

## Self-Concept in Students' Premarital Sexual Behavior Experiences

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### Abstract

Although there are prohibitions of legal and religious norms related to premarital sexual behavior, the fact is that in Indonesia, it is currently something commonplace among teenagers and adults. However, little is known about how college students who engage in premarital sexual behavior perceive themselves. This study uses a qualitative phenomenological approach, interpretative phenomenological analysis (IPA). Research that emphasizes results in written form and in the words of the individuals being observed to understand aspects of life and to find the essence of individuals' experiences of similar phenomena. This study involved three 22-year-old female students who had engaged in premarital sexual behavior with their boyfriends, were selected by purposive sampling, and were willing to fill out informed consent. The findings showed that the participants' self-concept was positive. Comfort and permissive environment are the main factors that affect the participants' premarital sexual behavior which then shifts the participant's ideal self who initially has a self-image of obedience to the norm, which causes the emergence of a misalignment between the real self and the ideal self which causes incongruence of the participants which then gives rise to inferiority and affects self-esteem and produces a process of reconstruction of self-meaning that ultimately forms the concept of self. These findings underscore the need for preventive services for risky sexual behavior to help students and students minimize premarital sexual behavior by strengthening social norms through an empathetic approach and not judging.

**Keywords:** premarital sexual, self-concept, students

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## INTRODUCTION

The phenomenon of premarital sexual behavior in Indonesia is currently commonplace among teenagers to adults (Setiawati, 2024; Saputra et al., 2024). Although there are prohibitions of legal and religious norms related to premarital sexual behavior, the fact is that some students engage in premarital sexual activities with their partners such as kissing, necking, petting, and sexual intercourse (Saputra et al., 2018). Premarital sexual behavior is common for college students who date because it is considered fun (Chaerul & Nurlinada, 2022). In the past, dating was considered something taboo, even holding hands is still considered something taboo (Yuliani & Karneli, 2020; Maria et al., 2021). In fact, the more technology develops, the easier it is for a person to access pornographic sites, which does not exclude the possibility of encouraging someone to engage in premarital sexual behavior (Aini et al., 2025; Ida & Suryawati, 2024).

Premarital sexual behavior is all sexual activities carried out by a person before the marriage bond (Iskandar et al., 2019; Aziz et al., 2022). Sexual behavior, according to Sarwono, refers to behavior that is driven by sexual desire that is carried out with the opposite sex or the same sex. In line with sexual behavior, according to Irwan, it is an activity based on sexual desire to get pleasure from the sexual organs (Haryani, 2023). Sexual behavior also refers to a behavior based on sexual desires that are carried out with the opposite sex or the same sex, for example, dating, making out, or having sex (Andriani et al., 2022).

Premarital sexual behavior does not only occur in uneducated teenagers, but also among students and college students, especially now that a new phenomenon and term has emerged in Indonesia, namely FWB or Friend With Benefit, among young people today, is becoming a crowded problem. FWB (Friend With Benefit) describes a relationship in which there is no serious commitment, uuhyj78 but the two people can engage in sexual activity freely (Utami & Dewi, 2024). For example, a college student who performs sexual activity repeatedly either with a friend, ex-girlfriend, or even with a stranger (Nuraini et al., 2023). Because FWB is considered an alternative path for someone who does not like a commitment in a relationship (Masha & Ashaf, 2022).

The phenomenon of premarital sexual behavior of students is strengthened by cases that appear in the news, such as a student who forgot to turn off his camera so that it was recorded during online learning and accidentally displayed sexual scenes with his partner (Rahayu, 2021). The viral of students in Jember also became a public spotlight because the student had an affair with someone's husband and was raided at a boarding house by the legal wife of the husband who was cheating on her (Miranti, 2023). Another case that also came into the public spotlight was a 25-year-old pair of students who had sexual intercourse in one of the Jakarta hotels, because of their negligence in not closing the curtain so that cyber patrols caught the pair (Ernes, 2020). These cases show that premarital sexual behavior is now more easily exposed to social media and brings social consequences in the community and the student campus environment.

