



INTRODUCTION TO  
PSYCHOLOGY OF RELIGION :  
A NEW FRONTIER APPROACH  
IN INDONESIA



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## THE ELEMENTS OF SPIRITUAL DEVELOPMENT

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### Introduction

There has been more interest on spirituality, faith and religiosity. These terms have been used interchangeably. Researches indicate that spirituality, faith and religiosity has been ignored as an important area of student development in higher education (Astin, 2004; Barnett, 2003, Love & Talbot, 1999) as well as in college counseling programs and student affair graduate programs (Smith, 2004; Stannard & Painter, 2004) for a long time. It is ironic, because the history of higher education actually has been deeply rooted in religion; many early institutions of higher education were initiated by religious group. Major universities in the United States, European countries, and other countries all around the world were started by religious people or organizations with noble mission to develop the students holistically. However, the mission has been changed over time (Stamms, 2003). There are very few universities and colleges which maintain their initial mission (Braskamp, 2003; Stamms, 2003); they focus so much on intellectual development of the students, rather than integrating intellectual and spiritual development. Sjahjahan (2005) specifically stated that spirituality in higher education has been marginalized.

Spiritual development has been a concern of educators, counselors, and student affairs professionals. It views student as a whole person - the development of the students includes physical, psychological, social, and spiritual areas of development. As a result, The United Nations Educational, Scientific and Cultural Organization (UNESCO) through a World Declaration on Higher Education for the 21<sup>st</sup> Century called for a radical reform of higher education to incorporate deeper dimension of morality and spirituality (UNESCO, 1988). In fact, the American Council of Higher Education committee in 1949 suggested that "the concept of education is broadened to include attention to the student's well rounded development - physically, socially, emotionally, spiritually -- as well as intellectually" (NASPA, 1987 as cited in Barnett, 2003). The Council for the Advancement of Standard in Higher Education (CAS), the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC), and the Council for Accreditation of Counseling and Related Educational Program (CACREP) have all incorporated faith, spirituality, and religion in their standards and competencies that they advocate for individuals working as educators in the counseling and student affairs fields.

Spirituality of students is seen as an essential area of student development. Educators, counselors, and student affairs personnel will be able to help students more effectively when they pay attention not only to the students' intellectual or cognitive development, but also to their spiritual development. As the students study in college, they are expected to grow intellectually, emotionally, socially, as well as spiritually. The Higher Education Research Institute of University of California - Los Angeles (HERI UCLA) in its final report of 2006 survey on student spirituality development revealed that 80 % of students have interest in developing their spirituality while studying in college. However, only 47 % of students seek out for help to grow spiritually (HERI, 2007).

Dalton, et al, (2006) believe that colleges and universities contribute to the spiritual development of students for six reasons. First, learning in college is intrinsically connected to students' inner lives of emotions, feeling and beliefs; hence, higher education that ignores the connections between the cognitive and emotional domains of students' lives will necessarily

be less effective. Second, students develop holistically, and concern for educating the whole student is an important aspect of undergraduate education in most colleges and universities. Third, parents and the general public expect that higher education will help prepare young adults in their transition to adult life and responsibility in a democratic society. Fourth, the seriousness of student conduct on campus including alcohol abuse, academic dishonesty, abuses in athletics, racism, sexism, and materialistic values demand that colleges and universities take more accountability for guiding the ethical development of college students. Fifth, college students who report higher level of spirituality and religiousness also report higher levels of physical and psychological well being. Sixth, the moral challenges and pressures of leadership in today's increasingly complex and competitive world require college graduates who developed ethical integrity as well as intellectual competence.

Historically, according to Arthur Chickering in 1960s and 1970s students went to college to find something philosophical such as meaning or purpose of life. In 1980s and 1990s the students were more interested and more aware of making money and finding a decent job. This has not been changed for the last decades (HERI Newsletter, 2004). For students who are studying in four-year traditional college, length of study has become shorter because of the competitiveness atmosphere of studying in the university. Students are demanded to meet the date line of submitting the requirements and assignments as earlier as possible while also expected to be participating in student activities or student organizations. With more various and attractive activities, the students have to choose activities which they find attractive, beneficial or valuable to them. They are usually suggested to choose activities relevant to their studies in order to support their knowledge and skills in particular area of interest. Although, that is not always the case; some students involved in activities are not really interested in them.

In many cases, very few students choose to be involved in religious/spiritual related activities. Although they realize that they need to grow spiritually, not too many students are involved in student activities which are related to spiritual development. HERI's report on current views of students about spiritual/religious matters shows that only 40 % of the students follow religious teaching in everyday life and only 4 % feel secure in their views, 58 % feel conflicting, doubting, seeking, and emotions are not interested. This could mean inconsistency or ambivalence in the college student's life with regard to spirituality and religiosity. The survey also found that 77 % of the students said they pray, 71 % said they consider religion personally helpful, and 73 % said religious or spiritual beliefs help develop their identities. On one hand, they are aware of the need of growing spiritually; but on the other hand they are not willing to invest their time and efforts to be involved in activities that will help them grow spiritually. A national poll conducted by Harvard University found that 7 out of 10 college students consider religion to be important in their lives, while among 1,200 students surveyed, one-fourth said that they had become more spiritual in college, while only 7 % said they had become less so (HERI, 2006 cited in Connor, 2006).

This leads to the questions of what does it mean for the students to be in college, and what is the reason for the students to attend college: Why do they want to pursue higher education. What do they expect to be changed in their life? Empirical studies in the Philippines for more than two decades reveal that generally students attend college because they want to make more money, so that they could help to improve the welfare of the family (Clemeña, 2002). While the 2006 Survey in the United States, it was found that almost 70 % answered "to make more money", 59.7 % answered "to prepare for graduate/professional school" (HERI, 2007). The themes are similar: money and career. The students' primary motive for attending college – as Chickering (2006) stated – is more materialistic or career oriented, however, the students also demonstrate interest in spiritual development. Unfortunately, in Indonesia, very few or no study or scientific report has been published with

regard to religiosity and spirituality of university students, and what motivate them to attend a university.

This study focused on spiritual development of Indonesian university students. It covered a general profile of the spirituality of Indonesian students who study in a university. The study also compared the spirituality of students with high and low level of spiritual development. The outcome of the study was a model of student counseling and development program that integrates spiritual development in a Christian university.

#### Definition of Spirituality

Arthur Chickering, a prominent researcher in college student development, when asked about the difference between spirituality and authenticity, said that "there are many religious people who are spiritual and there are many religious people who are not spiritual; there are also non-religious people that are very spiritual and many non-religious people who are not spiritual" (HERI Newsletter, 2004 p. 1). It is very interesting how people describe themselves as being spiritual and/or being religious. Although, often the way they define spirituality is different from each other.

What is spirituality? There are so many answers to this question. It is not easy to define spirituality. It often used interchangeably with faith and religiosity. However, they are somehow different. Newman (2004) suggested a model to understand these three concepts. According to her, spirituality and religion are a function of faith; both require faith as a foundation. Amplifying what Nash (2001, as cited in Newman, 2004) said that spirituality is an *inward* expression and religion is an *outward* expression of faith. Newman suggested that faith is the guiding principle by which individuals are either religious or spiritual. Further, she stated that faith serves as both the target and the source of religion or spirituality. Devotion to religion or perception on growth in spirituality may be seen as a measure of greater valence of understanding of one's faith (Newman, 2004). However, faith is seen as a universal value rather than subscription to a particular religious organization (Fowler, 1981; Sjahjahan, 2004).

As difficult as it is to define spirituality, there have been some attempts to explain it. Spirituality, faith and religion are three related concepts often used interchangeably. It is very difficult to define the terms. Different authors suggested different definition of spirituality. Trying to define spirituality is difficult since it is a rather abstract and overlapped concept, yet unique and distinct with other related concepts such as faith, and religion. The English word spirituality refers to spirit. In the contemporary North America (also Europe), however, religion may take many forms, but each emphasizes meaning, deep relational bonds, transcendence of secular life, or mystery in religious experience (Sire, 1997, in MacDonald, 2004). According to the American Counseling Association (ACA) in the Summit on Spirituality in 1995: "*Spirituality is a capacity and tendency that is innate and unique to all persons. It moves the individual toward knowledge, love, meaning, hope, transcendence, connectedness, and compassion. Spirituality includes one's capacity for creativity, growth, and development of a values system. Spirituality encompasses the religious, spiritual and transpersonal*" (as cited in MacDonald, 2004).

Tisdell (2003) defined spirituality using a seven-part definition: 1) Spirituality and religion are not the same, but for many people they are interrelated; 2) Spirituality is about an awareness and honoring of wholeness and the interconnectedness of all things through the mystery of what many interviewed referred to as the Life-force, God, higher power, higher self, cosmic energy, Buddha nature, or Great Spirit; 3) Spirituality is fundamentally about meaning-making; 4) Spirituality is always present – though often unacknowledged – in the learning environment; 5) Spiritual development constitutes moving toward greater authenticity or to a more authentic self; 6) Spirituality is about how people construct

knowledge through largely unconscious and symbolic processes, often made more concrete in art forms such as music, art, image, symbol, and ritual which are manifested culturally; and 7) Spiritual experiences most often happen by surprise (pp. 28-29).

Jones (2005) explained spirituality as transcendence, connection, wholeness, and compassion. Transcendence means it moves beyond our psychological walls to experience more clearly the true nature of things; connection refers to something that ties up individuals with other existence, a rope that keeps people connected with their home; wholeness refers to the totality of human life; and, compassion refers to something that drives or motivate people to do something, which is originated from love. Spirituality is not religion or ethics.

