



# Verbal abuse's effect on mental health among indigenous youth in North Toraja

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## Abstract

Body shaming is common in today's society, especially in youth. It is because during the teenage years there is a huge change in physical and psychological condition. Comments on a person's body shape, whether they meant to be kind or joking, can affect the individual's mental health. The focus of this research is to find out about how body shaming with local expressions and its effects on mental health. The focus of this research is to find out how the effects of body shaming with local terms on mental health in youth. Qualitative research with a phenomenological study approach, using thematic analysis, by conducting FGDs on 24 adolescent girls who have been victims on body shaming with 8 participants each in 3 schools and in-depth interviews with 17 informants. This study shows that the forms of body shaming received were insulted because of physical defects, fat, thin, acne and black skin. Body shaming with local terms is still found in many interactions between adolescent girls like being called *Sumbi*, *Nga'ngu*, *Tedong, bai, Loppok, Tammate*, *Seba, Tokon, Bokko, Pante, Posu, Bolong, Pesumpa, Peparu Kalulu, and Sekko*. This also affects their mental health, where adolescent girls are having symptoms of mental emotional disorders such as: depressive symptoms such as frequently feeling sad, insecure, socially isolated, having a negative perspective of themselves, decreased school performance, then anxious symptoms of complaining about their physical condition and having behavioral disorders like self-harm. Body Shaming with local terms or commenting negatively on someone's physical condition using local terms still commonly found in the process of interaction between young women today. This has an impact on their mental health where adolescent girls who have been victims of body shaming have symptoms of mental emotional disorders.

**Keywords:** Verbal violence, Body shaming, Local Expressions, young girls

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## 1. Introduction

Verbal violence is something that often happens without us realizing it [1]. Verbal violence that mostly happens is comparing with others, rebuking, and scolding, sneering, teasing, and demeaning [2]. An example of verbal violence is body shaming [3]. Research from Rivero et al, mentions that the cause of negative comments or body shaming caused by the internalization of people's beliefs about body image, which triggers body-shaming behavior [4]. Al-Tayyar & Al-Khalidi, stated that nowadays in Asian countries and Arab countries, the "slim model" trend has become more widespread in the culture and ideals of teenage girls and young women [5]. Some of the categories included in negative calls for body shaming include scolding, ridicule, insinuation, jokes, and abandonment that relates to physical shape [6]. Although it is not harmful physical contact, body

shaming is a type of verbal abuse. Even in daily communication, it is common to slip a joking sentence that turns into body shaming [7]. Body shaming behavior unconsciously often occurs in society, especially in adolescents. Even though body shaming can happen to anyone, but it often happens to adolescents because they have their own uniqueness.

Puberty changes the body of adolescents gradually and dramatically, making it quite difficult to adjust on their own without the supervision of others. The fact that each adolescent's body changes at a different pace and in a different way leads to more opportunities for comparison and self-judgment [8]. Comments on someone's physical appearance, even if meant in a good way, can cause feelings of embarrassment, low self-esteem, and stress to the individual. For this reason, it is important to speak with care

and respect for each individual's physical appearance [9]. Verbal bullying or body shaming has a serious impact on the victim's mental health, information from The Wiley Handbook of Psychology, Technology, and Society states "body shaming leads to feelings of depression, anxiety, and suicidal ideation" [10]. Another study by Day et al, showed that adolescents who were ridiculed or verbally abused experienced more eating disorders and negative body image compared to adolescents who were not victimized [11]. WHO, states that the prevalence of people with mental emotional disorders in the world in the age range of 10-19 years accounts for 16% of the global burden of disease and injury.

This can increase the possibility of taking more risky behaviors and can affect the emotional and mental health well-being of adolescents. According to the Indonesia National Adolescent Mental Health Survey 2022 results reported in October, one out of three adolescents aged 10-17 in Indonesia had a mental health problem in the past 12 months. This is equivalent to 15.5 million adolescents in the country. Anxiety disorder is the most common mental disorder suffered by adolescents, at 3.7% [12]. Basic health research in 2018 stated that mental emotional problems in the Indonesian population aged  $\geq 15$  years amounted to 9.8%. South Sulawesi province is in the top 10 provinces with the prevalence of mental emotional problems in Indonesia, reaching 12.8% [13]. The Toraja tribe is a tribe that settled in the northern mountains of South Sulawesi, where until now the Toraja people are still thick with their ethnic culture that is worldwide. The incidence of suicides in North Toraja has recently become a serious problem where data recorded at the North Toraja District Health Office in 2021 to July 2023 there were 22 suicides in North Toraja where 6 suicides were committed by adolescents, each at the age of 15, 17, 17, 17, 18, and 19 years. This raises the urgency of handling mental health issues in North Toraja Regency. Mental health is very important at all stages of life, starting from childhood, adolescence, adulthood to old age [14].

