impact on their self-acceptance and self-compassion.

The results of the multiple linear regression analysis indicate that resilience, self-disclosure, and self-esteem are simultaneously and positively associated with self-compassion among college students, with a moderate strength of association ($R = 0.550$). These three variables account for 30.3% of the variance in self-compassion ($R^2 = 0.303$), while the remaining 69.7% is influenced by other factors outside the scope of this study. The Adjusted R^2 value of 0.281 indicates that the model has reasonably good stability. Furthermore, the regression test results show a statistically significant model ($F(3,97) = 14.054$; $p < 0.05$), indicating that resilience, self-disclosure, and self-esteem collectively make a significant contribution to predicting self-compassion among college students.

The large proportion of unexplained variance (69.7%) indicates that self-compassion is a multidimensional construct shaped by a combination of psychological, social, spiritual, and contextual factors that are far broader than those covered by the three variables in this study. This is consistent with the nature of self-compassion itself, which, according to (Neff, 2003) consists of cognitive (mindfulness versus over-identification), affective (self-kindness versus self-judgment), and social (common humanity versus isolation) components; thus, it is reasonable that resilience, self-disclosure, and self-esteem, which are more oriented toward individual and interpersonal capacities, can only account for a small portion of the variation. In addition to these conceptual factors, the R^2 value of 0.303 may also be influenced by methodological limitations, such as the use of self-report instruments that are susceptible to social desirability bias, a cross-sectional design that cannot capture the dynamics of changes in self-compassion over time, and the homogeneity of the sample (Ma'had students at a single institution), which may limit the variation in scores for both predictor and criterion variables.

Students with low levels of resilience, self-disclosure, and self-esteem tend to have difficulty coping with academic and social pressures, making them more vulnerable to negative self-evaluation. This situation can affect students' ability to develop self-compassion, as they become less able to accept their shortcomings, manage their emotions adaptively, and view problems as part of the self-development process (Pranata & Irawaty, 2025). Conversely, students with high levels of resilience, self-disclosure, and self-esteem tend to be better able to maintain their psychological well-being when facing the various demands of academic life. The relationship between resilience, self-disclosure, and self-esteem and self-compassion suggests that other psychological factors also play a role in shaping students' well-being (Fitriani & Widjanarko, 2026).

Several other psychological and contextual variables may explain the remaining variance in self-compassion that has not yet been accounted for in this study. Religiosity and spiritual well-being are likely relevant given the Ma'had context, which is deeply rooted in religious values; the internalization of the values of sincerity, tawakal, and self-acceptance within religious teachings has the potential to strengthen the components of common humanity and self-kindness in self-compassion (Amalia & Masrukhin, 2026). Social support and peer support are also important to examine, as the communal dormitory environment makes interactions among students a primary source of daily emotional validation, which can serve as both a moderator and a mediator in the

relationship between resilience and self-compassion. Mindfulness, as one of the core components of self-compassion itself according to Neff's model, needs to be tested separately because it has the potential to function both as an independent predictor and as a mediator of the relationship between resilience and self-compassion. Emotional regulation is also worth considering, given that the ability to adaptively manage negative emotions is a prerequisite for individuals to avoid falling into excessive self-judgment. Furthermore, academic pressure and the Ma'had environment, including the teaching styles of *ustadz* and *ustadzah*, dormitory rules, and demands for memorization and worship, are contextual factors that have the potential to serve as specific stressors for this population. Therefore, future research should explore how the institutional environment interacts with individual factors in shaping students' self-compassion.

The findings of this study underscore the importance of resilience, self-disclosure, and self-esteem in fostering the development of self-compassion among college students. This suggests that higher education institutions, including Ma'had institutions, need to prioritize the development of students' psychological well-being through guidance and counseling services, as well as mental health promotion programs (Althaf et al., 2026; Ramadhani & Nur, 2025). These efforts can be carried out through self-development training and psychological support to enhance students' adaptability, self-disclosure, self-esteem, and self-compassion as they cope with academic and social demands. In addition to support from higher education institutions, the roles of family and the social environment are also crucial in shaping students' psychological well-being. For example, family-based approaches can be implemented to help enhance students' resilience, self-disclosure, and self-esteem (Aziz et al., 2023b; Selian, 2025). Parents need to be educated about the importance of emotional support, open communication, and flexible parenting styles, so that students can accept failure as part of the learning process, build self-confidence, and develop self-compassion in a more adaptive way (Romadhona et al., 2025; Torimtubun et al., 2025).

This study has several limitations. First, the use of a cross-sectional design means that the relationship between resilience, self-disclosure, self-esteem, and self-compassion cannot be explained causally. Future research is recommended to use a longitudinal design to obtain a more consistent picture of the relationships among variables over time. Second, the study sample focused only on Ma'had students at a single university; therefore, generalizing the findings to a broader student population should be done with caution. Third, the research data were obtained through self-reports, which still allow for bias or inaccuracies in respondents' answers.

CONCLUSION

This study demonstrates that resilience, self-disclosure, and self-esteem are significant predictors of self-compassion among university students. The multiple regression analysis revealed a moderate positive relationship ($R = .550$), with the three predictors jointly explaining 30.3% of the variance in self-compassion ($R^2 = .303$, $p < .001$). These findings highlight the importance of strengthening students' resilience, self-disclosure, and self-esteem to promote greater self-compassion and psychological well-

being. Nevertheless, this study is limited by its cross-sectional design, reliance on self-report measures, and the use of participants from a single university, which may limit the generalizability of the findings. Future research is therefore encouraged to employ longitudinal designs, include more diverse samples, and examine additional psychological factors that may further explain self-compassion.

DECLARATION OF AI AND AI-ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author used Claude AI to assist in formulating the initial statements for the measurement scales of the four research variables. The AI-generated content was subsequently reviewed, evaluated, and revised by the author to ensure its relevance, accuracy, and alignment with the research objectives. The author takes full responsibility for the final content of the manuscript.

AUTHOR CONTRIBUTION STATEMENT

Author 1 contributed to the conceptualization and development of the measurement scales for the four research variables, as well as the validity and reliability analyses. Author 2 contributed to manuscript preparation, data analysis, and the submission and revision processes. Author 3 contributed to the interpretation of the research findings and critically reviewed the manuscript for important intellectual content. Author 4 contributed to the literature review, provided critical input on the manuscript, and reviewed the final version. All authors read and approved the final manuscript.

FUNDING STATEMENT

This research received no external funding from any institution, organization, funding agency, or sponsor.

DATA AVAILABILITY STATEMENT

The data supporting the findings of this study are not publicly available due to privacy and data protection considerations. Access to the data may be granted upon reasonable request to the corresponding author, subject to applicable ethical, legal, and institutional requirements.

DECLARATION OF INTERESTS

The authors declare that they have no known financial or non-financial competing interests that could have influenced the research reported in this manuscript.

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