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Strengthening Mental Toughness through Self-Compassion, Self-Disclosure and Spirituality for Orphanage Adolescents

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Abstract. *This study aims to analyze the effect of self-compassion and self-disclosure through spirituality on the mental toughness of adolescents living in orphanages. The research method uses survey techniques with a quantitative approach with a correlational model. The research subjects were obtained from 3 locations, namely Daarut Taqwa Orphanage, Minggir, Sleman DIY. (Daerah Istimewa Yogyakarta), Mafaza Orphanage, Yogyakarta City, DIY., and La Tahzan Orphanage, Banguntapan, Bantul, DIY. A total of 165 respondents were randomly assigned to vulnerable people aged 12-18 years. Data collection techniques are carried out by observation, interviews, and research questionnaires. Data analysis technique using Smart PLS application version 3 with second order embedded two stages approach. The results of this study show that: 1) There is a positive and significant influence of self-compassion on the mental health of orphanage adolescents, both direct influence and influence through the medium of spirituality; 2) There was no significant effect between self-disclosure variables and the mental toughness of orphanage adolescents directly. However, there is a positive and significant influence between self-disclosure variables and the mental toughness of orphanage adolescents through spirituality mediator variables; 3) There is a positive and significant influence between spirituality variables and mental toughness variables of orphanage adolescents directly. This study implies that to prevent orphanage adolescents from mental toughness disorders, it is necessary to strengthen adolescent spirituality consistently and increase self-compassion attitudes in orphanage adolescents.*

Keywords: *self-compassion; self-disclosure; spirituality; mental toughness.*

INTRODUCTION

Adolescence is a transition period from childhood to maturity that is characterized by physical, cognitive, and psychological changes and begins at the age of 12-18 years (Wahidin, 2017). According to Desmita (2009) adolescence is the age of entering a person's critical cycle to find one's identity in the process of reaching maturity. So teenagers are easy to experience conflicts both with fellow teenagers and in the surrounding environment (Aziz & Rahmatullah, 2022). Therefore, adolescents are very likely to be exposed to mental toughness disorders when faced with

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various problems, especially when adolescents still have unstable emotions (Vharensie, 2021). It is necessary to have parental assistance during the adolescent development phase because parental assistance will help adolescents in getting through the problems of their lives and avoid mental toughness disorders.

However, not all adolescents get parental attention and guidance during the development phase, this is due to family economic factors so parents are left to work outside the city, teenagers who have been abandoned by their parents since childhood, and parents of teenagers who have passed away (Jemimut, 2021). In addition, the arrival of the Covid-19 pandemic has increased the number of orphans in Indonesia, so adolescent care is entrusted to orphanages (Setiawan, 2021). According to data from the Ministry of Social Affairs of the Republic of Indonesia as of May 2021, it has recorded 191,696 children in care in 3,914 Children's Social Welfare Institutions (*Lembaga Kesejahteraan Sosial Anak-LKSA*) such as orphanages, foundations, and halls throughout Indonesia.

Adolescents living in orphanages certainly feel the lack of affection of their parents, thus impacting orphanage teenagers who experience life problems such as mental toughness disorders (Haryanti et al., 2019). According to Windu (2021) adolescents living in orphanages tend to have unstable emotional behavior disorders that can interfere with their mental toughness (Vharensie, 2021). Therefore, the role of loving parents is important in guiding the phases of adolescent development to avoid mental toughness disorders (Gojali, 2020). Maintaining mental toughness is important to avoid feelings of depression or excessive anxiety (Collishaw & Sellers, 2020). Adolescent mental toughness problems can become serious problems if not addressed immediately because they can cause deep suffering and harm those around them (Wibowo & Zen, 2020).

However, not only the role of foster parents is important in maintaining the mental toughness of orphanage adolescents from adolescents themselves also need to have an attitude of compassion or in Psychology called self-compassion (Kawitri et al., 2019). Neff (2003) defines self-compassion as a person's ability to act well with oneself and not judge oneself for the problems, shortcomings, or suffering that is being experienced. Self-compassion in orphanage teenagers needs to be instilled as a sign of gratitude that although the homeless in the orphanage lacks parental affection, it is still surrounded by people who care about them.

In addition to the attitude of self-compassion, orphanage teenagers also have an attitude of self-openness in expressing feelings and problems experienced or in Psychological Science called self-disclosure (Ester et al., 2020). Melumad & Meyer (2020) defines self-disclosure as voluntarily telling stories about feelings, thoughts, and private information to others they trust. Derlega added that everyone will be more open about telling his secrets to those closest to him such as friends, family, and people he likes (Pohan & Dalimunthe, 2017). Some of the definitions above can be concluded that self-disclosure is telling information related to secrets or problems experienced by people closest to them such as friends, parents, or loved ones.

Not only self-compassion and self-disclosure, but the spiritual level of orphanage adolescents also have a role in overcoming mental toughness problems. This is because spirituality is related to the relationship between adolescents and Allah SWT as a place to depend on all the problems experienced (Anggitratri, 2018). The spirituality that is built is by maintaining a good relationship between orphanage teenagers and Allah SWT, fellow humans, nature, transcendentals, and believes that maintaining these four relationships can provide food, purpose, and change lives for the better (Westbrook et al., 2018). This is corroborated by research from Ndorang et al. (2022) that the higher the level of adolescent spirituality, the lower the adolescent will experience problems, especially mental toughness disorders.

This paper has similar themes to previous research, including research entitled "The

Relationship of Self-Compassion to the Resilience of Orphanage Adolescents" rich from (Zaharuddin, & Wahyuni, 2021). From Esther et al. (2020) entitled "The Role of Self-Disclosure on the Resilience of Orphanage Adolescents". The last work from (Harjanti, 2021) titled "Psychological Well-being in Orphanage Adolescents Reviewed from Internal Locus of Control and Spirituality". The similarity of the research theme is the analysis of the mental toughness of orphanage adolescents through the role or relationship of self-compassion, self-disclosure, and spirituality. The difference as well as the novelty value of this study is the model of the influence of self-compassion and self-disclosure on strengthening the mental toughness of orphanage adolescents through spirituality. Adolescents who have a strong attitude of self-compassion, self-disclosure, and spirituality can be a good capital to face all problems in life, especially problems that can interfere with adolescent mental toughness such as anxiety, anger, fear, and jealousy (Puspita, 2019). Therefore, based on the background of the research problems above, this study aims to find a model of the influence of self-compassion and self-disclosure through spirituality as a new approach to strengthening the mental toughness of adolescents living in orphanages.

