



Trends in Religious Practices and Self-Value of Christian Adolescents: Implication for Character Development in Indonesia

Panca Parulian S.¹, Gery Altobely Seroh², Katjuk Dhwi Waspodo³

Sekolah Tinggi Teologi INTI Bandung^{1, 2, 3}

limapanca888@gmail.com¹, geryseroh0487@gmail.com², dhwiwaspodo@gmail.com³

Article History Submitted: 8 Agustus 2025 Accepted: 30 November 2025 Published: 30 November 2025	Keywords: Incarnation of Christ; Word; Social Problems; Social Praxis.
--	---

Abstract

In the last five years, there has been very little research on the relationship between religious commitment and self-value of Christian youth in Indonesia for character development. In response, we researched Christian adolescents broadly represented across the Gereja Kristen Perjanjian Baru, Christian Religious Education Students in Bandung, and Immanuel Christian School in Pontianak. We had 480 respondents, and the result is that 89% of adolescents have feelings of self-worth. However, when adolescents assessed feelings of failure, pride, and self-satisfaction, the data revealed that 35% of adolescents have feelings of failure, 49% lack pride in themselves, and 35% have feelings of dissatisfaction. Based on the research results, we recommend three areas for further research and practical implementation for character development among adolescents.

Introduction

In the last five years, we have found only a few articles that discuss the relationship between religious commitment and self-value among Christian adolescents in Indonesia. Yet as Rosenberg noted, "late adolescence is a period of significant decision-making, one of which is related to choosing a job that is very dependent on how they see or assess themselves".¹ Accordingly, we concluded research on Christian adolescents' self-value is highly significant in ensuring that Indonesian adolescent with a deep commitment to their Christian Faith should also be able to make a balanced assessment of themselves.

¹ Morris Rosenberg, *Society and the Adolescent Self-Image* (New Jersey: Princeton University Press, 1965), 4.

To begin with we have reviewed research on self-value and religious commitment separately to identify trends in discussion regarding the two variables above. First, we focus on research that examines self-value and found June F. Dickie, in 2020, analyzed that the practice of lamentation positively impacts a person's self-value.² Moreover, Borji et al. concluded that there is a correlation between spiritual health and resilience and a person's self-value level.³ Therefore, Borji et al. suggested strengthening the areas of self-value and resilience through education about spirituality and thus increasing their positive attitude toward life.⁴ Furthermore, Lee and Jirasek's research on self-value suggested a correlation between life satisfaction and social welfare.⁵

Andrene A. Spencer's interesting dissertation shows the relationship between self-value in patients with eating disorders. It is also found that people with low self-value tend to have ED symptoms.⁶ In the school context, Liang et al. analyzed the positive correlation between self-value and mentoring.⁷ In addition, Mhizha analyzed the self-value of street children and found that most street children have negative self-value.⁸ Ciarrochi and Heaven observed that although religious values and self-value correlate across sections in 11th grade, they found no evidence that religious values in 12th grade predict self-value.⁹ Lastly, Barber et al. compared samples of US and German adolescents and concluded that parenting behaviors (e.g., support and control) are significantly related to self-value in the US.¹⁰

² June F Dickie, "The Practice of Biblical Lament as a Means towards Facilitating Authenticity and Psychological Well-Being," *Pastoral Psychology* 69, no. 5 (2020): 523–37.

³ Mitra Borji et al., "Spiritual Health and Resilience Among University Students: The Mediating Role of Self-Esteem," *Pastoral Psychology* 69 (2020).

⁴ Borji et al., "Spiritual Health and Resilience Among University Students: The Mediating Role of Self-Esteem," 8.

⁵ Sunwoo Lee and Ivo Jirasek, "Associations between Screen-Based Activity, Spiritual Well-Being, and Life Satisfaction among Adolescents," *Journal Religion and Health* 58 (2019).

⁶ Andrene A. Spencer, "Exploring the Relationship Between Self-Esteem and Religiousness in Patients With Eating Disorders: A Mixed Methods Investigation" (Fuller Theological Seminary, 2018), 23.

⁷ Belle Liang et al., "The Mediating Role Of Engagement In Mentoring Relationships And Self-Esteem Among Affluent Adolescent Girls," *Psychology in the Schools*, 2016.

