


The Influence of Psychological Empowerment and Self-Compassion on Resilience in Women with Dual Roles

Hally Weliangan^{1*}, Alif Naafi Ardradhika², Nurul Huda³

Universitas Gunadarma, Indonesia

✉ hallyweliangan94@gmail.com*

| | |
|--|---|
| <p>Submitted: 2024-05-07</p> <p>Published: 2024-06-28</p> <p>Keywords: Resilience, Psychological Empowerment, Self-Compassion</p> <p>Copyright holder: Weliangan, H., Ardradhika, A. N., & Huda, N. (2024).</p> <p>This article is under:</p>  <p>How to cite: Weliangan, H., Ardradhika, A. N., & Huda, N. (2024). The Influence of Psychological Empowerment and Self-Compassion on Resilience in Women with Dual Roles. <i>Bulletin of Counseling and Psychotherapy</i>, 6(2). https://doi.org/10.51214/00202406955000</p> <p>Published by: Kuras Institute</p> <p>E-ISSN: 2656-1050</p> | <p>ABSTRACT: Women with dual roles face various challenges every day in their lives. Managing a husband and children, while also choosing to work, means that these women must balance their time between their roles as mothers and wives. The challenges faced by mothers with dual roles require resilience. Factors that influence resilience include psychological empowerment and self-compassion. The aim of this study is to examine the influence of psychological empowerment and self-compassion on resilience in women with dual roles. The results of the study show that the hypothesis is accepted; there is a simultaneous influence of empowerment and self-compassion on resilience in women with dual roles. The implications of this study suggest the need for resilience education for every woman with dual roles so that they can become resilient and capable of overcoming personal and family problems, as well as challenges at work, thereby achieving well-being in their roles.</p> |
|--|---|

INTRODUCTION

Women with dual roles face various challenges every day in their lives. From taking care of their husbands and children to, if they choose to work, balancing their time between these roles. According to Kompas, the Speaker of the House, Puan Maharani, stated that women inevitably experience dual roles, both at home and outside. At home, women must act as mothers and wives, taking care of their children and husbands. Outside or at work, they need to prove their abilities (Taja, 2022). Huda and Dodi (2020) explains that women have several tasks and roles: firstly, as wives supporting their husbands; secondly, as mothers, educators, and mentors for the younger generation; thirdly, as financial managers of the household; fourthly, as contributors to the family income; and fifthly, as members of the community. These roles indicate that the primary role of women is as wives, followed by the role of mothers. Even if women work or are members of organizations, they still have the main duties of being supportive wives and mothers who cater to the needs of the entire family.

Some jobs that demonstrate dual roles were highlighted in a qualitative study by Manurung (2018) on women in the village of Silau Merawan, who work as farm laborers and face economic problems. They struggle to finance their children's education, and their husbands are often irresponsible in fulfilling family needs, lacking steady jobs to pay off traditional debts. The study shows that these women manage their dual roles equally, waking up early to prepare for the family's needs, returning home after work, and spending the evenings with their families. Husbands and family members also participate in household chores and additional farm work if necessary. Darmawan and Handoyo (2020) found that six groups of female laborers were more active in earning a living than their husbands and played a full role in household financial decisions. Zuhdi (2019) indicates that women's basic roles are in the domestic sphere, but due to changing values, they have shifted to the public sphere, working for economic reasons and to show their full potential as humans.

The explanation of tasks and roles above shows that the dual roles of women are clearly integrated

into their lives, presenting various challenges in personal, family, and work life that need to be addressed and resolved. One of the strengths and abilities to withstand and overcome problems is resilience. Kang (2022) explained that resilience is not just for survival but goes beyond facing painful problems. Resilience does not always show flexibility. It can function as a protective factor, including the ability to handle and cope with problems faced. Protective factors do not end with individual self-mastery but must be actively used to overcome impacts, thus becoming self-protective factors. Herrman et al. (2011) explained that resilience research is significant for mental health to prevent stress, anxiety, and depression. Dennis et al. (2012) found that children raised by mothers with depression showed irritability, poor development stages, difficult temperament, lack of attachment to their mothers, easy stress, poor self-control, poor academic achievement, low self-esteem, poor social competence, and behavioral problems. Taormina (2015) explains that adult individual resilience includes determination, the ability to endure, adapt, and recover from difficulties. Snyder and Lopez (2001) stated that from a developmental perspective, resilience is the ability to meet essential developmental tasks despite challenges. They also explain that resilience is a good adaptive ability in alleviating conditions.

