

Development and Validation of an Indonesian Culture Based Self Esteem Scale for Empty-Nest Older Adults Using the Rasch Model

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ABSTRACT

The empty-nest phase in later life is a family transition that may affect self-esteem, social relationships, meaning in life, and psychological well-being. However, self-esteem instruments specifically developed for empty-nest older adults within the Indonesian cultural context remain limited. Purpose: This study aimed to develop and validate the Indonesian Culture-Based Self-Esteem Scale for Empty-Nest Older Adults using the Rasch model to support assessment in Guidance and Counseling. Method: A quantitative instrument-development and validation design was employed. The participants were 213 empty-nest older adults in Padang Pariaman Regency, Indonesia, selected through purposive sampling, with an additional 30 older adults involved in the readability testing stage. Instrument development involved a literature review, construct formulation, item writing, expert validation, readability testing, main data collection, and Rasch psychometric analysis. Results: The results showed that of the initial 42 items, 36 were empirically tested and 32 final items were retained. Aiken's V ranged from .78 to .96, with a mean of .88. Rasch analysis indicated ordered response categories, 32 model-fitting items, person reliability of .86, item reliability of .95, and Cronbach's alpha of .89. Implications: The scale also showed adequate unidimensionality and no meaningful bias in most respondent groups. Conclusion: These findings imply that the developed scale is suitable as a Guidance and Counseling assessment instrument to identify the self-esteem of empty-nest older adults in a more contextual, valid, and culturally responsive manner.



Keywords: Empty-Nest Older Adults, Guidance and Counseling Assessment, Indonesian Culture, Instrument Development Rasch Model Self-Esteem

INTRODUCTION

Population ageing has become one of the most significant global demographic trends, driven by increasing life expectancy and declining fertility rates. The World Health Organization (WHO, 2025) estimates that by 2030, one in six people worldwide will be aged 60 years or older, and by 2050 the global older population will reach approximately 2.1 billion. Indonesia is experiencing a similar demographic transition and has entered the era of an ageing population, as older adults now account for more than 10% of the total population. According to Statistics Indonesia (Badan Pusat Statistik [BPS], 2024), the proportion of older adults continues to increase, affecting multiple sectors, including health, social welfare, the economy, education, and the need for protection and empowerment of older people. This demographic shift has important implications for psychological, social, and healthcare services, as well as for guidance and counseling. Older adults face not only physical changes associated with ageing but also substantial changes in family roles, social status, independence, relationships with adult children, and their sense of personal meaning. Therefore, guidance and counseling services for older adults should be developed using comprehensive, culturally responsive, and context-sensitive approaches to support self-esteem, meaning in life, and psychological well-being in later life. One increasingly relevant issue in this stage of life is the empty nest phase, which occurs when adult children leave the parental home, resulting in older adults living alone or only with their spouse.

Empty nest syndrome refers to the psychological condition experienced by some older adults after their children leave home, requiring them to adjust to changes in parental roles, reduced daily interactions with family members, and a new pattern of daily living. This transition may lead to loneliness, feelings of loss, reduced self-esteem, and depressive symptoms, particularly among older adults who receive limited family support, have infrequent contact with their children, or live without a spouse (Li & Long, 2026). Nevertheless, the empty nest phase does not inevitably result in negative psychological outcomes. Many older adults maintain good psychological well-being when they possess strong psychological resilience, adequate social support, active social engagement, religiosity, and positive family relationships (Hartanto et al., 2024; Mar'atussolikha et al., 2025; Pengpid et al., 2026; Shi et al., 2025). Consequently, empty nest syndrome should be understood within its sociocultural context, particularly in Indonesia, where family cohesion, respect for older parents, religiosity, and mutual assistance (*gotong royong*) constitute essential sources of psychological support.

Nevertheless, the empty-nest phase is not always negative. Hartanto, Sim, Lee, Majeed, and Yong (2024) emphasized that empty-nest experiences may differ across cultures because they are influenced by family values, parent-child relationships, social norms, and the meaning of the parental role. Shi, Long, Xia, Zhao, Wu, Zhang, Tang, and Li (2025) found that healthy aging among empty-nest older adults was associated with psychological resilience, living with a spouse,



retirement, and social engagement. Pengpid, Peltzer, Satitvipawee, Kaewchankha, Suanrueang, and Hajek (2026) also reported that the transition to an empty nest may improve subjective well-being in some middle-aged and older adults.