Students in the developmental stage are considered to be in the early adult phase, namely the age of 18-25 years, which in the early adulthood phase is considered to be a consolidation of the student's life stance (Nur et al., 2023). The early adult phase is a life transition full of challenges because in this phase a person can try various opportunities despite uncertainty, plans and interpersonal relationships that can cause anxiety (Santri et al., 2025). This adolescent or early adult phase is at the stage of exploring intimate relationships and sexual behavior (Boislard et al., 2016). The early adulthood phase not



only explores intimate relationships, but also explores social interactions, relationships with the opposite sex, and career exploration (Asrar, 2022).

According to BKKBN in 2024, premarital sexual behavior at a young age continues to increase, although the trend of early marriage is actually decreasing. 59% of adolescent girls and 74% of men engage in sexual behavior at the age of 15-19 years, which shows that promiscuous or premarital sex behavior is becoming increasingly common among young people (Nikmatur & Mahiruni, 2025). This phenomenon of premarital sexual behavior does not only have the potential to increase the risk of contracting diseases such as sexually transmitted infections (Wermasubun & Puspitasari, 2025). Premarital But it can also affect self-concept.

According to Rogers (1951), self-concept is the entire aspect of life that an individual believes in, such as an individual's view of how emotional, physical, social, and intellectual he or she is (Anisah et al., 2025). In line with Bailey (2003), self-concept is an overview of how an individual is able to see the uniqueness that exists within oneself, such as behavior, and personality characteristics (Fatimah & Imsa, 2023). The formation of self-concept comes from their experiences and interactions with the environment (Sawitri & Kusmawati, 2025). Self-concept plays an important role in understanding how a person can behave and develop in his or her personality (Sukweenadhi, 2023). In the context of this premarital sexual behavior, self-concept in addition to determining how individuals perceive and judge themselves, self-concept also plays a role in decision-making related to risky sexual behavior (Asfia & Ferial, 2023).

This study uses aspects of Carl Rogers' self-concept consisting of ideal self, self-image, and self-esteem as a reference for an analytical framework (Umarta & Mangundjaya, 2023). The ideal self refers to the image of one's expected or aspired self, self-image describes the conditions in which one sees oneself at the moment, while self-esteem is related to the individual's affective assessment of one's own worth and worth. According to Carl Rogers, a healthy or congruent individual is an individual who is able to accept everything related to his positive or negative experiences and an individual who is able to evaluate his experience without caring about the individual's worth, while an incongruent individual is the existence of an inalignment between the real self and the ideal self which can cause mental health disorders such as depression, anxiety, even low self-esteem (Olson & Hergenbahn, 2013). A person who has low self-esteem is likely to experience internal conflicts after engaging in sexual behavior, including guilt, remorse, and even depression (Wijaya et al., 2025). The relevance of these aspects of self-concept to premarital sexual behavior is also seen in socio-cultural contexts, where gender norms, social pressures, and environmental expectations significantly shape the way individuals perceive and express themselves in sexual relationships (Faridi et al., 2025). Thus, the three aspects of Carl Rogers' self-concept become a comprehensive framework for analyzing how an individual's assessment of himself relates to students' premarital sexual behavior tendencies.

The findings Semenyna et al (2024) reveal that sociosexuality or premarital sexual behavior tends to be driven by internal factors of the individual, such as the level of sexual excitement, the mechanism of sexual inhibition, and personality traits in the Dark Triad dimension. In a liberal cultural environment, individuals have greater autonomy to express their sexual behavior based on biological and personality dispositions in the absence of significant external pressures. This is in contrast to the findings Herwandha et al (2026), which show that attitudes towards casual sex are strongly influenced by strict



religious and social norms, which even distinguish the results of research in Indonesia from the Western context. Although previous studies have mapped personality and attitude factors, there have not been many studies that have in-depth explored how female students in Indonesia view themselves after experiencing sexual behavior that is considered deviant by their ideal self and social norms. This is the novelty and unique contribution of this research.