Estanek (2006) conducted a qualitative research by examining various texts on how researchers define spirituality in higher education. She concludes that there are five common non-redundant themes that identify the parameters for the understanding of spirituality. They are: A) spirituality defined as spiritual development, B) spirituality used as critique, C) spirituality understood as an empty container for individual meaning, D) spirituality understood as a common ground or "field", and E) spirituality as quasi-religion. In this study, spirituality is defined as a spiritual development, which is explained further in the next section.

Estanek (2006) explained further these themes. The first and the most quoted as well as the most comprehensive definition of spirituality according to Estanek (2006) is the one proposed by Love and Talbot (1999) who based their definition upon three assumptions. The first assumption is that "the quest for spiritual development is an innate aspect of human development;" the second is "spiritual development and spirituality are interchangeable concepts", and the third is "openness is a prerequisite to spiritual development" (p. 364).

Estanek (2006) found that there are several general themes common to definitions of spirituality suggested by Love and Talbot (1999) and Tisdell (2003). Spirituality is both deeply individual and communal, that there is some sort of power beyond human existence, and that human develop in trying to make sense (meaning-making) of their existence in light of this power. Spirituality is subjective and essential in forming identity, thus the structure and dynamics of personality. Spirituality is manifested in relationship with other people in the community as well as relationship with the Supreme Being. Therefore, spirituality has to do with what one believes – that forms a belief system, the reason for existence – personal goals, purpose in life, or motivation. Spirituality also includes daily practice as the manifestation of what one believes and motivates the action of spirituality, which is often shown in religious activities or rituals. Then, spirituality is a relationship beyond human knowledge and experiences. It reflects individual relationship with the Supreme Being and other fellow human beings (Estanek, 2006).

Spirituality used as a critique means that the idea of "spirituality" is used to distinguish one's experience from, and perhaps to reject, a mainstream tradition. There are two versions of this understanding in the literature. The first is spirituality as a critique of mainstream religion, and the second is spirituality as a critique of the dominant epistemology of the academy. Spirituality as a critique of religion may be summarized by the statement, "I am not religious but I am spiritual" (Parks, 2000).

According to Estanek (2006), one way that practitioners have developed to work within this situation is to define spirituality in a way that invites individuals to bring their own meaning to the word. It is in this sense that spirituality is defined as an empty container; spirituality as it is used here has no real meaning in and of itself. Some definitions that express spirituality as an empty container are, for example "spirituality is a dynamic expression of who we truly are"; "spirituality is how I live at the center of who I am" or spirituality is... "what gives meaning to our life is connected to something beyond our own ego."

Spirituality as a field can be understood in two perspectives. First, spirituality is the unseen web that connects all religions. From this perspective, religion is the diverse, concrete expression of human spirituality. The idea of spirituality as a field is also understood without any reference to religion. Spirituality is understood as the internal cohesion of the self, which is common to all human beings and thus a field of connection despite diverse cultural expression. No higher power is implied. Example for this is the definition given by the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC) that defined spirituality as a "capacity and tendency that is innate and unique in all" Spirituality is the drawing and activity of spirit in an individual's life" (Swanson, 2001, in Estanek, 2006, p.277).

Lastly, spirituality is defined as "a free-flowing spiritual movement; a network of believers and practitioners who share somewhat similar beliefs and practices, which they add onto whichever formal religion they follow". The New age movement subscribe to this definition wherein they believe that New Age spirituality is a coherent alternative worldview that contains elements from both Western and non-Western cultures (Estanek, 2006, p. 278).

Estanek (2006) argued that developmental approach is the most appropriate approach to discuss spirituality in higher education, because developmental approach recognizes the diversity of spiritual and religious understanding. This approach also provides developmental context in professional practices in student development. In her definition on spirituality Tisdell (2003) stated that spiritual development constitutes moving toward greater authenticity or to a more authentic self.

Based on their assumptions on spirituality, Love and Talbot (1999) offered five propositions that form their definition: 1) Spiritual development involves an internal process of seeking personal authenticity, genuineness, and wholeness as an aspect of identity development; 2) Spiritual development involves the process of continually transcending one's current locus of centrality; 3) Spiritual development involves developing a greater connectedness to self and others through relationships and union with community; 4) Spiritual development involves deriving meaning, purpose, and direction in ones life; and 5) Spiritual development involves an increasing openness to exploring a relationship with an intangible and pervasive power or essence that exists beyond human knowing (as cited in Estanek, 2006, pp. 364-367).

In short, spiritual development is an internal process that involves cognitive or sense of meaning, motivation or sense of purpose, behavior or action, and relational or connectedness elements of human existence. Spirituality as spiritual development, therefore, can be understood from the perspective of cognitive, motivational, behavioral, and relational elements. The next section describes theories which support the elements of spiritual development.

### *Elements of Spiritual Development*

#### *Cognitive Element of Spiritual Development – the Fowler's Stage of Faith Theory*

Spiritual development can be understood from the cognitive perspective of Fowler's Stage of Faith Theory. Spirituality is a way of knowing and making meaning of the world they live in and the experiences they have (Love, 2002). The stages of development show how far an individual has reached for a certain level of knowledge and belief with regard to something he or she has faith on.

Fowler (1991) understands faith as dynamic and generic human experience, which means it may or may not related to religion. Faith takes on the properties of a verb and suggests the possibilities of movement, activity, experience, and evolution for everyone, not just for those who consider themselves religious (Stanard & Painter, 2004).

Faith is also understood as a multidimensional concept. It includes the activity of meaning making, in which one places trust on one or more centers of values, such as money or wealth, career, family, sexuality, nation, environment, etc. A person may make meaning by relying on the perceived stability of income, investment, family relationship, and job security. In a sense, Fowler's understanding of faith actually refers to spirituality. Fowler's theory of faith development is the core of the theory of spiritual development (Fowler, 1981; Love, 2000, Parks, 2000).

Fowler (1981) stated that just like the moral development theory developed by Lawrence Kohlberg and the cognitive development theory developed by Jean Piaget, faith is developed through recognizable and sequential stages. Fowler proposed a one pre-stage and six-stage faith development theory. The stages have some correlation or parallel to aging and human development. Below is the summary of the stages:

Pre-stage: Undifferentiated Faith. This stage is called pre-stage because this is the stage where infants develop either trust and loyalty or fear and despair based on their relationships with caregivers, which underlie all that comes later in faith development. Transition to Stage 1 begins with the convergence of thought and language, enabling the use of symbols in speech and play (Fowler, 1981).

Stage 1: Intuitive-Projective Faith. This stage generally happens when children begin to use their new skills of symbols in speech to organize sensory experiences in a meaningful way at the ages of about 3 to 7. Faith in this stage is constructed by imitation of the moods and actions of significant others that are parents primarily. Imagination and magical thinking dominate their minds. The stage normally ends at around the age of seven; adolescent and adults undergoing psychological regression or psychosis show similar characteristics of faith development. Transition to Stage 2 begins with the development of concrete thinking (Fowler, 1981).

Stage 2: Mythic-Literal Faith. This stage is characterized by high level of conformity to beliefs and practices of the community. Persons in this stage have an awareness of the differences between the self and the collective of immediate others. Typically, children of ages 7 to 12 are in this stage. Their beliefs are based on literal interpretations, and moral rules and attitude dominates. The way of making meaning is now linear and narrative than episodic as in stage one. Life is conceptualized in stories and myths that are taken literally. A person in this stage begins to differentiate the natural from the supernatural, but God continues to be understood largely as a being that has human characteristics and patterns. Transition from this stage is facilitated by the development of formal operational thought, which makes it possible for the child to become aware of and reflect on conflicts or contradictions in stories (Fowler, 1981).

Stage 3: Synthetic-Conventional Faith. The emergence of this stage corresponds to the ability of abstract thinking. Adolescents of age 12 and above usually experience the world beyond the family to other arenas including school, work, peers, society, the media, and religion. A person in this stage interprets, relates to, and makes meaning out of life according to the directions and criteria of what "they say", in other words, according to popular convention. Individuals are conformist because they have not developed the confidence or ability to maintain an independent perspective. In other words, faith has not been self-chosen and it continues to be conventional with the confirming authority localized outside the person. Beliefs and values have not yet been examined, though they have deeply felt. At this stage, faith serves to synthesize values and information and provides a basis for identity formation and outlook. Transition to next stage may be brought about by conflict or change. Often, adolescents who leave homes start to examine their selves and are in transition to the next stage (Fowler, 1981).

Stage 4: Individuative-Reflective Faith. In this stage, normally adolescents or young adults begin to take seriously the responsibility for their own commitments, lifestyles, beliefs, and

attitudes. For Fowler, the transition from stage 3 to stage 4 is particularly critical. The movement creates tensions for the individual regarding some important conflicting issues like individual identity versus group identity, subjectivity versus objectivity, self-fulfillment versus service to others, or commitment to the relative versus struggle with possibility of an absolute. In this stage, persons can no longer tolerate being "different" when they are with different groups. The authority is no longer trusted to be responsible in meaning making. They start to take personal responsibility for synthesis and making meaning instead of relying on conventional authority or authorities for commitments in life-style, beliefs, and attitudes. The degree of autonomy beyond stage three is qualitatively different. Transition to the next stage may occur when an individual finds him or herself disenchanted with compromises made and with the realization that life is more complex than the "either-or dichotomy logic" (Fowler, 1981).

