


RESEARCH ARTICLE

The significance of religion on positive and negative body image in adolescents: A psychology of religion review

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ABSTRACT

Biological, cognitive, and socioemotional changes occur in adolescents. Teenagers pay more attention to physical appearance and body shape based solely on personal judgment or society's views, without looking at other aspects, such as religion. Therefore, the purpose of this study was to describe and analyze the significance of religion in teenagers' body image from the perspective of the psychology of religion. The method used was qualitative with a phenomenological study design. Data collection techniques included observation, interviews, and documentation. The research participants totaled four people, three of whom had a positive body image and one other had a negative one. The results showed that religion was related to body image. Participants with a positive body image consider that they have been created by God perfectly, and they are grateful for everything about themselves and their appearance. Participants with a negative body image recognized that God had indeed created all humans good, but participants always felt dissatisfied with themselves, so participants continued to think about and improve things that they felt were not good. Most importantly, all participants acknowledged that religion guided them in finding meaning and purpose in life. Religion provides a strong basis for building a positive and healthy body image by thinking, responding to every event, and reflecting on or self-evaluating. This study implies that each individual is aware of the importance of self-acceptance, seeing, and thinking that the self is valuable and special.

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INTRODUCTION

Adolescence is a transitional period between childhood and adulthood that involves biological, cognitive, and socioemotional changes. According to Santrock (2007), the age range of adolescence is 10-22 years. According to the World Health Organization, adolescents are 10-19 years old, and in the Regulation of the Minister of Health of the Republic of Indonesia Number 25 of 2014 concerning Child Health Efforts, the adolescent age group is 10-18 years. Adolescent life is first characterized by puberty, a significant change in adolescents, especially in physical appearance. Puberty is a rapid

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physical maturation that involves hormonal and bodily changes, especially during early adolescence (Santrock, 2010). Adolescents focus on relationships and personal environments, such as peers or partners (boyfriend/girlfriend) (Bonnie & Backes (Ed), 2019). Some adolescents are very concerned about their physical appearance and body shape, so they provide standards of judgment for themselves (Dianningrum & Satwika, 2021). This is because adolescents are aware of their physical shapes and appearances. When adolescents want to get an attractive physical appearance, it will have an impact on body image problems.

According to Grimm and Schwartz (2021), body image refers to individuals' thoughts, feelings, attitudes, and perceptions about their bodies. According to Denich and Ildil (2015), body image is a person's image and perception of the ideal body, and individual desires for their own body based on and adjusted based on the perceptions of others. According to Cash (2004), body image is a picture of the body that includes self-perception of body shape and weight and a self-attitude in the form of individual evaluations of their physical appearance. Body image is developed through social interaction (Alidia, 2018); therefore, other people and the social environment play an essential role in developing a person's body image.

Body image has three components, namely perceptual (perception) of how adolescents see their bodies, attitudinal, how individuals feel about their appearance; and behavioral (behavior) perceptions and attitudes that affect individual behavior (Setyaningsih, 2013). Body self-assessment was divided into positive and negative body images. A positive body image is a picture or view of the individual towards his body. It is characterized by a feeling of satisfaction with accepting the state of one's body and not worrying about the food and drinks consumed. Wertheim et al. in Thompson and Smolak (2009) state that positive body image is essential to a person's psychological health and physical development. According to Bell and Rushforth in Setyaningsih's thesis (2013), a negative body image is an individual's negative view of their body. In general, negative body image has several components, namely, experiencing perceptual disturbances, dissatisfaction and negative feelings about size and weight, and bad behavior such as trying to be thin by dieting excessively. These components result from the emergence of a negative image of a person.

A picture of negative body image can be found in a study conducted by Levine and Smolak, which showed that about 40-70% of adolescent girls are dissatisfied with two or more aspects of their bodies. Dissatisfaction usually focuses on body parts with a large amount of fatty tissue. Teenage boys also want to avoid looking fat, flabby, or out of shape. However, among boys dissatisfied with their weight and body shape, some adolescents try to gain weight and develop their arms, chest, and shoulders to look larger (Cash & Pruzinsky, 2002). According to 2019 data from the Mental Health Foundation, 37% of adolescents felt upset, and 31% felt ashamed of their bodies. As in Denich and Ildil (2015), adolescent girls often feel dissatisfied with themselves, even if their views are more harmful. Adolescent girls often consume excessive amounts of food to achieve an ideal body posture. In general, girls are less satisfied with their bodies and have a more negative body image than boys are during puberty.

In contrast, boys become more satisfied through puberty because their muscle mass increases (Santrock, 2010). Some of the research above suggests that adolescents tend to be dissatisfied with their body shapes (negative body image). They prefer to improve in negative ways, such as excessive dieting. The aspects of body image, according to Thompson, include aspects of perception of body parts and overall appearance, aspects of comparison that are evaluated according to the views of others (peers), and sociocultural aspects of a person's attractiveness seen from how reactions to others are judged only physically (Cattarin et al., 2000). According to Cash & Pruzinsky (2004), the measurement of body image is divided into five aspects: overall self-evaluation appearance

evaluation, appearance orientation, satisfaction scale with certain body parts, body areas satisfaction scale, anxiety about being overweight or preoccupation, and body size classification self-classified weight. In addition, there are several other factors. The most decisive factor is how individuals perceive themselves, which can then be appropriately evaluated (personal personality and self-esteem). Other factors affecting one's body image are interpersonal factors (family, peers, and media) and biological and cultural factors (Neagu, 2015). Some of the above factors affect the view of the body image or a person's level of satisfaction.

Having an ideal body is the dream of many people, whether men or women. Generally, an ideal body can be considered fat, thin, or relatively balanced with height and weight. The ideal proportion was calculated using the Body Mass Index (BMI). However, the reality that occurs in adolescents is that they ignore BMI calculations and perceive body shape based on their subjective views. In this case, the picture of the ideal body shape is not in line, which might trigger the emergence of a negative body image. In line with current technological developments, namely social media, many ideal body types have emerged from head to toe (Puspasari, 2019). In this case, each person judges their views (subjective), giving rise to standards of body shape in society.

Adolescence is a period that is vulnerable to various problems; therefore, this period is defined as a period of indecision. According to Nuhamara in Hartiningsih (2018), adolescence is a troubling period in a person's life. This is because, during adolescence, a person experiences physical and other changes. Adolescents experience difficulties or even suffer because of their inability to cope with these pressures/demands. Erikson argues that adolescence becomes a time of identity crisis versus role confusion, from which the fundamental strength of adolescence emerges, namely, fidelity. Building a new understanding of ego identity has become a significant task for adolescents (Feist & Roberts, 2018). According to Erikson in Mowata, the task of adolescents is to complete their ego identity so that, in the end, adolescents will produce a stable self-identity. Adolescents achieving a stable self-identity will view themselves, live confidently, overcome existing situations and conditions, make good decisions, and recognize personal roles in society. Conversely, when what is present is a failure, it will significantly endanger the individual's future (Mowata, 2013). Therefore, it is necessary to have religion as the main foothold for adolescents to process in every life. Without religion, it is possible that adolescents will not be able to think clearly about what they will do.