Self-concept is very important because it affects a person's actions and behavior (Azzahra et al., 2025). A positive self-concept is able to make a person have confidence and self-esteem (Krismonika et al., 2023). Meanwhile, negative self-concept makes a person feel inferior, insecure, and even find it difficult to face various challenges such as relationships with others in their environment (Harsantik et al., 2025). Because basically the social environment is very influential in the formation of self-concept (Puri et al., 2023). Self-concept in the experience of premarital sexual behavior needs to be studied because it aims to explore and understand in depth how positive self-concept is formed in female students who have experienced premarital sexual behavior, using Carl Rogers' theoretical framework as an analytical lens. This research is unique and important to be conducted in Indonesia, considering the strong cultural and religious context that surrounds the lives of female students and strong religious and social norms. Thus, this study provides counselors and prospective counselors with an understanding of how to deliver interventions focused on strengthening self-concept, adopting an empathetic approach, and refraining from judgment.

## METHOD

This research uses a qualitative approach, where the qualitative approach is a research that does not use numerical or statistical models because it emphasizes the results in the form of written words and words from a person who is being observed in order to understand aspects of a person's life (Nurrisa et al., 2025). In this study, the researcher used a qualitative phenomenological design version of interpretative phenomenological analysis (IPA). According to Creswell & Creswell (2023), phenomenological research is a research design that originates from philosophy and psychology. The main focus of phenomenological research is to find the essence of the experiences of several individuals who experience similar phenomena (Giorgi, 2009; Moustakas, 1994). According to (Kahija, 2017), this phenomenological interpretative phenomenological analysis (IPA) research focuses on researchers who want to interpret the personal experiences of participants who directly experience certain events in interpreting their experiences, as well as exploring how participants interpret their unique and complex personal experiences, in this case, according to the students' experiences of premarital sexual behavior.

This research was conducted in Semarang City, Central Java, Indonesia. It will be carried out for three months from November 2025 to January 2026. The data sources in this study were selected by purposive sampling, deliberately selected according to the criteria that the researcher had set from the beginning (Raharja, 2022). A total of three female students participated in this study with an average age of 22 years old and had previously engaged in premarital sexual behavior with their boyfriends, and were willing to fill out informed consent. The reason the researcher only involved three participants or a small sample size was because it could help researchers in conducting an in-depth analysis (Kahija, 2017). Meanwhile, the selection of the age of 22 years is because at the



age of 18 - 25 it is in the emerging adulthood phase, where in this phase a person is able to explore romantic and intimate things with a partner (Sutanto & Muttaqin, 2021). Focus on female participants because female participants are prone to experiencing cognitive dissonance after premarital sexual behavior and their perspective on themselves (Maryati & Oktaviana, 2024); (Kuhon et al., 2024).

The research instrument used is a semi-structured interview. In this semi-structured interview, the researcher compiled interview guidelines developed based on Carl Rogers' (1959) self-concept theory, with three aspects of self-concept consisting of: (1) ideal self; (2) self-image; (3) self-esteem. With the example question below:

**Table 1.**

Research Question Grid (Premarital Sexual Behavior and Self-Concept)

Key Questions	In-depth questions
How did you first get involved in this premarital sexual behavior?	When did you start engaging in this sexual behavior? What are some sexual experiences that have been had?
What kind of good self-image do you hope or aspire to?	Do you currently feel that your standard of living is in line with your dreams? How do you respond to your current self and your desired self?
How do you see your current condition?	What do you see yourself as a premarital sexual experience?
What is your view of yourself now? How far do you think positively and accept yourself now despite having committed the premarital sexual behavior?	How do you define yourself in this life after engaging in premarital sexual behavior?

