James Fowler's Stages of Faith Development in Realizing the Spirit of Sharing of 6th Grade Students of SD Kanisius Yogyakarta

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Abstract. Faith is both personal and relational. This research focuses on how faith can be actualized in action in the context of pluralism and poverty in Indonesia. This research uses a qualitative-descriptive method that focuses on 6th grade students from three Kanisius elementary schools in Yogyakarta. From this study, it was found that students, through the values of kindness they have from family, school, religion and the environment, try to actualize in the form of sharing actions, especially in Aksi Puasa Pembangunan (APP). The implications of the act of sharing carried out by students are a means of building bridges between differences as well as instilling solidarity to those in need.

Keywords: Aksi Puasa Pembangunan, Sharing, Dialogue, Synthetic-Conventional Faith.

Abstrak. Iman selalu bersifat personal sekaligus relasional. Penelitian ini berfokus bagaimana iman mampu teraktualisasi dalam tindakan dengan konteks plural dan kemiskinan yang terjadi di Indonesia. Penelitian ini menggunakan metode kualitatif-deskriptif yang berfokus pada Students-siswi kelas 6 dari tiga SD Kanisius di Yogyakarta. Dari penelitian ini ditemukan bahwa Students-siswi melalui nilai-nilai kebaikan emreka miliki dari keluarga, sekolah, agama dan lingkungan berusaha diaktualisasikan dalam bentuk tindakan berbagi, terutama dalam Aksi Puasa Pembangunan (APP). Implikasi dari tindakan berbagi yang dilakukan oleh Students-siswi menjadi sarana membangun jembatan di antara perbedaan sekaligus menanamkan solidaritas kepada mereka yang membutuhkan.

Kata kunci: Aksi Puasa Pembangunan, Berbagi, Dialog, *Synthetic-Conventional Faith*.

BACKGROUND

Fides quaerens intellectum. This theological expression from Anselmus can be understood that faith always seeks understanding, whether from cognitive knowledge to existential experiences experienced by individuals. In James W. Fowler's book Stages of Faith: The Psychology of Human Development and the Quest for Meaning, individuals who have faith will regard others with loyalty and set their hearts on a relationship with that person (Jones, 2005). In other words, faith is both personal and relational. Without transformative action, an individual's faith is essentially dead (cf. Jas 2:17).

Actions are always related to the local social context. In this research, the author looks at the social context that exists in Indonesia. Indonesia has a very heterogeneous society with various educational, cultural, ethnic and religious backgrounds. Of course, these differences are not easy to unite in the same place. Not infrequently, differences even lead to resistance. One way to bridge these differences is to have a lively dialog. Dialogue is a means of exchanging information in a communicative, creative and impactful interaction to bridge differences in different value systems (Volkova, 2020).

In addition to the pluralistic situation of society, Indonesian society has a never-ending problem, namely poverty. According to data from the Central Statistics Agency (BPS) as of March 2023, the population of Indonesia who are still experiencing poverty is 25.9 million people. Based on this data, the largest percentage of poverty in Indonesia is the population in rural areas (urban population in Indonesia is 7.29% and rural population in Indonesia is 12.22%) (BPS, 2023). Although poverty in Indonesia has decreased from the previous year (2022), it still needs attention. Poverty cannot be completely eliminated, but caring for those in need will help alleviate their suffering.

The Archdiocese of Semarang as part of the Universal Church is trying to realize the Social Teaching of the Church, Populorum Progressio regarding solidarity in the form of Fasting Action for Development (APP). The Fasting Action for Development was initiated by the idea of Father JB. Dijkstra, SJ. Around 1950, when he served as the secretary of the social PWI of MAWI (the Supreme Council of Indonesian Bishops - now the Indonesian Bishops Conference or KWI), Fr. Dijkstra invited some Catholics to collect funds as a form of solidarity with people who were more in need. This invitation coincided with the Lenten season, where the spirit of almsgiving was being intensified by the Church. It was during this time that the Lenten alms collection movement began to be tried to be implemented more broadly within the scope of the Archdiocese of Semarang. Because it was felt that the movement was in line with and supported the spirit of sharing, in 1973 APP was established as a joint program of all dioceses under the Indonesian Bishops' Conference. Until now, the APP movement is still carried out faithfully every year, and has succeeded in having a positive impact as a means of helping each other, especially for those in need.

