



A Structural Model of Mindfulness, Religiosity, Goal Setting, Social Support, Self-Concept and School Counsellor Psychological Well-Being

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This study focused on the underlying factors of school counsellors' psychological well-being and the contribution of these factors to psychological well-being. This study used Structural Equation Modelling as its analysis method. This study concludes that the major hypothesis was accepted. School counsellors with higher levels of mindfulness are capable of improving their self-concept. A good level of religiosity may improve a school counsellor's self-concept, or it may make their self-concept more positive. Religiosity, along with mindfulness, accounts for 56% of their self-concept. The rest of it is accounted for by other variables. A school counsellor's mindfulness does not necessarily improve their psychological well-being. Otherwise, improvement of psychological well-being may be caused by other variables or by mindfulness related to other variables.

Keywords: *mindfulness, religiosity, goal setting, social support, self-concept, school counsellor psychological well-being.*



INTRODUCTION

Counsellor is a profession that may create two sides of the same coin. On one side, this profession is interesting and honourable since it is useful for counsellors themselves and for counsees. On the other side, it leads to fear and burdens due to the duties and challenges a counsellor has. This is in accordance with the idea that a school counsellor performs two duties that they should carry out simultaneously. Moreover, the duties should be balanced personally and professionally. By viewing this phenomenon, counsellors should complement themselves with good psychological well-being to support excellent professional performance.

The term ‘psychological well-being’ originated from Aristotle’s view on eudaimonism. Over time, Ryff (2014), one of the most influential advocates of psychological well-being, clarified the concept of psychological well-being. In his study, Ryff defines psychological well-being as an individual’s positive psychological state. This is characterised by self-acceptance, positive relations with others, environmental mastery, autonomy, purpose in life and personal growth.

When associated with Ryff’s psychological dimension (2014), school counsellors with good psychological well-being refer to those who are capable of demonstrating the following behaviours: (1) having good self-understanding and self-acceptance, willingness to perform self-evaluation as well as the ability to position themselves properly; (2) having an ability to establish a good and harmonious relationship with school personnel and other individuals in their life; (3) having good environmental mastery and self-control in particular environments; (4) being an autonomous party that does not rely on demands arising from external parties; (5) having a purpose in life and being capable of mapping it personally or professionally; and (6) being capable of discovering, utilising and developing their skills to gain optimal self-development in addition to their professional scope.

Shallcross (2011) indicated that school counsellors, who are obliged to meet and interact with individuals or groups with diverse needs within a set of rules, are at risk of (1) burnout due to their routine, (2) vicarious experiences, (3) exhaustion and (4) weakening of their professional function. These four variables may lead to a school counsellor’s inability to have psychological well-being. Since they are professionals, psychological well-being is crucial for counsellors. This is because it can support their performance in terms of providing an effective and progressive service for the counselee. Without good psychological well-being, it seems impossible for a school counsellor to be the best instrument to provide a service for the counselee.



Furthermore, when a school counsellor fails to reach psychological well-being and is stuck in burnout, all of their school counselling-related activities may be adversely affected. The most noticeable effect is difficulty in carrying out non-counselling activities. These kinds of activities take up a more significant portion of time compared to counselling activities (Bardhoshi et al., 2014).

School counsellors with good psychological well-being are aware of their existence and meaning. Accordingly, they may devote themselves to serve their counselees and institution by transforming a challenge into an opportunity for self-actualisation. This is in agreement with Dodge et al. (2012), who concludes that an individual is considered to have obtained psychological well-being when he or she can integrate their physical, social and psychological strength to overcome physical, social and psychological problems (balance principle). *Center for Disease Control and Prevention* (2018) states that an individual needs good psychological well-being to integrate physical and mental health. In general, an individual with good psychological well-being has their cognitive function in healthy condition. They have good health and good social functionality.