The world health organization WHO states, "there is no health without mental health" indicating that mental health needs to be seen as something as important as physical health [15]. Adolescence is a period of change, during this period there are rapid changes both physically and psychologically. Physical changes that do not match the expectations and standards in society and the environment where adolescents hang out lead to body dissatisfaction which then affects the state of adolescents psychologically and biologically [16]. Body shaming has a psychological and social effect on individuals [17]. Research conducted by Sartika et al, on the psychology of adolescent victims of body shaming, showed that many adolescents are dissatisfied with their condition, have problems with personal qualities and a desire to be someone different from themselves or not accept themselves, as they are [18]. Changes and problems that occur during adolescence if they cannot be controlled properly can trigger mental emotional problems in adolescents [19]. South Korea is one of the countries that has its own beauty standards like fair skin and a slim body, the society is not exempt from criticized or body shamed. Examples of negative criticism that occurs in Korea are "She's like jjangkkae (A derogatory phrase referring to Chinese people as dirty and poor), She's just a fat bitch. She can only eat like a pig!" [20].

In European countries in the past and even today, black women's bodies and beauty largely rejected by European culture and disparaged by the aesthetics of other racial/ethnic groups [21]. Similarly, in the United States, stereotypes of society still assume that white people are superior and black people are inferior, and this is still challenging to eliminate until this day [22]. A local expression commonly found in America is the "N-word" (Negro or Nigger). Etymologically Negro comes from Latin niger which means "black, dark, shit" which is subsequently expanded in late Latin to "black people", is one of the harsh words, which cannot be spoken carelessly, but is still found until today [23]. In Indonesia itself, research was conducted by Sadda et al, according to the variable body shaming, the terms in Luwu language used to describe a person's body shape are La Banda Ulu (Big Head), Anga' (Mouth), La Tarujung (Wide Forehead) and La Kunjeng (Plump Butt). In addition, there are also swear words that refer to the color of the skin, namely La Kelling (Black skin), Bolong Keppu (Black skin) [24]. During the early observations by researchers, there are many local terms or expressions that belong to body shaming that are commonly found in conversations between adolescents in North Toraja in calling their friends, for example, a friend calls his friend "Tedong" (buffalo), "bai", "bai doko" (big pig), indo' indo' (mothers), lombo (fat) because of his fat physical condition.

On the other hand, someone with a thin physique is usually called "bokko resu' (skinny). Another person is called 'kaplo' (black chalk) because their friend has dark pigment, and someone with a wide forehead is called 'pelak'. This body shaming can lead to feelings of stress, excessive worry and negative perceptions and dissatisfaction with the body that leads to psychological stress [25]. This is in line with Abdillah & Ambarini research, which shows that adolescents with mental status at risk of psychosis have been bullied in verbal and nonverbal forms [26]. Lack of attention to the issue of body shaming that happens in society, which is still often found in the daily conversations of youths in North Toraja indicates that body shaming is still seen as something normal or just a joke, without knowing the negative impact that can happen to the mental health of body shaming victims. Body shaming in the form of local terms chosen because until now using language or local terms, is still used frequently in North Toraja Regency among young people and adults. Therefore, it is important to study the effects of body shaming with local terms on the mental health of adolescents in North Toraja.