Stage 5: Conjunctive Faith. This stage does not usually occur before midlife. This stage involves integrating into self an outlook of much of what was suppressed or unrecognized in Stage 4. To achieve stage 5, a person requires a genuine openness to others and a willingness to enter into dialogue with them even at the risk of changing his or her way of making meaning and relating to the world. There is a readiness to live in ambiguity. There is also commitment to justice that transcends social class, religion, race, ethnicity, community, or country. The person in stage 5 is capable of depending on others without losing independence and they have empathy with the whole human family; not just for the person's own immediate community.

Stage 6: Universalizing Faith. This stage is rarely achieved. Fowler (1981) found only one individual out of 359 participants of the research who represents this stage, which means only two or three per thousand. Individuals in this stage view the human community as inclusive. They work to liberate others from social, political, economic, and ideological injustice. They have a vision of a transformed, divine, and transcendent world. The ultimate replace the self as the centering reference point in the universalizing stage. Mother Teresa, Martin Luther King, Jr., Mahatma Gandhi, Dag Hammarskjöld, Dietrich Bonhoeffer, and Thomas Merton are the examples of persons who have reached this stage

Gary Leak, a psychologist from Creighton University, Omaha, Nebraska, USA, developed a measurement on global faith development. He and his team developed a more direct, precise, and meaningful (i.e., valid) measure of spiritual growth than the single question that had been used in the other surveys, at the same time it is simpler than the interview method used by Fowler in identifying different levels of spiritual development. The six stages of development is viewed as different instead of better than each other. They developed a measure that helps to merely identify the students' level of spiritual development as lower level (stage 2 - 3) and higher level (stage 4 - 5). Lower level of faith development means less mature spiritual development, whereas higher level of faith development means more mature spiritual development (Leak, 1999).

#### *Motivational Element of Spiritual Development – the Personal Investment Theory*

Braskamp, Trautvetter, and Ward (2006) suggested Personal Investment Theory as a framework to understand college student development. This theory allows them to include both the inner and exterior lives of students and the sociocultural environment. The theory is built on the centrality of meaning and stresses the importance of the relationship among a student's sense of self, pattern of behavior, and the nature of the sociocultural context that is the college environment. In Personal Investment Theory, motivation is understood as a dimension of Sense of Self – referred to as a student's self-identity, which Baxter-Magolda (1992) called as self-authorship – a capacity to define the student's beliefs, identity, and relationships internally; while Astin (1999, p. 518) defined sense of self as "values that one

holds most dear, out of sense of who we are and where we come from, our beliefs about why we are here". In essence, sense of self reflects the meaning and the purpose that people see in what they are doing in life – work or study.

People have personal goals- "what the person perceives to be attractive or unattractive" (Maehr & Braskamp, 1986, p. 50) at that moment of their life. They have a sense of what is important to them, what they like to invest their time, talents, and treasures. Goals are what persons find rewarding and of interest to them—their priorities in life. In their earlier work, Maehr and Braskamp referred to them as personal incentives (Maehr & Braskamp, 1986).

Braskamp, Trautvetter, and Ward (2006) stated that to be personally invested is to be involved, motivated, persistent, engaged in activities, intense and intensive, and to have patterns of behavior that are noticeable to others. They believe that students are personally invested when they use their time, talents, gifts, and energy to achieve something whether in the classroom, the residence hall, on the playing field, in a social service agency, or among family and friends. Earlier, Maehr and Braskamp (1986, p. 62) found that students make choices about where to spend their time and what to become engaged in, "depending on the meaning these activities have for them". Therefore, meaning making is essential in understanding students' spirituality as the motivational element of students' spiritual development.

#### *Behavioral Element of Spiritual Development – the Student Involvement Theory*

Astin (1999) proposed a student involvement theory, a development theory in higher education. The theory based on five postulates. First postulate refers to investment of physical and psychological energy in various objects; the objects may be highly generalized (such as the student experience) or highly specific (such as preparing for examination). Second, regardless of its object, occurs along a continuum; that is, different students manifest different degrees of involvement in a given object, and the same time, students manifest different degrees of involvement in different objects at different times. Third, involvement has both quantitative and qualitative features. The extent of a student's involvement in academic work, for instance, can be measured quantitatively (how many hours the student spends studying) and qualitatively (whether the student reviews and comprehends reading assignments or simply stares at the textbook and daydreams). Fourth, the amount of student learning and personal development associated with any educational program is directly proportional to the quality and quantity of student involvement in that program. Fifth, the effectiveness of any educational policy or practice is directly related to the capacity of that policy or practice to increase student involvement.

Several years before Astin introduced his theory, Maehr and Braskamp (1986) have developed a theory on personal investment, which was later modified by Braskamp (in press) in order to understand what motivates college students to invest their time, money, and energy in college. They are trying to explain that inner life and outer life are connected; being and doing are intricately related. In a nutshell, people invest themselves in certain activities depending on the meaning these activities have for them. The pattern of behavior is the expression of the meaning one gives to the activity. Behavior and motivation are collectively referred to personal investment. What one does, such as performance, intensity of behavior, persistence of patterns of behavior, and results of choices to become engaged in specific activities is what they have called personal investment. Braskamp (in press) uses Personal Investment Theory to better understand the students' patterns of behavior. Students act within the context of their giving meaning to the situation. That means cognition and affect are a part of the motivational process; Maehr and Braskamp (1986) have asserted that meaning and motivation are inextricably linked—that the meaning of the situation to the individual determines personal investment. "Knowing the meanings individuals hold allows

us to predict how and when they will invest their time and energy—in their jobs or in other activities" (p. 125).

Student involvement in religious activities has been studied by Trozzolo and Brandenberger (2001). They studied religious commitment and prosocial behavior of undergraduate students at the University of Notre Dame. They classified students into three mutually exclusive groups: first group, the Low service participants (34.9% of the sample) were those who indicated no service participation or only a few activities per year. Second group, the Medium service participants (26.1 %) were involved in at least one activity on a monthly basis but less than weekly. The third group, the High service participants (39.0 %) were involved in at least one service activity on a weekly basis. They examined religious variables in two broad categories. The first, religious behaviors, included self-reported frequency of Bible reading, church attendance, and prayer. The second category, religious values, involved beliefs about religion's guidance for life and the impact of church teachings on social views. The relationship between service activity and religious variables was examined via standard t tests and similar statistical analyses. Most of the reported findings are statistically significant at the  $p < .01$  level.

The findings of the study are quite interesting. With regard to Bible reading the study shows that it is a salient correlate of service involvement among both Catholic and non-Catholic students, and among both males and females. Overall, 26.0 % of Notre Dame students reported reading the Bible at least monthly, compared to 34.7 % in the high service group and 18.1 % in the low service group. Males report more frequent Bible reading than their female counterparts at all levels of service involvement.

An interesting relationship is noted between service involvement and church attendance. Students at both the high and low levels of service participation indicate more frequent church attendance. Students at both the high and low levels of service participation indicate more frequent church attendance.

Reported frequency of personal prayer and meditation is also significantly associated with higher service involvement. Overall, 50.1 % of Notre Dame students reported praying on a daily basis. Female students pray more frequently than male students, but among males, increased frequency of prayer is associated with higher levels of service participation. As with Bible reading, the association between frequency of prayer and service involvement appears stronger among non-Catholic students than among Catholic students.

#### *Relational Element of Spiritual Development – the Object Relations Theory*

Hall and Richards (1996) defined spiritual maturity as a continuous personal relationship between individual and God. The personal relationship has two dimensions: self-God relationship awareness (ARG) and quality of one's relationship with God (QRG). These two dimensions will help to understand spiritual development holistically – individual awareness of his relationship with God as well as the quality of the relationship. In other words, spiritual development represents the level of individual awareness with regard to God's involvement in his daily activity and the quality of the relationship.

The first dimension of spiritual maturity, awareness of God, is an individual experience about God's involvement in every aspect of his life. In his development, individual experiences, even the smallest event in life is part of spiritual experiences. An individual always associates himself with his subjective experiences on the will of God and has a sense of two ways of communication with God.

The second dimension of spiritual maturity is quality of relation that projects the quality of relations in three sub dimension, namely *unstable*, *grandiose*, and *realistic acceptance*. Individuals experience the quality of relation with God on different levels which show the spiritual maturity. The unstable quality of relation is characterized by individual

inability to integrate good and bad. In other words, an individual in this level of spiritual maturity has difficulty in differentiating what is good and what is bad, especially in an ambiguous situation regarding his relationship with God. Personal failures and disappointment with God make the individual feel angry and guilty. The grandiose quality of spiritual development is characterized by tendency to focus on fantasy, attention, and by showing that he is better than others. What others think about him is the parameter of success to him. The individual usually has extreme idealism about his relationship with God for the purpose of getting a positive impression from others. Recognitions and praises from others are main issue in his relationship with God. On the third quality, realistic acceptance, an individual normally reach it during adolescence. The characteristics of this quality are ability in understanding and be tolerant with disappointments and other consequences of his relationship with God. The individual focuses on solutions when he is dealing with emotional conflicts in a relationship. Kirkpatrick (1992, in Hall & Richards, 1996) stated that the theory is a solid framework to understand the concept of spiritual maturity as individual experiences his relationship with God. Referring to the theory of attachment, relationship experiences with God significantly contribute to the development of personality and structure of affect in the life of an individual. In a sense, individual perceives God as an attachment figure, as a "safe place" in time of crisis (Kirkpatrick, 1992 in Hall & Richards, 1996).

