



The relationship of parent-child attachment and religiosity to improving adolescent self-esteem

Author Name(s): Yane Ardian Rachman, Ujang Sumarwan, Melly Latifah, Tin Herawati

Publication details, including author guidelines

URL: <https://jurnal.konselingindonesia.com/index.php/jkp/about/submissions#authorGuidelines>

Editor: Mr. P. Tommy Y. S. Suyasa

Article History

Received: 19 Aug 2024

Revised: 12 Sept 2024

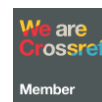
Accepted: 31 Dec 2024

How to cite this article (APA)

Rachman, Y. A., Sumarwan, U., Latifah, M., & Herawati, T. (2024). The relationship of parent-child attachment and religiosity to improving adolescent self-esteem. *Jurnal Konseling dan Pendidikan*. 12(4), 293-304. <https://doi.org/10.29210/1117400>

The readers can link to article via <https://doi.org/10.29210/1117400>

SCROLL DOWN TO READ THIS ARTICLE



Indonesian Institute for Counseling, Education and Therapy (as publisher) makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications. However, we make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors and are not the views of or endorsed by Indonesian Institute for Counseling, Education and Therapy. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Indonesian Institute for Counseling, Education and Therapy shall not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to, or arising out of the use of the content.

Jurnal Konseling dan Pendidikan is published by Indonesian Institute for Counseling, Education and Therapy comply with the [Principles of Transparency and Best Practice in Scholarly Publishing](#) at all stages of the publication process. Jurnal Konseling dan Pendidikan also may contain links to web sites operated by other parties. These links are provided purely for educational purpose.



This work is licensed under a [Creative Commons Attribution 4.0 International License](#).

Copyright by Rachman, Y. A., Sumarwan, U., Latifah, M., & Herawati, T. (2024).

The author(s) whose names are listed in this manuscript declared that they have NO affiliations with or involvement in any organization or entity with any financial interest (such as honoraria; educational grants; participation in speakers' bureaus; membership, employment, consultancies, stock ownership, or other equity interest; and expert testimony or patent-licensing arrangements), or non-financial interest (such as personal or professional relationships, affiliations, knowledge or beliefs) in the subject matter or materials discussed in this manuscript. This statement is signed by all the authors to indicate agreement that the all information in this article is true and correct.

Jurnal Konseling dan Pendidikan

ISSN 2337-6740 (Print) | ISSN 2337-6880 (Electronic)



The relationship of parent-child attachment and religiosity to improving adolescent self-esteem

Yane Ardian Rachman^{1*}, Ujang Sumarwan², Melly Latifah³, Tin Herawati³

¹ Family Science Doctoral Program, Faculty of Human Ecology, Bogor Agricultural University, Bogor, 16880, Indonesia

² School of Business, Bogor Agricultural University, Bogor, 16151, Indonesia

³ Department of Family and Consumer Sciences, Faculty of Human Ecology, Bogor Agricultural University, Bogor, 16880, Indonesia

ABSTRACT

Adolescence is risky and vulnerable; the emergence of risky behavior is often motivated by low self-esteem. This study aims to analyze the effect of parental attachment and religiosity on the adolescents' self-esteem in Bogor City and the differences in parental attachment, religiosity, and self-esteem between male and female adolescents. This study uses an explanatory research design and aims to explain the cause-and-effect relationship between variables. This research has passed the ethical review of the Human Research Ethics Committee of the Bogor Agricultural University, with Number 1062/IT3.KEPMSM-IPB/SK/2023. The research was conducted in ten schools, namely four junior high schools and six senior high schools in Bogor City. The population of this study was adolescents in Bogor City. The sampling technique in this study was cluster random sampling based on class, involving ten schools with details of four junior high schools and six senior high schools, with 50 students from each school, so the total number of respondents was 500 respondents. The research was conducted in October 2023. Data analysis used Statistical Package for Social Science (SPSS) 25.0 for inferential analysis (independent sample T-Test and Structural Equation Modeling-Partial Least Square (SEM-PLS) for influence analysis. This study shows that adolescent self-esteem is influenced by parent-child attachment and religiosity. The difference in test results showed that religiosity in female adolescents was higher. Meanwhile, male adolescents have higher self-esteem. The implications of this research are the government can expand access to family and adolescent counseling services in schools and the community. This counseling can help families build better attachments, help adolescents find their identity, and improve their self-esteem.

Keywords:

Parental attachment
Adolescent religiosity
Self esteem
Male and female adolescents

Corresponding Author:

Yane Ardian Rachman,
Institut Pertanian Bogor
Email: ardianyane@apps.ipb.ac.id

Introduction

Adolescence brings profound changes that affect each other in all domains of development. This period is also risky and vulnerable because adolescents are no longer manageable children, nor are they self-regulating adults (Anasuri, 2016). Risky behavior is often associated with low self-esteem, which serves as a mechanism to cope with feelings of worthlessness, anxiety, or dissatisfaction. When a person has low self-esteem, they tend to be more prone to seek external validation or try to escape

negative emotions through risky behavior (Trzesniewski et al., 2006). Problems and deviations in adolescent social behavior tend to increase over time, such as pornography, bullying, brawls, and other antisocial behaviors, which are still often found in adolescents (Situmorang et al., 2016). Data from the Indonesian Child Protection Commission (KPAI) shows that from 2011 to 2020, data on education-related cases totaled 5,246 cases. These cases include cases of brawls, bullying, and dropping out. In addition, children involved in pornography and cybercrime totaled 4,448 cases.