The background and findings of the studies mentioned above highlight the importance of resilience for women to ensure the well-being of their families and create strong, resilient households capable of facing unforeseen external factors. The roles of women, as outlined above, indicate that women face numerous challenges in fulfilling their duties and roles in life, necessitating resilience.

Resilience is defined as the ability of an individual to recover and rebuild stable psychological and physical conditions when faced with significant adverse events in life (Seiler & Jenewein, 2019). Resilience is the capacity to endure challenges and bounce back from adversity, with contributing factors including optimism, effective problem-solving, confidence, a sense of meaning, self-efficacy, flexibility, impulse control, empathy, close relationships, and spirituality (Reivich et al., 2011). Resilience is a psychological and psychosocial process that can be applied when facing challenging situations, allowing a person to continue developing even while experiencing trauma (Anaut & Cyrulnik in Maree, 2017). Wagnild and Collins (2009) explains that resilience has five characteristics or aspects: Perseverance: Individuals with perseverance can face difficulties and continue striving to recover. Inner Balance: Life is a balance of experiences that must be faced without complaining and should be accepted, with a sense of humor. Meaningfulness: Awareness that life has a purpose that needs to be pursued. Self-Reliance: Believing in oneself, recognizing, and relying on personal strengths and abilities to take action. Existential Solitude: Realizing that everyone is unique and different, so problem-solving will vary despite learning from others' experiences. Researchers assert that resilience needs to be maintained to continue growing and enduring life's problems and challenges.

Bluth et al. (2018) explain that one factor influencing resilience is self-compassion. Their study on white teenagers showed that self-compassion is related to resilience, and gender moderates the relationship between self-compassion and resilience. The study's findings indicate that the relationship between these variables is stronger in males than in females. It is suggested that self-compassion interventions can be implemented to strengthen resilience among teenagers to improve emotional well-being. Kemper et al. (2015) found that in professional nurses experiencing sleep disorders, resilience significantly correlates with high mindfulness and self-compassion, lower stress levels, and better mental health. Therefore, mindfulness and self-compassion training should be considered to enhance resilience, reduce stress and sleep disturbances, and increase mindfulness and self-compassion. (Neff et al., 2007) suggests that self-compassion enhances resilience and emotional stability more effectively than self-esteem, involving less self-evaluation, ego defense, and self-enhancement. Self-compassion does not involve self-evaluation or comparison with others. Instead, it involves a compassionate, connected, and realistic relationship with oneself, even in the face of failure, shortcomings, and imperfections.

Neff et al. (2007) describes self-compassion as self-relating, initially derived from Buddhist psychology but constructed in a secular context and scientific literature. Neff (2007) states that self-

compassion has three main components: self-kindness versus self-judgment, common humanity versus isolation, and mindfulness versus over-identification. When individuals are self-compassionate in times of suffering, inadequacy, or failure, they provide themselves with warm, non-judgmental understanding rather than self-criticism. This process also involves recognizing that imperfection, mistakes, and life's difficulties are part of the human experience. Compassion requires a balanced approach to negative experiences so that painful feelings are neither suppressed nor exaggerated. When one is overwhelmed by negative emotions, all perspective is lost. In contrast, self-compassion involves appropriate distancing from one's emotions so that they are fully experienced with mindful objectivity.

In addition to self-compassion, which influences resilience, other scholars have noted that resilience is also affected by empowerment. Brodsky and Cattaneo (2013) suggest that resilience and empowerment are interconnected and complementary, with resilience serving as an internal factor and empowerment as an external factor. Research by Goodkind et al. (2020) on marginalized Black women in the U.S. found that individual resilience led to collective resilience, indirectly fostering empowerment interventions for marginalized Black women.

