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Fitness-Related Content Consumption on Instagram and Body Dysmorphia among Male Youth Community in Klang Valley

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ABSTRACT

The concept of masculinity and its representation in society as "material currency" is an important research area especially with the emergence of social media. Fitness related content with high emphasis on muscularity on social media platform can lead to issues such as body dysmorphia. In this research, the researchers aim to understand the link between consumption of fitness related content on Instagram and body dysmorphia among Klang Valley local male youth community. The research objectives were 1) to identify the frequency of fitness-related content that the local male youth community has been exposed to on Instagram; 2) to understand the significant relationship between of fitness-related content frequency and body dysmorphia occurring in the local male youth community in Klang Valley, 3) to examine the outcome of downward social comparison of fitness-related content on body image of the local male youth community in Klang Valley and 4) To understand the significant effect of demographic profiles of local male youth community body dysmorphia after exposure to fitness-related content on Instagram. Using survey questionnaires, 387 responses were collected. Findings indicated a significant relationship between fitness-related content and body dysmorphia. Respondents are likely to compare their own body image and would possess body dysmorphia symptoms after exposure to fitness-related content. This research is significant to policymakers to have better understanding on how social media can contribute to body dysmorphia.

Keywords: body dysmorphia; body image; social comparison; local male youth community; fitness-related content

INTRODUCTION

With the rise of social media and Internet accessibility, the male community has easily been exposed to various visual media of masculine body image. These masculine body images often feature on fitness-related content on Facebook and Instagram with hashtags that are used to categorise and let it to be discoverable with other social media users that share the same common interest such as #fitness to increase public engagement (Newberry, 2021). From the demonstration of a workout routine to taking a muscular picture in the gym with #gym, these are the common type of fitness content that is being exposed by the male community. The purpose of this content often allows them to feel better about themselves and potentially influence others to do the same.

Predominantly, this fitness-related content becomes a social standard for men to follow. There's a stigma that sharing this fitness-related content will reduce negative feelings of body image-related issues and celebrate a healthy lifestyle. Fitness-related content on social media

acts as a double edge sword where men with higher self-esteem would be inspired to do the same whereas, men with lower self-esteem will start to compare and degrade themselves to body dysmorphia. These 'victims' of fitness-related content exposure are mostly millennials and generation Z due to the generation exposure to smart technologies and internet accessibility. Nevertheless, it is difficult for a male individual to avoid any fitness-related content or masculine body image visuals on social media platforms as even the men's peer would somehow produce fitness-related content and post it on the platform to gain engagement and improve self- confidence. If a male individual is constantly being exposed to fitness-related content, eventually, he may face body dissatisfaction and would constantly compare their own physical appearance with his peers and try to improve it. If it persists, he may experience body dysmorphism and would not be satisfied by his own mirror reflection (Carrotte, Lim & Vella, 2015; Stollfuß, 2020).

Evidently, body image has become a major concern in a Malaysian context due to how easily the young male communities (millennials and Generation Z) are susceptible to change their lifestyle to good or bad. Male would have low self-confidence if they are overweight or underweight which may lead to unhealthy eating behaviour. As there are many Western studies on the relationship between male body image and social media, there's a lack of study on masculine body image and relation to fitness-related content on Instagram in the local context. The local research often focuses on eating disorders and body images such as a study conducted by Khor et. al (2009) but lacks a study on the relationship between social media and body image. Hence, this research will be about the relationship between fitness-related content consumption on Instagram and its relationship with body dysmorphia among the young male community in Klang Valley.

LITERATURE REVIEW

With the high usage of social media usage and exposure to body image content, the male individual would likely face body image issues where body dissatisfaction strongly occurs and body dysmorphia would be a presence that is getting more common globally. According to Choudhury (2021), the impact of social media has made men have been exposed to athletic physical appearance such as masculine body image would be the standard approval and considered as 'natural'. In India, male individuals with body dysmorphia are known to have repetitive actions that often look in the mirror and perceive flaws in their body image and compare themselves to others. This does not only affect their self-perception but also, anxiety issues, social phobia and self-isolation from their respective social circle. At least 2.4% of the general population are facing body dysmorphia issues due to consistent exposure of body image on mass media, especially social media. Eventually, body dysmorphia will also lead to substance abuse, major depression and personality disorders that commonly link to body dysmorphia (Choudhury, 2021).

Additionally, the Covid-19 pandemic has also triggered many men to experience body dysmorphia due to frequent use of social media and that can lead to pressure to keep a certain look and ideal body. The influence from social media has shaped their self-worth to more appearance-based and desirability. In fact, research by Dongke and Shahrul Nazmi (2021) has indicated that social media usage had a significant impact on mental health of universities students, be it male or female. With fitness-related content becoming more relevant, as simple as diet or workout routines featuring muscular bodies, its existence of "ideal" body image is still embedded cognitively among social media users (James, 2021; Gutierrez, 2021).