There are five dimensions of religion, according to Stark and Glock, namely the dimensions of belief/ideological belief, religious practice/ritual practice, knowledge/intellectual knowledge, religious experience, and consequences/impact consequences (Stark & Glock, 1970). The first, namely the belief dimension, includes the expectation that religious believers have a theological view by recognizing the truth of their religious teachings and are expected to be accepted by adherents of that religion. The content and scope of beliefs are not only between religions but often within the same religious tradition. The second discusses religious practices called commitments, such as worship and devotion. Religious practices are divided into two categories: ritual and devotion/piety. Rituals refer to the set of rites, formal religious acts, and sacred practices that adhere to a religion are expected to perform. For example, attending worship, communion, baptism, marriage, etc. Devotion is an informal, public, and private religious act. For example, private prayer, Bible reading, hymns, etc.

The third relates to religious experience, which is subjective to ultimate reality (God). Every individual or religious group must have different experiential experiences. These differing experiences are based on the fact that all religions have certain expectations. It is based on the feelings, perceptions, and sensations experienced by an individual or group of religions/societies involving the communication of divine essence—fourth, religious individuals' knowledge of religion. At a minimum, the adherence to a particular religion knows the basic principles of its beliefs, rites, scriptures, and

traditions. They base their beliefs and worship on knowledge, their religion's conception, teachings, rules, and teachings. The source of knowledge is obtained by studying scriptures, books, discussions, theologians, etc. The fifth consequence is identifying the impact of religious beliefs, practices, experiences, and knowledge on an individual's life. The picture is that when individuals believe in God, then that person will instill what is called religious behavior or morality and is practiced in their daily lives. For example, praying before doing activities or providing material assistance to those in need.

The religious dimension in Saleh (2022) is defined as all aspects of human life that are lived by the rules or teachings of a religion. Its function is to bind and strengthen a person or individual concerning God, other individuals, and surrounding nature. Desi (2016) wrote that body image satisfaction is very influential in increasing self-confidence; the higher a person's body image, the higher the individual's self-confidence. In addition, Akrawi, Bartrop, Potter, and Touyz (2015) found that when someone has a strong religious belief and a good relationship with God, the level of concern about body image is also low. What is highlighted is not only limited to adolescents satisfied or dissatisfied with their body image but when religion is present, how important is religion in answering various body image issues, especially in adolescents?

This study highlights the significance of religion in positive and negative body image in adolescents regarding religious psychology. Some of the studies mentioned above differ from those discussed below. The differences include. First, it has not been found how important religion affects the body image of adolescents, especially Indonesian adolescents. Secondly, although the research conducted by Akrawi et al. examined the extent to which religiosity and spirituality affect a person's body image (sample: adults, in the context of "strangers"), it is clear that the research differs from what we want to target. This research will be conducted at the level of Indonesian teenagers, how important religion is for teenagers, and whether religion affects the development of their body image. Third, this research was conducted with a review of the psychology of religion, which examines and studies human behavior, especially adolescents, and departs from human acts of faith. In this case, every human being in Indonesia must adhere to a belief; therefore, how does the individual respond to their religion in viewing their respective body image?

This study aims to describe and analyze the significance of religion in adolescent body image from the psychology of religion. Along with the objectives, there are theoretical implications, namely, that it can provide a new understanding and contribution of thought on the significance of religion on body image in adolescents from the perspective of religious psychology. The practical implications obtained through the study's results reveal the extent to which religion plays an important role in adolescents' views on body image. They can have a good view of themselves when they gain this understanding. Finally, this research addresses one question: How does religion's significance affect adolescent body image?

This research is important because, from the researcher's observations of adolescents, including participants and non-participants, many adolescents still think too much about their physical self without looking at other aspects, such as religion. There is much information regarding the ideal body in the mass media. When teenagers only think about their overall physique, they find themselves dissatisfied. This results in the pressure to improve or even change themselves. Thus, religion is here to provide an understanding that God creates every human being to be good.

Most importantly, when everyone is grateful for what he has and accepts himself as he is without doing anything excessive, religion directs individuals to find the purpose and meaning of their lives. The novelty of this research, especially in Indonesia, is that no one has examined the issue of body image within the five dimensions of religion from Glock and Stark.

METHOD

The type of research used was qualitative with the type of research, namely phenomenology. The central concept of phenomenological study research is meaning, which arises from the experience of human consciousness through quality identification and thorough research. According to Husserl in Gusmira and Irhas (2022), phenomenology is an approach to seeking knowledge about something (phenomenon) and becomes an individual's conscious experience. The main task of phenomenology is to capture processes and interpretations to achieve an empathic understanding, or the ability to reproduce thoughts, feelings, drives, and thoughts behind other people's actions. Therefore, research using a phenomenological approach ultimately examines the extent to which religion plays an important role in searching for meaning.

The criteria for participants in this study included adolescents aged 10-18 years (junior/senior high school), male and female, with good communication skills in Indonesian, and parental approval. Sampling used three techniques from Salim and Syahrums (2012). First, observation involved the researcher directly observing activities up close. Second, interviews included two-way communication to explore the research focus by recording opinions, emotions, and related information. Third, documentation collected data indirectly through supporting documents. According to Robert C. Bogdan in Sugiyono (2005), documents record past events and can include writings, pictures, or monumental works. The study had 4 participants. Qualitative data analysis aims to understand individuals' experiences and perspectives. Participant numbers were determined based on research objectives and data collection type, yielding rich and meaningful findings.

To ensure that this research is valid and trustworthy, data from video and sound recordings during interviews with the four participants should be saved in one place if needed at any time it can be accounted for. Likewise, this research is accurate in that it is a phenomenon among adolescents that is often underestimated by others but has a considerable impact on the formation of meaning in each individual's life, especially adolescents.

The data analysis methods used in this research were thematic and narrative analyses. The purpose of thematic analysis is to identify patterns and themes through the data researchers collect. Narrative Analysis analyzes individual stories or experiences to understand their deeper meanings. Both methods will ultimately enrich research results. According to Miles and Huberman in Sirajuddin Saleh (2017), the form of data in qualitative research is words arranged in an expanded text. This research is conducted in a deductive manner or can be described as an inverted pyramid. This means that the initial data collected still has a broad and unclear focus until the focus becomes smaller and more precise. The researcher will then reorganize in a structured manner to obtain specific data.

