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Experiences Learning Strategy for the Development of Religious Teen

ABSTRACT: *In the world of adolescence, the situation of upheaval between reality and expectations is often conflicting, because at this time, they are looking for identity. They begin to incorporate different values, their values of trust, and value beyond themselves, so that their situation is a conventional syntactic situation. The results of previous studies show that religiosity can affect adolescents in behaving. Religiosity is not a matter of religion, although religiosity and religion are in one unity. The purpose of this study is to know the picture of the religiosity level of adolescents in a particular group, so that the next step can make experiential learning strategy. The subjects were 21 teenagers (9 males and 12 females). The technique of analysis in this study was conducted by using the frequency distribution of the primary data and, then, performed cross tabulation between the level of religiosity with supporting data. This level of adolescent religiosity was measured by a modified questionnaire of religiosity from a questionnaire made by Sondang Seninta Debora Situmorang (2012), based on C.Y. Glock & R. Stark (1970)'s theory of religiosity, with the coefficient between 0.603 – 0.866, and the Alpha Cronbach reliability coefficient of 0.974 through SPSS (Statistical Package for the Social Sciences) version 20. The results of this study were of 21 adolescents, 10 adolescents (47.6%) had low religiosity and as many as 11 adolescents (52.4%) had high levels of religiosity. Because there are still many teenagers who have a low level of religiosity, the researcher proposes an experiential learning strategy for the development of religiosity in the adolescent.*

KEY WORD: *Religiosity; World of Adolescence; Looking for Identity; Conventional Syntactic Situation; Experiential Learning Strategy.*

ABSTRAKSI: *“Strategi Pembelajaran Eksperimental untuk Pengembangan Agama Remaja”. Dalam dunia remaja, situasi pergolakan antara kenyataan dan harapan seringkali saling bertentangan, karena saat ini, mereka sedang mencari identitas. Mereka mulai menggabungkan nilai-nilai yang berbeda, nilai-nilai kepercayaan mereka, dan nilai di luar diri mereka sendiri, sehingga mereka mengalami situasi sintaksis konvensional. Hasil penelitian sebelumnya menunjukkan bahwa religiusitas dapat mempengaruhi remaja dalam berperilaku. Religiusitas bukanlah masalah agama, meskipun religiusitas dan agama berada dalam satu kesatuan. Tujuan dari penelitian ini adalah untuk mengetahui gambaran tingkat religiusitas remaja pada kelompok tertentu, sehingga langkah selanjutnya dapat membuat strategi pembelajaran eksperimental. Subjek penelitian adalah 21 remaja (9 pria dan 12 wanita). Teknik analisis dalam penelitian ini dilakukan dengan menggunakan distribusi frekuensi dari data primer dan, kemudian, dilakukan tabulasi silang antara tingkat religiusitas dengan data pendukung. Tingkat religiusitas remaja ini diukur dengan kuesioner religiusitas yang dimodifikasi dari kuesioner yang dibuat oleh Sondang Seninta Debora Situmorang (2012), berdasarkan teori religiusitas dari C.Y. Glock & R. Stark (1970), dengan koefisien antara 0.603 – 0.866, dan koefisien reliabilitas Alpha Cronbach 0.974 melalui SPSS (Paket Statistik untuk Ilmu-ilmu Sosial) versi 20. Hasil penelitian ini adalah dari 21 remaja, 10 remaja (47.6%) memiliki religiusitas rendah dan sebanyak 11 remaja (52.4%) memiliki tingkat religiusitas tinggi. Karena masih banyak remaja yang memiliki tingkat religiusitas yang rendah, peneliti mengusulkan strategi pembelajaran berdasarkan pengalaman untuk pengembangan religiusitas pada remaja.*

KATA KUNCI: *Religiusitas; Dunia Remaja; Mencari Identitas; Situasi Sintaksis Konvensional; Strategi Pembelajaran Eksperimental.*

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INTRODUCTION

The way to increase adolescent religiosity for significant development requires a grounded way for the teenager. There are points to be digested in advance for the reason why an experiential learning strategy becomes a contextual offer for the development of adolescent religiosity and has a strong support base. Call it the sense of what is religiosity, the adolescent situation associated with the development of religiosity and some research that reveals the importance of religiosity for adolescents (Dean & Yost, 1991; Whitehead, Wilcox & Rostosky, 2001; and Young ed., 2005).