Self-esteem is one aspect of personality that is important in helping adolescents with developmental tasks and can affect further development. High self-esteem in adolescents can positively impact adolescents (Rahmania & Yuniar, 2012). High self-esteem will generate self-confidence, self-esteem, confidence in one's abilities, a sense of usefulness, and a sense that one's presence is needed. Conversely, adolescents who have low self-esteem feel incapable and worthless, and adolescents with low self-esteem tend to behave negatively to get recognition from their environment (Nurvita & Handayani, 2015). The results of Hadori, Hastuti, and Puspitawati's research (2020) state that adolescents from intact families tend to have higher adolescent self-esteem than adolescents from single families, adolescents from intact families feel more valuable, feel qualified, have at least the same abilities as others and have a good side.

Secure adolescent parent attachment will positively affect adolescent self-esteem. Conversely, low attachment will affect self-esteem and trigger depressive symptoms in adolescents (Kang et al., 2015; Suzuki & Tomoda, 2015). Attachment is an emotional or affective relationship between one individual and another with special meaning. The attachment built with parents from early adolescence will contribute greatly to shaping adolescents' personalities. A warm, deep, and quality relationship between parents and adolescents can help them cope with the changes that occur in themselves. Adolescents with high cohesion (intimate emotional bonds) with parents have positive self-esteem (Roth et al., 2016; Hardani et al., 2017).

Attachment between parents and children has a significant influence on the development of adolescent religiosity. Positive parental attachment can be an important foundation for forming strong religious values, especially in childhood and adolescence. Close, warm, and supportive relationships with parents contribute to developing adolescents' religious beliefs, practices, and commitments. Adolescents who have secure attachment relationships with their parents are more likely to internalize parental religious beliefs and values. Parents close to their children tend to have greater influence in preventing behaviors that do not follow religious teachings (Granqvist et al., 2010; Barry & Abo-Zena, 2014). Indonesia has strong traditional values which place family and religion as the main pillars of people's lives. Children are taught to respect and obey their parents, while parents are responsible for educating their children regarding religiosity. This culture creates a close attachment between parents and children. In this context, religious values are often transmitted through daily interactions between parents and children (Hayati, 2016).

Adolescence is identical to the social environment, so adolescents must be smart and able to adjust effectively to suppress the bad influences around them. To avoid negative things that can harm themselves and others, adolescents fortify themselves with high religiosity (Nisya & Sofiah, 2012). According to Muzakkir (2013), religiosity is the inner attitude of every human being before God, which is more or less a mystery to others, which includes the totality of the human person. As an inner attitude, religiosity cannot be seen directly, but it can be seen from the expression of this attitude. Ghufon (2014) states that religiosity refers to individual interest in religion. This shows that individuals have lived and internalized religious teachings so that they influence all actions and outlook on life. Religious adolescents are negatively related to delinquency (Munir & Malik, 2020). Religiosity positively affects adolescent psychological conditions and high self-esteem (Yonker et al., 2012). The research results by Plumwongrot and Pholphirul (2021) show that adolescents who participate in religious activities such as frequent prayer have higher self-esteem.

Research by Rachman, Sunarti, and Herawati (2020) explained that adolescent boys experience higher conflicts with peers and parents. However, male adolescents also have superior self-competence compared to female adolescents. The results of previous research by Bashir, Sattar, and

Fatima (2015) stated that self-esteem in male adolescents is higher. Research shows that there are differences in self-esteem between male and female adolescents. In general, adolescent boys tend to have higher self-esteem than adolescent girls. Adolescent girls face more social pressure related to physical appearance and ideal body image. This can lead to lower self-esteem. In contrast, adolescent boys tend to be more confident in their physical appearance. They tend to be more competitive and more optimistic about their abilities.

Adolescent girls tend to be more emotionally attached to their parents, especially their mothers. They are more likely to share their feelings, emotions, and personal experiences with their parents, thus building a stronger emotional connection. In contrast, adolescent boys may be more emotionally distant and less likely to openly discuss personal issues with their parents (Cassano et al., 2014). Adolescent girls tend to have stronger beliefs in religious teachings and internalize religious values more often compared to adolescent boys. Adolescent girls tend to be more active in social activities related to religion, such as charity activities or youth groups in religious communities (Francis & Penny, 2013; Hyde & Weckesser 2020).

Previous research has examined the importance of adolescent self-esteem and its influence on adolescents' future; the differences in conditions between adolescents living in intact families and single families have also been studied. In addition, previous research shows that social relationships, family, school environment, and social media influence self-esteem. Research on adolescent self-esteem is mostly conducted in Western countries. In contrast, the cultural context in non-Western countries, such as Indonesia, is still under-researched, and there are still few studies that deepen the influence of parent-child attachment and adolescent religiosity as factors shaping adolescent self-esteem (Zegler-Hill, 2013; Orth & Robins, 2014; Valkenburg et al., 2017).

Based on this, this study focuses on the factors that influence adolescents' self-esteem, with predictor factors being parent-child attachment and religiosity. Research on self-esteem is important because self-esteem plays a key role in many aspects of an individual's life, including psychological well-being, social behavior, and academic and career achievement. Self-esteem research provides insight into how individuals interact with others and how they cope with challenges and failures. High self-esteem is associated with positive social relationships and the ability to cope with stress (Orth & Robins, 2014). Therefore, this study aims to analyze the effect of parental attachment and religiosity on the adolescents' self-esteem in Bogor City and the differences in parental attachment, religiosity, and self-esteem between male and female adolescents.