RESULT

This section analyzes the data by presenting direct quotes from interviews (verbatim) that have been coded and grouped by themes related to the significance of religion on positive and negative body image in adolescents. As in the thematic analysis method, the method used to code the data in this study is first to understand the data compiled in the form of interview transcripts. Second, coding was performed by labeling each answer given to the participant with a number. Finally, we looked for themes based on the research objectives. This theme describes something important in the data related to the formulation of research problems and the pattern of the phenomenon under study (Boyatzis, 1998).

Dissatisfaction with Appearance

Two of the four participants had views that led to dissatisfaction with self-appearance. The first participant, A.B., and the second, H.E., felt that their current appearance was unsatisfactory. A. B. felt that her appearance was unattractive. This is because of her body shape, considered fat, and her height, which is not by the target. Specifically, A.B. felt that the lower body, namely the thigh area, looked large due to sports factors.

It is not like that because there are still things that need to be improved. Maybe the weight problem, I am a little fat, so I want to lose weight. (Ms. A.B)

H.E., as the second participant, had quite serious problems with self/appearance compared to the other three participants. Judging from the 14 questions about self-appearance assessment, 11 were unsatisfactory. Participants felt dissatisfied with their physical appearance. This dissatisfaction focused on several aspects, including overall face, poor teeth alignment, dry hair, skin problems such as scars and stretch marks, and body proportions that she thought were excessive.

No, a lot is missing. Teeth, hair, the whole face. (Ms. H.E)

The third participant, A.S., and the fourth participant, B.M., only had one problem with their appearance. A.S. focused on the problem of sensitive skin, which is prone to acne, indicating that skin problems are her primary concern. Then, B.M. gave her a response regarding weight. People around him thought that the participant's weight was sufficient, but B.M. felt that there was a mismatch between his weight and height. The participant also considered that the size of her large bones influenced some of her obesity.

About my face, I am not satisfied because it is spotty now. I am not satisfied because I get spotty quickly. (Mr. A.S)

People do not see me as fat, but I feel like I am because the proportions of my height and weight are very, very different. It turns out that the weight is not in the fat. It is in the bones. (Ms. B.M)

Satisfaction with Appearance

Interview results from four participants found that A.B., A.S., and B.M. showed satisfaction with their appearance. A.B. is satisfied with a face considered younger than her age, black hair with sufficient thickness although fluffy, and the middle part of the body, namely the waist, and is satisfied with the upper body due to regular exercise. A.S. expressed a high level of satisfaction with her overall appearance. The participant assessed her hair, body shape, and body proportions. This satisfaction is based on the perception that her appearance is under standards that are considered ideal and supported by a healthy lifestyle, such as regular exercise. Likewise, B.M. revealed that satisfaction with self will arise when an individual can accept himself first. This means that satisfaction with appearance must first be driven by strong self-acceptance. In addition, when you want to improve yourself, you need to make an effort or take care of yourself. Participants feel that they already look attractive, the body proportions are good, and the upper, middle, and lower body are satisfactory.

Almost satisfied. (Ms. A.B)

I am delighted and confident that I have this kind of physique. (Mr. A.S)

Satisfied. Because, just like before, feeling appropriate and already starting to be able to accept one's situation. In terms of physique and body. (Ms. B.M)

Attitude toward Self-acceptance and Other People's Responses

Participant A. shows an attitude that tends to accept her appearance. A.B.'s views on other people's responses and popular trends do not affect her because A.B. prefers to have her style and characteristics. Other people describe A.B. as having a whole body, as her body is shaped through regular exercise. Although open to the influence of trends, A.B. remains selective in choosing a style that suits her. Participants are also aware of physical changes as they age, and A.B. tries to maintain a healthy body by maintaining a healthy lifestyle and exercising regularly.

Receive. Usually, it looks big, like it is whole and dense. (Ms. A.B)

Participant H.E. shows high sensitivity to other people's judgments about her appearance, so these judgments significantly affect the participant. The comparisons that others make to her make the participant a person who also compares herself with others, and in the end, the participant will feel dissatisfied when she does not meet these standards. Other people, including parents, siblings, and peers, criticize her posture and appearance. Thinking that criticism is a good support for participants, it is just that participants sometimes do not feel it is a support because the delivery is considered excessive and hurts the participant's heart. The impact can make participants depressed, insecure, and stressed.

If other people judge, some say it is enough; some say it is too full. (Ms. H.E)

A.S. shows an attitude that cares about appearance. Judgments from others, be it praise or criticism, influence self-confidence and how she views herself. Likewise, with her parents and peers, they provided an assessment and support to the participant. However, not with her sister, who gave scathing comments to the participant to make herself better and care about her appearance. Her sister became a role model for her in using skincare and other beauty products. A.S. also makes various efforts to care for herself, such as exercising. This shows that participants care about their appearance and want to look attractive in front of many people. Because of their strong desire to be accepted by others, participants try to conform to the hopes and expectations of others, as well as their social environment. Praise from others motivates A.S. to maintain her appearance; participants also feel appreciated and encouraged to maintain a positive image in the eyes of others.

Thank you very much for saying that you smell nice and neat. Then I reply the same thing. Every compliment should be returned with a compliment, too. (Mr. A.S)

Participant B.M. shows a high level of self-acceptance. The participant can accept her shortcomings and use criticism as motivation to improve herself. Support from family and peers has helped her build positive self-confidence. Furthermore, the participant even motivated his friends to be more grateful and made them aware of many things, especially the participant's physical appearance, which had changed after the accident. Her brother or sister also played a role in B.M.'s journey; although she seemed harsh, she was caring. B.M. also has a tolerant attitude towards cultural differences and can filter influences from outside her culture. B.M. realizes that pressure does not arise from the social environment but from herself. So, the participant always looks her best. In that case, when the participant wants to travel, people can see how he looks and consider him more mature than his age. Therefore, participants also said that how they dress affects how people behave.

Maybe, according to other people, I know that the judgment is already in their perspective that it is good, and they accept me as I am. (Ms. B.M)

Efforts to Improve Self and Appearance

The four participants A.B, H.E, A.S, and B.M improve themselves by exercising regularly, trying to manage their diet, and taking care of themselves such as using skin care, body care, hair care, and

getting enough rest to keep their bodies healthy. This can also affect self-satisfaction. Regarding appearance, each participant will first prepare and consider the right clothes to wear when they want to travel. All participants also mentioned a little about the culture people need to adopt to support a better life by organizing a healthy lifestyle. Each participant may have seen everyday habits of Indonesians that are considered not good enough so that they can say that. So, all participants tried to present their best version of themselves because they considered self and appearance essential.