These findings suggest that the psychological condition of empty-nest older adults should be understood contextually, especially in Indonesian culture, where family, religiosity, respect for parents, and mutual cooperation are important values.

Self-esteem is one of the key psychological aspects for understanding the well-being of older adults. Ghasempour, Sharif-Nia, Nouri, Mirhosseini, and Abbasi (2025) described self-esteem as a sense of worth, self-respect, and an individual's evaluation of the self. Positive self-esteem may serve as a protective factor for mental health, whereas low self-esteem may be associated with psychological and social problems. In the context of empty-nest older adults, self-esteem becomes important because older adults face changes in their parental role, reduced involvement in child-rearing, and the possible feeling of no longer being needed. Therefore, self-esteem assessment in later life should not only measure whether self-esteem is high or low, but should also capture how older adults evaluate themselves within the contexts of family, culture, spirituality, social relationships, and life experience.

The Rosenberg Self-Esteem Scale has been widely used because it is brief and applicable to various populations. However, recent studies have shown that the psychometric structure of self-esteem scales may vary across cultures and respondent groups. Mayordomo, Gutiérrez, and Sales (2020) found that validation of a self-esteem scale for older adults requires rigorous testing of factor structure and reliability. Ghasempour et al. (2025) also showed that the validation of a self-esteem scale in an Iranian adult population produced two factors, namely positive self-esteem and negative self-esteem. In Indonesia, Muslih and Chung (2024) demonstrated the structural validity of the Rosenberg Self-Esteem Scale among patients with schizophrenia, but this context differs from empty-nest older adults. This gap indicates the need for a self-esteem scale specifically developed according to the characteristics of empty-nest older adults and the Indonesian cultural context.

Psychological scale development should be conducted systematically, including construct definition, item writing, expert judgment, pilot testing, validity testing, reliability testing, and instrument finalization. Stefana, Damiani, Granzio, Provenzani, Solmi, Youngstrom, and Fusar-Poli (2025) stressed that good psychological scales should be developed through scientific procedures to ensure clear constructs, relevant items, and accountable measurement results. Methodologically, the Rasch model is relevant because it can evaluate item quality, response fit, item difficulty, respondent ability, unidimensionality, and potential item bias. Ifdil, Bariyyah, Maputra, Zola, and Fadli (2024) showed that Rasch-based validation can be used to test validity, reliability, and bias in psychological instruments within the context of Guidance and Counseling.

The use of psychological instruments and Rasch analysis in Indonesian Guidance and Counseling has increasingly strengthened assessment quality, as shown in the standardization of a self-disclosure instrument by Tririzky, Daharnis, Ardi, and Putra (2025), the validation of a life satisfaction instrument by Nasution, Ardi, Daharnis, Syahril, and Putra (2025), and the use of interest-test instrumentation in counseling services by Anggraini, Nurfarhanah, and Ardi (2025).



Based on these gaps, this study aimed to develop and validate the Indonesian Culture-Based Self-Esteem Scale for Empty-Nest Older Adults using the Rasch model.

The novelty of this study lies in the integration of a focus on empty-nest older adults, culture-based item construction, and modern psychometric validation to strengthen assessment in Guidance and Counseling services.

METHODS

This study used a quantitative approach with an instrument-development and validation design. This design was selected because the study aimed to construct, test, and produce an Indonesian Culture-Based Self-Esteem Scale for Empty-Nest Older Adults that is valid, reliable, and appropriate for use in Guidance and Counseling assessment. Instrument development was conducted in stages, beginning with theoretical review, construct formulation, item writing, expert validation, readability testing, limited trial, main data collection, and psychometric analysis using the Rasch model. This procedure is in line with guidelines for psychological scale development and validation, which emphasize construct clarity, item relevance, validity evidence, reliability, and cultural appropriateness in psychological measurement (Stefana et al., 2025).

The participants were older adults in the empty-nest phase, defined as older adults whose children had left home so that they lived alone or only with a spouse. This study involved 213 respondents in the main data collection stage and 30 respondents in the readability testing stage. The inclusion criteria were: (1) being 60 years old or older; (2) being in the empty-nest phase; (3) being able to communicate well; and (4) being willing to participate by providing informed consent. The exclusion criteria were severe communication barriers or physical and psychological conditions that made it impossible to complete the instrument. Purposive sampling was used because respondents were selected based on specific characteristics aligned with the study objectives.