Methods

This study uses an explanatory research design and aims to explain the cause-and-effect relationship between variables. This study answers the effect of parent-child attachment and religiosity on adolescent self-esteem. The data collection method is a survey of adolescents using a questionnaire to measure parent-child attachment, religiosity, and self-esteem. The research was conducted in ten schools, namely four junior high schools and six senior high schools in Bogor City. The selection of schools was done by simple random sampling. The research location in several junior and senior high schools in Bogor city as a representative form of each type of school; after the name of the school is obtained, the researcher visits the schools and conveys the research plan and submits a research letter after the school is pleased to be the research location, then requests permission from parents of students and children who will become respondents parents and children will be given informed consent.

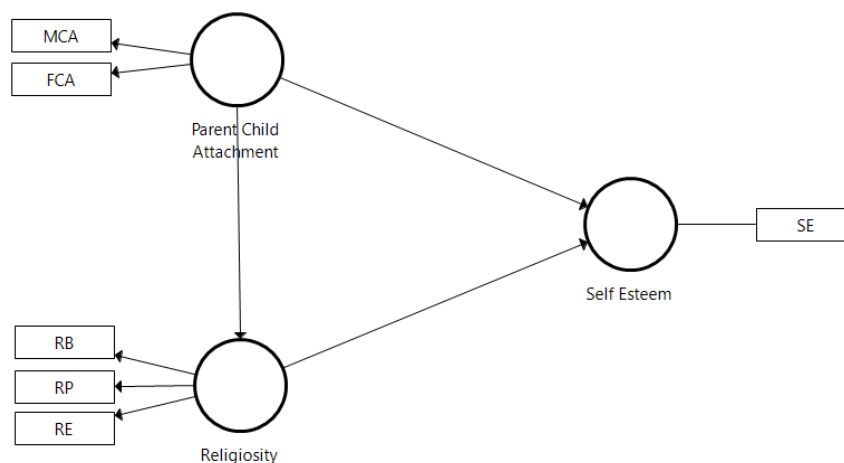
This research has passed the ethical review of the Human Research Ethics Committee of the Bogor Agricultural University, with Number 1062/IT3.KEPMSM-IPB/SK/2023. The population of this study was adolescents in Bogor City. The sampling technique in this study was cluster random sampling based on class. Two classes were selected in each school, and then students in each class were selected as 25 people to be used as respondents, so one school had 50 respondents. The total respondents taken for this study were 500 adolescents. The research was conducted using the self-report method

with the assistance of enumerators using a structured questionnaire with a duration of filling out the questionnaire of about 30 minutes. The research was conducted in October 2023.

Before data collection, the measuring instrument was tested on 50 respondents who were different from the research respondents; the results showed that the instrument used was valid and reliable. The measuring instruments used in this study, namely: (1) Parent-child attachment, were measured using the Parent and Peer Attachment Inventory (IPPA) developed by [Armsden and Greenberg \(1987\)](#) with three dimensions, namely trust, communication, and seclusion, totaling 25 statement items. The Cronbach alpha value is 0.939; (2) Religiosity is measured using a questionnaire developed by [Abou-Youssef et al. \(2011\)](#) with three dimensions: religious beliefs, religious practices, and religious appreciation, totaling 18 question items. The Cronbach alpha value is 0.902; (3) Self-esteem is measured using the [Rosenberg Self-esteem Scale \(Rosenberg, 1965\)](#). The self-esteem questionnaire has 10 question items. The Cronbach alpha value is 0.698.

Data processing and analysis began with editing, coding, entry, and scoring. Then, data processing and analysis used Microsoft Excel, Statistical Package for Social Science (SPSS) 25.0 for descriptive analysis and inferential analysis (independent simple T-Test), and SEM-PLS (Structural Equation Modeling Partial Least Square) for influence test analysis. Before analyzing the effect, a model fit test using the PLS test is carried out through two stages, namely the outer model (outer loading, AVE, composite reliability) and inner model (R-square) requirements.

Hypothesis: 1) H1: Parent-child attachment has a significant effect on religiosity; 2) H2: Parent-child attachment has a significant effect on self-esteem; 3) H3: Religiosity has a significant effect on self-esteem



Description: FCA (father child attachment); MCA (mother child attachment); RB (religious belief); RA (religious appreciation); RE (religious practice); SE (self-esteem).

Figure 1. Research Framework

Results and Discussion

Respondent Characteristics

The results showed that the ages of adolescent boys and adolescent girls in this study were 12-18 years old. Male adolescents were 38.7 percent in early adolescence and 61.3 percent in middle adolescence; the average age of male adolescents was 15 years. The age of adolescent girls was 39.2 percent in early adolescence and 60.8 percent in middle adolescence; the average age of adolescent girls was 14.9 years. In this study, the pocket money of adolescent boys and adolescent girls was IDR7000-150000 per day. The average pocket money of male adolescents was IDR25851, and the average pocket money of female adolescents was IDR25791.

Mother Child Attachment

In this study, mother-child attachment has three dimensions: trust, isolation, and communication. The results show no difference in attachment between adolescent boys and adolescent girls, judging from the slightly higher average index of adolescent boys. The mean value of the mother-child attachment index in male adolescents is 67.6 percent, meaning that mother-child attachment is in the moderate category. The study showed that 23.0 percent of male adolescents had mother-child attachment in the high category, 53.2 percent in the medium category, and 23.8 percent in the low category. In female adolescents, the mean value of the mother-child attachment index is 67.2 percent, meaning that mother-child attachment is in the moderate category. The study showed that 28.7 percent of adolescent girls had a mother-child attachment in the high category, 44.9 percent in the medium category, and 26.4 percent in the low category (Table 1).

