

Differences in Adolescent Self-Concept Based On Gender: A Comparative Study on Students in Yogyakarta

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Abstract

In a society still influenced by gender stereotypes, male and female adolescents tend to develop different self-concepts. This study aims to examine differences in self-concept among university students based on gender. Using a quantitative approach with a comparative design, the research involved 990 participants selected through a probability sampling method. Data were collected using a self-concept scale. Normality testing revealed that the data were not normally distributed ($p < 0.005$), whereas the homogeneity test indicated homogeneous data ($p > 0.05$). The Mann-Whitney test revealed a significant difference in self-concept between male and female students ($p < 0.05$). Specifically, male students scored higher on the expectation aspect (Mean = 33), while female students scored higher on the self-evaluation aspect (Mean = 36). These findings highlight the importance of implementing gender-sensitive counseling services to support and strengthen adolescent self-concept in a balanced and inclusive manner.

Keywords: self-concept, expectations, knowledge, self-assessment, gender

Abstrak

Dalam masyarakat yang masih dipengaruhi stereotip gender, remaja laki-laki dan perempuan cenderung mengembangkan konsep diri yang berbeda. Penelitian ini bertujuan untuk mengetahui perbedaan konsep diri mahasiswa berdasarkan jenis kelamin. Dengan pendekatan kuantitatif dan metode komparatif, penelitian ini melibatkan 990 responden melalui teknik probability sampling. Data dikumpulkan menggunakan skala konsep diri. Uji normalitas menunjukkan data tidak berdistribusi normal ($p < 0,005$), sementara uji homogenitas menunjukkan data bersifat homogen ($p > 0,05$). Analisis menggunakan uji Mann-Whitney mengungkapkan adanya perbedaan signifikan ($p < 0,05$) antara konsep diri mahasiswa laki-laki dan perempuan. Laki-laki memiliki skor lebih tinggi pada aspek harapan (Mean=33), sedangkan perempuan lebih tinggi pada aspek penilaian diri (Mean=36). Hasil ini menunjukkan perlunya layanan konseling berbasis gender untuk memperkuat konsep diri remaja secara lebih seimbang dan sensitif terhadap perbedaan jenis kelamin.

Kata kunci: konsep diri, harapan, pengetahuan, penilaian diri, jenis kelamin

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INTRODUCTION

Adolescence is a transitional phase from childhood to adulthood; additionally, it is a period that attracts considerable attention and plays a significant role in shaping the lives of individuals and the adult society. This is stated by Shidiq & Raharjo (2018). In developing their potential, adolescent students need to understand themselves, know their strengths and weaknesses. According to Cooper et al. (2018), the way of understanding and knowing oneself is referred to as self-concept. Self-concept refers to a person's perception and understanding of themselves, encompassing the knowledge and feelings they have about cognitive, affective, and psychomotor aspects, which can influence their interactions with others. For an individual's potential to develop optimally, it is essential to understand oneself. A good self-understanding in adolescent students is characterized by an adolescent who has a good self-concept, as they can assess themselves and their situation. Self-concept is a fundamental element crucial for teenage students to adapt to their environment and be accepted by those around them.

Riyadi (2016) revealed that students with a positive self-concept tend to have clear goals and ideals, as well as high enthusiasm to achieve them. Conversely, students with a negative self-concept often limit themselves, lack confidence in their abilities, and feel unable to meet the expectations of their surrounding environment. As a result, these students experience feelings of inferiority. One of the students with an unclear self-concept tends to be less effective in managing themselves, so there is a tendency for adolescent students to commit juvenile delinquency, such as bargaining, violence, and serious criminal offences. Gordon & Oswald (2021) reported that 70% of students with a positive self-concept exhibited higher academic motivation and had clear goals, compared to only 40% of students with a negative self-concept. This shows that positive self-concept is closely related to academic motivation and goal achievement. As Erikson (1968) put it, the psychosocial crisis of adolescence is that of identity versus role confusion, which illustrates the importance of the search for identity during adolescence. A positive self-concept leads to positive behaviour, while a negative self-concept can lead to negative behaviour. This indicates that self-concept plays a significant role in shaping various aspects of one's life. To develop a positive self-concept, one can achieve this by instilling strong religious values, increasing self-confidence, and accepting oneself.