Recently, the Covid-19 pandemic has caused many men to remain at home for a few months at one go, with fear of being exposed to the virus in the public and as a result, many have to drastically stop going to gym. They also expose themselves to social media even more. Longer

exposure to social media platforms such as Instagram that focuses on visual and appearance create rigid ideals of how a body image should be (Barron, 2021). Evidently in Malaysia, Malaysians fear being overweight and often wish to be fitter which has been categorised as the social standard. Abdalla et. al. (2020) research shown that despite female having a higher association with body image issue and leads to eating disorder, the male university students too face eating disorder and negative body image.

Although there are several international studies on the effect of social media and body image issues such as body dysmorphia through fitness-related content consumption, there is a lack of this particular research with the association of the young male youth community in the Malaysia's context and relationship with fitness-related content despite 86% of Malaysian population owns a social media account. Specifically, young male Instagram users which are 5,092,600 from the Malaysian population and 51% of the male community are into active fitness (Hirshmann, 2021; Muller, 2021).

In Malaysia, the social construct of masculinity has always been a tough and strong physical appearance with characteristic such as dominant, stoic and heroic. This gender norm is not a fixed concept but differs from each male individual's experiences in their coming of age. Sociocultural factors such as social classes, ethnicity, culture, family, peers influence and interpersonal development play a major role in shaping one's belief in the approach of masculinity. Hence, these sociocultural factors will shape how a male body image should be to be included in society. Based on a study conducted by Fazli Khalaf et. al. (2013), health behaviors of men do influence men's lifestyle and masculinity perception. This research highlighted how the idea of masculinity is about having a lean and fit body image as modern men. The data also shows that the purpose of having a masculine body is also about impressing women and enhancing relationship opportunities wherein a heterosexual relationship, the male should be the one leading.

The local research has always focused on eating disorders and social media usage. Eow and Gan (2018) highlighted body dissatisfaction among university students. A recent local study conducted by Mohammed et. al. (2021) has suggested that body dysmorphia is a common occurrence on the age group of 36 to 50 years old as the usage of cosmetic products is higher to look younger.

Despite the previous local research focusing on the importance of masculinity in the male community and their perception of it, there is still a lack of studies on the relationship between fitness-related content consumption on Instagram and the relationship with body dysmorphia in the Malaysia's context among the young male community. Therefore, the research will highlight the fitness-related content consumption on Instagram and its relationship with body dysmorphia among the local male youth community in Klang Valley.

This study focused on the following questions below:

RQ1: How frequent fitness-related content appears on Instagram that the local male youth community in Klang Valley is exposed to?
RQ2: Is fitness-related content frequency on Instagram significantly related to body dysmorphia in the local male youth community in Klang Valley?
RQ3: What is the outcome of downward social comparison of fitness-related content on body image of the local male youth community in Klang Valley?
RQ4: Do demographic profiles (age, occupation and frequency of fitness activities) significantly affect local male youth community body dysmorphia after exposure to fitness-related content on Instagram?

The research objectives are:

RO1: To identify the frequency of fitness-related content that the local male youth community has been exposed to on Instagram.
RO2: To understand the significant relationship between of fitness-related content frequency and body dysmorphia occurring in the local male youth community in Klang Valley.
RO3: To examine the outcome of downward social comparison of fitness-related content on body image of the local male youth community in Klang Valley.
RO4: To understand the significant effect between demographic profiles (age, occupation and frequency of fitness activities) of local male youth community body dysmorphia after exposure to fitness-related content on Instagram.

As research objectives have been identified, the researchers has also structured the hypothesis in relation to each research question and objectives given too.

Hypothesis 1: The local male youth community in Klang Valley are frequently being exposed to fitness-related content on Instagram.
Hypothesis 2: The fitness-related content frequency has a highly significant effect on body dysmorphia occurring in the local male youth community in Klang Valley.
Hypothesis 3: There is a high degree of outcome from a downward social comparison of fitness- related content among the local male youth community in Klang Valley.
Hypothesis 4: Demographic profile has a significant effect on local male youth community body dysmorphia after exposure to fitness-related content on Instagram.

METHODOLOGY

This research utilizes quantitative survey methodology. The survey adopted questions on frequency of fitness-related content exposure on Instagram from Labre (2005) and Carrotte, Lim and Vella (2015) to examine all male-centric fitness-related content on the social media platform. Not only that, but this section also used the Content-based Media Exposure Scale (C-ME) to measure the frequency of certain content exposed on Instagram. Additionally, this scale consisted of 10 items of male-centric fitness- related content to assess the respondents frequency of exposure (Den Hamer et. al., 2017).