Instrument development was conducted in several stages. The first stage was a literature review on self-esteem, older adults, the empty-nest phase, Indonesian culture, and assessment in Guidance and Counseling. The second stage was the formulation of the self-esteem construct for empty-nest older adults based on acceptance of aging, family worth, personal independence, social relationships, meaning in life, and Indonesian cultural values. The third stage was writing statements using a four-point Likert response scale: strongly agree, agree, disagree, and strongly disagree. The use of four response options was intended to help respondents provide clearer answers and reduce the tendency to choose a neutral midpoint.

The next stage was content validation by experts. Expert ratings were analyzed using a content validity index, namely Aiken's *V*. Items with low validity values were revised or eliminated based on quantitative considerations and qualitative feedback from the experts. Readability testing was then conducted with several older adults to ensure that the instructions, response options, and statements were easy to understand.

Data were collected directly with the assistance of the researcher and trained enumerators. Before completing the instrument, respondents received information about the study objectives, data confidentiality, the right to refuse or withdraw participation, and the estimated time required



to complete the questionnaire. The instruments consisted of a demographic information sheet and the Indonesian Culture-Based Self-Esteem Scale for Empty-Nest Older Adults. The demographic sheet included age, sex, marital status, education, living arrangement, number of children, frequency of contact with children, and social involvement. Instrument completion took approximately 20–30 minutes. When respondents had difficulty reading, the researcher or enumerator read the statements aloud without directing the answers.

Table 1. Stages of Scale Development and Validation

Stage	Activity	Expected Output
1	Review of theories and previous studies	Initial construct of self-esteem among empty-nest older adults
2	Development of dimensions and indicators	Instrument blueprint
3	Item writing	Initial draft of the scale
4	Expert validation	Content validity evidence and item revision
5	Readability testing and limited trial	Items that are easily understood by respondents
6	Main data collection	Empirical data for psychometric analysis
7	Rasch model analysis	Evidence of item quality, reliability, and construct validity
8	Instrument finalization	Final scale suitable for Guidance and Counseling assessment

Data analysis was conducted in two stages: descriptive analysis and psychometric analysis. Descriptive analysis was used to describe respondent characteristics, response distributions, missing data, and data feasibility before further analysis. Content validity analysis was conducted based on expert ratings.

The main data were then analyzed using the Rasch model with Winsteps or a similar Rasch analysis program. The Rasch model was used because it provides information on item quality and respondent ability on the same logit scale, making the results more informative than classical analysis alone. In Guidance and Counseling, Rasch analysis has been used to strengthen the quality of assessment instruments, such as need assessment instruments for counseling programs, meaning-in-life scales, self-disclosure instruments, and life satisfaction instruments (Farozin et al., 2022; Ifdil et al., 2024; Nasution et al., 2025; Tririzky et al., 2025).

The Rasch analysis criteria included examination of response-category functioning, item fit, reliability, person and item separation, unidimensionality, person-item maps, and Differential Item Functioning (DIF). Item fit was examined through infit and outfit mean square values, Z-standard values, and item-measure correlations. Items were considered fitting when they showed response patterns consistent with the model, had positive correlations with the construct, and did not show extreme response deviations. Unidimensionality was used to ensure that the scale measured the main construct of self-esteem among empty-nest older adults. DIF analysis was conducted to identify possible item bias based on respondent groups, such as sex, age group, living arrangement,



or marital status. Items that did not fit the model, showed bias, or were substantively irrelevant were considered for revision or elimination.

This study adhered to ethical principles for research involving human participants. Before data collection, ethical approval was obtained from the Health Research Ethics Committee of Poltekkes Kemenkes Padang, No. EC-148/KEPK-PDG/VI/2026. All respondents received information about the objectives, benefits, procedures, confidentiality, and their rights in the study. Respondent identities were kept confidential and used only for research purposes. Research data were stored securely by the researcher. Materials, instruments, and research protocols may be provided to readers or other researchers upon reasonable request while maintaining respondent confidentiality and complying with research ethics.

RESULTS

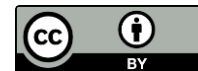
1. Respondent Characteristics

This study involved 213 older adults in the empty-nest phase. The respondents consisted of 70 men and 143 women. Based on age group, most respondents were aged 60–64 years (73 respondents), followed by 65–69 years (66 respondents), 70–74 years (49 respondents), and 75 years and older (25 respondents). Most respondents lived with a spouse, while others lived alone. The respondent characteristics are presented in Table 2.