#### *Synthesis*

Spiritual development of university students has been disregarded for a long time. While higher educations in most countries view a student as a whole person, there is still very little effort to support the spiritual development of the students. It is not surprising what Arthur Chickering argues about nowadays that students are concerned more on materialism or career, unlike college students in 1960s to 1970s, who attend college for a more philosophical reason. However, the results of survey conducted by HERI-UCLA (HERI, 2005) found that majority of the student are actually interested in spirituality. However there are fewer students who make effort to be involved in religious activities or to practice religious teaching during college. The result of the study shows that most students want to grow spiritually. This study focuses on the spiritual development of students who are studying in Christian universities in Indonesia.

Spirituality is very subjective. It forms a belief system, which is cognitively unique in each individual. Spirituality also strongly influences the very reason or motivation of doing something; it is the behavioral manifestation of what people believe, at the same time spirituality is the picture of relationship pattern that individuals develop in life with fellow human beings as well as with a Supreme Being. Therefore, in order to understand the spiritual development of the students, different theories and approaches are discussed. First, the cognitive theory of Faith Development of James W. Fowler, which is based on Piaget, Erikson, and Kohlberg theories, proposed six stages of spiritual development. Then, the Personal Investment Theory of Braskamp suggested that spiritual development of the students is determined by how much effort – time, energy, talent – they are investing and depends on what the students' value the most in their lives. This theory covers both, motivational element and behavioral elements of spiritual development. While Astin's theory of student involvement contributes to the understanding of behavioral elements of students' spiritual development. Finally, the quality of spiritual development can be understood from the perspective of object relations theory proposed by Hall and Richards (1996), it is focused on the relational element of spiritual development, which they prefer to call spiritual maturity.

This paper is written based on a study on the spiritual development of Christian University students in Indonesia which lead to propose the integrative model of student counseling and development program that integrates spiritual development in the university. Expectedly, the result of the study will help counselors at the university counseling center to deal with the faith, religious, and spiritual issues among students. As Stannard and Painter (2004) stated, the failure to incorporate faith and spiritual issue into counseling process is to ignore a potentially significant strength of the client. The latest development in the field of psychology in Indonesia is a growing interest in positive psychology – an openness among psychologists to incorporate spirituality into psychological. However, there have not been many empirical studies conducted with regard to this issue, because it is not considered scientific. Hence, one significant contribution of this study is to fill the gap in psychological research wherein the elements and process of spiritual development of university students could be described. Further, the description of elements and process of spiritual development put forward a conceptual model in dealing with the development of spirituality of the university students.

#### *Relationship between Elements*

Spirituality, thus, should be understood not only from single perspective but multiple perspective in order to have a comprehensive understanding. From cognitive perspective, spiritual development of the students started when they were very young. According to Fowler's theory of faith development, as infants, they developed either trust and loyalty or fear and despair based on their relationships with caregivers, which later became the foundation of their spiritual development. Then, as they grew older the development moved from a self-centered, external dictated and abstract image to other-centered, internalized, and concrete experiences of spirituality.

Spiritual development is a meaning making process wherein the students find meaning in their lives; motivate them to take action. It guides their behavior to fulfill the purpose of their lives. Therefore, spiritual development can also be understood from motivation elements. What the students perceive to be attractive or not attractive determines their priorities, their willingness to invest their time, energy, and talents; these, then, will be their personal goals in life; something that drives them to do be involved and to do any activities in their lives.

Students engage in any student activities, including religious activities, when they find that the activities are meaningful and supporting to meet their goals. The students who are internally driven are most likely to engage in religious activities such as reading sacred text/literature, praying, attending religious activities, as well as other behaviors.

Spirituality is basically a relation with a Supreme Being that the students believe is higher, stronger, and mightier than self. However, relationship with the Supreme Being can be explained by the pattern of relationship between the students and their caregivers or significant others. The relational element of spiritual development is another element that helps to understand the spiritual development of the students. In a practical definition, spiritual development is a part of human development which is subjective and essential in forming identity or the structure and dynamics of personality that involves a process of meaning-making (cognitive foundational element), finding the purpose of life (motivational element), which manifested in daily practices or ritual activities (behavioral element), relationship with other people in the community as well as with the Supreme Being (relational element), and general feeling or the emotional element of spirituality.



### *Case Studies*

A multiple case studies have been conducted in 2007-2008 by the author on twelve Christian students. In this paper, brief description of personality assessment results will be presented. Then, cases will be analyzed by using a case comparison method that will lead to some conclusions.

#### *Armin*

##### *Personality Description*

Armin's upbringing in a traditional Christian family forms his conservative and moralistic values. However, there is an ambivalent practice of neither religious nor spiritual life of his parents; mother figure is perceived as a devout and active Christian, on the contrary, the father figure is perceived as not religious or a good model of religious/spiritual life. Inconsistency in the family religious life practice did not help him to grow more mature in his spiritual life. As a boy, he needed concrete examples from his father, because he identified and felt emotionally close to his father. He needed a model and a structure of behavior.

As the youngest among the siblings, Armin is expected to just follow what he is told and to do what he is told, including to take over the household chores of his other siblings. He is not expected to argue or to give rational explanation. He lives to meet others' expectation. The desire to please his father and his mother motivates him to pursue higher education; studying in the university, taking any course, is a way to please his parents. Although, he has to put aside his desire to be a military officer just to meet the expectation of his parents – approval from his father, love from his mother.

As a young adult, he has not developed necessary skills such as problem solving skills, managing emotion skills, interpersonal skills, due to lack of opportunity at an early age. As the youngest in the family, he lacks the opportunity to make decision of his own. He did what his father expected him to do. He did not have much choice. He had problems in dealing with separation with parents as a result of childhood experiences. The fact that his mother still fed him until he was five, and accompanied him to school when he was in grade 1, indicate emotional dependence with mother figure that makes it difficult for him to be independent.

At present, he is embarking to a new experience in life as a college student, who has to live separately with his parent. He realized that he needs to be independent. He is going through an adjustment process. His mind is occupied by plans and self-proving ambition. He is open to the new experience as a college student, although he has not established a clear picture about his future. There is an inconsistency between his desire of being a military officer and being a psychology student; also between his desire of being closer to God and his current situation and his ambition of being a military officer.

#### *Bella*

##### *Personality Description*

Bella was born in a Chinese family that put high values on money or possession. Both parents ran and generate income from running businesses. She had limited contact and communication with her parents, which contributes to her lack of emotional experiences. She practically grew up on her own and apparently did not give much problem to her parents except when she got lost in the market when she was little. She perceives herself as self-sufficient, dependable, and responsible. She believes that other people need her more than she needs others. However, the focus of attention is she.

As the eldest among siblings, she feels responsible for her brother and sister but she feels powerless; she wants to help them, however the siblings do not seem to need her help. She has the tendency to take responsibilities beyond the call of duty, because she needs to be needed. Her concern about the ministry as a tambourine dancer in church reflects this. She really believes that no one can replace her as a tambourine dancer if she dies. She sees her involvement in the church ministry as part of her responsibility to help the church instead of her being helped by the church.

She has a simplistic way of thinking in solving a problem in life. She is unable to conceptualize a complicated problem to find a satisfactory solution. She prefers to avoid or to run away from complicated and conflicting situations. She tends to be pragmatic and rational. She focuses on the fulfillment of her needs. Relationship with God is merely for her benefit. She needs God as a friend who is always there for her; she sees God as a Father who protects her. Her spiritual life has not developed into a more mature spiritual level because she focuses on her self, rather than others or God, even when she is involved in the ministry.

#### *Coky*

##### *Personality Description*

During his formative years, Coky grew up as the only boy among siblings, with his father often away due to his duty assignment, and the family moving frequently. He perceives life as difficult and always changing. He had to go through adjustment processes, uncertainty, and confusing situations sometimes. He developed certain way of coping in order to survive, such as following the rule, being submissive to the authority, and following the crowd for safety. As a young adult, he has not developed a sense of identity, although he has certain values that guide his behavior – the value of submission to the authority, the value of trust and honesty in friendship, and the value of fidelity in man and female relationship. He feels secure when he submits to the authority, and feels guilty when he does otherwise. It is understandable that his religious activities were done as a reflection of submissive behavior to the authority figures – the parents. He was expected to lead a prayer in the family meeting, because he is the eldest and the only son in the family. He prays twice a day during meals and bedtime – a formal and required time of praying. With regard to his future, he has not established a clear career or plan; he wants to be a police officer, a businessman, as well as a college graduate in psychology.

He defines success in terms of achievement, accomplishment, and possession; this explains how he defines happiness in life. Happiness in life is determined by possession and accomplishment; modest life is a "cheap" life that equals to unhappiness. He focuses his life on here and now and denies the existence of life after death, because it is not real and abstract. What matters in life is everything factual and sensorial; things that gives him pleasure, satisfaction, and happiness. He does not believe in heaven, because it is not real and abstract. If he could not sense it, it cannot be true.

