



## Navigating the Sacred Path: Exploring Youth Spiritual Development Through J. Fowler's Framework

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**Abstract:** The spiritual development of young Catholics is a multifaceted journey shaped by personal, cultural, educational, and environmental factors. Defined by strong faith, moral values, and commitment to religious teachings, "good" spirituality is integral to their role as members of the Church communion. Baptism initiates believers into this community, assigning them the responsibility of sanctifying life, emphasizing the significance of sacraments and a prayerful existence. Understanding the diverse pathways of spiritual development among young Catholics is crucial for fostering a more inclusive and effective approach to religious education and pastoral care. In a rapidly changing world, where external influences abound, investigating the nuanced dynamics influencing their spirituality becomes imperative for the Church to engage meaningfully with the younger generation. This study addresses the need to comprehensively explore the spiritual development of young Catholics, recognizing the interconnectedness of personal backgrounds, faith experiences, culture, education, occupation, and social environments. The research aims to uncover the factors that contribute to or hinder "good" spirituality, offering insights that can inform targeted interventions for holistic spiritual growth. A qualitative research approach is employed, utilizing in-depth interviews, focus groups, and participant observations. This method allows for a nuanced understanding of the subjective experiences and perceptions that shape the spiritual journey of young Catholics. Through purposive sampling, participants from diverse backgrounds are selected to capture a rich tapestry of perspectives. Preliminary findings highlight the intricate interplay of personal, cultural, and environmental factors in shaping the spiritual development of young Catholics. Themes emerging from the data include the influence of family dynamics, the impact of educational experiences, and the role of the broader societal context. These insights provide a foundation for developing targeted strategies to enhance spiritual development among young Catholics, fostering a deeper connection to their faith and the broader Church community.

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## INTRODUCTION

The research focuses on the spiritual growth aspect of the youth group. The spirituality of young people reflects various stages of belief and different values. Fowler depicts stages of spirituality in his theory of faith development, centered around the psychological development of individuals. For young people, there tends to be a inclination towards exploration, questioning, and a more intense search for meaning. They may feel compelled to delve into

and seek a deeper understanding of spiritual, moral, and life values. In this phase, there is usually a growth in a more complex understanding of beliefs and an individual's relationship with the aspects of spirituality, which can include considerations of ethics, morality, and concepts related to relationships with others and the universe (Fowler, 1981).

In the modern era with continuously evolving social dynamics, research on spiritual aspects becomes increasingly important, especially concerning the Catholic Youth group (Santesa et al., 2022). Previous studies have identified challenges faced by young Catholics in maintaining their spirituality amid technological advances. Sinaga and Firmanto (2023) discussed the importance of the role of young people in the Church and society, highlighting the challenges they face in the modern technology era. Young people are considered valuable assets due to their creativity and new knowledge, but the impact of technology, especially the internet, affects their thinking, actions, and religious practices. The challenges include uncertainty, dependence on social media, busyness reducing time for religious activities, and the risk of alienation from authentic church life. The research aims to understand the level of Catholic youth involvement in the church and the church's efforts to accompany them through quantitative methods and literature reviews, encouraging active involvement in church life and maintaining faith in the modern technology era.

Putra and Firmanto exposed young people in the digital era. Their awareness of spirituality is often overshadowed by internal influences and technological pressures, making them tend to be trapped in the digital world and having difficulty maintaining spiritual aspects. The questionnaire-based study aims to understand their perspectives on spirituality in the digital era. This lack of awareness poses challenges in building relationships, humility, and enhancing spiritual awareness amid rapid technological developments, as many young people prioritize technology over spiritual aspects, leading to a more individualistic attitude.