Indicators in the moderate category can be seen in terms of mothers respecting adolescents' feelings; adolescents feel that mothers do their job as parents well, mothers accept adolescents as they are, adolescents trust their mothers, adolescents do not wish to have a mother who is different from their current mother, adolescents do not feel angry with mothers, get much attention from mothers, want to get input from mothers about things that adolescents are worried about, mothers help adolescents understand themselves better. However, the moderate category shows that there are still low indicators of mother-child attachment. Still low indicators include mothers not understanding adolescents, angry mothers not trying to understand adolescents, mothers expecting too much from adolescents, and adolescents not rely on parents when they need to tell stories.

Table 1. Distribution of mother-child attachment dimensions by gender

Child-mother attachment	Percentage (%)	
	Male	Female
Mother-child attachment		
Low (<60)	23,0	28,7
Medium (60-80)	53,2	44,9
High (>80)	23,8	26,4
Mean±SD	67,6±18,6	67,2±19,1
p-value	0,627	

Father-Child Attachment

In this study, father-child attachment has three dimensions: trust, alienation, and communication. The results showed no difference in father-child attachment between male and female adolescents, judging from the higher average index of male adolescents. In male adolescents, the mean value of the father-child attachment index is 61.5 percent, meaning that father-child attachment is in the moderate category. The study showed that 16.2 percent of male adolescents had father-child attachment in the high category, 49.4 percent in the medium category, and 34.5 percent in the low category. In female adolescents, the mean value of the father-child attachment index is 58.9 percent, meaning that the father-child attachment is in the low category. The study showed that 18.9 percent of adolescent girls had father-child attachment in the high category, 35.8 percent in the medium category, and 45.3 percent in the low category (Table 2).

Indicators in the moderate category can be seen in terms of the father appreciating the feelings of adolescents; adolescents feel that the father does his job as a parent well, the father accepts adolescents as they are, adolescents do not wish to have a different father, do not feel angry with the father, get much attention from the father. However, the moderate category shows that there are still indicators of low father-child attachment. Indicators of low trust include fathers not understanding adolescents, when angry about something, fathers not trying to understand adolescents, telling problems to fathers, and making adolescents feel embarrassed; fathers have their problems, so adolescents do not tell problems to parents.

Table 2. Distribution of Father-Child Attachment Dimensions by Gender

Father-child attachment	Percentage (%)	
	Male	Female
Father-child attachment		
Low (<60)	34,5	45,3
Medium (60-80)	49,4	35,8
High (>80)	16,2	18,9
Mean±SD	61,5±20,8	58,9±22,7
p-value	0,190	

Religiosity

In this study, religiosity has three dimensions: trust, isolation, and communication. The results show differences in religiosity between adolescent boys and adolescent girls, with adolescent girls having a higher level of religiosity. In male adolescents, the average value of the religiosity index is 85.5 percent, meaning that religiosity is in the moderate category. The study showed that 74.5 percent of male adolescents had religiosity in the high category, 19.6 percent in the medium category, and 6.0 percent in the low category. In female adolescents, the average value of the religiosity index is 87.9 percent, meaning that religiosity is in the high category. The study showed that 81.1 percent of adolescent girls had religiosity in the high category, as many as 16.6 percent in the medium category, and as many as 2.3 percent in the low category (Table 3). High-category religiosity can be seen in the following indicators: believing prayer is very important for life, believing that God always hears prayer, believing worshipping God is an obligation, always praying for guidance to God, following the laws set by God in the holy book, religion is very important, worshipping is very beneficial for yourself, praying increases enthusiasm, God gives much love.

Table 3. Distribution of Religiosity Dimensions by Gender

Religiosity	Percentage (%)	
	Male	Female
Religiosity		
Low (<60)	6,0	2,3
Medium (60-80)	19,6	16,6
High (>80)	74,5	81,1
Mean±SD	85,5±16,6	87,9±10,2
p-value	0,028*	

Description: there is a significant effect with a p-value *) sig. ≤ 0.05 **)

Self Esteem

The results show differences in self-esteem between male and female adolescents, as seen from the average index of male adolescents having higher self-esteem self-esteem. Higher self-esteem indicators in male adolescents are feeling that adolescents are valuable people, at least equal to others, respect themselves, and have a good side. The results showed that in male adolescents, the mean value of the self-esteem index was 61.6 percent, meaning that self-esteem was in the moderate category. The study showed that 9.8 percent of male adolescents had self-esteem in the high category, 48.5 percent in the medium category, and 41.7 percent in the low category. In female adolescents, the average value of the self-esteem index is 57.8 percent, meaning that self-esteem is in the low category. Research shows that 9.1 percent of adolescent girls have self-esteem in the high category, 42.6 percent in the medium category, and 48.3 percent in the low category (Table 4). High-category self-esteem can be seen in the indicators of feeling a valuable person, at least equal to others, feeling good quality in several ways, taking a positive attitude towards yourself, respecting yourself, and

having a good side. Low-category self-esteem can be seen in the following indicators: Adolescents tend to feel like failures, do not have much to be proud of and feel useless.