What side, who, when, why cannot be released with the side where and how. How teenagers experience a contextual way for the development of their religiosity cannot be separated where they are. Therefore, the means of implementing religiosity for adolescents, and programs that support the promotion of adolescent religiosity, does not become a language that is wandering or away from teenagers (Whitehead, Wilcox & Rostosky, 2001; Monahan, 2009; and Kilkenny, 2012).

Understanding Religiosity. R. Stark & C.Y. Glock (1968) and C.Y. Glock (1972), as cited also in Sondang Seninta Debora Situmorang (2012), stated that religiosity is an attitude of surrender to the forces that exist outside of itself and manifest in daily activities (Stark & Glock, 1968; Glock, 1972; and Situmorang, 2012). In addition, religiosity is also expressed by its dimensions, namely: the dimensions of belief; the dimensions of religious practice or ritualistic; the dimension of experience; the dimension of religious knowledge or intellectual; and the dimension of consequential (Clayton & Gladden, 1974;

and Situmorang, 2012).

The dimension of faith contains the hope of those who cling to certain theological views and acknowledge the truth of the doctrines believed in their beliefs. Every religion maintains a set of beliefs expected by religion itself, obeyed by its followers. The dimension of belief is seen as exclusive, because there is a very confident (fanatical) attitude towards the truth of doctrine. This belief does need to be supported by a strong belief that it becomes their capital to live their lives. This belief is about the deepest element of the self. However, the content and scope of these beliefs not only vary among religions, but often also between traditions within the same religion (Clayton & Gladden, 1974; and Situmorang, 2012).

The dimensions of the practice of religion, this dimension includes the behavior of worship, obedience, and the things people do to show their commitment to the religion they follow. These religious practices consist of two important classes. The first is the ritual. This refers to a series of rituals, formal religious actions, and sacred practices. Of course there is hope that the followers of religion are able to carry out religious' practices. The practice of religion is a means of entering the atmosphere closer to God. In Christianity, some of these ritual acts are manifested in worship in the church, sacred communion, fasting, sacrament, and devotion (Clayton & Gladden, 1974; and Situmorang, 2012).

The second is obedience. Compliance and rituals are like fish with water, although there are important differences. The ritual aspect requires a very formal and public commitment. All known religions also have relatively spontaneous,

informal, and distinctive personal offerings and contemplation. Compliance in Christian circles is expressed through personal prayer, reading of the Gospel, and the prayer of the environment, etc. (*cf* Situmorang, 2012; Xue, 2014; and Davies & Thate eds., 2017).

The dimension of experience, this dimension contains and considers the fact that all religions contain certain expectations. This dimension is concerned with the religious experience, feelings, perceptions, and sensations experienced by a person or group. There was a small and close communication with God. The dimension of experience demands an active and engaged attitude. Active and engaging are a manifestation of the totality of an action based on consciousness. There is a consciousness that arises to affirm that they need the Divine. The presence of the Divine feels more felt through experience rather than having to understand conceptually (Hassan, 2005; and Davies & Thate eds., 2017).

The dimension of knowledge of religion, this dimension refers to the expectation that religious people have at least a minimal amount of knowledge about the fundamentals of beliefs, rites, scriptures, and traditions. The dimensions of knowledge and conviction are clearly related to each other, because knowledge of a belief is a condition for its acceptance. However, beliefs need not be followed by the requirements of knowledge, nor is all religious knowledge relying on faith. Furthermore, one can be convinced that strongly without truly understanding his/her religion, or trust can be strong on the basis of very little knowledge (*cf* Clayton & Gladden, 1974; El-Menouar, 2014; and Situmorang, 2012).