There is a target that I have to pursue, which is to improve my physique. So, I have to go through the process. Like height so that I can swim up to 4 times a week. Adjusting my diet. The target that I want to pursue is to fulfill the requirements that I will enter for that school, the next level. Service bond, official school. (Ms. A.B)

Exercise, skincare routine, diet, and daily lifestyle are better. (Ms. H.E)

Taking better care of myself, like what I do daily using skincare body care. I use it regularly. (Mr. A.S)

I am paying special attention to self-care by controlling my diet and regular exercise. Maybe a tiny quantity of body, hair, or skincare. (Ms. B.M)

Culture's Influence on Body Image

Culture plays a role in everyone's life, and all three of A.B, H.E, and A.S agreed that culture influences their view of the ideal body. These cultures entered Indonesia due to the rapidly growing digitalization through social media. One of them, A.B., argued that age can be a factor that encourages a person to follow trends from a particular culture. Sometimes, external culture is used as the leading standard of one's beauty, such as appearing with a thin, tall body, body care, and a body that is plain for a man. This view makes all participants tend to be selective in adopting foreign cultures; they choose something that influences them positively. All four participants understand that accepting cultural differences is important, but they still must maintain their cultural identity.

Yes, because it is easy to want to follow along, so it is like that. The influence of age, like being young, so you want to follow along. (Ms. A.B)

Filter incoming culture. If it is positive, it can be applied. If it is negative, avoid it so that it does not become a burden for yourself. (Ms. H.E)

I often see on social media the ideal body for 17 a 17-year-old; if it is a boy, it is difficult. If you are a teenager, you are no longer like a child; you already have a more visible chest. When you are a teenager, you get better at grooming. Sometimes, when I go anywhere, I have to wear a handbag and sunscreen, and if I want to look cool, I wear a hoodie, wear it like a teenage boy, to look cool. (Mr. A.S)

Responding with fifty-fifty. We have to accept it; we cannot instill it all in life here in Indonesia. Because their culture is not like ours in Indonesia, which is very diverse, you can accept and filter out the outside culture you want to adopt. (Ms. B.M)

Culture and societal stigma influence each participant's views, but A.B, A.S, and B.M did not feel pressured to achieve specific culturally influenced beauty standards. They prefer not to take far steps to change themselves and follow society's standards. They keep improving by doing regular body or skin care and accepting themselves.

No, because I do not want to be like that. I do not want to follow the standards; I am just interested. Lazy. (Ms. A.B)

I am not pressured because I have to look handsome; I am not pressured. If, for example, the results are good, I am not pressured. I am more concerned about weight and height. I use skincare just to look clean, although my sister uses skincare and body care, and I see her as cleaner and fresher. (Mr. A.S)

I do not feel pressured because maybe it is in Java. In my opinion, I come from a Javanese tribe, so I do not feel pressured because I have become a complete woman. (Ms. B.M)

Unlike the others, H.E. felt pressured to achieve specific culturally influenced beauty standards. Likely, H.E. had already internalized the idea of perfection, so she needed to make significant changes. According to her, appearance is significant and must conform to what is set by the self, culture, and society's stigma.

Yes, quite a feeling. Because the standards from those cultures apply in Indonesia or everyday life, it is like a benchmark for me to be like that standard. Moreover, if, for example, it does not match, it will put me under pressure. Moreover, it becomes a push to match that standard. (Ms. H.E)

Religious Experience

Participant A.B. stated that religion leads to the discovery of the meaning and purpose of life. According to her, religion teaches everyone, especially A.B. herself, to be grateful for what she has. Her religious experience leads to things that have been done, namely praying in various situations and circumstances of life, taking part in the activities of places of worship, and believing and hoping in God. Because He has complete control over everything in this world, prayer is the proper communication that can be used. Prayer has a significant role in the personal life of participants. According to A.B., religion does not fully influence body image; it is just that a person will undoubtedly find inner peace through religion. From there comes an optimistic view, which will affect the development of a positive body image.

Important. The problem is that if we follow religion, we have no purpose; we only look for worldly things. (Ms. A.B)

According to H.E., religion does not affect his body but factors outside his religion. Religion influences the participant more in perceiving the meaning and purpose of his life. It is also not just because of the religious process alone but because of the many experiences that participants go through. H.E. stated that life must have an impact, meaning that H.E. will continue to try to offer something good to the public. Her orientation is not only to improve herself, but H.E. also thinks about many things. The actions taken by participants are giving tithes or doing simple activities for people around them. It is like saying that God created every human being good, and H.E. believes that. However, H.E. still feels less grateful because she sees her physical condition as unrealistic. When H.E. is faced with various emotions, she turns to God. Praying, reading devotionals, and worshipping are things that participants must do to have a good relationship with God, as well as to calm themselves down.

My view is that religion is not too demanding of my body. So it is like, yes, God created me from the beginning like this, but I do not like my body like this. It is not a religious factor. It is an external factor. So, there is no real influence. (Ms. H.E)

Participant A.S. indicated that religion is important in shaping one's identity and self-worth. Participants find peace and happiness when they know their God. The expression of gratitude is a form of gratitude to the Creator for everything that has happened in his life. A.S. learned many things, especially being grateful and accepting shortcomings and strengths. Because participants believe that God has created everything good, and when something is not as expected, they believe that God has a beautiful plan in every design. A.S. establishes a personal relationship with God through prayer, expressing all his worries to Him. Religious experiences bring participants to the process of self-acceptance, and A.S. has experienced a transformation from a negative view of himself, currently leading to a positive one.

Belief. Because every time I struggle, I always pray to God. God always gives me a solution, always blesses me, always gives me a way out. (Mr. A.S)

B.M.'s religious experience is seen through his statement: First, the participant appreciates the importance of giving thanks for all the gifts he has received. Secondly, the continuous expression of gratitude affects the participant's self-acceptance. This means that B.M. puts himself as God created him and does not compare himself with others. Likewise, participants believe that God is invisible, so participants convey or share all their complaints and happiness through prayer. Many of his religious experiences have been passed, but participants still choose to be grateful and make it all a lesson so that, in the end, B.M. can be the salt and light of the world for those around him. Because, according to him, inner peace and happiness can only be received through his relationship with God.

Because of my religious views, I am taught always to be grateful. Yes, always be grateful and accept what God has given us. (Ms. B.M)

Attitude toward Religious Regulations

A.B. stated that religious regulations on the use of clothing are not regulated directly by the place of worship but must be implemented according to verbal orders from people who influence their place of worship. When these unwritten rules are violated, then they will get a reprimand. However, in the end, A.B. still accepted and followed the applicable dress code. As religious people, in addition to dressing to improve their quality of self, participants explored understanding by reading the Bible. This knowledge can then become a foundation for participants to understand life and the rules of their religion.