The present study focused on the underlying factors of school counsellors' psychological well-being and the contribution of these factors to psychological well-being. These factors can be divided into two general factors, namely internal and external factors. After adjusting to professional identity, governmental regulation of guidance and counselling services, service provisions, field conditions and Indonesian culture in general, the present study focused on five factors underlying psychological well-being. These factors are (a) mindfulness, (b) religiosity, (c) goal setting, (d) social support and (e) self-concept. Factors a, b, c and e are categorised as internal factors, while factor d is grouped as the external factor.

LITERATURE REVIEW

Historically, the discussion on well-being originated from two notions. The first notion emerged from hedonistic concepts. This notion assumes that well-being is characterised by happiness, the increase of positivity and the decrease of negative effects in life, with self-satisfaction as its component. Over time, well-being has also been conceptualised as freedom from diseases, disorders and problems.

The second notion is taken from the philosophy of contemporary positive psychology. This view argues against the notion stating that well-being is defined as the absence of an individual's malfunction. Psychological well-being is derived from Aristotle's view, namely eudaimonism. It is stated that psychological well-being contains 'fulfilling and realising of daimon and human basic nature through actualising their potentials.'



This view is subsequently developed by some figures in the field of humanistic and positive psychology. It states that an individual's well-being is required to obtain something when the way they feel, think and behave is concerned. In other words, it would not suffice to define psychological well-being as happiness due to possession. It should provide a space for an individual to create their own world and realise their potential, so that they can be meaningful to others.

Psychological well-being is eventually defined as a condition where an individual's positive psychology emerges and develops. It is also defined as a condition where an individual's personality grows optimally. Furthermore, it is defined as the emergence of personal assets, strengths and other internal positive attributes that assist an individual in being a fully functioning person.

The concept of psychological well-being used in the present study is adopted from previous studies. Following the adaptation, this study defines psychological well-being as an individual's positive psychological condition, characterised by self-acceptance, positive relations with others, environmental mastery, autonomy, purpose in life and personal growth. Mindfulness is a factor that grows and develops within a school counsellor and is expected to be the trigger of psychological well-being. This concept also arises from previous studies. Mindfulness is a latent variable manifested by awareness level, unconditioned awareness, awareness flexibility, compliance with reality, present-oriented awareness and awareness stability.

A school counsellor's religiosity is determined as a variable that constructs their psychological well-being, according to Eva & Bisri (2018). A school counsellor's religiosity is manifested in the form of intellectual religiosity, ritualistic religiosity, ideological religiosity, experiential religiosity and consequential religiosity. Like mindfulness, religiosity is also a factor that emerges within the school counsellor as an individual.

Goal setting is considered the next variable expected to construct the school counsellor's psychological well-being. It refers to the school counsellor's ability to have a specific purpose and determined attempts to gain the purpose. A school counsellor is a professional who is required to exhibit professional achievement for life. To be a professional, school counsellors need to determine the long-term goal they should achieve, as well as short-term goals supporting it. Without having a predetermined purpose, it is difficult for school counsellors to attain professionalism. Having goal setting skills means a school counsellor understands what they should accomplish in a year; even if they understand what they are going to do on a daily basis. Goal setting is selected as one of the factors based on previous studies. Goal setting emerges as a manifested variable describing a specific goal. This is done knowing the



rationale of goal description and showing self-confidence involving behaviour that complies with specific goal setting.

Social support is another factor that indicates a school counsellor's psychological well-being. It is selected based on reviews of previous studies. Social support is expected to have a significant effect on an individual's psychological well-being and health, as is found by Rami (2013). Accordingly, social support serves as the salient theory consisting of various perspectives. The present study focused on the perception of interconnectedness manifested by a low level of self-conflict, relationships with others, intimacy and social skills.

The last variable employed in the present study is related to self-concept. It is a factor that comes from the school counsellor as an individual. As the main key of guidance and counselling activities, psychological well-being is predicted to be significantly influenced by the school counsellors themselves. More specifically, it is influenced by their self-concept in achieving psychological well-being. Self-concept appears to be a latent variable manifested by self-identity, developed feelings, hope, hindrance and self-assessment. Unlike other variables, self-concept is considered the moderator of other previous variables.