Dimension of practice, which is a consequence of commitment to religious appreciation. This dimension is the gateway to seeing the outside world around one-self and the different religions. If the four dimensions that have been discussed more emphasize the development of religiosity for themselves, then, this dimension of experience is the real fruits of appreciation of the four dimensions. The dimension of practice becomes the spearhead of a person, who is religious to be judged by different parties. This dimension refers to the identification of the consequences of one's religious beliefs, practices, experiences, and knowledge from day to day (Hassan, 2005; El-Menouar, 2014; and Davies & Thate eds., 2017).

The term "work" in the theological sense is used here. While religion many outline how its adherents should think and act in everyday life, it is not entirely clear where the religious consequences are part of religious commitment or merely derived from religion. The dimension of practice is important, because it is a proof that a person has a good quality of religious religiosity (Hope & Jones, 2014; and Davies & Thate eds., 2017).

In a research report entitled "Multidimensional Measurement of Religiousness/ Spirituality for Use in Health Research", John E. Fetzer Institute (2003), as cited also in Ulti Febrina (2015), defined religiosity as something more focused on the behavioral, social, and doctrinal issues of any religion or class (Fetzer Institute, 2003; and Febrina, 2015). The doctrine of every religion must be followed by every follower. If R. Stark & C.Y. Glock (1968) and C.Y. Glock (1972) revealed the 5 dimensions,

then, it is different from John E. Fetzer Institute (2003).

John E. Fetzer Institute (2003) tried to develop more about the dimensions of religiosity. He reveals that there are 11 dimensions to express one's religiosity: (1) Daily Spiritual Experiences; (2) Meaning; (3) Values; (4) Beliefs; (5) Private Religious Practices or Forgiveness; (6) Individual Religious Practices; (7) Religious/Spiritual Coping or Religious Influence; (8) Religious Support; (9) Commitment; (10) Organizational Religiousness; (11) and Religious Preference. The eleventh this dimensions reinforce the more particular details. The appearance of these details shows that religiosity is both profound and rich. The many dimensions proposed by John E. Fetzer Institute show the richness in religiosity itself (*cf* Stark & Glock, 1968; Glock, 1972; and Fetzer Institute, 2003).

Almost in tune with the three figures above, Y.B. Mangunwijaya (1991), but with different perspectives, gives a different and sharp emphasis. The difference between Y.B. Mangunwijaya (1991) and the three figures above is a matter of affirmation that religiosity is not a matter of religion. Religiosity is a quality of self that is realized through total surrender to God. It is true that religiosity and religion are in one unity, but they are different, that religiosity is not synonymous with religion (Stark & Glock, 1968; Glock, 1972; Mangunwijaya, 1991:2 and 22; and Fetzer Institute, 2003).

Religion is more about an institution or institution that contains the rules, rituals, and doctrines that are official. While religiosity is more to see the depth of one's heart that includes the ratio and taste, about the intimacy of the individual

with the Supreme Being. Those who obey religion do not necessarily have a great sense of religiosity, and vice versa. The quality of religiosity at the level, built by Y.B. Mangunwijaya (1991), is not a question of the quantity of a person often performing ritual practices, the sophistication of thought, and experience often in a purely spiritual activity. It is about the quality of a person to involve God in every journey of his/her life accompanied by human efforts to get closer to God through actions that value humanity. There is a harmony between love to God and love to God (Stark & Glock, 1968; Glock, 1972; Mangunwijaya, 1991:2 and 22; and Fetzer Institute, 2003).

Based on the statements of the above three figures, religiosity is a quality of self that totally holds to God and has an effect on things in everyday life, both with one-self and others, such as psychological, social, and moral. Religiosity begins with inner reinforcement (*ad intra*) to be steady outside the self (*ad extra*). Religiosity helps one to gain meaning about life and this meaning that guides them to implement a quality life, especially also in teenage situations. The role of meaning in order to make a person reconcile with him/her-self and not complain and grateful to undergo all the situations of suffering (Emmons, Cheung & Tehrani, 1998; Baazeem, 2015; and Davies & Thate eds., 2017).

Youth Situation. In the world of adolescence, the situation of upheaval between reality and expectations is often conflicting, because at this time, they are looking for identity. They begin to incorporate different values, their values of trust, and value beyond themselves, so that their situation is a conventional-syntactic

situation (Fowler & Dell, 2005; and Juneman, 2012:56).