Based on the presentation of the background and theoretical foundations put forward, the researcher formulates the hypothesis: H1. Mental toughness There is a positive and significant influence of self-compassion variables on the spirituality of orphanage adolescents; H2. Mental toughness There is a positive and significant influence of self-disclosure variables on the spirituality of orphanage adolescents; H3. There is a positive and significant influence of spirituality variables on the partial strengthening of adolescent mental toughness; H4. There is a positive and significant influence of self-compassion variables on strengthening the mental toughness of orphanage adolescents both directly and through spirituality variables; H5. There is a positive and significant influence of self-disclosure variables on strengthening the mental toughness of orphanage adolescents both directly and through spirituality variables.

METHOD

This research is survey research with a quantitative approach and uses a correlational research model. The location of study was carried out in 3 different orphanages, namely Daarut Taqwa Orphanage, Minggir, Sleman DIY., Mafaza Orphanage, Yogyakarta City, DIY., and La Tazhaan Orphanage, Banguntapan, Bantul, DIY. A total of 165 respondents with vulnerable ages 12-18 years. Several research subjects were selected using random sampling techniques.

Research instruments.

The first measuring instrument that researchers do for the Self-Compassion variable uses a measurement scale from the study by Neff et al., (2021), namely the Self-Compassion Scale for Youth. Research from Jiao & Segrin (2022) found that there are six indicators of self-compassion, namely: Self-Kindness [SK]; Common Humanity [CH]; Mindfulness [MF]; Self-Judgment [SJ]; 5) Isolation [IS]; and 6) Over Identification [OI]. Each dimension of self-compassion in this study has 3 statement indicators, so there are a total of 18 self-compassion assessment indicators. Furthermore, the second measuring instrument for the Self-Disclosure variables is to use the measurement scale from Gamayanti et al., (2018) research namely the Revised Self-Disclosure Scale. According to the results of research from Wheelers, it states that there are five indicators in self-disclosure, namely: Amount [A]; Valence [V]; Honesty [H]; 4) Intent [I]; Depth [D] Each dimension of self-disclosure in this study has 3 or 4 statement indicators, so there are a total of 18 self-disclosure assessment

indicators.

Furthermore, instruments on Spirituality variables use measuring instruments from research (Westbrook et al. (2018), namely the Trait Sources of Spirituality Scale (TSSS). According to research from Westbrook et al. (2018) there are 4 indicators in adolescent spirituality, including Theistic Spirituality [TS]; Nature Spirituality [NS]; Human Spirituality [HS]; and Transcendence Spirituality [TRS]. Each dimension of the spirituality of this study has 6 indicators of statements, so there are a total of 24 indicators of spirituality assessment. Finally, the mental toughness measurement tool uses a measurement scale from research from McGeown (McGeown et al., 2018), namely Mental Toughness Scale-Adolescents. There are 6 indicators of adolescent mental toughness according to research by McGeown, namely: Challenge [C]; Interpersonal Confidence [IC]; Confidence in Abilities [CA]; Emotional Control [EC]; Life Control [LC]; Commitment [CM]. Each dimension of the mental toughness of this study has 3 statement indicators, so there is a total of 18 mental toughness assessment indicators.

Construction of Validity and Reliability.

The stage of testing the validity and reliability of constructs is called the evaluation of measurement models or outer models. Hair, et al. explain the validity of constructs as the extent to which measuring instruments can measure constructs to be measured. The construct validity test consists of convergent validity and discriminant validity. Convergent validity is based on the value of the loading factor used to express the validity of a construct, and a construct is said to be valid if it has a loading factor value of > 0.7 (Sarstedt et al., 2017) and the average value of variance extracted (AVE) of > 0.5 (Hair et al., 2019). The discriminant validity test can be performed by comparing the extracted mean-variance root value (AVE) on each construct with the correlation between constructs in the model. Meanwhile, the construct reliability test is carried out to show the internal consistency of the measuring instrument. Construct reliability testing includes composite reliability with the expected composite reliability value criterion being > 0.7 (Ghozali & Latan, 2012).

Data Collection and Data Analysis.

Data collection techniques were carried out by observation, interviews, and research questionnaires with a Likert scale. Data analysis techniques using the SmartPLS application version 3. Therefore, data analysis is carried out in two stages, namely data analysis with inner model tests (validity and reliability tests) and outer models (path coefficient tests, R-Square, F-Square, Q-Square, and VIF). Finally, by testing the results of the research hypothesis.

RESULTS AND DISCUSSION

Descriptive Analysis: Self-Compassion

Based on the data in figure 1, of the 6 indicators on the self-compassion variable, the over identification indicator has the highest average value of 7.19. This means that orphanage teenagers have an attitude to be kind and understand the problems they face. In addition, the adolescent has to understand the problems in him so as not to overdo it and blame himself for the shortcomings or mistakes made. While the self-judgment indicator has the lowest average value of 6.48. This means that the attitude of resisting and blaming yourself for the problems experienced is least experienced by nursing home teenagers. The higher the nursing home teenagers are kind and do not blame the situation, the lower the orphanage teenagers are to over-criticize a problem.