## **2. Research Methods**

This research is a type of qualitative research with a phenomenological design see and hear more closely and in detail the explanation and understanding of individuals about their experiences. This research describes the actual reality of the impact of body shaming with local expressions on the mental health of adolescent girls who are victims of body shaming. This research conducted from February to April 2024 in 3 senior high schools in North Toraja Regency. Furthermore, in this study researchers used two types of data collection techniques, namely FGD (Focus Group Discussion) and in-depth interviews. FGD in this study is used as a pre-research data collection tool to get an initial picture of body shaming with local expressions in adolescent girls who are victims of body shaming, and to avoid

misinterpretation from researchers on the focus of the problem under study. In-depth interviews in this study are the main data collection tool that aims to obtain in-depth information from adolescent girls who are victims of body shaming, their families, school counseling guidance teachers, and traditional leaders regarding the impact of body shaming with local expressions on the mental health of adolescent girls.

This research uses purposive sampling technique by determining informant criteria that are determined specifically in accordance with the research objectives. FGDs were held 3 times in each school where the research was conducted, with the number of FGD participants being eight informants in each school. In-depth interviews were conducted with 17 people, with details of nine adolescent girls who were victims of body shaming, 4 families of adolescent girls who were the place where adolescents told about the problems experienced, 3 counseling guidance teachers and 1 traditional leader. The instruments in this study consisted of interview guidelines containing the topic of body shaming with local expressions and its impact among adolescent girls, and then the tools used in this study were voice recording devices, cameras and field notebooks. Data observation and measurement used in this research are source triangulation and method triangulation. The data analysis used in this research is thematic, starting from grouping the data to be analyzed, then identifying things related to body shaming behavior experienced by teenagers in North Toraja Regency. Furthermore, sorting the data based on the similarity of themes and creating categories such as, body shaming with local expressions and the impact of body shaming. Next, re-examine the data and make the data into concepts, and finally draw conclusions and make narratives.

### **3. Results and discussion**

#### **3.1. Results**

##### **3.1.1. Characteristics of FGD Informants**

FGDs was held 3 times in each school where the research was conducted, with a total number of FGD participants of 24 adolescent girls who experienced body shaming, with 8 people in each discussion group in each school with an age range of 15-18 years. Table 1 shows the characteristics of FGD participants.

##### **3.1.2. Characteristics of Informants In-depth interview**

In-depth interviews conducted at the homes of adolescent families and the homes of traditional leaders and for adolescents conducted at cafes, which became meeting places according to the agreement between informants and researchers. The informant consisted of 9 adolescent girls who were victims of body shaming, 4 families, 3 guidance and counseling teachers and 1 traditional leader, so that the total number of in-depth interview informants was 17 people.

##### **3.1.3. Body Shaming with Local Expressions**

The local expressions in this study are all expressions that directed at terms that refer to body shaming in local ethnic languages, which are used as words that describe the body shape of adolescents. The results of this study found that the use of local ethnic language to joke or mock is still common among teenagers in North Toraja today; this is because the North Toraja area is one of the areas that

until now well known for people who still preserve their ethnic culture. It can also see in the following excerpt:

*"Well because it has become a joke in children now in Toraja, mocking using regional terms, this is because the environment has been used since they were young, even from parents to children still use Toraja language here, so until now, there are many found joking or mocking using Toraja language among children" (YT, 84 years old, traditional leader, Interview, 11/04/2024).*

The use of local terms in commenting on one's body shape in the results of this study showed that most of the informants of adolescent girls felt that the use of local terms seemed ruder to describe one's body shape. However, all informants in this study admitted that it was unavoidable because they grew up in an environment with a strong cultural background. It can also be seen in the following excerpt:

*"For me, I felt it was very rude when I was called using the term toraja language because I really know the meaning of the word he used and I was equated with it" (DT, 18 Years old, Adolescent girl, Interview, 25/2/2024).*

This statement is in accordance with informant CD's statement during the FGD, who said that body shaming with local expressions is harsher than using teenage slang in these days. As in the following quote:

*"For me, it feels more painful when I am called with the term Toraja language because the statement is more harsh to my heart, I definitely understand what they are saying because I live in Toraja and I know what they mean, and if they use the language of today's children which leads to body shaming, I feel no pain" (CD, 15 Year Old, Adolescent girl, FGD, 22/2/2024).*

Moreover, the results of this study show that informants get calls with local terms that varied according to their body shape. This can be seen from the following quote:

*"How many times is this actually like this, usually while I am sitting or playing like that, or there is also something they want to ask for, they say hey sekko give me that" (WL, 16 years old, Adolescent girl, Interview 14/03/2024).*

*"They say my face looks like peparu kaluku (grated coconut) because of the acne on my face" (OB, 16 years old, Adolescent girl, Interview 04/03/2024).*

Based on the interview with the traditional leaders, peparu' kaluku means grated coconut in Indonesian. This can be seen from the following quote:

*"Peparu' kaluku is in Indonesian, it is grated coconut, while for sekko, also called pekko, it is the condition of a hand which is bent inward" (YT, 84 years old, traditional leader, Interview 11/04/2024).*

Table 4 shows the list of terms with local expressions that lead to body shaming found among adolescent girls in North Toraja district.