The author focuses on three points, namely how faith must be actualized in action, the situation of plurality and poverty in Indonesia and the Development Fasting Action movement. These three focuses are helped by the existence of intercultural dialog. This intercultural dialog

has two main objectives, namely (Elias & Mansouri, 2020): 1) How people connect with each other so that they can create a good life together despite the diversity of attitudes, forms and experiences. 2) How interpersonal interactions from different cultures can be captured, shaped and enacted so as to eliminate ignorance, stereotypes and prejudices within a group (Levrau & Loobuyck, 2013). Since intercultural dialogue requires interpersonal interaction, all individuals in a community from different socio-cultural backgrounds (Zapata-Barrero, 2016) need to be involved in a process to bridge differences and make the realization of a shared vision more achievable (Nagda & Zuniga, 2003).

This research is a development of research entitled "A Study of James W. Fowler's Synthetic-Conventional Faith Development Stage: A Study to Identify Figures and Profiles of Youth Mentors" (Marisa, 2023). The study tried to identify the figures and characteristics needed as youth mentors. The study used an interview method with five adolescents aged 14-18 years. So, the study focused on the subject of mentors who are able to assist adolescents. Meanwhile, the novelty in this study is the process of interaction of the subject with other subjects captured, especially how 88 6th grade elementary school students aged 11-13 years old with diverse religious backgrounds and family education each have a sharing spirit to help those who need help. The purpose of this study is to explore the process of actualizing faith in the practice of sharing, whether at home, at school, or in the environment around students.

THEORETICAL REVIEW

In general, this study uses two theories, namely James W. Fowler's theory of faith development and Martin Buber's theory of dialog. Through James W. Fowler's thoughts, we will be helped to see the relationship between the faith development of the children of SD Kanisius, which is manifested in the spirit of sharing with APP as their personality develops. Meanwhile, through Martin Buber's thoughts, we will be helped to explore the theme of the spirit of sharing, especially how the children of SD Kanisius place other subjects as equal others through the act of sharing in the APP.

First, James W. Fowler's stages of faith development. Fowler departs from his understanding of the true meaning of faith. For Fowler, faith is closely related to relationships (Jones, 2005). The traits that emerge from faith, such as love, trust, and commitment show how faith can also be understood as a form of relationship (Fowler, 1996). In Fowler's depiction of the structure of faith, there is the Center of Supraordinate Value which is the center of the

relationship between self and others. The position of God, according to Fowler, can be placed in this Center of Supraordinate Value (Marisa, 2023).
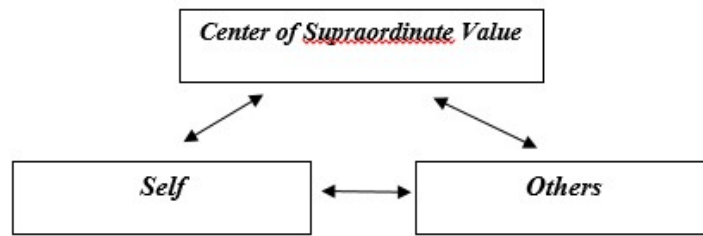
Sumber: Fowler (1981)

In the book Stages of Faith: The Psychology of Human Development and the Quest for Meaning (1981), Fowler divides the development of faith into six stages. The first stage is intuitive-projective faith. This stage occurs in early childhood who are still learning from their parents and are finding images of right and wrong with all the consequences (Zega, 2020). This part of the faith stage is still an abstract idea, following the human thinking system which is still not well organized.