Table 4. Distribution of Self Esteem Based on Gender

Self esteem	Percentage (%)	
	Male	Female
Self esteem		
Low (<60)	41,7	48,3
Medium (60-80)	48,5	42,6
High (>80)	9,8	9,1
Mean±SD	61,6±13,2	57,8±16,3
p-value	0,007*	

Description: there is a significant effect with a p-value *) sig. ≤ 0.05

Factors that Affect Self-esteem

Measurement and Structural Model Fit Test

Structural Equation Modeling-Partial Least Square (SEM-PLS) analysis to analyze the influence of parent-child attachment and religiosity on self-esteem. Before carrying out an influence analysis, it is essential to test the model's suitability using the PLS test through two stages: fulfilling the outer model's requirements (outer loading, AVE, composite reliability) and the inner model (R-square). Measurement and structural model fit test can be seen in Table 5.

Table 5. Summary Measurement and Structural Model Fit Test

Size type	A measure of the degree of match	Results	Information
Convergent validity	AVE dan Communalilty	AVE > 0,5	Good fit
Dicriminant validity	Cross Loading	Cross Loading > 0,5	Good fit
Reliability	Composite Reability (CR)	CR > 0,7	Good fit
	Cronbach Alpha	Cronbach Alpha > 0,6	Good fit
Fit measures	Standardized Root Mean Square Residual (SRMR)	0,06 < 0,08	Good fit
	Exact Fit Criteria d_ULS and d_G	0,089; 0,084	Good fit
	Normed Fit Index (NFI)	0,735	Medium fit

Table 6 shows that the latent variables of parent-child attachment and religiosity on self-esteem have met the requirements with AVE values >0.5, composite reliability >0.7, and Cronbach alpha >0.6.

Table 6. Value of Average Variance Extracted, Composite Reliability and Cronbach Alpha empirical model of the effect of parent-child attachment and religiosity on self-esteem

	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)	R Square
Parent Child Attachment	0.768	0.896	0.812	
Religiosity	0.848	0.907	0.766	0.055
Self Esteem	1.000	1.000	1.000	0.156

The outer loading value in Table 7 for the empirical model of parent-child attachment and religiosity on self-esteem, has a value of > 0.5. This means that the dimensions in this study validly describe the characteristics of the variables and are consistent.

Table 7. Outer Loading Value of The Empirical Model of The Effect of Parent-Child Attachment and Religiosity on Self-Esteem

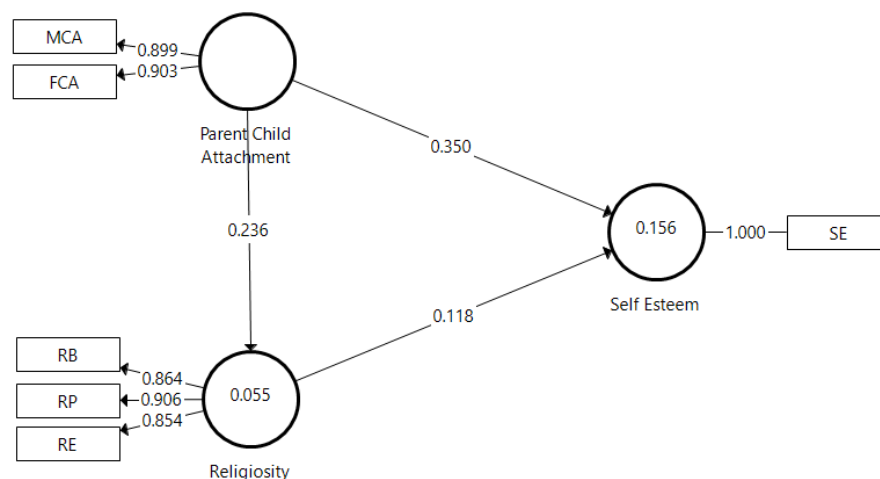
Variable	Outer Loading	P Values
PCA1 <- Parent Child Attachment	0.899	0.000
PCA2 <- Parent Child Attachment	0.903	0.000
REL1 <- Religiosity	0.864	0.000
REL2 <- Religiosity	0.906	0.000
REL3 <- Religiosity	0.854	0.000
SE <- Self Esteem	1.000	

The results of the influence test in Table 8 and Figure 2 show that parental attachment and religiosity have a direct and significant effect on self-esteem. Parent-child attachment has a significant positive effect on self-esteem ($\beta = 0.350^{**}$, $p < 0.01$), meaning that the higher the parent-child attachment will increase self-esteem. Religiosity has a significant positive effect on self-esteem ($\beta = 0.118^*$, $p < 0.05$), meaning that the higher the religiosity will increase self-esteem. Furthermore, the direct effect between variables is that parental attachment has a significant positive effect on religiosity ($\beta = 0.236$, $p < 0.05$), meaning that the higher the parental attachment will increase adolescent religiosity.

Table 8. SEM Model Influence Test

Direction of Influence	Direct Effect	Indirect Effect	Total Effect
Parent-child attachment -> Religiosity	0.236**		0.236**
Parent-child attachment -> Self esteem	0.350**	0.028*	0.378**
Religiosity -> Self esteem	0.118*		0.118*

Description: there is a significant effect with a p-value *) sig. ≤ 0.05 **) sig. ≤ 0.01



Description: FCA (father child attachment); MCA (mother child attachment); RB (religious belief); RA (religious appreciation); RE (religious practice); SE (self-esteem).