##### **3.1.4. Impact of Body Shaming on mental health**

Impact of body shaming on mental health in this study is a mental-emotional disorder that is felt by adolescent girls in relation to feelings, thought patterns, and emotions that lead to self-imprisonment, symptoms of anxiety, lack of motivation, and misbehavior, by adolescent girls who are victimized by body shaming. This research shows that the impact of body shaming on young women in North Toraja is felt such as lack of self-confidence, being quiet and decreased

academic achievement. This can be seen from the following quote:

*"I feel very down, because when I was in elementary school until junior high school. I was quite accomplished, I often participated in competitions and won, but now when I am in high school my achievements have dropped, especially when I often experience body shaming from my friends, so that I become insecure and make me just stay alone"* (RA, 16 years old, female teenager, Interview, 05/03/2024).

This is consistent with the statement of informant DA, the mother of RA, who said that RA at home is a cheerful child when playing with his siblings but it is different if outside RA becomes a quieter person. Then DA also said that her daughter RA is a smart child who always gets first place from elementary to junior high school, but in this high school RA apologized to DA for not being ranked at school, DA also said that it was not a problem, the important thing was that she was doing her best. This can be seen from the following quote:

*"RA at home is a cheerful child, so I was surprised that she at home used to play with her brother and sister, but when she was outside the house people said, she was a quiet child. and for the problem of achievement in school, RA once asked me, "mama if I don't get a rank in school, will you be angry?" I answered that I would not be angry, because I saw you studying, why should I be angry"* (DA, 51 years old, mother of adolescent girl, Interview, 05/03/2024).

Consistent with CT as RA's counseling guidance teacher at school, stated that RA is a quiet child at school. This can be seen from the following quote:

*"RA, who is in grade 10, thank God so far there have been no problems reported to the counseling guidance room, but indeed this child in class is rather quiet, right, as a counseling teacher, I try to be close to the children so that the children are not afraid of me, I want to be the student's backing. Now for the 10th grade, more often if there is a problem, I get it first from the class teacher and then I take action. Now for RA, it is in the class secretly, so the class teacher told me maybe I can ask if there is a problem but so far RA has not said that there is a bullying problem that he experienced, maybe he is still afraid to tell, because I don't force the children to tell me, I wait until they want to."* (CT, 28 Years old, BK Teacher, Interview, 18/03/2024)

Next, the impact of body shaming is to isolate from friends and compare themselves with others. This can be seen from the following quote:

*"I don't really make friends at school either, because once I tried to make friends, they were the ones body shaming me. That's why I said that if it's like this, it's better to be alone, because if you socialize a lot, more people will bully you, and it will hurt you even more, so it's better to be like this."* (JA, 16 years old, teenage girl, Interview, 24/03/2024).

*"I often compare myself with other people, honestly, I have taken a photo of my friend, I took a photo from afar, let's say I'm here, she's here, using the front camera, I match my face with her, and said can I be the same as her if my face changes"* (OB, 16 years old, teenage daughter, Interview, 04/03/2024).

This is also in line with the statement of informant MR, OB's mother, who stated that OB at home always questioned why his face had many pimples while his friends' faces were smooth. This can be seen in the following quote:

Alik et al., 2024

*"She used to tell me, she said Ma why am I having acne while my friends don't have acne like this, and I said well maybe it's because of puberty hormones so it's normal for it to appear like that. That's all she used to tell me."* (MR, 46 years old, Mother of teenage girl, Interview, 04/03/2024).