The major hypothesis in this study states that the structural model constructed in this study contains adequate empirical supports. This hypothesis is constructed to verify the theory based on field facts. The minor hypotheses of the study are as follows: (1) H1: Mindfulness directly affects the school counsellor's psychological well-being; (2) H2: Mindfulness directly affects self-concept; (3) H3: Religiosity directly affects a school counsellor's psychological well-being; (4) H4: Religiosity directly affects self-concept; (5) H5: Goal setting skills directly affect a school counsellor's psychological well-being; (6) H6: Social support directly affects a school counsellor's psychological well-being; (7) H7: Self-concept directly affects a school counsellor's psychological well-being; (8) H8: Mindfulness affects a school counsellor's psychological well-being, moderated by self-concept; (9) H9: Religiosity affects a school counsellor's psychological well-being, moderated by self-concept.

METHODS

The population of the present study consisted of all school counsellors in public senior high schools in central Java with heterogeneous characteristics. Those characteristic included age, gender, educational background, marital status and length of work. The population of the study, following data from the Office of Education and Culture of Central Java, was 1317 public senior high school counsellors.

Cluster random sampling emerged as the sampling technique of the study. The sample was randomly selected after being divided into some small areas. After randomly selected using a



lottery, 6 regencies/cities were selected for the study. They were Kebumen Regency, Pekalongan City, Klaten Regency, Boyolali Regency, Karanganyar Regency and Wonogiri Regency. Table 1 shows the number of school counsellors in each city/regency. The data was based on the Education Authority of Central Java.

The data was collected using a mindfulness scale, religiosity scale, goal setting scale, social support scale, self-concept scale and counsellor's psychological well-being scale. These scales were developed based on the construct of the study.

Statistical data analysis was done both manually and by computer. The present study employed Structural Equation modelling as its analysis method. Amos 22.0 was used to analyse the data. The analysis was made based on steps proposed by Hair et al. (2014). The goodness of fit of the constructed measurement model was then analysed based on the following criteria, as displayed in Table 2.

RESULTS

A school counsellor's mindfulness refers to their awareness and understanding of their present position and condition. Table 3 shows the results obtained from 208 sample school counsellors.

A school counsellor's religiosity refers to their spiritual beliefs and behaviour. Goal setting is a unique pattern school counsellors follow to reach their goal. Social support is an external condition that emerges in the school counsellor's life, which affects their life's stability. A school counsellor's self-concept refers to a condition regarding how school counsellors view themselves as personal and professional helpers. A school counsellor's psychological well-being refers to a counsellor's fully functioning positive psychological state. It emerges from the balance of his/her personal and professional roles.

The normality test carried out in this study shows that religiosity and mindfulness towards self-concept are normally distributed. This is evident according to a score of 0.650 on Kolmogorov-Smirnov's test. The limit of normal distribution is 0.05. It is shown in Table 4.

With regard to goal setting, social support and mindfulness to the school counsellor's psychological well-being, the data was normally distributed. The score of the Kolmogorov-Smirnov test was 0.741. The limit of normal distribution is 0.05. It is shown in Table 5.

Based on a multicollinearity test, the tolerance value of mindfulness to self-concept was 0.451 with FIV of 2.22. The tolerance of religiosity to self-concept was 0.451 with VIF of 2.22. It is shown in Table 6.



The tolerance of mindfulness to psychological well-being was 0.296 with VIF of 3.38. The tolerance of religiosity to psychological well-being was 0.371 with VIF of 2.70. The tolerance of social support to psychological well-being was 0.538 with VIF of 1.86. The tolerance of goal setting to psychological well-being was 0.520 with VIF of 1.93. The tolerance of self-concept to psychological well-being was 0.266 with VIF of 3.77. It is shown in Table 7.

Once the assumption test was done, it was followed by eliminating outliers and low factor loading. Figure 1 is the result of the overall SEM test.