To gauge the relationship between fitness-related content on Instagram and body dysmorphia, the research adopted question from the downward social comparison concept where respondents responded to '*I would compare and worry about my own body image…*" to understand their behavioral pattern. The Physical Appearance Comparison Scale was adapted from Hendrickse et. al. (2017) in understanding the relationship between Instagram and body image. The instrument is suitable to evaluate respondent behaviour and cognitive ability when there's an exposure of fitness-related content on Instagram. Lastly, the final section will be focusing on the outcome of downward social comparison of fitness-related content on body image of the local male youth community in Klang Valley which highly focuses on Destructive Emotions and Behaviours. In this approach, the research adopted certain words that are similar and fall under this scale such as '*demotivated, unhappy, pressure, very fat, very thin, envious, flaws, lower and judging*'. The purpose of using this approach is to understand respondents' self-perception and negative behaviour that reinforces their society's standard of body image (White et. al., 2006).

The respondents of this study are local male youth community in between the age of 15 to 35 years old which constitutes the largest Instagram users in Malaysia (Muller, 2021). Next, the locality of these respondents is located in the Klang Valley area as the urban area consists of 8.2 million population with 91.7% of households having the convenience to access the

internet and social media (World Population Review, 2021; The Star, 2021). The amount of respondents that is needed to be collected is 384 male individuals which are based on the calculation by Krejcie and Morgan (1970) on sampling technique of a certain population. Pilot study was done on 40 respondents and reliability test was above 0.7, indicating that the instrument is highly reliable.

FINDINGS

The study has focused on the local male youth community and the main set criteria are i) Has an Instagram account, ii) Aged between 15 to 35 years old, iii) Has to be male and iv) Has to be a Malaysian that is based at Klang Valley area. Additionally, the researchers also asked about respondents occupations and the frequency of fitness-related activities. This was to identify any potential correlation with the dimensions given. See Table 1 for demographic profile.

TABLE 1. Demographic Profile

Demographic Variables	Number (N=387)	Percentage
Location		
Selangor	230	59.4%
Kuala Lumpur	157	40.6%
Age		
13 – 17	0	0
18 – 24	131	33.9%
25 – 30	197	50.9%
31 – 35	59	15.2%
Instagram		
Yes	387	100%
No	0	0
Occupation		
Employed	294	76%
Student	63	16.3%
Employed & Student	30	7.8%
Fitness-related activities		
None	53	13.7%
Once a week	67	17.3%
2 to 3 times a week	153	39.5%
More than 4 times a week	114	29.5%

The data collected shows that 59.4% of the local male youth community majority are based in Selangor and followed closely by 40.6% residing in Kuala Lumpur. Furthermore, 25 to 30 years old local male individuals are found to be more prominent in this study followed by 33.9% of 18 to 24 years old and 15.2% of 31 to 35 years old. In terms of the occupation section, 76% which is the majority of the respondents are employed. Interestingly, the frequency of fitness-related activities shows that 39.5% of respondents do fitness-related activities in a frequency of 2 to 3 times a week followed by 29.5% of more than 4 times a week, 17.3% of once a week and 13.7% of none.

In Dimension 1 (Table 2), this section covers the frequency of fitness-related content on Instagram and the frequency of exposure. The data has been tabulated and each item has been

labelled with the type of fitness-related content that also, has been posted by respondents peers, influencers, celebrities, fitness coaches and fitness idols on Instagram.

TABLE 2. Dimension 1 (frequency of fitness-related content on Instagram and the frequency of exposure) Means & Standard Deviation

Dimension 1 (frequency of fitness-related content on Instagram and the frequency of exposure)	**Mean**	**Std. Deviation**
A1 *(Muscular body image at the gym during a workout)*	3.73	.941
A2 *(Fitness routine that involves weights)*	3.52	.925
A3 *(Meals and supplements that involves high protein consumption)*	3.01	.912
A4 (*Gym selfies that involve flexing the muscles)*	3.79	.954
A5 *(Shirtless yet lean and fit body in the gym)*	3.81	.948
A6 *(Before and after body image picture that has undergone fitness routine)*	3.23	.905
A7 *(Post-workout selfies that involve sweat stain in their clothing)*	3.44	.937
A8 *(Fit and lean body in a swimming activity)*	3.52	.974
A9 *(A bulking body phase body image)*	3.27	.932
A10 *(A cutting phase body image)*	3.23	.909

Table 2 shows that the A5 ($M = 3.81$, $SD = .948$) being the highest result where respondents are often being exposed to the image of a shirtless yet lean and fit body in the gym of their peers, influencers, celebrities, fitness coaches and fitness idols. This is potentially because of the images of lean and fit body image where the male community are more prone to society standard of body image which is lean and muscular. Additionally, this is also similar to A4 ($M = 3.79$, $SD = .954$) where respondents are exposed to gym selfies that involve flexing the muscle and A1 ($M = 3.73$, $SD = .941$) where respondents are exposed to muscular body image at the gym during a workout.