I do not think so. The clothes that are worn are polite. If I am in the ministry, I have no jeans or knee-length skirts. The standard is from the mother in the church. (Ms. A.B)

H.E. has a more open view concerning the use of clothing, especially in places of worship. However, her religion does not have written regulations. Only people with power in their place of worship make such regulations, so oral regulations are established. Again, according to the participant, one must be aware when choosing the right clothes for worship. The participant's source refers to the Holy Bible for other religious regulations.

Actually, in the religion itself, there is none, but when it comes to the people factor, there is. Alternatively, maybe the church rules do not explain that either. From religion, there is nothing; that is all. You need to be aware of yourself. (Ms. H.E)

A.S.'s attitude towards religious regulations is that A.S. has an accepting or positive attitude towards religious regulations, especially in A.S.'s place of worship, especially in the context of dressing. Participants try to follow every rule that applies in their place of worship, even though there are no

written provisions governing the use of clothing when worshipping. Regarding her understanding of religion, she gained this knowledge by studying the Bible and other media such as YouTube.

Yes, there should be. In my church, it seems that if it is a man, he is not allowed to wear a T-shirt. (Mr. A.S)

Mr. B.M. feels that his religion does not set specific rules, especially in how they dress. In his view, the appropriate clothing for worship should be polite and neat or follow the event being attended. B.M. sometimes reads the Bible when studying religion, but it is inconsistent. In the end, after the participant had studied religion and the rules that apply to his religion, B.M. can motivate others because he understands and can answer various questions. So, the participant's attitude towards religious rules is to follow and accept them, and the rules are obtained from knowledge of his religion.

Maybe not, because it is not an orthodox church. Suppose the orthodox church has its provisions and criteria. (Ms. B.M)

Self-reflection and Personal Feelings

Reflection and personal feelings are important in understanding and responding to the various problems every human being faces. Part of the process is experience; when a person can understand, feel, and respond sincerely about themselves, personal reflections and feelings will emerge. Everyone, including the four participants, must have different perspectives and responses when discussing themselves. A.B. and H.E. prefer to keep their feelings and not discuss anything about body image issues with others because they are considered sensitive. It differs from A.S. and B.M., who feel comfortable discussing body image issues with others.

They do not. Everyone has their desires, such as determining their body shape. Then, if we talk about it, we are afraid that the person will not accept it or even make him inferior or not confident. It is difficult for me to talk to the person I'm talking to if we talk about something like that. There is no need to discuss it; it is unimportant, and so far, there is no talk about it. (Ms. A.B)

It is uncomfortable because it is a sensitive thing for me, and then I am also afraid to discuss it because I do not know how people's conditions are so I am afraid that maybe the person is insecure and then I discuss it, and he becomes even more insecure, etc. (Ms. H.E)

Comfortable, just comfortable. (Mr. A.S)

Feel comfortable. (Ms. B.M)

Participant A.B. does focus on his shortcomings, but A.B. sees them as motivation to improve himself. Lack is not always damaging when it comes to making it an opportunity to grow and develop. A.B.'s attitude remains grateful when he faces people who accept or hate him. This is also in line with the extent to which A.B. trusts God and his response when he makes mistakes. According to him, trust and hope in God give him the strength to face all difficulties. Doing something that is forbidden makes A.B. feel afraid and anxious. So, the participants' responses found that A.B. had a positive attitude, did not doubt God's power and provision, and was aware of his mistakes.

Focus more on the shortcomings because we cannot change like we already feel great if we focus on the strengths. If you think about shortcomings, how can we be better? (Ms. A.B)

H.E. focused on shortcomings that made her feel that she was not good enough. H.E. felt pressure to achieve perfection and felt like a failure. Then, I will talk about her response to people who praise or mock/hate her. H.E. prefers to improve herself to prove that she has not disappointed those who

love her and to disconnect or not pay attention to those who mock/hate her. H.E.'s reflection does not end there; H.E. admits that she doubts God because everything she does does not always follow her expectations. When she makes mistakes forbidden by religion, a sense of anxiety and guilt envelops H.E. Therefore, H.E.'s responses show positive things; it is just that H.E. always looks towards the negative, making her look never satisfied with anything.

Lack. Because I feel down, like I am not enough and am failing. In terms of school, it is still not good, and in everyday life, it has not become a good and proud person. So that is it. (Ms. H.E)

Participant A.S. considered having a positive view of himself, but when the researcher tried to ask again, the participant's answer was more directed towards deficiencies or harmful. A.S. revealed that he was lacking in physical and emotional/personal traits. When these shortcomings continue to be attached, A.S. is not confident in her physical appearance, but A.S. chooses to be close to her Creator. Regarding someone who loves and hates her, A.S. chooses to remain grateful, harbor regret, accept, and acknowledge that human nature is to hate and mock others. Regarding her belief in God, A.S. once found herself doubting and then believing again. He also feels guilty if he makes mistakes that his religion has forbidden. A.S. is good at reflecting and expressing her personal feelings.

A positive outlook on life means I have to get closer to God. My shortcomings. Yes. I focus on my shortcomings. I am lacking physically I am lacking about my skin; I feel like I am lacking. From my nature, I am lacking; I am sometimes more easily provoked by emotions if I am from my nature. My facial skin is prone to acne; if, for example, I do not take care of it for a few days, I get a lot of acne. (Mr. A.S)

B.M. tries to combine both positive and negative views of herself. B.M. acknowledges her shortcomings and that they are a part of herself that can be improved, which is the basis of a positive outlook. Regarding someone who loves and mocks/hates her, B.M.'s response is to love and forgive. This response indicates that B.M. strongly believes in God, so she can confidently say she has never doubted God. Of course, in every life process, there must be a time when someone makes a mistake, like B.M., who feels sad, anxious, and feels guilty. So, from all of B.M.'s statements, it is illustrated that she is a person who can see many sides and respond/assess objectively.

I am going in a positive direction because, through my imperfections, I can still be the best in God's eyes. (Ms. B.M)

The Influence of Religion on Body Image

Participant A.B. showed a deep and personal understanding of her religion. Her belief in God is firm, and the participant uses religion as the primary foundation in life. A.B. sees God as a source of strength and comfort and a giver of meaning and purpose in life. Her routine religious practices, such as worship and service, show her high commitment to her religion. Although the participant admitted that her knowledge could not answer all her worries and sometimes even felt doubt, she could live her life with hope and believed that God would always take care of her. Religion can help participants to have a good relationship between themselves, God, others, and nature.

Yes, God must provide something according to His time. So, we must wait patiently to ensure everything goes well with God. (Ms. A.B)

Participant H.E. has a strong belief in God. Religion, for her, is a source of motivation and strength to face life's challenges because, according to H.E., life without Him will not go well. Her belief in God makes her active in various religious activities, and that is a form of commitment. Being a servant is her pride because H.E. can contribute to her church. Religion is used as a guideline for participants'

lives, which can provide direction and purpose for H.E. So, religion influences his relationship with God, others, and the surrounding nature.

