
LOSS AND GORGEIOUS (A PASTORAL STUDY ON GRACE COUNSELING)

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A BSTRACT

This journal aims to analyze the role of mentoring and grief counseling due to the loss or death of someone who cannot be forgotten and resolved so that it becomes a heavy burden, and sucks out one's creativity. The longer the healing process, the greater the risk of grief for its integrity. In this case, people grieving because of death need to get attention from various parties, one of which is the Church in the form of an assistance, for this reason this study aims to describe and analyze forms of pastoral care that has been carried out so far and to develop a pattern of pastoral assistance for people grieving due to death. To obtain data, the authors use direct interview techniques with informants consisting of servants and people who experience grief due to death, both unexpected and sudden deaths. The results obtained from this study indicate that the pastoral care that has been carried out by the ministry is only temporary and is carried out when a grieving person contacts the minister, so that the grieving person is still in an atmosphere of grief because he does not receive effective assistance. The pastoral assistance that is carried out requires a pattern that can serve as a guide for ministers in providing help, for that the author offers a pattern of assistance that can be adapted to the needs of grieving people with different types of grief, namely a spiral mentoring pattern where the counselee will not always be the counselee because when he has been helped he will empower himself to become a counselor and can help others too .

KEYWORDS

Grief, Consequence, Death



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How to cite:

E-ISSN:

Published by:

Genoveva Leasiwal. (2022). Loss and Gorgeous (A Pastoral Study on Grace Counseling). Journal of Eduvest. Vol 2 (9): Page 1837-1846
2775-3727

<https://greenpublisher.id/>

INTRODUCTION

Grief is a state that no one can escape from. Everyone has and will experience it, this is due to various experiences of losing something important in life. Loss that causes grief include: breakup, divorce, abandoned by parents since childhood, friends, friends, valuables, legs or arms (amputated/cut off), or due to the death of the closest people (husband, wife, children, father). , mother, sister, or brother) (Ahmadi, 2002) .

This experience that causes grief, is an emotional experience that arises as a reaction to the loss of something "important" in one's life. For this reason, in the face of grief, people often have feelings of doubt, loss of trust, weakened spiritual vitality, sadness and feelings of an empty soul (Asmarany, 2012) .

The experience of grief over the various losses is not as great as the reaction of grief caused by the death of a loved one. This is because loss outside of death can quickly disappear on its own, but the grief caused by death takes a long time to be able to revive the spirit that has been reduced by the death. Death is something that will be experienced by everyone, no one can escape death, even everyone knows that each of us is waiting for our turn to experience death, but in reality everyone is not ready when their loved ones die. precede them (Clinebell, 2002) .

The death of a person is a painful separation experience for the family or relatives left behind, they are filled with deep sadness and sorrow. Suppressed grief, which cannot be resolved, becomes a heavy burden, and sucks out one's creativity. The longer the healing process, the greater the risk of grief for its integrity (Gunarsa, 2004) . According to Yakub Susabda, in going through these times, church members in general and church ministers in particular deserve to be guided to function as a substitute for a large family for people who lack a support system, they can provide practical support and emotional support in the form of whatever suits the needs of the bereaved (Harti, 2020) . The grief that occurred due to death was also experienced by people in the GPM Siri Sori Sarani Klasis PP Lease Central Maluku congregation. In accordance with what has been described previously that the large role of the environment in the event of grief assistance which has become a tradition in every ministry in the church, this is also experienced by grieving people in Siri-Sori Sarani, especially in the Siri-Sori Sarani congregation.

Pastoral assistance that has been carried out so far is only situational in nature, where assistance occurs because of a situation that has become a tradition, so people will feel uncomfortable (embarrassed) if as neighbors or relatives are not present during the night of consolation or other thanksgiving nights. An atmosphere where it only takes place on a few occasions, including: the 3rd night after the funeral, 40 days, 100 days and 1 year of the death of the person (family member). The thanksgiving service which only includes singing a few hymns, reading God's Word, a short meditation and eating or drinking tea together, after that all of them go home leaving the grieving person. For this reason, the grief experienced by the grieving person is getting bigger so that it can cause physical pain and despair in looking at the future.