However, there has been no specific study exploring the spiritual development in-depth. A significant research gap in this context is how parish and city environmental factors influence the spiritual growth of Catholic Youth. Additionally, previous research has not thoroughly examined the use of Fowler's theoretical concepts to understand and develop the spirituality of young people in the relevant environment. Advanced research explores Fowler's approach as a valuable foundation to strengthen the understanding and spiritual growth of Catholic Youth. Although the risks of individualism and attachment to technology have been emphasized before, attention to the active role of the community or social support in the parish environment remains an interesting research gap. The active role of the community is crucial in maintaining and enhancing the spiritual awareness of young people that needs further exploration.

The spiritual development of young Catholics can be diverse and influenced by various factors, including personal background, faith experiences, culture, education, occupation, and social environment. "Good" spirituality in this context typically refers to strong faith development, solid moral values, and commitment to the religious teachings followed. Every believer, since receiving the sacrament of baptism, becomes part of the Church communion.

Young people, as members of the Church, have the task of sanctifying life, especially through the appreciation of sacraments and a prayerful life (Sinaga, 2023).

The spiritual development of each individual always goes through different stages. Young people go through these stages according to their age and experiences. There are six stages of individual spiritual development proposed by Fowler:

1. Pre-stage: The stage before categorization.
2. Categorization stage: Initial understanding of spirituality based on rules from religious authorities.
3. Middle stage: Individual's ability to question beliefs and seek deeper meanings.
4. Experiencing knowledge in faith: Knowledge gained through faith experiences.
5. Fifth stage of faith development: Known as the transformation stage or universal awareness.
6. Universalist stage: Broad and inclusive understanding of spirituality encompassing diverse beliefs and experiences (Fowler, 1981).

The theoretical approach of James Fowler regarding stages of faith development provides a basis for understanding the changes and spiritual growth in the environment of Catholic Youth, making this research relevant to the field of spiritual theology (Fowler, 1981). Its background includes the need for an in-depth understanding of the spiritual development of young people in the local context, especially in the religious environment. The importance of this research lies in the in-depth understanding of how the parish environment and other internal and external factors influence the spiritual dimension of this group. By using Fowler's theoretical framework, this study unravels the complexity of the spiritual experiences of Catholic Youth, providing a deeper understanding of the role of the church environment in their spiritual growth and laying the foundation for the development of more targeted programs or interventions for spiritual growth among Catholic Youth. This is not only relevant to studies related to spirituality but also inspiring to develop a broader understanding and practice of spirituality in the Catholic Youth community.

The research aims to answer fundamental questions related to the issue of the spiritual development of Catholic Youth of St. Petrus, St. Vincent de Paul Parish, Malang. The research questions include: First, what is the description of the spiritual development of Catholic Youth in the Catholic Youth of St. Petrus, St. Vincent de Paul Parish, Malang, based on Fowler's theoretical framework on stages of spiritual development? Second, what factors influence the spiritual development of Catholic Youth, and what are their impacts on their involvement in church activities and community service? Third, how do Catholic Youth perceive and experience the role of the community in shaping and supporting their spiritual development, and to what extent does this reflect the principles described by Fowler?

## METHOD

The quantitative descriptive research method is a scientific approach aimed at systematically describing phenomena or conditions using numbers or numerical data. This

approach focuses on collecting quantitative data to explain or describe the characteristics of a population or phenomenon in detail. This method helps measure, analyze, and interpret data to gain a deeper understanding of the observed phenomenon (Priadana, 2021).

In this study, the author employs a quantitative method by creating questions in a Google Form sent to Catholic Youth of St. Petrus, St. Vincent de Paul Parish, Malang, and conducting literature reviews to find relevant references on the theme. The quantitative approach allows the researcher to measure the spiritual development of Catholic Youth using a questionnaire that emphasizes variables relevant to Fowler's theory. This research aims to evaluate the spiritual development of Catholic Youth (OMK) of St. Petrus, St. Vincent de Paul Parish, Malang, by applying Fowler's theory of faith development. The questionnaire will include demographic data and a series of statements reflecting the stages of spiritual development according to Fowler's theory, using a Likert scale for assessment. This scale enables respondents to express their level of agreement or disagreement with the presented statements, allowing the researcher to gain a nuanced understanding of respondents' perspectives and preferences regarding the researched topic.