In this study, the researcher used a voice recording device, and then transcribed the interview verbatim. In collecting this data, the researcher used in-depth interviews (Denzin & Lincoln, 2009). The validity of the data in this study was ensured through triangulation techniques, as well as cross-checking the voice recording and verbatim transcript to ensure that there were no errors during the transcription process and to ensure that there were no code changes and meaning shifts during the coding process.

The data were analyzed using interpretative phenomenological analysis (IPA) (Kahija, 2017). The analysis involved seven stages: (1) Reading the transcript results many times, the researcher read the interview transcript many times with the aim of deepening the participant's experience; (2) Making initial noting, the researcher makes a table containing three columns containing the original transcript of the researcher's question and the participant's answer, the next column contains exploratory comments, and the emerging theme column, the researcher then checks the transcript that has been entered into the table then continues by noting and commenting on the meaningful part of the sentence, this comment is given from the beginning to the end of the transcript that has been recorded; (3) The emergent theme, containing words or phrases derived from the transcript that the researcher has commented on, this emergent theme arises based on the results of the researcher's reflection on the exploratory comment; (4) Superordinate themes, contain several emergent themes that have similar meanings, so in the grouping of the themes will be renamed according to the grouping of themes; (5) Patterns between cases / between participants' experiences, the researcher looks for patterns or relationships



of themes that have been made to see how the relationship between existing themes, the researcher compares by making a table containing three columns in a right parallel, then each column of the table is labeled with the name of the participant then seen and observed the connection between the themes of the participants; (6) Arrangement of all superordinate themes, formulation of themes that focus on the interconnectedness between participants, for example, themes that come out in participant one also come out in participants two and three, even though the theme sounds are not the same but have the same meaning, there are also certain themes that come out in participants three but do not come out in participants one and two, after that the researcher makes a table containing the main theme for the theme of all participants which contains verbatim participants and verbatim line numbers participants from the transcripts that have been made; (7) Reporting the results of the analysis, the researcher informs the findings of the results of the research that has been carried out with verbatim evidence of the participant's transcript and the analysis chart table.

## RESULTS AND DISCUSSION

### Results

The participants in this study were 22-year-old female students with the initials H, S, and A who lived in the city of Semarang and had engaged in premarital sexual behavior. Table 2 below presents the theme of emergence and development of the superordinate participants.

**Table 2.**

Emergent Themes and Development of Superordinate Themes

Grouping of Emergent Themes	Development of Superordinate Themes
H Excessive affection makes it comfortable	Sense of Comfort
S Fear turns into comfort	
A Comfort is the cause of living together	
H Premarital sexual justification in the environment	Environmental Permissiveness
S Environment is used as an excuse for premarital sexual behavior	
A Normalizing premarital sex because the environment supports it	
H Controlling lust and taking care of yourself becomes the best self-image	The Ideal Self
S Not dating and adhering to norms	
A Adhere to norms	
H Lost virginity	Incongruence
S Dating is a fun thing	
A Engaging in intense sexual behavior	
H Judging yourself dirty and unholy	Self-Esteem
A Considering yourself contemptuous	
H Guilt for parents and god	Social norms
S Sinfulness	
A Betraying parents and not conforming to norms	Self-Meaning
H Word repetition remains valuable	



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S	Feel valued
A	Feeling worthless if you can't change your behavior

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In this study, researchers found the main findings: (1) a sense of comfort; (2) permissive environment; (3) the ideal self; (4) incongruence; (5) social norms; (6) self-esteem; (7) Self-Meaning.