This hypothesis is supported by chi square = 196.016, which is insignificant ($p > 0.05$). The result of the fit model on the hypothesised model after evaluation is chi square = 196.016, ($p = 0.196$), GFI = 0.917, AGFI = 0.894, CFI = 0.986, TLI = 0.984 and RMSEA = 0.021. A good fit model is in RMSEA (less than 0.08), CFI and TLI (more than 0.95) as well as GFI (more than 0.90). A marginal fit model is in AGFI (0.80-0.90), while there is no poor fit model. Therefore, it could be concluded that major hypothesis is accepted.

The present study proposed nine minor hypotheses. Seven of them examine the direct effect, while two of them examine indirect effect (mediation). Based on the test results, it could be concluded that two hypotheses were not supported, while the other seven hypotheses were proven to hold relation. The description of the hypothesis and the result of hypothesis testing is depicted in Table 8.

DISCUSSION

The present study concludes that the major hypothesis was accepted. In this section, the discussion followed the order of variables of the structural model. A school counsellor with a high level of mindfulness is capable of improving their self-concept. Conceptually, mindfulness holds three simultaneous axioms, namely intention, attention and attitude (Kabat-Zinn, 1994).

In the present study, it is believed that a good level of religiosity may improve a school counsellor's self-concept, or it may make their self-concept more positive. Sedikides and Gebauer (2013) discuss how religiosity makes one's self-concept more positive. The effect of religiosity on a more positive self-concept is based on some of the following assumptions:

An individual's level of religiosity provides opportunities to perform self-enhancement. Religiosity makes individuals aware of death and life after death. It leads individuals doing their best in terms of undergoing their real life. Religiosity, along with mindfulness, accounts for self-concept by 56%, while the rest of it is accounted for by other variables.



This result is in line with what is indicated by Emavardana and Tori (1997). They state that training and attempts to improving mindfulness may enhance an individual's religiosity, change their self-concept and decrease their self-defence mechanisms. In transpersonal psychology, the concept of mindfulness is discussed deeply by emphasising the transformation of the ego, spirituality and religiosity. Mindfulness, along with the seeking of meaning, purpose and values of religiosity, can help individuals reach positive changes in terms of their character, identity, self-concept and self-esteem (Lemon & Nunnery, 2016).

In the present study, a school counsellor's mindfulness does not necessarily improve their psychological well-being. The improvement of psychological well-being may be caused by other variables or by mindfulness through other variables. Numerous previous studies indicate that mindfulness can significantly improve psychological well-being, either directly or indirectly. The present study, however, indicates that mindfulness does not directly and significantly affect psychological well-being. It significantly affects psychological well-being through their self-concept. This is in line with other studies that found a moderating variable between mindfulness and psychological well-being (Howell et al., 2011). The results of these studies denote the idea that mindfulness can be an independent variable moderated by certain variables, so that it finally affects an individual's psychological well-being.

A school counsellor's high level of religiosity does not always improve their psychological well-being. It may occur, since religiosity can improve their psychological well-being through other variables. This study found that a school counsellor's religiosity could improve their psychological well-being when it is mediated by their self-concept. The findings of the previous studies denote that religiosity can enhance psychological well-being by the mediation of certain variables (Sharma & Singh, 2019).

Social support significantly affects a school counsellor's psychological well-being. School counsellors with greater social support possess a higher level of psychological well-being. Bailey et al. (1994) explained that social support is a system that may lead to an individual's psychological well-being. Bailey et al. (1994) also indicated that an individual may deal with stressors that impede them in terms of achieving psychological well-being. Social support emerges as a variable that can be a stress coping strategy. This leads to an individual's psychological well-being and health. A study conducted by Rami (2013) also demonstrated that individuals with greater social support show less negative emotional reactions to their life events and possess better psychological well-being. This finding is supported by Gulaçti (2010), who found that social support contributes to the individual's psychological well-being by 43%.

Self-concept significantly affects a school counsellors' psychological well-being. This is supported by previous studies. The clarity of their self-concept makes individuals possess



psychological well-being. Ritchie asserts that the self-concept can help an individual achieve psychological well-being is the self-concept the individual wants (Ritchie, et al., 2011). Mindfulness, religiosity, goal setting, social support and self-concept simultaneously contribute to a school counsellor's psychological well-being by 39%, while other variables explain the rest of it.

