THE ROLE OF PERSONALITY IN THE RELATIONSHIP BETWEEN SELF-COMPASSION & WELL-BEING

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Abstract
The main objective of this particular research is to explore the role of personality in the relationship between self-compassion and the overall well-being of adults in Indonesia. The study was conducted on 240 participants from various backgrounds and demographics. The findings of the analysis indicated that there was a significant positive correlation between self-compassion, personality traits and well-being. It was observed that both personality traits and well-being shared a strong positive correlation. Through multiple regression analysis, a comprehensive regression model was developed to explain almost 47.9% of the overall variance in well-being. However, further analysis revealed that the moderating effects of personality traits were not found to be significant. Overall, the findings of this research will advance our knowledge of the variables that support psychological wellbeing and resilience in the context of Indonesia by providing useful guidance for creating interventions and strategies to improve wellbeing among Indonesian people.
Keywords Personality, Self-Compassion, Well-being.

INTRODUCTION

In recent years, there has been a growing interest in understanding the factors that contribute to individuals' well-being. Well-being encompasses various aspects of life satisfaction, happiness, and overall mental and physical health. The demanding situations of the twenty-first century, characterized with the aid of using instability, insecurity, and steady change, pose widespread threats to individuals' wellbeing in diverse elements of normal life (Di Fabio & Saklofske,2021). In reaction to those demanding situations, researchers had been exploring elements that may promote well-being and resilience. One such element that has won interest withinside the area of psychology is self-compassion.

According to Neff (2003), the ability to treat oneself with kindness, understanding, and acceptance in the face of suffering or perceived shortcomings is known as self-compassion. It has been discovered to be strongly associated with both cognitive and psychological health (Zessin, Dickhäuser & Garbade, 2015). In addition, self-compassion has been linked to higher subjective well-being, especially in older adults with worse physical health (Allen, 2012). It provides a healthier and more enduring way to cultivate self-esteem, promoting resilience and general wellbeing (Neff, 2011).

Although the link between self-compassion and wellbeing has been established, recent research indicates that this connection may be more nuanced than first believed. The degree to which self-compassion encourages wellbeing may vary depending on an individual's personality traits (Qadriyah et al., 2020). Different people have different personality traits, such as extraversion, agreeableness, conscientiousness, and emotional stability, which can influence how they react to self-compassion exercises. In order to effectively tailor interventions and promote well-being, it is essential to comprehend the role of personality in the relationship between self-compassion and wellbeing.

Personality traits have been found to be potential moderators in the relationship between self-compassion and well-being (Ghali, 2015; Kyeong, 2013). The study by Karimi Baghmalek et al. (2019) examined the association between personality traits, self-compassion, and psychological well-being in a collectivist culture [3]. They found significant relationships between personality traits (neuroticism, extraversion, agreeableness, and conscientiousness) and self-compassion with psychological well-being. Neuroticism, extraversion, and conscientiousness were found to significantly predict psychological well-being. Additionally, the meta-analysis conducted by Zessin et al. (2015) found a positive relationship between self-compassion and well-being, with the relationship being stronger for cognitive and psychological well-being compared to affective well-being. These findings suggest that personality traits, such as neuroticism, extraversion, agreeableness, and conscientiousness, may moderate the relationship between self-compassion and well-being

In the Indonesian context, there have been few studies conducted to explore the contribution of personality to the correlation between self-compassion and well-being, but previous study only focused on specific population (Ariyani & Hadiani, 2018; Moningka, 2017; Hartono et al, 2021) and didn't conduct in general populations. It is particularly important to understand this relationship in Indonesia, a country with a diverse cultural background and rapidly evolving societal norms. Personality traits like extraversion, neuroticism, and openness to experience can have a significant impact on an individual's self-compassion and overall well-being. However, one of the key challenges in examining the role of personality in the relationship between self-compassion and well-being in Indonesia is the country's cultural diversity. With various ethnic groups, each with its own unique cultural values and beliefs, these cultural differences may influence how individuals perceive and practice self-compassion, as well as their overall well-being. Therefore, it is crucial to consider the cultural context when exploring the relationship between personality, self-compassion, and well-being in Indonesia. By doing so, we can gain a more comprehensive understanding of the complex dynamics at play and develop interventions that are tailored to the cultural needs of the population. Ultimately, this

can lead to improved mental health outcomes and greater well-being for individuals in Indonesia.