#### Sense of Comfort

Participants in this study revealed that the reason for engaging in premarital sexual behavior was that it was influenced by excessive comfort and affection, and this became a justification for them. This is in accordance with the statement of the participant who said that:

"At first, it was because it was comfortable, because I felt too much for myself." (P1, 81-82)

This is reinforced by P2's statement which says:

"It's a good feeling to be with him, and that's normal." (P2, 220-223)

In line with P3's statement which reveals:

"I just felt comfortable with my boyfriend until I got addicted to it, so I now live together with my guy, so I think it's natural." (P3, 64-67)

#### Environmental Permissiveness

In addition to the sense of comfort and affection that affects their premarital sexual behavior, participants also revealed that the existence of an environment that supports premarital sexual behavior makes participants consider their behavior normal and normal. This is in accordance with the statement of the participant who said:

"I've seen that my environment is already like that, so it's like things that smell sexual in my opinion." (P1, 174-177)

This is also similar to P2 which states:

"It's actually wrong just because of the environment and what I've been watching so far is like denial. Oh, "it turns out that's normal." (P2, 258-259)

This is reinforced by P3 which states that:

"Because I think because of the scope of my EE, most of my friends are like that. So I was like, oh yes, that's normal." (P3, 87-89)

#### The Ideal Self

So the sense of comfort and environment that perpetuates premarital sexual behavior shifts the ideal of the participant, who initially has a self-image that should be like obeying norms and taking care of himself. This is in accordance with the statement:

"It should be for the image of myself that I hoped before, yes, I should be able to take care of myself because as a girl I have to be able to control my own lust." (P1, 120-124)



In contrast to P2 which states that actually the best self is by not dating:  
"I don't want to date, I want to immediately taaruf or get married, after the marriage is over, the courtship is over like that, so we shouldn't violate norms or violate ethics like that, we have to be able to refuse it, right?" (P2, 157-161)

Maintaining and complying with norms is also in line with P3's statement which reveals:

"It should be my life, yes, it should be in accordance with life and existing norms." (P3, 82-83)

#### Incongruence

The existence of a sense of comfort, and the environment that perpetuates premarital sexual behavior shifts the ideal self of the participant, who initially has an ideal self that obeys norms and must be able to defend himself, but after committing premarital sexual behavior causes a misalignment between the ideal self and the participant's real self. This is as stated:

"The problem is that my virginity that I take care of is no longer there, ma'am. I am not one who can take care of myself until I am married" (P1, 188-190; 205-207)

In contrast to P2 who states that dating is a fun thing:

"I used to talk like I didn't want to date, but now it turns out that it's not, it turns out that dating is fun" (P2, 162-164)

While P3 reveals that:

"It's like I don't want to live together with him. It's just that it's hard for me to position myself, especially since I'm more intense about it. Sometimes I do it every morning or after school, I always go to it with him." (P3, 139-142)

#### Self-Esteem and Social Norms

So, the existence of this incongruence then gives rise to participants' feelings of inferiority, such as feeling humiliated, dirty, and unholy which affects the participant's self-esteem, where self-esteem is an evaluation of their self-worth. This then affects the social norms he adheres to, such as feeling guilty to God and betraying his parents' trust. This was expressed by participants such as:

"I feel that I am no longer holy. It can also be said that it is dirty. I also feel guilty about my mother or my parents because I can't keep their trust, I really feel guilty," (P1, 132-134; 325-335)

This is also conveyed by P2 even though P2 does not feel dirty, unholy, or despicable, but P2 also feels sinful:

"I also feel sinful, then I pray and apologize to God, it's just that sometimes the name of a human being has a khilaf too." (P2, 300 - 303)



While P3 states that:

"I feel humiliated, like I feel like I don't have any self-esteem. I also felt guilty, I once felt that it was not in accordance with the existing norms and I felt like I betrayed my parents' trust." (P3, 258-261 - 294-295)

### Self-Meaning

This self-esteem then influences the participant's self-interpretation. In this participant's self-meaning, the existence of a self-belief improves, but this improvement in self-confidence does not appear in all participants. Some still believe they can change for the better, so that the participant considers himself valuable, while others believe they do not have value because they are not able to change. In the end, this self-confidence affects how participants judge themselves, for better or worse.