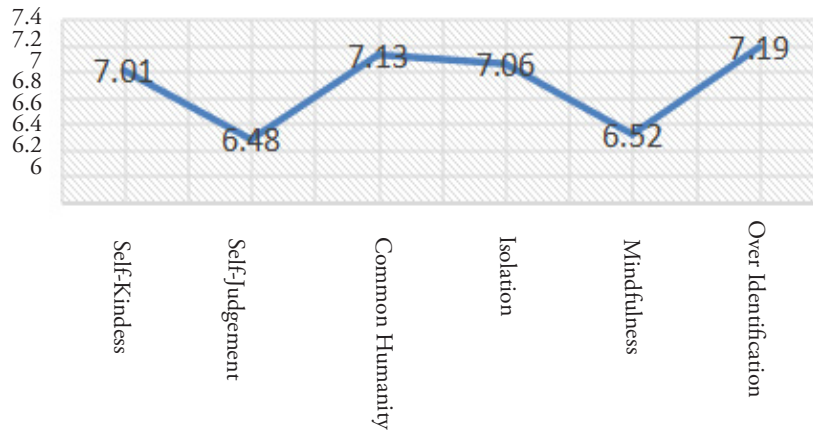


Figure 1.
Self-Compassion Variable Graph

Descriptive Analysis: Self-Disclosure

Based on the results of the calculation of the average value in figure 2, of the 5 indicators in the self-disclosure variable, the valence indicator has the highest average value, which is 8.73. This means that orphanage teenagers are open to telling the positives and negatives of the problems experienced by others. While the depth variable has the lowest average value, which is 8.26. This means that orphanage teenagers do not in detail tell others about their problems. Therefore, nursing home teenagers can control themselves to be open to others, so orphanage teenagers have the quality or intensity to open to others that are minimal.

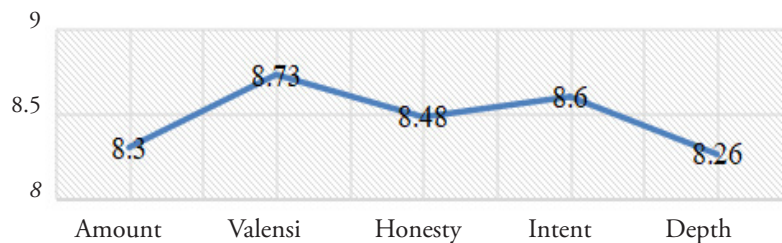


Figure 2.
Self-Disclosure Variable Graph

Descriptive Analysis: Spirituality

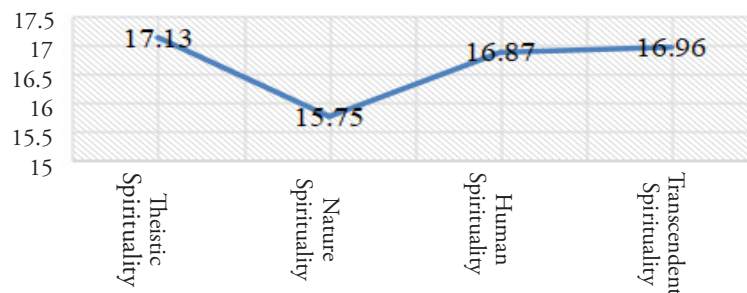


Figure 3.
Graph of Spirituality Variables

Based on the results of the calculation of the average value of indicators on the spirituality variable, as shown in figure 3, out of the 4 indicators, theistic spirituality has the highest average value of 17.3. This shows that the orphanage youth have an awareness of their relationship with Allah SWT is the main thing as a place to return from all the problems experienced and believe that a good relationship with Allah SWT will change everything for the better. Meanwhile, the nature spirituality indicator has the lowest average value, which is 15.75. This means that adolescents' relationship with nature is the lowest compared to their relationship with humans and transcendent.

Descriptive Analysis: Mental toughness

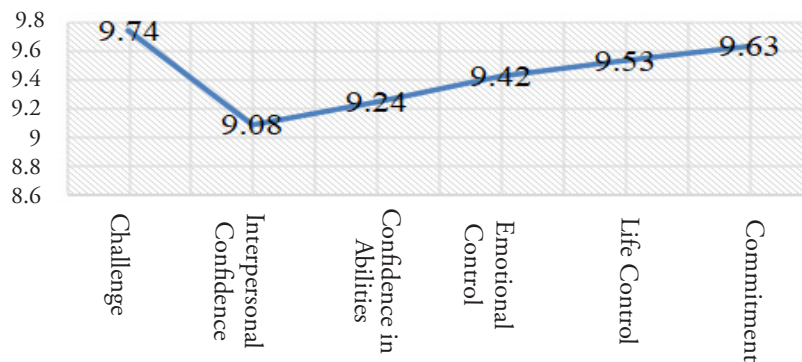


Figure 4.
Self-Compassion Variable Graph

Based on the calculation of the average value in each indicator of mental toughness variables, in figure 4, the challenge indicator has the highest value, which is 9.74. This shows that the youth of the home have the readiness to take on the challenges of living life. While the interpersonal confidence indicator has the lowest value of 9.08. This means that the orphanage teenagers lack confidence in their abilities and feel nervous about solving the problems they are facing. Therefore, it can be concluded that teenagers living in orphanages have the courage in taking on challenges, but not enough courage in solving challenges or life problems they experience.

Data Analysis: Evaluation of the Measurement Model (Outer Model)

In the second analysis, this is the processing of field data. First, the researcher describes the outer model. In data analysis using SmartPLS, the outer model refers to steps related to measuring and validating constructs or manifest variables (observations) contained in the research model. The outer model is part of the Structural Equation Modeling (SEM) analysis carried out to ensure that the indicators are used to measure the construct or latent variable to be studied well.

The outer model of this study is described reflectively; that is, several dimensions explain each variable, and several indicators explain each dimension. So that the direction of the arrow in the outer image of the model points out. In outer, this research model has 4 latent variables, 21 dimensions, and 78 indicators.

Outer models in SmartPLS have several essential uses in data analysis, especially in the context of Structural Equation Modeling (SEM) analysis. Overall, the outer model in SmartPLS helps ascertain the validity, reliability, and feasibility of the model before performing an inner model analysis, where the relationships between constructs will be explored further. The Outer Model of this research is explained as shown figure 5.