Figure 2. SEM-PLS Model influence test

The developmental theory proposed by Erickson states that adolescence is a period of identity search; adolescents are at a stage where identity crisis versus identity diffusion must be overcome (Hurlock, 2017). Adolescence is a vulnerable phase because adolescents are no longer children who are easily regulated by adults but have not yet become adults who can manage themselves, so adolescents need to perceive and feel themselves to describe self-esteem (Sunarti et al., 2017). Based

on the SEM test results, it is known that what affects self-esteem is parent-child attachment and religiosity. Parent-child attachment has a significant positive effect on self-esteem. This study shows that adolescents' self-esteem is quite high, which can be seen in terms of feeling a valuable person, at least equal to others, feeling able to do things that most other people do, taking a positive attitude towards oneself, and feeling satisfied with oneself.

However, the other half of the respondents have low self-esteem; this can be seen by tending to feel like a failure in everything, and feeling like they do not have much to be proud of. The results show that there are differences in self-esteem in adolescent girls and boys, self-esteem in adolescent boys is higher. Positive self-esteem of adolescents will show positive behavior, such as accepting themselves as they are, being confident, and being satisfied with their character and abilities. At the same time, adolescents who have low self-esteem will have the characteristics of having low self-confidence, feeling useless, often thinking about bad things, and often failing in school. The environment has a huge impact on adolescents through good relationships between adolescents and parents, peers, and the surrounding environment, so that it can foster a sense of security and comfort in social acceptance and increase self-esteem (Hidayati, 2016).

The results showed that parental attachment, which is shown by a positive emotional bond between parents and children, can increase self-esteem or self-esteem in adolescents (Ibabe, 2016; Roth et al., 2016; Zakiyyah & Latifah, 2022). Parental behaviors such as affection, touch, emotional attachment of parents, especially mothers, and instilling values can influence children's personality. A harmonious family, where the father and mother interact with each other with love, and there is always family togetherness, will provide an environment conducive to the formation of children's character (Megawangi, 2016). Conversely, the inability of children to make their parents a basis for comfort shows the insecure attachment felt by children so that children tend to engage in aggressive behavior or anti-social behavior when they are teenagers (Wahyuni & Asra, 2014; Sari et al. 2018). Basically, the relationship between children and parents is an emotional and cognitive resource for children. The relationship provides an opportunity for children to explore the environment and social life, and even children's early relationships can be models for later relationships (Sutcliffe, 2002).

Ainsworth said that family plays an important role in shaping adolescent behavior. Various parental attitudes in parenting, seen from the way parents respond and fulfill needs, will form an emotional bond between adolescents and parents as caregiving figures (Santrock, 2021). In this study, mother-child attachment has been achieved quite well, such as the mother appreciating the child's feelings, the mother accepting the child as he is, the child trusting the mother, the child does not expect to have a different mother, the mother helps the child understand himself better, the mother helps the child to talk about his difficulties. Father-child attachment in this study was also categorized as moderate. However, some respondents had low category father-child attachment, such as telling problems to the father, making the child feel embarrassed, the father has his problems, so the child does not tell his problems to the father, the child cannot rely on the father when he needs to tell, the father does not know when the child is upset about something.

Parents play an important role in the formation of adolescent religiosity by introducing religious teachings, providing examples of their implementation, and familiarizing adolescents with carrying it out in the family. Therefore, the religiosity of adolescents is related to the religious functioning of parents in the family (Leonard et al., 2013; Vermeer, 2014; Dermawan et al., 2018). This study shows that religiosity is in the high category, seen in terms of adolescents believing prayer is very important for life, believing worshipping God is an obligation, and following the laws set by God in the holy book. The religiosity of female adolescents is higher. This can be seen in adolescent girls trying to run all affairs in life in accordance with religious teachings, participating in religious activities because they are beneficial to life, feeling happy when thinking about God, praying increases enthusiasm, and when sad, thinking about God helps comfort them. This study is different from other studies, which show that male adolescents have higher religious beliefs than female adolescents (Siroj et al., 2019). Tasqiya, Hastuti, and Puspitawati's (2018) research also showed that adolescent boys have higher spiritual intelligence than adolescent girls.

Religiosity has a significant positive effect on self-esteem. Religiosity has a positive effect on high self-esteem in adolescents; adolescents who participate in religious activities such as frequent prayer have a positive relationship with higher self-esteem (Yonker et al., 2012; Plumwongrot & Pholphirul, 2021). According to Vermeer (2014), the role of parents is important in efforts to instill religious values in the family. Parents who are able to internalize religious functioning well can increase positive changes in children because they follow in the footsteps of their parents as a whole in religion. The direct effect between variables is that parent-child attachment has a significant positive effect on religiosity. Positive parent-child interactions, such as friendship, communication, and a nurturing environment, are associated with parent and child religiosity (Barry et al., 2012). The adolescent period is filled with many concerns and problems that can adversely affect the self. Some adolescent behaviors are worrying and troubling to parents and society, including children's behavior away from religious teachings (Sari et al., 2018). Purnama and Wahyuni (2017) state that mothers and fathers have a very important role in providing guidance and direction that can help children in living life.

Conclusions

The results of the difference test show that the religiosity of female adolescents is higher than that of male adolescents; this can be seen in female adolescents believing that prayer is essential for life, believing that God always hears prayers, always praying for guidance from God, and praying to increase enthusiasm. On the other hand, the self-esteem of male adolescents is higher than the self-esteem of female adolescents; this can be seen in terms of feeling valuable people, feeling good quality in several things, taking a positive attitude towards themselves, and respecting themselves. This study shows that adolescent self-esteem is influenced by parent-child attachment and religiosity. Parent-child attachment has a significant positive effect on self-esteem. Religiosity has a significant positive effect on self-esteem. The direct effect between variables is that parental attachment has a significant positive effect on religiosity, meaning that the higher the attachment of children's parents will increase adolescent religiosity.