The conventional-synthetic situation is a search situation in confusion. This situation confirms that adolescents need a solid attitude, so that they can deal with conventional-synthetic situations. The theory is the thinking condition of the late adolescents, who are struggling to overcome the dual value. This idea highlights the late teenagers who are struggling in a situation of dualism. In conventional syntax, the late adolescent begins to use abstract thinking. Abstract thinking is characterized by the ability of late teenagers, who begin to synthesize the values that they get with values outside themselves. In this period, a variety of cognitive abilities emerged that encouraged the child to re-examine his/her views (Sutcliffe, 1996; Fowler & Dell, 2005; and Dunkley, 2013).

Cognitive style allows for a new way of interaction. As a result, the ego has to deal with a variety of self-image that is sometimes very contradictory to one another. This confuses the teenagers and raises questions in the individual's heart about who he/she is. The question of identity begins to haunt the mind, so that it needs to integrate the various shadows of the self as well as make it a self-unity or self-identity that can function properly (Zohar & Marshall, 2001; and Dunkley, 2013).

James W. Fowler & Mary Lynn Dell (2005) refer to the term synthesis, which means that the diversity of contents and beliefs needs to be united so as to form a whole unity. This belief pattern is also called conventional, because cognitively, affectively, and socially important for the individual to adapt to others (Fowler & Dell, 2005). But, the formation of this

self-identity becomes the ultimate crisis at the conventional synthesis-conventional stage, because teenagers will be confused and difficult to find their true identity due to the images from the outside are united with him/her with a heterogeneous picture, whether from society or from family and friends. Therefore, the identity crisis becomes the ultimate crisis at the conventional-synthesis' stage, because adolescents usually experience a radical change when they begin to take over the personal views of others and hastily agree to it, or they completely reject the views of others, then rigidly claiming his/her true views (*cf* Macnamara, 2004; Fowler & Dell, 2005; and Dunkley, 2013).

Dualism is considered a factor triggering the crisis, because it is inseparable from the understanding of James W. Fowler & Mary Lynn Dell (2005) that put adolescence in the period of conventional-synthetic thinking. Dualism is the notion that life contains two conflicting principles, such as: there is good, there is also evil; there is dark light; or a two-faced state, that is contradictory or incompatible (Fowler & Dell, 2005). For example, at this stage, teenagers will also prepare a rather personal picture of God. God is no longer imagined by anthropomorphic models solely as in the earlier stages of the mystical-literal belief stage (Macnamara, 2004; Fowler & Dell, 2005; and Wolters, Grome & Hinds eds., 2013).

However, it will be structured according to the "mutual interpersonal" paradigm of "personal" God, who is a person who knows me better than I know myself. So that adolescents can rely on God as a close friend, savior, and God as a Person who knows and understands teenagers.

As the best of the best Companions, God is also seen as a great Personality, who has a special depth of rich inner life, abundant, and full of infinite mysteries. God's statement as a Companion contains a serious dualism question: how to explain God's dualism as a friend? (Clark, 1996; and Axsel, 2014).

Allah is Allah, while the word Companion refers to the reflection of human relations with humans. How is God understood as a friend (a familiar human being)? Is this term wrong, because it sees God from the side of human language? If wrong, what about the fate of the late teenagers, when the term Allah is a friend, is needed to help a mature identity. Companions are a more landing and familiar term for late teens, because God is truly present and touches their world (Hassan, 2005; and Harris, 2007).

In addition to James W. Fowler & Mary Lynn Dell (2005), figures such as G. Stanley Hall (1904) also asserted that adolescence is a time of crisis. As interestingly disclosed by G. Stanley Hall, who is considered the father of adolescence psychology. He argues, as cited also in Sarlito W. Sarwono (2002), that adolescence is a period of storms and stress conditions, so that the final adolescence is a period full of problems (*cf* Hall, 1904; Sarwono, 2002; Fowler & Dell, 2005; and Arnett, 2006).