## RESEARCH RESULTS AND DISCUSSION

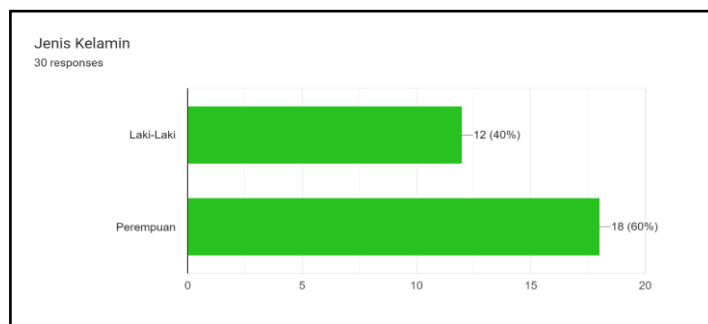


Figure 1. Repondents' Gender

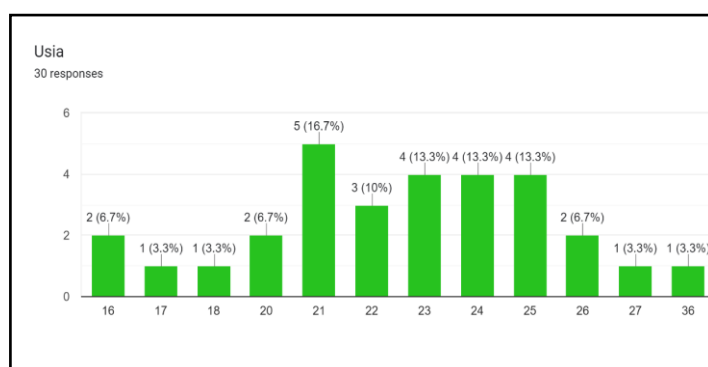


Figure 2. Respondents' Age

Table 1. Respond

Variabel	Item	Point	%
Mythic-Literal Faith	10	31	Strongly Agree=12.90% Agree=29.03%

			Not Agree=6.45% Strongly Not Agree = - Total=48.38%.
Synthetic-Conventional Faith	10	28	Strongly Agree= 14.29% Agree= 21.43% Not Agree= 3.57% Strongly Not Agree= 7.14% Total=46.43%.
Individual reflective Faith	10	25	Strongly Agree 16 % Agree=36 % Not Agree=16 % Strongly Not Agree=8 % Total=76%

Table 1 shows that the questionnaire was distributed to thirty respondents with thirty statements. From these thirty statements, they were then divided into three variables, each consisting of ten statements. Each variable has its own set of points. The majority of them tended to answer "agree" regarding the description of the spiritual development of catholic youth (OMK). When these results are presented based on each variable, the first variable overall obtained a percentage of 29.03%, the second variable 46.43%, and the third variable 76%. When added together, the total is 151.46. These results indicate that the majority of respondents have a positive view of the spiritual development in that environment, with a percentage of 76% agreeing.

The description of the spiritual development of Catholic Youth (OMK) using Fowler's theoretical framework is an effort to analyze and understand how individuals in that community develop spiritually. In this context, the research findings that show the majority of respondents have a positive view of spiritual development depict strong awareness and involvement in spiritual aspects among the OMK members. Theologically, a positive view of spiritual development in that environment can be associated with concepts found in the scriptures. For example, in the New Testament, there are many teachings of Jesus Christ emphasizing the importance of spiritual growth and a close relationship with God. A close relationship with God can be achieved through communal prayer, and this is part of spiritual development (Luke 11:1-13).