In Dimension 2, each item focuses on the relationship between fitness-related content frequency on Instagram and body dysmorphia. Additionally, each item starts off with respondents' body dysmorphia where "*I would compare and worry about my own body image*…" followed by the fitness-related content as stated below in the table.

TABLE 3. Dimension 2 (relationship between fitness-related content frequency on Instagram and body dysmorphia) Means & Standard Deviation

Dimension 2 (relationship between fitness-related content frequency on Instagram and body dysmorphia)	**Mean**	**Std. Deviation**
B1 *(Muscular body image at the gym during a workout)*	2.83	1.047
B2 *(Fitness routine that involves weights)*	2.55	1.030
B3 *(Meals and supplements that involves high protein consumption)*	2.27	1.052
B4 *(Gym selfies that involve flexing the muscles)*	2.68	1.092
B5 *(Shirtless yet lean and fit body in the gym)*	2.96	1.129
B6 *(Before and after body image picture that has undergone fitness routine)*	2.68	1.115
B7 *(Post-workout selfies that involve sweat*	2.20	1.081

The statement that garnered highest min are B5 (M = 2.96, SD = 1.129) and despite being the highest among the rest, the respondents are more inclined to disagree with the statement. In terms of the lowest, B7 (M = 2.20, SD = 1.081) shows that respondents do not compare and worry about their own body image after being exposed to fitness-related content that consists of post-workout selfies that involve sweat stain in their clothing, hence it is not significant. With this, the majority of the respondents are not concerned and worried about their own body image despite having the chance of comparing themselves.

Dimension 3 focuses on the outcome of comparison with fitness-related content by the respondents. Each item consists of negative behaviour and emotion which has been mentioned previously in the research methodology and each statement is ended with "*when I compare my own body image with the fitness-related content*".

TABLE 4. Dimension 3 (outcome of comparison with fitness-related content) Means & Standard Deviation

Dimension 3 (outcome of comparison with fitness-related content)	**Mean**	**Std. Deviation**
C1 *(Demotivated to exercise)*	2.41	1.096
C2 *(Unhappy with own body image)*	3.03	1.165
C3 *(Pressured to go on a diet)*	2.90	1.178
C4 *(Pressured to get muscular and tone)*	3.13	1.162
C5 *(Pressured to get leaner and fitter)*	3.21	1.164
C6 *(Pressured to get into bulking phase)*	2.49	1.083
C7 *(Pressured to get into cutting phase)*	2.74	1.178
C8 *(Feeling very fat or very thin)*	3.33	1.201
C9 *(Feeling envious)*	3.27	1.200
C10 *(Many flaws in own body)*	3.25	1.236
C11 *(The need to hide flaws on own body image)*	3.13	1.246
C12 *(Self-esteem significantly lowered)*	2.94	1.195
C13 *(Frequently seek the reassurance of own body image from others)*	2.75	1.176
C14 *(The need to undergo medical aesthetic surgeries)*	2.10	1.209
C15 *(Feeling of others judging body image negatively)*	2.92	1.199

In Dimension 3, C8 is the highest mean which is (M = 3.33, SD = 1.201) and the context is "*I feel very fat or very thin when I compare myself with the fitness-related content*" with respondents highly agreeing on it. Being the highest, it also shows that respondents are more likely to suffer potential body dysmorphia symptoms due to agreeing to such matters.

Furthermore, this is followed by C9 (M = 3.27, SD = 1.200) where respondents are likely to feel envious when comparing themselves with the fitness-related content on Instagram. Additionally, C10 (M = 3.25, SD = 1.236) highlights finding many flaws in respondents body image when compared with the fitness-related content. The researchers believes that the respondents are likely to compare their body image due to self-esteem which leads to body dysmorphia especially the feeling of many flaws on own body image and feeling too thin or fat on themselves. C14 has 68 respondents who agree to the need of undergoing medical aesthetic surgeries of their own body image when comparing themselves with the fitness-related content. This fits into the body dysmorphia description and symptoms.

The researchers has used ANOVA one-way test to test out the significance of each dimension and in relation to different groups. The first ANOVA one-way test was to study the significance between age group and Dimension 1, Dimension 2 and Dimension 3. It has been identified that under Dimension 1, the frequency of fitness-related content and frequency of exposure shows that A1, A5 and A9 to be significant among the respondents. In A1, age group show significance towards exposure of muscular body image at the gym during a workout on Instagram, $F(2,384) = 4.61$, $p=.010$. Besides that, A5 is significant for respondents being exposed to images of the shirtless yet lean and fit body in the gym on Instagram, $F(2,384) = 3.150$, $p=0.44$. Additionally, A9 shows that images of the bulking phase of fitness-related content are significant among the respondents, $F(2,384) = 3.307$, $p=0.38$. ANOVA one-way test between occupation status groups and Dimension 1, Dimension 2 and Dimension 3 shown that respondents' occupations are not a significant variable that affects Dimension 1, Dimension2 and Dimension 3.