#### *Diana*

##### *Personality Description*

Diana is the third generation of Christian family; she grew up in a Christian home that practice mixed-cultural tradition, Javanese and Chinese. The family practices its cultural tradition just for the sake of respecting their old generation. There was no attempt of integrating the cultural tradition with the religion. Her Muslim grandmother converted to Christianity after her grandfather died. The parents have been Christian when they were married. Her belief system is formed by the belief system of her family, which she follows blindly. Her statement that she become Christian because she was born in a Christian family,

indicates that she has not developed a personal belief with regard to a religious or spiritual identity. She has a superficial understanding of the teaching of the Bible. She admitted her lack of knowledge of the teaching of her own religion and other religions. She feels secure by following the practice of religion/spiritual activities of her family; and tries to protect herself from negative influences of her social environment. She finds it conflicting because on one hand she wants to be with others, on the other hand she has to protect herself from bad influences. She is very selective in choosing her friends to survive spiritually; however, this does not help her to grow spiritually. She has not developed spiritual maturity, which is characterized by clear understanding of one's belief, sense of direction, meaning and purpose of life, and her contribution in the life of others. The focus of her life is her self or the extension of herself, such as families or close friends.

Her involvement in the student activities reflects her preferences as a person who values fellowship, harmony, and relationship. She feels secure among people whom she is familiar with, and tends to keep the harmony in relationship. When she disagrees with the habit or lifestyles of her friends, she chooses to protect herself by limiting interaction with them for fear of bad influence, while maintaining a superficial relationship with them.

*Eva*

*Personality Description*

Eva grew up in a family with a quite strong influence on cultural, traditional, and religious values, which encourage the practice of social etiquette, good manners, and appreciation of cultural heritage. She adopts the values of her family and the community she is living. In she grew older, she become involved in an exclusive group of Christian friends where she feels comfortable, accepted, and trusted. Her identity is very much influenced by the values of the group, which affect her further spiritual development. She found that during a relationship within the group is better than her relationships outside the group, which contributes to her perception on others who are different than she is (e.g. people from other religious background).

In her relationship with others, she tends to minimize differences by selecting friends with similar interest, or boyfriends from the same ethnic background, even religious background. The purpose is to minimize potential problems of adjustment – fewer differences means easier adjustment. However, this tendency has lowered her tolerance to differences that eventually affect her spiritual development. She limits her social interaction mostly within a Christian community, particularly the group of her best friends or student fellowship in campus. She will be happy if there is someone who joins the community of believers where she is in, which means she finds meaning in bringing other to her in-group – something she considers an achievement in a religious/spiritual life.

She has a quite strong grip of what she believes and a sense of religious identity that makes her different from other people with different religious backgrounds. Pleasing God as the purpose of life has not been practically applied and tested in her life. She does not have a clear sense of destiny or calling through her particular occupation (e.g. integrating psychology and personal quest for meaning and purpose) considering that she is in her final year of her studies. In relation to that, it is not clear how her life will be beneficial and well contributes to others inside as well as outside of the community of believers.

*Franky*

*Personality Description*

As a person who grew up in a traditional Christian home, Franky's belief system is strongly influenced by traditional and cultural values of his parents and society, especially traditional Christian values. These values determine his motivation, perception, decision-making, behavior, as well as interaction with others.

The Father figure is a model of behavior. He is the mirror of any misconduct, a source of authority and structure that governs his life to which he submits, a dependable friend he can trust. The incident when his father slapped him on the face was the most critical moment in their relationship. His "faith" on his father was challenged and questioned; a perfect picture was about his father was shattered when he got an unexpected response from his father. However, the shattered picture was restored when his father apologized to him. His faith on his father grew stronger. He adopts the values of his father, and somehow imitate his father's behavior by being actively involved in the religious activities. Religious activities are the expression of serving God and the people, which he claims as the purpose of his life. His musical talent is the vehicle of service to God and others and is seen as God's gift. Franky enjoys it, because it also meets his need of being with people.

As an extrovert person, Franky is ignited by the social environment. Social interaction is his source of energy in life. He loves to be around people, because being with people fills his longing of companionship. As the eldest in the family, he plays the role of a friend to his siblings. However, he needs friends whom he can trust and share his feelings and thoughts. There has been a need for real friendship during his childhood and adolescence. He was the only child for four years before his younger brother was born. As he grew older, his sibling becomes too young to be his friend, even when the youngest brother was born. His sense of community developed when he went to Christian schools for elementary and Junior high school. Then, he lost the community when he was in high school; he was the only Christian in class, and felt alienated by his non-Christian friends. He tried to find it elsewhere. When finally he was accepted in a Christian university he had opportunity to meet his need of a community. To meet this need he has been involved in different student activities, including student organization, student fellowship, youth group, and cross department student fellowship.

*George*

*Personality Description*

George's life is going through a significant changing process – a transitional process of shifting from collective belief system to individual belief system. He grew up in a family with legalistic values based on the Old Testament. The values started to change when he encountered the new teaching of the charismatic church he attends. He found a new meaning of life and a sense of direction. The new value also changes his perception, behavior, and relationship. He puts every effort to follow the teachings of the Bible he learned from the Christian foundation class. He experiences the love of God, the Father, through the community of believers. He has been longing for such love due to the absence of a father in his life. He set his purpose in life by telling others the wonderful love of God as he experiences it. Accordingly, he makes a commitment to be involved in the activities of the church as well as in campus; any activity that help him to grow in the new spiritual life. He also focuses his relationship with the people and the community of believers.

He put high value on education as a road to a successful life. The purpose of his life is to live for others and be with others. He associates a successful life in relation to what he has done to other people. Being alone is something that makes him feel uncomfortable, and he perceives loneliness as unfortunate. He found the sense of community in the community of believers.

*Happy*

*Personality Description*

As a theme that revealed repeatedly, living for others, is the theme of Happy's life. Happy is a person who place high value on others, and feels responsible for them. The source of energy and motivation is others. She loves to share whatever she has, including the stories. Her interest in making stories driven by a desire to tell others about something she has. She likes to end the stories with happy endings, because she wants every body to be happy and to live in harmony.

As the most significant others in her life, her parents are the center of her life. The reason for attending university, including the choosing of course, was to make her parents happy. Even when she finishes her studies and work, she put priority in bringing the parents to the place they would like to go for a vacation. It is also to show respect to the parents, that she did not insist to be baptized as Christian. She has given herself freedom to practice the new religion, yet she does not feel content with her identity because she firmly holds a belief that one has to be baptized first before one is acknowledged as Christian.

This "floating" situation makes her growing process run quite slow. She is waiting for the right moment, to make a decision. Her passion to help people in need has to wait, because she has another responsibility to carry on – to finish her studies. There is a need for self-proving as the result of a comparison her father told her. She wants to prove to her parents that she can be better than her sister or her relative. On the other hand, she also wants to make her life more interesting with a self-proving project – to publish her novel and to compete in a modeling contest. She does everything to make them happy.

*Immanuel*

*Personality Description*

Immanuel's results on personality assessment are consistent with his personal history background, which reveals his values, perceptions and goals in life. He grew up in a family where in the parents have disagreements about many things, such which church to attend, which house to live, and the plan for the children. His often torn between doing his father's request or to meet his mother's expectation. This created a stressful situation for him. He wants to please both parents, but he could not.

He found a solution through his interaction with his mentor in the youth ministry. He found meaning in obeying God, rather than obeying his parents. Although his problems have not gone away, he has been able to make his own decision based on the new value he learned in the ministry. He acknowledges the significant he has gotten through his involvement in the ministry and sees possibilities of helping other young people with similar problems. He makes a commitment to be actively involved in the youth ministry, realizing the benefit of it in helping others. He found a sense of direction that leads him to make a realistic decision in choosing relevant activities and a supportive environment.

Although his problems are not yet over, he is confident that he will be able to face them because he believes in the power of God as the ultimate source of help and wisdom. The support of his mother and best friends significantly contribute to the development of his belief and spiritual growth process. Although his relationship with the father's figure is

problematic, he plays the role of a submissive child while passionately working on a better relationship.

*Justine*

*Personality Description*

Justine grew up in a fatherless family; she was raised by her single mother, who spent most of her time working. The role of a disciplinarian was played by her aunt who lived with them together with her very old grandmother. She had to live with them because of financial and family reason. She perceives her aunt as an unpleasant figure and her mother as a distant. Mother, who has never met her needs of affection. She grew up as someone with a longing for attention of others, which she tried to meet from her friends in school. However, her classmates, whom she considered best friends could not give the attention when she needed it badly during her isolation because of chickenpox. She felt that her friends were not genuinely caring. Genuine care was found when she started to get involved in the mountain climbing club, where she felt comfortable, accepted, cared by the other members. She found meaning in caring for each other, treating others with respect, and fairness. As a Catholic, she has not been practicing the ritual or religious activities. The most important thing for her is not the frequency of attending mass, praying, or other required rituals. She puts high value on being kind to others and helping others in need. She believes that doing good things will make her a better person in present as well as in the future life. With that belief, she has been actively involved in selected activities, which she believes to be relevant with her goals in life, and would bring happiness in her life. She was encouraged by her boyfriend and her club members who share the same value. Her interaction with them strengthens her belief and validates her sense of direction. She comes to believe that when she dies she will be transformed into a better person, with an even clear goal to work for humanity.

*Kathy*

*Personality Description*

Kathy grew up in a dysfunctional family. She experiences many traumatic experiences due to constant fighting of the parents. The parents were busy with their own problem and did not give enough attention to Kathy and her siblings. Kathy adopted some values and behaviors she learned from her parents, which create a set of value and pattern of behavior. Traumatic experiences have not been taken care of properly even until she entered college. She developed some unhealthy habits and behaviors, which she then realizes an inappropriate. She has a low self-esteem and self worth. She lacks the ability to handle her problems, negative emotion, and relationship with others.