The second stage is mythicalliteral faith. At this stage, the child has absorbed some information about faith, but often his mind is still not trained to take it all in. Various aspects of the faith, including its mystical features, are captured as literal truths. God is still seen as an image of their parents who will reward them if they do good, and vice versa (Zega, 2020).

The third stage is Synthetic-Conventional faith. At this stage, adolescents begin to accept more understandings of faith, and attempt to synthesize these ideas as values or orientations that shape their identity. The fourth stage is individualized-reflective faith. This stage refers to the ability of people in late adolescence and early adulthood to live faith as part of themselves, and to take responsibility for that faith in unity with their lives.

The deeper the appreciation of faith, humans (mid-adulthood) will go through the fifth stage (Conjunctive faith), where various difficulties of faith begin to be realized as part of the limitations of their understanding. Roughly speaking, it can even be said that humans like this are satisfied with the realization that God exists, without the need for the definition of a person or certain religious figures to be debated (Zega, 2020). In the end, human faith in late adulthood reaches the perfect stage and can be achieved in the sixth stage (universal faith). At this stage, faith has led to openness to relate, help, and even sacrifice for anyone indiscriminately.

From the explanation above, we can understand how Fowler views the direction of human faith development. According to Fowler, faith is not merely a finished product that is internalized through religion, but rather a human process of understanding and seeking God in accordance with his human journey. The development of faith is identical to the development of human personality, both in terms of biological and psychological capacities. Through Fowler's thinking, we can also see that the stages of faith development are always characterized by expansion. The higher the stage of one's faith, the more one will pay attention to and consider issues outside of oneself. The higher the stage of one's faith, the more it should be seen through the deeds done by the person, namely the deeds of love that are total and comprehensive to anyone without restriction. It is this universal characteristic and concern for others that we will examine in the following study.

This research focuses on the third stage of faith development (Synthetic-Conventional faith) of James W. Fowler. The third stage relates to the process of faith when humans realize themselves in togetherness. The believing subject begins to receive influence from other views around him, and it is these views that play a major role in shaping his faith. These influences can be in the form of myths generated in the group, as well as the influence of interpersonal relations and dependencies. We see that this stage of faith belongs to children who are just beginning adolescence, either in late elementary school or around junior high school. During this time, children have begun to move out of the child stage and into adolescence. In preparation for adulthood, they need tools to know, understand and love themselves. In other words, they are currently in the age of self-discovery. In such circumstances, the role of friends becomes important to shape the personality that suits the subject. The values that emerge in the group have great potential to be accepted and lived by each individual in it as part of their personality. Seeing this, the above thoughts are a means to see the extent to which the spirit of sharing appears in the respondents we want to study.

Second, Martin Buber's dialog process. The dialogical approach soon gained importance through Buber's views. In his thoughts on dialogue, Martin Buber first distinguishes and classifies three types of dialogue, namely routine dialogue, dialogue that is actually a monologue, and true dialogue (Volkova, 2020). In routine dialogue, a person simply dialogues and builds a relationship as a prerequisite. The focus of this type of routine is the subject himself, while dialog is only used to understand the individual in the context of society. The second type, the semi-monologous dialog, begins to show progress as the subject seems to have begun to move away from himself. However, in this kind of dialog, the subject actually only

talks to himself, while the 'other' remains only as an object that serves the subject's personal conversation. Only in the third type, true dialogue, can true communication and encounter between the observer's 'being' and the other's 'being' be recognized, both as equal subjects.

Starting from the above thoughts, Martin Buber draws his main attention to how the parties in the dialog put themselves in relation to the other parties. It is in this section that we can see the existential philosophical characteristics found in Buber's thought. The first pattern of relation is mentioned by Buber as the pattern of subject and object, or in Buber's own terms it is called the I-It relation. The subject or I tries to understand It armed with a certain framework of understanding, so that the knowledge gained is also limited to a certain framework (Volkova, 2020). Although this pattern is suitable for obtaining organized and scientific knowledge, the knowledge itself tends to be fragmented, imperfect, and even makes the object of research an alienated or marginalized party. In addition, the relationship that is established is also unidirectional. To overcome this, Buber offers a second relationship pattern, namely the I-Thou relationship. In this pattern, the subject places himself and the other party equally as subjects. The other party is accepted as a person and included in a comprehensive, deep, and reciprocal recognition process. This comprehensive recognition is then able to 'open' a space that crosses borders, is not limited to the physical world, and then changes and develops both parties in a new way.