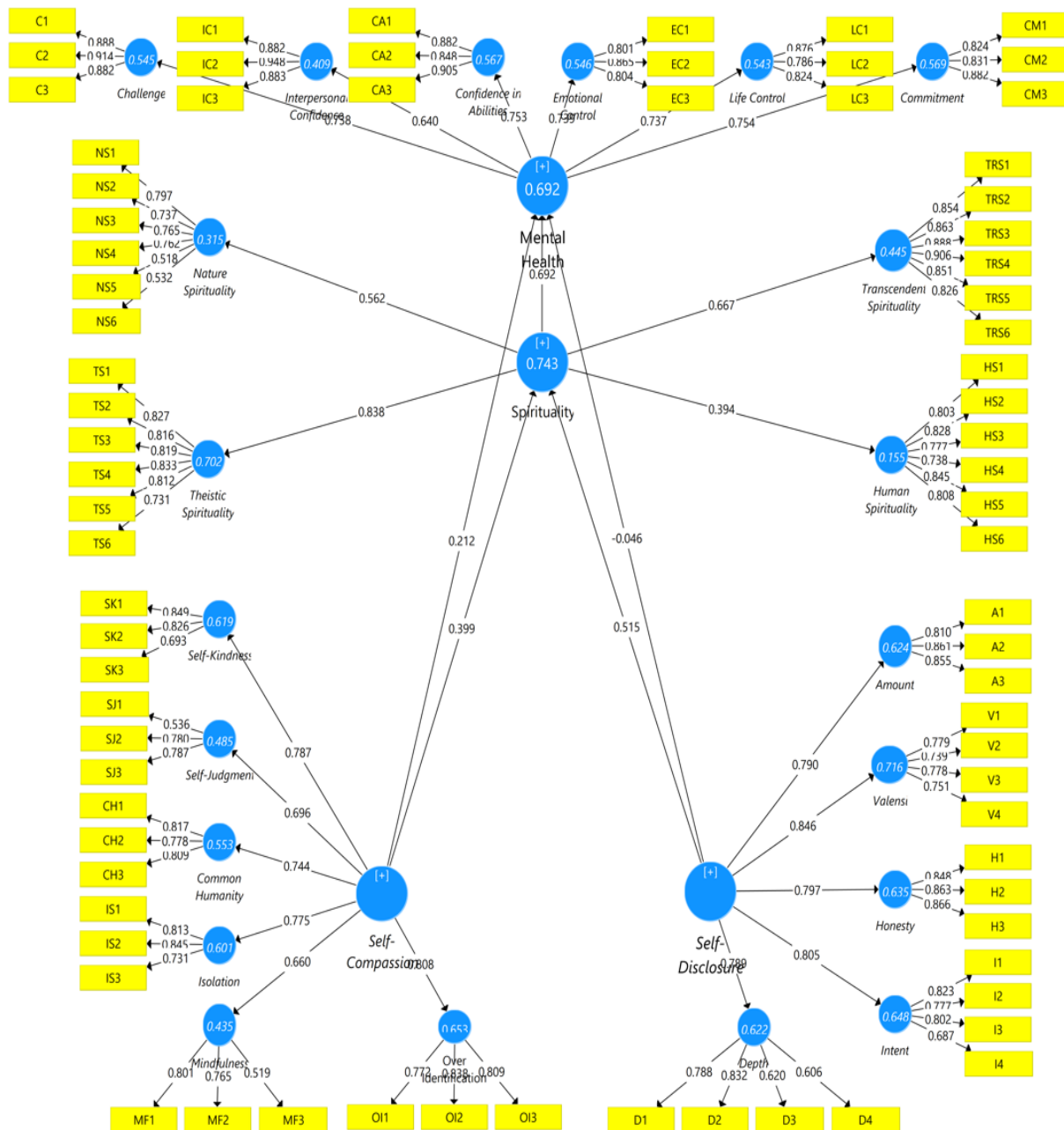


Figure 5.
 Outer Model

Data Analysis: Validity Test

Convergent Validity. The results of the analysis on the convergent validity test are drawn to the loading factor value and the Average Variance Extracted (AVE) value presented in table 1. Based on the results of data processing in table 1, of all indicators in each dimension there are 8 invalid indicators because the loading factor value < 0.7. So, it needs to be removed from the next data processing process so as not to affect the AVE value. As for the test results of AVE values at the dimension level, they are described in table 2. According to the findings in table 2, it is known that the value (AVE) of each dimension is > 0.5 which means that it meets the requirements of the convergent validity test. So, it can be concluded that all dimensions in this study have met the requirements of the convergent validity test.

Table 1.
 Variable Level Loading Factor Value

Variable	Dimension	Indicator	Loading Factor	Information
Self-Compassion	Self-Kindness	SK1	0.849	Valid
		SK2	0.826	Valid
		SK3	0.693	Invalid
	Self-Judgment	SJ1	0.536	Invalid
		SJ2	0.780	Valid
		SJ3	0.787	Valid
	Common Humanity	CH1	0.825	Valid
		CH2	0.775	Valid
		CH3	0.812	Valid
	Isolation	IS1	0.822	Valid
		IS2	0.861	Valid
		IS3	0.758	Valid
	Mindfulness	MF1	0.801	Valid
		MF2	0.765	Valid
		MF3	0.519	Invalid
	Over Identification	OI1	0.767	Valid
		OI2	0.839	Valid
		OI3	0.813	Valid
Self-Disclosure	Amount	A1	0.810	Valid
		A2	0.861	Valid
		A3	0.855	Valid
	Valensi	V1	0.779	Valid
		V2	0.739	Valid
		V3	0.778	Valid
		V4	0.751	Valid
	Honesty	H1	0.848	Valid
		H2	0.863	Valid
		H3	0.866	Valid
	Intent	I1	0.823	Valid
		I2	0.777	Valid
		I3	0.802	Valid
		I4	0.687	Invalid
	Depth	D1	0.788	Valid
		D2	0.832	Valid
		D3	0.620	Invalid
		D4	0.606	Invalid
Spirituality	Theistic Spirituality	TS1	0.827	Valid
		TS2	0.816	Valid
		TD3	0.819	Valid
		TS4	0.833	Valid
		TS5	0.813	Valid