Self-concept is not innate, but rather develops through an individual's experiences and interactions with others and their environment. It is formed from how individuals understand and evaluate themselves based on life experiences, feedback from the social environment, and interactions with people around them. Recent studies have shown that self-concept is shaped and changed through social experiences and personal reflection. For example, Schmitt & Branscombe (2019) explained that self-concept and social identity influence psychological well-being, suggesting that self-concept develops through social interactions and experiences. Similarly, Roberts & Wood (2021) emphasized how self-concept and personality develop through life experiences and social interactions, asserting that environmental factors play a significant role in shaping self-concept. In addition, research by Nourbakhsh et al. (2021) indicates that self-concept encompasses multiple dimensions, including knowledge, expectations, and self-assessment, all of which contribute to an individual's mental well-being. In this context, understanding positive self-concept can support individuals in overcoming life challenges and improving their quality of life. This statement is also in line with the teachings in the Qur'an Surah Adz-Dzariyat verses 20-21 (Kemenag, 2022): "And in the earth are signs (of



Allah's power) for those who believe. And (also) in your selves. So do you not see?" (QS. Adh-Dzariyat: 20-21)."

This verse indicates that understanding oneself and how one interacts with the world around is part of a deeper process of reflection. Our self-concept develops by noticing and understanding the signs and experiences that occur in our lives. This reflects how our interactions and experiences shape our self-perception. Additional study results by Kernis & Goldman (2006) suggest that self-esteem and self-concept, both of which are formed through social experiences, play a crucial role in individual well-being and resilience. Mickelson & Williams (2023) demonstrated how self-concept and identity develop during adolescence through social experiences and interactions, while Meyer & Shevlin (2022) discussed how life experiences shape self-perception and self-esteem, emphasizing that self-concept is not innate but develops from social interactions.

It is interpreted that the environment in which individuals grow and develop has many values that can be learned, in this case, to build an individual's self-concept. According to Fitriyani (2019), the results of interactions with the environment serve as the initial basis for the formation of individual behavior, especially in shaping self-concept. Self-concept functions as the core of personality, which affects a person's level of success in dealing with various problems in his life (internal frame of reference). Study results, as reported by Ardianti (2019), revealed that self-concept and learning motivation have a significant impact on students' academic achievement. Other study results, as found by Nurahmah et al. (2021), actually yield the opposite result, namely that self-concept does not have a positive effect on biological achievement. The difference in the study's results certainly raises a question for researchers regarding the factors that cause the discrepancy between the two studies. This condition piques the interest of researchers in determining whether self-concept can influence other variables.

Bracken (2009) suggests that self-concept encompasses six domains: academic self-concept, affective self-concept, competence self-concept, family self-concept, social self-concept, and physical self-concept. In this case, physical self-concept is one of the relevant categories. Physical self-concept refers to a person's overall perception of themselves as an individual, encompassing their physical aspects. This includes physical appearance, such as body size, attractiveness, hair type, skin colour, and even gender. The results of research conducted by Dai (2001) regarding academic self-concept indicated that women's self-concept was higher than that of men. Similarly, the study by Hidayati (2021) reveals that women tend to have a higher self-concept than men. Meanwhile, the results of other studies show that men's self-concept and women's self-concept do not show significant differences (Ashsiddyq et al., 2023).