In this study, mindfulness positively affects school counsellors' psychological well-being indirectly through the development of their self-concept. This finding is in line with some previous studies. Mindfulness is a condition that arises and lasts with some efforts. One of the efforts to make an individual's mindfulness arise and last is continuous training. This training can be in the form of meditation, yoga, or other mindfulness training. In a study conducted by Baer & Peters (2012), mindfulness acted as an independent variable leading to psychological well-being through continuous training. This shows that mindfulness does not directly affect psychological well-being; it is mediated by authenticity.

Furthermore, they state that mindfulness needs to follow a process to result in an individual's psychological well-being. In such a process, mindfulness may improve an individual's psychological well-being through their awareness of always of always being in mindful condition, an increase of general awareness, an increase of metacognitive awareness, value clarification and self-regulation. After going through this process, an individual's well-being is expected to emerge or increase.

This is in line with a theoretical review made by Crescentini & Capurso (2014). Other studies supporting the idea that mindfulness can drive a more positive self-concept were done by Xiao et al. (2017). The present study brings up a new concept, namely, a mindful self. This is a construct depicting positive change within oneself that is associated with a condition of mindfulness. A mindful self is a condition where one's self-concept and behaviour is clear due to integrating and internalising mindfulness in the self-system. This mindful self will be able to mediate one's mindfulness through the emergence of psychological well-being. An Individual's mindfulness is considered capable of improving self-knowledge and openness to experience (Jankowski & Hollas, 2014).

Furthermore, mindfulness may improve one's ability to understand feelings as a dynamic changes. They are interdependent and one is not a constant entity. In other words, mindfulness and attempts to improve it gradually change one's self-concept and implicit perspective in a qualitative sense (Hölzel et al., 2011). It could be concluded that improving awareness and being mindful can lead individuals to re-construct themselves.



Religiosity and spirituality are two matters that provide a positive effects on psychological well-being and even on other positive developments within oneself. However, the present study does not show the direct effect of religiosity on psychological well-being. Accordingly, it is important to see how religiosity can improve an individual's psychological well-being. This cannot occur immediately and is quite difficult to be directly observed. Some previous studies show that an individual may improve their religiosity through some variables such as perception of control and the emergence of positive emotions, such as affection, peace, gratitude, optimism, self-esteem and hope.

The results of the present study are supported by several works stating that religiosity and belief in improving religiosity may result in the formation of one's self-concept (Blaine, et al., 1998). Based on their study, individuals with strong religiosity exhibit a clear and positive self-concept. This occurs due to good religiosity, which leads to adequate self-knowledge to improve one's self-concept to become clearer and more positive. King (2003) explains that religiosity contributes to the growth of self-identity. This is because, from an ideological perspective, spirituality may enhance an individual's knowledge regarding who they are. Religiosity can form a personality and self-concept within a certain limit.

Adequate goal setting may improve an individual's psychological well-being. This occurs because good goal setting may assist individuals in identifying what they want and what they need in life. Goal setting is a psychological skill that can result in one's psychological well-being. Goal setting itself refers to an individual's attempt to map their psychological well-being. A goal is a representative of an individual's need (Austin & Vancouver, 1996). Goal setting and goal pursuing are crucial to obtain psychological well-being and have a better life. Undeniably, an individual is considered to possess psychological well-being when they feel reasonable advances in their goals.

Social support can enhance an individual's psychological well-being. This support can come from friends, family and other significant others. Minimum social support and ever-changing social support can be stressors for an individual. These also act as a direct indicators of psychological symptoms that are the reverse of one's psychological well-being. This is in agreement with Leme, et al. (2015), who reports that social support is gained from family and friends who are significantly helpful in obtaining psychological well-being.

A self-concept is a depiction of knowledge distinguishing 'me' and 'not me.' School counsellors need a self-concept to reach adequate psychological well-being. A good self-concept will direct a school counsellor to what should and should not be done when performing their duties. When a school counsellor avoids unnecessary behaviour, they may stand a better chance of improving their psychological well-being. Therefore, the results of



the study, stating that self-concept can improve psychological well-being, are in line with the study conducted.