This statement inspires psychic thinkers, such as Erik H. Erikson (1995), who reflects newly on adolescence. According to Erik H. Erikson (1995)'s view, adolescence is a period of adolescence experiencing identity crises and role confusion, or identity versus role confusion (Erikson, 1995). The crisis period shows the events of teenagers,

who are in the mood to seek identity or identity. Finding self-identity for late teens is like playing a puzzle, because they are trying to integrate values outside of themselves. Those values are unusual they hear, see, and do in the family, but give effect to fill their whole identity (Erikson, 1995; Santrock, 2013; and Steele, 2017).

Thus, conventional synthesis contains several things. First is the natural situation of the late teens. The second is the attempt to overcome the interrelations between different things even opposite, for example, God is a friend. The three conventional-synthetic situations are storm situations, because if adolescents are unable to respond wisely to their situation, they will fall into the decomposition (Geertz, 1973; Santrock, 2013; and Steele, 2017).

The Role of Religiosity. Over the last ten years, many studies have discussed the role of religiosity in adolescents. Religious also has an impact on life in adolescents are experiencing a conventional-synthetic situation. Here are examples of research that confirm that a teenager, who has a high religiosity, will have a good morality attitude, ease aggressiveness, and minimize the delinquencies that arise in adolescence (Robana, Hikmawati & Ningsih, 2012; Palupi, Purwanto & Noviyani, 2013; Reza, 2013; Aiyah & Farid, 2014; Sovinia & Fauzah, 2014; and Purzycki *et al.*, 2017).

Having a high religiosity, adolescents can adapt themselves to the environment in which they are located (Isham & Wulandari, 2013); in which Jalaluddin (2002) suggests that adolescent self-religiosity will influence his/her behavior (Jalaluddin, 2002:75). The research above suggests that there is a phenomenon that confirms that teenagers are experiencing degradation of religious

religiosity. Of the study goes from the situation of adolescents is now really worried. Performance indifferent to his/her religion, such as not embarrassed to sin and the ongoing moral crisis, the foundation of this research (Jalaluddin, 2002; Isham & Wulandari, 2013; and Purzycki *et al.*, 2017).

The development of adolescent-owned religiosity is one of the measures to reduce negative behaviors or behavior that is not good for teenagers. If teenagers have a high level of religiosity, then, they will show the behavior toward a religious life as well, instead teenagers who have religiosity low, they will show behavior in a direction away from the religious as well. The above studies confirm the element of why religiosity is important for teenagers (Jalaluddin, 2002; Isham & Wulandari, 2013; Mulasari, Suksesi & Sulistyawati, 2016; Purzycki *et al.*, 2017; and Permana, 2018).

The definition of religiosity, the adolescent situation, and the role of religiosity in adolescent life are interrelated. These three points are important points for finding a way that is relevant to teenagers. Of course, offered in writing is the implementation of experiential learning strategy. Experiential learning should be examined first by definition and characteristics inherent in the learning process. Then, this experiential learning is used for the development of adolescent religiosity (Roberto, 2007; Sackman & Terway, 2016; and Purzycki *et al.*, 2017). From this, the author can see the effectiveness of experiences learning in order to increase the religiosity of adolescents and offer a tangible form of programs that answer the challenges and situations of teenagers.

Experiential Learning Strategies.

The ELT (Experiential Learning Theory) was developed by David A. Kolb (1984) around the early 1980s. Experiential learning is a learning process, a process of change that uses experience as a medium of learning or learning. In addition, learning is done through reflection and also through a process of making meaning from direct experience (Kolb, 1984). Experiential learning focuses on the learning process for each individual. This model emphasizes a holistic learning model in the learning process. In experiential learning, experience has a major role in the learning process. It is this emphasis that distinguishes ELT from other learning theories (*cf* Kolb, 1984; Armstrong, 2008; and Mohammadzadeh, 2012).