The lives of women in Indonesia require empowerment or psychological empowerment. In a webinar, the Minister of Women's Empowerment stated that women are a crucial asset to a nation. Women not only play a role in driving national development but also need to be empowered and their rights protected. It was emphasized that women's empowerment needs support to help women achieve their optimal potential in their roles in national development, ultimately contributing significantly to Indonesia's progress. This effort aims to achieve gender equality through women's empowerment. The five main priorities for women's empowerment are enhancing women's entrepreneurship, increasing the role of mothers and families in education and childcare, and reducing violence against women and children (<https://www.kemenpppa.go.id/> 2021).

Additionally, data from BPS Indonesia (2018) indicates that gender inequality stems from unfair social systems and structures, making both men and women victims of these systems. Men and women differ only in their natural roles, and gender equality can be achieved by creating conditions where the social roles and cycles of men and women are equal, balanced, and harmonious. This aligns with sustainable human development goals known as SDGs, which emphasize human rights to prevent discrimination in poverty alleviation across all dimensions (Bapenas, 2023). Weliangan (2023) state that sustainable development, or SDGs, aims to ensure healthy lives, enhance well-being for all ages, achieve gender equality, and empower women and children.

Empowerment can have different connotations depending on the context and culture. What is considered women's empowerment in industrialized countries may differ significantly from that in developing countries (Laverack, 2019). Generally, empowerment is described as the relationship between personal competence and the willingness to take action in public areas (Laverack, 2019). Empowerment connects individual strength and competence, naturally fostering proactive involvement in social policy and change (Zimmerman, 1995). Zimmerman (1990) argues that psychological empowerment requires contextual analysis to be fully understood. Empowered individuals may not have actual political power but might understand their options in various situations, including factors influencing decision-making processes. These factors include individual, organizational, and community levels. Conceptually, psychological empowerment comprises three components: intrapersonal, interactional, and behavioral (Zimmerman, 1995).

Zimmerman and Warschausky (1998) explain that psychological empowerment relates to an individual's understanding of personal control, participation with others to achieve goals, and critical awareness of factors that can hinder or enhance efforts to achieve these goals. Psychological empowerment has three dimensions: intrapersonal, interactional, and behavioral. The intrapersonal component is perceived as an individual's self-view, including self-control, self-efficacy, and motivation. The interactional component refers to how individuals think and relate to their social environment, including critical awareness of their sociopolitical context and active decision-making and problem-

solving skills. Individuals need to develop critical awareness of their environment, understanding its causes to address issues effectively. The behavioral component involves specific actions taken by individuals to influence their social and political environment through participation in organizations and community activities. This involves helping others tackle life challenges. This research focuses on psychological empowerment, referring to the individual's ability to motivate themselves to solve personal and environmental problems.

From the background presented above, the researcher assumes that the dual roles of women in Indonesia are intrinsically linked to their nature. Women's socially constructed roles present many challenges, requiring inner strength known as resilience. This resilience enables Indonesian women to overcome and emerge from their problems. Resilience is likely influenced by self-compassion, involving self-kindness, self-appreciation, and acceptance of both positive and negative aspects of life, as well as psychological empowerment, which involves self-motivation to effect change in oneself and the environment. The novelty of this research lies in the fact that, based on the researcher's review of various articles, no previous studies have explored the relationship between psychological empowerment and self-compassion on resilience among women with dual roles. Therefore, the hypotheses in this study are:

1. There is a significant effect of psychological empowerment and self-compassion on resilience among women with dual roles.
2. There is a significant effect of self-compassion on resilience among women with dual roles.
3. There is a significant effect of empowerment on resilience among women with dual roles.

METHODS

The method used in this research is a quantitative method. This research measures the simultaneous influence of psychological empowerment and self-compassion on resilience in women with dual roles, and measures the influence between variables, namely psychological empowerment on resilience and self-compassion on resilience. The measurement of resilience variables is based on the five aspects of resilience proposed by Wagnild and Collins (2009), namely perseverance, equanimity, meaningfulness, self-reliant existential aloneness. Self-compassion is structured based on the three dimensions of self-compassion proposed by Neff and McGehee (2010), namely mindfulness, humanity and kindness. Meanwhile, the psychological empowerment variable is structured based on the dimensions of psychological empowerment proposed by Zimmerman (1995), namely interactional empowerment which consists of competence and positive identity. Intrapersonal empowerment consisting of insight and social work relationships. The behavioral empowerment dimension consists of group orientation.