Bracken (2009) explains that the question of gender ambiguity and self-concept lies in whether men's and women's self-concepts show differences. Some researchers have reported that men tend to have a more optimistic self-concept than women (Pramitasari & Ariana, 2014). (Pramitasari & Ariana, 2014). Another study revealed that women build their self-concept based on physical condition and personal popularity, while men form their self-concept through aggressiveness and personal strength. (Syahraeni, 2020). Contrary to Syahraeni's findings, Damarhadi et al. (2020) reported that women's self-concept related to physiological aspects tends to be lower than that of men. The existence of these different findings draws the attention of researchers to finding answers to whether gender has an influence on self-concept, or in other words, whether there are differences in self-concept between men and women. The results of this



study will determine whether it is true that males and females exhibit different self-concepts.

METHOD

This study employed a quantitative approach with a comparative design of two independent groups (male and female students) within a cross-sectional framework. The comparative design was implemented by comparing the self-concept scores of students based on gender to determine whether significant differences exist between the two groups. This design was chosen because the research aimed to identify group differences without manipulating variables.

Population and Sampling Procedure

The population of this study consisted of secondary school students in Yogyakarta. The sample was determined using probability sampling with a stratified random sampling technique to ensure representation across grade levels. Each grade level was treated as a stratum, and participants from each stratum were randomly selected in proportion to their representation. A total of 990 students participated in the study, comprising 562 male students and 428 female students. This technique was chosen to ensure that both genders and all grade levels were adequately represented.

Data Collection Procedure

Data collection was conducted using a self-administered questionnaire, distributed in both printed (offline) and online formats to facilitate access for participants. Prior to completing the instrument, participants were provided with information about the study's purpose, confidentiality, and the voluntary nature of their participation. Students who agreed to participate signed an informed consent form, either in written form (offline) or digitally (online). All responses were processed anonymously to protect participants' identities.

Research Instrument

The instrument used was the Self-Concept Scale, which the researchers developed with reference to the theoretical dimensions proposed by Calhoun & Acocella (1995). The scale consisted of 36 items covering three main dimensions: (1) Knowledge (awareness of personal characteristics and identity), (2) Expectations (personal goals and aspirations), and (3) Self-Assessment (evaluation of one's abilities and worth). Responses were measured using a 4-point Likert scale: Strongly Agree, Agree, Disagree, and Strongly Disagree. The instrument underwent a content validity check through expert judgment in the field of guidance and counseling. Reliability testing produced a Cronbach's Alpha coefficient of 0.91, indicating a high level of internal consistency.

Data Analysis

Prior to hypothesis testing, prerequisite analyses were conducted, including a normality test using the Kolmogorov-Smirnov test and a homogeneity test using the Levene test. The results showed that the data were not normally distributed ($p < 0.005$) but homogeneous ($p > 0.05$). Considering these distribution characteristics, a non-parametric test was employed. Specifically, the Mann-Whitney U test was used to compare the self-concept scores between male and female students. This test was selected because it does not assume normal distribution and is appropriate for ordinal or non-



normally distributed data. The interpretation of the Mann-Whitney results was based on significance values ($p \leq 0.05$), where significant findings indicated meaningful differences in self-concept between the two gender groups.

RESULT AND DISCUSSION

The results of data collection in the field, involving 990 students, were then processed using descriptive techniques and non-parametric statistical analysis, conducted with the Mann-Whitney test using SPSS software. In general, the overall self-concept of students has an average score of 96.83, which falls within the moderate category. The lowest score for the overall self-concept is 71, falling into the low category, while the highest score is 125, which falls into the high category. The self-concept data were then subjected to frequency distribution analysis with the following results:

Table 1.

Overall Self-Concept Categorisation

Category	Interval	Frequency (n)	Percentage (%)
High	109-144	41	4,14
Medium	73-108	948	95,76
Low	46-72	1	0,1

In Table 1, which has been presented regarding the categorisation of self-concept, it can be understood that most students have a self-concept in the moderate category, as many as 948 (95.76%) students, the remaining 41 (4.14%) students belong to the high category, and 1 (0.1%) student is in the low category. This data indicates that the self-concept possessed by students is quite good and only needs further development to increase. Researchers have identified several self-concept issues among students, with evidence suggesting a low prevalence rate of 0.1%. This data can be used as a reference to be followed up on immediately by utilizing responsive services in guidance and counseling. In this case, the researcher provides an alternative solution that can be followed up on, namely by using individual counselling services.

