

CHAPTER II

TAWAKKAL AND SELF CONCEPT

A. *Tawakkal*

1. Definition of *Tawakkal*

Tawakkal Etymologically derived from the word *wakalah*, means At Tafwidh (surrender) and Al-I'timad (berthing).¹ The word *Tawakkal* is focused on the definition of “believing heart to the only one representative”. The one who can be regarded as there present at or should have four things:

- a. Convinced to be the most correct (*muntahal-hidayah*)
- b. Convinced to be the most powerful (*muntahal-quwwah*)
- c. Convinced to be the most nice and beautiful language (*muntahal – fashahah*)
- d. Convinced to be the most attention and affection (*muntahas-syafaqah*).

Belief to the only one representative here means believing to God.²

Besides, the word *tawakkal* can be found in several dictionaries as well. Those are first in *kamus Al-Munawwir*, it means توكل على الله (*tawakkal*, resigned to God).³ In *Kamus Arab Indonesia* arranged by Mahmud Yunus it means, توكل-اتكل (*tawakkal*, closer to God).⁴ In *Kamus Indonesia Arab*, the word derived from: توكل-يتوكل.⁵ And in the *Kamus Al-Fikr, Indonesia-Arab-Inggris*, *tawakkal* means *surrender to God* (توكل على الله).⁶

In *Kamus Umum Bahasa Indonesia*, *tawakkal* means surrender (to the will of God).⁷ believe in the God with all your heart to the suffering, trials and other.⁸

¹Sayyid Abu Bakar Ibnu Muhammad, *Missi Suci Para Sufi (Kifayatul Atqiya Wa manhajul Ashfiya)*, Pnej. Djamaluddin Al-Bunyi, Mitra Pustaka, Yogyakarta, 1999, p. 81.

²Budiman Mustofa, *Quantum Kebahagiaan*, Indiva Media Kreasi, Solo, 2008, p. 173.

³Ahmad Warson Al-Munawir, *Kamus Al-Munawir Arab-Indonesia Terlengkap*, Pustaka Progresif, Yogyakarta, 1997, P. 1579.

⁴Mahmud Yunus, *Kamus Arab Indonesia*, Yayasan Penyelenggara Penerjemah / pentafsir al-Quran, Jakarta, 1973, P. 506

⁵Asad M. Alkalali, *Kamus Indonesia Arab*, Bulan Bintang, Jakarta, 1987, P. 548.

⁶Ahmad Sunarto, *Kamus al-Fikr, Indonesia-Arab-Inggris*, Halim Jaya, Surabaya, 2002, P. 754

⁷W.J.S. Poerwadarminto, *Kamus Umum Bahasa Indonesia*, PN Balai Pustaka, Jakarta, cet. 5, 1976, p. 1026.

In *Kamus Besar Bahasa Indonesia*, *tawakkal* is submit to the will of God and trust in Him.⁹ Whereas in *Kamus Modern Bahasa Indonesia*, *Tawakkal* means when all the work is done, one must submit to God.¹⁰

Terminologically, there are many different formulations about *tawakkal*, as stated by Hasyim Muhammad in his book entitled “*Dialog Tasawuf dan Psikologi*”: There are many opinions about *tawakkal*.¹¹

Some other definitions can be stated below:

Hamka said that *tawakkal* is manifestation of *qana'ah*¹², that is giving over the decision of all cases, endeavor and effort to the God. He is strong and powerful, we are weak and helpless.¹³ Hamka asserted that the effort is not out of the *tawakkal*. He said it is not called as *tawakkal* if there is man sleep under durian tree. Because when the fruit falls because of winds, it will fall on him. It is not a sole trust that deliberately lingers on the edge of a river that floods, or under the wall which was about to collapse.¹⁴ So if one wants to avoid the disaster, he should try to stay away from it.

Amin Syukur on his book entitled “*Pengantar Study Islam*.”¹⁵ And in another book titled “*Tasawuf Bagi Orang Awam*” formulate that the *tawakkal* is free from dependence to other than God, and give up everything just to His decision.

Allah says:

⁸W.J.S. Poerwadarminto, *Kamus Umum Bahasa Indonesia*, PN Balai Pustaka, Jakarta, cet. 5, 1976, p. 1026

⁹Depdiknas, *Kamus Besar Bahasa Indonesia*, Balai Pustaka, Jakarta, 2002, p. 1150

¹⁰Sultan Muhammad Zain, *Kamus Modern Bahasa Indonesia*, Jakarta, Grafika, tth, P. 956

¹¹The view that the *tawakkal* is cutting heart with other than God. Sahl bin Abdullah describe a person who *tawakkal* to God is like a dead man in front of people who bathing him, which can reverse it wherever he wants. He said that *tawakkal* is the breaking tendency of the heart to other than God. See, Hasyim Muhammad, *Dialog Antara Tasawuf dan Psikologi*, Pustaka Pelajar Kerjasama Walisongo, Yogyakarta, Press, 2002, p. 45

¹²According to Hamka *Qana'ah* is the key of the *tawakkal*, which give rise to the feeling of happiness. It is not too exaggerated to say that happy is *qana'ah* and *qana'ah* is happy. It is not too exaggerated to say that happy is *qana'ah* and *qana'ah* is happy. Because the purpose of *qana'ah* is to instill *Thuma'ninah* that peaceful feeling, either at a time when grief or when happy. See more Hamka, *Tasawuf Modern*, Pustaka Panjimas, Jakarta, 1990, p. 241.

¹³*Ibid*, p. 232.

¹⁴*Ibid*,

¹⁵Briefly stated, *tawakkal* means submit to God. See, Amin Syukur, *Pengantar Study Islam*, CV Bima Sejati, Semarang, 2000, p. 173.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ

بِعَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾^{١٦}.

“To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.

Imam Qusyairi on his book *Risalah Qusyairiyah* explains that according to Abu Nashr Ās-Siraj Ath-Thusi, term of *tawakkal* as expressed by Abu Ṭūrab Ān-Nakhsyabi is releasing a limb inservitude, hanging heart son the divine, and felt to be quite sufficient.¹⁷ Āl-Kalabadzi in his book presents the various definitions about *tawakkal*.¹⁸

According to Imam Āl-Ghazālī, *tawakkal* is controlling heart to God because everything does not come out from knowledge and His power, while besides God can not harm and can not give the benefit.¹⁹

According to TM. Ḥasbi Āsh-Ṣhiddieqy, *tawakkal* is submit to god and cling to God.²⁰ Many experts also provide definitions and limitations, on this basis Dr. Yuşuf Qarḍhawī tends to define of *tawakkal*, not in depth, but the outer, he

¹⁶QS. Hūd [11]:123.

¹⁷When he was given something, so he was grateful, if not, then he is to be patient. According Dzun-Nun āl Mīshri, *tawakkal* is leaving matters governed by lust and break away from the effort and strength. A servant will always strengthen his *tawakkal* if understand that God always knows and sees everything. Abu Ja'far bin Farj said, “I never look a man who knows his Aishyah’s camel because she is very smart, so he was beaten with a whip. I asked him,” how painful blow in a state more readily known? “He answered,” when we hit for him, then of course he knows”. Husin bin Mansur ever asked Ibrahim Āl-Khawwash, “What have you done in the course and leave the desert?” “I put my trust by improving myself. See, Imam Qusyairi, *āl-Risalah āl-Qusyairiyah*, trans. Umar Faruq, Pustaka Amani, Jakarta, 2002, p. 228 – 229.