Mindfulness affects a school counsellor's psychological well-being through their self-concept. This finding supports the study conducted. Furthermore, this study also supports the study conducted by Hanley and Garland (2016). Mindfulness is believed to be a variable that is able to promote the emergence of an individual's psychological well-being. However, mindfulness cannot directly bring out psychological well-being; it needs a number of moderating variables. Numerous factors can bridge an individual's mindfulness and psychological well-being. Mindfulness has a relationship to self and self-concept. It is reported that attempts to improve mindfulness can result in better self-understanding and a positive self-concept. A positive self-concept can lead to the emergence of an individual's psychological well-being (Campbell, 1996). Conversely, a bad self-concept can damage an individual's psychological well-being, since they consequently lack a well-organised internal assessment system (Hirsh et al., 2012). Religiosity affects a school counsellor's psychological well-being through their self-concept. This is in line with the literature review conducted. This finding is also supported by Achour et al. (2017), who states that an individual's religiosity positively and significantly contributes to their self-concept. This eventually results in the improvement of an individual's psychological well-being. In their study, religiosity includes one's commitment to involving religious aspects in life.

RECOMMENDATIONS

The present study is a form of attention towards sustainable personal development for school counsellors. Accordingly, the present study can be used by concerned parties for the personal development of school counsellors based on the factors and contributions found in the present study. Future studies should pay attention to other factors that may affect school counsellors' psychological well-being so that more factors are identified to improve school counsellors' psychological well-being.

Future studies also need to pay attention to the use of scale as an instrument in their studies. Due to the use of scale in the research process, there were some sub-optimal results for some variables. With regard to this issue, it is necessary to conduct a qualitative study, such as phenomenology, in the future. It seems that this scale is only able to reveal quantitative data, while qualitative data has not been collected thoroughly. A phenomenological study is a qualitative study that can possibly uncover what happens and what causes something to happen regarding a school counsellor's well-being. Future studies should pay attention to the constructions validated in previous studies. By using a scale that is validated by the pioneers of the construct, they may provide results that are different from this study.

Figure 1
CFA Model Hypothesis Testing

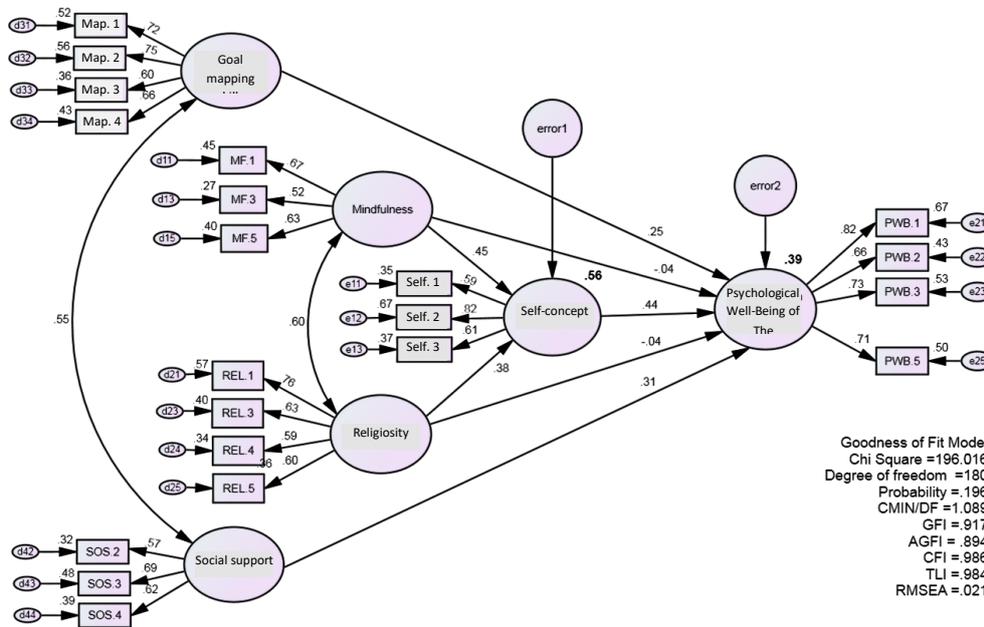


Table 1
School counsellors in public senior high school in the selected cities/regencies

