

IDENTITY STATUS AND ADOLESCENT SPIRITUALITY (Correlation and Demographic Studies)

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BACKGROUND RESEARCH

Adolescence is a period where the individual process of development (mainly physical) has reached maturity. This period indicates a period that difficult to see the teenager as a child, but also not as adults. Miller (1993) says ... may be seen in the descriptive label given in this period of life as a "storm and stress" period. In adolescence, a person experiencing some changes, both physically and psychologically. At this time, there is a change in the process of biological, psychological, sociological, cultural, and historical (Lerner, 2002).

The process of development experienced by adolescents is a process of physical maturation and social maturation. Transition experienced by adolescents, requires teens to fight for self-discovery, independence, and self-regulation. They live with an adult, in society, they must adjust to life, in which the restrictions and regulations that were often perceived by adolescent behavior as a heavy rule. For most adolescents, this period is a very critical period, which may be the best time or the worst time. If adolescents are able to cope with the demands it faces are integrative, then he will find his true identity. Conversely if fails, he will be in a prolonged identity crisis (Miller, 1993).

Dreyer (in Archer & Waterman, 1983) argued that adolescence is marked by intellectual capabilities such as higher operational formal logic, analytical reasoning, social cognition, moral reasoning, commitment to intellectual and ethical. All these approaches illustrates that the teens thought is marked by an increase in abstract reasoning, a considering with different perspective when trying to solve the problem, and a logically evaluating to the alternatives when trying to find a way out of the dilemma.

According to Marcia (1980), identity formation is a complex task that must be resolved gradually, and unconsciously. Adolescence which in used in this study is the end of adolescence presented by Marcia (in Archer 1989), namely 18-22 year olds, they had entered college, and be among grade 1 to 5.

In the epigenetic theory of Erikson (1968), adolescence is the fifth stage of identity versus identity diffusion, which, according to Erikson (in Miller, 1993) explained that adolescence is a time of rapid physiological changes in herself. This change was

accompanied by a social incentive to comply with decisions in matters of education and work, forcing them to consider the various roles. "The overall task of the individual is to acquire a positive ego or her identity as he moves from one stage to the next". The basic task to youth was is integrating different identification from childhood into the situation more complete identity (Erikson, in Rice, 1996).

If teens are not able to integrate the identification and roles, he will face the 'vagueness of identity' (identity diffusion), has a unstable personality, does not have an orientation for the future, and even shows lack attraction in many ways. Erikson's view of identity as an integrative concept between the individual and his environment. According to Marcia (in Archer, 1989), stated that the identity is a process where the individual put himself in the social world.

According to Marcia (1980), the formation of identity in the operational and concrete is based on Erikson's psychosocial theory of the individual to make a commitment after passing through the exploration of various alternatives. Commitment is the culmination of identity formation. Teenagers need to establish her identity, who I am right now, want to be what I grew up period. To establish the identity of her youth had to seek information of various alternatives for achieving the status of the job vocational identity, and must choose and define one of the jobs of interest (commitment), thus these teenagers have identity within the field of vocational achievement.

There are two things that determine the identity formation of adolescents, the exploration and commitment. According to Marcia (Archer, 1989) exploration of identity is explorative activities in the late teens, which refers to cognitive activity and behavior. Exploration is the work done late teens actively to seek and understand the issues concerning jobs, religion, and politics that came to a decision.

Archer (1989) argued that commitment is the end point of the exploration process as a business identity formation. Commitment is relatively strict and interesting activities about the elements of youth identity, a role as a director to act on something meaningful, chosen with confidence, loyalty, and hard to swayed or influenced charged. Lack of commitment pointed out that teenagers have a weak commitment and impressionable and easy to change.

There are four types of identification: 1) confusion / diffusion (do not explore and do not make a commitment), 2) Foreclosure (no exploration, but making a commitment, this is usually influenced by their parents), 3) moratorium (do exploration, but did not make a commitment), and 4) achievement (do exploration and make a commitment).