¹⁸like Sirri al-Saqti said: “*Tawakkal* is the release of power and strength. Ibn Masruq said: “*Tawakkal* is submission to the decree of destiny. Sahl said: “Faith means being quiet in front of God. “Abu Abd al-Qurasyi said: “Faith means leaving any shelters except God. “Āl-Junaid said: ” the essence *tawakkal* is that one must belong to God in a way that has never experienced before, and that God should be his in a way that had never experienced Him before. See, Āl-Kalabadzi, *Ajaran Kaum Ṣufi*, Terj. Rahman Astuti, Mizan Anggota Ikapi, Bandung, 1990, p. 125.

¹⁹Imam Āl-Ghazālī, *Muhtaşar Iḥya Ulūmuddīn*, Terj. Zaid Husein āl-Hamid, Pustaka Amani, Jakarta, 1995, p. 290.

²⁰TM. Ḥasbi Āsh Ṣhiddieqy, *āl-Islām*. I, Pustaka Rizki Putra, Semarang, 2001, p. 534.

defines *tawakkal* based on its meaning; means fully surrender. So, person who has submitted completely to God, there will not be any doubt and concern to God's decision.

Yuşuf Qardhawi agrees with what Ibn Qayyim stated that there is some confusion understanding about *tawakkal*. They assume that someone who put their trust is doing nothing because he is surrender to the will of God". This kind of attitude is not *tawakkal*, but squandered the gift of God

Someone who at the level of *tawakkal* will feel the peace and tranquility. He always feels steady and optimistic in the worship and in the act. In addition it will also gain spiritual strength, and extra ordinary courage, which can beat all the material strength.²¹

According to Abdul Mujib and Jusuf Mudzakir, *tawakkal* is a self surrender by all heart, so there is no perceived psychological burden. *Tawakkal* also learnand trust in others in resolving the matter, because it no longer has the ability. In this case, the intended *tawakkal* is representing or submit all matters to God, as a substance that is able to resolve all matters, after humans have more power and ability to finishing it.

God says

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ

اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾^{٢٢}

“And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.”

²¹Another thing that is felt by person who are willing to put their trust receipt for everything and always have expectations. See Hasyim Muhammad, *Dialog Antara Tasawuf Dan Psikologi (Telaah Atas Pemikiran Psikologi Humanistik Abraham Maslow)*, Pustaka Pelajar, Yogyakarta, Cet.1, 2002, p. 45-46.

²²QS. Āt-Tālāq [65] : 3.

The verse above suggests that the *tawakkal* was not based on passive and pessimistic attitude, but rather an active and optimistic. *Tawakkal* done optimally in reaching an affair, but because of human limitations, the effort was halted and left entirely to God.²³

According to Hasyim Muhammad, *tawakkal* will always consistent with the basic tendencies to the truth. Everything that happened and impinge on him will be accepted for what it is, reasonable, and happy. So that he will feel calm, peaceful and happy, despite living in difficulty. in other side *tawakkal* also connotes the feeling comfortable, and full of happiness that is always fresh and sustainable, far from feeling bored and tired of the situation experienced or owned something. Have exceptional durability to the influence of the surrounding environment and culture. Personal make autonomous and independent, have ideas freely without being influenced by the interests or tendencies from outside himself.²⁴

From the definitions above, it can be concluded, that *tawakkal* was a surrender any effort or work done to God and surrender completely to Him, has a true belief about the power and the will of God, and feel calm, peaceful and happy, the situation experienced from environmental influences that are around him in spite of the happy and sad.

2. The kinds of *Tawakkal*

The consideration of people who be have *tawakkal*, it was divided to into two: *tawakkal* to God and *tawakkal* to other than God, and in each section there are several kinds of *Tawakkal*:

Firts, *tawakkal* to God. *Tawakkal* to God has four kinds, those are:

- a) *Tawakkal* to God in istiqomah condition, guidance to God, acknowledge to the only one God, and consistent with the religion of God both physically

²³Abdul Mujib dan Jusuf Mudzakir, *Nuansa-Nuansa Psikologi Islam*, PT Raja Grafindo Persada, Jakarta, Cet.1, 2001, p. 343-344.

²⁴Hasyim Muhammad, *Dialog Antara Tasawuf Dan Psikologi*.(Telaah Atas Pemikiran Psikologi Humanistik Abraham Maslow), Pustaka Pelajar, Yogyakarta, Cet.1, 2002, p. 121-122.

and spiritually, without any attempt to give influence to others, it means the attitude of resignation was merely aimed at repair itself without looking at anyone else.

- b) *Tawakkal* to God in istiqomah condition as mentioned above, and it is added with *tawakkal* to God to maintain, extirpate bid'ah, fight against the disbelievers and the hypocrites, and consider to the happiness of the Muslims, order to do the good and forbid to do the crime and an influence on others to worship to God, this is the attitude from our prophets and it is inherited by the scholars after them, and this is the greatest attitude and it is the most beneficial among the others of *tawakkal*.
- c) *Tawakkal* to God in the terms of worldly needs of a servant or to prevent undesirable thing such as calamity or disaster, like those who put their trust (*tawakkal*) to obtain either sustenancer, healthiness, wife, children, gain victory over his enemy, or others. This attitude can bring sufficiency for self in worldly affairs and not along with the adequacy of here after affairs, except if he has intended to ask the adequacy of the after life to the adequacy of the world to be obedient to God.
- d) *Tawakkal* to God in doing forbidden thing and avoiding the prohibitions of God.²⁵

Second, Tawakkal to other than God. It is divided into two kinds:

- a) *Tawakkal syirik*, divided into two kinds:
 - a. *Tawakkal* to other than God in matters that can not be done except God. Like people who have *tawakkal* to people who have died and the cause of evil (something that is worshiped besides God) to ask for help, in the form of victory, protection, and blessing, this is called the greatest shirk, because there is no one can do this matters and the thing like that except God. This type of *tawakkal* is called as hidden *tawakkal*, because this actions would not be done except by those who believe that this dead body has a hidden force in this nature, for them there is no difference

²⁵Abdullah Bin Umar Ād-Dumaji, *Rahasia Tawakal Sebab dan Musabab*, Terj. Kamaludin Sa'diatulharamaini, Pustaka Azzam, Jakarta, 2000, p. 125.

whether the corpse is a corpse of a prophet, or “*thagut*” which become the enemy of God.²⁶

- b. *Tawakkal* to other than God in affairs which could presumably be done by the things which they are surrender. It is part of the most minor shirk. Such as putting their trust to a real and ordinary causes, like someone who put their trust in the leader or the king which God has made provision in the hands of the leader or prevent crime and the others similar things, this is the hidden shirk. Therefore it is said: Pay attention to the causes is shirk in *tāuḥid*, because very strong link and a but ment heart to those causes.²⁷
- b) Representing what is allowed, he handed an affair with someone who is able to do, so people who leave it (trusts) can achieve some wishes. Representing here means handing over to be guarded like the phrase: “I” represent to the one, it means: I leave it to the one so that it can be maintained properly. Representing according to shari’ah: someone handed her business to someone else to replace the absolute position or bound. Represent with a view like this is allowed according to the Qur’ān, hadīst, and *ijma’*.²⁸

tawakkal is widest and through out station, which is always crowded occupied by the people who stop there, because the extent of the link *tawakkal*, many needs dweller, *tawakkal* generality, which can stop the believers and the unbelievers, the good and bad guys, including the birds, wild animals and wild animals. All inhabitants of the earth and the sky are in *tawakkal*, although terms vary their *tawakkal*. The guardians of God and His servants who put their trust in God particularly because of faith, helping his religion, exalt his sentence, jihad to fight his enemies, for the love of Him and carry out His commands. Besides that, putting their trust in God because of self interest and keeping his situation by praying to God. There is also among those who put their trust in God as something to be gained, either sustenance, health, aid against the enemy, get a