The third ANOVA one-way test shows that there are significant results between frequency of fitness activities groups and Dimension 1, Dimension 2 and Dimension 3. In Dimension 1, fitness activities significantly impact A1 that is frequent exposure of muscular body image at the gym during a workout on Instagram, $F(3,383) = 3.982$, $p=.008$. Fitness activities significantly impact A2 that is exposure to images of fitness routines that involve weights on Instagram, $F(3,383) = 7.069$, $p=.001$. Fitness activities significantly impact exposure to A3, images of meals and supplements that contain high protein consumption on Instagram, $F(3,383) = 4.039$, $p=.008$. Fitness activities significantly impact exposure to A4, images of gym selfies that involves flexing the muscle on Instagram, $F(3,383) = 4.786$, $p=.003$. Fitness activities significantly impact exposure to A5, fitness content consisting of shirtless yet lean and fit body images on Instagram, $F(3,383) = 3.032$, $p=.029$. Fitness activities significantly impact exposure to A6, images of before and after body images that have undergone fitness routine under a certain duration, $F(3,383) = 3.382$, $p=.018$. Additionally, fitness activities significantly impact exposure to A9, body image bulking phases on Instagram, $F(3,383) = 3.111$, $p=.026$. Lastly, A10, where there's, is a high significant result towards frequent exposure of the cutting phase of body image on Instagram, $F(3,383) = 3.925$, $p=.002$.

Next, in Dimension 2, frequency of fitness activity is significant with B3, comparing their own body image with images of meals or supplements that involves high protein consumption on Instagram, $F(3,383) = 2.616$, $p=.051$. Frequency of fitness activity is significant with B10 too comparing and worrying about their own body image if being exposed to the cutting phase of body image on Instagram, $F(3,383) = 3.479$, $p=.016$.

In Dimension 3, it is found that frequency of fitness activity is significant with C1, there is a highly significant impact of respondents feeling demotivated to exercise if compare with their own body image of fitness-related content, $F(3,383) = 10.678$, $p=.000$ and C12, respondents' self-esteem being lowered if they compare their own body image with fitness-related content on Instagram, $F(3,383) = 3.038$, $p=.029$. Lastly, frequency of fitness activity is significant with C13 where respondents would frequently seek the reassurance of their body image from others when comparing with the fitness-related content on Instagram, $F(3,383) = 2.737$, $p=.043$.

In conclusion, among all the demographic groups, the frequency of fitness activities group has a more significant impact on Dimension 1, Dimension 2 and Dimension 3. It shows that respondent that does fitness activities are bound to follow and be exposed to fitness-related content on Instagram in Dimension 1 whereas, Dimension 3 shows that the group are also more prone to have their self-esteem being lowered, constantly seeking reassurance of their body image from others and feeling demotivated to work out. Even though Dimension 2 has also had significant results but only 2 items were identified to be prominent which is respondents would worry and be concerned after comparing their fitness-related content that consists of high protein meal consumption and cutting body phase.

The researchers also conducted Correlation tests. Firstly, the correlation between the Dimension 1 variable and the Dimension 2 variable, r =.527, N = 387 shows a moderate positive correlation whereas the correlation between Dimension 1 and Dimension 3, r =.315, N = 387 was identified to be a low positive correlation. Secondly, the correlation between the Dimension 2 variable and the Dimension 1 variable, r =.527, N = 387 has been described as a moderate positive correlation. Meanwhile, the correlation between the Dimension 2 variable and Dimension 3 variable, r =.699, N = 387 is considered to be a moderate positive correlation, closely reaching a high positive correlation. Lastly, the correlation between the Dimension 3 variable and Dimension 1 variable, r = .315, N = 387 shows these two variables to be a low positive correlation. The correlation between the Dimension 3 variable and the Dimension 2 variable, r =.699, N = 387 has shown to be a moderate positive correlation, closely to a high positive correlation.