It is as stated by P1 that:

"Ee while I can still change myself for the better than I initially felt very dirty, ma'am, I also still feel very valuable" (P1, 491-496)

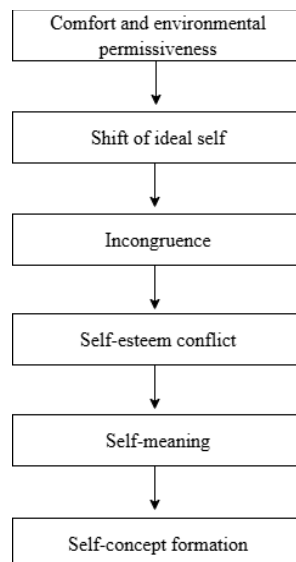
Similar to P2 which states:

"I feel like I'm valuable. Because ee why do I say I'm valuable? Because as far as I do or relate to my partner, this is not beyond the limit. Yes, it's just a hug and a kiss on the cheek." (P3, 304-309)

Meanwhile, P3 stated that he had no confidence to change such as:

"Until now I am still petting with my boyfriend, I have not managed to make that change during my life. So I consider myself to be more worthless and worthless" (P3, 343-348)

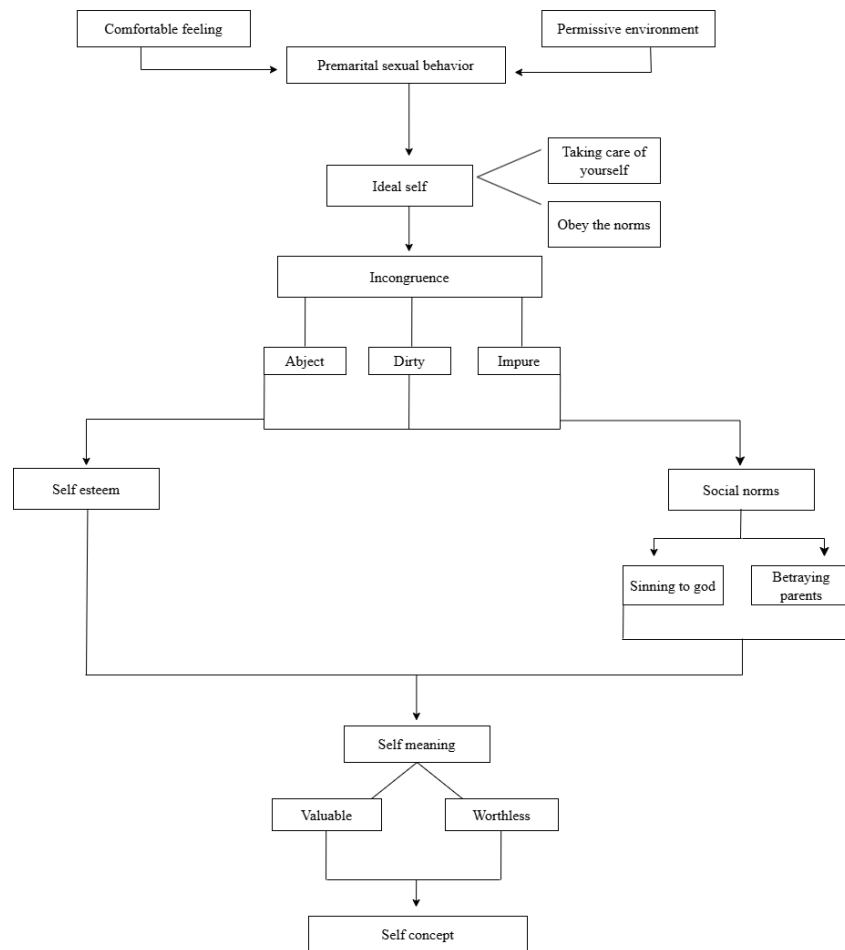
Below, the researcher also presents a conceptual model that explains the flow of self-concept formation, starting from environmental comfort and permissiveness to the formation of self-concept.