Table 2. Respondent Characteristics

Characteristic	Category	Frequency	Percentage
Sex	Male	70	32.86
	Female	143	67.14
Age	60–64 years	73	34.27
	65–69 years	66	30.99
	70–74 years	49	23.00
	≥75 years	25	11.74
Living arrangement	Living alone	84	39.44
	Living with spouse	129	60.56
Marital status	Married	122	57.28
	Widowed	91	42.72
Frequency of contact with children	Every day	62	29.11
	Every week	108	50.70
	Once a month or longer	43	20.19

Table 2 shows that the respondents had characteristics consistent with the study focus, namely older adults in the empty-nest phase. Variations in age, living arrangement, marital status, and frequency of contact with children indicate diverse social and family experiences. This diversity is important because self-esteem among empty-nest older adults may be influenced by living arrangement, relationships with children, spousal support, and social involvement.



2. Content Validation and Readability Testing

The initial draft of the Indonesian Culture-Based Self-Esteem Scale for Empty-Nest Older Adults consisted of 42 statements. The items were constructed based on six main indicators: acceptance of aging, family worth, personal independence, social relationships, meaning in life, and Indonesian cultural values. Expert ratings showed that Aiken's V values ranged from .78 to .96, with a mean of .88, indicating that most items had good content relevance.

Based on expert feedback, four items were revised because they used overly general terms and did not sufficiently represent the context of empty-nest older adults. After revision, readability testing was conducted with 30 older adults. The results showed that most respondents were able to understand the instructions, response options, and statements. However, two items were considered less simple in language and were revised before the main data collection. Thus, 36 items were used in the empirical testing stage.

Table 3. Content Validation Results

Assessment Aspect	Aiken's V Range	Interpretation
Clarity of language	.80-.94	Eligible with minor revision
Construct relevance	.82-.96	Eligible
Cultural relevance	.78-.94	Eligible with minor revision
Appropriateness for older adult respondents	.80-.96	Eligible
Overall mean	.88	Content-valid

3. Response Category Functioning

The scale used four response options: strongly disagree, disagree, agree, and strongly agree. Rasch analysis indicated that the response categories functioned in an ordered manner. The average category measures increased from the lowest to the highest category, indicating that respondents could distinguish the response options appropriately. The category thresholds also moved logically, so the four-point response format was retained.

Table 4. Response Category Functioning

Response Category	Score	Frequency	Average Measure
Strongly disagree	1	684	-1.18
Disagree	2	1,947	-.36
Agree	3	3,214	.42
Strongly agree	4	1,823	1.27

Table 4 shows that higher response categories were associated with higher estimates of respondent self-esteem. Thus, the response structure was consistent with the direction of the self-esteem construct among empty-nest older adults.



4. Item Fit and Instrument Reliability

Item fit analysis was conducted on the 36 empirically tested items. The results showed that 32 items met the Rasch model fit criteria, whereas four items showed less appropriate response patterns. The misfitting items had outfit mean square values above the acceptable range and low item-measure correlations. Therefore, these four items were eliminated from the final scale.

After item elimination, the final scale consisted of 32 items. The infit mean square values ranged from .73 to 1.29, while the outfit mean square values ranged from .70 to 1.33. Item-measure correlations ranged from .32 to .68. These results indicate that the final items had good fit in measuring the self-esteem construct among empty-nest older adults.

Table 5. Summary of Item Fit Results

Analysis Indicator	Value Range	Interpretation
Infit mean square	.73–1.29	Fit
Outfit mean square	.70–1.33	Fit
Z-standard	-1.90–1.86	Fit
Item-measure correlation	.32–.68	Positive
Number of fitting items	32	Retained
Number of misfitting items	4	Eliminated

Person reliability was .86 with a separation index of 2.47. Item reliability was .95 with a separation index of 4.32. Cronbach’s alpha based on the Rasch approach was .89. These findings indicate that the scale had good internal consistency and was able to distinguish respondents’ self-esteem levels adequately. The high item reliability also indicates that the number of respondents was sufficient to confirm the hierarchy of item difficulty in the scale.

5. Differential Item Functioning Analysis

Differential Item Functioning analysis was conducted to identify possible item bias based on sex, age group, living arrangement, and marital status. The results showed that most items did not demonstrate meaningful differences in functioning across respondent groups. No item had a DIF contrast above .50 logits accompanied by strong statistical significance. Thus, the scale can be considered relatively fair for use among men and women, different age groups, older adults living alone or with a spouse, and respondents with different marital statuses.