⁸ Samson Mhizha, "The Religious–Spiritual Self-Image and Behaviours Among Adolescent Street Children in Harare, Zimbabwe," *Journal Religion and Health*, 2013.

⁹ Joseph Ciarrochi and Patrick C. L. Heaven, "Religious Values and the Development of Trait Hope and Self-Esteem in Adolescents," *Journal for the Scientific Study of Religion* 51, no. 4 (2012): 684.

¹⁰ Brian K. Barber, Bruce A. Chadwick, and Rolf Oerter, "Parental Behaviors and Adolescent Self-Esteem in the United States and Germany," *Journal of Marriage and Family* 54, no. 1 (1992).

Second, we focused on research that examines the correlation between religiosity and self-value. In the last five years, we found only one study that discussed the religiosity and self-value of Christian youth in Indonesia, namely Wijayanti, who concluded that there is a significant (negative) correlation between self-value and religiosity.¹¹ Consequently, we investigated research on religiosity and self-value in international journals and found Hardy et al., which analyzed the religious motivation of adolescents that affects self-value and adolescent character.¹² Then, Richard F. Davis III and Lisa Kiang concluded, "there is a significant relationship between religious identity and high self-value, meaning in life, and reduced symptoms of depression (for women)".¹³

Furthermore, in the Muslim state of Kuwait, Ahmed M. Abdel-Khalek concluded that the religiosity self-assessment scale is significantly and positively related to the self-assessment scale of happiness, life satisfaction, physical health, and mental health, in a self-value questionnaire.¹⁴ Moreover, a study by French et al. in 2008 which suggested that self-value may be related to religiosity/spirituality only for young people.¹⁵ French et al. emphasized that religious context is a significant factor in adolescents' self-value in Indonesia.¹⁶ The article concluded that there is a significant correlation between religious involvement and positive adolescent behavior.¹⁷ This research indicates that the Indonesian context has a uniquely high level of religious commitment amongst its youth.

The review results above demonstrate that in other countries research related to religiosity and self-value has come to a common conclusion as suggested by Regnerus in 2003 namely that a

¹¹ Rina Novita Wijayanti, "Hubungan Antara Penghargaan Diri Dan Lokus Kontrol Terhadap Religiositas Pada Remaja Kristen" (STT SAAT, 2020).

¹² Sam A. Hardy et al., "Adolescent Religious Motivation: A Self- Determination Theory Approach," *The International Journal for the Psychology of Religion*, 2020, 11.

¹³ Richard F. Davis III and Lisa Kiang, "Religious Identity, Religious Participation, and Psychological Well-Being in Asian American Adolescents," *Journal Youth Adolescence* 45 (2016).

¹⁴ Ahmed M. Abdel-Khalek, "Religiosity, Subjective Well-Being, Self-Esteem, and Anxiety among Kuwaiti Muslim Adolescents," *Mental Health, Religion & Culture* 14, no. 2 (2010): 135.

¹⁵ Doran C. French et al., "Religious Involvement and the Social Competence and Adjustment of Indonesian Muslim Adolescents," *Developmental Psychology* 44, no. 2 (2008): 600.

¹⁶ French et al., "Religious Involvement and the Social Competence and Adjustment of Indonesian Muslim Adolescents."

¹⁷ French et al., "Religious Involvement and the Social Competence and Adjustment of Indonesian Muslim Adolescents," 605.

significant correlation exists between a person's measure of religiosity and self-value¹⁸ where religious values, commitment, and positive behavior are related not only to self-value and but also to adolescent emotional health.¹⁹ In addition, an article by Christian Smith and Faris Robert also reached conclusions similar to the research carried out by the author of this article. They examined 12th graders in the United States and found that students with high levels of religiosity have high self-value.²⁰ In 1999, similar findings by Carol A. Markstrom, who tried to see the relationship between religious involvement and adolescent psychosocial development, showed that adolescents who often worship have high self-value.²¹ We also found the same results in Michael J, Donahue, and Peter L. Benson's research on the relationship between adolescent religiosity and adolescent psychological well-being in the US context in 1995, which showed that religion has a positive relationship with value/self-value and prosocial behavior.²² Similar conclusions were reached by David W. Aycock and Susan Noaker in 1985, who analyzed the self-value of Evangelical Christians in the United States.²³ Moreover, Bahr and Martin found a correlation between religiosity and self-value where church attendance was significantly related to one's self-confidence.²⁴ Stack concluded the same findings that religion could build self-value.²⁵ Therefore, Smith et al. tested the correlation hypothesis between self-value and religiosity in a secondary analysis of a sample of adolescent boys and girls in five different cultural contexts.²⁶ Smith concluded that religiosity is generally positively related; and

¹⁸ Mark D. Regnerus, "Religion and Positive Adolescent Outcomes: A Review of Research and Theory," *Review of Religious Research* 44, no. 4 (2003): 398.