For the measurement scale for the three variables, the researchers translated the language from English to Indonesian. After completing the translation stage into Indonesian, the researcher distributed an online questionnaire in Google form format. Example of a resilience item "I handle problems calmly." "self-compassion item" "When something bothers me, I try to keep my emotions balanced" psychological empowerment item "My life experiences have shaped me".

Distribution of questionnaires for data collection using used tryout data. The criteria for respondents in the research were women who were married and working or housewives. The number of respondents was 114. The reliability and item differentiation tests yielded the following results: the resilience scale showed a reliability with a Cronbach's Alpha value of 0.865, with item differentiation values ranging from 0.394 to 0.703. There were no discarded items, resulting in 14 valid items. The empowerment scale had a Cronbach's Alpha value of 0.944, with item differentiation values ranging from 0.350 to 0.770. The self-compassion scale had a Cronbach's Alpha value of 0.730, with item differentiation values ranging from 0.280 to 0.486. One item was discarded, resulting in 11 valid items. Data were analyzed using regression tests with SPSS version 22.

RESULTS AND DISCUSSION

Results

The data table above shows that the results of the multiple regression test indicate that the first hypothesis demonstrates a simultaneous influence of self-empowerment and self-compassion on resilience in women with dual roles. The subsequent hypothesis test results indicate that self-compassion does not affect resilience in women with dual roles. Lastly, the third hypothesis shows that empowerment influences resilience in women with dual roles.

Table 1. Results of Regression Analysis

| Variables | R Square | Sig. | Conclusion |
|--|----------|--------------|------------|
| Self-Empowerment and Self-Compassion on Resilience | 0.441 | 0.000 P<0.01 | H Accepted |
| Self-Compassion on Resilience | 0.033 | 0.055 P<0.05 | H Accepted |
| Empowerment on Resilience | 0.417 | 0.000 P<0.01 | H Accepted |

Table 2. Empirical Mean for Psychological Well-Being, Resilience, Self-Compassion

| Variables | Hypothetical mean | Hypothetical SD | Empirical Mean | Category |
|-----------------|-------------------|-----------------|----------------|----------|
| Resilience | 49 | 13 | 66.87 | High |
| Self-compassion | 38.5 | 9.1 | 53.41 | Middle |
| Empowerment | 87.5 | 24 | 121.41 | High |

The second table above shows that the empirical mean of resilience falls into the high category, while the empirical mean of the self-compassion variable falls into the medium category, and the empirical mean of empowerment falls into the high category.

Table 3. Empirical Mean for Resilience Based on Education, Marriage Duration, and Ethnicity

| Job | | N | Percentage | ME | Category |
|------------------|-------------|----|------------|-------|----------|
| Teacher/Lecturer | | 61 | 53.50% | 67.42 | High |
| Housewife | | 32 | 28.07% | 66.81 | High |
| Private employee | | 21 | 18.42% | 66.90 | High |
| Marriage age | 3-10 Years | 48 | 42.10% | 66.20 | High |
| | 11-20 Years | 25 | 21.92% | 63.96 | High |
| | 21-30 Years | 29 | 25.43% | 66.72 | High |
| | >30 Years | 12 | 10.52% | 60.50 | Middle |
| Ethnicity | Java | 24 | 21.50% | 64.00 | High |
| | Sundanese | 21 | 18.42% | 66.90 | High |
| | Sulawesian | 58 | 50.87% | 67.17 | High |
| | Sumatran | 11 | 9.64% | 60.00 | Middle |

The display of Table Three above explains that the empirical mean based on occupation in this study shows that most respondents, including teachers, lecturers, housewives, and private employees, have an empirical mean of resilience in the high category. Meanwhile, the empirical mean based on the length of marriage, ranging from 3 to 30 years, shows that the empirical mean of resilience is in the high category, whereas for marriages over 30 years, it falls into the medium category. Additionally, the empirical mean of resilience based on ethnicity indicates that Javanese, Sundanese, and Sulawesi respondents fall into the high category, while Sumatran respondents fall into the medium category.