²⁶Ibid.,

²⁷Ibid.,

²⁸Ibid, p. 126.

wife, children and so forth. Those that put their trust in God instead to commit atrocities and sins. Whatever they want or what they get, usually can not be separated from *tawakkal* to God and ask Him for help. Perhaps even their *tawakkal* is stronger than the *tawakkal* of devout people. They plunge themselves into ruin and destruction as he pleaded with God to save them and give it to them.²⁹

The best of *tawakkal* is believeor trust an obligation to fulfill the right, the right of creature and self. The most extensive and useful is *tawakkal* in making importance of external factors in benefitting religion, or getting rid of damage of religion. This is such kind of prophet's *tawakkal* in enforcing God's religion and stopping the destruction of people who are the world. This is the *tawakkal* of the prophets and their heirs. Then the *tawakkal* of human after that depends on its passion and purpose. Among them are those who put their trust in God to get power and no one put their trust in God to get flaky bread. Anyone who is right in his *tawakkal* to God to get something, he would get it. If the thing he wants is loved and blessed by God, then he will get a sequel commendable. If the thing he wants is hated by God, then what they have gotwill only harm them. If the thing he wants is something permissible, then he gets the benefit of himself but not for his *tawakkal*, as long as it is not intended for obedience to God.³⁰

3. The Level of *tawakkal*

Imam āl-Ghazali divides *tawakkal* into several levels:

- a. *Bidayah* (beginer level), it is *tawakkal* on heart level which always feel at ease with everything which has been promised by God.
- b. *Mutawasīthah* (middle level), the *tawakkal* on heart level which always feel sufficient and submitall matters to God. because they believe that God knows his situation.
- c. *Niḥayah* (high level), *the tawakkal* occurredon a level of the one which is surrender to the ridla of God or feel airy on accepting all of the decision of God.

²⁹Ibnu Qayyin Al-Jauziyah, *Pendakian Menuju Allah Penjabaran Kongkrit IyyakaNa'budu wa iyyaka Nastain*, Terj. Kathur Suhardi, Pustaka al-Kautsar, Jakarta, 1998, p. 189.

³⁰Ibid, p. 190.

Tawakkal at the first level is called *Tawakkalul Wākīl* (*tawakkal* of common believer), it means person entrusts his affairs to the vice, that is God, because they believe that God feel compassion towards His slaves. *Tawakkal* on the second and the third level is called *Tawakkalut Taslim* (*tawakkal* of the prophets and saints, that person is no longer in need of something other than simply to God, because they believe that God already knows the situation himself.³¹

4. Aspects of *Tawakkal*

Ibnu-Qayyim, as quoted by Abdul Mujib and Yusuf Mudzakir, provisions on *tawakkal* aspects as follows:

- a. Having a pure conviction about the power and the will of God.

Knowing the God with all his attributes, such as power, protection, self-reliance, the return of anythings to his knowledge, and others. This knowledge is the first level as a servant as the basic on *tawakkal* issues.

- b. Knowing that the law of causality will give such effect on what they have done.
- c. *Tawakkal* was the strongest reasons which can make person achieves what he wanted. *Tawakkal* is same like prayer, because it is done to get all expectation.
- d. Strengthening hearts with tauḥid.

Actually *tawakkal* of the one is not good unless has true of tauḥid. Even the nature of the *tawakkal* is in the heart of tauḥid. As long as there are the tangles of shirk in side heart, and then his *tawakkal* is flawed and tainted. As far as his tauḥid is pure, so it is also as far as the *tawakkal* is correct.

- e. Lying the Hearts to God and feel pleased beside Him.

The indication, he does not care anymore what he had tried and what he will be produced later. His heart was calmand did not feel he

³¹<http://referensiagama.blogspot.com/2011/10.Zuhud-dan-tawakal.html>

sitated when his wish was not realized and what he had expected materialized. Because relying attitude, submissive and only dependent unto Him had protected him from anxiety and expectation of what they have been earned.

- f. Have a good prejudice referred to God.

When the one has best prejudice to God and hope in Him, so does his *tawakkal* has the same level. Therefore some scholars interpret the *tawakkal* as good prejudice to God.

- g. Surrendering with all hearts to Him and banish anything that distracted.

Surrendering self-regulation fully to God, but this regulation applies only to matters relating to the provision of God, not to commands and prohibitions.

- h. Surrendering or submitting all matters to Him.

It means surrendering all matters to God, without demanding and decisive choice, there is no abhorrence and coercion.

Different with Ibn Qayyim, according to Yuṣuf Qaraḍhawī, *tawakkal* aspects are:

- a. Rising the serenity and tranquility.

The serenity of heart and mind will be felt by those who put their trust in God, those who put their trust will feel those serenity and tranquility which is filling every corner of his soul.

- b. Rising the power.

People who put their trust to God, will achieve the power, that is the strength of soul and the inner, the strength of any material is confronted with the power mentioned which is considered as small power, such as power of weapons, wealth and men.

- c. *Al-Izzah* (Self Esteem)

Al-Izzah (self esteem) that is felt by *tawakkal* person will rise him to the higher place, and give greater powers, even without there one or crown. The power comes from the dignity of the one who put their trust in Him.

It means that people who put their trust will have dignity without the others help, feel rich even without wealth, and become the king without the army and followers.

d. Acquiescence

People who is *tawakkal* will have the acquiescence that makes their heart become airy and spacious.

e. Appear the hope.

People who is *tawakkal* to God will never dawned feel lost hope and despair on their heart. As the hope will obtain what desired, the safety of points hated, loss of depression, loose of difficulties, victory right from the false hood, guidance from deviate, and obtaining justice for in justice.

Whereas Amru Khalid said that to be a the one who is *tawakkal*, they should be:

- a. Always feel dependent to God in their heart.
- b. Praying to God through prayer and remembrance.

From the assumptions above opinions regarding to the provisions of one's *tawakkal*, in this study, the researcher syn the size that the *tawakkal* provisions which is stated by Ibn Qayyim, Yuşuf Qardhawi and Amr Khalid, and used it as a basis for making *tawakkal* scale, that are:

- a. Surrendering all affairs to God after trying as maximal as possibel.
- b. Having the correct beliefs about the power and the will of God and submit to Him.
- c. Having a sense of calm and peace in every circumstances.

B. Self Concept

1. Definition of self-concept.

Self in term of psychology has two meanings that is attitude and feelings of a person's towards himself, and something the whole psychological process that controls behavior and self adjustment.³²

³²Sumadi Suryabrata, *Psikologi Kepribadian*, Jakarta, Rajawali Press, 1982, p. 290.

Shavelson and colleagues³³ stated that self concept is a person's perception of himself, which was formed through the perception and interpretation of one's experience of herself.

Hurlock³⁴ argued that self concept is the composition of the picture of self perception, that perception it is belief, feelings, and attitudes about the values that are recognized by the individual as his traits. Hurlock explain that the composition of self-concept is formed from a variety of experiences in stages, the meaning that the composition is formed from experience since the children as a basic element. From that basic elements of the arrangement formed subsequent experience. Every element of self-concept of the new composed with arrangement to self-concept has been established before, and the arrangement will affect the shape of the arrangement that next ensues. Hurlock use the term self-concept as a makeup primer base, it composed from all social experience gained from family life that have influenced it. Form of involvement in the family affects the quality and intensity of self-concept person next.