Recommendation

The results of the study indicate that adolescent self-esteem is influenced by parent-child attachment and adolescent religiosity. Therefore, the government should design family-strengthening programs that build stronger relationships between parents and children. Parenting skill programs, family seminars, or family communication training can be implemented so parents can better support their children during their emotional growth. Through education policies, the government can further encourage the integration of religious values in the education curriculum, which teaches religion theoretically and forms children's character and morals through interactive and applicable religious activities. The government can expand access to family and adolescent counseling services in schools and the community. This counseling can help families build better attachments, help adolescents find their identity, and improve their self-esteem.

The suggestion for families is that parents establish open communication with their children, where children feel comfortable talking about their feelings, challenges, and life experiences. Parent-child attachment can be strengthened by spending quality time together through daily activities or more specific activities such as exercising, discussing problems faced by children, or participating in religious events. Parents should show appreciation for their children's efforts and achievements without putting too much emphasis on the result. Parents can model religious values in everyday life, such as praying together, discussing religious teachings, or participating in religious activities. Advice for teenagers is to choose a supportive circle of friends who have positive values. Socializing with friends who have a healthy outlook on life and intense religiosity can positively influence self-esteem. Recognize your strengths and weaknesses, focus on your strengths, and use those strengths to

improve self-esteem. Learn to apply religious values , such as patience, perseverance, and discipline, to feel more in control and confident in facing life's challenges.

References

- Anasuri, S. (2016). Building resilience during life stages: current status and strategies. *International Journal of Humanities and Social Science*. ISSN 2220-8488 (Print), 2221-0989 (Online).
- Armsden, G. C., Greenberg, M. T. (1987). The Inventory of Parent and Peer Attachment: Individual differences and their relationship to psychological well-being in adolescence. *Journal of Youth and Adolescence*, 16(5), 427-454. <http://dx.doi.org/10.1007/BF02202939>.
- Bachman, J. G., O Malley, P. M., Freedman, D. P., Trzesniewski, K. H., Donnellan, M. B. (2011). Adolescent self-esteem: differences by race/ethnicity, gender, and age. *Self and Identity*. 10(04), 445-473. DOI: 10.1080/15298861003794538.
- Barry CM, Padilla-Walker LM, Nelson LJ. 2011. The role of mothers and media on emerging adults' religious faith and practices by way of internalization of prosocial values. *Journal of Adult Development*. 19:66-78. doi: 10.1007/s10804-011-9135-x.
- Bashir, A., Sattar, A., Fatima, S. (2015). Life Satisfaction And Self- Esteem Among Single Parents Adolescents. *European Journal of Business and Social Sciences*, 4(8), 84-90. URL: <http://www.ejbss.com/recent.aspx-/> ISSN: 2235 -767X.
- Dermawan. S., Sunarti, E., & Herawati, T. (2018). Internalisasi nilai kebaikan melalui fungsi keagamaan dan pengondisian lingkungan dan dampaknya terhadap karakter anak. *Jurnal Ilmu Keluarga & Konsumen*, 10(3):, 204-215, DOI: <http://dx.doi.org/10.24156/jikk.2017.10.3.204>
- Hadori, R., Hastuti, D., & Puspitawati, H. (2020). Self-esteem remaja pada keluarga utuh dan tunggal: Kaitannya dengan komunikasi dan kelekatan orang tua-remaja. *Jurnal Ilmu Keluarga Dan Konsumen*, 13(1), 49-60. <https://doi.org/10.24156/jikk.2020.13.1.49>
- Hardani R, Hastuti D, Yuliati LN. 2017. Kelekatan anak dengan ibu ayah serta perilaku pornografi pada anak usia SMP. *Jurnal Ilmiah Keluarga dan Konsumen*. 10(2):120-131. doi: 10.24156/JIKK.2017.10.2.120.
- Hurlock EB. 2017. Psikologi Perkembangan Suatu Pendekatan Rentang Hidup. Jakarta (ID): Erlangga.
- Ibabe I. (2016). Academic failure and child-to-parent violence: Family protective factors. *Frontiers in Psychology*. 7:1538. <https://doi.org/10.3389/fpsyg.2016.01538>.
- Kang, S., Jeon, H., Kwon, S. (2015). Parental attachment as a mediator between parental support and self esteem as perceived by Korean sports middle and high school athletes. *Perceptual dan Motor Skills: Physical Development dan Measurement*, 120(1), 288-303. doi: 10.2466/10.PMS.120v11x6. Epub 2015 Jan 26.
- Landor, A., Simons, L. G., Simons, R. L., Brody, G. H., & Gibbons, F. X. (2011). The role of religiosity in the relationship between parents, peers, and adolescent risky sexual behavior. *Journal of Youth and Adolescence*, 40(3), 296-309. <https://doi.org/10.1007/s10964-010-9598-2>
- Leonard, K.C., Boyatzis, C.J., Cook, K.V., Kimball, C.N., Flanagan, K.S. (2013). Parent-child dynamics and emerging adult religiosity: attachment, parental beliefs, and faith support. *Journal Psychology of Religion and Spirituality*. 5, 5-14. DOI: 10.1037/a0029404
- Masselink, M., Van Roekel, E., & Oldehinkel, A. J. (2017). Self-esteem in Early Adolescence as Predictor of Depressive Symptoms in Late Adolescence and Early Adulthood: The Mediating Role of Motivational and Social Factors. *Journal of Youth and Adolescence*, 47(5), 932-946. doi:10.1007/s10964-017-0727-z.
- Munir, A., & Malik, J. A. (2020). Mediating role of religious orientation and moral character for the relationship between parent and peer attachment and delinquency. *Cogent Psychology*, 7(1), Article 1761042. <https://doi.org/10.1080/23311908.2020.1761042>
- Nurvita, V., & Handayani, M. M. (2015). Hubungan antara self-esteem dengan body image pada remaja awal yang mengalami obesitas. *Jurnal psikologi klinis dan kesehatan mental*, 4(1), 1-9.
- Nisya LS, Sofiah D. 2012. Religiusitas, kecerdasan emosional, dan kenakalan remaja. *Jurnal Psikologi*. 7(2):562-584. <https://doi.org/10.26905/jpt.v7i2.196>.