Descriptive analysis was also conducted to determine the condition of self-concept in male students, totalling 562 students. The average score obtained was 97.63, which falls within the moderate category. The lowest score, 71, is in the low category, while the highest score, 117, is in the high category. Data on the self-concept of male students was collected, and frequency distribution analysis was carried out, with the following results:

Table 2.

Categorisation of Self-Concept among Male Students

Category	Interval	Frequency (n)	Percentage (%)
High	109-144	25	4,45
Medium	73-108	536	95,37
Low	46-72	1	0,18

In Table 2, which has been presented regarding the categorisation of self-concept in male students, it can be understood that most students have a self-concept in the moderate category, as many as 536 (95.37%) students, the remaining 25 (4.45%) students belong to the high category, and 1 (0.18%) who belongs to the low category. The data indicate that the self-concept possessed by students has reached a satisfactory level, with



only a few students experiencing self-concept problems, as evidenced by a low category of 1 (0.1%) student.

The next descriptive analysis aims to determine the condition of self-concept among female students, totaling 428 students. The average score obtained is 95.78, which falls into the moderate category. The lowest score in this category is 76, while the highest score is 121, which is in the high category. When compared with data on male students' self-concept, male students generally hold the lowest self-concept, while female students typically hold the highest. Female students' self-concept data were also analysed by frequency distribution with the following results:

Table 3.
Categorisation of Self-Concept Among Female Students

Category	Interval	Frequency (n)	Percentage (%)
High	109-144	16	3,74
Medium	73-108	412	96,26
Low	46-72	0	0

In Table 3, which has been presented regarding the categorisation of the self-concept of female students, it can be understood that most students have a self-concept in the moderate category, as many as 412 (96.26%) students, the remaining 16 (3.74%) students are classified in the high category, and 0% are classified in the low category. This data indicates that the self-concept possessed by students is quite good. This condition is understood, as no significant problems were found in students' self-concept, with evidence suggesting that the self-concept in the low category is 0%.

In addition to analyzing self-concept as a whole and by gender, this study also examines self-concept in its various aspects, specifically knowledge, expectation, and self-assessment (Calhoun & Acocella, 1995). The results of the mean score calculations are presented in the following table:

Table 4.
Comparison of Self-Concept between Male and Female Students

Gender	Knowledge Expectation				Self-Assessment	
	Mean	Category	Mean	Category	Mean	Category
Male	33	Moderate	33	High	28	Moderate
Female	35	Moderate	29	Moderate	36	High

The results indicate that both male and female students have a moderate level of self-concept in the knowledge aspect. However, in terms of expectations, male students tend to have higher expectations of themselves compared to female students. Conversely, in the self-assessment aspect, female students tend to have a higher level of self-assessment than their male counterparts.

The next step is to take the prerequisite test to determine the type of statistical test that will be applied in conducting the data analysis. The prerequisite tests applied include the normality test, using the Kolmogorov-Smirnov formula, and the homogeneity test, using the Levene formula. The findings of the normality test result, as determined using the Kolmogorov-Smirnov formula, are presented in Table 5 below.



Table 5.

Results of Normality Test Analysis of Student Self-Concept

Research variables	Kolmogorov Smirnov-Z	Asymp. Sig. (2-tailed) (p)
Self-concept	0,049	0,000

The normality category, with a significance level of $p \geq 0.05$, as shown in Table 4, indicates that the normality test results for the self-concept variable yielded a Kolmogorov-Smirnov score of 0.049 with a significance value of Asymp. Sig. (2-tailed) which reached 0.000. A $p\text{-value} \leq 0.05$ indicates that the self-concept variable is not normally distributed, so researchers must use a non-parametric statistical test to evaluate the hypothesis. Before conducting hypothesis testing, researchers must first perform a homogeneity test as a prerequisite. The following homogeneity test results, obtained using the Levene formula, are presented in Table 6.