The next impact of body shaming is trying to fulfil the expectations of the environment, covering the physical part that is the object of body shaming and even hurting themselves. This can be seen in the following quote:

*"I tried to fulfil people's expectations, even the money my mother sent me. What I should have used for food I saved to buy skincare but it seemed to have no effect. And what I told you in the last FGD, about the barcode (scratching my wrist with a razor blade, cutter or other sharp object) I hurt myself so that my feelings don't hurt too much, or cry until I calm down, I think I made 6 lines at that time."* (FL, 18 years old, adolescent girl, Interview, 01/03/2024)

This research shows that body shaming affects the psychological condition of adolescents. The impact of body shaming that leads to mental emotional disorders felt by adolescent girls who are victims of body shaming in this study such as depressive symptoms in the form of often feeling sad, socially closed, having a negative view of themselves. Decreased school achievement anxious symptoms in the form of complaining about their physical condition experiencing behavioral disorders in the form of self-harm.

### 3.2. Discussion

#### 3.2.1. Body Shaming with Local Expressions

Language influenced by the culture of the community. Local language is the identity of a nation, which is a manifestation of a culture [27]. Referring to this research, adolescent girls in North Toraja Regency cannot separated from using local language in interacting in their environment. Commenting negatively on someone's physical shape or known as body shaming using local terms still commonly found. Commenting on physical condition is one of the most sensitive things among women. Most of the young women who were victims of body shaming admitted that body-shaming using local expressions was considered to be rougher. According to research by Abrar & Mayong, shows that the use of local language in interactions between adolescents in Gowa until now is still very thick [28]. Another study carried out by Listiorini & Vidiadari showing that local language has become an arena for symbolic violence that is normalized today. Local terms used unconsciously contain symbolic violence that comes from child-parent and classmate relationships that are considered as commonplace [29]. The result of this study also shows the forms of terms used to describe the condition of the body parts in the Toraja language found, namely *Sumbi'*, *Nga'ngu'*, *Tedong, bai, Loppok, Tammate'*, *Seba, Tokon, Bokko, Pante, Posu, Bolong, pesumpa, Peparu Kalulu*, and finally *Sekko*.

This is consistent with research conducted by Susiati et al, where local terms used to describe someone's body harshly in the Wakatobi language are *deppe* (Pesek), *Bombo* (Fat), *RaBe* (Lip memble), *Pesso* (Oblique), *Leppa* (Braids), *Ulli* (Big butt), *Kajilo* (squint), *Bota* (Bald), *Foka to' oge* (Big forehead), *Janda Talinga* (Big ears), *Morusu* (Skinny), *KaBongo* (Deaf), *Koppe* (Thin), *BusuluBba* (Fat), *Dhobba* (Fat), *Ase'o* (Chin), *PuDu* (Short), and *Puru gengge* (Curly hair) [30]. The use of the word "*Sumbi'*" in Indonesian means

harelip and “*Nga'ngu*” in the Torajan language has a meaning as a description of the way people. Who unclear in speaking so that people who get the call Sumbi' or Ngangu show that the person has physical limitations on his mouth that make the person unable to speak with clear intonation. Meanwhile, the use of the word Seba in Indonesian means monkey [31]. In the research results, the word monkey was chosen as a term to describe a person's physical form that is dark or has a face shape that is not according to the standards of the body shaming abuser. Next, the word Tedong, Bai, Loppok, Tammate' is used by youth to describe the body shape of people who have a large body. Tedong in Indonesian means buffalo, and Bai in Indonesian means pig, among youth in North Toraja Regency, using the words tedong and bai in daily language is often found because Buffaloes and Pigs are animals that are commonly found in Toraja and are identical to the culture in Toraja.

Buffaloes and pigs used as offerings in the Rambu Solo (Funeral) ritual, which has been rooted in the culture of the Toraja people [31]. Referring to the results of the research, buffaloes and pigs are widely used by youth in everyday conversation to describe a person's physical form referring to the local wisdom of the Toraja people. Similar to research conducted by Rustinar, where the results showed that the local terms used by Bengkulu Malay people in interacting to draw a person's body shape refer to sea animals as local wisdom of coastal areas, namely ikan bontal (fat) and mato lolak (glaring) [31]. Nirmala said that in forming an expression, animal names are often used as interpretations or metaphors produced through cognitive or psychological processes. The use of animal names is based on people's experiences and observations of the social and cultural background of the community [33]. This is inseparable from the name of the animal used, as a metaphor is a description of human nature and condition. The form of metaphorical meaning used is inseparable from the socio-cultural context of the community. The use of animal names is a form of language that is interpreted figuratively. Figurative meaning is a meaning that deviates from its reference [34]. This study shows that adolescents use the words buffalo, pig, and tomato to describe someone's fat body shape because the body shape of buffalo and pigs is large and tomatoes are round. The use of the words *Tokon*, *Bokko*, and *pante'* are commonly used to describe the body shape of someone who has a small body.