Discussion

Based on the hypothesis tests conducted, it is evident that there is a significant simultaneous influence of empowerment and self-compassion on resilience in women with dual roles. This result suggests that a woman's inner strength can drive her to empower herself and those around her, including her family and workplace. This condition provides the energy for women to endure, be

resilient, and overcome various problems and difficulties. Furthermore, the findings indicate that the female respondents in this study show self-compassion, feel valuable, do not blame themselves, accept that every person has different experiences, and recognize that unpleasant experiences are part of life. Through this perspective, the female respondents in this study become resilient and can independently overcome the challenges they face, despite having dual roles.

This finding aligns with previous research, such as the study by (ÖZÇETİN & HİÇDURMAZ, 2018), which found that empowerment interventions with 89 cancer survivors participating in a ten-session empowerment program showed that empowerment effectively increased resilience in post-trauma cancer survivors. (Moreno & Shaw, 2018) explained that disaster-triggered long-term changes, and although disasters increase vulnerability, resilience has the potential to counteract this vulnerability in women, suggesting that resilience can be a solution for long-term changes in gender relations and women's empowerment in disaster contexts. (Lefebvre et al., 2020) found that self-compassion among employees in organizations could enhance resilience, suggesting that cultivating a compassionate mindset is essential for increasing resilience. Neff and McGehee (2010) also indicated that self-compassion is a significant partial mediator between family functioning and well-being.

The descriptive data analysis, explained using the empirical mean, shows that the empirical mean for resilience is in the high category. This indicates that the female respondents with dual roles in this study, including teachers, lecturers, housewives, and private employees, can persistently solve problems they face in both their families and workplaces. They view life as a balance of experiences that must be accepted, whether pleasant or unpleasant. Therefore, when facing various roles and challenges, these women see them as part of life's balance. Additionally, resilient respondents in this study are independent individuals who can solve problems using their abilities and have a sense of meaning and purpose in life, enabling them to overcome challenges. They also understand that each person is unique and different in facing and overcoming challenges. Because of these characteristics, the respondents in this study can struggle through and overcome the challenges associated with their roles.

Souri and Hasanirad (2011) explained that resilience is a predictor that influences psychological well-being, with optimism playing a small mediating role in the relationship between resilience and psychological well-being. Wagnild and Young (1990) stated that resilience is essential for older adults as a component of successful psychosocial adjustment. Humphrey (2009) argued that the resilience of women victims of violence becomes a strength in understanding and responding to trauma. The descriptive analysis of resilience based on occupation in this study falls into the high category. The respondents' occupations include teachers, lecturers, private employees, and housewives. The high results may be due to these women having good self-control and the determination to complete their work despite their multiple roles.

The descriptive analysis of resilience based on the duration of marriage shows a high category of resilience for marriages lasting from three to thirty years. The high category of resilience here might be due to the numerous problems that families in this period need to quickly and promptly address to ensure the survival of both individuals and the family. Individuals with high resilience tend to face and strive to overcome problems they encounter. In contrast, for marriages lasting over thirty years, resilience falls into the medium category. This indicates that as the marriage lengthens, the problems faced by individuals or families begin to diminish. This is because the children might already be married, reducing the respondents' responsibilities, and some respondents might have retired or are preparing for retirement. These factors suggest that the responsibilities of women in this context are lessened, resulting in medium resilience. However, this medium category still indicates that women with dual roles in marriages lasting over thirty years remain resilient in addressing their personal and environmental issues.

Next, the empirical mean description based on ethnicity shows that the data collected from various ethnic groups in Indonesia were divided into four categories: Javanese, Sundanese, Sulawesi, and Sumatran. Among these four groups, the Javanese, Sundanese, and Sulawesi ethnic groups exhibit

high resilience. This suggests that the female respondents from these ethnic groups display toughness and the ability to persevere and overcome challenges, both in their individual roles and within their family and work environments. Meanwhile, the Sumatran ethnic group falls into the medium category. The medium category here also indicates that the female respondents from this ethnic group, despite their various roles, still demonstrate the ability to manage and overcome problems with self-control and perseverance. The lower resilience in the Sumatran group might be due to the smaller number of respondents from this group compared to the others.