**Figure 1.** Thematic Framework Diagram of the Self-Concept Formation Flow



Figure 2 below presents a visualization of the connections between themes in the formation of participants' self-concepts.



**Figure 2.** The relationship between themes in the formation of self-concept

## Discussion

The findings of the study showed that the premarital sexual behavior of these participants was influenced by affection and the permissiveness of the environment. In line with the theory of planned behavior (TBP) (Abdullah et al., 2020), which states that the existence of a permissive attitude influences a person to engage in premarital sexual behavior to become stronger. The existence of a permissive environment will encourage a person to engage in premarital sexual behavior without careful consideration (Wijaya et al., 2025). The existence of inaccuracies in interacting with peers can also affect a person's engagement in premarital sexual behavior (Sahily et al., 2025). In line with the findings (Suratno et al., 2025; Fuzariaty & Yuniardi, 2025) that peer support and a permissive environment have a positive effect on premarital sexual behavior. In addition to the environment, the involvement in the premarital sexual behavior of these participants was influenced by emotional closeness, affection, strong libido impulses that were difficult to control in intense physical proximity to the partner (Perdiana & Fitriani, 2022).



Participants who have an ideal self in which they take care of themselves, maintain their desires, and comply with norms are considered to have the best selves. The involvement of participants in this premarital sexual behavior causes a misalignment between the real self and the ideal self, which then affects the appearance of inferiority, such as feeling dirty, impure, and despised. This is in accordance with personality theory, according to Carl Rogers, the incompatibility between the real self and the ideal self of an individual causes incongruence that can produce mental health disorders such as depression, anxiety, and even low self-esteem (Feist & Feist, 2008; Sumantri et al., 2019). As Carl Rogers (Stephen, 2023) emphasizes that the conditions that support congruence are not simply unconditional acceptance of the environment, but require the existence of a common value between the individual and the people around him. Similarly, in this study, when students are in an environment that fully accepts them but does not share their values, what happens is not congruence but a shift in the ideal of the self towards an inauthentic group value.

The participant's involvement in this premarital sexual behavior creates an inner conflict between his instinctive impulses and his superego (Jess & Feist, 2010). The superego is known as a moral and ideal aspect of the personality that is controlled by the principles of morality and idealism, when a person behaves contrary to moral standards, then guilt and inferior feelings arise in a person, so the sense of comfort, and permissiveness of this environment is greater and able to defeat the norms and values of the superego that have been embedded in the participant. The social environment that does not judge or tends to justify premarital sexual behavior is a trigger factor that loosens the boundaries of personal values. This is in accordance with (Mahendra et al., 2025) who found that sexual behavior can be influenced by curiosity, social environment, and social media. The existence of sexual permissiveness is also influenced by cultural modernization. The same is true of the findings Izzudin (2025), which state that sexual behavior is a form of loosening social control and a shift in cultural values.

Social norms, and cultural values in Southeast Asia are heavily influenced by religions that prohibit extramarital relationships, so cultural pressure to maintain self-purity and honor is considered a reflection of one's morality, and this influences the way adolescents view premarital sexual behavior as unacceptable (Ezenwaka et al., 2022). The findings (Ishak, 2024) state that globalization has an influence on premarital sexual behavior that is difficult to avoid due to the erosion of traditional culture, in which the majority of adherents of Islam are adherents of the Islamic religion. Although globalization suppresses the role of national culture, national identity still plays an important role in self-integrity or self-concept formation in the current era of globalization, this research also reveals the adaptive complexity of modern global cultural identification, where today's individuals integrate their membership in various cultural spheres, both local, national, and global (Ozer, 2025).