Table 6.

Results of Homogeneity Test Analysis of Student Self-Concept

Research variables	F Levene Statistic	Sig (p)
Self-concept	0,259	611

The data in Table 6 show the Levene statistic F score for the self-concept variable as 0.259, with a $p\text{-value}$ of 0.611 ($p < \geq 0.05$). These results indicate that the homogeneous test results show whether the data is homogeneous. As the basis for decision-making in non-parametric statistical tests, data that are not normal and homogeneous can be tested using the Mann-Whitney test. The decision to use the Mann-Whitney formula is based on the fact that the homogeneous normality test is not an absolute requirement that must be met. After completing all prerequisite tests, the next step is to conduct hypothesis analysis tests using the Mann-Whitney test. The results of the hypothesis test analysis are presented in Table 6 below.

Table 7.

Student Self-Concept Hypothesis Test Results

	SKOR_KDLP
Mann-Whitney U	100580,000
Wilcoxon W	192386,000
Z	-4,422
Asymp. Sig. (2-tailed)	,000

Based on the data in Table 7, the significance result of 0.00 ($p \leq 0.05$) indicates a significant difference in self-concept between male and female students. These results suggest that the identified differences in self-concept between male and female students are not due to chance; instead, certain factors influence these differences, which refer to how male and female students perceive and evaluate themselves. These factors, in this case, refer to six indicators, including: individuals are aware of their own gender; individuals are aware of their own ethnicity; individuals are aware of their own career; individuals are aware of their own age; individuals have expectations; and individuals can evaluate themselves positively.



The analysis by Gunarta (2015) concluded that there is no difference in self-concept between males and females. Males and females have comparable abilities in terms of self-concept. Both genders are able to manage their self-concept effectively, and gender does not affect this process. Although both have their own ways of managing self-concept, they do not experience significant obstacles. Louw et al. (2007) argued that people not only see themselves against the background of personal experiences, but also based on other criteria, such as religion, culture, and other social institutions. Bracken & Lamprecht (2003) describe self-concept as consisting of four interrelated dimensions, namely physical, affective, cognitive, and social dimensions. The physical dimension refers to physical experiences and includes, for example, body image, physical health, and appearance. The affective dimension indicates what has to do with feelings, emotions and moods. The cognitive dimension refers to processes of consciousness and includes, for example, mental processes such as judgment, thinking, and memory. It also encompasses intellectual or academic processes, such as memory, abstract reasoning, concentration, and problem-solving ability. Finally, the social dimension refers to social interactions, relationships, and roles.

Wylie's (1989) study concluded that there is no convincing evidence of differences in self-concept between boys and girls overall at any age level, and that it can be detected. This difference may be due to weaknesses associated with the various global self-concept scales that are used as dependent measures. In summary, there is still much support for the conclusion Wylie (1989) that there is little evidence of truly meaningful, systematic, and reliable differences in global self-esteem as a function of age, race, or gender. Many professionals and the media have taken the opposite view. Nevertheless, study evidence strongly supports the notion that positive self-concept knows no boundaries of age, race, or gender. As mentioned by Bracken & Lamprecht (2003): "Self-concept appears to be an 'equal opportunity' construct, in the context of which everyone can hope to achieve a positive and healthy self-image". In various opinions and results of previous studies, the role of gender is not fully explained; therefore, it will be further explored in this discussion to strengthen the results of this study.

