



Article History

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**STAGES OF FAITH DEVELOPMENT ACCORDING TO THE THEORY OF
JAMES W FOWLER ON THE PROCESS OF HUMAN RELIGIOUS
DEVELOPMENT
(ANALYSIS OF THE DEVELOPMENT OF RELIGION IN ELEMENTARY-
ADULT CHILDREN)**

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Abstract

We need to instill faith basics in children from an early age . Allah commands everyone to believe in Him. This study aims to analyze the development of religion that occurs in human life from elementary school age to adults. The author uses James W Fowler's theory for this research regarding the stages of human faith from an early age to adulthood. Therefore, the writer intends to analyze the development of human religion. This study used a qualitative approach, which emphasized descriptive analysis based on the documents obtained and the results of interviews with respondents. The data sources for this research consisted of primary and secondary data, which were then analyzed using various papers and interview results. The findings from this study indicate that the development of religion and diversity in humans has existed since birth . And humans will continue to develop in the social, educational, and religious fields. This study focuses on cognitive, affective, and psychomotor development in religion.

Keywords : Development of faith, James W Fowler, development process, cognitive, affective, psychomotor.

Introduction

"Children are a trust for their parents," said a scholar. There was no writing or drawing on his heart, which was pure gold. He tends to accept every painting from every person who teaches him. The child will grow well if he is accustomed to and led. Teachers, including their parents and teachers, will find happiness in this world and hereafter. On the other hand, if he is accustomed to bad things and allowed to live like the Beast, he will go astray and perish. Children's education will impact their lives in the future (Arsita, 2017).

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The foundation of faith must be instilled first in children. Belief in Allah is the most important thing for a person (Kistoro & Sibarani, 2019). Allah commands everyone to believe in Him. Faith is the belief and application of values based on belief in the one and only God. Therefore, "faith" always denotes a feeling of faith and encourages one to believe only in God (Masrur, 2016).

In Islam, religious encouragement is an innate trait that parents must develop to prevent stagnation. In QS al-A'raf (7): 172, it is shown dialogically that recognition and witness to God have existed since humans were not physically born into the world.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غٰفِلِينَ

And (remember), when your Lord brought forth the offspring of the sons of Adam from their syllabi, and Allah testified against their souls (saying): "Am I, not your Lord?" They replied: "Yes (You are our Lord), we are witnesses." (We do that) so that on the Day of Resurrection, you will not say: "Verily, we (the children of Adam) are the ones who are heedless of this (oneness of God)."

The development of religion and diversity in humans has existed since birth. The hadith from Abu Hurairah narrated by Bukhari reinforces this belief, namely: "A person is not born except in a state of fitnah. So his parents made him a Jew, Christian, and Zoroastrian, in another narration: Mushrik." (Imam Al-Bukhari, 1990 p. 97) (Wildan, 2018).

Literature Review

This research is related to a study by Ariyana Rustam, Susi Fitri, and Dede Rahmat Hidayat entitled "Description of the stages of faith development based on James' theory. W. Fowler". The findings from this study indicate that guidance and counseling teachers can apply the universalization of faith in counseling services in schools to achieve a universal guidance and counseling service program for students. This is based on the stages of individual faith development, according to James W. Fowler, which aims to achieve a deeper understanding of students' faith and religion. Consequently, counselors can determine certain developmental phases a person should perform at a certain age.

Method

This research adopts a qualitative method, a scientific approach commonly used by researchers in social sciences to explore human phenomena and develop knowledge through understanding and discovery (Bosra et al., 2020). In addition, it is easier for researchers to use qualitative techniques to conduct research in natural

settings, create in-depth reports based on respondents' views, and create complex images.

This study used various literature, including books and articles on Fowler's thoughts on the development of faith in humans, was used. In addition, the researcher also uses the interview method, which is suitable for examining topics that require respondents' personal opinions, feelings, experiences, or encouragement that encourages them to participate. And can be used to validate or complement data collected from various sources.

Results

This section can be divided into several subheadings. It should provide a concise and precise description of the experimental results, their interpretation, and the practical conclusions that can be drawn .

1.1. *Theory of Stages of Faith According to James W Fowler's Theory*

James W. Fowler (12 October 1940–16 October 2015), who published important work on stages of faith, the psychology of human development, and the search for meaning in 1981, is the creator of the Stages of Faith theory. Faith development theory was studied in 1972 in more than 500 people aged 4 to 88. Besides Richard H. Niebuhr in theology, Erich H. Ericson, J. Piaget, L. Kohlberg, RL Selman, and R. Kegan in psychology and developmental structures greatly influenced him. In addition, Ricoeu's critical hermeneutic theory, James Mark Baldwin, Immanuel Kant, and John Dewey influenced him indirectly (Hasan, 2018).