In the experience of premarital sexual behavior, participants are aware of their sins and guilt to their parents, then participants make atonement by worship. This is in accordance with the findings Rakhmawati et al (2020), which revealed that students who engage in premarital sexual behavior feel a moral dilemma, such as guilt and guilt towards their parents. This worship effort was made by the participants to reduce their anxiety because of the conflict of values they embraced and experienced. This is in accordance with the findings Nasution et al (2024), which stated that participants performed regular worship as a coping mechanism to reduce the burden on the mind, depression, and



overcome anxiety. In contrast to research Eilers (2024) which found that women who had engaged in premarital sexual behavior for the first time were more likely to be less likely to resist premarital sex.

These findings show that self-esteem is processed through self-meaning, resulting in feelings of value and worthlessness. This can be understood through self-concept theory, where self-esteem is a form of self-evaluation that reflects a person's acceptance or rejection of his or her personal qualities, even though the assessment does not appear out of nowhere, but is formed from all experiences and social interactions of individuals with the surrounding environment (Musyafira et al., 2019). Participants who have low self-esteem can influence the way participants view themselves and their future (Fuzariaty & Yuniardi, 2025). This is reinforced by Festinger 1957 that individuals who feel that their behavior is in harmony with the norms they believe will have higher self-certainty, on the other hand, individuals who feel the contradiction between behavior and norms will be in a state of uncertainty, i.e. experience cognitive dissonance.

This research has important implications for understanding Rogers' concept of incongruence in the context of Southeast Asian culture. Rogers built on the assumption of the individual and autonomous self, the findings (Lim & Ma-kellams, 2025) show that Southeast Asian cultures have an interdependent self-construct, where individuals define themselves through attachment to groups and social harmony. It can be seen in the findings of this study that participants not only experience conflicts between personal values and their premarital sexual behavior, but also the existence of rules in the family, religious norms, and social environmental judgments simultaneously. Thus, this study proposes that incongruence in the Indonesian context originates not only from within the individual but also from the social pressures and religious values that surround the individual, a dimension that has not been accommodated in Rogers' theory.

The participant's involvement in this premarital sexual behavior has an impact on his or her self-concept. Even though the participants consider themselves despicable, dirty, and unholy, in their own sense, they still have confidence in themselves as being valuable. This shows that the participants have a positive self-concept. This is in accordance with the findings (Novita, 2021; Umarta & Mangundjaya, 2023) that self-concept affects self-confidence. Participants with strong self-confidence, derived from both normative values and acceptance of personal choices, tend to form a positive self-concept. The findings in this study suggest that there is an intervention with strengthening self-concept with an empathetic approach, and not judging to provide space for individuals to express their feelings freely and be aware of their potential and values, as well as be able to know and overcome the psychological obstacles they have, that way, a counselor in the context of education in providing counseling can help individuals to build a positive self-concept and improve well-being (Cantika et al., 2024). Especially for students or students who experience moral conflicts because of this premarital sexual behavior.

## CONCLUSION

The findings show that the experience of premarital sexual behavior in female students triggers a mismatch between the real self and the ideal self, which causes incongruence. This then affects self-esteem and produces a process of reconstruction of self-meaning, which ultimately forms the participant's positive self-concept. The participant's self-concept is influenced by the sense of comfort they get with their partner



and the environment that minimizes their premarital sexual behavior. The importance of the role of guidance and counseling in strengthening self-concept by using an empathetic approach and not judging someone who is involved in premarital sexual behavior. This finding can be the basis for the development of guidance and counseling study programs in strengthening self-concept and the development of risky sexual behavior prevention service programs to help students and students in minimizing premarital sexual behavior by strengthening social values and norms, so that such permissive sexual behaviors are no longer permissive because it will make a person commit more premarital sexual behavior if they are not controlled. The limitations of this study lie in the small sample size (3 participants) and the location of the research, which is conducted only in the city of Semarang; this cannot be generalized to the entire student population. Further research is recommended to involve participants with the male gender and other cities to see differences in viewpoints and phenomena with different cultures, and is recommended with the use of longitudinal approaches, or the integration of mixed methods to gain a more comprehensive understanding of the dynamics of self-concept in students or students who have had premarital sexual experiences.

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