¹⁹ Regnerus, "Religion and Positive Adolescent Outcomes: A Review of Research and Theory," 398.

²⁰ Christian Smith and Robert Faris, *Religion and the Life Attitudes and Self-Images of American Adolescents: A Research Report of the National Study of Youth and Religion*. (North Carolina: National Study of Youth and Religion, 2002).

²¹ Carol A. Markstrom, "Religious Involvement and Adolescent Psychosocial Development," *Journal of Adolescence* 22 (1999): 213.

²² Donahue Michael J and Peter L. Benson, "Religion and the Well-Being of Adolescents," *Journal of Social Issues* 51, no. 2 (1995).

²³ David W. Aycock and Susan Noaker, "A Comparison of the Self-Esteem Levels in Evangelical Christian and General Populations," *Journal of Psychology and Theology* 13, no. 3 (1985): 204.

²⁴ Howard M. Bahr and Thomas K. Martin, "'And Thy Neighbor as Thyself': Self-Esteem and Faith in People as Correlates of Religiosity and Family Solidarity among Middletown High School Students," *Journal for the Scientific Study of Religion* 22, no. 2 (1983).

²⁵ Steven Stack, "The Effect of Religious Commitment on Suicide: A Cross-National Analysis," *Journal of Health and Social Behavior* 24, no. 4 (1983): 364.

²⁶ Christopher B. Smith, Andrew J. Weigert, and Darwin L. Thomas, "Self-Esteem and Religiosity: An Analysis of Catholic Adolescents from Five Cultures," *Journal for the Scientific Study of Religion* 18, no. 1 (1979): 51.

that women are more religious than men.²⁷ Finally, the same findings go through Benson and Spilka's research which stated that Self-value is positively related to the image of a love-accepting God.²⁸

Based on the literature review above, research that emphasizes the correlation between religiosity and adolescent self-value shows results that are not too different, with relatively positive results, both studies in the 70s-80s until the 2000s. However, we note that research that directly addresses the correlation between religiosity and self-value stopped in 2002. For this reason, we conducted a survey on trends related to religiosity and Christian adolescents' self-value using the self-value indicator by Rosenberg (RSES)²⁹ and religious practices by Glock and Stark.³⁰

METHODS

We carried out the survey in August 2022, with an unlimited population³¹ or an unknown number of respondents³². Therefore, we measured the amount based on a formula³³:

$$n = \frac{Z_{1-\alpha/2}^2 (P (1 - P))}{d^2}$$

$$n = \frac{1.96^2 (0.5 (1 - 0.5))}{0.05^2}$$

$$n = \frac{0.9604}{0.0025}$$

$$n = 384,16$$

n	: Sample
Z_{1-α/2}	: Standard Distribution Value (1.96)
P	: Standard Deviation 0.5
d	: Margin of error 5%

²⁷ Smith, Weigert, and Thomas, "Self-Esteem and Religiosity: An Analysis of Catholic Adolescents from Five Cultures," 55–56.

²⁸ Peter Benson and Bernard Spilka, "God Image as a Function of Self-Esteem and Locus of Control," *Journal for the Scientific Study of Religion* 12, no. 3 (1973).

²⁹ Rosenberg, *Society and the Adolescent Self-Image*.

³⁰ Charles Y. Glock and Rodney Stark, *American Piety: The Nature of Religious Commitment* (Berkeley: University of California Press, 1970).

³¹ Burhan Bungin, *Metodologi Penelitian Kuantitatif: Edisi Kedua* (Jakarta: Kencana, 2005), 99.

³² Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2018), 136.

³³ S. Lameshow et al., *Adequacy of Sample Size in Health Studies* (Chichester West Sussex: John Wiley & Sons Ltd., 1990), 1.