She experiences a turning point in her life when she joined the small group of Christian fellowship in the university. She started to establish a new set of values through the teachings of the Bible. She found meaningful relationships with some older students and people in the Christian community. She developed new pattern of appropriate behaviors. She perceives herself from another perspective; this enhances her self-esteem. She gains a sense of self through her involvement in the small group, where she finally found a set of guidance and encouragement to her disorganized patterns of thinking, behaving and relating. Being born again is not only a renewal of her spiritually, but actually also the renewal of her ways of thinking, feeling, behaving, and relating with others. Her life is changing for the past three years; the set of beliefs she adopted is being tested, objectified, and internalized. Although her family situation has not changed yet, and although she still needs to improve her skills in handling life problems, in making decision, and in communicating with other people, she has

a source of hope, she knows how to get encouragement and support from the social community.

*Lombardo*

#### *Personality Description*

Based on information about his personal history background and the result of personality assessment, Lombardo has a distant relationship with his parental figures, especially his father. Very limited interaction during childhood, very strict discipline and frequent punishment by his father made him see the father figure negatively. He developed a low self-esteem, inferiority, as the result of interaction with his father. He also developed a rational thinking as a way of coping in handling negative emotions. The mother is seen as ambivalent; she is an affective figure that brings comfort and secures feelings, but she is also distant. He had run his life just to do what his father expects him to do. As a person, he felt alone. He did not have meaning in life until he experienced a turning point in life through his interaction with a Christian student on his third semester in the university. The first experience in the Christian student fellowship meeting was when he was greeted by another student. It was just a usual greeting but has been a significant moment to his life and spiritual development process. Feeling of being accepted and acknowledged has been a meaningful experience in his life. He developed a positive attitude toward others and life. He started to open his life to the new experiences, new relationship, and new possibilities. He values friendship, relationships and teachings of the Bible. Positive attitude and willingness to learn lead him to further adventures and journey in life, including self-examination, self-realization, and self-acceptance. He posits himself in a growing process, seeking deeper the meaning of life, experiencing more relationships that are meaningful with God and other human beings. This motivates him to learn more, beyond his field of study, about theology. He values quality more than quantity of his accomplishment.

#### *Summary of Spiritual Development*

These are the summary of their spiritual development, which includes cognitive, motivational, behavioral, relational, and emotional elements.

Armin values family tradition and the belief of his parents. He finds meaning in following what the parents believe. Not only does he agree with his parents' value and belief systems, he also adherently follows them because they will be pleasing to the parents. A traumatic experience that happened when he was teenager precipitates his awareness of God, religious, and spiritual life. He considers it as one of the most important in life, besides his desire to please the parents and his ambition to be a military officer. In his first year in the university, however, he has not been aligning his value and purpose in life with his daily activities as well as student activities; he was involved in his study of psychology and sports. His relationships are limited to the social interaction with classmates and sport club member. Generally, he feels dissatisfied with his life.

Bella puts high value on possession and material things. As a good child in the family, she wants to keep the reputation by making her parents proud. She has a long term goal of living in a big house where she can gather all her children and grandchildren, while taking care of a charity house for children in need. However, presently she has not been able to accomplish her purpose and goals, because she is still studying in the university, and is only involved in church and campus ministry as a tambourine dancer. She limits her interaction to her housemates, church activities, and classmates. Averagely, she feels moderately contented with her life, nothing special.

Coky places friendship and career as the most important in his life. He values friendship because he can learn from his friends. He values career as the road to a successful life. A successful life for him is to be a high rank police officer [his father is a high rank police officer] and a businessman. In other words, he set up his purpose and goal in life to be a successful person who has the power and possession. Being poor or modest is considered low in social status and self-worth to him. As a first year student, he has limited activities. He only studies and joins the sport club. Likewise, his social networking is limited to a circle of friends who come from the same area. Generally, he feels unhappy with his life.

Diana, a product of mixed-cultural marriage, unconsciously adopts the value of her cultural heritage – Javanese and Chinese cultures together with religious value of Christianity and Confucianism. Living in harmony is something very important to her. Any differences should be accepted without questions or confrontation. Family is another valuable thing in her life. Accordingly, her purposes in life are to live in harmony with other people and to make her family happy. As a final year student, she is not sure about her future career. She is enjoying her daily activities as a senior student and the president of the student choir. Although she disagrees with the lifestyles of some students in the choir group, she chooses to stay away from them, associates her self with only some, and her Christian boyfriends. She feels secure and grateful with her life.

Eva is strongly influenced by belief systems and values coming from cultural-tradition and religious practices of her parents/family. There are mannerism and social etiquette she has to follow to be considered as a good person. She also values her family and friends so much. She is determined to keep her family and friends intact. Besides studying, she is busy with a variety of activities in the student organization and student fellowship. Her social interactions are mostly within Christian communities, namely the group of six high school friends, family, and the student fellowship. At present, she is feeling unhappy for having miscommunication with her best friend, but she is happy for her brother's wedding.

Franky lives in a modern family lifestyle with a cultural-tradition and religious values. The influence of his father, a Christian activist, very strongly formed his belief system. Identifying his father, he set his purpose of life to serve God and people. Being in a Christian community gives him a secure feeling. Having experienced isolation is an only Christian in high school, he chose to limit his interaction with non-Christians and be involved only in Christian communities like youth group at church, student fellowships, and cross department Christian fellowship, and other selective student activities. He interacts mostly with other Christian students in the campus ministry. He feels nervous and bothered because he has not been meeting his mentor and his best friend; they are busy with their study and work. He has nobody to talk to.

George grew up in a fatherless family. He was raised by his single mother and was often left home unattended, although he was not abandoned. He lacked of the love of a father, a role model he needed during his formative year. He needed structure and guidance he can use to govern his life. The teaching of his local church did not give him the clear structure and guidance as well as the warm loving community, which he found in the charismatic church. He gets a new understanding about the spiritual life from the teachings of the new church, which focuses on praising and worshipping God as the expression of love of God. The idea of God as a Father brings hope to meet his needs of the love of a father. This gives him a sense of purpose in life, to show God's love. As a young believer, he is beginning to learn the basic knowledge, new values, and new meaning. He is eagerly involved in activities, which help him to grow spiritually such as joining foundation classes in church, joining the music ministry and student fellowship, and other student activities. He builds interpersonal relationship with his family, mentor, and other students. He is also exposed to a larger Christian community. Enthusiastic and hopeful are his general feelings lately.

Happy has a unique encounter with Christianity. She was born in a Chinese family that traditionally believes in Confucianism. Having studied in a Christian school, she was exposed to a religious practice of praying, scripture memory, and Bible reading. A very significant moment in her life was a moment of peace she experienced when she was attending a church service. She had never experienced such a wonderful moment before. She believes that she was destined to be a Christian ever since. She knew that one day she would become a Christian. Her faith was challenged when she got discouraging responses from her family, especially her mother. However, the challenges made her faith even stronger, although she acknowledges that her family is also important. Realizing that she has been blessed by God, she made a commitment to help people in need – she is very clear about her mission and goal in life, that is, to make others happy. She likes to share her life to others, which she implements through her actions. Obeying her parents to study Information Technology, instead of her interest in psychology, was her way to make her parents happy. Writing novels is an expression of her creativity and as the way of making people happy; she always ends her story with a happy ending. She is involved in the chapel, as an usher, and other student fellowships as a way of establishing identity as Christian; she is waiting for the right time to be baptized, which she believes is the real statement of her identity as a Christian. Accordingly, she develops relationships with other Christian communities in school, while keeping in touch with her family, and her housemate. She does not exclude herself from non-Christians, like her parents and housemates.

Immanuel realized that his father has not been a good model, despite his successful career as a medical doctor. He was torn between following his father's demand and his mother's suggestion. He found meaning in his involvement in a youth ministry at his [charismatic] church. He was helped by a mentor in the time of problems with his dysfunctional family. He understands that doing God's will is the most important in life, not the parent's will or his own will. The values have been tested with several family problems, which lead him to a sense of purpose to live an extraordinary life. To live an extraordinary life means not to live for one self, but to live for and to help other people. He makes a conscious decision when he decides to focus on the youth ministry at church, rather than he involved in the campus ministry. He realized that many young people like him need help in dealing with problems he used to have. With his musical talents, he has an open door to build meaningful relationships with younger students. He has a circle of friends to support him to keep on going with the process of growing spiritually.

Justine is not a typical churchgoer Catholic because her mother never required her to attend church; she spent more time staying at home or going to the mall on Sundays. Educated in an exclusive Catholic school for girls, she was taught Catholic teachings emphasizing social justice. However, the turning point of her spiritual life was marked when she joined a group of mountain climbers. She learned the value of helping each other, being good to others, and other humanitarian values. What matters in life is not how many times one goes to church or how much one knows about the Bible, but how one shows that one cares about other people. Her goal in life is to help others in need, like children in devastating areas. By helping others and doing good things, she believes that she will be reincarnated into a better person when she dies. For this reason, she has been actively involved in training children to build a good character through the outbound activities for children; she also made a commitment to help any program held by the mountain climbing group she has been involved in. She is grateful that her boyfriend has been very supportive and shared the values.

