

## CHAPTER III

### THEORY OF SELF-CONCEPT IN PSYCHOLOGY

#### A. The definition of self-concept

Self-concept is an essential part in the development of personality. 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.<sup>1</sup>

According to Burns The Self-concept is self-esteem, self-worth or self-acceptance that includes all beliefs and judgments about ourselves, it will define who we are in our own mind, what we can do in our minds and what we become in our minds.<sup>2</sup>

According to Hurlock 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.<sup>3</sup> 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.

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<sup>1</sup> Sumadi Suryabrata, *Psikologi Kepribadian* (Jakarta: Rajawali Press, 1982) p. 290.

<sup>2</sup> Burns, R. B., *Konsep Diri: Teori, Pengukuran, Perkembangan, dan Perilaku*, (Jakarta: Penerbit Arcan, 1993) p. 87

<sup>3</sup> Hurlock, E.B., *Personality Development* (New York: Megraw-Hill Kogakusha, 1979) p. 93-95.

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.

Sartain as cited by Purwanto in his book argues that the concept of self as the views, feelings about ourselves which includes an appreciation, attitudes and feelings either perceived or not.<sup>4</sup>

Patterson describes the 'self', self-concept, self-structure is the perception of the relationship of "I as the subject" and "me as an object". In other words, the various aspects of life together with the values associated with these developments were organized into a strong unity.<sup>5</sup>

The self-concept is to do the imagery oneself as someone else, which he calls the looking-glass self (self-glass) as if we put glass in front of our own. The process begins by

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<sup>4</sup> Purwanto. M. Ngalim. *Psikologi Pendidikan* (Bandung: Rosdakarya. 1996) p. 124

<sup>5</sup> Sangalang. *Self Concept*. (New York: Pustaka Group, 1992) p. 2

imagining how we look at others, we catch a glimpse of ourselves as in a mirror. For example, we feel our face attractive, or unattractive. The second process, we imagine how others judge our appearance, whether others judge us attractive, intelligent, or interesting. The third process, we then experience a feeling of pride or disappointed by engaging ourselves assessment and judgment of others. If the assessment is positive you feel about yourself, then later develop a positive self-concept. On the contrary, the judgment of others towards us negatively, and we judge ourselves too negative, then we develop a negative self-concept.<sup>6</sup>

According to Carl Rogers the self is the aspect of phenomenological experience. Phenomenological experience is one aspect of our experience of the world is the one that meets our conscious experience is the experience of ourselves, or self.<sup>7</sup>

Atwater says that self-concept is an overall sense of self, which includes one's perception of self, feelings, beliefs, and values that are associated with him. Furthermore Atwater identify three forms of self-concept. First, body image, awareness of his body that is how a person sees himself.

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<sup>6</sup> Savitri Ramadhani. *The Art Of Positif Communicating*. (Yogyakarta: Bookmarks, 2008.) p.77

<sup>7</sup> Daniel Cervone, Lawrence A. Pervin *Kepribadian: teori dan penelitian edisi 10 buku 1* (Jakarta: salemba humanika, 2011) p. 210

Second, the idea of self, that is how the ideals and anticipations someone about him. Third, the social self, which is how others see him.

Cooley<sup>8</sup> 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 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

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<sup>8</sup> Cooley, C.H., Human Nature and The Social Order, Scibners, New York, 1912, p. 89.

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.<sup>9</sup>

Mead<sup>10</sup> refers to the Cooley's theory, to further develop the theory of the self. He also argues that self is 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

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<sup>9</sup> *Ibid*

<sup>10</sup> Mead, G., *Mind, Self and Society*, Univ of Chicago Press, Chicago, 1934, p. 34.

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.

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 (generalized 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. Cooley 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.

Of the several theories above it can be concluded that self-concept is an attitude of confidence and conviction about the advantages and disadvantages that exist in itself as well as its physical characteristics are formed through the perception and interpretation of themselves and their environment.

## B. The Development of Self-Concept

The self-concept plays an important role in determining behavior of someone in order to know ourselves completely to resolve conflicts there is in him, and to interpret the experiences they gained. Therefore, the self-concept is necessary for someone to use it as reference of life.<sup>11</sup>

The self-concept of a person is not an innateness but are formed through the learning process from someone growth period from childhood to adulthood. Besides the self-concept generated from the process of individual interactions with the environment continuously.<sup>12</sup>

Burns mentioned some factors that influence the formations of self-concept which is quoted by Agus Priyanto<sup>13</sup>, Factors that affect self-concept are:

### a. Overview Self (body image)

Self-image is a person's attitude toward his body consciously and unconsciously. This attitude includes perceptions and feelings about the size, shape, appearance function, and the potential of the body. Self-

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<sup>11</sup> Daniel Cervone, Lawrence A. Pervin *Kepribadian: teori dan penelitian edisi 10 buku 1* (Jakarta: salemba humanika, 2011) p. 33

<sup>12</sup> Nashori. *Hubungan antara Kematangan Beragama dengan Kompetensi*, (Yogyakarta: Universitas Gajah Mada, 2000) p. 28

