

Effects of the Microsystem Layer on the Developing Religious Identity Status of Late Adolescent

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Abstract— This study aimed to determine the effect of microsystem layers on the developing of the status religious identity of late adolescents. This study used a quantitative approach with a descriptive survey type. The number of subjects in this study was 30 students of Yogyakarta State University which were determined through a simple random sampling technique. The data collection techniques used material expert and media expert validation sheets and student evaluation sheets. The data analysis techniques used quantitative descriptive techniques with the categorization approach. The results of the research were the most influential microsystem layers in the efforts to develop the religious identity status of late adolescents were (1) the environment of worship/community, (2) peers, (3) family/parents, and (4) the media.

Keywords: *microsystem layers, religious identity, late adolescents*

I. INTRODUCTION

Guidance and counseling at the moment is very important to see many challenges that must be faced by students, especially teenagers. Guidance and counseling services intended for adolescents are in secondary education until the beginning of college entry, with an age limit of 14 to 25 years [1]. Adolescence which is also a transition from childhood to adulthood is often referred to as the process of finding an identity. The process is relatively free from responsibility often resulting in the loss of some of the identities they should have [2]. Not infrequently the loss of important identities in adolescents raises juvenile delinquency problems, such as smoking, drug abuse, brawl, free sex, and many more [3].

UNICEF 2016 data shows that violence among adolescents in Indonesia is estimated at 50%. Reporting from the Ministry of Health of the Republic of Indonesia 2017, there are 3.8% of students who claim to have abused drugs and dangerous drugs (fk.ugm.ac.id, 3/14/2018). The April 2017 case recorded 30 drug abusers involved in the Progo Narcotics operation 2017 and 14 of them were students (Kompas.com, 18/4/2017). Kompas.com

(1/6/2017) explained the case of a PTS student in Yogyakarta molested 12 high school students. Another case of teenagers who are very troubling lately is the act of hijacking (begal) or klithih. Mapolda DIY noted that in 2016, cases of klithih in DIY reached 43 cases. The most recent case is the May Day demo riots and the DIY Police set three suspects who are still status as students (Kompas.com, 2/5/2018).

Adolescent problems that are reflected in the cases above become a form of experiments conducted by adolescents in several different roles or behaviors and personalities. Adolescents conducting experiments or exploring the roles and behaviors that exist in themselves will be able to provide experience to them in finding the one role or personality that best suits themselves (Erikson, 1950 in Upton, 2012: 201). Teenagers who are in the process of searching for identity need guidance and support from the surrounding environment so that they are not trapped in a negative experimentation cycle or even experience identity confusion (Erikson, 1902-1994 in Upton, 2012: 22). Guidance and counseling service units in high schools and colleges should be aware that such things will happen to their students or students.

Research conducted by Kroger for several years (2011: 88) on late teens shows that there is a fear of real responsibility that must be carried as an adult, doubts about the ability to overcome these responsibilities and hopes to achieve a more meaningful life but accompanied by fear will fail. Research from Howard & Galambos [4] also shows that the transition from late adolescence to early adulthood occurs in several aspects of life, such as confusion in the choice of education, employment, busy work, college, change of residence, unemployment, romantic partners, as well as differences in environmental cultural conditions from high school as students to college as students.

The condition of confusion often experienced by adolescents is called identity confusion. Erikson formulated identity versus identity confusion with the definition of a certain stage of development

experienced by individuals during adolescence in establishing social relationships. At this stage adolescents will be brought together with various roles and various problems about who they are, what is most important to them, and what their life goals are. Adolescents who can survive and face conflicting roles and identities will have a new belief and be able to accept themselves, while adolescents who are unable to overcome the identity crisis will experience identity confusion [5, 6].

Marcia [7] is an expert who expands the theory of identity development in adolescence from Erikson and draws conclusions about the four status identities in individuals, namely the spread (diffusion), closure (foreclosure), delay (moratorium), and achievement (achievement). The four classifications of identity status reflect the way young people find solutions to identity crises and the division of classes is based on a variety of youth exploration and commitment activities. Adolescent who has a diffusion status has no seriousness in calculating choices and avoids being committed. Conversely, individuals who have chosen decisions and are committed to their choices mean that these individuals have reached achievement status [8].

The findings from other studies can also prove a relationship between the status of late adolescent identity with psychological well-being. Adolescents who have mature identities (status achievement) have high scores on aspects of psychological functioning (including internal locus of control, psychological well-being, self-esteem, satisfaction with life, self-adjustment and being realistic), having a positive personality, and have a high level of awareness and emotional stability [9, 10]. Conversely, adolescents with diffusion identity status have low internal control, self-esteem and psychological well-being scores and show a high tendency to engage in antisocial behavior and risk-related behaviors related to health, such as substance abuse.