In this study, the regression analysis results showed a significant difference in self-concept perspectives between male and female students. This result does not support the results of previous studies in the first paragraph of this discussion. The following will elaborate on the results of supporting studies. Self-concept in Islam is crucial for understanding human perceptions in matters relating to oneself and is closely tied to the worldview a person adopts. This understanding influences human perceptions in all aspects of oneself. (Muhamad, 2023). In Islamic culture, the ability to have a positive self-concept is an essential individual skill that must be possessed to socialize effectively. Men and women are seen as beings with special structures and rules, which emphasise the importance of social needs (Ansari & Rahmany, 2020)..

Furthermore, upon reviewing the results of previous studies, the differences in self-concept found between men and women can be distinguished in several aspects, including academic, physical, and social aspects. The results of the study Marcic & Grum (2011) revealed that men and women do not differ in terms of independent self-concept; only significant differences appear in interdependent self-concept, which seems to indicate a fundamental bio-socio-psychological influence. In contrast to the opinion of Deutsch et al. (2014) regarding sexual self-concept, men have a much more dominant latent sexual self-concept score than women. Masculine self-concept in men is positively



associated with conformity to masculine norms, traditional masculinity ideology, hostile sexism, and benevolent sexism. (Wong et al., 2017).

Damarhadi et al. (2020) reported the results of their study, which generally found that men's self-concept is higher than that of women. The male self-concept is more closely tied to the social feedback one receives about oneself, undoubtedly contributing to the development and maintenance of one's self-concept (Cooper et al., 2018). According to Acton & Hird (2004), negative social experiences evoke feelings of anxiety and fear. This may lead to limited participation in social activities, particularly when one does not raise their hand in class, is unwilling to be a leader, and minimizes verbal communication. For convenience, these students are often labelled as shy, quiet, hesitant, or nervous (Snyder, 2001). Men's self-concepts can be easily changed, and situations affect them automatically and controllably (McCall & Dasgupta, 2007). More specifically, they found that men placed in subordinate (low-status) positions tend to automatically reinforce masculine stereotypes as a protective mechanism against threats to their self-concept. This means that when their social status is threatened, men unconsciously reaffirm masculine attributes to maintain their self-esteem and gender identity. Men tend to value status-related traits, whereas women prioritise physical attractiveness and youthfulness in potential mates (Campbell & Wilbur, 2009). In the Islamic perspective, the extended self is associated with the Muslim Ummah, its Prophet, and his teachings, and is shaped through material possessions, such as clothing (Rauf, 2022). In Muslim societies, men use Islamism as a means of self-actualisation and to cater to matters related to personality, masculinity, and honour (Aslam, 2014). The results of the study showed that the self-concept of men in Islam, involving self-actualization, social roles, and honour, is influenced by the Muslim nation and its Prophet, and emphasizes individuality and self-knowledge.

Women experienced more guilt and shame, while men felt more pride in the realised emotional experience (Else-Quest et al., 2012). In the study, women were more likely to experience negative emotions such as guilt and shame. These emotions are typically associated with feelings of failing to meet specific social or moral standards, and women are more vulnerable to experiencing them in social and interpersonal contexts. Women's sexual self-concept is characterised by a closed approach involving the centre of sexuality, and negative associations, with past and current sexual involvement that influence current self-concepts (Vickberg & Deaux, 2005). Women's body satisfaction and sexual self-schema predict their life satisfaction, sense of self, image, identity, positive and negative affect, and beliefs about their sexual self (Donaghue, 2009; Chrisler & Johnston-Robledo, 2018). Women prioritise creating a positive self-presentation on social networking sites, whereas men are less concerned with the image they present in face-to-face communication (Haferkamp et al., 2012).. All women have a devalued self-concept; however, working women tend to exhibit more self-confidence, ambition, and assertiveness compared to non-working women (Kumthekar, 2004). The results of the study show that women's self-concept encompasses multiple aspects, including paradoxical identity, sexual self-concept influenced by past and current experiences, correlation with physical appearance, and differences based on employment status, as well as interdependence with other individuals. While men generally have an independent, strong, and achievement-oriented self-concept, women tend to exhibit an interdependent, caring, and relationship-oriented self-concept. Islam affords women a position of honour and respect, with clearly stated rights and obligations; however, historical circumstances have sometimes hindered their access to these rights (Smith,



1979). The results of the study demonstrate that the concept of women in Islam encompasses equality between women and men, where women hold significant roles and rights. However, interpretations and historical circumstances can impact their access to these rights.