The purpose of the current study is to ascertain how personality influences the relationship between self-compassion and wellbeing in Indonesian adults. This study aims to shed light on the underlying mechanisms influencing well-being outcomes by examining how personality traits moderate the relationship between self-compassion and wellbeing. The results of this study will add to the body of knowledge on self-compassion and wellbeing while also providing useful guidance for creating interventions and strategies to improve wellbeing among Indonesian people.

Overall, the findings of this study will advance our knowledge of the variables that support psychological well-being and resilience in the context of Indonesia by illuminating the nuanced interactions between self-compassion, personality, and wellbeing.

Self-Compassion

Self-compassion can be defined as the practice of extending compassion towards oneself in moments of pain, failure, or inadequacy (Neff, 2011). It involves three core components: self-kindness, common humanity, and mindfulness. Self-kindness refers to being understanding and gentle with oneself rather than self-critical. Common humanity emphasizes the recognition that suffering and imperfection are part of the shared human experience. Mindfulness involves being aware of one's thoughts and emotions without judgment or over-identification.

Research has shown that self-compassion is associated with various psychological and emotional benefits. It has been linked to increased resilience, improved well-being, reduced anxiety and depression, and greater satisfaction with life (Neff, 2011; Raes et al., 2014). Self-compassion also promotes healthier relationships, as individuals who are kinder to themselves are more likely to be compassionate towards others.

Well-Being

According to Ryff and Keyes (1995), and Seligman (2011), a comprehensive understanding of well-being can be formed. Well-being is the holistic assessment of an individual's life, considering both subjective and objective factors, and involving positive psychological functioning while reducing negative psychological functioning. It is marked by the existence of positive emotions, active involvement in life, satisfying relationships, a sense of purpose and significance, and a history of personal achievements.

Drawing from the work of Huppert and So (2013), Deci and Ryan (2008), and Waterman (1993), a connected explanation can be provided to offer a comprehensive understanding of the various dimensions of well-being. According to Huppert and So

(2013), well-being can be examined through a two-dimensional lens. The first dimension, known as hedonic well-being, focuses on the experience of positive emotions and the avoidance of negative emotions. It involves the pursuit of pleasure, happiness, and emotional balance in one's life. This dimension centers on subjective well-being, where individuals strive to maximize positive emotional states while minimizing negative emotions and distress.

The second dimension, referred to as eudaimonic well-being, encompasses a sense of purpose and personal growth. This dimension aligns with the ideas put forth by Deci and Ryan (2008), who emphasize the significance of autonomy, competence, and relatedness. Eudaimonic well-being goes beyond momentary happiness and concentrates on long-term fulfillment and flourishing. It involves the pursuit of personal growth, self-actualization, and the realization of one's potential. Autonomy refers to having a sense of self-determination and the ability to make choices that align with one's values and interests. Competence relates to the experience of mastering tasks and developing skills. Relatedness emphasizes the importance of positive and meaningful relationships with others.

Waterman (1993) introduces another dimension of well-being, known as personal expressiveness, which underscores the value of self-expression and authenticity. This dimension recognizes the significance of living in alignment with one's true self, values, and beliefs. It involves the ability to express one's unique identity and engage in activities and pursuits that reflect one's innermost aspirations and desires.

By considering these dimensions collectively, a comprehensive understanding of well-being emerges. It encompasses the pursuit of both hedonic and eudaimonic aspects of well-being, including positive emotions, the avoidance of negative emotions, a sense of purpose, personal growth, autonomy, competence, relatedness, and personal expressiveness. Recognizing and nurturing these dimensions can contribute to a more holistic and fulfilling experience of well-being.

According to Diener (1984), subjective well-being refers to an individual's personal evaluations of their life satisfaction and happiness, taking into account their cognitive and emotional experiences. This perspective recognizes the significance of personal judgments and subjective encounters in evaluating well-being. Kahneman and Krueger (2006) further contribute to the understanding of subjective well-being by highlighting the importance of experienced well-being, which focuses on momentary positive and negative emotions, as a measure of subjective well-being. Veenhoven (2008) suggests that self-reports of life satisfaction, happiness, and affect can serve as valuable indicators of subjective well-being.