We will place this understanding in the context of understanding the spirit of sharing and APP. The author invites us to look at the rationale behind the APP program. From the outset, the APP was not created to fully address the problem of poverty. Social inequality is a reality that is very difficult - if not impossible - to solve, even though we are always aiming to solve it. However, the underlying value of the APP is precisely to instill social sensitivity and solidarity among communities. In Buber's terms, the APP is not a program characterized by direct dialogue, where the giver as the subject helps alleviate the poverty of the recipient as the object. Through the concrete steps of almsgiving, APP aims to imply a deeper value: solidarity and mutual care. There is no longer a caste boundary between the giver and the given; all are equal, accepted in equal participation, and especially invited to take part in caring for fellow redeemed people of God.

RESEARCH METHOD

This research uses qualitative-descriptive research. Qualitative method is a research method that produces data from concepts and facts that occur in the field (Effendi & Tukiran, 2012). This research focuses on how the practice of sharing and applying the teachings of sharing that have been taught by families, schools and the surrounding environment in 6th grade students of SD Kanisius, Yogyakarta. To facilitate the description of the data, the data is presented in the form of diagrams or graphs (Moleong, 2004). The data that has been obtained and presented in the form of diagrams or graphs, then given a description and interpreted in accordance with the research objectives (Sugiyono, 2015).

RESULT AND DISCUSSION

In this research, the author collaborated with three Kanisius Foundation elementary schools in Yogyakarta, namely SD Kanisius Kalasan, SD Kanisius Kumendaman and SD Kanisius Duwet. Then, the author distributed a questionnaire in the form of a Google form through representatives of homerooms and religion teachers from each school and forwarded it in the Whatsapp class group. Within three days (February 26-28, 2024), the author received 88 respondents. This research includes four important parts, namely students' self-identity, awareness of sharing in students, experience of sharing at school and the spirit of sharing in the Development Fast Action (APP).

RESEARCH RESULT

Respondent Identity

In this first section, the author would like to see an overview of the respondents. The author focuses on an overview of the number of respondents in each school (Table 1), the age of the respondents (Table 2) and the religion practiced by the respondents (Table 3).

Tabel 1. Number of Research Respondents from Each School

Schools	Number of Students
SD Kanisius Kalasan	42 Students
SD Kanisius Kumendaman	10 Students
SD Kanisius Duwet	36 Students
Total	88 Students

Source: Processed from research data (2024)

Tabel 2. Persentase Usia Students

Ages	Number of Students	Persentase
11 Years Old	18 Students	20.5%
12 Years Old	62 Students	70.5%
13 Years Old	8 Students	9%
Number of Students	88 Students	100%

Source: Processed from research data (2024)

Tabel 3. Persentase Students' Religion

Religion	Number of Students	Persentase
Islam	2 Students	2.3%
Christian	18 Students	20.5%
Catholic	66 Students	75%
Hinduism	1 Students	1.1%
Buddhism	-	-
Confucianism	1 Students	1.1%
Number of Students	88 Students	100%

Source: Processed from research data (2024)

Sharing Awareness from Within Students

In this section, the author focuses on existential awareness in terms of sharing for each respondent. The starting point is the concept of self that tries to relate to others from James W. Fowler (Marisa, 2023). From the research results, the author explores the concept of self from the self-values owned by the respondents in the practice of sharing in general. Some of the things emphasized by the author, namely from whom respondents get the understanding to share (Table 4), the reasons for respondents to share (Table 5) and items that are usually shared with others (Table 6).