Variable	Dimension	Indicator	Loading Factor	Information
	Nature Spirituality	TS6	0.731	Valid
		NS1	0.797	Valid
		NS2	0.737	Valid
		NS3	0.765	Valid
		NS4	0.762	Valid
		NS5	0.518	Invalid
	NS6	0.531	Invalid	
	Human Spirituality	HS1	0.803	Valid
		HS2	0.828	Valid
		HS3	0.777	Valid
		HS4	0.738	Valid
		HS5	0.845	Valid
		HS6	0.808	Valid
	Transcendent Spirituality	TRS1	0.854	Valid
		TRS2	0.863	Valid
		TRS3	0.888	Valid
		TRS4	0.906	Valid
		TRS5	0.851	Valid
TRS6		0.826	Valid	
Mental toughness	Challenge	C1	0.888	Valid
		C2	0.914	Valid
		C3	0.882	Valid
	Interpersonal Confidence	IC1	0.882	Valid
		IC2	0.948	Valid
		IC3	0.883	Valid
	Confidence in Abilities	CA1	0.903	Valid
		CA2	0.882	Valid
		CA3	0.848	Valid
	Emotional Control	EC1	0.801	Valid
		EC2	0.865	Valid
		EC3	0.804	Valid
	Life Control	LC1	0.876	Valid
		LC2	0.786	Valid
		LC3	0.824	Valid
Commitment	CM1	0.824	Valid	
	CM2	0.831	Valid	
	CM3	0.882	Valid	

Discriminant Validity. The results of the discriminant validity test can be seen from the correlation value on each dimension to the dimension itself must be greater than the correlation value of other dimensions. In addition to looking at the correlation value, the discriminant validity test results can also be from the Fornell and Larcker Criterion values, Cross loading values, and Heterotrait-Monotrait Ratio (HTMT) values in statement items (Hair et al., 2019). An indicator is declared to have met the discriminant validity test if the cross-loading value of the dimension statement

items to the dimension itself must be greater than the correlation value in the statement item to other dimensions, as explained in the Fornell and Larcker Criterion value calculation results table 3.

Table 2.
Dimension-Level AVE Values

Dimension	AVE
Amount	0.710
Challenge	0.801
Commitment	0.715
Common Humanity	0.643
Confidence in Abilities	0.772
Depth	0.821
Emotional Control	0.679
Honesty	0.738
Human Spirituality	0.641
Intent	0.680
Interpersonal Confidence	0.818
Isolation	0.636
Life Control	0.688
Mindfulness	0.675
Nature Spirituality	0.660
Over Identification	0.651
Self-Judgment	0.693
Self-Kindness	0.785
Theistic Spirituality	0.651
Transcendent Spirituality	0.748
Valensi	0.581

Based on the results of the data in table 3, the correlation value of each variable to the variable itself is greater when compared to the value of the correlation of the variable to other variables. So, it can be concluded that the variables in this study have met the discriminant validity test. Following the conclusions of data processing from the dimensional-level composite reliability value in table 4, each dimension has a composite reliability value of ≥ 0.7 . The results of these values show that each variable has met the requirements of the composite reliability test, so it can be concluded that these four research variables can be said to be reliable.

As indicated by the data of processing on the dimensional-level validity and reliability test above, it can be concluded that each dimension of each variable in this study has met the requirements of the validity test and the reliability test. Thus, it can be said that every statement of each variable dimension is valid and reliable. Therefore, research data can be used to be carried out to the analysis stage of the structural model evaluation test (inner model).

Data Analysis: Reliability Test

The reliability test of statement items on the research dimension is carried out with a composite reliability test. A dimension can be said to be reliable if it has a composite reliable value of ≥ 0.7 . The results of the composite reliability value are described in the table 4.

Table 3.
 Dimensions Level Fornell and Larckel Values

	A	C	CM	CH	CA	D	EC	H	HS	I	IC	IS	LC	MF	NS	OI	SJ	SK	TS	TRS	V	
A	0.842																					
C	0.388	0.895																				
CM	0.454	0.403	0.846																			
CH	0.474	0.378	0.367	0.802																		
CA	0.292	0.472	0.523	0.336	0.879																	
D	0.436	0.243	0.393	0.433	0.436	0.906																
EC	0.364	0.477	0.465	0.420	0.432	0.360	0.824															
H	0.656	0.462	0.449	0.506	0.337	0.443	0.383	0.859														
HS	0.389	0.473	0.373	0.293	0.393	0.319	0.390	0.390	0.801													
I	0.496	0.342	0.436	0.474	0.381	0.527	0.416	0.490	0.289	0.825												
IC	0.418	0.413	0.325	0.333	0.346	0.351	0.418	0.420	0.320	0.423	0.905											
IS	0.472	0.368	0.374	0.636	0.435	0.439	0.432	0.505	0.316	0.457	0.345	0.798										
LC	0.301	0.411	0.571	0.380	0.477	0.404	0.470	0.423	0.327	0.339	0.311	0.418	0.830									
MF	0.387	0.291	0.341	0.347	0.331	0.384	0.305	0.302	0.234	0.332	0.218	0.465	0.312	0.822								
NS	0.329	0.260	0.324	0.302	0.211	0.264	0.145	0.372	0.139	0.318	0.370	0.276	0.203	0.153	0.813							
OI	0.538	0.461	0.468	0.426	0.456	0.465	0.456	0.490	0.332	0.466	0.439	0.518	0.436	0.538	0.328	0.807						
SJ	0.395	0.394	0.375	0.293	0.357	0.349	0.325	0.323	0.275	0.447	0.388	0.310	0.357	0.340	0.368	0.550	0.832					
SK	0.433	0.453	0.428	0.506	0.417	0.476	0.375	0.465	0.480	0.451	0.367	0.467	0.420	0.361	0.290	0.481	0.540	0.886				
TS	0.513	0.342	0.500	0.576	0.333	0.433	0.418	0.589	0.122	0.528	0.440	0.499	0.462	0.343	0.425	0.528	0.394	0.472	0.807			
TRS	0.413	0.449	0.456	0.327	0.454	0.306	0.400	0.389	0.014	0.407	0.346	0.369	0.463	0.317	0.016	0.402	0.316	0.294	0.372	0.865		
V	0.560	0.423	0.488	0.464	0.428	0.530	0.466	0.567	0.385	0.622	0.423	0.500	0.417	0.368	0.350	0.505	0.406	0.503	0.577	0.374	0.762	

Table 4.
 Dimension-Level Composite Reliability Value

Dimension	Composite Reliability
Amount	0.880
Challenge	0.923
Commitment	0.883
Common Humanity	0.844
Confidence in Abilities	0.911
Depth	0.901
Emotional Control	0.864
Honesty	0.894
Human Spirituality	0.915
Intent	0.864
Interpersonal Confidence	0.931
Isolation	0.839
Life Control	0.869
Mindfulness	0.806
Nature Spirituality	0.886
Over Identification	0.848
Self-Compassion	0.819
Self-Kindness	0.880
Theistic Spirituality	0.918
Transcendent Spirituality	0.947
Valensi	0.847

Structural Model Evaluation (Inner Model). After the test on the outer model has been fulfilled, the next step is testing on the inner model. The results of the inner analysis of the research model, it is described in the figure 6.