In contrast, Sen (1999) argues for objective well-being, which considers the capabilities and opportunities individuals have to live a fulfilling life. It emphasizes the importance of objective factors that contribute to well-being, such as access to

resources, education, healthcare, and social connections. Stiglitz, Sen, and Fitoussi (2009) propose a multidimensional approach to measuring objective well-being, taking into account factors beyond economic indicators, including income, health, education, and social connections. Adler and Seligman (2016) introduce the PERMA framework, which encompasses positive emotion, engagement, relationships, meaning, and accomplishment, as a means to assess objective well-being.

SC & WB

Numerous analyses of metadata in both the adult and adolescent populations have consistently demonstrated that self-compassion has a significant impact on the mental well-being of individuals (Ferrari et al., 2019; Hughes et al., 2021; Suh & Jeong, 2021). These studies have revealed that self-compassion is inversely associated with negative mental states such as depression, anxiety, stress, and suicidal ideation, with effect sizes ranging from moderate to substantial. Therefore, it is crucial to cultivate self-compassion as it has proven to be a valuable tool in enhancing mental health. Stutts et al (2018) have backed the advantages of self-compassion and demonstrated that when individuals possess higher levels of self-compassion at the inception of a study, it can forecast a decrease in depression, anxiety, and negative emotions at a 6-month follow-up. Thus, this discovery highlights the importance of nurturing self-compassion as it can yield long-standing benefits for one's mental wellness.

Additionally, a study by Lee et al. (2021) examined the effects of self-compassion over a span of 5 years. The findings revealed that an increase in self-compassion was associated with decreased psychopathology and reduced feelings of loneliness. This indicates that enhancing self-compassion over time can contribute to improved mental health outcomes and a sense of social connectedness. These research findings highlight the importance of self-compassion as a valuable resource for individuals' psychological well-being. By adopting a self-compassionate mindset, individuals can develop greater resilience and mitigate the negative impact of self-judgment, isolation, and rumination. It offers a healthier alternative to self-evaluation, enabling individuals to respond to their own suffering with kindness, understanding, and acceptance.

Role of Personality

The Five-Factor Model of Personality (also referred to as the Big Five) offers a widely used framework for comprehending personality traits. Openness, conscientiousness, extraversion, agreeableness, and neuroticism are the five dimensions used in this model to classify personality (Costa and McCrae, 1980).

Personality traits play a vital role in shaping individuals' well-being outcomes. According to Steenhaut et al (2019), psychological flexibility, characterized by adaptability and openness to new experiences, is linked to higher well-being and acts

as a crucial connection between personality traits and well-being across different age groups. Magee (2019) also emphasized the dynamic relationship between personality and well-being over time, with all the Big Five traits showing correlations with short-term well-being experiences and reciprocal influences between personality and well-being states. Additionally, Garcia (2011) identified several personality traits strongly associated with well-being, such as neuroticism, consistently linked to negative well-being outcomes, and extraversion, which has a positive association with well-being. Furthermore, Neff et al. (2007) discovered that the relationship between self-compassion and life satisfaction was stronger among individuals high in extraversion, suggesting that extraverts may be more receptive to self-compassionate attitudes and behaviors, aligning with their social engagement and positive emotions, thus reinforcing the positive effects of self-compassion on well-being. Overall, these findings demonstrate the complex interplay between personality traits, self-compassion, and well-being, underscoring the importance of considering individual differences in promoting psychological health and enhancing overall well-being.

METHODS

Participants

A total of 240 participants representing various demographics provided data for this research study. 53.3% of participants were 18 to 34 years old, and 45.8% were 35 to 49 years old. Only 0.8% of the population was older than 50 years old. The gender distribution identifies 67.1% of participants as female and 32.9% as male. Looking at marital status, 78.3% of the participants were found to be single and 21.7% to be married. Regarding religion, 87.9% of participants identified as Muslims, while 12.1% leaned towards non-Muslims. Income levels varied, with 70.8% of the participants ranging from Rp2 million to Rp4 million, 15.4% ranging from Rp4 million to Rp6 million, and 13.8% ranging from Rp6 million to Rp10 million.