The empirical mean of self-compassion falls into the medium category. In this study, the medium category of self-compassion suggests that women, regardless of their multiple roles as mothers and workers, tend to view themselves as valuable. They do not blame themselves when facing problems and acknowledge honestly that life should be lived as it is, as part of life. Moreover, the respondents in this study possess mindfulness, accepting any experience as part of life without responding excessively positively or negatively, contributing to their well-being. Liss and Erchull (2015) stated that groups with high self-compassion are associated with lower body surveillance, less shame, and better attitudes toward eating patterns and depression. They also suggested that self-compassion interventions could be an effective way to promote objective self-perception. Felder et al. (2016) found that among 189 postpartum women, high levels of depression and anxiety were linked to low self-compassion. Their study recommended that self-compassion requires further attention in treating mood and anxiety disorders in postpartum women. Huellemann and Calogero (2020) noted that individuals with low self-compassion could experience negative self-stigmatization and engage in frequent bodychecking. Toole and Craighead (2016) suggested that brief self-compassion training could positively affect body image distress indices. Self-compassion interventions might enhance well-being and potentially prevent some issues women face related to body image pressure, including eating disorders, self-harm, anxiety, and depression.

The empirical mean description of empowerment from the analysis falls into the high category. This high category indicates that the female respondents, despite their various roles, can empower themselves and their surroundings, including family and work. This aligns with the opinion of Zimmerman and Warschausky (1998) who explained that the three components of psychological empowerment must be measured together to fully understand psychological empowerment. They noted that high scores on all three components indicate the most empowered individuals, whereas high scores on the intrapersonal component but low scores on the interactional and behavioral components indicate limited or moderate psychological empowerment. Moreover, individuals who believe they have control over their lives (related to the intrapersonal component) but cannot address environmental and community issues are considered less empowered. Hochwalder and Brucefors (2005) found in their research, using multiple linear regression analysis on the four dimensions of psychological empowerment, that higher psychological empowerment is negatively related to poor health, meaning higher psychological empowerment indicates better health. Psychological empowerment is thus a protective factor against poor health in the workplace. Safari et al. (2010) explained that psychological empowerment simultaneously influences the prediction of an individual's entrepreneurial capabilities. Sparks (2012) noted that there are generational differences in perceptions of psychological empowerment, affecting nurses' perceptions in the workplace. Understanding psychological empowerment may be an intervention to increase.

The implications of this research highlight the need for resilience education for women to enhance their ability to handle personal, family, and workplace problems. This could be addressed through training or education on psychological empowerment and self-compassion. Although this study's multiple regression test showed no influence of self-compassion on resilience, previous research has indicated a relationship between self-compassion and resilience. Cultural factors may influence these results, suggesting that future research should carefully select study samples.

CONCLUSION

From the data analysis and discussion, it can be concluded that the proposed hypothesis is accepted: there is a simultaneous influence of psychological empowerment and self-compassion on the resilience of women with dual roles in this study. This indicates that individuals with psychological empowerment, which includes self-empowerment, control, and self-motivation, can motivate themselves and others in their family environment to become more empowered and capable of overcoming problems. Additionally, having self-compassion, which involves self-appreciation, openness to experiences, and not self-blaming, along with accepting both pleasant and unpleasant experiences as part of life, influences the resilience of respondents in this study. Consequently, these women exhibit high resilience in facing the challenges of their multiple roles and a high level of perseverance in resolving and overcoming their problems. An additional result from the second hypothesis test showed no influence of self-compassion on resilience. However, the third hypothesis indicated that psychological empowerment affects the resilience of women with multiple roles in this study. Descriptive empirical mean analysis shows that resilience and psychological empowerment are in the high category, while self-compassion is in the medium category. Similarly, the empirical mean of resilience based on occupation (teachers and lecturers, private employees, and housewives) falls into the high category. The empirical mean of resilience based on the duration of marriage ranges from medium to high. Resilience based on ethnicity (Javanese, Sundanese, Sulawesi, and Sumatran) also ranges from medium to high. This suggests that the respondents in this study exhibit high perseverance, enabling them to overcome difficult problems. They view life as a balance, minimizing complaints and increasing acceptance, which enhances their resilience. Their patience allows them to navigate life effectively. These respondents also demonstrate independence and self-confidence, which helps them solve problems. They understand that each individual faces unique challenges that must be addressed differently.