City/Regency	Total school counsellors	Percentage	Sample
Kebumen Regency	54	65.36%	36
Pekalongan City	36	65.36%	27
Klaten Regency	76	65.36%	50
Boyolali Regency	60	65.36%	40
Karanganyar Regency	50	65.36%	35
Wonogiri Regency	30	65.36%	20
Total			208

Table 2

Goodness of fit index of the measurement model

Goodness of fit index	Cut-of value
X^2 – chi-square	<i>Expected to be small</i>
Significance probability	$\geq 0,05$
GFI	$\geq 0,90$
AGFI	$\geq 0,90$
CFI	$\geq 0,90$
TLI	$\geq 0,95$
RMSEA	$\leq 0,08$

Table 3

Descriptive statistics on school counsellors' mindfulness

Variable	N	Minimum	Maximum	Mean	Std. deviation
Mindfulness	208	61	95	77.8	6.1
Religiosity	208	61	88	77,8	5.6
Goal setting	208	41	68	55,3	5.5
Social support	208	54	81	68,4	5,4
Self-concept	208	51	80	64.2	5.6
School counsellor's psychological well-being	208	85	119	100	8.3

Table 4

Normality test on variable religiosity and mindfulness toward self-concept

Variable	Sig.	Description	Conclusion
Religiosity	0.650	$p > 0,05$	Normal
Mindfulness	0.650	$p > 0,05$	Normal

Table 5

Normality test on goal setting, social support and mindfulness toward self-concept

Variable	Sig.	Description	Conclusion
Goal setting	0.741	$p > 0,05$	Normal
Social support	0.741	$p > 0,05$	Normal

Mindfulness	0.741	$p > 0,05$	Normal
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Table 6

Multicollinearity test on mindfulness and religiosity toward self-concept

Variable	Tolerance value	Description	VIF value	Description	Conclusion
Religiosity	0.451	> 0.10	2.22	< 10.00	no multicollinearity
Mindfulness	0.451	> 0.10	2.22	< 10.00	no multicollinearity

Table 7

Multicollinearity test on mindfulness, religiosity, social support, goal setting and self-concept towards psychological well-being

Variable	Tolerance value	Description	VIF value	Description	Conclusion
Mindfulness	0.296	> 0.10	3.38	< 10.00	no sign of multicollinearity
Religiosity	0.371	> 0.10	2.70	< 10.00	no sign of multicollinearity
Goal Setting	0.520	> 0.10	1.93	< 10.00	no sign of multicollinearity
Social Support	0.538	> 0.10	1.86	< 10.00	no sign of multicollinearity
Self-Concept	0.266	> 0.10	3.77	< 10.00	no sign of multicollinearity

Table 8

Hypothesis testing results

Hypothesis	Value	Decision
Major hypothesis		
Structural model constructed in the study gains empirical support	0.196	Accepted
Minor hypotheses		
Direct effects		
H1: Mindfulness directly affects a school counsellor's psychological well-being	-0.042	Rejected
H2: Mindfulness directly affects self-concept	0.453	Accepted
H3: Religiosity directly affects a school counsellor's psychological well-being	-0.038	Rejected
H4: Religiosity directly affects self-concept	0.382	Accepted
H5: Goal setting directly affects a school counsellor's psychological well-being	0.249	Accepted
H6: Social support affects a school counsellor's psychological well-being.	0.306	Accepted
H7: Self-concept affects a school counsellor's psychological well-being	0.443	Accepted
Indirect effects		
H8: Mindfulness affects psychological wellbeing through self-concept	0.201	Accepted
H9: Religiosity affects psychological wellbeing through self-concept	0.169	Accepted



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