Education levels varied, with 33.8% of participants having a high school diploma, 57.1% having a bachelor's degree, and 9.2% having a master's degree. Geographically, 38.3% of participants lived in urban areas, 30.4% in suburban areas, and 31.3% in rural areas. The employment situation was 26.3% for students, 30.0% for full-time employment, 13.3% for part-time employment, 9.6% for the self-employed, and 5.8% for the unemployed. Fresh graduates accounted for 7.9% of the sample. The ethnic groups of the participants are diverse, with Javanese (37.5%) being the most numerous, followed by Acehnese (23.8%), Sundanese (7.9%), Minang (7.5%), and others (15.0%). Family composition consisted mainly of nuclear families (77.9%), followed by extended families (12.1%), single-parent families (6.7%), and mixed families (3.3%).

Procedure

Before taking part in the research study, the participants were duly informed about its fundamental objective. The researchers made it clear that their participation was purely voluntary and that any information gathered would be kept anonymous to ensure privacy and confidentiality. The participants were also required to provide their informed consent by signing a form before participating in the study. The data collection phase lasted from early May to late June 2023 and the recruitment of participants was done through online forums (Google Form) and social media platforms targeting Indonesian individuals who were 18 years or older. To select the participants, a convenience sampling method was used based on their availability and willingness to participate in the study. It was ensured that all participants were made aware of the fact that they could withdraw from the study at any point without any negative consequences. The participants were also assured that their confidentiality and privacy would be preserved, and any data collected would be used for research purposes only. The researchers took all necessary measures to guarantee that the participants received the utmost respect and protection throughout the study.

Measures

Self-Compassion

The measure of adolescents' levels of self-compassion is conducted using the Self-Compassion Scale by Raes et al. (2011) in a shortened version. The scale comprises 12 items rated on a 5-point Likert scale ranging from 1 (almost never) to 5 (almost always). An example of an item is "I try to be understanding and patient towards those aspects of my personality I don't like". The scores obtained are calculated by adding the 12 items, with higher scores denoting higher levels of adolescents' self-compassion. This method of measurement helps to assess the adolescents' capacity for self-compassion and highlight areas that require improvement.

Personality Traits

The Big Five Inventory Facet Scale is a tool utilized to evaluate a participant's personality traits. Developed by Soto and John in 2009, this questionnaire contains 44 items that examine the Big Five domains of personality. The participants are required to rate their level of agreement with each item on a five-point Likert scale, ranging from strongly disagree to strongly agree. This comprehensive and standardized approach provides a measurable and quantifiable assessment of the participant's personality traits.

Well-Being

The Warwick-Edinburgh Mental Well-being Scale (WEMWBS) is a tool for measuring well-being, as described by Houghton et al. (2017). This 14-item self-report

questionnaire evaluates various aspects of mental well-being, including both affective and cognitive elements. Each item is scored on a 5-point Likert scale, with 1 representing "none of the time" and 5 indicating "all of the time," and higher scores reflecting greater degrees of well-being.

Data Analyses Procedures

The data analysis processes included the use of the Statistical Package for Social Science (SPSS 26) and Analysis of Moment Structures (AMOS 24) software (Arbuckle, 2006). To summarise the sample's characteristics and the variables of interest, descriptive statistics were generated. Correlation analyses were used to investigate the bivariate correlations between self-compassion, well-being, and each category of personality characteristic. For self-compassion, personality traits, and well-being, differences in variables depending on general characteristics of participants were analysed using independent T-tests and analysis of variance (One-way ANOVA). Multiple regression models were used to examine the direct impacts of self-compassion and each personality characteristic component on well-being. In addition, moderation analyses with interaction terms were performed to investigate the possible moderating effects of personality factors on the connection between self-compassion and well-being.

RESULTS
Descriptive Statistics

The Cronbach's alphas for all research variables, including self-compassion, personality, and well-being, are shown in Table 1. With a Cronbach's alpha value of.763, self-compassion was tested using 12 items and had strong internal consistency. Personality was rated using 44 items, and the reliability was good, with a Cronbach's alpha of.741. The internal consistency of well-being, as measured by 14 items, was outstanding, with a Cronbach's alpha coefficient of.906. These Cronbach's alpha scores suggest that the items within each variable are reliable and consistent in measuring the intended constructs. The means and standard deviations give an overview of the average scores and variability within each variable, which aids in understanding the primary trends and response dispersion.