Identity is more focused on jobs, careers, school or performance-related material. Any questions can be raised concerning the identity of this teenager, which is associated with adolescent experiences of spiritual. Spiritual is a feeling associated with things that are invisible. The something was considered as a supernatural reality that people must find its identity in this case (Kiesling et al., 2006).

In the context according to Marcia's identity status, identity status explained that there are four categories of achievement, moratorium, diffusion, and Foreclosure. Four types are dependent on their exploration and commitment. Exploration and commitment are two processes that are in development determine identity self-identity. Is it possible in spirituality, teens also experienced four types of identity status of this? For example, teenagers who are spiritually diffusion, he did not do the exploration and commitment in the spiritual experiences.

Kiesling et al. (2006) found that there are only three types of spiritual identity status, achievement, foreclosure, and moratorium. People who are spiritually foreclosed, establish their beliefs before they explore it. People who have spiritually achieved, they gain beliefs and have different experiences with their parents. They also felt he had found the confidence and experience true or in accordance with them.

PURPOSE

The purpose of this study is to 1) know the identity status relationship with spirituality, 2) know the identity status and spirituality relationship with demographic variables: gender, age, grade, the feeling of the importance of being religious, feeling of the importance of the being spiritual, and 3) know the difference experience of spirituality among adolescents with different identity.

PARTICIPANTS

About of 500 students at the University of Education Indonesia have participated in this research.

Faculty	Number of Participants
Science of Education	74
Education Science of Economics dan Business	63
Education of Language and Art	67
Education of Social Sciences	64
Education of Sports and Health	60
Education of Technology and Vocational	70
Education of Science and Math	68

METHODS

The method was a survey with cross-sectional design and descriptive with three instruments, 1) a questionnaire to reveal demographic information from participants, 2) Ego Identity Process Questionnaire (EIPQ, Balistreri et al., 1995), and 3) Spiritual Human Scale (Wheat, 1991). Design survey examined a sample of a population to obtain a quantitative description of trends, attitudes, or opinions of a population. Survey is used in many fields, including education, health, economics, and psychology (Fink, 2003). A good survey has six characters, attainable goals and specific, clear research design, sample population and can be reached, the instrument is reliable and valid, the appropriate analysis, and reporting of accurate results (Fink, 2003).

Some of analysis used in this study: (1) descriptive analysis, (2) correlation, (3) test for spirituality between identity status, gender, age, and feeling the importance of being religious and spiritual. (4) demographic analysis.

RESULTS

Spirituality correlated to the assessment of the importance of being religious, exploration, commitment, and identity status. Exploration correlated to spirituality, commitment, the importance of being religious, age, gender, and identity status. Commitment correlated to exploration, spirituality, and identity status. Status correlated to the exploration of identity, commitment, spirituality, feeling of the importance of being spiritual, feeling of the importance of being religious, age, gender, and grade. This result explains that spirituality is the same as some other areas of life for adolescents. If in many other areas of life, such as politics and jobs, many teens are committed to the exploration and adolescents also tend to do the same thing on spirituality. Teenagers who considered that religious people tend to be very important to have a high spirituality. This assessment will encourage students to do a lot of exploration and commitment in the area of spirituality.

Identity status is much influenced by the environment in which the subject is and the condition of the subject itself (Waterman, 1988). All demographic variables are correlated with the identity status despite a low correlation. Age, gender, grade, assessments of the importance of being religious and spirituality, all positively correlated to identity status.

DISCUSSION

This research is exploratory research to the relationship between spirituality, identity development, and various demographic variables such as gender, age, feeling of the importance of spirituality and religiosity. As described in chapter three that the study was

conducted at the University of Education Indonesia or teenagers who step on stage late teens. In the majority of their religion the religion of Islam, there is only one Catholic religious person. Research used a sample is not enough to represent the population of the University of Education Indonesia. This study used quota sampling technique, taking sample from a population of only quota that could be done by the researcher. Ability researchers could only take 500 samples, each faculty researchers only take less than 70 students.