The calculation results showed that the number of respondents must be at least 384. We took a nonprobability sample with an incidental sampling technique.³⁴ Consequently, this study only aims to see the tendency of religious practices toward the self-value of Christian adolescents and is not a representation of a particular class or place.

The number of respondents who filled out the questionnaire far exceeded the minimum requirements, namely 480 people distributed across seventeen provinces in Indonesia, fifty-two local church backgrounds, and seventeen different ethnic groups. We collected data through two phases: first, by the dissemination of questionnaires to adolescents in local congregations of the Gereja Kristen Perjanjian Baru via church leaders. In the second phase, we distributed the questionnaires to Christian Religious Education students in Bandung, West Java with the assistance of teachers; and, the Immanuel Christian High School Pontianak, West Kalimantan. With the help of the principal, it was distributed to all students. Through the help of pastors and teachers, we ensured that respondents filled out the questionnaire voluntarily and freely using the Google form platform. In the first phase, we received 161 respondents, and in the second phase, we received 319 respondents, making a total of 480 respondents.

Our methodology was to analyze descriptively using the cross-tabulation technique (IBM SPSS Statistics 26). We analyzed the data without preconceived conclusions.³⁵ Therefore, the results of this survey technically do not mean to make generalizations.³⁶

In RSES, there are ten main questions, and we have only highlighted and used six of them: (1) feelings of worth; (2) recognition of having good qualities; (3) feelings of failure; (4) sense of pride; (5) feeling of usefulness; and (6) feeling of satisfaction. Furthermore, regarding religious practices, we highlighted attendance at church services, access to spiritual content on social media, the importance of worship, Bible reading, and personal prayer.

³⁴ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, 133.

³⁵ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, 206.

³⁶ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, 207.

Table 1 – Respondents by Age Category

Age	f	%
Under 13 Years	24	5%
13-15 Years	161	33%
16-18 Years	295	61.5%
	480	

Based on the survey results in [Table 1](#), the respondents' data are in the age category under 13 years: 24 people (5%); 13-15 years: 161 people (33%); and 16-18 years: 295 people (61.5%).

RESULTS

Table 2 – Feelings of Worth

Gender	Feeling Worthless	Feeling Worth
Male	3%	41%
Female	8%	48%

Based on [Table 2](#) above, the data shows that 89% of respondents have feelings of self-worth. However, if we compare this with [Table 3](#), the data reveals some interesting facts namely: that 35% of adolescents have feeling of failure, 49%, lack of pride in their achievements, and 35% have feeling of dissatisfaction. [Table 2](#) and [Table 3](#) show that, on the one hand, adolescents see themselves as having self-worth, but on the other hand, there are still many adolescents who tend to see themselves as failures, lack pride or are dissatisfied with their achievements.

Table 3 – Feelings of Failure, Pride, and Satisfaction – Gender Based

Gender	Failure	Nonfailure	Lack Pride	Pride	Dissatisfaction	Satisfaction
Male	11%	32%	17%	26%	12%	31%
Female	24%	33%	32%	24%	23%	34%

In [Table 3](#), another interesting fact is that females tend to predominate in the areas of feelings of failure and also lack pride and a sense of satisfaction in themselves. Furthermore, in terms of age groupings we note in [Table 4](#), and that adolescents aged 16-18 years are more likely to have feelings of failure, and lack of pride in themselves, and are more likely to have feelings of dissatisfaction.

Table 4 – Failure, Pride, and Satisfy Feeling by Gender

Age	Failure	Nonfailure	Lack Pride	Pride	Dissatisfaction	Satisfaction
Under 13 Years	2%	3%	2%	3%	1%	4%
13-15 Years	11%	23%	14%	19%	11%	23%

16-18 Years	22%	40%	33%	28%	24%	28%
----------------	-----	-----	-----	-----	-----	-----

We also investigated factors related to adolescent self-value, such as birth order in the family and the parent's marital status. We found data that the number of respondents with intact families was 82.7%. [Table 5](#) shows that 29% of adolescents from this cohort had feelings of failure, 41% lacked pride in themselves and 29% have feelings of dissatisfaction.