Table 1. The Cronbach's alphas for all study variables

Variables	No of Items	α
Self-Compassion	12	.763
Personality	44	.741
Well-Being	14	.906

Pearson Correlation

Table 2 presents the Pearson correlation analysis was conducted to examine the relationships between self-compassion, personality traits, and well-being. The results revealed significant positive correlations between self-compassion and both personality traits (r = .393, p < .01) and well-being (r = .601, p < .01). Additionally, a strong positive correlation was observed between personality traits and well-being (r = .552, p < .01).

Table 2. The mean, Standard deviations and correlation among study variables, (N=240)

Variable	1	2	3
Means	3.49	3.33	50.74
Standard deviation	0.55	0.26	8.81
Self-Compassion	1		
Personality	.393**	1	
Well-Being	.601**	.552**	1

**. Correlation is significant at the 0.01 level (2-tailed).

These findings suggest that individuals who exhibit higher levels of self-compassion tend to have more positive personality traits and experience greater well-being. The positive correlation between self-compassion and personality traits implies that individuals who are kind and compassionate towards themselves also tend to possess positive traits such as resilience, optimism, or openness to new experiences. Furthermore, the strong positive correlation between self-compassion and well-being suggests that individuals who demonstrate self-compassion are more likely to experience higher levels of overall well-being. This finding aligns with previous research indicating that self-compassion plays a vital role in promoting emotional well-being and psychological functioning. The significant positive correlation between personality traits and well-being implies that individuals with positive traits, such as resilience or openness, tend to experience greater levels of overall well-being. This finding suggests that personality traits can contribute to an individual's subjective well-being and overall life satisfaction.

The findings of the correlation analysis lend support to the significance of self-compassion and positive personality traits in fostering overall well-being. These results offer a valuable understanding of the interconnections between these variables, thereby underscoring the potential advantages of nurturing self-compassion and positive traits to enhance overall well-being. In essence, these findings offer critical insights into the importance of self-compassion and positive traits in promoting overall well-being.

Table 3. Self-Compassion, Personality and Well-being Across subgroup

Variables	Values	Self-Compassion M/SD	P-value	Personality M/SD	P-value	Well-Being M/SD	P-value
Age	18-34 Yo	40.59/6.50		146.2/11.95		49.39/9.12	
	35-49 Yo	43.47/6.53	**0.003**	147.3/11.42	0.721	52.42/8.23	0.019
	>50 Yo	45.50/6.36		145.0/8.48		45.0/2.82	
Gender	Female	41.44/6.94	0.091	145.9/11.2	0.149	49.11/8.29	**0.001**
	Male	42.99/5.93		148.2/12.4		54.08/8.96	
Marital-Status	Single	41.18/6.75	**0.001**	146.2/12.0	0.240	50.04/9.13	**0.018**
	Married	44.75/5.52		148.4/10.1		53.29/7.08	
Religion	Islam	41.86/6.66	0.584	146.3/12.0	0.219	50.78/8.88	0.867
	Non-Islam	42.59/6.70		149.2/8.60		50.48/8.44	
Income-Level	Rp.2,000,000 - Rp.4,000,000	41.15/6.70		146.3/10.9		49.96/8.58	
	Rp.4,000,001 - Rp.6,000,000	42.78/6.67	**0.004**	147.0/12.3	0.690	51.57/10.2	0.056
	Rp.6,000,001 - Rp.10,000,000	45.15/5.33		148.2/14.5		53.85/7.77	
Education-Level	High School	39.64/7.30	**0.001**	144.9/12.1	0.217	48.23/9.96	**0.006**