Kathy was raised in a dysfunctional and disorganized family that made her self-esteem very low. She did not have a set of rules to follow or a role model to identify with. Living in peace and harmony is something she longs for and values very highly because of consistent fighting and quarreling of her parents in the presence of the children. The

atmosphere of the family relations was full of selfishness, verbal and emotional abuse. Her first encounter with small Bible study group was an eye-opening experience for her. There was a shift in the meaning of life, from hopeless to hopeful, from selfishness to otherness. She put relationship with God as the most important in life, then living in peace and harmony as other important things. She was driven to make peace with other and to serve or help others. As a result, she throws herself into a mentoring program in the small group wherein she studies the Bible with other friends; she also learns how to put it into practice. She tries to maintain a relationship with her family, regardless of the situation. The change in her family has been her concern. This has not been easy and is frustrating considering the lack of cooperation from her family. However, she puts her trust in God that her family will change.

Lombardo was also raised in a dysfunctional family. His parents were busy with their family business, while Lombardo tried to make himself occupied with any activity inside the house. Favoritism in the family in favor of his younger brother contributed to his low self-esteem and inferiority feeling. An eye-opener moment was the first day in the student fellowship, when someone initiated a conversation with him. The feeling of being acknowledged changed his life and opened his mind into a new truth in life, that he is worthy to be treated as a person. He was not as bad as he thought. He learned new perspectives from the teachings of the Bible, the small group discussions, and personal discussions with his mentor. He came to a conclusion that a relationship with God is the most important in life and that he may know God better through the teaching of the Bible. His purpose in life is to have meaningful life, to grow spiritually, and to have better relationship with God and other people. He spends most of his time knowing God through quiet time, reading the Bible and spiritual books published by trusted publishers, participating in seminars and trainings, even taking theology classes. His social networkings are not limited in the student fellowship in the campus ministry, but also extends to the church and other Christian organizations. He feels mostly enthusiastic although he still feels dissatisfied with his life, especially in his academic achievement.

The results of case studies reveal that the students have different values and beliefs regardless of their level of spiritual developments. The sources of values are mostly from their family belief systems, cultural heritages, and religious traditions. The students with lower spiritual development (Armin, Bella, Coky, Diana, and Franky) tend to keep and adopt the values from their parents, cultural heritage, or religious tradition, while the students with higher spiritual development (George, Happy, Immanuel, Justine, Kathy, and Lombardo) somehow modified or changed their values after experiencing a moment of turning point in their lives. George denounced the religious tradition values of his local church imposed by his mother after he encountered the Biblical teachings of a charismatic church. Happy, as a little girl rose in a Confucianism family, believes that she was destined to be a Christian after having a meaningful experience in church. Immanuel found the meaning of doing God's will instead of doing parents' will as the most valuable thing in his life. He does it through his intensive involvement with the youth ministry at a charismatic church. Justine established her belief in social justice and humanitarian values through her meaningful experience with the mountain climbers' group in high school. Kathy came to believe in the essential meaning of having a relationship with God through Jesus Christ to change a human life. Lombardo discovered a solid foundation of his faith in the teaching of the Bible that changed his perspective in seeing himself and other people.

Belief systems and values, regardless of the sources, are the foundation elements of spirituality. They provide a sense of direction in the student's life. Theoretically, the purpose of life is consistent with the value. Generally, the results of the study confirm this theory, which means most of the students who participated in this study set their purpose of life that is consistent with their beliefs system. Armin and Happy have different levels of spiritual development, yet they value their family as the most important in life. Accordingly, the

purpose of life is to make their family, especially parents, happy. However, they are different in the clarity of goal and the quality of internalization of the value. Armin's purposes in life has not been clearly integrated and is quite diverse. From being a military officer in order to be closer to God, he has not found a way to reconcile these purposes of life. The activities he chose are also inconsistent with the purpose of his life. He wants to be a military officer but he studies psychology and joins a futsal team. He wants to be closer to God, but he has not been engaged in any activities that bring him to that direction. The reason for choosing a course in college is just an attempt to please his parents. In other words, he had a default motivation in attending university; he attended university just because it was a better choice than not attending university after graduated from high school. Happy decided to choose Information Technology to please her father as a way of winning his heart because he has supported her to be a Christian. Her plan is to make the parents happy by getting a college degree – as her father expects from the children. Moreover, when she gets a better job she wants to bring them overseas for a vacation as an expression of her gratitude. She deliberately gave up her desire to study psychology because her mother disagrees with the choice.

In general, most students with a lower level of spiritual development focus their lives into a sort of self-oriented motivation; for instance, to be a military or high rank police officer (Armin & Coky), to have a big house (Bella), to have a happy family (Diana), and to keep the family and friends intact (Eva). On the contrary, all students with a higher level of spiritual development focus their lives on an others' oriented lives, such as to show [others] the love of God (George), to make others happy (Happy), to live for and help others (Immanuel), to help others in need (Justine), to make peace and to serve others (Kathy), and to have a meaningful relationship with God and others (Lombardo). Franky is exceptional among the students with a lower level of spiritual development; he set a goal of life to serve God and people, however his sense of direction is heavily influenced by his father, who is a church leader and a prominent figure in their community. His involvement with the Christian community is a way of self-expression of his musical talent to compensate his handicap in public speaking and to meet his need of a safe community, where he feels accepted.

As far as relational element of spiritual development, almost all students, regardless of their level of spiritual development, spend more time with the Christian community networks, such as small groups, church communities, or student fellowships. Studying in the Christian universities limits their exposures with other social networking outside of a Christian community. It is understandable that most students have difficulties in working together with students from other religion, as revealed in the Phase 1 of this study. Franky experienced alienation during high school by his non-Christian classmates; Eva found it difficult to get along with her non-Christian boyfriend; Diana broke up with three previous Muslims boyfriends. Nevertheless, some students have significant experiences, which benefit their spiritual life when they interact with their Christian communities. Diana feels secure with her relationship with a Christian boyfriend; George gets meaningful help for his spiritual growth from his interaction with his mentor and small groups in church; Immanuel found the meaning of life from his intensive relationship with her friends in the youth ministry; Kathy is encouraged by her spiritual mentor to share the good news and to show an exemplary life to her family; while, Lombardo enjoys a fruitful life through his interaction with a young reformist small group and through his study of various Christian resources.

An additional element that has not been discussed before is the emotional element. All students of all level of spiritual development express the feeling of happiness, frustration, depression, or discontentment. Emotions are very situational; they depend on the present situation in the student's life. Armin and Coky are unhappy with their lives because they have to go through an adjustment process and separation from family of origin. Eva and

Franky feel unhappy because they are having problems with their respective best friends. Bella and Diana feel secure because there is nothing that bothers them lately. Kathy feels frustrated because her family has not been changed as she expected; however, she is hopeful for the change – thanks to the encouragement from her mentor, who helps her put her trust in God. Interestingly, most students with a higher level of spiritual development show similar positive emotions of enthusiasm, excitement, or happiness for something they value very much. For example, George has a great hope that his mother would finally accept the Biblical teaching of the charismatic church he has been involved in. Happy is excited about her dream of publishing her novels and bringing her parents for a holiday tour with her own money. Immanuel is grateful with the challenges and problems in his life, which he believes will strengthen his faith and deepen his understanding of God's will. Justine is very happy for his boyfriend, who totally supports her belief and lifestyle. Lombardo, despite of his dissatisfaction of his life, feels the excitement of knowing God through Biblical teachings and discussions with his mentor and the young Christian group he is involved in.

#### *Discussion & Conclusion*

In sum, spirituality is very subjective, personal, and unique to each individual. It is built on a foundation of values and belief systems that can be established from various resources such as cultural and religious traditions, parental influences, significant encounter with God or a Supreme Being, or the practice of humanitarian values.

Spirituality is like a house build that has a foundation, floor, walls, and a roof. Using an illustration of a house building helps to understand the spirituality. Spirituality is the totality of a person, not just an aspect of personality (Dalton, et al. 2006; Jones, 2005). A human being is a spiritual being (Estanek, 2006; Love & Talbot, 1999; Park, 2000; Tisdell, 2003). It means spirituality is the essence of a person. As a house building, it is built upon a foundation of values, belief systems, basic understanding, and meaning of life. When the students change their belief systems from the family, cultural, and traditional belief system to the Biblical teaching and practice, their lives changed. The establishment of belief system or value goes through a cognitive process (Astin, 1999; Fowler, 1981; Leak, 1999), wherein a person puts a basic understanding of what is the most important in his or her life. Cognitive element of spirituality is the foundational, basic value or belief that is significantly meaningful to a person. It could be a materialistic value, social justice value, Biblical value, scientific value, atheistic value, balanced life, etc. It explains how strong a person holds, adopts, or internalizes a basic value in life.

Motivational element is a sense of direction that leads a person's life is based on what she or he believes as is the most important in life. The purpose of life, goals, objective, target, or motivation is built on top of the foundational element, and should be consistent with the basic value and beliefs. It demonstrates how clear a person set the direction of his or her life (Braskamp, 2003; Braskamp, Trautvetter, & Ward, 2006; Maehr & Braskamp, 1986). The students with consistent cognitive and motivation element of spirituality are developing higher than students with inconsistent cognitive and motivation element.

Behavioral element is a sense of engagement that describes the intensity of a person's involvement in any activity and daily practice. It may be a personal meditation or prayer time, small group discussion, mass service, humanitarian project, peacemaking movement, or social charity. It describes how intense a person involves in spiritual activities (Astin, 1999; Maehr & Braskamp, 1986; Trozzolo & Brandenberger, 2001).