Table 5 – Feelings of Failure, Pride, and Satisfaction by Parents Marital Status

Parents Marital Status	Failure	Nonfailure	Lack Pride	Pride	Dissatisfaction	Satisfaction
Married	29%	54%	41%	42%	29%	54%
Divorced	3%	6%	4%	4%	3%	6%
Widowed	4%	6%	4%	5%	4%	5%

A. Church Attendance and Access to Spiritual Content on Social Media

We now turn to factors related to religious practice, employing the following indicators: church attendance, access to spiritual content on social media, worship, Bible reading, and personal prayer. The data in [Table 6](#) shows that 27% of adolescents who have feelings of failure, 37% lack of pride, and 26% have feelings of dissatisfaction are regularly attend in the church every week (or nearly every week). Table 7 also shows that 8% of adolescents who have feelings of failure, 11% lack pride, and 9% have feelings of dissatisfaction often access to spiritual content on social media.

Table 6 – Feelings of Failure, Pride, and Satisfaction on Church Attendance

Church Attendance	Failure	Nonfailure	Lack Pride	Pride	Dissatisfaction	Satisfaction
Never	1%	1%	1%	1%	0.2%	2%
Once or Twice a year	3%	6%	6%	3%	4%	5%
Once a month	4%	6%	6%	3%	5%	4%
Nearly Every Week	10%	17%	14%	13%	10%	16%
Every Week	17%	36	23%	30%	16%	38%

Table 7 – Access to Spiritual Content on Social Media

Access to Social Media	Failure	Nonfailure	Lack Pride	Pride	Dissatisfaction	Satisfaction
------------------------------	---------	------------	---------------	-------	-----------------	--------------

Never	2%	3%	2%	3%	1%	3%
Very rarely	18%	13%	11%	10%	8%	12%
Sometimes	6%	37%	26%	27%	17%	36%
Often	8%	13%	11%	10%	9%	13%

B. How Important Is Worship?

[Tables 6](#) and [7](#) above only provide initial information related to church attendance. We were not able to gauge factors such as: how often the theme of sermons in worship involves accepting God's word; or a serious attitude of the heart and an appropriate theological understanding of one's beliefs. For this reason, we focus on the adolescents' own value system regarding worship.

We found that 18.3% of all respondents consider worship important, and 76.6% of youth consider worship very important. It means that 94.9% of respondents stated that worship is relatively important. Nevertheless, based on [Table 8](#), among adolescents who state that worship is very important, 25% have feelings of failure, 36% lack of pride, and 25.6% have feelings of dissatisfaction of themselves.

Table 8 - The Value of Worship for Adolescents

Value of Worship	Fail	Not Fail	Prideless	Pride	Not Satisfy	Satisfy
Not Important	1%	0%	0%	0%	0.4%	0.2%
Quite Important	2%	2%	3%	1%	2.9%	1.5%
Important	7%	11%	11	8	6.5	11.9
Very Important	25%	52	36%	41%	25.6%	51%

C. Reading the Bible and Personal Prayer

The analysis focuses on personal religious practices, namely reading the Bible and praying. Based on [Table 9](#), adolescents who have feelings of failure (17%), lack of pride (24%), and feelings of dissatisfaction (17%) are adolescents who read the Bible quite often. Further, adolescents who also have feelings of failure (22%), lack of pride (30.6%), and have feelings of dissatisfaction (23.3%) are adolescents who pray once a day, or more.

Tabel 9 Reading Bible and Personal Prayer

Reading the Bible	Failure	Nonfailure	Lack Pride	Pride	Dissatisfaction	Satisfaction
Never	8%	12%	11%	9%	8%	11%
Once a week	5%	10%	8%	7%	5%	10%
Quite often,	17%	33%	24%	26%	17%	33%
Not Routine						
A Day,	6%	10%	7%	9%	5%	10%
Once, or More						

Personal Prayer	Failure	Nonfailure	Lack Pride	Pride	Dissatisfaction	Satisfaction
Never	0.4%	1%	0.4%	1%	0.6%	1%
Once a week	1%	3%	2.1%	2%	1%	3%
Quite often,	12%	18%	16.5%	13%	10.4%	19%
Not Routine						
A Day,	22%	43%	30.6%	34%	23.3%	42%
Once, or More						