In Toraja language Tokon means a tool used to process something usually tokon in Toraja is used to describe the wood used to process in rice fields, for general it can also be wood used to process boats in shallow waters. The word Tokon is used to describe a person's short body shape because tokon can only be used to process in shallow waters [31]. Then for “*Bokko*” itself has the meaning of a person who has a physical form that is really thin or stunted while “*pante'*” has a short meaning. Short actually in Toraja language is better known as the word “*Kondik*” but for the word “*Pante'*” itself is more widely used in certain circumstances. Meanwhile, the word “*Pesumpa*” in Indonesian has the meaning of a plug. The term pesumpa in Toraja often applied to people who have a thin but tall physique due to the long and small diameter of the plugs themselves [31]. “*Posu*” in Toraja is actually an abbreviation of kapondang susu, Posu means big chest. The use of the word Posu is directed at someone with a physical condition of a chest that looks large. Furthermore, the word “*Peparu Kalulu*” means Grated

Coconut, the term *peparu kelapa* is given to people who have acne faces that are not smooth like grated coconut. Then for the word “*Bolong*”, is a local expression that shows skin color. Bolong means black because of too much sun exposure. Finally, the word Sekko in Toraja language has different meanings in each of its uses. The word Sekko in this study refers to the condition of short and bent hands [31].

### 3.1.2. Impact of Body Shaming on Mental Health

Mentally healthy individuals refer to positive conditions, like positive psychological well-being, good character and a happy attitude to life [35]. Mental emotional disorder is a health condition that can affect thoughts, feelings, behavior and mood. Referring to the results of research on the impact of body shaming with local expressions shows those overall adolescent girls who are victims of body shaming experience symptoms of mental emotional disorders based on Goleman's classification of mental emotional symptoms. Mental emotional symptoms that are found in this study such is depressive symptoms in the form of often feeling sad, insecure, socially isolated, having a negative view of themselves, decreased achievement at school then anxious symptoms in the form of complaining about their physical condition and experiencing behavioral disorders in the form of self-harm. Similar to research by di on the impact of body shaming, showed that victims will tend to feel less confident, high feelings of shame, and feelings of stress and pressure. Another similar study by Angelina et al, explained that the consequences of body shaming have an impact on how negative self-assessment in adolescents is because the bad judgment received affects mental conditions where they feel easily stressed and find it difficult to accept their condition [36].

#### 1) Feeling sad frequently

In this study, all informants of adolescent girls who were victims of body shaming stated that because of the body shaming that they experienced, they felt sad because of the words from their friends. These results are similar to research by Rusyda et al, in a preliminary study of adolescent girls who experienced body shaming found that adolescents felt less confident, felt sad, and often cried at night [37]. Furthermore, the results of research conducted by Astuti and Mansoer, found that someone who gets body shaming could affect a variety of negative emotions as disappointed, sad, upset and hate towards himself or others [38].

#### 2) Decreased self-confidence

In this study, all of the female teenage informants who were victims of body shaming became insecure about their physical shape and compared themselves with others. These results are similar to research by Rahmawati and Zuhdi, where informants who experienced body shaming experienced a decrease in self-confidence because they felt embarrassed and inferior to their other friends, because they felt they could not meet society's standards [39]. Irmayanti et al, conducted similar research, where the results showed that some of the adolescents who experienced body shaming often compared themselves with others [40]. People who have a different body shape have a tendency to be insecure. This is because there is a perception that appears in a person that they do not fulfil something that becomes an ideal standard in society so that there is a fear in them that they not accepted in society and will become a target victim of body shaming [41].