	Bachelor's degree	42.85/5.68		147.5/11.4		51.85/7.86	
	Master's degree	44.86/7.55		148.4/11.1		53.09/8.25	
Geographic-location	Urban	42.87/7.05		150.4/12.0		52.37/8.23	
	Sub-Urban	42.16/6.61	0.088	144.7/10.9	**0.001**	49.89/8.83	0.076
	Rural	40.61/6.04		144.1/10.7		49.57/9.29	
Employment-Status	Student	39.14/6.85		143.1/12.1		46.84/9.40	
	Student & Employed Part Time	43.35/5.77		148.4/12.7		53.82/9.27	
	Employed Part Time	43.97/7.23		147.3/11.7		51.59/9.61	
	Employed Full time	43.49/5.99	**0.001**	149.0/11.2	0.061	52.38/7.53	**0.002**
	Un-Employed	41.14/5.34		143.2/9.19		50.21/7.05	
	Self-Employed	43.35/4.87		149.4/11.4		53.96/8.48	
	Fresh-graduate	39.68/7.79		146.8/10.0		49.79/7.47	
Ethnicity	Aceh	40.96/6.03		144.3/10.3		49.84/8.03	
	Batak	39.38/6.44		144.5/11.8		47.85/7.34	
	Sunda	39.11/8.27		146.8/9.51		49.79/9.34	
	Jawa	43.14/6.53	0.108	147.5/11.2	0.597	51.21/9.64	0.259
	Bugis	43.86/8.13		150.5/20.3		53.86/10.35	
	Minang	42.61/7.26		147.5/10.3		48.17/7.58	
	Others	42.25/6.01		148.0/14.0		53.22/8.01	

Family-structure	Nuclear family	42.16/6.59		146.7/11.9		51.05/9.08	
	Single parent family	40.44/5.16	0.576	142.5/8.68	0.296	46.9/5.31	0.360
	Extended family	42.10/7.83		149.4/11.6		50.72/8.58	
	Blended family	39.63/6.52		145.7/10.1		51.13/8.37	

This table present the results of the differences between types of demographics with 3 key factors self-compassion, personality, and well-being. The results of the analysis showed that there was a significant difference in self-compassion between the 18-34 age group and other age groups. Average self-compassion increases with age, with the over 50 years old group having the highest self-compassion score. However, no significant differences in personality were found between the different age groups. The average personality score is relatively constant across all age groups. In the well-being variable, there is a significant difference in the 18-34 years age group compared to other age groups. The highest average well-being occurs in the age group 35-49 years, while the group over 50 years has a lower average well-being.

When considering gender, there was no significant difference in self-compassion between females and males. Similarly, personality did not significantly differ between the two genders. However, well-being showed a significant difference, with males reporting higher well-being compared to females. Marital status also played a role in the study's outcomes. There was a significant difference in self-compassion between single individuals and married individuals (p = 0.001). Married individuals exhibited higher self-compassion compared to single individuals. However, no significant differences were found in personality across marital status groups. Regarding well-being, married individuals reported higher scores compared to single individuals.

Religion did not significantly influence self-compassion, personality, or well-being scores, as there were no significant differences observed between individuals of Islam and non-Islam religions. Income level showed a significant difference in self-compassion scores (p = 0.004). Individuals with an income level of Rp.6,000,001 - Rp.10,000,000 had the highest mean self-compassion score, while those with an income level of Rp.2,000,000 - Rp.4,000,000 had the lowest score. However, no significant differences were found in personality and well-being across income levels.

Education level played a role in self-compassion scores, with a significant difference observed among education levels (p = 0.001). Individuals with a master's degree had the highest mean self-compassion score, while those with a high school

education level had the lowest score. However, no significant differences were found in personality across education levels. Well-being showed a significant difference, with the highest scores reported by individuals with a master's degree. Geographic location did not significantly affect self-compassion scores. However, personality scores showed a significant difference across geographic locations ($p = 0.001$), with individuals living in urban areas reporting the highest mean score. Well-being did not significantly differ across geographic locations.

Employment status played a role in self-compassion scores, with a significant difference observed ($p = 0.001$). Employed part-time had the highest mean self-compassion score, while students had the lowest score. Personality did not significantly differ across employment statuses. Well-being showed a significant difference, with self-employed individuals reporting the highest scores. Ethnicity and Family structure did not significantly influence self-compassion, personality, or well-being scores, as no significant differences were found among the different ethnic groups.