DISCUSSION OF RESULTS

Self-value and Character Development Related among the Adolescent's Girl

The survey results, especially [Table 2](#), indicate that adolescents tend to feel they are worthwhile. However, when focusing on questions related to feelings of failure, pride, and dissatisfaction, the results are quite surprising. These findings indicate a basis for further research. First, adolescent's girl predominates among the respondents that tend to have feelings of failure, lack of pride, and feeling of dissatisfaction with themselves. In 2014, research from Syamsu and Milla, who surveyed 605 adolescents in Pekanbaru, Indonesia. The survey revealed that females have more sense of failures in academics and social relationships.³⁷ Christopher J. Mruk also noted that females experience low self-value, particularly self-value associated with satisfaction with one's physical appearance.³⁸ It is also in line with research from Larasati, which shows that early adolescent girls'

³⁷ Mirra Noor Milla Muhammad Nur Syamsu, "Pengalaman Kegagalan Pada Laki-Laki Dan Perempuan," *Jurnal Psikologi* 10, no. 2 (2014).

³⁸ Christopher J Mruk, *Self-Esteem: Research, Theory, and Practice*, *Choice Reviews Online*, vol. 32, 1995, 71, <https://doi.org/10.5860/choice.32-5938>.

self-value is related to physical appearance and social relationships.³⁹ Therefore, we need further research regarding adolescents' perceptions of their physical appearance and social relationships. Further it may be necessary to consider the pastoral role in responding to this, in both the church and other Christian institutions, especially on character development among the adolescent.

The Role of the Parents in Promoting Positive Self-value among Adolescents

Second, we noted Rosenberg's research that a slightly larger proportion of children with divorced or separated parents have lower self-value than those with intact families and adolescents whose parents have died.⁴⁰ However, this study found that adolescents who have feelings of failure, lack pride in their achievement, and feelings of dissatisfaction come from intact families. It means that there needs to be further research regarding the extent of the influence of family marital status on feelings of failure, pride, and dissatisfaction in adolescents. In addition, there is no definite agreement with Rosenberg's findings compared with the studies in this article regarding intact or divorced families. Nonetheless, [Table 2](#) explains and supports Rosenberg's conclusion that adolescents with intact families tend to have high levels of self-value. Therefore, on the one hand parents have a significant role in promoting high value of self as indicated by Rosenberg's finding. In contrast, our findings suggest that intact families do not the main reason to adolescence may have a low self-value.

The Role of Religiosity and Self Value

Third, some experts conclude that there is a correlation between a person's religiosity and adolescent self-value. For instance, Smith and Faris stated that adolescents who regularly attend worship in religious groups are associated with high self-value and positive self-attitudes.⁴¹ Furthermore, Smith and Faris concluded that adolescents who attended religious services, no matter how often, were more likely to have a positive attitude toward themselves than adolescents who had never attended religious services.⁴² However, we found in [Table 6](#) that adolescents who regularly worship every week still have feelings of failure, prideless, and dissatisfaction feelings. Conversely, Smith and Faris stated that religious adolescents are more likely to disagree with feelings of failure.⁴³ We cannot conclude why adolescents, diligent in worship, have feelings of failure, lack pride, and

³⁹ W. P. Larasati, "Meningkatkan Self-Esteem Melalui Metode Self-Intruaction" (Universitas Indonesia, 2012).

⁴⁰ Rosenberg, *Society and the Adolescent Self-Image*, 85.

⁴¹ Smith and Faris, *Religion and the Life Attitudes and Self-Images of American Adolescents: A Research Report of the National Study of Youth and Religion.*, 7.

⁴² Smith and Faris, *Religion and the Life Attitudes and Self-Images of American Adolescents: A Research Report of the National Study of Youth and Religion.*, 10.

⁴³ Smith and Faris, *Religion and the Life Attitudes and Self-Images of American Adolescents: A Research Report of the National Study of Youth and Religion.*, 12.

are dissatisfied. We have also briefly highlighted the importance of worship in [Table 8](#). In fact, most adolescents who say that worship is very important also expressed the negative responses mentioned above. Benson and Spilka's research would be a valuable pointer for further research by specifically paying attention to theological understandings related to self-image.⁴⁴ Another interesting aspect for further research would be the investigation of the effect of cultural factors in the Indonesian context would be interesting. For example Ramhasari et al., who analyzed religiosity, self-value, and cultural factors in the context of Madurese culture, Indonesia, concluded that self-value and religiosity significantly affect the resilience of Madurese youth.⁴⁵ Nevertheless, it still does not answer the extent to which cultural factors in Indonesia influence adolescents to evaluate themselves negatively. Therefore, besides religiosity, we need to explore more cultural factors to see the important role of religion on promoting the value among adolescents.