The composition of the primary self-concept help someone to establish secondary self-concept, it means that basic composition also determine of formation of subsequent experience,³⁵ This is the beginning from the ideal self development will be prepared in the onward development. One's ideal self-concept differs from self-concept that has been previously owned, because the ideal self-concept is more superior to the basic self-concept, and it is different from the self-image that may not be preferred. Ideal self-concept in formation is also influenced by self-concept has been established previously and it is also associated with a variety of special self-concept, until forming a hierarchical self-concept. In one's life, desires and expectations are not always realized. Therefore

³³Shavelson, R.J. & Bolus, R., *Self-Concept: The Interplay of Theory and Methods*, Journal of Education Psychology, 1982, p. 74.

³⁴Hurlock, E.B., *Personality Development*, New York, McGraw-Hill Kogakusha, 1979, p. 93-95.

³⁵For example, if there is one child who grew up in a family environment that always gives the number one spot or always win then in the subsequent development of the child will also choose the environment that can give him the number one spot anyway. In the development of children who are mature enough to judge themselves in relation to others, also flourished in spite of its ability to think kongrit surrounding objects, so that the child can imagine what they want. Ibid.,

someone can establish a realistic ideal self-concept grew out of dissatisfaction with one's self is associated with self-image and basic of self-concept has owned. This will affect the behavior and the adjustment itself. Because the composition of self-concept of the hierarchical nature is the self-concept has been established, so it will not be easy to change.

During its development, the ideal self concept is formed from a realistic of self concept can help in directing positive. Self concept may be incentive for someone to achieve something higher than what has been obtained. Ideal self-concept can also be composed of dreams and fantasies, as a form of disappointment and escape someone. Thus the Ideal self-concept is negative, can be a barrier in adjustment. In the formation of self-concept, the ideas owned or coveted by someone, sometimes different from the reality, including very high aspirations and expectations that are difficult to be realized. If there is a match between what is desired and reality, it will create self-acceptance.³⁶

According Brook³⁷ measure the level of the discrepancy between the actual self-concept and ideal self-concept with self-esteem is seen as an element of the concept of self-evaluative. According to Brook's research, people who have high self esteem, tend to choose work that is challenging, varied and aims clearly, while those who has a positive self-concept is able to find the level of satisfaction of the various activities carried out both activities were regarded as "work", as well as activities were classified as "not working".

cooley³⁸ put forward the theory of self-concept is based on the view of symbolic interaction. There are three things that underlie definition symbolic interaction, that is: individuals respond to the environment based on consideration of the environmental elements of the role of meaning for him as an individual, the meaning is the result of social interaction, the meaning, which is received by an

³⁶Jersild, A.T., *The Psychology of Adolescence*, The Macmillan Comp, New York, 1963, p. 98.

³⁷Brook, J.A., *The Link Between Self-Esteem and Work/Nonwork Perceptions And Attitudes*, 1991, p. 269-280.

³⁸Cooley, C.H., *Human Nature and The Social Order*, Scibners, New York, 1912, p. 89.

individual is subject to change in accordance with the acceptance of the individual in the process of social interaction.

Based on the view that symbolic interaction, Cooley proposed the theory of the glass (looking glass self), he said that a person's self-image is a reflection of the views of others about him. The mirror is able to reflect the values described by others person on the individual. Cooley define the self as "I" means me, mine, and myself, to show that self contains elements of emotional is stronger than the non-self elements. And the self only can be understood through a subjective feeling. Self illustrated through the mirror grew from symbolic interaction that occurs between him and various primary groups, such as family. The group has the characteristics of face to face relationship every time, it is relatively stable and has a high level of closer in the relationship between members of the group, so resulting in the integration of the relationship between members and groups. To-face relationships in a group that is able to provide feedback to individuals about how other people vote against him. Because it is self-concept is formed by the process of learning about values, attitudes, roles and identities in the interaction.³⁹

Mead⁴⁰ refers to the Cooley's theory, to further develop the theory of the self. He also argues that self evolved from the basic relationship of the individual with other individuals in the social process. Through social interaction, self grows as the social structure of a social experience. The self-concept grow and develop as an object, these developments form an understanding about how other people reaction to him. As an object, the concept of self has a characteristic form of social identity, a self-image that has been adapted to the demands of their social environment. Self-concept thus allows one to anticipate the reactions of others and allow the person to put themselves in the midst of its environment. On the basis of understanding that individuals can form in anticipation of the reaction of others towards him, so he was able to establish appropriate behavior.

³⁹Ibid.,

⁴⁰Mead, G., *Mind, Self and Society*, Univ of Chicago Press, Chicago, 1934, p. 34.

Individuals learn to give meaning to the environment as well as every person in his environment also do the same. Such estimates can provide and form a picture of the views of others (generalised others).

If everyone in the community can learn from these estimates, it will be formed on the notion of social community members together, which will be also underlie the formation of an internal arrangement within each individual conscience and it will guide behavior.

Mead stated that growing social self is a social experience. Language is the connecting element between the self and the community. Individuals can make use of the symbols in the language of communication with another person or with himself, he is able to communicate with yourself, just as if he was communicating with others. It can integrate the attitudes of others towards him as generalized others. Community follow to shape and give meaning to self-concept process of formation of the individual as a member of society. Self and society are two inseparable things, resulting in steady and sustainable development of the underlying behavior of the individual.

Comparing the views of Cooley and Mead, they both put the role of social environment interaction in the process of self-concept formation. The difference in Cooley with glass theory, he put the symbolic importance of the interaction between individuals with primary groups, such as the family as the basis for assessing individual learning and understand themselves, while Mead is more emphasis on the wider community, as symbolic interaction, forming a sense of how the views of others in general (generalized others) helped shape the patterns of behavior and sense of self. Coorley outlook more to a view that emphasizes Hurlock also says that the social experience of family life as the basis for the formation of self-concept, so formed a self-concept of primary and secondary of self-concept

As with Coorley and Mead who argued about the element of self as a basic for explaining the self -concept, then Choopersmith⁴¹ also imposes limits on the

⁴¹Coopersmith, St., *The Antecedents of Self-Esteem Palo Alto*, Consulting Psychologist Press Inc, California, 1981, p. 304

self-concept of sense of self. He gives explanation of self as an abstraction which is developed by the individual about his abilities, he signs, objects and forms of activities held and carried. Abstraction is given the symbol "Me" or a personal picture of him. Someone increased development experience in his life, it was also followed by the power of abstraction that grow also in accordance with various situation encountered in his life. This concept formed through the abstraction power increasingly complex. In the abstraction process occurs selectively on the system and the experiences of his traits will form a general idea of his personality. Because of the self-concept embodies a complex and multidimensional concept, meaning that the concept contains a wide variety of dimensions as an overview of various abilities and levels of experience who have experienced different emphasis in the treatment process.

In line with the view of Coopersmith of self-concept which has many dimensions, Kuppaswamy present dimensions that support self-concept in detail. He explained that the development of the self is one's personal construction that can not be observed directly, but the construction appears in line with the maturity function tools receptors in the organism. The receptors tools eg glandular system, muscular system, the growth of the brain and nervous system. Because the self is seen as a unique and dynamic construction that grew from one's experience and evolve through the process of learning from experience. During its development, self facing a variety of conditions in an individual's life, the self is also always evolving and changing to adjust himself. Therefore there is an element of continuity and stability and at the same elements as a result of changes in the growth process of the physical aspects, physiological aspects and psychological aspects. Self was an organism that continues to grow and change. Changes in the self reveals a change from the way a person sees himself and the world around it, because people are always get learning knowledge about themselves and role in social interaction. At the time of development of self, perception plays a very important role in the development process of adjustment itself. Through perception, person finds himself the meaning of the interaction with the environment. The concept of self grows when individuals realize that he finds

meaningful aspects, which is a part of itself to the characteristics of the terrain itself in perception. Because it always occurs during the development of self-awareness about his life.⁴²

To complete some view as above, then the view of Rogers⁴³ phenomenology of flow needs to be said anyway, because the view can add a special feature of the composition of the concept of self. Rogers emphasizes the role of individual perception of the experience received that may affect the process of personal appreciation. Self-perception is formed by experience of the person who lived in his efforts to adapt to internal and external influences. the Experience that Symbolized, lived and composed in a relationship with him. Experience acceptable can be organized with past experience, it can also be ignored because there is no structural relationship with yourself. It is possible that the experience was rejected or arranged to be symbolized in the form of distorted if the experience is not in line with the structures themselves. It can be concluded that the concept of individual self can describe the kind and quality of experience that will be accepted. Rogers also added that the composition of the self-concept can be assessed positively and negatively.