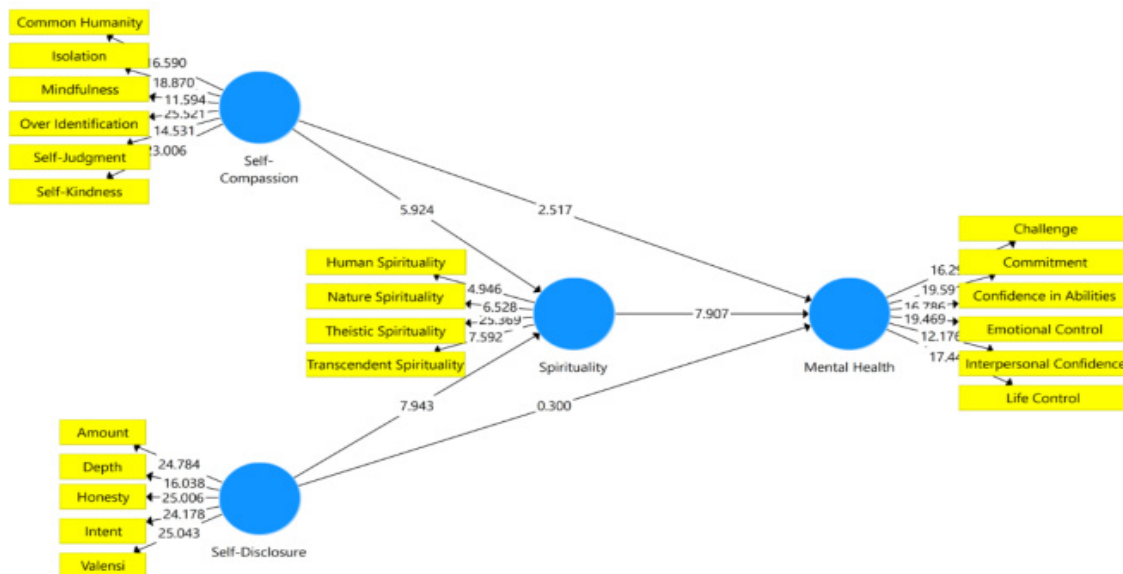


Figure 6.
 Inner Model

Path Coefficient Value. The value of the path coefficient is used to determine the structural equation of the tested model. Here are the results of the inner model analysis test judging from the value of the path coefficient (table 5).

Table 5.
The value of the path coefficient between variables

Variable	Original Sample (O)
Self-Compassion Mental toughness	0.3382
Self-Compassion Spirituality	0.3272
Self-Disclosure Mental toughness	0.1635
Self-Disclosure Spirituality	0.4535
Spirituality Mental toughness	0.3376

Based on the results of the data analysis of the value of the path coefficient as in table 5, in the structural equation of the spirituality variable, the value of the coefficient of the self-compassion spirituality variable is 0.3272, and in the self-disclosure spirituality variable is 0.4535. Therefore, the value of the coefficient of self-disclosure > self-compassion, or in other words the variable self-disclosure has the greatest influence on the variable of spirituality. Meanwhile, in the analysis of the structural equation of mental toughness variables, the value of the self-compassion mental toughness pathway coefficient is 0.3382. The value of the path coefficient of the self-disclosure mental toughness variable is 0.1635. The value of the path coefficient of spirituality mental toughness variables is 0.3376. Thus, of the three free variables above, the self-compassion variable has the greatest coefficient value, or in other words, the self-compassion variable has the greatest influence in influencing the mental toughness of adolescents.

R-Square. One of the inner model tests is by looking at the value of R-Square. Based on the results of the calculation of the R-Square value in table 6, it was found that the spirituality variable has an R-Square value of 0.5378. This shows that the self-compassion variable and the self-disclosure variable affect the spirituality variable by 53.78% (moderation), and the other 46.22% is influenced by other variables outside this research model. Meanwhile, the R-Square value for the mental toughness variable was 0.5697. This shows that the variables of self-compassion, self-disclosure, and spirituality influenced the mental toughness variables by 56.97% (moderation), and another 43.3% were influenced by other variables outside this research model. The results of the research data processing obtained the R-Square value (table 6).

Table 6.
R-Square value

Variable	R Square
Mental toughness	0.5697
Spirituality	0.5378

Stone Geisser Value (Q2). The next structural model test is to look at the value of the Stone Geisser Value. The Stone Geisser Value is used to describe predictive relevance, i.e., whether the model's relevance match is structurally good or not. The results of processing data for the value of Q2 are described in the table 7.

Table 7.
 Stone Geisser Value

Variable	SSO	SSE	Q ² (=1-SSE/SSO)
Mental toughness	825.0000	562.3385	0.3184
Self-Compassion	660.0000	660.0000	
Self-Disclosure	825.0000	825.0000	
Spirituality	330.0000	212.5450	0.3559

Based on the results of the data presented in table 7, it is known that the value of Q² in the mental toughness variable is 0.3184 > 0, so it can be said that the mental toughness variable has a good predictive relevance value. While the value of Q² in the spirituality variable is 0.3559 > 0, or in other words, the spirituality variable also has a good predictive value of relevance.

F Square (F2) Value. The value of F2 is used to give an idea of the magnitude of the influence of exogenous latent variables on endogenous latent variables on the structural order. Chin (1998) gives the category of magnitude F2 in three parts, namely the value of F2 of 0.02 is categorized as a weak influence, the value of F2 of 0.15 is categorized as a moderate influence, finally, the value of F2 of 0,35 is categorized as a strong influence. The results of processing the data on the value of F2 research are described in the table 8.