Research related to religiosity and self-value tends to reach similar conclusions which are generally positive.⁴⁶ However, the results of our study provide interesting data in that the presence of feelings of failure, lack of pride, and dissatisfaction suggest a need for further investigation in the Indonesian context. Although these adolescents are diligent in worshiping or believe worship is very important, many still feel they have nothing to be proud of, fail, and are dissatisfied. More specifically research in other variables is necessary as to why Christian adolescents in Indonesia feel like failures, are not proud, and are dissatisfied with themselves.

Conclusions

This research found that adolescents girls tend to have feelings of failure, lack of pride, and feeling of dissatisfaction with themselves. However some experts indicate that intact families have a significant role in promoting high value of self. In contrast, our findings suggest that intact families do not the main reason for adolescence may have a low self-value, because this study found that adolescents who have feelings of failure, lack pride in their achievement, and feelings of dissatisfaction come from intact families. Finally, besides religiosity, we need to explore more cultural factors to see the important role of religion on promoting the value of self and character development among adolescents.

⁴⁴ Benson and Spilka, "God Image as a Function of Self-Esteem and Locus of Control."

⁴⁵ Diana Rahmasari, Miftakhul Jannah, and Ni Wayan Sukmawati Puspitadewi, "Harga Diri Dan Religiusitas Dengan Resiliensi Pada Remaja Madura Berdasarkan Konteks Sosial Budaya Madura," *Jurnal Psikologi Teori Dan Terapan* 4, no. 2 (2014): 130, <https://doi.org/10.26740/jptt.v4n2.p130-139>.

⁴⁶ Smith, Weigert, and Thomas, "Self-Esteem and Religiosity: An Analysis of Catholic Adolescents from Five Cultures"; Bahr and Martin, "'And Thy Neighbor as Thyself': Self-Esteem and Faith in People as Correlates of Religiosity and Family Solidarity among Middletown High School Students"; Carol A. Markstrom, "Religious Involvement and Adolescent Psychosocial Development"; Smith and Faris, *Religion and the Life Attitudes and Self-Images of American Adolescents: A Research Report of the National Study of Youth and Religion*.

Bibliography

- Ahmed M. Abdel-Khalek. "Religiosity, Subjective Well-Being, Self-Esteem, and Anxiety among Kuwaiti Muslim Adolescents." *Mental Health, Religion & Culture* 14, no. 2 (2010).
- Andrene A. Spencer. "Exploring the Relationship Between Self-Esteem and Religiousness in Patients With Eating Disorders: A Mixed Methods Investigation." Fuller Theological Seminary, 2018.
- Aycock, David W., and Susan Noaker. "A Comparison of the Self-Esteem Levels in Evangelical Christian and General Populations." *Journal of Psychology and Theology* 13, no. 3 (1985).
- Bahr, Howard M., and Thomas K. Martin. "'And Thy Neighbor as Thyself': Self-Esteem and Faith in People as Correlates of Religiosity and Family Solidarity among Middletown High School Students." *Journal for the Scientific Study of Religion* 22, no. 2 (1983).
- Benson, Peter, and Bernard Spilka. "God Image as a Function of Self-Esteem and Locus of Control." *Journal for the Scientific Study of Religion* 12, no. 3 (1973).
- Borji, Mitra, Nadereh Memaryan, Zahra Khorrami, Elahe Farshadnia, and Maryam Sadighpour. "Spiritual Health and Resilience Among University Students: The Mediating Role of Self-Esteem." *Pastoral Psychology* 69 (2020).
- Brian K. Barber, Bruce A. Chadwick, and Rolf Oerter. "Parental Behaviors and Adolescent Self-Esteem in the United States and Germany." *Journal of Marriage and Family* 54, no. 1 (1992).
- Burhan Bungin. *Metodologi Penelitian Kuantitatif: Edisi Kedua*. Jakarta: Kencana, 2005.
- Carol A. Markstrom. "Religious Involvement and Adolescent Psychosocial Development." *Journal of Adolescence* 22 (1999).
- Ciarrochi, Joseph, and Patrick C. L. Heaven. "Religious Values and the Development of Trait Hope and Self-Esteem in Adolescents." *Journal for the Scientific Study of Religion* 51, no. 4 (2012).
- Davis III, Richard F., and Lisa Kiang. "Religious Identity, Religious Participation, and Psychological Well-Being in Asian American Adolescents." *Journal Youth Adolescence* 45 (2016).
- Dickie, June F. "The Practice of Biblical Lament as a Means towards Facilitating Authenticity and Psychological Well-Being." *Pastoral Psychology* 69, no. 5 (2020): 523–37.
- French, Doran C., Nancy Eisenberg and Julie Vaughan, Urip Purwono, and Telie A. Suryanti. "Religious Involvement and the Social Competence and Adjustment of Indonesian Muslim Adolescents." *Developmental Psychology* 44, no. 2 (2008).
- Glock, Charles Y., and Rodney Stark. *American Piety: The Nature of Religious Commitment*. Berkeley: University of California Press, 1970.
- Hardy, Sam A., Jenae M. Nelson, Summer B. Frandsen, Amber R. Cazzell, and Michael A. Goodman. "Adolescent Religious Motivation: A Self-Determination Theory Approach." *The International Journal for the Psychology of Religion*, 2020.
- Lee, Sunwoo, and Ivo Jirasek. "Associations between Screen-Based Activity, Spiritual Well-Being, and Life Satisfaction among Adolescents." *Journal Religion and Health* 58 (2019).
- Liang, Belle, Terese Jean Lund, Angela M. Desilva Mousseau, and Ren'ee Spencer. "The