Based on the reality that the author observes that in the Siri-Sori Sarani GPM congregation, the form of Pastoral Assistance for those who mourn after death, is only in the form of: worship of surrendering the dead, worship during funeral preparations at the funeral home, which includes praise, preaching the Word of God. and prayer, funeral services at the cemetery, thanksgiving services at the funeral home after the funeral procession at the cemetery, with the same worship content (Hunt, 1987) .

The reality of this kind of assistance has resulted in some members of the congregation, especially those who experience grief because of the death of their closest people, still under various pressures that have an impact on feeling a dilemma between having to accept this painful reality or not. Feelings of guilt, not ready to accept reality (denying death), being sensitive, frustrated (unsatisfied), stressed (depressed state), depression (depressed, heartbroken, hopeless and sad), developing thoughts that death

occurs because of the power of darkness (thinking to mystical things), in this case there are people who are jealous of their family members so that they use supernatural powers to destroy their family members, many even blame God for the death (Kansil & Wagiu, 2021) .

From the results of the author's initial interview, the assistance provided to people grieving due to death has not fully answered their problems. Among them are several people I met: first: Ibu Santi, a 64-year-old widow, after the death of her husband actually Santi's mother was under heavy pressure, because now her husband's responsibilities are on her shoulders. Ibu Santi has to play a dual role (as head of the household and housewife), this takes a lot of energy and thought, eventually causing Santi's mother to often get sick and have unstable emotions. This situation also has an impact on the relationship between family members, where there is a conflict of opinion resulting in children choosing to leave the house, because they do not like the conditions at home, often noisy because of the loss of the leadership system in the family (Kübler-Ross, 1973)

Second: David.P is the eldest son who has experienced despair because of his father's death. The atmosphere of family life after his father died, is very much different when compared to previous times, tensions often occur in the family. So that David himself felt unable to replace the father's role as the head of the family. Moreover, during this time the very role as a substitute for the father is the mother herself. This further made David feel unworthy to be born as the eldest child, especially since his youngest sister (girl) is still in college who needs a place to take shelter. This atmosphere made David even more stressed, with his only income as a motorcycle taxi driver he felt unable to help his younger brother in his studies (Kurnia, 2010) .

Third: Ellen .L's mother, is a mother who lost her only child, her mood is mixed, believe it or not. That it turned out that his newborn son was only given the opportunity to live with him for three days. How as a mother, this loss is a very heavy blow to accept. Moreover, this child is the first child and the background of this child's presence is experiencing many problems (the child's father does not want to be responsible). Ellen's mother hopes that this child will be a comfort to her, but everything is beyond her control so the feeling of following her child to death often arises in her mind. One belief also emerged in the mind of Ellen's mother and her family that the death of this child was due to the power of darkness (mystical), this was strengthened by the findings of mawi-mawi (clairvoyant) and people who prayed and got the answer to that prayer. This makes Ellen's mother and her family even more unable to forgive the person who they think has been proven to be the cause of the death of their child/grandchild (Lawrence, 2009) .

The pressures and tensions of life make a person need to get pastoral assistance, because actually pastoral care is a form of conversation intended so that through conversations that are built, people can know and recognize other people's personalities and the problems they face, and vice versa. Conversation is used as a tool that connects, helps and guides others in seeing the various problems that exist in this life. The intended conversation is not an ordinary conversation, but a conversation that has more value (really). Thus a person must be able to train himself to have the skills, intelligence and ability to use the "conversation" as well as possible for pastoral purposes.

Pastoral assistance is intended to discuss human and environmental issues, therefore pastoral assistance cannot be lived by simply learning the techniques. However, they must be able to learn the attitudes and behavior of individuals well, for that the waiter must be able to show an attitude of openness and willingness to serve others (Nasution, 1996) .