Based on the data presented in table 8, it is known that the value of F2 of the self-compassion spirituality variable is 0.0984, which means that the self-compassion variable has a weak influence. While the value of F2 in the self-disclosure spirituality variable is 0.1889, it shows that the self-disclosure variable has a moderate influence on spirituality. Furthermore, the F2 value on the self-compassion mental toughness variable was 0.1027 or had a weak influence. While the value of F2 in the self-disclosure mental toughness variable is 0.0222, meaning that the self-disclosure variable has a weak influence on the mental toughness variable. Finally, the F2 value on the spirituality mental toughness variable of 0.1224, or the mental toughness variable has a moderate influence on mental toughness.

Table 8.
 F Square (F2) Value

Variable	Mental toughness	Spirituality
Self-Compassion	0.1027	0.0984
Self-Disclosure	0.0222	0.1889
Spirituality	0.1224	

Collinearity Statistics (VIF) Value. The assumption or condition in the evaluation of the PLS inner model is that it has no problem in multicollinearity as seen from the value of Collinearity Statistics (VIF). (Sarstedt et al., 2017) mention that the VIF value provision must be < 5, meaning that there is no collinearity between constructs. Conversely, if the VIF value > 5, there is collinearity between constructs. The results of processing data on VIF values are described in table 9.

Based on the results of the data presented in table 9 above, the Collinearity Statistics (VIF) value of the self-compassion variable against spirituality is 2.3556 < 5, then there is no problem with collinearity. Furthermore, the value of Collinearity Statistics (VIF) on the self-disclosure variable against spirituality is 2.3556 < 5, then there is no problem of collinearity. Meanwhile, the

Collinearity Statistics (VIF) value of the self-compassion variable on mental toughness was 2.5875, the self-disclosure variable on mental toughness was 2.8005, and the spirituality variable on mental toughness was 2.1638, all Collinearity Statistics (VIF) values were < 5 , so it can be concluded that there is no colinearity problem in the construct of this study.

Tabel 9.

Inner VIF Value		
Variabel	Kesehatan Mental	Spiritualitas
Self-Compassion	2.5872	2.3556
Self-Disclosure	2.8005	2.3556
Spiritualitas	2.1638	-

Data Analysis: Hypothesis Test

Based on the result and testing the inner model, then the result can be used as data to see the hypotheses formulated in this study can be declared accepted or rejected. Looking at the results of the inner model test obtained the t-statistical value, the hypothesis can be expressed if the t-statistical value is greater than the t-table, which is 1.96 ($\alpha=5\%$). In addition, the hypothesis test can be seen from the value of the p-Value, provided that the value of the p-Value must be < 0.05 , meaning that the hypothesis is accepted. The results of the hypothesis test in this study obtained data on the hypothesis test of direct and indirect influence as described in the table 10.

H1: The Influence of Self-Compassion on Spirituality

Table 10.

Hypothesis Test Value – Direct

Variable	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	t Statistics (O/STDEV)	p Values	Information
Self-Compassion Mental toughness	0.3382	0.3377	0.0747	4.5294	0.0000	Accepted
Self-Compassion Spirituality	0.3272	0.3296	0.0824	3.9731	0.0001	Accepted
Self-Disclosure Mental toughness	0.1635	0.1665	0.0889	1.8380	0.0661	Rejected
Self-Disclosure Spiritualitas	0.4535	0.4532	0.0772	5.8738	0.0000	Accepted
Spirituality Mental toughness	0.3376	0.3357	0.0789	4.2780	0.0000	Accepted

Based on the results of data processing in SmartPLS version 3.0 as shown in table 10, the first hypothesis (H1), namely the influence of self-compassion variables on spirituality has a t-statistical value of $3.9731 > 1.96$ ($\alpha= 5\%$). In addition, the p-Value is $0.0001 < 0.05$. So that the first hypothesis (H1) is declared accepted, it means that self-compassion has proven to have a positive and significant effect on the spirituality of orphanage adolescents. The higher the adolescent in self-compassion, the higher the level of spirituality. This is proven by the basis of the hypothesis test of this study.

The findings of the first hypothesis (H1) corroborate the previous theory, namely self-

compassion has a positive and significant effect on spirituality (Hidayati et al., 2019). In addition, the theory of (Dewi et al., 2020) says that the spirituality of former drug abusers is influenced by self-compassion attitudes. The theory (Madidar, 2021) states that self-compassion affects cognitive, emotional, and spiritual people with HIV/AIDS.

Table 11.
 Hypothesis Test Value – Moderation

Variable	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	t Statistics (O/STDEV)	p Value	Information
Self-Compassion Spirituality Mental toughness	0.1105	0.1105	0.0380	2.9036	0.0037	Accepted
Self-Disclosure Spirituality Mental toughness	0.1531	0.1521	0.0445	3.4428	0.0006	Accepted

H2: The Effect of Self-Disclosure on Spirituality

Based on the results of data processing in SmartPLS version 3.0 as shown in table 10, the second hypothesis (H2), namely the influence of self-disclosure variables on spirituality has a t-statistical value of $5.8738 > 1.96$ ($\alpha=5\%$). In addition, the p-Value is $0.000 < 0.05$. So that the second hypothesis (H2) is declared accepted, it means that self-disclosure has proven to have a positive and significant effect on the spirituality of orphanage adolescents. The higher the self-disclosure of the adolescent (self-disclosure), the higher the level of spirituality. This is proven by the basis of the hypothesis test of this study.

The findings of the second hypothesis (H2) above corroborate a pre-existing theory, among others, according to the theory (Hapsari, 2021) that self-disclosure can affect spirituality with script therapy. In addition, (Syamsidar & Astrid, 2019) says that the openness (self-disclosure) of a homosexual person is influenced by his spiritual consciousness. Another theory from (Wiyono & Muhid, 2020) says that the openness (self-disclosure) of women with disabilities is to bring worship closer to God.