Calhoun & Acocella explains that the self-concept is self-image mental that consists of self-knowledge, respect for oneself, and self-assessment.⁴⁴

Rosenberg defined that self-concept as a feeling of self-esteem or as a positive or negative attitude toward a particular object that is "self". Feelings of self-esteem declared indirectly that he is a valuable, to respect himself as what he

⁴²According to Kuppuswamy, self-concept contains several components that make up the self. The components are:

- a. self awareness
- b. self esteem
- c. self acceptance
- d. self control
- e. self direction,
- f. and selfactualization

This latter component is also known as a motive in life. (see, Alport, C.W., *Pattern and Growth in Personality*, Holt Rinehart & Winston Inc, New York, 1961, p. 607.

⁴³Rogers, CR, *Client Centered Therapy its Current Practice, Implications and Theory*, Houghton Mifflin, Boston, 1951, p. 103.

⁴⁴Calhoun & Acocella, *Psikologi Tentang Penyesuaian dan Hubungan Kemanusiaan*, Penerbit IKIP Semarang, Semarang, 1990, p. 67.

is now, do not denounce what he did not do, and he felt positive about level itself. Feelings of low self-esteem implies self-denial, self humiliation and negative self-evaluation.⁴⁵

The various of definitions it can be concluded that the concept of self is a structure composed of self or "I" that can serve as subject and object. Through the development of social experiences and environmental influences growing and developing the self-concept and forming self-image and self characteristics. Developing process abstraction and selection experience, so composed self-concept is characterized complex or multidimensional. The self-concept is characterized by dynamic, because form of affective elements, the concept of a person can be considered positive or negative. In the view of phenomenology, self-concept is composed of a perception of self that contains a special meaning in the process of appreciation, so that self-concept also can be subjective.

2. Structure of Self Concept

Hoelter⁴⁶ revealed the presence of four approaches to determine the structure of self-concept, namely:

- a. The approach is based on a single dimension, this notion is based on the concept of self is seen as a global self worth (global self esteem).
- b. The approach is essentially a response to an open question about "who am I" or "who are you".
- c. The approach that emphasizes to process of formation of self-concept regardless of the self-concept structure.
- d. Approach that explicitly seek and problem underlying structure of self-concept with emphasis on components.

The explanation below is going to talk about the structure of self-concept in terms of the global composition and dimensional arrangement or composition based on the components of self-concept.

⁴⁵Burns, R. B., *Konsep Diri: Teori, Pengukuran, Perkembangan, dan Perilaku*, Penerbit Arcan, Jakarta, 1993, p. 69.

⁴⁶Hoelter, J. W., *The Structure of Self Conception: Conceptualization and Measurement*, Journal of Personality and social Psychology, 1985, p. 1392-1407.

Self -concept global means how someone judge himself whether good or bad based on his feelings in general. Departing from the view of a general nature about the self concept, so definition of self-concept is same global self-esteem.⁴⁷

Some personality experts expressed objection if the self-concept is viewed as a global concept, for example, Block⁴⁸ found that by means of the self-concept disclosure turns out 50% of global responses received associate a picture of himself with a specific situation, that is only part of the picture reveals itself in general, and others reveal themselves more specific, meaning that only some people revealed a picture of himself in general, other specifically reveal themselves. Rosenberg found that global self-concept and the parts are viewed as elements that make up the global self-concept are two things that are not identical.

Wylie⁴⁹ In a survey of the literature on self-concept found that almost all of research this at the beginning of the global construction based on the self-concept, for example by using the measurement of self-esteem, self-acceptance or self-measurement of the gap between the self value with the factual value. Basically self-assessment that is expressed through self-report, as well as self-reports based on self esteem or self-acceptance is only seen from one aspect of her remains relatively seen, in terms of cognitive and evaluative, whereas someone not realize that if someone gives a picture of himself it , then this self-image always can be different. Everyone has self-characteristic that deemed stand out in a situation, halini can be used as an image of himself that of course can be changed to other situations.

Strengthening objection to the view that the global structure of the self-concept is the view Gergen⁵⁰ which forward that fact when someone describes himself, he would put forward a large number of different concepts, the concept was not only different but also not related to each other. Various concepts put

⁴⁷Coopersmith, St., *The Antecedents of Self-Esteem* Palo Alto, Consulting Psychologist Press Inc, California, 1981, p. 45

⁴⁸Griffin, N., Chassin, L., and Young, R. D., *Measurement of Global Self Concept Versus Multiple Role Specific Self Concept in Adolescents*, p. 37

⁴⁹Wylie, R. C., *The Self-Concept*, Revised Edition, Vol II, *Theory and Research on Selected Topics*, University of Nebraska Press, Linccholz, 1979

⁵⁰Gergen, K. J., *The Concept of Self*, Holt, Rinehart and Winston, 1971, p. 32.

forward seems also not always apply all the time. At one moment a concept is considered very important but at other times the other concept is more prominent for himself described as representative. A tendency is very reasonable, because it is the assumption of self-concept as a single composition or meaningless to globally based on the view of self-concept as a dimension much makeup.

This objection supports the research, the research of Akeret can be used as evidence that self-concept study based on the global arrangement can not be generalized to specific situations.⁵¹ Some view like mentioned above indicate reservations about the concept of self as a global structure.

This view of the self-concept as a structure that has more than one dimension proposed by Rosenberg and Simons to prove the relationship dimensions of self-concept and gender. Both of these figures suggests that the self-concept consists of a two-dimensional, global self-esteem (global self-esteem) and self-awareness (self Consciousness).⁵² Ronsberg and Simmons provide an explanation building view stereotypes in society as follows: public views of men and women different in terms of achievement, men are seen as more capable than women of achievement thus affecting the socialization process. A daughter is seen as less rational, less capable achievement, so that consciousness itself is lower than boys. If the boys are encouraged to great lengths to high achievers, the achievers were girls alone is considered to be good. In terms of self-esteem, girls do not differ from boys. This conclusion suggests that through the

⁵¹Akerat intercorrelation between the twigs hold the value of self (self-concept values) with academic values, the value of interpersonal relationships, adjustments in the field of sexual, emotional adjustment, it was found that a positive correlation is very different. Emotional adjustment is the best indicator of the correlation of 0.61. The results of this study indicate that one's view of himself can put the concept of self in very varied circumstances, that one may be more important than others, because it held a generalization of the concept of self would not be meaningful. See: Akeret, R. U., *Inter-relationship Among Various Dimensions oh The Self Concept*, Journal of Counseling Psychology, 6, 1959, p. 199-201.