According to Müller in Aboneno, pastoral care can be equated with nurturing the soul, it is an independent function of the church, where the notion of assistance has a central place. This assistance is given to church members in their lives for their personal needs, to serve as the body of Christ and for their duties and responsibilities in the midst of the world (Marbun, Th, & PdK, 2018) .

Responsibilities in carrying out pastoral care must be shared together, both the staff and church members who can be used as partners in carrying out this assistance. Thus, the pastoral task is not only the official duty or monopoly of the pastor, but also for everyone who is a follower of God. Everyone who is able to help others who are in various life pressures to provide solutions to every problem faced by that person (Putnarubun & Metanfanuan, 2019).

From the explanation above, it is understood that pastoral assistance is a job in serving others that is holistic. Holistic assistance is carried out by providing complete assistance to others, including physical, mental, social, and spiritual. In this case we can imitate God, because God, who is the creator, is caring and nurturing well, for that God in Jesus Christ is called the "Great Shepherd".

The method used in this research is qualitative and the approach used in this research is descriptive which aims to describe or describe systematically, and accurately about the phenomenon or the relationship between the phenomena being investigated. In addition, descriptive analysis is also understood as a form of research that seeks to determine current problem solving based on data. So that it aims to describe and solve problems systematically and accurately regarding the facts and characteristics of the community as well as the targets and informalities studied (Setiawan, Lasmaria, Hermanto, & Utomo, 2022).

Lease Islands, there are various complex issues. One of the problems that exist is the grief of death. In this case, the practice of pastoral assistance that has been carried out has not run optimally. The location of this research is also a living laboratory of research activities and research services, therefore the context of the life of the Jama'at is well known. The targets and informants in this study were the Siri-Sori Sarani GPM Congregation and people mourning the death, including servants in the Siri-Sori Sarani GPM congregation and people/families who mourned the death (Susabda, 1996).

Data analysis is the process of compiling data so that it can be assessed. Arranging words means classifying them in patterns, themes, or categories. Without categorization or classification of data there will be confusion of interpretation or interpretation, meaning giving meaning to analysis, explaining patterns or categories, looking for relationships between various concepts. Interpretation describes or views the researcher, not the truth. The veracity of research results must be judged by people and tested in various other situations (Van Beek, 1987).

RESEARCH METHOD

The research method used in this study is a qualitative descriptive method. The type of data used in this study is qualitative data, which is categorized into two types, namely primary data and secondary data. Sources of data obtained through library research techniques (library study) which refers to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources. These sources are collected based on discussion and linked from one information to another. Data collection techniques used in this study were observation, interviews and research. This data is analyzed and then conclusions are drawn.

RESULTS AND DISCUSSION

A. Grief Counseling

Basically grief (grief) is not a disease or disorder. However, if grief cannot be accepted and managed properly by the mourner, then grief can become Patagonic grief. Grief is natural in our lives. It is different from everyday conversation that associates grief with the death of someone. Grief is not always related to someone's death. Grief is a normal reaction when people experience stress (pressure) to lose someone or something. Grief is an attempt to create a new balance after the loss. Grief can also be called post loss

stress or post loss stress. Facing loss, surviving, changing, and growing in a new condition, namely life without missing objects. Grief can be experienced by individuals, couples, families, groups, communities and even society at large.

Each form of assistance has a goal that becomes a reference as well as a benchmark for the success of the assistance carried out. Similar to other mentoring, pastoral care for grieving people also has a goal, namely: with this assistance, it is hoped that people grieving after the death of loved ones can gain new strength and insight to understand and, if possible, be able to overcome the problems they face and then be able to free from the cycle of grief experienced (Zaini, 2021) .

B. Functions and Stages of Grief Counseling Assistance

Function is the use/benefit that can be obtained from the mentoring work. Thus, the function of pastoral assistance is the operational goals to be achieved in providing help to others. Pastoral care for the bereaved after the death of a loved one is carried out in accordance with the functions and objectives of the existing assistance.