From Fowler's level of faith development, there is no purpose in determining which religion is the truest or who will go to heaven. Religious adherents see the structures, phases, and components that encourage the growth of religion so that they continue to rise to the highest level of faith and create mature and noble human beings. Development is optional because growing old doesn't necessarily make one mature. On the contrary, this attitude is intended to guide religious people towards maturity, which they should experience (Hasan, 2018).

In Fowler's theory, four stages in the middle of the range of mental development reveal the structure of faith, namely the stages of *Mythic -Literal Faith* and adolescent faith. (*Synthetic Conventional Faith*) , mature faith stage (*Individual-Reflective Faith*), and adult faith stage (*Conjunctive Faith*) . The mindset of children is straightforward because there is a law of reciprocity: good things are rewarded, and bad things are punished. These are signs of faith at a young age. The development of interpersonal relations shows the stages of faith in adolescence. However, there needs to be more understanding of other people who can objectively assess their relationship. The relationships and influence of those around youth greatly influence their faith (Lindawati & Martoyo, 2021).

Furthermore, in the mature faith stage, individuals can reflect critically on the identity and values they believe in. This process is a challenge because it involves complex questions about personal identity, including how individuals can find their identity apart from the influence of family, friends, or religion which previously

served as a source of guidance, as well as values inherited from parents (Lindawati & Martoyo, 2021).

Flower divides faith into seven stages, including:(Rustam et al., 2021)

1. *The foundation of faith* is the initial stage
2. The first stage is known as *the intuitive-projective faith*.
3. The second stage is called *the mythic-literal faith*.
4. The third stage is known as *the synthetic-conventional faith*.
5. The fourth stage is called the individual reflective faith (*the indicative-reflective faith*).
6. The fifth stage is known as *the conjunctive faith* , and
7. The sixth stage is called the universalizing faith .

Indonesia uses Fowler's theory to explain various phenomena in religious communities. Susabda (2020) uses this theory to improve spiritual life. In addition, he stated that the problem of integration is not only a matter of view and approach; it is centered on the individual (integrator) who can live his faith through soul awareness and self-knowledge. This explanation makes Fowler's theory plausible: people experience adversity and growth . *Human spirituality does not develop rapidly. This requires opening up and allowing faith to function within him* (Lindawati & Martoyo, 2021).

1.2 *The Process of Human Religious Development According to the Review of the Psychology of Islamic Religion*

In Sanskrit, "religion" comes from the words "a," which means "not," and "game," which means "to go." What this means is that religion does not go away, remains, and is eternal, and can be passed down from generation to generation. from a language perspective. In general, religion is a collection of specific actions related to certain beliefs that are expressed by certain institutions and have adherents (Arsita, 2017)

Ernest Harm found that religious education simulations must follow the child's developmental level regarding the development of religious beliefs. In other words, Rasulullah has taught several ways, one of them:(Yuliani Rochmah, 2010)

The first is imitation. Imitation is a way for humans to learn, just like imitating the actions or words of others. In other words, this method allows a child to realize his parents' language, actions, customs, morals, and personality characteristics – second, experimentation and error, or doing something practical to meet human needs. Third, regulation can be used if a stimulus in humans naturally triggers specific and repeated responses. Fourth, acquire critical thinking skills and ask questions. A person can improve his thought process and learning speed by asking questions. Thinking is also a way of learning to find solutions to its problems.

Regarding this analysis, the author would like to link the theory of religious development from James W Fowler with the idea put forward by Djameluddin Ancok regarding the attitude of one's awareness of religion, especially in terms of covering the genitals.

According to Djamaluddin Ancok, five elements can be used to assess a person's religious awareness or religious attitude, namely: (Alawiyah et al., 2020)

- 1) The dimensions of belief (ideological) are proportional to belief
- 2) The dimensions of worship (rituals) are comparable to sharia
- 3) Dimensions of religious experiences or appreciation
- 4) Knowledge dimension
- 5) Dimensions of consequences (practice) compared to morals

And the instrument that the writer wants to use is related to awareness of covering genitalia, including: (Alawiyah et al., 2020)

1. Involvement of cognitive functions associated with covering genitalia, such as belief and understanding of the obligation to cover genitalia
2. There is the involvement of the affective part in protecting the genitals, which includes religious experience and feelings about God
3. Involvement of psychomotor functions in covering genitalia: daily behavior that shows the involvement of cognitive and affective processes in covering genitalia, shown by dressing according to Islamic law.

Looking at the instruments above, the author determines several points to be used as indicators of awareness in covering genitalia, namely:

1. Understanding: Someone aware of covering their genitals will understand the concept of genitalia in their religion. They will also understand the limitations of covering the genitals and why covering the genitals is essential.
2. Choice of clothing: People conscious of covering their genitals will choose clothes that are loose fitting and cover their bodies well. They will also avoid showing genitalia, such as tight clothes, open on the chest or back, and choose clothes that cover their genitals, such as the hijab for women.
3. Clothing color choices: The clothing color can indicate that someone is covering their private parts. Someone who does it will choose colors that are not too flashy or too flashy to avoid getting too much attention.
4. Avoid flashy jewelry: People conscious of covering their genitals tend to avoid striking or eye-catching jewelry, such as jewelry that is too big or too much.
5. Attitudes and behavior: People aware of covering their genitals will try to avoid anything that can reveal their genitals, such as sitting politely and avoiding doing anything that can show their genitals.