TABLE 5. Pearson Correlations of Dimension 1, Dimension 2 and Dimension 3

		Dimension 1	**Dimension 2**	**Dimension 3**
Dimension 1 *(Frequency of Fitness-related Content on Instagram)*	**Pearson Correlation**	1	.527**	.315**
	Sig. (2-tailed)	-	.000	.000
	N	387	387	387
Dimension 2 *(Relationship Between Fitness- related Content Frequency on Instagram and Body Dysmorphia)*	**Pearson Correlation**	.527**	1	.699**
	Sig. (2-tailed)	.000	-	.000
	N	387	387	387
Dimension 3 *(Outcome of Comparison of Fitness-related Content)*	**Pearson Correlation**	.315**	.699**	1
	Sig. (2-tailed)	.000	.000	-
	N	387	387	387

With the tabulated and interpreted data, the Pearson coefficient correlation shows that the correlation of Dimension 2 and the correlation of Dimension 3 are to be the highest. Specifically, the correlation of the Dimension 2 variable and Dimension 3 variable, r =.699, N = 387. It means that the fitness-related content towards respondents' self-esteem has a significant relationship with the behaviour of respondents after comparing their own body image on Instagram. This is also similar to the correlation of the Dimension 3 variable and Dimension 2 variable. With this data, the local male youth community behaviour is derived from respondents' self-esteem on their own body image. Despite the fitness-related content being the independent variable in this research, it is not the major factor that the local male youth community are affected by it. Hence, it is mitigated by other factors such as demographic profiles. This also concludes that respondents' social comparisons are based on their self-esteem, either on a positive or negative note. When self-esteem has been lowered, the likelihood to compare rises and behaviour would change as seen with the correlation with Dimension 2 variable and Dimension 3 variable.

DISCUSSION

The first research objective was to identify the frequency of fitness-related content that the local male youth community has been exposed to on Instagram. Based on this research objective, the local male youth respondents are often exposed to fitness-related content on Instagram and specifically, visual images that involve a shirtless yet lean and fit body in the gym, followed by a muscular body image and muscles being flexed in the gym. The common theme has been found that the local male youth community are being exposed to muscular content that is being posted by respondents peers, influencers, celebrities, fitness coaches and fitness idols on Instagram. This is based on the fitness-related content on images of a shirtless yet lean and fit body in the gym where it is the highest result (M = 3.81, SD = .948). This is also closely similar to fitness-related content of gym selfies that involve flexing the muscle (M = 3.79, SD = .954) and fitness-related content of muscular body image at the gym during a workout (M = 3.73, SD = .941). The researchers believes that the local male youth community has already been exposed by the mass media to the ideal body image in society, hence replicating such situations by their Instagram followers and following that determine to post similar content in showcasing their masculinity and muscularity. A muscular body image is a physical representation of masculinity and the "material currency" that becomes an important asset that enhances the user's self-esteem. Additionally, a muscular body image is also an image of acceptance by society and their own peers which enhances respective self-esteem in this modern era (Wedgwood, 2019; Verhagen, 2013; Stollfuß, 2020).

According to Kenney (2021), Instagram is an example of social media that allows being a medium of the aggregator to male body image portrayal. The researchers also believes that if individuals post their body image in the gym, the likelihood of their peers would also post similar things on Instagram, believing that the idealised body image must be achieved and validated through the platform. Based on the analysis by The Refuge (2021), it has stated that 62% of visual posts on Instagram (out of 1000 posts) are mainly of lean and muscular images that involve the gym and fitness-related content. Hence, the frequency of exposure to fitness-related content by the local male youth community in this research is aligned with the statement and analytics by The Refuge (2021). These media portrayals will try to slip into the local male youth community mind and try to internalise the ideal body image for them and be accepted by the mainstream social media platform such as Instagram. To those with Instagram accounts, the likelihood for the local male youth community to be exposed to fitness-related content is higher as Instagram is an image-only social media platform. With this, fitness-related content consumption often relates to the local male youth community following too, which means that the Instagram algorithm plays a big role in showcasing what respective audiences look for when using the platform.

The second objective of this research was to measure the significance of relationship between the fitness-related content frequency and body dysmorphia occurring in the local male youth community in Klang Valley. The researchers measured the relationship between Dimension 1, frequency of fitness-related content on Instagram and Dimension 2, fitness-related content frequency and body dysmorphia by using the Pearson correlation test. The result shows that it is a slight significant result only between these two variables (r =.527, N = 387). It is shown that fitness-related content consumption is one of the factors that contribute to body dysmorphia. The researchers opined that other factors such as personal experiences and mass media exposure are factors that may influence body dysmorphia besides content consumption. At most, the highest result shows that images of the shirtless yet lean and fit body in the gym images (M = 2.96, SD = 1.129) followed by muscular body image in the gym (M = 2.83, SD = 1.047) and lean body in a swimming activity seems to have the highest significance among the rest (M = 2.79, SD = 1.179). As stated previously in Research Objective 1, the trend of posting showcasing the body image in a very obvious approach with the physical representation of

masculinity. The respondents are on the fence between being neutral and agreeing them worry about their own body image after comparing these visual images on Instagram. These images could be a sign of predictor of body dysmorphia by these respondents which could be an early sign of warning.