<sup>13</sup> Agus Priyanto, *Komunikasi dan Konseling : Aplikasi dalam sarana Pelayanan Kesehatan untuk Perawat dan Bidan*. (Jakarta: Salemba Medika, 2009) p.42



image associated with personality. The worldview of the individual against himself has an important impact on the psychological aspects of the individual. A realistic view of the self by receiving and measuring parts of the body itself can give rise to a sense of security, relieve anxiety, and can also improve self-esteem.

b. Ideal Self

Ideal self is the individual's perception of how one should behave based on standard of aspirations, objectives or specific personal votes. Ideal themselves began to grow in childhood are influenced by people who are important to her that provide benefits and expectations in adolescence, while the ideal self is to be formed through a process of identification of the parents, teachers, and other people close.

c. Self-esteem

Self-esteem is a personal assessment of the results achieved by analyzing how far behavior can fulfill the ideal self. Self-esteem is very vulnerable interrupted during adolescence and old age. High self-esteem associated with the effectiveness of the group and acceptance by others. Meanwhile low self-esteem associated with poor interpersonal relationships and it is the risk of depression.

d. Role

Roles are attitudes, behavior values and goals expected of a person based on their position in the community. Roles are defined is the role in which a person has no other choice, whereas the acceptable role is the role of elected or selected individuals.

e. Identity

Identity is an awareness of self that comes from observation and assessment of individuals as well as a synthesis of all aspects of self-concept as a whole. Identity cards continued to grow since childhood coincided with the growth of self-concept.

The self-concept essentially includes four basic aspects that consists of:

1. How do people observe themselves
2. How do people think about themselves
3. How do people rate themselves
4. How do people tried in various ways to enhance and sustain themselves.<sup>14</sup>

The Self-concept of a person in childhood is usually different from the self-concept they owned as a teenager. A child's self-concept is not realistic, but then that unrealistic

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<sup>14</sup> Muntholi'ah, *Konsep diri positif menunjang prestasi PAI*, (Semarang: Gunung Jati dan Yayasan Al-Qur'an, , 2002) P. 29

self-concept then replaced by a new self-concept in line with the invention of himself or experience in the next age.

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.

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, this is the beginning of the ideal-self developments 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. Therefor, 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.<sup>15</sup>

The self-concept evolved through the process, generally individuals observe the function of himself, and then he receive feedback about who he is from the others. Individuals can also see who he is by the comparison with

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<sup>15</sup> Jersild, A.T. *The Psychology of Adolescence*, (New York: The Macmillan Comp, 1963), p. 98.

others (parents, peers, and community). Many times ourselves that cause problems further complicated by thinking nonsense against a state or against ourselves. But the attitude of a dynamic, self-concept can experience more positive changes.<sup>16</sup>

According to Rogers the individual perceive the experience as well as external object and attribute meaning to it. Total system of perception and meaning creates the individual phenomenological field. The core of the phenomenal field is to recognize what is called by the individual as me or I that is self. Self or self-concept symbolizes the pattern of perception that regular and consistent. Although self is change, it always maintaining, integrating, and organizing the quality of this pattern.<sup>17</sup>

For Rogers, the self is not a small person who is in us. Self is not the controlled behavior that runs independently. However, the self is a series of regular perceptions held by individuals.

Rogers recognize the two different aspects of the self that is the actual self and the ideal self. Rogers recognized that naturally people are not just thinking only of himself at the

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<sup>16</sup> Nashori. *Hubungan antara Kematangan Beragama dengan Kompetensi*, (Yogyakarta: Universitas Gajah Mada 2000) p. 29

<sup>17</sup> Daniel Cervone, Lawrence A. Pervin *Kepribadian: teori dan penelitian edisi 10 buku 1* (Jakarta: salemba humanika, 2011) p. 210

moment, but also themselves potentially in the future. Therefore they organized patterns of perception not only about themselves, but also ideal self that they want. So the ideal self is the self-concept which is wanted to be owned by individuals. Ideal self includes perceptions and meanings that are potentially relevant for self and highly appreciated by them. Rogers understood if our understanding of ourselves contains two different components, namely self we believe is ourselves today and the ideal self that we see as ourselves in the future.<sup>18</sup>

Self-concept is not formed and evolved itself but supported by their individual interaction with others and the environment.

### **C. The Types of Self-Concept**

According to Calhoun, the development of self-concept is divided into two, namely a positive self-concept and negative self-concept:

#### **1. Positive Self-concept**

Positive self-concept show their self-acceptance where people with positive self-concept knows himself very well. Positive self-concept is stable and varied. Individuals who have a positive self-concept can

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<sup>18</sup> *Ibid* p. 211

understand and accept the fact that a number of very large assortment of himself so an evaluation of himself to be positive and be able to accept what he was.