**Table 1.** Characteristics of FGD Informants

School Origin	Age (Years)	Amount of FGD Informants	FGD Time
SMAN 1 Toraja Utara	15-18	8 Persons	22/2/2024
SMAN 2 Toraja Utara	16-18	8 Persons	26/2/2024
SMAS Kristen Toraja Utara	15-16	8 Persons	27/2/2024
<b>Total</b>		<b>24 Persons</b>	

Source: Primary Data 2024.

7.	CT	28	Bachelor	Civil Servants	Counseling Teacher
8	YT	84	SHS	Traditional Leaders	Traditional Leaders

Source: Primary Data 2024.

**Table 2.** Characteristics of Informants adolescent girls

No.	Initials	Age (Years)	Physical condition that is being shamed
1.	GA	16	Physical defects on the lips
2.	JA	16	Large body size and acne face
3.	DT	18	Short body length
4.	SK	17	Large body and chest
5.	FL	18	Large body size and dark skin
6.	YE	17	Large body size
7.	OB	16	Acne face
8.	RA	16	Short body length
9.	WL	16	Physical disability in the right hand

Source: Primary Data 2024.

**Table 4.** The list of local terms referring to body shaming that found among adolescent girls in North Toraja

No.	Local Terms	Physical Condition	Meaning (YT, 84 years old, Interview Traditional leader)	Definition
1.	<i>Sumbi'</i>	A body shaming term for people with imperfectly shaped mouths	"Harelip"	Congenital abnormalities characterized by the appearance of a cleft in the upper lip [51].
2.	<i>Nga'ngu'</i>		"Describes the way people who are unclear in their speech"	The state of speech when speaking sounds like nasal [31].
3.	<i>Tedong</i>	A body shaming term for people with a large body shape	"Buffalo"	Ruminant animals commonly raised for meat or for labor (plowing, pulling a cart), which are rather large, have long horns, like to wallow, and generally have gray-black fur [52].

**Table 3.** Characteristics of informants, families, counseling teachers and traditional leaders

No.	Initials	Age (Years)	Education	Job	Information
1.	H	46	Bachelor Degree	Civil Servants	Adolescent Family
2.	AL	21	SHS	Student	Adolescent Family
3.	MR	46	Bachelor Degree	Civil Servants	Adolescent Family
4.	DA	51	SHS	Civil Servants	Adolescent Family
5.	RR	48	Bachelor	Civil Servants	Counseling Teacher
6.	EK	52	Bachelor	Civil Servants	Counseling Teacher

4.	<i>Bai</i>		“Pig”	A lactating animal that is fat and long snouted, thick-skinned and coarse-furred [52].
5.	<i>Loppok</i>		“Fat”	A condition that happens when the quantity of body fat compared to total body weight is greater than normal [53].
6.	<i>Tammate’</i>		“Tomato”	A vegetable plant, the stems and leaves are downy, the fruit is slightly round, the young ones are green, the ripe (old) ones are red, some have many seeds, and some have no seeds. [52].
7.	<i>Seba</i>	Body shaming terms for people who are assumed to be ugly according to the body shamer.	“Monkey”	An animal with grayish fur and a long tail, the skin of its face is hairless, as well as the soles of its hands and feet [52].
8.	<i>Tokon</i>	A body shaming term for people who have a thin and short body shape.	“Wood to push if we are here commonly used in rice fields, can also be used to push boats for shallow places”	Bamboo pole with size 1-2m [30].
9.	<i>Bokko</i>		“Thin and Dwarf”	Always small; unable to grow large (person, animal, plant, etc.) due to malnutrition or heredity. [52].

10.	<i>Pante’</i>			“Pante’ is actually short, but we usually say kondik for short, while the word Pante’ is commonly used in the language of literature, but it also means short”	A condition where a person's height is below than the average height in a particular age, sex, and population group [54].
11.	<i>Posu (Kapondan g Susu)</i>			A body shaming term for people with a large chest size.	“Kapondan g is big and susu is chest, so a rather large chest shape”
12.	<i>Bolong</i>			A body shaming term for people with dark skin.	“Dark skin tone due to high exposure to UV rays” Sunburn is an acute inflammatory skin reaction that happens due to exposure to the sun's ultraviolet (UV) rays. Where melanin, the pigment that gives skin its color, works by tanning skin that not protected from the sun [55].
13.	<i>Pesumpa</i>			A body shaming term for people who have a thin and tall body shape.	“A plug, which is tall but has a small trunk” A wooden stick for piercing into an object (fruit and so on) above [51].
14.	<i>Peparu Kaluku</i>			A body shaming term for people who have acne.	“Grated coconut” A tool used to crush coconut flesh made of iron with a serrated surface [31].
15.	<i>Sekko’</i>			A body shaming term for people with imperfect hands	“For sekko, also known as pekko, it is the condition of the hand that is bent inward.” A hand shape condition where one hand is shorter and the wrist is bent [31].