⁵²Ronsberg and Simons research conducted on teenagers to prove that there is a gender effect in the process of socialization. By analyzing the concept self that is based on two dimensions, that is the global self-esteem and self-awareness, it will be more clear in his opinion the role of the interaction between dimensions of self-concept with gender. The results of these studies indicate that between men and women there is a difference in terms of self-awareness. But there is no difference between the two on the value of global self-esteem. See: Rosenberg, M. And Kaplan, *Social Psychology of Self Concept*, Arlington Heights Illinois, Harlan Davidson Inc, 1982.

dimensions of self-concept, found differences between boys and girls, judging from these dimensions.

The structure of self-concept have the quality multifaceted that proposed by Shavelson.⁵³ According to the definition that underlying, then the self-concept is composed of many dimensions and hierarchical, includes self-perception the most specialized in a particular field, for example in the areas of reading, mathematics, as the perception of the most basic skills, such as perception of academic and non-academic and the level above again changed the general self-concept. Theoretically general self-concept is more real correlated with self-concept of lower, while the concept of self-aligned position correlation is smaller.

Attempt to prove that self-concept is multidimensional arranged meet the requirements of validity and reliability, the research of Marsh and his friends⁵⁴ can be used as a supporter of the view Shavelson and Bolus. Marsh drafting tool multidimensional self-concept as a basis for research. They use self-description questionnaire (self Description questionair) is composed of seven dimensions (physical ability, appearance, relationships with peers, relationships with parents, reading, math, school subjects), the subject is composed of high school students in Sydney Australia as much as 654 people. Students filled out questionnaires self description, the results were analyzed through factor analysis, in addition to the teachers were also asked to give his assessment based on the 7 dimensions as that filled by students. Later the analysis of the multitrait-multifactor. Evidently there is a match between the two ratings.

Mars dan Gouvernet⁵⁵ was construct measurement tool shaped multidimensional self-concept based on the model of Shavelson, the tool is called SDQ I (Self Prescription Questionair Scale), a tool that the other is PCS (Perceived Competence Scale), a tool which is prepared on the basis of the Harter

⁵³Shavelson, R. J., Bolus, R., *Self Concept The Interplay of Theory and Methods*. Journal of Educational Psychology, 74, 1982, p. 3-17.

⁵⁴Marsh, H. W., Richards, G. E., and Barnes, J., *Multidimensional Self Concepts: A Longterm Follow-up of The Effect of Participation in an Outward Bound Program*, *Bulletin Personaliti and Social Psyschology*, 12, 1987, p. 475-492.

⁵⁵Marsh, H. W., and Gouvernet, P. J., *Multidimensional Self Concept and Perceptions of Control: Conctruct Validitas of Responses by Children*. Journal of Education Psychology, 81, 1989, p. 57-69.

self-concept research. Regarding the second tool, they cite research from Marsh and Hocevar are using PCS, PCS has proven that a stable composition factors from year to year. PCS is formally not based on the theory Shavelson, but most of its aspects to support the model. Through factor analysis method, it is proven that the SDQ I contains a payload factor as it was intended, so with the measuring devices of the PCS Harter. Multitrait-multimethod analysis method is also proved that both of them have the convergent validity and divergent were assured.

From the description of the self-concept can be expressed globally and multidimensional, the researcher believes that the global self concept describes about self image to the general nature of situation. That image is not identical to the situation of the special situation of a person who wants to find a image of him. Everyone has a self characteristic that viewedobtrusive in a situation, while in other situations it is not feels obtrusive. These conditions can be changed according to relative experience. Someone has a large number of concepts about themselves. The concept does not always apply the same or all of time, it is depend on whether the presumption is important at a time or less important to find a image of him. This self image is difficult to assess to represent itself and can not be generalized as a general self-image. Global self concept contains elements of weakness, so it is not appropriate to describe the characteristics themselves. In the period of student self concept has been expanded greatly vary according to social roles and experiences related to the values themselves. Shavelson proposed the self-concept of hierarchical multidimensional. This self concept is composed of high-rise fromself-concept composition that most generally which in the top level, underneath composed dimensions that support it. Academic self concept is composed of self-concept on academic ability in the field. While the non-academic self-concept is composed of self concept regarding social relationships, emotional condition and family relations.

Dusek dan Flaherty were discovered from their research that the multidimensional self-concept is more efficient to express the concept of a person who basically is kompleks..

From various research that reveal the multidimensional self-concept, the researchers believe that the multidimensional nature of self-concept, so that the concept will be used on this study with reference to the theory of Shavelson and Bolus which uses the basic two-dimensional self-concept dimensions of self-concept that is academic and non-academic . The composition of these dimensions are as follows:

1. Academic dimension consists of:
 - a. The self -concept in relation to abilities and academic activities
 - b. The self-concept in relation to education regulation and teaching about test system and the credit system.
 - c. Conditions in relation with completion of the study period
 - d. The self-concept in relation with laboratory activities, practical activities, discussions and seminars.
 - e. The self-concept in relation about educational facilities, faculty guidance, library and learning facilities.
2. Non academic dimensions consist of:
 - a. The self-concept in relation to social conditions and social participation
 - b. The self-concept in relation to specific emotional situations
 - c. The self-concept in relation to the physical condition.
 - d. The self-concept in relation to personal and family.
 - e. The self-concept in relation to the future, including work and life
3. Dimensions of Self-Concept

Self-concept has three dimensions: self-knowledge, expectations about yourself, about self assessment.⁵⁶

first, knowledge.

The first dimension of self-concept is about what people know about him. According Stuart & Sundeen, attitudes include perceptions and feelings about the size, functions, shape, appearance and body potential of current and in the past.⁵⁷

⁵⁶Calhoun & Acellole, *Psikologi Tentang Penyesuaian dan Hubungan Kemanusiaan*, Penerbit IKIP Semarang, Semarang, 1990, p. 67

Second, expectancy.

The view of ourselves is inseparable from the possibility of our becoming what the future. Hope can say as ideal self. Each hopes to awaken the forces that drive to achieve the expectations of the future. However, the ideal self should be set not too high but still higher than the ability to remain a driving force and can still be achieved. During the young years, the ideal self will be in the form of the identification process through parents, teachers and friends.⁵⁸

Third, Assessment.

Assessment involves elements of evaluation, how much we love ourselves. The bigger does not fit between our image of ourselves ideal and the actual so would lower our self-esteem. Instead of people who have high self-esteem would have liked who he was, what will be done and so on. Thus it can be said that the dimension of assessment is a component of self-concept formation significantly.

4. Pattern of self concept

William D brooks dan Philip Emmert devided of self concept into two kinds, that are:⁵⁹

1. Self concept positive that is characterized by such things as the following:
 - a. Have confidence that he was able to overcome the problem
 - b. Feel equal with others
 - c. Receiving a compliment without feeling shame or guilt

⁵⁷It is closely related to personality. How individuals perceive self to have an important impact on psychological aspects. Realistic view of the self, accept and love the body part will give a sense of security, so avoid the anxiety and increase self-esteem. Individuals who are stable, realistic and consistent with the image of him will show steady capability will spur the realization that success in life. Perceptions and experiences of individuals can change dynamically self-image, including in this case gender, ethnicity, job, age and others. Usually a person provide the nickname for himself. See: Keliat, *Gangguan Konsep Diri*, Penerbit Buku Kedokteran EGC, Jakarta, 1992, p. 4.

⁵⁸Some of the factors that influence the ideal self is:

1. The tendency of individuals to establish self in the ideal limits.
2. Cultural factors will affect the individual in determining the ideal self, which then is compared with the standard group standards friends.
3. Desire and ambition to succeed exceed, the needs are realistic, the desire to avoid failure, anxiety and low self-esteem.