In this paper, the researcher determines several respondents from several levels of human age, from elementary, junior high, and high school, to adults.

Table 1. Religious Development

No	Developmental Aspects	Development of Religion			
		Elementary School Children	Middle School Age Children	High School Age Children	Adults
1	cognitive function	Children can understand the concept of covering their private parts well and understand the concept of cause and effect	Children can already think logically and can explain that genitalia are parts of the body that must be covered and must not be seen or shown to others, especially to people who are not related to a mahram.	Children's perspectives are broader at this age and can include religion, justice, morality, and identity. And children can already understand the concept and obligation to cover genitalia, precisely following Islamic religious shari'a	Adults are more mature in their thinking compared to teenagers.
2	affective function	Children can assess how important the urgency is in covering their private parts because covering their genitals is God's commandment, namely by covering them properly; women cover their genitals with headscarves, and men cover them with koko clothes	Children at this age are already able to organize values in a hierarchy and determine how these values relate to one another, i.e., a Muslim should be able to maintain honor and have a sense of shame	Teenagers better understand moral concepts and principles. In other words, determining the type of clothing that is considered to cover the genitals in Islam states that clothing must be clean, able to cover the genitals, polite, and follow the morals of a Muslim.	Adults understand much more that covering their genitals is as essential as they respect themselves. But that doesn't mean people who don't cover their genitals are good. In order not to cause slander can take care of yourself.

No	Developmental Aspects	Development of Religion			
		Elementary School Children	Middle School Age Children	High School Age Children	Adults
3	Psychomotor function	Children already know what a Muslim should do to behave appropriately and politely, namely by covering their genitals	Children begin to be able to associate habits that they have seen, heard, and felt by becoming more enthusiastic about worship and getting closer to Allah and making themselves humble.	Teenagers today are motivated to do things that others will appreciate. Because by covering the nakedness, one must have a polite attitude according to the morals of a Muslim.	At this point, adults have made the responses they learned into habits, and movements can be made with confidence and precision. Before acting and behaving, a Muslim must understand the reasons for the importance of and how much he cares about genitalia. Because if you fail to understand or there is a wrong concept of genitalia, then the action is also improper. And also, association can affect a person's actions.

Discussion

The table above explains that the development of human religion is viewed from the aspects of cognitive, affective, and psychomotor functions (Latipah et al., 2021). Which includes understanding the way Muslims behave and maintain their genitals.

The development of human religion from elementary school age to adulthood is constantly developing and increasing. And the increasing age and human understanding of awareness in covering the genitals is a human progress in religion. Because everything in this world needs religion as a pillar of life. And if there is no religion, inevitably, human life will not be directed.

In elementary school, children are generally still in a phase of belief that is more oriented toward mystical and concrete things that can be seen in real terms (alfiatussahroh, 2019). They need guidance from adults to understand their religion and beliefs (Kriswangsa Bagus, 2020). Therefore, religious education for elementary school-age children should be delivered in an exciting and easy way for them to understand.

While in junior high school, children experience a transitional phase toward adulthood where they explore and searching for their identities (Kriswangsa Bagus, 2020). They begin to understand more complex and abstract religious concepts at this stage. Therefore, religious education for junior high school children should be carried out in a more interactive method and involve their active participation.

High school-aged children have attained a deeper understanding of complex and abstract religious concepts. Therefore, religious education for high school students should be delivered with a more critical and analytical approach so that they can gain a deeper understanding of their religion and beliefs.

Adults have a more mature and complex understanding of their religion and beliefs and are free to choose and determine the religion or belief they profess (R. Boiliu, 2021). Religious education for adults should be done more critically and analytically so that they can understand their religion and beliefs more deeply.

Adults already have a more mature and complex understanding of their religion and beliefs. Adults are already free to choose and determine their religion or belief. Religious education for adults should be done more critically and analytically so that they can understand their religion and beliefs more deeply (Hasan, 2018).

Conclusion

The development of religion and diversity in humans has actually existed since birth. And humans will continue to develop in the social, educational, and religious fields. If you pay attention to the psychology that occurs in elementary school-aged children, you can see how parents teach spiritual life because children will see and imitate the adults around them. Therefore, good examples and role models must be given. Likewise, adolescents whose thoughts continue to develop have even been mixed up with the views of those around them. Teenagers can decide what they want even though sometimes they are still unstable. Therefore, they need direction from their parents so they don't take the wrong step. Adults who should be able to think deeply still need advice from religion because not a few adult humans get lost or lose their way, especially in matters of faith.

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