Tabel 4. The teaching of sharing that students get

Teaching of Sharing	Number of Students	Persentase
Family	57 Students	64.8%
School	6 Students	6.8%
Social Media	6 Students	6.8%
Religious Teaching	13 Students	14.8%
Friends	6 Students	6.8%
Number of Students	88 Students	100%

Source: Processed from research data (2024)

Tabel 5. Reasons for studens sharing

Reasons for sharing	Number of Students	Percentage
Feeling of Pity	17 Students	19.3%
Taught by Parents	65 Students	73.9%
Forced	1 Students	1.1%
Taught by School	5 Students	5.7%

Don't like to share	-	-
Number of Students	88 Students	100%

Tabel 6. Items shared by students

Items Shared	Number of Students
Money	61 Students
Food and Drink	81 Students
Clothing	20 Students
Stationery-Books	43 Students
Groceries	16 Students
Toys	21 Students
Credit/ Top-Up Game	9 Students
Taking time out	40 Students

Practical Experience Sharing at School

After looking at the existential awareness of respondents through the concept of self in relation to others, in this section, the author focuses on the respondents' sharing experience at school. Of course, schools provide a means to apply the spirit of sharing to respondents, whether through subjects or in terms of activities. In the data in Table 7, the author sees that three schools provide a means of developing the spirit of sharing in the form of activities.

Tabel 7. Practical Sharing at School

Practical Sharing	Number of Students	Percentage
Aksi Puasa Pembangunan	55 Students	62.5%
Voluntary Donations	31 Students	35.3%
Christmas-Easter Donation	1 Students	1.1%
Visit to an orphanage or nursing home	1 Students	1.1%
No sharing activities	-	-
Number of Students	88 Students	100%

The Spirit of Sharing in Development Fasting Action (APP)

This is the last section. The author focuses on the spirit of sharing in the Development Fasting Action (APP). In this case, APP is a means to help alleviate the poverty of others/objects. Indirectly, this section will discuss how Martin Buber's I-IT dialog process. The dialog process according to Martin Buber is about the relationship between the subject and the other as an other subject, especially through the Development Fasting Action (APP).

Tabel 8. Sharing Intensity in the APP Box

Sharing Intensity	Number of Students	Percentage
APP Box at School	35 Students	39.8%
APP Box at Home	53 Students	60.2%
Number of Students	88 Students	100%

Source: Processed from research data (2024)

Tabel 9. Amount of Students Pocket Money each Day

Daily Pocket Money	Number of Students	Percentage
Not Given Pocket Money	2 Students	2.3%
< IDR 5.000	18 Students	20.5%
IDR 5.000-10.000	55 Students	62.5%
> IDR 10.000	13 Students	14.7%
Number of Students	88 Students	100%

Source: Processed from research data (2024)

Tabel 10. Amount of Pocket Money Set Aside for APP

Pocket Monet Set Aside	Number of Students	Percentage
Never Put Aside	2 Students	2.3%
> IDR 1.000	2 Students	2.3%
IDR 1.000-Rp 2.000	46 Students	52.3%
IDR 3.000-Rp 5.000	32 Students	36.4%
< IDR 5.000	6 Students	6.7%
Number of Students	88 Students	100%

Source: Processed from research data (2024)

Tabel 11. Usefulness of Pocket Money Given by Parent

Uses of Pocket Money	Number of Students	Percentage
Buying Snack	34 Students	38.6%
Buying Toys	-	-
Saving	49 Students	55.7%
Top-up (Game, Credit, data, online shop)	5 Students	5.7%
Number of Students	88 Students	100%

Source: Processed from research data (2024)

Tabel 12. Additional Pocket Money From Parents for APP

Extra Pocket Money	Number of Students	Percentage
Given Extra Money	48 Students	54.5%
Not Given Extra Money	40 Students	45.5%
Number of Students	88 Students	100%

Source: Processed from research data (2024)