David A. Kolb (1984) also asserted that knowledge is the result of a combination of understanding and transforming experience (Kolb, 1984). Pertaining this, J.W. Pfeiffer & J.E. Jones (1979), as cited also in Maiya Dernova (2015), said that experiential learning is a model that provides a structured experience through the phase of experiencing, sharing experiences, processing experiences, generalizing or concluding with the phases of applying forming determination, and planning how to achieve learning outcomes in life daily (Pfeiffer & Jones, 1979; and Dernova, 2015).

According to Mel Silberman (2015), sometimes the term “experiential learning” is used to refer to any training that takes place interactively with a bit of lecture. The lecture contains the points shown in the slide. While there are many excellent methods for designing training activities, it is important to characterize the “sticky”

qualities that make a training activity truly “experiential” (Silberman, 2015:7).

One of the best ways to make concrete learning is to use case studies. A case study can be as short as a paragraph or as long as ten to twenty pages of text. Usually, a concrete situation exists that requires translation (what’s going on here?), or solving (how can this problem be solved?). The situation may be a summary of real cases or custom cases to provide important information, raise specific issues, and/or require a decision (Williams, 1992; and Lundeborg, Levin & Harrington, 2000).

What may not elevate it to the status of experiential activity is how it is experienced. If the case study remains a written text that is discussed and analyzed by the learner, it probably will not involve emotion in addition to the mind. However, if the case is contained in the problem of action learning, the experience may be different. Action learning requires real people to resolve and take action on real issues in real time (instantaneously) and learn, while acting (Pfeiffer & Jones, 1979; Dernova, 2015; and Silberman, 2015).

Looking at the above explanation can be concluded that active learning is different from experiential learning. Experiential learning, by Mel Silberman (2015), refers to: (1) the involvement of learners in concrete activities that enable them to “experience” what they are learning; and (2) the opportunity to reflect on the activity (Silberman, 2015:10). Experiential learning can be based on both real-life/work experience and structured experience that simulates or approaches actual work/life experiences. Experiential activities can be used for cognitive learning or understanding information/concepts; behavioral

or developing skills; and affective or researching beliefs. Experiential learning uses also a range of methodologies, such as: assignment at work; field experience; action learning projects; creative games; role play; and games (Kolb, 1984; Armstrong, 2008; Mohammadzadeh, 2012; and Silberman, 2015).

Experiential learning is a holistic model of the learning process, in which humans learn, grow, and develop. The mention of the experiential learning term is done to emphasize that experience plays an important role in the learning process and differentiates it from other learning theories, such as cognitive learning theory or behaviorism (Kolb, 1984; Armstrong, 2008; and Mohammadzadeh, 2012)

According to the AEE (Association for Experimental Education), as cited in Rahma Alendra Yusiyaka (2012), experiential learning is a philosophy and methodology, in which educators engage directly in motivating learners and reflection is focused on improving knowledge and developing skills (Yusiyaka, 2012). Learning experiential encourage learners in their activities to think more, explore, ask, make decisions, and apply what they have learned (*cf* Kolb, 1984; Zohar & Marshall, 2001; Armstrong, 2008; Mohammadzadeh, 2012; and Yusiyaka, 2012).

RESEARCH METHODS

The subjects were 21 teenagers (9 male and 12 female). They are members of the Catholic Youth Faith Coaching group in Cicurug, Sukabumi District, West Java, Indonesia. The teenagers were given a questionnaire, the analysis technique was performed by using the frequency distribution of the primary data and then

Table 1:
Level of Religiosity

		Total	Percent
Level of Religiosity	Low	10	47.6%
	High	11	52.4%
	Total	21	100%

Table 2:
Cross-Tabulation of Religiosity Level with Sex

		Sex		Total
		Male	Female	
Level of Religiosity	Low	4 (44.44%)	6 (50%)	10 (47.62%)
	High	5 (55.56%)	6 (50%)	11 (52.38%)
	Total	9 (42.86%)	12 (57.14%)	21 (100%)

Table 3:
Cross-Tabulation of Religiosity with Age

		Age					Total
		12 Years	13 Years	14 Years	15 Years	16 Years	
Level of Religiosity	Low	3 (14.29%)	1 (4.76%)	2 (9.53%)	4 (19.04%)	0 (0%)	10 (47.62%)
	High	1 (4.76%)	2 (9.53%)	4 (19.04%)	2 (9.53%)	2 (9.52%)	11 (52.38%)
	Total	4 (19.05%)	3 (14.29%)	6 (28.57%)	6 (28.57%)	2 (9.52%)	21 (100%)

cross tabulated between the level of religiosity with supporting data (Brink, 1995; Agresti & Finlay, 2008; and Storm, 2010).