Table 4. Moderation Test of Personality Traits

			Estimate	S.E.	C.R.	P-value
ZWB	<---	ZSC	,454	,051	8,950	0.001
ZWB	<---	ZBP	,368	,051	7,216	0.001
ZWB	<---	Int	,044	,046	,956	0,339

Based on the data presented in table 4, it is evident that the likelihood of obtaining a critical ratio with an absolute value of 0.956 is 0.339. In simpler terms, the regression weight for the interaction in predicting well-being does not significantly differ from zero, at the 0.05 level (two-tailed). This indicated that personality trait does not moderate the association between self-compassion and well-being.

Table 5 Multiple Regression Analysis for Well-Being

Variable	B	SE	Beta	t	p-value
Self-Compassion	0.601	0.068	0.454	8.896	<0.001
Personality Traits	0.282	0.039	0.373	7.322	<0.001
SCxExtraversion	0.005	0.005	0.201	0.987	0.325
SCxAgreebleness	-0.010	0.006	-0.366	-1.722	0.086
SCxConscientiousness	0.001	0.005	0.039	0.178	0.859
SCxNeuroticism	-0.012	0.005	-0.270	-2.167	0.031
SCxOpeness	-0.003	0.006	-0.122	-0.584	0.559
R^2=0.479, F=108.769, p<0.001					

In the realm of the connection between Self-Compassion, Personality, and Well-Being, multiple regression analysis revealed that the comprehensive regression model was significant and capable of explaining approximately 47.9% of the variance in well-being. The Self-Compassion factor held greater influence with a regression coefficient of 0.601, indicating that an upsurge in Self-Compassion levels was linked to a considerable elevation in well-being. Furthermore, the Personality factor also held significant sway with a regression coefficient of 0.282. This implies that alterations in Personality are associated with enhancements in well-being. Based on multiple regression analysis, it can be inferred that an increase in Self-Compassion levels and alterations in Personality are associated with improvements in well-being. However, from the results of further analysis of the interaction between self-compassion and personality, it was found that there was a negative relationship between neuroticism and self-compassion on well-being, this was indicated by a p-value of 0.003. while for the interaction of other personality dimensions no statistically significant relationship was found.

Discussion

The results of this study provide invaluable insight into how self-compassion, personality traits, and general well-being interact. Our understanding of the intricate connections between these significant elements of human psychology has been greatly influenced by these revelations. Our findings of the correlation analysis support the notion that positive personality traits and self-compassion are crucial for enhancing overall wellbeing. According to the positive relationship between self-compassion, personality traits, and overall well-being, people who exhibit high levels of self-compassion typically have positive traits and experience higher levels of overall well-being. This finding supports the previous study indicating that self-compassion is positively associated with positive psychological health and the Big Five personality traits, including extraversion, agreeableness, conscientiousness, and openness to experience (Neff,2003; Kristin et al, 2007). Individuals who exhibit kindness and compassion towards themselves tend to possess qualities such as resilience, optimism, and a willingness to embrace new experiences more frequently (Thurackal, Corveleyn & Dezutter, 2016). These characteristics play a role in their general health and psychological functioning (McCrae & Costa, 2008, Kristin et al, 2007).

The robust affirmative association between self-compassion and well-being accentuates the crucial role of self-compassion in advancing emotional well-being and holistic life gratification. Prior research has consistently revealed that self-compassion is linked with elevated levels of subjective well-being and psychological outcomes (Neff, 2003; Zessin, Dickhäuser & Garbade, 2015). By exhibiting benevolence and comprehension towards oneself, individuals can foster a constructive self-image and augment their overall well-being. It is imperative to acknowledge the significance of

self-compassion as a vital strategy for enhancing one's emotional and psychological health.

When investigating variations within demographic groups, several interesting findings emerged. It was discovered that age was a crucial determinant of one's self-compassion and overall well-being. However, personality was not found to be impacted by age. The increase in self-compassion with age supports previous research suggesting that self-compassion tends to develop and improve over time (Neff, 2003). Self-compassion was significantly higher in older adults (Stapleton, Richardsom & Kalla ,2018; Bluth & Blanton, 2015). Older female adolescents had lower self-compassion than older male adolescents or early adolescents of either gender (Kristin, 2016). The basis for the over 50 years old group having the highest self-compassion scores is seemingly due to their accumulation of life experiences and wisdom, which subsequently leads to a more self-compassionate lens.