Tabel 13. Dominant Feeling When Setting aside Pocket Money for APP

Dominant Feeling	Number of Students	Percentage
Happy because by setting aside my pocket money, I can hel people in need	75 Students	85.2%
Sad that pocket money was cut	-	-
Feeling forced	2 Students	2.3%
Proud of being able to set aside pocket money	11 Students	12.5%
Number of Students	88 Students	100%

Source: Processed from research data (2024)

DISCUSSION

SHARING PRACTICE AS AN EXPRESSION OF STUDENTS' FAITH

Respondent Identity

1. **Number of Respondents from Each School**

   From the research results from three Kanisius elementary schools (Kalasan (42 students), Kumendaman (10 students) and Duwet (36 students)), the author obtained 88 respondents from students who are currently in grade 6. From the data obtained (Table 1), all 6th grade students from each school provided answers through the Google form that the author provided. From the data, the author can also see the total number of students who attend Catholic schools. In fact, it can be said that Catholic schools do not have enough students. In fact, the 6th grade students from SD Kanisius Kumendaman only numbered 10. This data is an interesting finding as well as a concern in itself.

2. **Students Entering Adolescence**

   Based on data from table 2 (Student Age) in accordance with the target age of the research mentioned in the previous section, namely 11-13 years old. From the data obtained, 18 students (20.5%) were 11 years old, 62 students (70.5%) were 12 years old and 8 students (9%) were 13 years old. For students who are still 11 years old, they are actually 12 years old this year (2024). Thus, the students can be said to have entered adolescence (12 years-24 years). Adolescence is a phase of life where social, cognitive and biological aspects can influence feelings and try to form a strong self-identity (Rizkilah, Hastuti & Defina, 2023). When viewed from James W. Fowler's theory of faith development, the 11-13 year old phase falls into the third stage, namely Synthetic-

Conventional Faith. At this stage, cognitively, an adolescent receives more understanding about faith, whether from family, school, social media and so on. The process does not stop at the cognitive stage, teenagers at this stage try to synthesize these ideas as values that shape their identity in their experience. Of course, in this phase, students need to get intensive assistance in order to find their identity from parents, schools and the environment.

3. Difference Becomes a Space for Lively Intercultural Dialogue

Although the three schools that became the research locus are Catholic foundations, not all students are Catholic. The data in Table 3 (Percentage of Student Religion) shows that the majority of students are Catholic (75%), but there is a diversity of religions practiced by students, including Islam, Christianity, Hinduism and Confucianism. Of course, there are not only differences in terms of religion. Behind that, it is also implied that there is a difference in the way of education in the family and the ethnic-cultural background of the students. The author observes the data that differences can present a lively intercultural dialog. In this dialog, students are certainly able to explore their ideas on a new interpretation of meaning that helps them to live in differences and become part of their environment (Maine & Vrikki, 2021). With intercultural dialog, students are able to eliminate ignorance, stereotypes, and prejudices that exist within the school environment regarding differences (Levrau & Loobyuck, 2013).

Sharing Awareness in Students

In the following sub-chapters, the results of the research on students' awareness of sharing will be presented. The research begins with the teaching to share obtained by students. The role of important social institutions is certainly influential in increasing the spirit of sharing in children. The element of children's personal awareness will also be explored in the following research, by looking at the extent of the foundation of the spirit of sharing in children.

1. Teachings on Sharing that Students Get

In the research results, of the total respondents, there were 57 students (64.8%) who mentioned family as a source of instilling the value of sharing. It can be said that most children 'inherit' the spirit of sharing from the family. This shows that the family has a great responsibility and influence in the process of instilling values in children (KWI, 2022). This value sticks even when children have entered adolescence. In this phase, children begin to

pay more attention to their own decisions to find their identity, but still hold the values that have been taught in the family.

Many sharing teachings are also obtained from the process of inheriting religious values (13 students - 14.8%). Of course, each religion teaches the concept of love. One of the teachings of love that is always echoed is sharing or giving alms to those in need. Love is realized in various ways according to the teachings of each religion.