⁵⁹Rakhmad Jalaludin, *Psikologi Komunikasi*, PT Remaja Rosdakarya, Bandung, 1992, p. 105.

- d. Recognizing that every human being has desires, feelings and behaviors that are not necessarily fully approved by society
- e. Knowing and realizing the deficiencies that exist within him and tried to fix it.

It different with a cavalier attitude, the basis of a positive self-concept is not hunch that great about themselves, but rather in the form of self-acceptance. And this will bring people to the humility and generosity of the selfishness and arrogance.

Wicklund dan Frey,⁶⁰ Describes the knowledge and introduction of themselves very well which makes the individual with a positive self-concept of being able to accept who he is. Individuals with a positive self-concept has a “container” wide to receive any information about him, whether they are positive or negative. In other words, people with a positive self-concept can understand and accept the fact that a number of very diverse about him.

The ability to accept what is, does not mean he never disappointed with himself or that he failed to recognize his mistake as a mistake. However, he feels not need to regret or apologize for its existence.

In addition, in the hope, people with positive self-concept will design appropriate goals and realistic. That is most likely to be able to achieve the purpose.

Therefore, the individual has a positive self-concept as a “container” to assimilate vast all experience, the new information is not a threat to him, to not cause anxiety. In the end he will be able to face the challenges in life with enthusiasm and optimism.

2. Self concept negative is characteristic follow:

- a. Sensitive to criticism. Almost always can not stand the criticism of receipt. He saw it as the efforts of others to drop his price, so sometimes he looks stubborn and trying to maintain his opinion using a variety of justifications and false logic.

⁶⁰Calhoun & Acellole, op.cit, p. 73.

- b. The response to the praise, though he seemed not to care and avoid the compliment but still seemed enthusiastic.
- c. Responds to praise, though he seemed not to care and avoid the compliment but enthusiasm will still appear.
- d. Have a tendency to feel unwelcome others. His reaction to see each other as enemies, not least because he was not considered. Even so he will feel that he is the victim of a social system that is not right. Pessimistic, it looked to have competitive low power. This happens, because he feels powerless against the existing competition.

Knowledge of individuals with negative self-concept about itself is not much. More detailed Erikson⁶¹ look at two types of negative concepts here, that are:

- a. One's view of itself which not regularly. Not having the feeling and stability and self-integrity. He really did not know who he is, as well as shortages and owned keleihan what he or she values in her life. For the transition from the role of the child to the adult roles, it is common place but are not as well as in individuals who had already turned up, because it is a sign of maladjustment.
- b. The second type of negative self-concept is the opposite of the first type. The concept of self in the second type is too unstable and too regularly, can said stiff. It could be due to upbringing parents who are too loud.

Classified in any type, individuals who have a negative self-concept, will respond and receive new information about him as a threat to cause anxiety. Sullivan⁶² wrote that the "container" narrow acceptance, individuals with negative self-concept does not have the mental categories that can be linked with conflicting information about him. Until that happens, he would always varying the concept itself, or otherwise he would protect solid himself with the concept of new rejecting and changing information.

⁶¹Ibid, P.72.

⁶²Ibid,

In assessing him, he always has a negative judgment on himself. Whatever it is private, it will not be good enough. Whatever he was gained never as valuable to those of others. because it is always negative view anything contained in him. So individuals with negative self-concept will crumble ability to achieve what he wants. So what happens is it will not optimize all abilities to achieve what he wants. Calhoun⁶³ refer to this as “justification forecast”. Failure to achieve what he wants, it will damage the already fragile self-esteem. So it went on, the circle will work, until the individual is immediately repair itself.

It can be concluded that the self-concept form into two patterns, which are characterized by a positive self-concept with individuals who have the confidence that he was able to overcome the problem, feel equal with others (self-confidence), knowing the weaknesses in him and tried to fix it and so on. Instead of individuals who have a negative self-concept tend to be sensitive to criticism, responsive to praise, hiperkritis (too many to criticize and denounce), and have a tendency to feel like everyone else.

5. Aspects of Self Concept

Secara struktural Pudjijogjanti⁶⁴ argues that the concept of global self consists of three ranks, there are the general self-concept, self-concept major, and specific self-concept.

Song and Hattie,⁶⁵ Dividing the self-concept in two parts, there are: self-concept of academic and non academic. Non-academic self-concept consisting of social self-concept and self-concept of the appearance of the individual concerned.

Self-concept has several aspects, that are:

- a. How do people observe themselves
- b. How people think about themselves
- c. How people judge themselves

⁶³General self-concept is the way in understanding the overall individual himself and it is difficult to change, because it is attached. Major self-concept is the way people understand the social, physical, academic of him. Specific self-concept is the way people understand themselves doing activities related to the activity in the social, physical and academic. Ibid, 73

⁶⁴Pudjijogjanti, C., *Konsep Diri Dalam Pendidikan*, Arcan, Jakarta, 1993

⁶⁵Song I.S., & Hattie, J., *Home environment, Self Concept and Academic Achievement a Casual Modeling Approach*, Journal of Educational Psychology, 76, 1982, p. 1269-1281.

- d. How people are trying in various ways to enhance and maintain themselves.

Nashori broader self-concept that is split into 6 sections: physical self-concept, personal self-concept, social self-concept, self-concept of moral ethical, academic self-concept and self-concept family. In summary it can be concluded that the concept of self can not be separated from the physical self-concept, social self-concept and psychological self-concept.⁶⁶

6. Factors in the self concept

The formation of self-concept is influenced by several factors, according to Hardy and Heyes,⁶⁷ that the factors that influence self concept are:

- a. Reaction from others
- b. Comparison with others.
- c. One's role
- d. Identification of other.

Hurlock in his book "*psikologi perkembangan*" mentions about the factors that influence self concept are: the age of maturity, personal appearance, sexual propriety, names and nicknames, family relationships, peers, creativity, ideals.⁶⁸

Based on the description above, it can be concluded that the factors that influence self concept is twofold:

1. Internal

- a. Physical state include: gender, names and nicknames, clothing, and personal appearance.
- b. Psychic abilities include: the age of maturity, creativity, ideals.

2. Eksternal

- a. The reaction from others
- b. Comparison with others
- c. One's role

⁶⁶Nashori F, *Kompetensi Interpersonal Mahasiswa Di Tinjau dari Kematangan beragama, Konsep Diri, dan Jenis Kelamin*, Universitas Gadjah Mada, Yogyakarta, 2000, p. 204

⁶⁷Hardy Malcom dan Steven Heyes, *Pengantar Psikologi (Terjemahan dari Soenarji)*, Erlangga Jakarta, 1988. P. 107.

⁶⁸Elizabeth Harlock, *Psikologi Perkembangan, Pendekatan Sepanjang Rentah Kehidupan*, (Alih bahasa, Istiwi Dayanti dan Soedjarwo), Erlangga, Jakarta, 1999, p. 235.

d. Identification of others

C. Correlation between *tawakkal* and self concept.

For determine the relationship between the independent variable, is *tawakkal* with variable bound, which self-concept, then this needs to be clarified in the definition of each variable. *Tawakkal* is the submission of all endeavor or effort made to God, and surrender completely to Him, has a true belief about the power and will of God, and feel calm, peaceful and happy, the situation arising from the influence of the surrounding environment are though in a state of happy and difficult.

While self-concept is structure composed of self or “I” that can serve as subject and object. Through the development of experiences and environmental social influences the self-concept growing and developing forming self-image and self-characteristics. Development process abstraction and selection so composed self-concept is characterized complex or multidimensional. The self-concept has dynamic characteristics, because form of affective elements, the concept of a person can be considered positive or negative. In the view of phenomenology, self-concept is composed of a perception of self that contains a special meaning in the process of appreciation, so that self-concept can also be subjective.