Important aspects of spiritual development include openness of heart, love, care, and humility. Just as in Jesus' parable of the good Samaritan, where Jesus highlights attitudes of love, care, and humility (see Luke 10:25-37). Catholic Youth who have undergone spiritual development are those who can teach love to those who hate, speak ill, tell negative things about them, and are willing to forgive without expecting anything in return (see Luke 6:27-36). Therefore, for Catholic Youth, it is essential to maintain a close relationship with Jesus as the core of spiritual development. Jesus in the Gospel of John gives a metaphor about the vine and its branches. It means that in any situation and progress of time, Catholic Youth who have principles must firmly hold onto the belief that Jesus is the guarantee of life, the center of all life (see John 15:1-17).

True spiritual growth does not necessarily involve daily participation in communal prayer, meditation, attending Eucharistic celebrations, etc. But in the context of Catholic Youth in the St. Petrus Environment, where they often collide with busyness or work, the demand to be more active in spiritual development often does not apply. However, based on the responses from respondents regarding the description of spiritual development, the highest percentage answered agree. This means they agree that they are currently experiencing a stage of spiritual development as described by Fowler. They understand where spiritual development begins, how to go through it, and when it ends.

In relation to Fowler's theory, which provides a framework for understanding the stages of spiritual development, the research results indicating that the majority of respondents are at a level of agreement or good awareness regarding variables that depict the development of spirituality may indicate that most of them are at a certain stage in their spiritual journey. Fowler proposes that individuals go through stages of simple beliefs and spiritual experiences to a more complex and profound understanding of their faith. The importance of Fowler's theoretical framework in this context is to help understand and analyze the process of individual or group spiritual development, providing a more structured view of the stages that members of OMK may go through in their spiritual journey.

Biblical stories of repentance, such as the story of Saul (who later became Paul) in the New Testament, can be seen as an example of a transformational spiritual journey. From this dramatic experience, Paul underwent a profound change in his beliefs and spiritual understanding, indicating that spiritual journeys are not static but dynamic processes (Acts 9:1-19). Thus, spiritual understanding and experiences in the context of OMK can be seen as part of a diverse spiritual journey guided by values and teachings found in scripture, influenced by theoretical frameworks such as those introduced by Fowler.

The importance of a positive perspective in this evaluation is not only based on the majority figures indicating "agree" responses but also on the implications that the majority of respondents view the development of spirituality in Catholic Youth (OMK) in the St. Petrus Environment as something joyful. Although it cannot depict the views of every individual, these majority figures provide a strong insight that most respondents feel positive development in their spiritual aspects. Thus, these results offer an optimistic understanding of the state of spirituality in the Catholic Youth community (OMK) in the St. Petrus Environment.

The spiritual development of Catholic Youth is the result of a complex interaction between various factors. The family environment plays a crucial role in shaping their spiritual foundation through instilled values and shared religious practices (Amelisa & Jelahu, 2016). The church community and the surrounding environment also contribute to providing social support and spiritual activities that enrich their understanding of religious teachings. Knowledge or education about religion, whether through formal religious

education or direct teachings from religious figures, forms a strong foundation of understanding. Personal experiences, such as spiritual journeys or moments that provide profound meaning, often play a key role in deepening and strengthening their beliefs. The influence of media, both positive and challenging, also contributes to shaping their perspectives on spirituality (Ndraha et al., 2022).

Firstly, the family environment plays a significant role in the spiritual development of young people. The exemplary behavior of parents, religious practices at home, and interactions that support the formation of spiritual values all play crucial roles. Families have a vital role in the spiritual growth of young people. Family support, especially psychological support such as time, attention, discipline, love, and guidance, has a significant impact on children's behavior. (Wiwik Handayani et al., 2022). Troubled families tend to have children with problematic behavior, while families providing strong support tend to have children with more positive behavior. The spirituality of young people is primarily influenced by the family environment. Children tend to mimic their parents' behavior in everyday life, including in spirituality. This indicates that a supportive family environment plays a role in the development of children's spiritual behavior in daily life (Mangestuti, Retno, 2017).