Kanisius School as a private Catholic school is certainly not formed only to develop the intellectual side of its students. Kanisius School is a means of strengthening the values of students brought from the family and forming a friendly environment between students with diverse characters. From the data in Table 4, as many as 6 students (6.8%) get the teaching of sharing from school and friends.Therefore, the environment other than family (school and friends) also plays a part in instilling the value of sharing.

The novelty of this finding is that as many as 6 students (6.8%) learn to share from the content on social media. Actually, it is not too surprising that nowadays everyone cannot be separated from social media. Apparently, from the various content available, sharing content is actually of interest to 6 students and becomes a medium for learning to share. It is true that the adolescent phase is a phase of exploration where they seek many things to find their identity. It's just that, there needs to be assistance considering that the content on social media is unfiltered and easily absorbed by children.

2. **Student's reason for sharing**

A total of 65 student respondents (73.9%) said that the reason they shared was because they were taught by their parents. The foundation for sharing is a commandment instilled in the family. Although this does not yet show the awareness of sharing as a personal and mature decision, at least through this result, we can see how strong the instilling of values by parents is. A total of 17 students (19.3%) said that the reason they shared was a feeling of pity. The urge to share is no longer a command from another party, but rather a rush of the heart when seeing others suffer. Others mentioned school teaching (5 students - 5.7%) and compulsion (1 student - 1.1%) as reasons for sharing.

3. **Something that was once Shared**

In the findings, students tend to have a high sense of sharing by giving of what they have. Most (81 students) mentioned that they have shared food and drinks with their friends at school. Children usually get pocket money every time they go to school. This pocket

money can be used to buy food or soft drinks at school. Some may also bring lunch to eat at school. On many occasions, there are children who are willing to share some of their food or drinks with other friends who may not have food. Others (61 students) had the experience of sharing their money. Some of their funds were given to others to help with certain expenses. This may also be related to the practice of APP which will appear in the next section.

Experience of Sharing Practice at School

The research sought to explore the extent to which Grade 6 students practiced sharing. Not only limited to teaching and reasoning, the research also looks at how children process and practice to embody the spirit of sharing in behavior.

1. **Sharing Activities at School**

   A total of 55 students (62.5%) mentioned that one of the biggest sharing activities at school is APP (Aksi Puasa Pembangunan). This will be discussed further in the next sub-chapter. In this answer, we can implicitly conclude that the children have a clear understanding of the relationship between APP and sharing activities. APP is understood not only as an obligation to deposit funds, but also as a manifestation of concern for others. Others (31 students - 35.3%) mentioned voluntary donations as a sharing activity also carried out by the school. We did not specify what kind of program this is, but it is clear that the number of children who mentioned voluntary donations indicates that the school's sharing program covers a wider range than just APP. It could be that voluntary donations are earmarked for a death fund or a fund for victims of natural disasters.

The Spirit of Sharing in Fast Action Development (APP)

After discussing the process of sharing in schools, in this section, the author would like to narrow down to the act of sharing in APP. In the background section, the author revealed that APP is a means of helping each other, especially for those in need. With all the background and values possessed by the students, the author tries to examine how the implementation of APP has been lived by students from SD Kanisius

1. **Sharing Intensity in APP**

   From the data in Table 8, 53 students (60.2%) made voluntary donations to the APP box when they were at home. Most respondents saved their pocket money and put it in the APP box at home. One of the factors or reasons for this is the recent APP box model which is made to be implemented at home. There are three separate sections in the APP

box, each with its own description: to be filled in by the father, mother and child. Implicitly, it can be concluded that the voluntary contribution to the collection is no longer a joint family responsibility, but also the responsibility of each family member. Both father, mother, and children are obliged to fill in each hole of the collection with the 'income' they get from fasting and abstinence. Meanwhile, 35 students (39.8%) made voluntary donations when they were at school. Apart from not being from a Catholic family and not having an APP box at home, this could also be due to the fact that children spend more time at school. Children spend more than 6 hours a day at school. In the learning process at SD Kanisius Kalasan, for example, children in grade 6 attend school from 7:00 am to 1:45 pm on Monday, and from 7:00 am to 1:10 pm on Tuesday to Friday. The large amount of active time at school, as well as the school learning model being considered more effective for the value inculcation process, perhaps the APP model at school is also in demand.