Gender differences were observed in well-being, with males reporting higher well-being compared to females. This finding is inconsistent with previous research that women were found to report greater happiness and life satisfaction than men, which was attributed to their social roles and marital status (Wood, Rhodes, & Whelan, 1989). This can also be caused by differences in well-being across gender influenced by factors such as age, income, education, and gender rights (Li, Kao, & Wu, 2015).

Marriage status has been discovered to be connected with variations in self-compassion and well-being. Married individuals generally report higher levels of self-compassion and well-being compared to those who are not married or single. The results align with previous studies which recommend that being married can improve one's well-being (Lucas, 2005). A supportive partner's presence and the social bond that comes with marriage may contribute to increased levels of self-compassion and well-being. The study shows that being in a committed relationship has no impact on one's mental health. It is suggested that people should consider the positive effects of marriage on their overall well-being.

The outcomes of the investigation uncovered that the level of income showed a significant variety in self-compassion scores, as participants who were part of the higher income bracket displayed higher levels of self-compassion. One study found that family income level was significantly associated with self-compassion levels, with higher income levels being related to higher levels of self-compassion (Erzen & Yurtçu, 2013). Another study focused on low-income community college students and found that students who reported a pattern of persistent poverty had higher levels of self-compassion and greater academic success (Conway, 2007).

Education level was found to be associated with differences in self-compassion and well-being, with individuals with a higher education level reporting higher self-compassion and well-being. In the study by Bluth et al (2020) it was found that

adolescents whose fathers had a college education had the highest level of self-compassion, while those with less than a college education or more than a college education reported lower self-compassion. Through the provision of resources and knowledge, higher education has the potential to aid individuals in cultivating self-compassion and enhancing their overall well-being.

The next finding in this study is that personality scores showed significant differences across geographic locations, with individuals living in urban areas reporting higher personality scores. The study has revealed that a person's employment status can affect their ability to show self-compassion and maintain good health or well-being. People who work part-time are known to exhibit the most compassion, whereas those who work for themselves (self-employed) often report elevated levels of well-being.

Regarding to the results of the moderation analysis revealed that the association between self-compassion and well-being is not subject to any moderating effects from personality traits. This outcome suggests that individual differences in personality traits do not influence the relationship between self-compassion and well-being. Nonetheless, further research is necessary to investigate the potential influence of other variables that may moderate this association.

In conclusion, it is utterly crucial to acknowledge the profound importance of self-compassion and positive personality traits in promoting well-being. It is a well-established fact that individuals who exhibit higher levels of self-compassion tend to possess positive personality traits and experience heightened overall well-being. Moreover, the outcomes of this examination undeniably prove the potent influence of demographic factors like age, gender, marital status, educational level, and employment status on self-compassion, personality, and well-being. Therefore, it is absolutely essential to comprehend these relationships in order to devise effective interventions and strategies aimed at enhancing self-compassion, cultivating positive personality traits, and promoting overall well-being.

Limitations

This study has several limitations to consider. It is important to consider that the small sample size and the dominance of specific demographics may limit the generalizability of the findings. Thus, it is essential to exercise caution when applying these results to a broader population, as doing so may lead to inaccurate conclusions. Additionally, the study's reliance on a limited range of personality traits may have hindered the detection of moderation effects and restricted our understanding of the relationship between self-compassion and well-being. As such, it is important to consider other personality traits that may influence these dynamics.

Moreover, the use of self-report measures introduces the potential for measurement limitations. Social desirability bias may have also influenced

participants' responses, which further highlights the need for caution when interpreting the results. Furthermore, the cross-sectional design used in this study prevents us from establishing causality or determining the directionality of the relationships observed. To explore these dynamics further, future longitudinal or experimental research is needed. Lastly, it is important to acknowledge that unobserved variables not included in the study may have influenced the relationship between self-compassion, personality traits, and well-being. Therefore, it is imperative to consider these factors in future research to gain a more comprehensive understanding of the subject matter. In conclusion, while this study provides valuable insights, it is important to recognize and address its limitations to ensure accurate conclusions.

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