Source: Primary Data 2024

The ideal standard then forms a body image in society, especially in adolescents where the body image allows a person to compare themselves with others [42]. For those who are not mentally prepared to receive body-shaming treatment, this will certainly interfere with their confidence in adapting to their environment.

### 3) Socially isolated

In this study, the result of the body shaming experience that adolescents feel is that they become more isolated from their environment and even feel alone that no one cares about them. This is similar to research by Citra et al, which explains that someone who experiences body shaming intensely will feel anxious about new situations and will slowly isolate themselves [43]. The impact of body shaming experienced will give insecurity and discomfort, making victims of bullying always feel overshadowed by the fear of being intimidated, feeling inferior and worthless in the community due to the bullying treatment they receive [10].

### 4) Stress due to negative views of herself

Stress as one of the impacts of body shaming in this study stressed by the condition of herself who gets body-shaming actions always thinking negatively about her body. This is similar to research by Putri et al, where the results showed that students who experienced moderate levels of body shaming experienced moderate levels of stress as well [44]. Giving a criticism or comment regarding another person's body shape which is not ideal, can make a person feel worthless. This condition may lead to stress and depression [45].

### 5) Decreased academic achievement

One of the consequences of body shaming is decreased academic achievement at school. This is similar to research by Nadiyah and Herlambang, on the results of research conducted on adolescent victims of body shaming, which found that body shaming causes adolescents to experience a lack of learning concentration [46]. Rigby, states that children who are victims of body shaming will have trouble in getting along, feel afraid to come to school so that it will affect learning concentration and result in decreased learning achievement [47].

### 6) Self-harm

In this research, there were informants who admitted that the impact of body shaming caused them to hurt themselves where adolescents scratched their wrists with razor blades, cutters or other sharp objects to calm themselves down in these study adolescents termed this treatment as "barcode". This done when they are stressed and embarrassed because of the body shaming behavior experienced and want to vent their heartache trying to hurt themselves physically with the excuse of being calmer. This is in accordance with research by Zakaria and Theresa, where adolescent girls make self-harm behavior in the form of self-cutting and self-hitting as a problem-solving method. Self-harm perpetrators cannot find alternative problem solving that is more positive than self-harm which considered to have provided a feeling of relief to help themselves become calmer in dealing with a problem [48]. Another study carried out by Sheehy et al, where the results of the study stat that there was a relationship between shames and self-harm [49]. Individuals who do not

have the ability to mechanism coping behavior (adaptation behavior), then the strategy that is caused to channel these emotions is to bring up maladaptive behavior. One of these maladaptive behaviors is self-harm [50].

## 4. Conclusions

Body shaming with local expressions or commenting negatively on someone's physical shape using local terms is still widely found in the process of interaction between adolescent girls today. Body shaming with local expressions considered rougher to describe someone's body shape. The terms and references to limb conditions in Toraja language found during the research are *Sumbi'*, *Nga'ngu'*, *Tedong, bai, Loppok, Tammate'*, *Seba, Tokon, Bokko, Pante, Posu, Bolong, Pesumpa, Peparu Kalulu*, and finally *Sekko'*. The impact caused by body shaming is very broad in scope. In this study, there are several impacts of body shaming on mental health experienced by adolescent girls that include symptoms of depression in terms of being sad, insecure, isolated socially, having a negative view of themselves, decreasing school performance, and symptoms of anxiety by complaining about their physical condition and having behavioral disorders of self-harm.

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## Ethical permissions

This research has been approved by the Ethics Committee of the Faculty of Public Health, Hasanuddin University with number 297/UN4.14.1/TP.01.02/2024.

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