The respondents are likely to believe that their own body image is not on par with society and has chosen to accept their own body image by going to the gym and fitness-related activities to be healthier and potentially to look good. Hence, the respondents are likely to be neutral with their evaluation of the questionnaire. Regardless, it is important to note that visual images that contain a physical representation of masculinity are likely to be one of the contributors for respondents to start and worry about their own body image. According to Adkins (2018), social media platforms are one of the main contributors to body dysmorphic behaviour as the concept of "validation" allows social media users to be validated by society. Consequently, the respondents that chose to agree in the questionnaire shows that they are concerned with their body image and may reflect their body dissatisfaction too which also links to body dysmorphia (Adkins, 2018). Therefore, these research objectives may only be slight significant, it is also important to note that social media may be the main factor for early body dysmorphic behaviour and should be close to looking upon in the future.

The third objective of this research was to examine the outcome of downward social comparison of fitness-related content on body image of the local male youth community in Klang Valley. This research objective covers the result between the relationship between fitness-related content on Instagram and body dysmorphia and outcome of comparison of fitness-related content which has a moderate positive correlation (r =.699, N = 387). This shows the local male youth community that has concerns and compared their body image on Instagram would likely have a determined outcome of downward social comparison where respondents would unconditionally feel very fat or very thin (M = 3.33, SD = 1.201) followed by believing their self-image to possess many flaws (M = 3.25, SD = 1.236). In fact, these are the early signs of body dysmorphia behaviours. These respondents may have faced personal experiences that pressured them to meet certain criteria set by the society standard of "good-looking" (Phillips, 2004; McQuillan, 2019). Hence, self-efficacy takes place. The downward social comparison explains that the individual self-esteem would go down and affect their behaviour. It affects the respondents' mental health and views them as inferior on Instagram. Eventually, the outcome of downward social comparison would be negative behaviour and emotions such as feeling very fat or very thin, feeling plenty of flaws and many more. The weakness of respective body image would build an internalised pressure to conform to the society which may create their negative behaviour and emotions (Khodabaksh & Leng, 2020).

Interestingly, the researchers would like to highlight a negative behaviour that is part of body dysmorphia that is concerning which is that some of the respondents would likely have the need to undergo medical aesthetic surgeries (M = 2.10, SD = 1.209). As the percentage is small, it is important to highlight this concern as it is still part of body dysmorphic behaviour and the usual mental health symptoms would be going through the medical aesthetic surgeries just to fit into the society standard. The researchers believes that medical aesthetic surgeries are a shortcut to achieving the desired body image but once they achieve their urge, they would continuously do it over and over just to look perfect and a never-ending cycle of satisfaction towards their own body image. This is also a sign of body dysmorphia as it covers every aspect of the flaws and if they are unable to achieve it, the likelihood to fall into depression is higher and they would start to detect more flaws in their body image.

The last research objective was to understand the significant effect between demographic profiles (age, occupation and frequency of fitness activities) of local male youth community body dysmorphia after exposure to fitness-related content on Instagram. To answer this research objective, the findings shown that differences of demographic profile seem to

contribute the local male youth community body dysmorphia. According to the ANOVA one-way test result, the researchers has tested age, occupation, location and frequency of fitness activities and found that only age and frequency of fitness activities have a significant relationship. Additionally, the frequency of fitness activities has the most significant relationship with most of the dimensions.

In the frequency of fitness-related content on Instagram section, it has shown that the frequency of fitness-related activities has a hugely significant effect on the visual images of fitness routines that involve weights on Instagram, $F(3,383) = 7.069$, $p=.001$. It is an interesting insight to show that the local male youth community has a likely link to their body dysmorphia as it involves weights to achieve the sense of muscularity. Based on this, the researchers also believes gaining muscles by using weights emphasises the need to achieve an ideal body image of masculinity. Therefore, the frequency of fitness-related activities group has a tendency to work out with weights in order to bring satisfaction and curb their body dysmorphia.

In the relationship between fitness-related content on Instagram and body dysmorphia section, the frequency of fitness-related activities has a significant relation with respondents that compare and worry about their own body image if being exposed to the cutting phase of body image on Instagram, $F(3,383) = 3.479$, $p=.016$. In alignment with the previous research objective, the group would likely compare and worry about their own body image because they are exposed to visual images of the cutting phase of body image on Instagram. Interestingly, the researchers believes that visual images of the cutting phase link to weight loss challenges where respondents would wish to try to achieve that desired body image. Another reason would also be the exposure of mass media where being lean and fit is an ideal body image for all. Example brands such as Calvin Klein attractive figures that were constantly being emphasised in their fashion attire and collections. Hence, the researchers believes that the cutting phase allows the respondents to achieve similar lean and slim figures such as the models above if they go through a cutting phase.