Table 6. Summary of DIF Analysis

Analysis Group	Number of Items Indicating DIF	Decision
Sex	0	No meaningful bias
Age group	0	No meaningful bias
Living arrangement	1	Revised editorially
Marital status	0	No meaningful bias

One item related to living arrangement indicated mild DIF; however, substantive review suggested that the difference was more closely related to the actual experiences of older adults living alone compared with those living with a spouse. The item was then editorially revised to be more neutral and understandable for all respondent groups.

6. Final Self-Esteem Scale for Empty-Nest Older Adults

Based on all stages of analysis, the Indonesian Culture-Based Self-Esteem Scale for Empty-Nest Older Adults showed adequate evidence of content validity, construct validity, reliability, and item quality. The final scale consisted of 32 items reflecting six main indicators: acceptance of aging, family worth, personal independence, social relationships, meaning in life, and Indonesian cultural values.

Table 7. Composition of the Final Scale

Indicator	Number of Final Items	Example Focus of Item Content
Acceptance of aging	5	Acceptance of age-related changes
Family worth	6	Feeling valued by children and family
Personal independence	5	Ability to take care of oneself and make decisions
Social relationships	5	Connectedness with the social environment
Meaning in life	6	A sense of meaning and life purpose
Indonesian cultural values	5	Respect, religiosity, and family values
Total	32	Final scale

The results indicate that the developed scale can be used as an assessment instrument in Guidance and Counseling services. This instrument helps counselors identify the level of self-esteem among empty-nest older adults, understand aspects of self-esteem that need to be strengthened, and design counseling interventions that are more appropriate to the psychological and cultural needs of older adults. Thus, the scale has not only psychometric usefulness but also practical value for developing Guidance and Counseling services for older adults.

DISCUSSION

The results showed that the Indonesian Culture-Based Self-Esteem Scale for Empty-Nest Older Adults had adequate evidence of content validity, item quality, reliability, and construct validity. Of the 42 initial items, 36 items were used in empirical testing after expert validation and readability testing. Rasch analysis then produced 32 final items that met model fit criteria. These findings indicate that the scale development process was systematic, including construct determination, item writing, expert validation, readability testing, and psychometric analysis. This is consistent with Stefana et al. (2025), who emphasized that psychological scale development should follow scientific procedures to ensure that constructs are clear, items are relevant, and measurement results are accountable.

The good content validity of the scale indicates that the developed items were aligned with the self-esteem construct of empty-nest older adults and relevant to the Indonesian cultural context. In this study, self-esteem was not only understood as an individual's evaluation of the self, but also as related to family worth, acceptance of aging, independence, social relationships, meaning in life, and cultural values. This finding is important because empty-nest experiences cannot be separated from cultural context.



Hartanto et al. (2024) emphasized that the psychological impact of the empty-nest phase may vary across cultures because it is influenced by family values, parent-child relationships, and the meaning of the parental role. Therefore, developing a culture-based Indonesian scale is relevant because Indonesian older adults commonly live within value systems that place family, religiosity, respect for parents, and mutual cooperation as important components of self-worth.

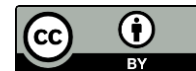
The analysis showed that the four response categories functioned in an ordered manner. This means that respondents were able to distinguish answers from the lowest to the highest levels. This finding suggests that the response format was appropriate for older adults and helped reduce ambiguity in responses. In psychological assessment, response category functioning is important because disordered categories may disrupt measurement accuracy. Therefore, this result supports the appropriateness of the developed scale for use in Guidance and Counseling assessment.

Item quality analysis showed that most items had acceptable infit and outfit mean square values and positive item-measure correlations. Four misfitting items were eliminated because they did not show response patterns consistent with the measured construct. This finding indicates that the Rasch model helped select items more objectively and precisely. The result is consistent with Ildil et al. (2024), who showed that Rasch analysis can be used to test validity, reliability, and bias in psychological instruments within Guidance and Counseling. The findings are also consistent with Tririzky et al. (2025) and Nasution et al. (2025), who used the Rasch model to strengthen the standardization of psychological instruments in counseling services.

Person reliability of .86 and item reliability of .95 indicate that the scale had good measurement consistency. Good person reliability shows that the scale can distinguish respondents' self-esteem levels, while very good item reliability shows that the number of respondents was sufficient to confirm the hierarchy of item difficulty. Cronbach's alpha of .89 further confirms that the scale had adequate internal consistency. Therefore, the scale can be used to obtain a more accurate and consistent profile of self-esteem among empty-nest older adults.