The identity status of a teenager in one domain can show differences in other domains [11, 12, 13, 14]. A teenager can have identity achievement status in domain X, but diffusion in domain Y. Initially, Marcia [7] only focused on researching three identity domains, namely career, politics, and religion. Then, Grotevant and Cooper [15] expand by adding three other domains (relationships with friends, relationships with girlfriends, and gender roles). Until now, other researchers have continued to develop research on the identity domain and classify these domains into two broad groups, namely ideological and interpersonal [15, 10, 16]. The ideological domain consists of political, career, moral, and religious domains; while the interpersonal domain consists of the domain of relationships with family, close friends/girlfriends and friends [1, 17, 18, 19].

Marcia [20] explains that one way to determine and select these domains is by assessing the domains that will be very important at that time. The author believes that the religious domain is one of the important domains to be developed in adolescence.

Religious identity is something that reflects religious beliefs, attitudes toward religion and spirituality; reflection on religious practices and behaviors; and matters relating to a certain moral and ethical code [17]. A comprehensive understanding of adolescent religious experience is important to be explored given the development of a substantial identity that occurred during late adolescence [21, 22]. Erikson [23] says that adolescence is a period that will experience a period of crisis where they are busy trying to determine their position in the world. An important substance during this process is that adopting a particular belief system (belief) that can provide an understanding of adolescent beliefs about various views about the world and religion is one source of such beliefs [24].

Researchers have also provided evidence of a positive relationship between religious identity and other psychological variables, such as psychological well-being [25, 26, 27, 28, 29, 30, 31], self-esteem, the meaning of life and positive affect [2, 24]. Some of the above studies reinforce the author of the importance of developing an intervention model for the development of the status of religious identity of late adolescents because, in the late adolescence, individuals are experiencing the process of forming social relationships and choosing important roles for their lives for the future [14].

Religious identity explores what aspects of religious influence the formation and development of individual identities. Like the definition of identity status in general, the status of religious domain identity includes the status of diffusion, foreclosure, moratorium, and achievement [2]. Teenagers who have diffusion status do not perform worship regularly or worship because they want to obtain social recognition, while adolescents who have foreclosure identity status are teenagers who have strong beliefs that their beliefs are the truest religion, but are not accompanied by efforts to seek additional in-depth information about the truth. Teenagers in this status diligently worship but are less able to draw wisdom and virtue from their worship activities. Religion for adolescents who have foreclosure status is likened to "KTP religion". For example, the status of the moratorium's identity is shown by adolescents who spend too much time searching for their religion and beliefs. Teenagers who have this status do not hesitate to join interfaith discussions to satisfy their curiosity. Another case with adolescents who have the status of religious identity achievement which is reflected in adolescents who have strong beliefs about their religion today that their religion is the most correct. This strong belief was obtained from the efforts made by adolescents in obtaining accurate information about the teachings of their religion through several sources, such as friends, parents, local religious leaders, relatives, and social media. Adolescents who have a religious achievement identity status are also beginning to be able to feel that worship activities are a necessity, not a mere obligation [32].

Research on the influence of social context on the development of identity in adolescents has been done a

lot out there, but it is still minimal that is done for Indonesian adolescents, especially in DIY. Whereas the social context in which individuals are located has provided evidence to be one of the factors that can engrave and influence the development of adolescent identity [16, 9]. Another reason, the reason the author chose the topic of developing religious identity is because as a form of success in achieving good identity in late adolescence will have a positive influence on the lives of individuals in early adulthood, which includes relationships of good parenting, changes in residence, achievement of romantic relationships, and career satisfaction [4]. The importance of this research is reassured by experts' findings that the formation and development of identity is an urgent task for individuals in adolescence and early adulthood to be faced [23].

One form of follow-up from research in the first year that found the status profile of late adolescent religious identity has not yet reached the achieved status and the influential microsystem layer is parents in parental control and as live modeling; peers influencing by homophily effects and as live modeling; educational environment in the existing education system and religious organization; while the residential environment in existing places of worship facilities, an android application-based intervention model will be developed in the effort of guidance and counseling practitioners to guide students to avoid identity confusion and develop religious identity [33].

In the context of Guidance and Counseling, this research is expected to be able to increase the theoretical knowledge of the counselor in fulfilling the function of understanding by helping counsees to have a new better understanding of themselves and the environment, such as the family environment, work, education, religious norms, and cultural norms and functions adaptation is to help the counselee to be able to adjust to themselves and the environment dynamically and constructively. Gysbers and Henderson [34] mention that the topic of self-identity is one of the topics included in the counselee's self-development dimension that must be explored by the counselor to develop a comprehensive guidance and counseling program.

II. METHODS

This study uses a quantitative approach with a descriptive survey type. The number of subjects in this study was 30 students of Yogyakarta State University which were determined through a simple random sampling technique. The data collection instrument used in this study was a semi-open questionnaire with 40 questions by giving short answers, while the data analysis technique used descriptive statistical analysis.

III. RESULT AND DISCUSSION

The status of identity among the other teenagers varies, it is influenced by the social environment [35].

The same thing is also stated by Erikson, that the development of an adolescent's identity is a psychosocial process because the way individuals construct their identity in different social contexts [16]. Therefore various environmental factors such as peers, parents, community environment and academic environment also contribute an important role in the efforts to establish and develop adolescent identity. The survey results show that the people chosen to develop the status of the religious identity of late adolescents can be seen in Figure 1.