It is beneficial because when dealing with worldly or social things that make me down and others, there is little motivation, encouragement, or strength when I go back and look at it from a religious perspective. So, you do not have to care too much about what the outside says; the important thing is that what I do does not harm others but instead makes me comfortable, happy, and following religious teachings. (Ms. H.E)

Participant A.S. strongly believes in God and sees religion as a blessing. According to him, religion provides comfort because the participant believes in and does not doubt God's inclusion in his life. He believes that God is always by his side. So, A.S. also takes part in the church by being a servant. His belief in God, with his introduction through religion, brought A.S. to motivation, and every religious teaching participant can know more about good or less good things.

Yes, I believe and do not doubt it because it has also been proven in my daily life that I already feel blessed, and every time there is a struggle, a solution will be given. (Mr. A.S)

Participant B.M sees religion as a source of comfort and calm when facing life's difficulties. B.M. believes that wherever humans set foot, God is also there. According to him, religion has given B.M. a way to find answers to the meaning and purpose of his life. B.M.'s participation in his religious activities is to be a servant; B.M. feels the need to channel his experience through service in his church. B.M. is active in personal spiritual activities such as quiet time and prayer. Religion helps participants with many things, including the God that B.M. now believes in.

It is beneficial because it might be a tranquilizer. Some people use drugs; tranquilizers are drugs like that. For believers, the tranquilizer is God. (Ms. B.M)

Based on the opinions of the four participants, it was found that religion has relevance to assessing one's body image, as seen from the perspective of how one thinks or responds to specific events. Body image does not only talk about a particular appearance or physique. It also includes the way individuals view their entire body. The four participants were more directed towards body image views, such as whether one's physical appearance interferes with their way of thinking, resulting in body image. Secondly, religion becomes a way to find meaning and purpose in one's life. Third, the four participants always reflect or evaluate themselves for every experience, whether it involves religious matters or not.

DISCUSSION

Satisfaction and Dissatisfaction with Appearance

Body image is defined as a person's subjective view of oneself, and then a self-assessment arises, namely positive (satisfied) and negative (dissatisfied) body image. As revealed by Andi Priyatna in Ramanda, Akbar, and Wirasti (2019), someone who can appreciate and accept all the shortcomings of the shape and size of his body, is grateful, and has high self-confidence (Andiyanti, 2016) is a person who is satisfied with himself/her appearance. Meanwhile, negative body image is determined by individual dissatisfaction with the body, meaning that participants do not get satisfactory results from the target set. Based on Setyaningsih's research (2013), someone with a negative body image tends to experience perceptual disturbances in their physical appearance and feel dissatisfied with their size and weight. So, it is clear that determining a person's body image is positive or negative, as seen from the way individuals respond to every problem that exists in themselves.

One of the biggest influences on body image is weight. Wadden's research also found that weight can be one of the most negatively affected factors (Cash & Pruzinsky, 2002). Participants can categorize themselves as ideal by measuring using the Body Mass Index (BMI). According to Irianto in Wulandari (2021), BMI is a person's weight in kilograms divided by height in meters (kg/m²). Research by Dewi Kartika Wati and Sri Sumarmi (2017) found that overweight adolescents tend to have a negative body image, while non-overweight adolescents tend to have a positive body image. This indicates that non-ideal weight can be one of the factors that contribute to the formation of a negative body image.

Two participants categorized themselves as moderate, i.e., neither fat nor thin; the other two fell into the fat category. Although the four participants already knew the ideal weight category and their weight and realized the shortcomings that existed in themselves, a response emerged from each participant. All four prioritized self-acceptance and health and were not anxious when their weight exceeded the ideal limit. One participant who has a negative body image is more pursuing the perfection of body shape through the standards prevailing in society and the ideal image according to her. If the participant does not fulfill it all, then she will feel very depressed. The book by Hurlock (1980) explains that very few adolescents experience catharsis or a condition where individuals feel satisfied with themselves. An individual certainly does not want a life full of anxiety or pressure but is satisfied with himself (positive). Research by Desi (2016) found that the higher a person's body image, the higher the individual's self-confidence. Therefore, building a positive body image and increasing self-satisfaction with physical appearance is important. Of course, it will also positively impact other aspects of life.

Attitudes towards Self-acceptance and the Responses of Others

Adolescents are considered vulnerable to change because they will experience growth and development in several aspects, including their physique. According to Damayanti and Susilawati (2018), physical appearance is important for adolescents at the senior high school (SMA) education level. Teenagers think more about self-acceptance in the environment they want, so they try to improve their appearance to look unique and attractive. A person's physical appearance is assessed by several factors, such as other people's reactions to individuals, physical comparisons with others, and the influence of prevailing beauty standards (Blyth, Simmons & Zakin, 1985). Due to the high nature of adolescents to be accepted by their social environment, they are often trapped in unhealthy comparisons or even prevent them from genuinely accepting themselves as they are.

According to Bell and Rushforth (2008), adolescents will focus on finding external information to form self-identity by accepting all forms of self. According to Mentari Aulia Oktaviani (2019), self-acceptance is a positive attitude / individual satisfaction with oneself, recognizing advantages, and accepting shortcomings. In addition to personal views and individual assessments of their own body, body image also involves other people's perceptions of themselves, both positive and negative. Family, siblings, and peers are also included in the category of other people's perceptions or responses. The influence is significant because the closest relationship or interaction is only established with these three. According to John Dacey and Maureen Kenny in Muhsin (2015), individuals who have a negative body image will lose the ability to build positive relationships with other individuals. A survey conducted by Wahyuningtyas and Hazim (2023) on 58 female students found that 70.7% of positive or negative perceptions from others can affect their self-confidence. In line with the research of Muhammad Nur Ikhsan, Razak, and Fakhri (2022) on 117 adolescent participants, data were obtained that feelings towards other people who did not accept their shortcomings, 30.8% felt that peers thought negatively about themselves, 43.6%, 76.1% felt that other people's appearances were more attractive than themselves. The assessment of others had an impact

of 94%, which made individuals always pay attention to their appearance. So, the interview results from the four participants found that it is true that the views of others can positively or negatively affect others.

Self-improvement and Appearance

People who want to improve themselves and their appearance need a self-concept, meaning they must be able to describe themselves positively to maintain good self-quality. According to Burns in Rospita Novianti and Sarita Candra Merida, self-concept is a picture of other people about an individual and the self-image that the individual wants. Self-concept dramatically influences the way people think, feel, and act. People with a positive self-concept have a positive self-evaluation, self-esteem, and self-acceptance. Meanwhile, a negative self-concept can hinder achieving potential, hating oneself, feeling inferior, and lacking self-esteem and self-acceptance (Novianti & Merida, 2021).