REFERENCES

- Bluth, K., Mullarkey, M., & Lathren, C. (2018). Self-compassion: A potential path to adolescent resilience and positive exploration. *Journal of Child and Family Studies*, 27, 3037–3047. <https://doi.org/10.1007/s10826-018-1125-1>
- Brodsky, A. E., & Cattaneo, L. B. (2013). A transconceptual model of empowerment and resilience: Divergence, convergence and interactions in kindred community concepts. *American Journal of Community Psychology*, 52, 333–346. <https://doi.org/10.1007/s10464-013-9599-x>
- Darmawan, O. A., & Handoyo, P. (2020). Peran Ganda Buruh Perempuan Pada Keluarga Dan Pekerjaan (Studi Kasus Di Pabrik Pt. Sampoerna Tbk). *Paradigma*, 9(1). <https://ejournal.unesa.ac.id/index.php/paradigma/article/view/35180>
- Dennis, C.-L., Heaman, M., & Vigod, S. (2012). Epidemiology of postpartum depressive symptoms among Canadian women: regional and national results from a cross-sectional survey. *The Canadian Journal of Psychiatry*, 57(9), 537–546. <https://doi.org/10.1177/070674371205700904>
- Felder, J. N., Lemon, E., Shea, K., Kripke, K., & Dimidjian, S. (2016). Role of self-compassion in psychological well-being among perinatal women. *Archives of Women's Mental Health*, 19, 687–690. <https://doi.org/10.1007/s00737-016-0628-2>
- Goodkind, S., Brinkman, B. G., & Elliott, K. (2020). Redefining resilience and reframing resistance: Empowerment programming with Black girls to address societal inequities. *Behavioral Medicine*, 46(3–4), 317–329. <https://doi.org/10.1080/08964289.2020.1748864>
- Herrman, H., Stewart, D. E., Diaz-Granados, N., Berger, E. L., Jackson, B., & Yuen, T. (2011). What is resilience? *The Canadian Journal of Psychiatry*, 56(5), 258–265. <https://doi.org/10.1177/070674371105600504>
- Hochwalder, J., & Brucefors, A. B. (2005). Psychological empowerment at the workplace as a predictor of ill health. *Personality and Individual Differences*, 39(7), 1237–1248. <https://doi.org/10.1016/j.paid.2005.04.010>
- Huda, H. M. D., & Dodi, L. (2020). *Rethinking Peran Perempuan dan Keadilan Gender: Sebuah Konstruksi Metodologis Berbasis Sejarah dan Perkembangan Sosial Budaya*. CV Cendekia Press.
- Huellemann, K. L., & Calogero, R. M. (2020). Self-compassion and body checking among women: The mediating role of stigmatizing self-perceptions. *Mindfulness*, 11, 2121–2130. <https://doi.org/10.1007/s12671-020->