Secondly, the church community and the surrounding environment. Interaction with the OMK community, the Church, Catholic schools, and the surrounding environment can provide deep and meaningful social and spiritual support. The Church community often becomes a place for individuals to strengthen their spiritual relationship with God and others, while the Catholic Youth (OMK) organization provides a space for young Catholics to grow in their faith and participate in various social and religious activities. Catholic schools also play a role in shaping the morality and spiritual values of the younger generation. This interaction creates a strong network among individuals in the surrounding environment, enabling them to support, inspire, and grow together in their spiritual and social aspects of life (Ah Yusuf, Dian Trustiana, 2018).

Thirdly, Religious Education. Formal religious education, such as catechesis, religious classes in schools, and seminars related to spirituality, can influence the understanding and spiritual development of young Catholics. Catholic Religious Education plays a vital role in transferring faith values to young Catholics. Religious education aims to provide an understanding of the importance of Catholic Religious Education as a medium for passing on faith values, shaping integrity, productivity, competitiveness, innovation, and good spiritual life to young Catholics. (Nuberta et al., 2019). Schools become important institutions in shaping the character of teenagers, including through Religious Education, where the presence of professional Catholic Religious Education teachers is crucial. Through Catholic Religious Education, spiritual values are conveyed, preparation for understanding, practicing, and living Catholicism is done, and it fosters attitudes based on Catholic faith in the daily lives of teenagers. This is part of the process of shaping young people to gain understanding and guidance in living

life as social beings with reason, where Catholic Religious Education is an essential process in nurturing the intellect of believers through the Word of God (Nuberta et al., 2019).

Fourthly, personal experiences. Experiences such as social service, retreats, or personal religious experiences can provide deep insights into spirituality and enrich individual spiritual experiences. Personal experiences aim to encourage young people to be more actively involved in church service tasks, emphasizing the importance of their role as future church successors. This effort is seen as a key to strengthening their faith in Christ and driving positive changes in the development of the Church, requiring attention and support in guidance and understanding of their role in the life of the Church (Deni Santesa et al., 2022). Catholic youth, with characteristics of energy, enthusiasm, and full of ideas, are expected to grow and actively participate in the mission of the Church. However, in reality, their growth tends to focus on material needs and often neglects spiritual aspects, even forgetting prayer and involvement in spiritual activities. Catholic youth, as the future of the Church, need guidance and mentoring to develop their faith and spiritual potential (Tawa, A. B., Meja, M. B., & Yogalianti, L. Yogalianti, 2021).

Fifth, the influence of media. Media, both social and traditional media, also plays a role in shaping perceptions and values that can affect the spirituality of teenagers. For example, digital catechesis is one of the media used to strengthen the faith of the young Christian generation in the midst of rapid technological advances. Digital progress offers various enticing options that easily become part of their lives, requiring the church to be responsive to the lifestyles and language of the youth. The focus is on understanding how young people integrate digital technology with their beliefs to enrich an effective catechesis approach in strengthening faith (Jimmy et al., 2023).

Millennial generations are influenced by the era of technology and digitization, which indulges in information and a news revolution through social media and the internet. Intense engagement with the changes of the times makes them carried away by pleasure. The role of parents is crucial in helping them become aware of their surroundings. Families and the Church should encourage young people to do good to others and wisely use technology media, especially in building spirituality, as a key to life today (Tekwan & Firmanto, 2022).

The perception and experience of Catholic youth regarding the role of the community can vary, influenced by factors such as personal background, culture, the local Church environment, and their personal experiences in interacting with the community. Some may see the community as a place that strengthens faith, builds strong relationships, and provides invaluable support. However, for others, the experience may be different, perhaps due to cultural differences or perceptions of the relevance of the community in their personal lives.