There are several functions that can be found in a Pastoral Assistance process that is carried out, including:

1. Guiding Function
2. Support/Support Function
3. Parenting Function
4. Affirming Function

Grief is an emotional crisis experience, for that it is necessary to have several stages in overcoming it. By using the stages in crisis counseling, pastoral care for grieving people can be carried out, because the stages in crisis counseling are applied in long-term assistance. Condolence assistance is also a long-term assistance, for that there are several stages that will be passed, namely:

1. In this case the helper does what he did in the pre-help phase and the early response stage in long-term counseling. Creating an atmosphere is an important task. Warmth and hope are the most prominent skills accompanied by listening and basic empathy as the main basic skills. Boarding is a pastoral function that should be most visible.
2. Narrow down the issue; In this stage the counselor tries to eliminate all irrelevant information and look for the core problem. The counselor needs to help the counselee to explain what events or events preceded the crisis and how these events could result in the counselee's intense distress. In this stage we can distinguish between two sub-stages.
 - a. Sub-stage answering: the counselor responds with warmth and acceptance and through advanced empathy. The feelings of someone going through a crisis are usually more visible than usual, but are also often more complex and difficult to separate. The pastoral function here is still supportive.
 - b. sub stage : counselors need concrete skills and seek information in this stage. The pastoral function is more towards guiding. There are 4 things that really need to be considered by the counselor , namely: a). Events that precede, b). Loss experienced by the counselee (someone who is very loved, job, dignity and so on), c). The level of the counselee's ability to endure suffering and d). Factors that hinder the ability that used to exist to survive (for example, maybe the counselee has lost a mate who was always supportive and now the counselee is unable to survive in a crisis, because a mate is no longer there).

- c. survival stage; In this stage the counselee needs help from the counselor to survive in his distress. The pastoral function of "guiding" is increasingly prominent although the function of support remains important. The orientation in this stage is more and more on the problem. At this stage, it is hoped that the counselee's feelings have been sufficiently expressed so that they are strong enough to accept a more practical approach from the counselor. There are five sub-stages in this survival stage.
- 1) Define goals; Counselors and counsees together set some goals that will help them find direction for further counseling.
 - 2) Inventory of sources
 - 3) Counsees and counselors need to determine the extent to which the counselee has internal and external resources that can help in achieving goals. Internal sources mean the counselee's abilities (intelligence, emotional stability, previous experience and others). By external sources, we mean relationships with certain people, financial sources, etc.
 - 4) Determining alternatives After goals have been determined and resources have been found, the counselee and counselor consider the means that can help in achieving the goals, it is best to make an inventory of all the possibilities.
 - 5) Commitment to action Because the client's situation is facing a crisis that is so critical, it is very important that the counselee is truly committed to doing something. In discussing this we recommend that counselors use an empathetic approach at both elementary and advanced levels.

In this case, when facing grief according to Elisabeth Kubler Ross, that there are 5 phases that are usually passed by grieving people, including:

- a. surprised; Feelings of shock and disbelief with the news or reality that is seen or heard, so that an attitude of rejection arises (this death is not possible).
- b. Denial; Sudden or unwanted death, tends to cause a distraction that this death is just a nightmare, and not real. So people prefer to continue to exist and remember the person who has died. They (the grieving person) will be angry if someone else talks about something that the dead person doesn't like.
- c. Anger; The attitude of not accepting the reality that resulted in blaming all those who were close or there when the death occurred, and even blamed God. This attitude is often shown through not communicating well in the environment or not being active in worship.
- d. mourning; This situation is very time consuming, it can last several months or several years. Various feelings can arise, including: depression, guilt, loss, loneliness, panic and crying without a clear trigger can be shown, can even arise in physical pain.
- e. Recovery; This period cannot be passed by everyone with the same conditions, everyone can get through this period well depending on the awareness and support of the people closest to them and the environment in which they are.