- Orth, U., & Robins, R. W. (2014). The development of self esteem. *Current Directions in Psychological Science*, 23(5), 381–387. doi:10.1177/0963721414547414.
- Papalia, D. E., Feldman, R. D., & Martorell, G. (2012). *Experience Human Development*. 12th Edition. McGraw Hill.
- Phaphon Plumwongrot & Piriya Pholphirul (2021) Participating in religious activities and adolescents' self-esteem: empirical evidence from buddhist adolescents in Thailand, *International Journal of Adolescence and Youth*, 26:1, 185-200, DOI: 10.1080/02673843.2021.1890161
- Purnama, R. A., & Wahyuni, S. (2017). Kelekatan (attachment) pada ibu dan ayah dengan kompetensi sosial pada remaja. *Jurnal psikologi*, 13(1), 30-40. <http://dx.doi.org/10.24014/jp.v13i1.2762>
- Petts, R.J. (2014). Parental religiosity and youth religiosity: variations by family structure. *Journal Sociology of Religion*, 76, 95-120. doi:10.1093/socrel/sru064
- Roth A, Ogrin S, Schmitz B. 2016. Assessing self-regulated learning in higher education: a systematic literature review of self-report instruments *Educational Assessment, Evaluation, and Accountability*. 28:225–250. doi: 10.1007/s11092-015-9229-2.
- Rahmania, P. N., & Yuniar, I. C. (2012). Hubungan antara self-esteem dengan kecenderungan body dysmorphic disorder pada remaja putri. *Jurnal psikologi klinis dan kesehatan mental*, 1(2), 110-117.
- Rosenberg. (1965). *Society and The Adolescent Self-Image*. Princeton(NJ): Princeton University Press.
- Rachman YA, Sunarti E, Herawati T. 2020. Interaksi suami-istri, interaksi orang tua-anak, interaksi teman sebaya, dan resiliensi remaja. *Jurnal Ilmu Keluarga dan Konsumen*. 13(1):1–12. <https://doi.org/10.24156/jikk.2020.13.1.1>.
- Santrock, J.W. (2021). *Remaja*. Jakarta: Penerbit Erlangga.
- Suzuki, H., Tomoda, A. (2015). Roles of attachment and self-esteem: impact of early life stress on depressive symptoms among Japanese institutionalized children. *BMC Psychiatry*, 15, 1 doi:10.1186/s12888-015-0385-1.
- Sunarti, E., Rochimah, N., Islamia, I., Ulfa, M. (2017). Pengaruh faktor ekologi terhadap resiliensi remaja. *Jurnal Ilmu Keluarga dan Konsumen*, 10, 107-119. DOI: doi.org/10.24156/jikk.2017.10.2.107
- Siroj, E. Y., Sunarti, E., & Krisnatuti, D. (2019). Keberfungsian agama di keluarga, ancaman, interaksi teman sebaya, dan religiusitas remaja. *Jurnal Ilmu Keluarga Dan Konsumen*, 12(1), 13-25. <https://doi.org/10.24156/jikk.2019.12.1.13>
- Sari SL, Devianti RN, Safitri. 2018. Kelakatan orang tua untuk Pembentukan Karakter Anak. *Educational Guidance and Counseling Development Jounal*. 1(1):17–31.
- Situmorang ZR, Hastuti D, Herawati T. 2016. Pengaruh kelekatan dan komunikasi dengan orang tua terhadap karakter remaja perdesaan. *Jurnal Ilmu Keluarga dan Konsumen*. 9(2):113–123. doi: 10.24156/jikk.2016.9.2.113.
- Tasqiya, R. S., Hastuti, D., & Puspitawati, H. (2018). Spiritual parenting: the difference between father and mother, and their influence on spiritual intelligence. *Proceeding : The 1st International Seminar on Family and Consumer Issues in Asia (ISFCI) " Challenging family in Asia: Present and Future"*, Bogor, 4th September 2018, 108-113
- Vermeer, P. (2014). Religion and family life: An overview of current research and suggestions for future research. *Religions*, 5(2), 402–421. <https://doi.org/10.3390/rel5020402>
- Yonker JE, Schnabelrauch CA, Dehaan LG. 2012. The relationship between spirituality and religiosity on psychological outcomes in adolescents and emerging adults: a meta-analytic review. *Journal of Adolescence*. 35(2):299–314. <https://doi.org/10.1016/j.adolescence.2011.08.010>.