Some aspects of Cash that refer to self-improvement efforts and appearance, namely, Appearance Orientation, discuss attention to appearance and efforts to improve and improve self-appearance (Cash & Pruzinsky, 2002). All participants have an appearance orientation that leads to self-improvement—for example, improving lifestyle by exercising, using skin care, body care, hair care, and maintaining a diet. The second Appearance Evaluation end of this evaluation relates to whether their self/appearance is attractive and satisfying or just the opposite. Cash notes that with weight gain, improvements in appearance evaluation diminish (Cash & Pruzinsky, 2002). One factor of weight gain alone can decrease satisfaction with self/physical appearance. So, these two aspects influence each other and encourage individuals to strive to improve their physical self/appearance constantly.

For example, the participants adopted some cultures from outside. Of course, many things happen, including feeling depressed or vice versa. Even so, one participant with a negative body image decided to improve herself by exercising, using skin care, maintaining a diet, or sometimes going on a diet—the other three prioritized personal views over cultural or societal standards, resulting in self-confidence and self-acceptance. Maintaining a diet and exercising are also done by those with a positive body image to maintain physical and mental health, increase self-confidence, and feel good about themselves. This shows that everyone needs self-improvement and improvement in appearance, whether they have a positive or negative body image. This is because an individual's goal in improving themselves should be based on efforts to improve their quality of life and well-being.

Cultural Influences on Body Image

Nowadays, many teenagers utilize the internet, namely social media, to find various information related to the development of the outside world, including about the ideal body and one's style of dress, better known as OOTD (Outfit of the Day). A survey conducted by People magazine in America found that 80% of women feel insecure about their appearance due to media influence (movies, advertisements, and fashion magazines). As many as 93% have tried to lose weight to match the media's portrayal. According to media portrayals such as advertisements, the standard of beauty is a thin body, and people are considered to have regular and healthy bodies (Amalia, 2007). Therefore, foreign culture has spread, and many people have adopted this culture, especially Indonesian teenagers. The participants stated that culture is also related to age. Age makes them change their appearance, which becomes a driving factor for someone to follow the culture of a particular trend. Although the four participants said they had adopted foreign cultures, they still chose and sorted out the good things needed in their lives.

Religious Experience

Experience in religion emphasizes the importance of personal and emotional experiences to gain knowledge of ultimate reality or experience religious emotions. Every religion has a belief that its adherents will experience a direct relationship with God or the supreme power. This connection can be through knowledge, feelings, or profound spiritual experiences. These experiences can vary significantly for each individual. However, all lead to a search for meaning and a relationship with transcendental authority (Glock & Stark, 1965). According to Glock in the book Raymond F. Paloutzian (2017), religious experience is often used as a measure of the strength of one's faith. Those who feel close to God tend to believe they have strong faith.

On the other hand, those who feel far from God often experience negative feelings such as anxiety or guilt. Based on the research results by Dessy Sumanty, Sudirman, and Puspasari (2018), it is known that the total percentage of people with low religiosity criteria is 57.2%, and high religiosity is 42.8%. A person who falls into the low religiosity category is considered to have less meaning about closeness to God, less appreciation of his teachings, and less enjoyment of worship. This is because the religious experience (dimension) is related to a person's inner world.

In addition to the experience with God, this will relate to the relationship between humans and humans (consequence dimension) (Glock & Stark, 1965). As well as gratitude, according to Adam W.A. Geraghty, Wood, and Hyland (2010), expressions of gratitude can provide strength and raise higher positive levels. Based on the results of the correlation test, it was found that there is a positive and significant relationship between gratitude and body image in adolescents, meaning that the higher the gratitude of the respondents, the more positive body image they have. So, based on the research found first, the four participants believe that through religion, they find answers to the meaning and purpose of life. As for their religious experience as a means to achieve experience with the transcendent. Second, participants' actual actions are helping others when in trouble, organizing social services/actions, providing encouragement, teaching love, forgiveness, self-acceptance, and loving others. Third, in religion, they came to know about the meaning of gratitude so that, in the end, it can provide a sense of happiness, calm, peace, and gratitude to God for all that was created about his body. Although they often look at their shortcomings, it is helpful to improve themselves to become a better person.

Attitude towards Religious Rules

Scripture is a believer's foundation for understanding life and religious rules about things to do or avoid. Every adherent of a particular religion must claim that his or her Holy Book is a reliable and trustworthy source that contains teachings. The research results by Saenom and Marthen Mau (2023) found that the Bible is the perfect and true word of God, and no one, including experts, can doubt its truth. Concerning religious regulations on how to dress correctly, all four participants stated that regulations on the use of clothing are not directly regulated by religion but rather by verbal orders expressed by influential people in their place of worship. The results of Asni Darmayanti Duha's research (2020) confirmed that the Bible does not determine the standard of clothing worn by Christian women and men but suggests a lifestyle like Jesus, who was simple and humble, including in terms of dress. Each participant had an open view concerning the use of clothing. The attitude they took towards religious regulations was one of following and accepting. Most importantly, they can choose the right model or style of clothing based on the event being followed, politeness, neatness, and comfort. Because the way a person dresses will determine the individual's identity.

Self-Reflection and Personal Feelings

Everyone has a different perspective or response, mainly concerning personal issues. Self-reflection and personal feelings will arise when there is an experience, then the event is understood, felt, and responded to. Before deepening self-reflection and personal feelings, self-awareness is needed to determine the extent to which individuals know themselves. According to Goleman in Agoes Dariyo (2016), self-awareness is a person's ability to feel, understand, articulate, and manage by reflecting on oneself to control oneself. According to Richa Puspitasari's (2021) research, there are 6 (six) indicators of self-awareness, namely recognizing feelings and behavior, strengths and weaknesses, having an independent attitude, being able to make a decision, being able to have an opinion or express an opinion, and finally evaluating yourself.

The four participants have been able to answer 6 indicators of self-awareness. For example, being aware of their shortcomings, Glock and Stark (1965) say that a feeling of inadequacy can arise when a person compares himself with others and finds that others are "more" than the individual. Secondly, the standard of comparison can be one's internal standard. So, when a person's level falls below their standard, they will continue to feel deprived. This then serves as a goal that drives individuals to change their situation, beliefs, group, or behavior. It is clear, then, that deprivation is valued as a motivation to improve. Deprivation is not permanently damaging when making it an opportunity to grow and develop. Likewise, when they are faced with people who hate and love them. Participants expressed gratitude and chose to reply by improving themselves. That is called a response; the response is then pondered/thought about to know oneself more deeply and choose whether to grow and develop oneself positively or negatively.