01420-8

- Humphrey, J. H. (2009). Child undernutrition, tropical enteropathy, toilets, and handwashing. *The Lancet*, 374(9694), 1032–1035. [https://doi.org/10.1016/S0140-6736\(09\)60950-8](https://doi.org/10.1016/S0140-6736(09)60950-8)
- Kang, S. (2022). What Is Refugee Resilience? Reframing Survival under Environmental Sacrifice. *American Studies*, 61(3), 41–170. <https://www.proquest.com/openview/ca0d7832b687e8917a57b0896bdf7d7e/1?pq-origsite=gscholar&cbl=47382>
- Kemper, K. J., Mo, X., & Khayat, R. (2015). Are mindfulness and self-compassion associated with sleep and resilience in health professionals? *The Journal of Alternative and Complementary Medicine*, 21(8), 496–503. <https://doi.org/10.1089/acm.2014.0281>
- Laverack, G. (2019). *Public health: power, empowerment and professional practice*. Bloomsbury Publishing.
- Lefebvre, J.-I., Montani, F., & Courcy, F. (2020). Self-compassion and resilience at work: A practice-oriented review. *Advances in Developing Human Resources*, 22(4), 437–452. <https://doi.org/10.1177/1523422320949145>
- Liss, M., & Erchull, M. J. (2015). Not hating what you see: Self-compassion may protect against negative mental health variables connected to self-objectification in college women. *Body Image*, 14, 5–12.
- Manurung, J. M. (2018). *Peran Ganda Perempuan Dalam Rumah Tangga (Studi Deskriptif Buruh Tani Perempuan di Desa Silau Merawan Kecamatan Dolok Masihul)*. Universitas Sumatera Utara.
- Moreno, J., & Shaw, D. (2018). Women’s empowerment following disaster: a longitudinal study of social change. *Natural Hazards*, 92, 205–224. <https://doi.org/10.1007/s11069-018-3204-4>
- Neff, K. D., Kirkpatrick, K. L., & Rude, S. S. (2007). Self-compassion and adaptive psychological functioning. *Journal of Research in Personality*, 41(1), 139–154. <https://doi.org/10.1016/j.jrp.2006.03.004>
- Neff, K. D., & McGehee, P. (2010). Self-compassion and psychological resilience among adolescents and young adults. *Self and Identity*, 9(3), 225–240. <https://doi.org/10.1080/15298860902979307>
- Özçetin, Y. S. Ü., & Hicdurmaz, D. (2018). The related factors of moral sensitivity in nursing students. *Dokuz Eylül Üniversitesi Hemşirelik Fakültesi Elektronik Dergisi*, 11(3), 209–217.
- Reivich, K. J., Seligman, M. E. P., & McBride, S. (2011). Master resilience training in the US Army. *American Psychologist*, 66(1), 25.
- Safari, K., Rastegar, A., & Jahromi, R. G. (2010). The relationship between psychological empowerment and entrepreneurship among clerks of Fars Payame Noor University. *Procedia-Social and Behavioral Sciences*, 5, 798–802. <https://doi.org/10.1016/j.sbspro.2010.07.187>
- Seiler, A., & Jenewein, J. (2019). Resilience in cancer patients. *Frontiers in Psychiatry*, 10, 409247. <https://doi.org/10.3389/fpsy.2019.00208>
- Snyder, C. R., & Lopez, S. J. (2001). *Handbook of positive psychology*. Oxford university press.
- Souri, H., & Hasanirad, T. (2011). Relationship between resilience, optimism and psychological well-being in students of medicine. *Procedia-Social and Behavioral Sciences*, 30, 1541–1544. <https://doi.org/10.1016/j.sbspro.2011.10.299>
- Sparks, A. M. (2012). Psychological empowerment and job satisfaction between Baby Boomer and Generation X nurses. *Journal of Nursing Management*, 20(4), 451–460. <https://doi.org/10.1111/j.1365-2834.2011.01282.x>
- Taormina, R. J. (2015). Adult personal resilience: A new theory, new measure, and practical implications. *Psychological Thought*, 8(1). <https://doi.org/10.23668/psycharchives.1964>
- Toole, A. M., & Craighead, L. W. (2016). Brief self-compassion meditation training for body image distress in young adult women. *Body Image*, 19, 104–112. <https://doi.org/10.1016/j.bodyim.2016.09.001>
- Wagnild, G. M., & Collins, J. A. (2009). Assessing resilience. *Journal of Psychosocial Nursing and Mental Health Services*, 47(12), 28–33.
- Wagnild, G., & Young, H. M. (1990). Resilience among older women. *Image: The Journal of Nursing Scholarship*, 22(4), 252–255. <https://doi.org/10.1111/j.1547-5069.1990.tb00224.x>
- Weliangan, H. (2023). The Influence of Resilience, Self-Compassion on Psychological Well-Being In Women And Mothers. *Journal of Positive Psychology and Wellbeing*, 7(3), 276–287.
- Zimmerman, M. A. (1990). Taking aim on empowerment research: On the distinction between individual and psychological conceptions. *American Journal of Community Psychology*, 18(1), 169–177. <https://doi.org/10.1007/BF00922695>
- Zimmerman, M. A. (1995). Psychological empowerment: Issues and illustrations. *American Journal of Community Psychology*, 23, 581–599.

- Zimmerman, M. A., & Warschausky, S. (1998). Empowerment theory for rehabilitation research: Conceptual and methodological issues. *Rehabilitation Psychology*, 43(1), 3. <https://doi.org/10.1037/0090-5550.43.1.3>
- Zuhdi, S. (2019). Membincang peran ganda perempuan dalam masyarakat industri. *Jurnal Jurisprudence*, 8(2), 81–86. <https://doi.org/10.23917/jurisprudence.v8i2.7327>