The research data on adolescent religiosity was measured by a modified questionnaire of religiosity from a questionnaire made by Sondang Seninta Debora Situmorang (2012) based on C.Y. Glock & R. Stark (1970)'s theory of religiosity, including the dimensions of belief, the dimensions of religious practice or ritualistic, experiential dimensions, intellectual, and the consequential implementation dimension (Glock & Stark, 1970; and Situmorang, 2012), with the result of coefficient between 0.603 – 0.866, and Alpha Cronbach reliability coefficient of 0.974 through SPSS (Statistical Package for the Social Sciences) version 20 process (Agresti & Finlay, 2008).

The questionnaire of religiosity consists of 50 items that have been adapted to adolescents' circumstances. There are 4 alternative answer options in each statement, that is: (1) strongly agree; (2) agree; (3) disagree; and (4) strongly disagree. Items in this questionnaire are divided into positive and negative items. Where item positive given value: strongly agree = 4; agree = 3; disagree = 2; and strongly disagree = 1. As for the negative item given value: strongly agree = 1; agree = 2; disagree = 3; and strongly disagree = 4 (Glock & Stark, 1970; and Situmorang, 2012).

FINDINGS AND DISCUSSION

Research Result. In this study, the analysis technique is done by using the frequency distribution of the primary data and, then, performed cross tabulation

between the level of religiosity with supporting data. From the scores obtained is made frequency distribution, then, calculated the percentage by calculating the frequency of each answer, so that the presentation of each alternative answer with the overall respondent multiplied by 100%. Cross tabulation results can be seen in the tables 1, 2, and 3.

The results of the analysis of research data in tables 1, 2, and 3 are obtained of the 21 adolescents, as many as 10 adolescents (47.6%) had low levels of religiosity and as many as 11 adolescents (52.4) had a high degree of religiosity.

Based on sex, it was found that as many as 4 boys (44.44%) had low religiosity and 5 teenage boys (55.56%) had high religiosity. While for female gender, it was found that 6 adolescent girls (50%) had low religiosity level and 6 adolescent girls (50%) had high religiosity level.

Based on age, obtained at the age of 12 years from 4 adolescents (19.05%), there were 3 adolescents (14.29%) had low religiosity and 1 adolescent (4.76%) had high religiosity. Age 13 years of 3 adolescents (14.29%), there is 1 adolescent (4.76%) have low religiosity and 2 adolescents (9.53%) have high religiosity. At the age of 14 years out of 6 adolescents (28.57%), there were 2 adolescents (9.53%) had low religiosity and 4 adolescents (19.04%) had high levels of religiosity.

At the age of 15 years out of 6 adolescents (28.57%), there were 4 adolescents (19.04%) had low religiosity and 2 adolescents (9.53%) had high levels of religiosity. And at the age of 16 years of 2 teenagers, they have a high level of religiosity adolescents (19.04%) had low religiosity and 2 adolescents (9.53%) had

high levels of religiosity. And at the age of 16 years of 2 teenagers, they have a high level of religiosity.

Discussion. Descriptive analysis revealed that of 21 adolescents, 11 adolescents (52.4%) had high religiosity and 10 adolescents (47.6%) had low religiosity. The existence of a balance between low and high levels of religiosity shows that there are still many teenagers who need a learning strategy to improve their religiosity. Having a high religiosity means, they can ease the attitude of aggressiveness, minimizing the misbehavior that arises in adolescents.