Grief is a mental turmoil that allows a person to experience emotional stress, in this case people can experience stress. According to Don Colbert, MD Stress is the body and mind's response to any stress that upsets normal balance, it occurs when our perceptions of events don't meet our expectations and we don't regulate our reactions to disappointment. Stress is an unregulated reaction that is why people often express themselves in the form of rejection, tension, or frustration, upsetting the physiological and psychological balance and leaving us very unbalanced. If our balance is disturbed

for a long time, stress can be paralyzing. We become exhausted from too much burden, feel emotionally weak and eventually fall ill.

Emotional instability according to WF Maramis, emotion is an outward affective manifestation and is accompanied by many physiological components, moreover it usually lasts relatively short time (eg fear, anxiety, depression, and excitement). And according to the psychological dictionary, emotional instability is erratic emotional shocks.

Denial is not daring to see and admit a frightening reality. For example, closing your eyes, because you don't dare to see something scary; does not want to think about death, does not want to accept that his child is retarded; did not want to understand that he had a terrible disease.

Loneliness according to WF Maramis is feeling left out. We've all experienced loneliness, not only people living in cities, but also people living in villages. Especially if they lose their loved ones: their mother, their father, or their children and so on. In such situations they may experience deep loneliness.

Guilt according to Abineno is a feeling of guilt that is closely related to a real awareness of one's own shortcomings or mistakes, and which is based on that awareness trying to do things better.

Social interaction according to H. Bonner in his book "Social Psychology" is a relationship between two or more individuals, where the behavior of one individual affects, changes, or improves the behavior of the other individual or vice versa.

Orientation is a person's ability to recognize his environment and his relationship with his environment in time and space towards himself and others. Disorientation or orientation disorders arise due to impaired consciousness and can involve time (not knowing the hours, days, weeks, months, years and seasons), not knowing about oneself or others...or misinterpreting others, this needs to be distinguished from "illusion" and "depersonalization".

Solution to problem

Grief is a normal response to a loss, especially the loss of loved ones due to death. In accordance with the results of observations and interviews that the author conducted on the condition of grieving people after death in the Siri-Sori Sarani GPM Congregation during the research, it can be described that: when the death occurred or the news of the death was heard, first of all, the grieving family experienced was so devastated, that they expressed their mood by crying, some of them immediately blamed the people who were near the mourning event, both the nurse who served at the time, the caring family, the person suspected of being the cause of the death, some even spontaneously blame God for the death event (this happens to those who die suddenly), but there are also have a resigned attitude to the situation, thinking that death is God's will.

The attitude of surrender to death does not mean that the person is not sad or does not feel grief, they are also sad and feel sorrow for the event of death, but they can control the emotions that are released. The author also found that at the time of death there were people who cried until they were weak and unconscious (fainted), but there were also those who suppressed their feelings of sadness at that time, this happened because they were limited by their families and even Church servants themselves, with the language " don't cry, what God has made is good or if you love papa/mama/wife/husband/child/brother, don't cry because it will make them sad too and don't leave in peace . " This can unwittingly make the grieving person suppress

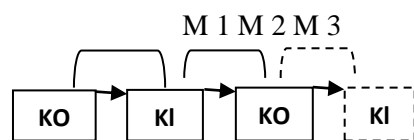
the sadness or the feeling of loss is more difficult to help, because they really only feel the loss of a loved one after two to three days after the funeral is carried out, they can even cry suddenly, when they think back about loved ones. This seems different from people who express sadness by crying as long as the deceased has not been buried, they feel more relieved because at least they have released a little mental stress.

The peak point of grief for grieving people based on the author's observations, namely at the time after the thanksgiving service, where everyone has left the grieving person, it is at this time that they begin to realize that they cannot see even through the next days with their loved ones. , people who have been a source of comfort and pride (children's death), even people who are life support, this is when they begin to feel lonely.