The unidimensionality results indicated that the scale tended to measure one main construct, namely self-esteem among empty-nest older adults. This finding is important because a good scale should demonstrate that its items operate within the same construct. However, self-esteem remains a broad psychological and social dimension. Mayordomo et al. (2020) found that validation of the Rosenberg Self-Esteem Scale among older adults requires rigorous testing of factor structure and reliability. Ghasempour et al. (2025) also showed that self-esteem measurement may produce positive and negative structures in certain cultural contexts. Meanwhile, Muslih and Chung (2024) demonstrated structural validity of a self-esteem scale in Indonesia among patients with schizophrenia, but not specifically among empty-nest older adults. Therefore, the present study expands the validation of self-esteem measurement by offering a scale more appropriate for empty-nest older adults within Indonesian culture.

The Differential Item Functioning analysis showed that most items did not have meaningful bias based on sex, age group, living arrangement, and marital status. This finding indicates that the scale is relatively fair for use across different respondent groups. One item indicating mild DIF based on living arrangement was editorially revised to make it more neutral. This is important because



assessment instruments in Guidance and Counseling should not only be valid and reliable, but also fair, unbiased, and appropriate for respondent characteristics. Thus, the developed scale has potential as an assessment instrument that is sensitive to the diversity of older adults' experiences.

Practically, the Indonesian Culture-Based Self-Esteem Scale for Empty-Nest Older Adults can be used by counselors as a tool for assessing the psychological needs of older adults. Assessment results can help counselors identify aspects of self-esteem that need strengthening, such as self-acceptance, feeling valued in the family, independence, social relationships, meaning in life, and cultural values. In Guidance and Counseling, psychological instruments are important for supporting more directed, objective, and data-based services. Anggraini et al. (2025) affirmed that instrumentation in counseling services can help counselors understand individual potential and needs more precisely. Therefore, this scale contributes not only to measurement development but also to strengthening assessment practices in Guidance and Counseling services for older adults.

The findings also support the understanding that the empty-nest phase is not always identical to psychological crisis. Li and Long (2026) showed that empty-nest older adults are at risk of depressive symptoms, especially when they have limited social support and health resources. However, Pengpid et al. (2026) found that the transition to an empty nest can improve subjective well-being in some middle-aged and older adults. These different findings indicate that empty-nest experiences are influenced by psychological, social, and cultural resources. In this context, self-esteem can be an important indicator for understanding whether older adults interpret the empty-nest phase as a loss of role or as a new stage of adaptation.

This study has several limitations. First, the respondents were limited to empty-nest older adults within a particular Indonesian cultural context; therefore, generalization to all Indonesian older adults should be made carefully. Second, this study focused on initial psychometric validation using the Rasch model; further testing using Confirmatory Factor Analysis, criterion validity, and predictive validity is still needed. Third, this study has not yet developed broader norms or interpretation categories based on region, sex, living arrangement, or cultural background. Therefore, future studies are recommended to involve larger and more diverse samples, conduct cross-cultural testing, develop interpretation norms, and examine the relationship of this scale with variables such as depression, loneliness, resilience, social support, spirituality, and psychological well-being.

Overall, the results show that the Indonesian Culture-Based Self-Esteem Scale for Empty-Nest Older Adults using the Rasch model has adequate psychometric quality and is relevant for use in Guidance and Counseling assessment. The novelty of this study lies in the development of a scale specifically targeting empty-nest older adults, the inclusion of Indonesian cultural values in item construction, and the use of the Rasch model to ensure measurement quality. Thus, this scale can serve as a more contextual, fair, and useful assessment instrument for counselors in designing services for older adults



CONCLUSIONS

This study shows that the Indonesian Culture-Based Self-Esteem Scale for Empty-Nest Older Adults is a valid and reliable instrument for assessing self-esteem among older adults in the empty-nest phase. The final 32-item scale reflects six key dimensions: acceptance of aging, family worth, personal independence, social relationships, meaning in life, and Indonesian cultural values. The findings contribute to Guidance and Counseling by providing a culturally relevant assessment tool that helps counselors identify psychological strengths and areas needing support. Practically, the scale can guide the development of more contextual and humane counseling services for older adults. However, this study was limited by sample size and cultural coverage. Future research should involve larger and more diverse samples, test criterion and predictive validity, develop interpretation norms, and examine its relationship with loneliness, depression, resilience, spirituality, social support, and psychological well-being.

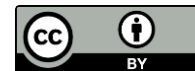
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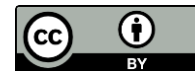
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