Relational element is a sense of community that explains the quantity and the quality of interpersonal relationship of a person, whether in-group or out-group, inclusive or exclusive. The quantity of relation may help to develop a sense of identity, but the quality of a relationship contributes more to the maturity of spiritual development. The sense of

identity is established when a person realizes the uniqueness of his/her self compared with other persons in the community. The sense of community includes a realization of similarities and differences of self with other people inside and outside of the group.

Emotional element is a sense of expression that shows the nuance of feeling, affection or mood of a person (Maehr & Braskamp, 1986). The emotional element is very situational and uncertain. It shows the color of one's life that may or may not be consistent with the value. It is seasonal. The elements of spirituality are best illustrated in Figure 2 below.

Spiritual development is not determined by the sources of the value; it does not have to do with religious affiliation. Rather, it should be measured by the consistence and relevance of the values with the motivational, behavioral, relational, as well as emotional elements. For instance, a churchgoer Christian who serves God in church does not necessarily need to have higher spiritual development than a non-churchgoer Christian who rarely attends a Sunday service or mass. In other words, one's spiritual development is not determined by the extensiveness of spiritual involvement or social interaction.

The students with a lower spiritual development show inconsistency of the foundational element with the motivational, behavioral, and relational elements of spirituality. The students with a higher spiritual development show consistency of the foundational element with the other elements. The emotional element vary, however students with a lower spiritual development mostly express negative emotions of unhappiness or dissatisfaction, while the students with a higher spiritual development show more positive emotions of enthusiasm and excitement.

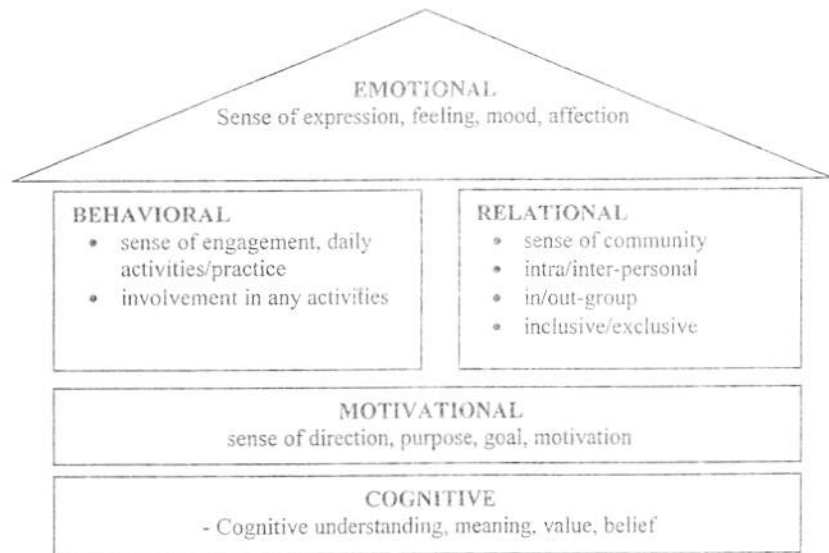


Figure 2: The House Building of Spirituality

**Recommendation**

**Student Development in Practice**

Based on the description about spiritual development the need for help spiritual growth is indicative. The spiritual development should be focused on helping the student in identifying and establishing the basic foundation and the source of value or belief system, setting a personal purpose of life based on the value, making realistic involvement that is relevant to the purpose and goals of life, optimizing meaningful relationships that support the value, purpose, and goal of life, and dealing with negative and positive emotions in appropriate and healthy way. Counseling psychology profession can provide a great deal of help and service to the students.

Specifically for Christian students, the integration of Christian values in the student counseling and development program should be the focus of attention of the Christian universities as the implementation of the mission statement to develop values of Christian spirituality or to promote Godly character. The university needs to support the spiritual development of the student by providing an environment conducive to spiritual growth of the students, and by providing counseling services with spiritually sensitive counselors who are trained in integrating spirituality and counseling. Counselors who have been equipped with knowledge and skills in integrating spirituality in counseling will effectively contribute to meet this need.

A working model or spiritually-integrated student counseling and development program is a proposed as a practical model in helping the students grow spiritually as described follow:

**A Working Model of Spiritually Integrated for Student Counseling and Development Program at Christian University in Indonesia**

**Introduction**

This is a working model for a spiritually integrated student counseling and development program. Spiritual development has five elements: cognitive element, motivational element, behavioral element, relational element, and emotional element. Figure 3 represents this conceptual framework

**Description**

*Cognitive element* of spirituality is the basic value or belief that is significantly meaningful to a person. It could be a materialistic value, social justice value, Biblical value, scientific value, atheistic value, balanced life, etc. It explains how strong a person holds, adopts, or internalizes a basic value in life.

*Motivational element* is a sense of direction that leads a person's life based on what she or he believes as the most important in life. The purpose of life, goals, objective, target, or motivation should be consistent with the basic value and beliefs. It demonstrates how clear a person set the direction of his or her life.

*Behavioral element* is a sense of engagement that describes the intensity of a person's involvement in any activity and daily practice. It may be a personal meditation or prayer time, small group discussion, mass service, humanitarian project, peacemaking movement, or social charity. It describes how intense a person is involves in spiritual activities.

*Relational element* is a sense of community that explain the quantity and the quality of interpersonal relationship of a person, whether in-group or out-group, inclusive or exclusive. The quantity of relation may help to develop a sense of identity, but the quality of a relationship contributes more to the maturity of spiritual development. This is the sense of identity established when a person realizes the uniqueness of his/her self compared with

other persons in the community. The sense of community includes a realization of similarities and differences of self with other people inside and outside of the group.

*Emotional element* is a sense of expression that shows the nuance of feeling or mood of a person. The emotional element is very situational and uncertain. It shows the color of one's life that may or may not be consistent with the value

#### Objectives

The objectives of the spiritually integrated student counseling and development program are:

1. To help the student identify and establish the foundation and the source of value or belief system.
2. To help the student set a personal purpose of life based on the value.
3. To help the student make realistic involvement that is relevant to the purpose and goals of life.
4. To help the student optimize meaningful relationships that support the value, purpose, and goal of life.
5. To help the student deal with negative and positive emotions in appropriate and healthy way.

#### Outcomes

Corresponding with the objectives, the outcomes of the spiritual development program are:

- Discovering and establishing personal values and belief system from Christian spirituality.
- Clarity of personal objectives, the sense of direction that leads to a purposeful life
- Planning students' activities, which are relevant with the value and purpose of life of the students.
- Developing and maintaining a meaningful relationship conducive to spiritual development.
- Ability in using appropriate and healthy ways of handling negative and positive emotions.

#### Activities

The outcomes can be accomplished through variety of activities, which are all under five general themes: laying foundation, living a purposeful life, planning relevant activities, developing meaningful relationship, and handling one's emotions.

1. *Laying Foundation*: value/character formation seminars; outdoor activities, small group mentoring programs, integration classes (spiritual values in art, science & technology class), individual or group psycho-spiritual counseling
2. *Live a purposeful of life*: student motivation assessments, life planning workshops, book discussions on career (e.g. What Color is Your Parachute) job search strategies, resume writing workshops, career counseling, career decision making, interview skills, SHAPE (Spirituality, Heart's Desires, Abilities, Personality, Experiences) training.
3. *Planning Relevant Activities*: senior-junior mentoring programs; individual and group counseling; establishing new clubs based on specific interest.
4. *Developing Meaningful Relationship*: communication skill trainings; spiritual formation groups; love, sex, and dating seminars;
5. *Handling Your Emotions*: individual and group counseling; seminar "understanding your emotions" seminars; workshop-seminars on depression, homesickness, broken relationship, loneliness, prejudice, abusive relationship, and racism.

## RELIGIOSITY AND MARITAL ADJUSTMENT AMONG LONG DISTANCE MARRIAGE

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#### Abstract

The study attempted to search the relationship between religiosity with marital adjustment among long distance couples. One hundred and fifty two (n=152) couples engaged in long distance marriage participated in this study including 76 married males and 76 married females. Data were collected by two scales, including : marital adjustment scale and religiosity scale. In addition, four subjects participated in a structured interview design. The collected data were processed by regression analysis. Result of the study indicated that religiosity was significantly related to marital adjustment. Further analysis indicated that (a) religiosity was significantly related to marital adjustment for the males with r value 0.501,  $p = 0.00$  ( $p < 0.01$ ), (b) religiosity was significantly related to marital adjustment at married females with r value 0.329,  $p = 0.04$  ( $p < 0.05$ ). The analysis also showed there were no significant between distance of the city or country, age of marriage, age of separate and frequencies of meeting with marital adjustment at long distance couples.

Keywords : Marital adjustment, religiosity

#### Introduction

Marriage constitutes a legal and emotional commitment between two people to share physical and emotional closeness, share tasks as well as economic resources (Olson & DeFrain, 2003). Several challenges are encountered within marriages, including changing conditions of both husband and wife, following the decision to make a family.

These changes may result in a range of difficulties and shake ups within the marriage, and in some cases may eventually lead to divorce. The last six years have demonstrated that an average of 143 thousand divorce cases occur in a year. Observing from the divorce rates year by year, it is apparent that divorces are elevating while marriages are constantly declining (Republika, 2009).

Several factors contribute to the causes of divorce. According to Laswell and Laswell (1987), the initial years of marriage encounter issues of economic difficulties and it becomes only natural that both husband and wife shall be able to control the situation. Indeed, it is these economic needs of which its fulfillment cannot be delayed. This particular need forces the couple to seek a decent living to secure their livelihood, in addition to be able to separate from their nuclear family.

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