Lastly, in outcome of comparison of fitness-related content, it has been found that respondents would likely feel demotivated to exercise despite comparing their own body image $F(3,383) = 10.678$, $p=.000$. Exposure to fitness-related content has made the group go through a downward social comparison where the outcome would be feeling demotivated to exercise. The researchers believes that respondents feel demotivated to exercise because their self-esteem has been affected and believe they would not be able to achieve such body image. In which, the likelihood they would suffer mental health issues such as body dysmorphia. Respondents would also feel demotivated if they are not feeling "good enough" and regardless of frequent fitness- related activities, if they are not able to see any form of results in a certain period of time, they would feel unmotivated to exercise. Therefore, they would feel inferior to their peers or fitness idols that can achieve the result by posting it on Instagram as the researchers would speculate. Additionally, they would also likely to give up on not being able to conform to the social standard and would fall into body dysmorphic disorder if they keep comparing their body image on Instagram (Buunk & Gibbons, 2007).

CONCLUSION

This study analysis and interpretation will contribute to the current literature that involves the male community that is being exposed to fitness-related content and in relationship with body dysmorphia. Not only that, but this research also focuses on the outcome of downward social comparison when the male community is exposed to fitness-related content on Instagram. With social media being the main mass media channel, this analysis will help academicians to understand the impact of social media on the local male youth community specifically.

Furthermore, the data collected will allow academicians to understand the issues of body dysmorphia and social media in the local research as there has been a lack of studies on this topic. With a better understanding and the foundation of this study, future researchers would also be able to use this study as their stepping stone in the literature that focuses on social media and body dysmorphia in the local context. This will also contribute to the subject topic of media, communication, body image, sociology and potentially, fitness science too.

Additionally, body dysmorphia is also a concerning matter as it is a frequent issue that is being faced locally and globally due to the usage of social media. This study will help policymakers and NGOs on the rise of this issue as it is concerning among the local community in general. The data would allow the respective parties to use this as a future reference in curbing body dysmorphia and improving body positivity in mass media channels. Moreover, the parties would be able to thoroughly plan their programme to invoke body positivity and reduce possible symptoms of body dysmorphia issues among the local community, from educational institutions to forums and conferences.

Parents would definitely be an ideal community to support their children body image through this study. This information would allow parents or upcoming parents to take a note on healthy living and reducing body dysmorphia symptoms. In today's era, with social media being heavily used among the youth community, it is noted that social media could potentially danger the children if being exposed to certain content that deals with ideal body image, the best way for parents to reduce body dysmorphia symptoms would be healthy living and evoke body positivity programmes and learning for their children. With this, this study would be able to summarise and turn it into an infographic to allow parents to understand this issue.

The purpose of this study is to fill the gaps in understanding the relationship between fitness-related content consumption on Instagram and body dysmorphia of the local male youth community. Hence, this research may require a more solid foundation on this topic in the local research community.

The researchers opined future research should focus on having a standard measurement or definition of fitness-related content. Fitness-related content such as images of individual jogging, individual lifting weights and more as long as it is apparent for the respondents to answer during the survey questionnaire. Additionally, the future research may also focus on muscularity in Malaysia and link it to body dysmorphia as it is apparent that respondents are more likely to compare themselves with images of muscularity from this research. Hence, focusing on specific muscularity such as the legs, arms, shoulder, back and more that cover all aspects of muscular body images would help to enhance this research gap and would have a significant result.

There may be a lack of body dysmorphia study among the local male community in local academic literature, it is also important to note that this research topic should also focus on male gender counterpart, the female community as body dysmorphia issue is not biased to only one gender. With this, the local study is able to provide a comparison of this issue between the two genders. Consequently, the inclusion of the LGBT community would also be ideal respondents in this research due to the commitment to often look good especially the gay community. In support of this, Levine (2020), a good body image consists of physical form masculinity as discussed previously due to social standards in the heterosexual and homosexual community. It has also shown that 84% of the gay community felt the pressure to achieve a good body image to feel wanted by their own respective community. Hence, the inclusion of the LGBT community would be prominent in this research topic. Additionally, expanding beyond Klang Valley and focusing on the whole of Malaysia would be recommended too. This method allows for the research to expand into general and more local contexts.

Future research should also highlight individuals with different personal experiences on other social media platforms such as Facebook and TikTok, which are the common social

media platforms in Malaysia. This would help to understand different social media consumption and the relationship with body dysmorphia. Future researches can also take note of the qualitative methodology approach towards the respondents. The reason behind this would be looking at potential contributing factors that can look into such as the type of fitness, social media content exposure, reason behind doing fitness and many more. With this, it will help conduct a thematic research analysis on specific keywords that may be associated with body dysmorphia behaviour. All in all, this research set the foundation for future researchers to dwell deeper into media consumption and body dysmorphia in the Malaysia context.

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