2. **Amount of Pocket Money and Use of Pocket Money for APP**

The study showed that 55 students (62.5%) received an allowance of between Rp 5,000 and Rp 10,000. When added to the number of children who received an allowance of more than Rp 10,000 (13 students - 14.7%), the total number of children who received a daily allowance of more than Rp 5,000 would reach 77.2%, leaving 23% of children (2 students) who said they did not receive a daily allowance. They usually receive this amount of daily pocket money to fulfill certain needs, such as buying snacks (34 students - 38.6%) and entertainment or communication needs such as games, credit or data packages (5 students - 5.7%). It is interesting to see that most students (49 students - 55.7%) have the habit of saving money from their pocket money. There is a concept of refraining from buying something, in order to get something bigger, although it may still be centered on the fulfillment of the child's own desires.

The results of the subsequent study were quite impressive. Of the students who received various amounts of pocket money, 97.7% of them contributed to the APP fund from their pocket money. The remaining 2 students were the same as the number of students who were not given an allowance above, so it can be concluded that those who did not receive an allowance were not also able to contribute funds to the APP box. A total of 2 students set aside less than Rp 1,000, 46 students (52.3%) set aside Rp 1,000 to Rp 2,000, while 32 students (36.4%) set aside Rp 3,000 to Rp 5,000, and 6 students (6.7%) even set aside more than Rp 5,000 to donate to the APP box. This shows that there is a

continuity between the amount of pocket money and the amount of APP, where children with all their financial power try to make offerings for those who are suffering.

3. **Interpreting Sharing for APP**

The research continued in an attempt to recognize students' basic ideas. Through this part of the research, the authors wanted to see to what extent the value of sharing had been internalized in each student. A total of 75 students (85.2%) said that by setting aside their pocket money or making voluntary donations to APP, they felt happy because they could help others. 11 students (12.5%) felt proud to be able to set aside their pocket money to put into the APP. Indirectly, 86 students already have social sensitivity and a high sense of solidarity. Meanwhile, 2 students (2.3%) still felt forced because they still thought that making voluntary contributions to the APP was only an order, either from parents or from the school.

CONCLUSIONS AND SUGGESTIONS

From the results of our research, we conclude that there is a continuity between children's faith process and internalization of values with the reality of APP practice as an actualization of faith. The teachings that children receive from family, school, environment and social media are provisions and values that are then actualized, one of which is by sharing. The process of sharing, especially through APP, becomes a dialogue of life, through which SD Kanisius students try not only to 'observe' those who suffer as objects, but also as equal parties who need to be recognized in relationships. Despite having different social, cultural and religious backgrounds, students try to instill social sensitivity and solidarity to those who need help.

The results of the research also achieved what was previously formulated as an objective. The purpose of this study is to explore the process of actualizing faith in the practice of sharing, whether at home, at school, or in the environment around students, especially through APP. In Buber and Fowler's theory, we have seen that the practice of sharing in APP is a means of dialogue characterized by equal subjects, as well as a sign that a person has developed a relational form of faith and is ready to internalize values as provisions for the next life. A concrete manifestation of this theory is the practice of APP at SD Kanisius Kumendaman, Duwet and Kalasan, where children have internalized the value of almsgiving, and have successfully implemented it through the APP program at home and school.

However, it must also be recognized that there were some limitations that arose during the research process. The focus of this research is still very limited to elementary school children. In view of this, we hope that research on the practice of sharing can be continued in junior high school, high school and college. As students get older, their experience, knowledge and practice of sharing will also develop. Older students may also have experiences of faith development and the spirit of sharing that have other characteristics and types of struggles, especially in the practice of sharing.

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