As a student, of course have an obligation to complete the task. As a graduate student who must finish by completing the thesis. However, so many difficulties faced by students in taking the thesis, they end up feeling confused and not in the spirit of the thesis work.

Behold, are not there are people who do not have a problem in his life. Various problems come and go from mild to severe. At first humans to survive and solve the problem by relying on its own merits. If he is not able to solve the problem alone, he will ask for help from others who are more capable. If the other person does not help successfully, who else will be asked for help unless someone else who is more capable. At this point, people often feel a sense of hopelessness and helplessness if he can not find the help they need. Eventually they lost the spirit to perform tasks that should be their responsibility. Thus causing a person to lose control and do not know what he is and what he had to do.

Life will always present the obstacles and difficulties as a test and trial from God. He says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ

وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

“Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.”

Actually every individual has a wide range of innate potential, including the potential to develop themselves so that they can understand the concept of him to be brought to success. Every individual has a certain intelligence in thinking, controlling, managing, and take action in confront difficulties, barriers including the thesis work in order to pass quickly.

Today it was revealed that religious activity in the positive value indicates the direction of the life of a human being. Attitudes such as religious worship and trust, will bring hope and a positive outlook on life, as well as provide peace to the soul of man. The belief that God exists and all aspects of human life are at the mercy of the God, will reduce the sense of distress or depression in the human soul. In general, people who believe will have a close relationship with the God, as the close relationship between man and his best friend.⁷⁰

In essence, the return of humans to religion and God as a dependent when aware of the powerlessness of self described Islam through *tawakkal*. It is faith demands that anyone who believes he should turn over all his problems to anyone that he had faith is Allah. *Tawakkal* is the cornerstone or foundation of something final in the business or struggle, human must submit to God after running endeavor.⁷¹ Although *tawakkal* interpreted as surrender and endeavor fully to

⁶⁹QS Al-Baqarah[2] : 155.

⁷⁰<http://www.Pengaruh%20Agama%20Pada%20Jiwa%20dan%20Psikologis%20Manusia%20%28Bagian%20pertama%29%20-%20Islamologi.html>.

⁷¹M. Yunan Nasution, *Pegangan Hidup I*, Publicita, Jakarta, 1978, p. 170.

God, but does not mean people who put their trust should abandon all effort and endeavor.

Allah says;

لَهُ مَعْقَبَاتٌ مِّنْ بَيْنِ يَدَيْهِ ۖ وَمَنْ خَلْفَهُ يُحَفِّظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ ۖ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾^{٧٢}

For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.

The verse indicates that the human being must strive to realize the desire, pick up success. Because Allah SWT. will not change the state of a slave before an attempt is made to achieve it. In this case it is known that surrender to God (*tawakkal*) is done in parallel with the hard work, not just a feeling of *tawakkal* without effort. But when these efforts have not succeeded, *tawakkal* is the path that humans do not despair of the mercy of God.

On the other hand, *Tawakkal* can lead to peace of mind, stability, and peace for anyone. Such situation can not be perceived correctly except by those who put their trust in God. because the people who put their trust in Allah. felt that the control of nature can not be separated from God's grasp, Allah bestow peace in large numbers into his heart. This illustrates that a person surrender to the Lord should be done after he attempted to carry out its obligations.⁷³

And indeed confirmed the *tawakkal* to faith. Creed that the firm can bring an able hand over all matters to God. perfectly and feel at ease with His power. Soul of someone who really did not experience the shock tawakal at all, both large and small. Soul was troubled and confused by the harm that happened to him and not feel smug with happiness. The soul that *tawakkal* would not upset with sustenance affairs is in the hands of God. and also with life, because both are in

⁷²QS. Ār-Ra'du [13] : 11

⁷³Amin Ān-Najar, *Psikoterapi Sufistik Dalam Kehidupan Modern (Āt- Taṣhawwuf Ān-Nafsi)*, PT Mizan Publika, Jakarta, Cet. 1, 2004, p. 77.

the grip of God. so also the soul of trust will not be troubled with health. God has made obligatory of *tawakkal*.⁷⁴

This is in accordance with God's says:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾^{٧٥}

But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things).

Tawakkal is leaning attitude and entrust themselves to God. *Tawakkal* is not a passive nature and eager to escape from reality, it is an active and growing only from personal life properly understand and accept the reality of life with the right

Tawakkal Consciousness was not only a "metaphis realism", but also requires moral courage, because it is active. That is the moral courage to realize and self-confessed limitations after the optimal effort, and to accept the fact that not all problems can be controlled and overcome without help (inayah) from God. God says:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

﴿١٥٩﴾^{٧٦}

"It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him)."

⁷⁴*Ibid.*, p. 82.

⁷⁵QS. Al-Anfāl [8]: 61.

⁷⁶QS. Āli 'Imrān [3]:159.

Then, from *tawakkal* of consciousness in the manifestation, it can form a positive attitude or *husnuzhan* thinking about everything that has been prescribed by God Very good to develop in life. With positive thinking or decision *husnudzan* to God, Then life becomes calm. That sobriety is the key to happiness alive.⁷⁷

Besides it, someone who *tawakal* will always submits to God after doing business, it will not easily give up the face of difficult conditions and are not easy to get caught up in the face of the load or the pressures of life are included in the thesis work, because God has provided a way out of all problems people who *tawakal* for real.

This was in accordance with God's says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً ﴿٢﴾^{٧٨}

And for those who fear Allah, He (ever) prepares a way out

And God also explained in

تَمَعَالُ عُسْرٍ مُسْتَرًا ﴿٦﴾^{٧٩}

“Verily, with every difficulty there is relief.

This verse gives a spirit that every one wants to contemplate away from that trouble, misery, misfortune, and pain is a door to enter into the secret and essence of ease, happiness, and peace. So, always have spirit to find a way and a gap *Shelah* in order to penetrate the essence of challenges, difficulties, and suffering through struggle and sacrifice.

Based on the analysis of the description above, suggests that a person who has an attitude of *tawakkal* is high, it will resolve the problem peacefully and

⁷⁷ Supriyanto, *Tawakkal Bukan Pasrah*, Qultum Media, Jakarta, Cet.1, 2010, hlm. 25.

⁷⁸ QS. At-Talāq [65] :2

⁷⁹ QS. Al-Insyirāh [94]: 6

orderly because it sought and surrender to God, so faith in God that will help reinforce the establishment were grown to think positively of the provisions that have been established by God Almighty. When individuals confront the problem in a positive and quiet, then he can directly know what he should do and organize such a way that all of them can be mapped and achieve what he wants.

Thus it can be predicted that there is a relationship between *tawakkal* and self-concept.

D. Hypothesis.

According to Iqbal Hasan, a hypothesis is a statement or allegation against a temporary problem still weak studies were correct and should be tested empirically (hypotheses derived from the word hypo meaning below and thesa which means truth). The alleged statement or proposition called.⁸⁰

Concomitant with exposure above, Suharsimi Arikunto say that the hypothesis is a tentative answer to the research problem, until proven by the data collected.⁸¹

Researcher has one hypothesis about this research. It is there is positive correlation between *tawakkal* and self concept.

⁸⁰Iqbal Hasan, *Analisis Data Penelitian Dengan Statistik*, PT. Bumi Aksara, Jakarta, Cet. 1, 2004, p. 31.

⁸¹Suharsimi Arikunto, *Prosedur Penelitian : Suatu Pendekatan Praktik*, PT. Rineka Cipta, Jakarta, 2006, p. 71.