H3: The Effect of Spirituality on Mental toughness

Based on the results of data processing in SmartPLS version 3.0 as shown in table 10, the third hypothesis (H3), namely the influence of spiritual variables on mental toughness, has a t-statistical value of $4.278 > 1.96$ ($\alpha= 5\%$). In addition, the p-Value is $0.000 < 0.05$. So that the third hypothesis (H3) is declared accepted, it means that spirituality has proven to have a positive and significant effect on the mental toughness of orphanage adolescents. The higher the spirituality value of adolescents, the higher the level of mental toughness. This is proven by the basis of the hypothesis test of this study.

The findings in the third hypothesis (H3) corroborate the previous theory, namely that spirituality can affect the level of mental toughness of students (Wahyuni & Bariyyah, 2019). In addition, according to (Kao et al., 2020) spirituality and mental toughness have a positive influence. Another opinion expressed by (Hodapp & Zwingmann, 2019) is that spirituality and mental toughness have a positive and significant relationship and influence. The theory of Milner et al., 2019 proves that spirituality provides a significant role in the life of a person experiencing mental toughness disorders. The opinion of (Oxhandler et al., 2021) says that spirituality can be used as a

support and relevant to mental toughness.

H4: The Effect of Self-Compassion on Mental toughness

Based on the results of data processing in SmartPLS version 3.0 as shown in table 8, the fourth hypothesis (H4), namely the influence of self-compassion variables on mental toughness, has a t -statistical value of $4.5294 > 1.96$ ($\alpha = 5\%$). In addition, the p -Value is $0.000 < 0.05$. So that the fourth hypothesis (H4) is declared accepted, it means that self-compassion has been shown to have a positive and significant effect on the mental toughness of orphanage adolescents. The higher the self-compassion of orphanage teenagers, the higher the level of mental toughness. This is proven by the basis of the hypothesis test of this study.

The findings of the fourth hypothesis (H1) corroborate the previous theory, namely the role of self-compassion in improving the dimensions of health and quality of life in adolescents living in orphanages (Kawitri et al., 2020). In addition, self-compassion has a positive and significant influence on the resilience of adolescents living in orphanages (Kawitri et al., 2019). Another theory says that low self-compassion attitudes can result in worse mental toughness (Beaton et al., 2022). Theory (Alavi, 2021) says that the role of self-compassion can protect a person from mental toughness disorders.

Furthermore, if you look at the results of the hypothesis test based on table 11, it shows that the fourth hypothesis (H4), namely the influence of the self-compassion variable through spirituality on mental toughness, has a t -statistical value of $2.9036 > 1.96$ ($\alpha = 5\%$). In addition, the p -Value is $0.0037 < 0.05$. So that the fourth hypothesis (H4) is declared accepted, it means that self-compassion through spirituality has proven to have a positive and significant effect on the mental toughness of orphanage adolescents. The higher the self-compassion of orphanage adolescents through the moderation of spirituality, the higher the level of mental toughness. This is proven by the basis of the hypothesis test of this study.

The results of the research findings on the fourth hypothesis (H4) corroborate previous theories, including the role of self-compassion and spirituality in reducing the level of depression in pregnant women (Chairunnisa & Fourianalistyawati, 2019). In addition, the role of self-compassion through spirituality can predict a person's depressive symptoms (Fenzel & Richardson, 2022). The theory (Lassite et al., 2022) says that self-compassion and spirituality have an inversely proportional relationship with mental toughness disorders such as feelings of anxiety.

H5: The Effect of Self-Disclosure on Mental toughness

Based on the results of data processing in SmartPLS version 3.0 as shown in table 10, the fifth hypothesis (H5), namely the influence of self-disclosure variables on mental toughness, has a t -statistical value of $1.8389 < 1.96$ ($\alpha = 5\%$). In addition, the p -Value is $0.0661 > 0.05$. So that the fifth hypothesis (H5) is stated to be rejected, it means that self-disclosure has not been shown to have a significant effect on the mental toughness of orphanage adolescents. This is proven by the basis of the hypothesis test of this study.

The absence of a significant influence of the self-disclosure variable on mental toughness is directly caused because people who are too open (oversharing) about the problems faced by others can result in an increase in depression, where depression is one of the symptoms in person experiencing mental toughness disorders (Parasdyapawitra et al., 2020). Oversharing behavior is defined as conveying too much information that is private to others, which can be through direct communication media or social media (Mawarniningsih et al., 2022). In addition, according to (Akhtar, 2020) says a person who has an oversharing attitude has a negative impact psychologically.

Therefore, the attitude of orphanage adolescents who are too open (self-disclosure) can result in the emergence of oversharing behaviors that trigger the onset of mental toughness disorders. The findings of the fifth hypothesis (H5) reject the theory from (Yani & Nilawati, 2021) that there is a positive and significant influence on self-disclosure variables on mental toughness.

However, the results of the hypothesis test data based on table 11, show that the fifth hypothesis (H5), namely the influence of self-disclosure variables through spirituality on mental toughness, has a t-statistical value of $3.4428 > 1.96$ ($\alpha = 5\%$). In addition, the p-Value is $0.0006 < 0.05$. So that the fifth hypothesis (H5) is declared accepted, it means that self-disclosure through spirituality has proven to have a positive and significant effect on the mental toughness of orphanage adolescents. The higher the self-disclosure of orphanage adolescents through the moderation of spirituality, the higher the level of mental toughness. This is proven by the basis of the hypothesis test of this study. The findings in the fifth hypothesis (H5), namely that there is a positive and significant influence of the self-disclosure variable through spirituality on the mental toughness of adolescents in orphanages, are new findings because there have been no previous studies or theories that mention it.

CONCLUSION

Based on the findings and discussion, this study can be concluded that: 1) There is a positive and significant influence of self-compassion on the mental toughness of adolescents, both direct influence and influence through the medium of spirituality; 2) There was no significant influence on the self-disclosure variable and the mental toughness of orphanage adolescents directly. However, there is a positive and significant influence on the self-disclosure variable and the mental toughness of orphanage adolescents through the spirituality mediator variable; 3) There is a positive and significant influence on the spirituality variable and the adolescent mental toughness variable directly. Therefore, this study implies that strengthening mental toughness of adolescents living in orphanages is carried out by consistently instilling spirituality and increasing self-compassion oneself.

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