According to Conradie & Swart (2013) the results of their study, it provides insight into additional dimensions in a deeper understanding of self-concept. They identified two key dimensions that are significant in the development of one's self-concept. Firstly, the self-esteem dimension, which can be considered a cognitive aspect, is concerned with how individuals develop a positive self-image. In this regard, it is essential to recognize that one's need for positive self-esteem plays a crucial role in shaping and sustaining the self-concept. Positive self-esteem can influence how one views oneself as well as interacts with other individuals (Neff, 2011). Secondly, the listener reaction dimension, which is the social dimension, shows that in late adolescence, individuals increasingly realise that the society around them is evaluating them. This awareness contributes to the development of their self-concept. At this stage, adolescents become more sensitive to the judgments and responses of others, which affects how they see themselves and behave. The results of a recent study Schlegel & Liao (2016) support this finding by showing that social awareness and judgment from others play an important role in the development of self-concept in adolescence. In addition, a survey Murdock & Laird (2020) confirmed that social interactions and feedback from the social environment strongly influence how adolescents shape their identity. Thus, these dimensions highlight the complexity of self-concept development, where both internal aspects, such as self-esteem, and external aspects, such as social reactions, are instrumental in shaping how individuals understand and evaluate themselves.

From an Islamic perspective, self-concept has also been described in the main guidelines for Muslim life, namely the Qur'an and hadith. The self-concept in Islam is an evolving concept, comprising two elements (physical and moral) that possess distinct characteristics, abilities, and responsibilities for their actions, both good and bad. (AAI-Ayasrah, 2017). Self-concept in Islam is highly considered as the heart, spirit, and psyche, with self-struggle, self-esteem, and self-abandonment as important domains. (Tekke & Ismail, 2016). Self-concept in Islam is associated with God as the object and subject of the relationship "Man-Solution," with moral categories such as compassion, mercy, forgiveness, and mutual understanding (Chistyakova, 2017). The self-concept in Islam is honoured and prioritised by its creation, involving material, emotional, and skill aspects, and emphasises self-management (Alamri & Alothman, 2021).. The concept of "self" in Islamic religious views emphasizes individuality and uniqueness, highlighting the essence of humanity rather than the human being (Chuan-bin, 2008). The Islamic Self Model validates feelings and fears, making them an acceptable part of the therapeutic process for Muslim clients. (Inayat, 2005). In the Quran, Letter Yunus, verse 65, it is written: "Do not be grieved by their words. Verily, all power belongs to Allah. He is the All-Hearing, the All-Knowing."

The statement confirms that individuals who hold fast to God Almighty are not easily influenced by an environment that provides many negative stimuli. The findings of this study attract the attention of researchers to determine whether gender really affects self-concept. In other words, are there differences in self-concept between men and women? This study proves that there are differences in self-concept between men and women, especially in terms of expectations and self-assessment. However, this study is limited to samples in Yogyakarta, so generalization of the results needs to be done



carefully. For further research, it is recommended to expand the sample area and incorporate qualitative methods for more in-depth exploration.

CONCLUSION

The final results of this study demonstrate a significant difference between the self-concepts of male and female students. This result was confirmed using the Mann-Whitney formula; the analysis test results showed a value of 0.00 ($p < 0.05$), indicating a statistically significant difference. This result is also supported by various findings from previous studies, as explained in the Results and Discussion section. These findings suggest the need for gender-based interventions in counseling services to strengthen adolescent self-concept. Further studies can explore specific interventions to improve adolescent self-concept using a longitudinal approach.

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