## 2. Negative Self-concept

Calhoun negative self-concepts divide into two types, namely:

- a. Individual views of himself totally disorganized, do not have feelings, stability and wholeness. The people really do not know who he is, his strengths and weaknesses or appreciated in his life.
- b. View of himself too stable and orderly. This could occur because individuals are educated in a way that is very hard, thus creating a self-image that does not allow any deviation from set of laws which in his mind is a proper way of life.<sup>19</sup>

William D brooks and Philip Emmert divided of self-concept into two kinds that are<sup>20</sup>:

1. Positive Self-concept that is characterized by such things as the following:
  - a. Have confidence that he was able to overcome the problem

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<sup>19</sup> Renita Mulyanintyas. *Bimbingan dan Konseling*. (Ciputat: Quantum Teaching, 2006) p.46

<sup>20</sup> Jalaludin Rakhmad, *Psikologi Komunikasi*, (Bandung: PT Remaja Rosdakarya, 1992) p. 105.

- b. Feel equal with others
  - c. Receiving a compliment without feeling shame or guilt
  - 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.
2. Negative Self-concept which characterized as follow:
- a. Sensitive to criticism. Almost always cannot 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.
  - 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.



Meanwhile Fitts states that there are five aspects of the general category in the self-concept that are physical self-concept, personal self-concept, social self-concept, moral self-concept, and family self-concept<sup>21</sup>:

- a. Physical self-concept. This concept means the views, thoughts, and assessment of adolescents to its own. Individuals known to have a physical self-concept when he looked positively his appearance, health, skin, good looks, as well as the ideal body size. Individuals considered to have a negative self-concept when looking at those things negatively.
- b. Personal self-concept. This concept means the views, thoughts, and feelings of adolescents to own person. Someone classified as having a positive self-concept when looking at himself as a happy, optimistic, and able to control themselves, and have a variety of abilities. Conversely considered to have a negative self-concept when looking at themselves as unhappy, pessimistic, and unable to control themselves, and have a wide variety of shortage.
- c. Social self-concept. This concept means the views, thoughts, judgments, feelings of adolescents to the

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<sup>21</sup> Nashori. *Hubungan antara Kematangan Beragama dengan Kompetensi*, (Yogyakarta: Universitas Gajah Mada 2000) p.31

existing social tendencies on himself. Social self-concept relates to the ability of touch with the world outside himself, feeling capable and valuable within the scope of social interaction. Someone classified as having a positive social self-concept if it sees itself as the people who are interested in others, understand others, find it easy along with other people, to feel cared for, keeping the feelings of others, and is active in the social activities. Instead, someone is said to have a negative social self-concept if sees himself as a person who is indifferent to others, it is difficult along with other people, do not pay attention to others, and not active in social activities.

- d. Moral self-concept. This concept means the views, thoughts, feelings, and judgments about the morality of adolescents themselves. This concept relates to the values and principles that mean giving meaning and direction of one's life. Someone classified as having a positive self-concept of moral ethics if sees himself as a person who cling to the values of moral ethics. Instead classified as having negative self-concept of moral ethics when someone sees himself as the one who deviates from the standard of moral value that should be followed.
- e. The family self-concept. This concept means the views, thoughts, judgments, and adolescent mind on her own

family. The family self-concept related to the presence of a person in the family. Someone classified as having a positive family self-concept when looking at himself loved and beloved the family, happy with family, proud family got a lot of help and encouragement of family. Conversely, if classified as having a negative family self-concept if a person sees himself as someone who is not comfortable in the situation of the family, hates his own family and never get impulse of his own family.<sup>22</sup>

#### **D. The Goal in Developing Self-Concept**

Since the self-concept begins to form, someone will behave in accordance with the self-concept they have. If a person's behavior is inconsistent with the concept itself, it would appear uncomfortable feeling in him. This is the most important of the concept of self. One's view of himself will determine the action to be done.

If a person has a positive self-concept, it will form a high appreciation also to themselves, or to say that he has a high self-esteem. Respect for self is the self-evaluation will determine the extent to which a person sure of her abilities and her success. So, if he has a positive self-concept,

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<sup>22</sup> Ema Widianti. *Hubungan Konsep Diri dengan Penyesuaian Diri Remaja (Analisis Bimbingan dan Konseling Islam)*. Semarang: IAIN Walisongo Semarang. 2007. P. 22

demonstrated by the high self-esteem. Everything behavior will always be focused on success. He will try and strive to always realize the concept itself. For example, if one feels that he can then he will study hard and work hard to prove that he is really good at such beliefs. He also will not easily discouraged because they have confidence that he would succeed because of their versatility.

Conversely, if a person has a negative image of him will appear also negative evaluation of himself. All information will neglect her neighbor, and negative information in the image itself will be kept as part of strengthening confidence claim to hold. For example if a child believes that he is a "bad boy" then he will behave according to that belief. If he ever gets credit for helping a friend, he will tend to ignore the praise for being incompatible with his belief that he was a "bad boy". Compliment that "he was a good boy" made him feel uncomfortable.

Developing self-concept can be done in various ways, for example to learn to like yourself, develop positive thoughts about yourself and others, improve the quality of interpersonal relationships, being proactive, maintaining the balance of life and change the way we communicate.