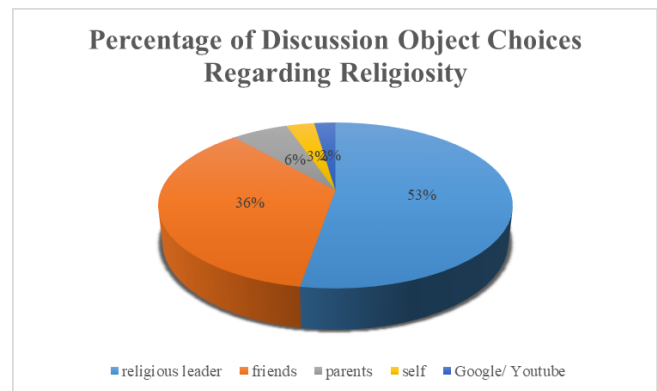


Fig. 1. Percentage of Discussion Object Choices related to Religiosity

The expert who first developed the ecological theory, Bronfenbrenner said that the theory is a model that conceptualizes the shape of the framework to observe several factors that influence human self-development [36]. Bronfenbrenner [36] also mentions that social contexts that can exert influence on human psychology consist of five layers that are interconnected with each other, namely microsystems, mesosystems, ecosystems, macrosystems, and chronosystems. Of the five layers, the microsystem is the layer closest to the individual and because the closest layer has a great influence on individual development. Microsystem layers include parents, peers, educational environments, and individual residential environments [5]. Regarding identity, an expert also formulated that various factors such as gender, ethnicity, and culture at this time did not contribute much to the achievement of adolescent identity [37]. Factors that tend to provide a significant role are family, peers, information and communication media, as well as past experiences.

Other studies have also found a relationship between identity status with the type of interaction and communication carried out in the family and attachment between adolescents and parents. Individuality and connectedness are characteristics of late adolescent families who have achievement status and / or moratorium identity [38, 39]. The emotional attachment aspect of parents is high, but coupled with support for low autonomy is a characteristic of adolescent families who have foreclosure identity status. Environment with a little conflict is also one of the characteristics of adolescent families who have foreclosure status, while low emotional attachment with parents and the provision of minimal independent

behavior is a characteristic of adolescent families who have diffusion status [40]. Based on the results of the choice of discussion objects related to religiosity, can be grouped based on the existing microsystem layer. Microsystem layers based on the most influential sequence can be seen in Figure 2.

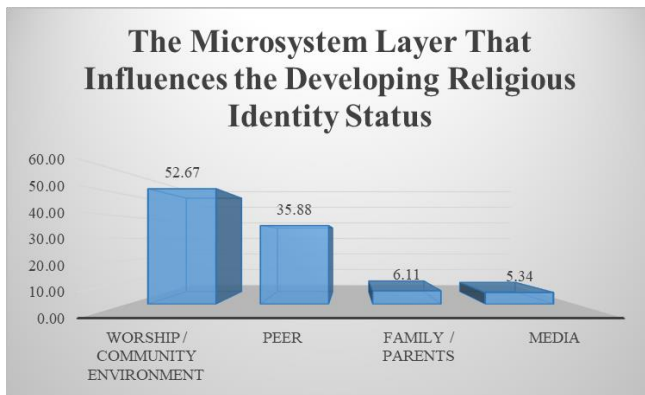


Fig. 2. Microsystem Layers Affecting the Developing Identity Status of Late Adolescent

Based on the diagram above, in responding to the intervention in the development of the status of religious identity in the tasks that emerge, most users choose religious leaders (53%) to discuss religious matters, then subsequently discuss with friends (36%) to exchange information and knowledge of religion, both to friends of the same religion and to friends of different religions [41]. Friends of different religions choose to discuss to compare existing beliefs, meaning that the comparison of beliefs they discuss with the right person. Third, late teens want to discuss religiosity to parents (6%), then themselves (3%) related to the intention to improve their worship, as well as on google and youtube media (2.29%) they do to find additional information related religiosity by utilizing existing media. The sequential layers of microsystems that are most influential in the development of the status of religious identity are: (1) worship/community environment; (2) peers; (3) family/parents; (4) media. [42].

IV. CONCLUSION

The sequential layers of microsystems that are most influential in the development of the status of religious identity are: (1) worship/community environment; (2) peers; (3) family/parents; (4) media. Therefore various environmental factors such as peers, parents, community environment and academic environment also contribute an important role in the efforts to establish and develop adolescent identity. Thus, all layers of microsystems such as family, peers, community environment, academic environment, and technological / media development can influence the development of late adolescent religious identity.

ACKNOWLEDGMENT

For further researchers on similar variables are expected to examine other layers based on the ecological theory of Bronfenbrenner to develop an

individual identity. Thus, all layers surrounding individuals can optimally develop the potential and ability of individuals to become whole individuals.

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