The Influence of Religion on Body Image

Every religion certainly has and sets principles or beliefs to be accepted and followed by its adherents. The influence of religion includes belief/ideology, which relates to an individual's belief system in the teachings of the religion they adhere to. The discussion is about whether individuals believe in the existence of God, whether individuals believe that He knows your thoughts and feelings, and so on, as the researcher asked questions during participant data collection. Second, religious practices include worship, prayer, participation in holy sacraments, devotion, and the like. Third, intellectual refers to a person's knowledge and understanding of their religious teachings. The intellectual dimension certainly has links to the ideological dimension, as knowledge of a belief is an important condition for its acceptance. However, belief does not necessarily follow knowledge; in other words, not all religious knowledge results in belief (Glock & Stark, 1965).

Based on the research results from Marika Tiggemann and Kristy Hage (2019), religion and spirituality are related to a person's positive body image. A total of 345 female participants were studied, and it showed that the relationship between spirituality (including faith) and positive body image was mediated by gratitude and reduced self-objectification. Greater spiritual awareness can help individuals to develop a loving, appreciative, and respectful relationship with their bodies. In addition, gratitude and reduced pressure on appearance provide applicable goals for acquiring a positive body image. In other words, it is more likely that they will love and appreciate their bodies, and gratitude and focusing on their strengths will help form a good body image.

All four participants believed in the existence of God and did not doubt Him. Believing that God knows their deepest feelings down to the smallest desires. They declared the content of the Bible authentic because it was considered to contain teachings. Their expectations of God are high; on the one hand, two participants sometimes doubt their belief in God. Moreover, the participants believe

that everything He has created is good. Religion affects body image because, looking at all participants who practice religion, they play the role of a servant. In other words, each individual develops their religious life within the scope of their religion. All four participants proved that religious practice can be a foundation and source of strength for spiritual growth. Religion guides life to find meaning and purpose and build positive relationships with others and oneself. Moreover, its application can be done inside and outside the religious sphere to enrich one's religious practice experience.

Relevance of Body Image and Religion

Based on the discussion above, it is inevitable that religion has relevance or connection to forming one's body image. The assessment to determine a person's positive or negative body image is not only based on the physical but also on the management of thinking, factors, and aspects of the body image itself. Moreover, a person who adheres to religion will undoubtedly look at the religious side, assessed from the 5 dimensions of religion. This subjective way of seeing provides an entry point for religion to play a role in providing structured direction to its adherents and personal and dynamic experiences. Religion is a strong foundation for building a positive body image by valuing one's body more.

Likewise, this discussion is relevant to research by Akrawi, Bartrop, Potter, and Touyz (2015), which shows that a person has a strong religious belief and a good relationship with God. However, the level of concern about body image is also low. Connected to the first religious dimension of belief/ideology and knowledge, religion teaches about self-acceptance, which can contribute to forming a positive body image. According to Ellis in Ely Wardani (2014), self-acceptance arises from an individual's assessment of himself. They are unique and singular, and they have value when the individual is alive and valuable, even if they make mistakes. This value comes purely from within the individual (intrinsic) and is not influenced by the judgment or views of others (extrinsic). Individuals who accept themselves as they tend not to be afraid of criticism and feel comfortable with who they are without the need for validation from others. Thus, religion teaches about relationships with God and good relationships with oneself. One of these religious teachings, namely about self-acceptance, becomes the foundation for individuals to build correct thinking and high self-esteem, regardless of the prevailing beauty standards in society.

The second is seen from religious practices and experiences. An individual should not only be able to establish a good relationship with others but also with oneself. The moral values listed above, namely love and forgiveness, can undoubtedly be applied to oneself to help individuals overcome body dissatisfaction and build a better relationship with oneself. Through prayer, meditation, and social activities, individuals can find inner peace and increase gratitude towards their bodies. The results of research from Dewi Keumala Sari, Riko, and Wardiyah (2023) discussing meditation state that the practice has proven effective in helping to reduce anxiety and depression while increasing self-awareness, thinking ability, and emotional memory. Coupled with Galih Putri Milan Nesty's research (2024), it was found that one of the religious practices in Islam, *Salah* (involving physical movement, prayer, and reflection), has an important role in creating calmness, encouraging self-introspection, and strengthening the relationship with God.

Therefore, religion has significance to adolescent body image from the perspective of the psychology of religion. When individuals can understand religion and its teachings fully and correctly about body image, they will tend to feel calmer and peaceful and accept themselves as they are. In contrast, those who are less grounded in religion often feel dissatisfied with themselves and continue to try to change themselves, or as if they do not appreciate what God has given them. This shows that religion shapes how individuals view and accept themselves.

The researcher realizes that this study still has weaknesses and limitations. There is a lack of studies examining the relationship between Stark and Glock's five dimensions of religion and body image in the Indonesian context. Although several international studies discuss the relationship between religion and body image, these studies were tested quantitatively, so there are not enough similar studies conducted in Indonesia with qualitative research. The suggestions researchers can give include: first, as a religious believer, body image formation cannot be separated without religion. Religion should be understood fully and correctly so that it will be able to have a calmer, peaceful tendency and accept oneself as it is. Second, this study is expected to make a significant contribution to understanding the relationship between religion (through Stark and Glock's 5 dimensions of religion) and body image in adolescents in Indonesia.

CONCLUSION

Overall, religion can determine both positive (satisfied) and negative (dissatisfied) evaluative responses to one's self/appearance, meaning that religion has relevance to body image formation. Body image revolves around self-perception of one's body shape and weight, accompanied by evaluation as a form of attitude to improve oneself. The way to determine whether someone has a positive or negative body image is by looking at various factors and aspects, thought management, and the five dimensions of religion. This subjective view of self leads to a person's broad expression of self, not only regarding personal matters but also regarding interactions with others, the surrounding environment, and their beliefs. As an adherent of a particular religion, the most significant body image formation is through religion. The value shared by all humans is that each individual is unique, singular, and valuable. As an act of response, religious individuals will engage in prayer, meditation, or individual social activities to find inner peace and increase gratitude. Regardless of the prevailing beauty standards in society, religion brings individuals to self-acceptance, which builds an appropriate mindset and high self-esteem. When individuals have strong religious beliefs and a good relationship with God, the level of concern about body image is also low. Thus, one's body image formation is determined by how one views oneself, evaluates, and responds/acts well to respond to one's shortcomings or strengths.

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Author contribution statement

Gabriela Lumban Gaol is responsible for collecting, processing, and discussing the data. Yulius Yusak Ranimpi and Iky Sumarthina Putri Prayitno are responsible for ensuring that the entire research process follows scientific principles and for checking and approving the writing made by the first researcher.

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