The main question of this study is whether there is a relationship of four identity status (diffusion, foreclosure, moratorium, and achievement) as measured by the Ego Identity Process Questionnaire (Balisteri, Busch-Rossnagel, Geisinger, 1995) and spirituality, as measured by the Human Spirituality Scale (HSS) (Wheat, 1991)? The second question is whether there is a relationship between adolescent spirituality as measured by the Human Spirituality Scale correlated to demographic variables (age, gender, self-reports of religiosity, self-report of spirituality, and self-assessment about is itself a religious or spiritual?

The most important findings here is that many adolescents who have a significant spiritual experience or high. Spirituality score (HSS) showed that among them have a high spirituality in the amount of 15.7 percent. Even among them there is a perfect score of 80. Highest level of their spirituality in the category was still very reasonable and in accordance with the normal distribution pattern that most of the scores around the average or the category of being. The level of spirituality category was 63.1 percent. Low level of spirituality is still 21.2 percent higher than the high category.

Gender. What is interesting in this research is the relation of demographic variables such as gender. There was no correlation between gender and spirituality. This means there is no tendency either to the student male or female to have a higher spirituality. This result is different from Goldstein's research (2006) who found that the level of spirituality of adolescents in several schools in North Carolina have a difference between men and women. Women have a higher spirituality.

Age. Helmeniak (1996) states that there is no exploration and commitment to the youth in terms of spirituality. He argues that at the time of the adult begin to develop true spirituality. Indeed at any time will develop spirituality but spirituality truth to fly back there in adulthood. Helmeniak statement is proved in this study, that there is no correlation between age and spirituality. Teenagers who have a higher age is not likely to have high

levels of spirituality as well. This age variable may be a correlation with spirituality if the subject is studied a variety of development ranging from teenagers to adulthood.

Grade. Grade did not differ with age. The higher the semester the student does not mean that the higher the spirituality. This is because what is learned in college is not much fishing explorations and their commitment to spirituality. Might be different if the courses are many fishing dijamin exploration and commitment in spirituality. Departments of religion is an area population that may be examined on this spirituality.

Feeling of importance of being of religious. Students of UPI still very confused about the religious and spiritual concepts. So far, they assume that the religious are spiritual. People who frequently perform a religious ritual activities will be regarded as a religious person as well as spiritual. They assume that many religious and spiritual are the same thing, so when asked whether they as a religious or spiritual, they are confused in answering. This then makes them think that they were religious but the truth is in their minds that being a spiritual person is very important. The reason is probably caused the correlation between the importance of being religious and correlated positively to spirituality. They assume that people who really believe in that the power, authority, and existence of God are behind all that happened to him in this world is a religious person, but this is a spiritual concept.

The Importance of Spirituality Self-Assessment. Because of the chaotic concept in understanding religiosity and spirituality to make students did the wrong answer, and resulted in the absence of correlation between spirituality with feeling of the importance of being spiritual. Supposedly, people who really think that being a spiritual person is important and he will try to find, explore things related to spirituality. Human Spirituality Scale trying to find what they experience around spirituality. For example the question of whether they are aware of the existence of a substance that is outside himself that govern his life. Was he also trying to find information about spirituality through the medium of television, magazines, internet, or other media. These questions provoked efforts and experiences of students and also will increase this spirituality scale scores.

May be limitations of this study are not explained to the respondents who previously filled out questionnaires that religius and spiritual definitions are different.

Identity Status. The correlation between identity status and spirituality is very low but significantly. This shows, that a identity of adolescents related to their spiritual level. Individuals who experience confused in many fields, such as jobs and the political will confused in spiritual things.

2. Process of Status Identity. There are several variables that have a correlation with the process of identity status (exploration and commitment), such variables gender and age. Gender and age positively correlated with exploration. Male tended to do a lot of exploration than female. This can happen because the the Indonesian male tended to have a freedom to choose than women's. More women follow their parents or for joining in with friends, so not much to do exploration. Age was also positively correlated with exploration. This is in contrast with the theory that adolescent identity status with a younger age will do more exploration than the older.

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