Firstly, the Importance of Community. The community in the Catholic Church becomes an essential space for young people to experience solidarity, support, and shared



understanding in faith. For example, the Ecclesial Base Community (KBG) emphasizes the active responsibility of members in the church's mission in their community, providing a safe space for their life testimonies as a sign of God's salvation for society. However, the lack of participation by Catholic Youth (OMK) in KBG and the parish indicates the urgency of their involvement in church tasks. With proactive involvement from OMK, the Catholic Church can be more resilient and vibrant through joint efforts with the younger generation to build a sustainable church, despite some experiences indicating a lack of OMK involvement in KBG, highlighting the importance of efforts to actively engage them in the ecclesial base community (Vivian, 2016).

Secondly, the experience of involvement. The direct experience of Catholic youth in the community can also influence their perceptions. The participation of Catholic youth (OMK) in church life has a significant impact on their perceptions of the community's role in spiritual and social development. Direct involvement in community activities such as youth Mass, social activities, and spiritual activities has the potential to shape positive perceptions if they feel supported and actively involved. (Deni Santesa et al., 2022). However, awareness of the importance of the role of OMK in the Church is still low, with a lack of interest in church activities resulting in a gap between them and faith values. The Church needs to design more inclusive programs that go beyond church boundaries, such as joint prayer activities, to encourage active participation from OMK. Stronger support from the church itself, including regular mentoring and retreats, is needed to enrich faith development and increase OMK awareness of their role in the present Church (Sinta, 2016).

Thirdly, challenges and hopes. Young people also face specific challenges in engaging with the Catholic community. Some may feel a lack of relevance or understanding from the community regarding the issues and questions faced by their generation. This can affect how they perceive the community's role in supporting their spiritual growth and social needs. The use of instant technology, especially social media, facilitates millennial activities but also creates scrutiny from various quarters (Muzakkir, 2015). High interaction on social media indicates active involvement in technology that connects them to platforms such as Facebook, Twitter, and Instagram (Amar, 2020).

Catholic youth today expect the church to be responsive to the realities of this era by opening up inclusive dialogues about the issues they face. They want the church to be more than just a place of worship but also a place that understands and accommodates individual differences while providing support in facing the challenges of modern life. Their hope is also for the church to provide relevant moral guidance in the context of the present time, helping them navigate complex issues such as technology, the environment, social justice, and cultural changes while still advocating for the faith values they firmly hold (Pratama et al., 2021). Pope Francis, in the Apostolic Exhortation *Christus Vivit*, encourages awareness of the newness of Christ and the importance of the role of Catholic youth in fulfilling their responsibility as human beings. Although the technological era

brings dreams of a better life, Catholic youth need to be aware of their key role in the Church and human life, especially in maintaining spiritual values amid the changing pace of time from modern to postmodern (Moa et al., 2023).

## CONCLUSION

This research explores the spiritual development of Catholic Youth (Orang Muda Katolik or OMK) in St. Petrus Parish, Langsep City, Malang, through the theoretical framework of Fowler. The majority of respondents show a positive outlook on spiritual development, indicating a strong awareness and involvement in spiritual aspects. There is a connection between these positive views and concepts found in the scriptures, such as Jesus Christ's teachings on spiritual growth. In the context of Fowler's theory, the research results indicate that the majority of respondents are at a level of good agreement or awareness regarding variables that depict spiritual development. This theory outlines six stages of individual spiritual development, ranging from pre-stage to universal stage. The study attempts to analyze to what extent individuals in OMK are in their spiritual development journey.

Factors such as family environment, church community, religious education, personal experiences, and media influence play a crucial role in the spiritual development of young Catholics. These experiences shape their understanding and perception of religious values, morality, and roles within the community. The church community provides opportunities for spiritual growth and continuous learning for OMK, while challenges such as a lack of awareness of community relevance, significant media influence, and expectations for a more inclusive role in the Church pose significant challenges for Catholic Youth in the St. Petrus environment.

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