Mediating Role Of Engagement In Mentoring Relationships And Self-Esteem Among Affluent Adolescent Girls.” *Psychology in the Schools*, 2016.

Michael J, Donahue, and Peter L. Benson. “Religion and the Well-Being of Adolescents.” *Journal of Social Issues* 51, no. 2 (1995).

Mruk, Christopher J. *Self-Esteem: Research, Theory, and Practice*. *Choice Reviews Online*. Vol. 32, 1995. <https://doi.org/10.5860/choice.32-5938>.

Muhammad Nur Syamsu, Mirra Noor Milla. “Pengalaman Kegagalan Pada Laki-Laki Dan Perempuan.” *Jurnal Psikologi* 10, no. 2 (2014).

Rahmasari, Diana, Miftakhul Jannah, and Ni Wayan Sukmawati Puspitadewi. “Harga Diri Dan Religiusitas Dengan Resiliensi Pada Remaja Madura Berdasarkan Konteks Sosial Budaya Madura.” *Jurnal Psikologi Teori Dan Terapan* 4, no. 2 (2014): 130. <https://doi.org/10.26740/jptt.v4n2.p130-139>.

Regnerus, Mark D. “Religion and Positive Adolescent Outcomes: A Review of Research and Theory.” *Review of Religious Research* 44, no. 4 (2003).

Rina Novita Wijayanti. “Hubungan Antara Penghargaan Diri Dan Lokus Kontrol Terhadap Religiositas Pada Remaja Kristen.” STT SAAT, 2020.

Rosenberg, Morris. *Society and the Adolescent Self-Image*. New Jersey: Princeton University Press, 1965.

S. Lameshow et al. *Adequacy of Sample Size in Health Studies*. Chichester West Sussex: John Wiley & Sons Ltd., 1990.

Samson Mhizha. “The Religious–Spiritual Self-Image and Behaviours Among Adolescent Street Children in Harare, Zimbabwe.” *Journal Religion and Health*, 2013.

Smith, Christian, and Robert Faris. *Religion and the Life Attitudes and Self-Images of American Adolescents: A Research Report of the National Study of Youth and Religion*. North Carolina: National Study of Youth and Religion, 2002.

Smith, Christopher B., Andrew J. Weigert, and Darwin L. Thomas. “Self-Esteem and Religiosity: An Analysis of Catholic Adolescents from Five Cultures.” *Journal for the Scientific Study of Religion* 18, no. 1 (1979).

Steven Stack. “The Effect of Religious Commitment on Suicide: A Cross-National Analysis.” *Journal of Health and Social Behavior* 24, no. 4 (1983).

Sugiyono. *Metode Penelitian Kuantitatif Kualitatif Dan R&D*. Bandung: Alfabeta, 2018.

W. P. Larasati. “Meningkatkan Self-Esteem Melalui Metode Self-Intruccion.” Universitas Indonesia, 2012.