As in the study conducted by Iredho Fani Reza (2013) states that the higher the level of religiosity, then the morality will be high as well (Reza, 2013). Research of Dian Lestari & Endang Sri (2017) also stated that the higher the religiosity it will be better also in adjustment, otherwise the lower the religiosity will be worse penyusuaiannya (Lestari & Sri, 2017). The high level of religiosity can also affect the aggressive attitude of adolescents, such as research of Putri Maharani & Hermien Laksmiwati (2017), which stated that the higher the level of religiosity the lower the aggressive behavior experienced and the lower the level of student religiosity, the higher the tendency of aggressive behavior (Maharani & Laksmiwati, 2017).

The high level of religiosity is not influenced by sex. This can be seen in table 2; it is shown that there is no significant difference between men and women. This is also similar to Winny Agata & Fransisca Sidabutar (2015)'s research that there is no significant difference for religiosity by sex. Looking at the results between cross tabulations between age-based levels of religiosity, there is a diversity shown (Agata

& Sidabutar, 2015).

According to Winny Agata & Fransisca Sidabutar (2015) and also Laura E. Berk & Adena B. Meyers (2016) that early adolescents often show a low level of religiosity in life, because of the desire of adolescents to be more independent and develop autonomy (Agata & Sidabutar, 2015; and Berk & Meyers, 2016). In addition, according to James W. Fowler & Mary Lynn Dell (2005), as cited also in Juneman (2012), there are several stages of religious development starting from the intuitive-projective faith stage to the universal faith (Fowler & Dell, 2005; and Juneman, 2012:56).

Teenagers, by James W. Fowler & Mary Lynn Dell (2005), are at the conventional synthesis-faith stage, but most adults are fixated at this stage and never move on to the next stage; then, based on the explanation it can be concluded that the level of one's faith is not based on age, because this development develops in accordance with the introduction of the individual with his God and also focuses on the motivation to find the meaning of his life (*cf* Fowler & Dell, 2005; Juneman, 2012; and Santrock, 2013).

According to Y.B. Mangunwijaya (1991), in developing religiosity in children, not only about knowledge alone, but children participate actively in interpreting religious life, because the foundation of religiosity is not about the quantity side but its quality; not about how often a child does religious teachings, but deeper than just doing. Activeness is characterized by awareness to interact and get closer to God (Mangunwijaya, 1991). Y.B. Mangunwijaya (1991) also added that in growing religious attitudes to children should begin with respectful education

and responsibility for everyday things. Experiential learning is learning that the process of learning through experience. Experience has a major role in the learning process (*cf* Mangunwijaya, 1991; Cremers, 1995; and Fowler & Dell, 2005).

Finally, I.B. Mardana (2006) suggests that learning from experience includes the link between doing and thinking. So, if adolescents are actively involved in the learning process, it will learn much better (Mardana, 2006:39). This is because in the learning process, the adolescent is actively thinking about what is learned and, then, how to apply what has been learned in real situations (*cf* Mardana, 2006; Shah & Conchar, 2009; and Dewi, Suara & Manuaba, 2014).

CONCLUSION ¹

Looking at the above explanation, it can be concluded that the learning strategy can develop the adolescent's religiosity, because in the experiential learning process, the teenagers are invited actively so as to live it in daily life. Through experiential learning process, teenagers can feel, think, and act naturally.

Therefore, there are two things that can be recommended related to research experiential strategies conducted by the author. The first is for educators (teachers or counselors in the church) that experiential learning strategies can be applied in the process of developing adolescent religiosity. Secondly, to the next researchers, to be able to experiment on the extent to which effective experiential

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learning strategies are effective for the development of religiosity in adolescents.²

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²**Statement:** I, the undersigned below, state that this article is indeed my work and has never been published in other scholarly journals. It is not product of plagiarism. I made this statement consciously and truthfully.

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On Being Adolescent Religious: A Christian Piety in Indonesia

(Source: <http://www.olps.sg/indonesian-rite-christian-initiation-adults>, 1/6/2018)

The way to increase adolescent religiosity for significant development requires a grounded way for the teenager. There are points to be digested in advance for the reason why an experiential learning strategy becomes a contextual offer for the development of adolescent religiosity and has a strong support base. Call it the sense of what is religiosity, the adolescent situation associated with the development of religiosity and some research that reveals the importance of religiosity for adolescents.