Even at the peak condition of the grieving people, there is less attention from the Church's staff, this can be seen from all the Church's servants (pastors, sector councils, sector administrators, unit administrators and administrators of other accompaniment forums) immediately leaving the grieving person alone after the thanksgiving service at funeral home, they seem to feel that with the end of the thanksgiving, the task is done. Whereas the greatest hope of the grieving person is after the thanksgiving service, the presence of a servant device to strengthen them is very much needed, even if it is just to hear complaints or put a hand on their shoulders. Due to the absence of effective assistance to grieving people, psychologically this condition results in grieving people experiencing: Stress, Emotional Instability, Denial, Denial, Guilt Feelings and Social Conflict.

The condition of the grieving person with this complex problem requires a special pattern of pastoral care which is a reference for the ministry's apparatus in providing pastoral assistance to people who grieve after death. To answer the needs of ministers regarding an effective pattern of pastoral care, the author on this occasion offers a pattern of pastoral care for people grieving after death as follows:

Grief Assistance Pattern



Note:

KO : Counselor (Priest/other ministerial apparatus)

KL : The counselee (the person who mourns)

M1 : The process of pastoral assistance from KO to KL

M2 : The process where KL has been able to accept himself and can play a function as a knockout again. In this case, KL can help other grieving people with the experience they have received.

M3 : The process in which the KO who was originally a KL, carries out a process of Pastoral assistance to other KLs with the experience he has experienced.

In carrying out pastoral assistance to grieving people using the above pattern, the counselee does not always only act as a counselee, but can play a role as a counselor. This can happen, if the counselee has managed to get out of the atmosphere of grief experienced, so the counselee can also help other people (playing the role of being the next counselee) who are experiencing similar problems, in this

case the main counselor (KO) still has a role to control the counselee (KL) who has continued his role as counselor.

Effective pastoral assistance must have a role or we call it the work task of grief that is played jointly by the counselor (KO) and the counselee (KL). The following is an explanation of the role or work duties of the mourner :

The form of pastoral assistance/assistance to grieving people whose type of death has been suspected (due to illness for a long time) so we call them those who experience normal grief, the healing process is very dependent on the role of the counselor and counselee, for that what must be done by counselors/pastors are:

1. The grieving person is still accompanied by the death of a loved one, especially at the climax/after the funeral service at the funeral home. For the grieving person to feel the touch of love from a servant
2. The counselor can make regular home visits, at least four times a month, so that the counselor can find out the situation experienced by the grieving person after being abandoned, whether there are problems that arise both internally and externally
3. Counselors can be able to create a comfortable atmosphere for the counselee, and accept the counselee as is. So that the counselee does not feel awkward to open up about his feelings
4. The counselor can offer help to the counselee, so that the counselee does not feel alone in dealing with his problems
5. The presence of the counselor should only be as a listener and not as a counselor/preacher, so that the counselee feels comfortable to tell the problems he is facing
6. The counselor can encourage the counselee to restore his relationship with God
7. The counselor can invite the counselee to find a solution to the problem at hand and let the counselee find the solution himself without interference from the counselor.
8. The counselor directs the counselee to think about the disadvantages and advantages of the solutions that have been proposed by the counselee and let the counselee decide what solution is best for him to do.
9. The counselor continues to monitor the counselee, whether the counselee is able to accept his current situation or not.

Pastoral care for grieving people with this type of sudden death (suicide, accident and illness in a short period of time), we call this type of grief because this type of grief is usually difficult to heal and takes time, so what the counselor must do is The counselor/pastor can form a team in which there are people who have been trained beforehand and can be trusted in carrying out mentoring programs for the bereaved.

CONCLUSION

From the results of the research conducted, the authors conclude that pastoral assistance to people grieving due to death is carried out by priests / other ministerial staff with the aim that grieving people can slowly accept the reality, and be brave in living their next life even without their loved ones, and fostering grieving people to stay closer to God so that they get strength in facing all the problems that will come. Deep grief over the death of a loved one can make a person experience various kinds of effects, both psychological and physical. With the existence of a good pattern of mentoring, it can help grieving people in reducing one's sadness and despair in facing life with new responsibilities.

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