

Significance Christ Centric Hermeneutics on the Problem of Grief Mediated by Psychotherapy and Logotherapy in South Tangerang City

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ABSTRACT

This writing aims to prove that Christ Centric ideas when integrated with psychotherapy and logotherapy are effective in overcoming the problem of losing a loved one and will produce a significant level of recovery. Through this research, it is shown that people who grieve when carrying out several activities, such as listening to sermons, reading the Bible, singing, and carrying out social-diaconal actions; their faith has been strengthened (orthodoxy), their enthusiasm for carrying out religious and social activities (orthopraxy), they are more sensitive to other people (ortopathy), and they have increased their ability to do good deeds (pietas). Therefore, the church needs to involve grieving people in church activities, because by involving them, it also means helping them to speed up the process of recovery from grief. Academically, the idea of Christ Centric theology can be justified. Through an exegetical study of Colossians 1:15-20, it has been proven that Christ is central and primary in all forms of God's plans and actions. Both in the creation event, maintenance of creation after the fall into sin, redemption, and salvation; Christ is the center and ultimate. Thus, Christ Centric theology is worthy of being applied in Christian counseling and psychotherapy.

Keywords : Christ Centric Hermeneutics, Grief, Psychotherapy, Logotherapy

INTRODUCTION

The problem of grief is not only a psychological problem - pastoral and counseling - but also a theological problem. In the event of grief, the bereaved struggle theologically in dealing with the death of a loved one, and struggle to give meaning to the event. In an effort to find the meaning of this death event, the bereaved person becomes stronger in his belief in God, but it can also, on the contrary, become weaker. Jürgen Moltmann in the book "*The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*," develops the idea of the relationship between suffering and mourning in the context of Christian theology. By delving into the depths of Christ's suffering and understanding human grief, Moltmann offers deep insight into how suffering and grief can be connected in Christian theology. Moltmann emphasizes the importance of understanding Christ's suffering as a basis for understanding human suffering and sorrow, because Christ's suffering on the cross is central to Christian theology. For Moltmann, God does not stand outside human suffering, but is instead actively present in suffering through the suffering of Christ. Thus, Christ's suffering becomes a source of hope for those who suffer.

Moltmann also asserts that Christ's suffering is evidence of God's solidarity with human suffering. By experiencing extreme suffering through the cross, God entered into the most

terrible human experience and with the suffering Christ, God provided an example for His people to deal with suffering. Therefore, Moltmann also emphasized that believers are called to respond to suffering by directing their gaze to Christ.

In the end, Moltmann stated that grief is an inseparable part of human experience and world existence. For Moltmann, in the context of Christian theology, sorrow does not stand alone, but is closely related to the suffering of Christ and the hope of His resurrection. This confirms that, although sorrow and suffering are present in this world, God's strength is also present in sorrow, in order to change sorrow into hope and manifest His strength in human weakness.

Starting from the theological, moral and psychosocial issues above, it is necessary to look for a Christian psychotherapy model that returns to the basic principles of Biblical teachings, especially teachings that are centered on Christ. Solving therapeutic problems using the Christ S entry approach is an idea offered to solve problems such as those above.

Theologically, the idea of Christ Centric is defined as a theological idea which puts forward the idea that all of God's plans and actions in creating, maintaining, redeeming and restoring all creation are carried out by placing Jesus as the central or main one. In other words, the Christ Centric perspective puts forward the idea that all of God's actions are done in the name of Jesus. Since the idea is Christ as central, attempts at psychological action - both psychotherapy and counseling must also be built with a construction in which Jesus is central or main. The implementation of this Christ Centric idea can be applied to the pattern of approach taken; either an approach that is *client* - centered, problem - *centered*, or can also combine *person* -*centered* and *problem-centered approaches*. Whatever approach is applied, the basic norm is that all applications must be based on the moral values and approach exemplified by Jesus.

- *Centered* approach can be combined with logotherapy, because theoretically both point to the importance of finding a meaningful life. Logotherapy is a psychotherapy approach developed by Austrian psychiatrist Viktor E. Frankl. The term "logotherapy" comes from the Latin word "logos" which means "meaning" or "principle that forms". Logotherapy emphasizes the importance of finding meaning in life as the only force capable of motivating individuals to survive and overcome suffering.

The basic theory of logotherapy is that humans naturally tend to seek meaning in their lives. Frankl believed that this meaning could be found in three ways, namely through Action, experience, and the attitude taken towards suffering. Through action means that humans can do good deeds or create something of value for themselves or for others. Through experience, this means that humans can make life experiences, both pleasant and painful, part of the process

of searching for meaning. Through the attitude taken towards suffering, this means that although suffering and misery are an inevitable part of life, humans have the freedom to choose their attitude towards this suffering. In situations of suffering, a person can choose to see it as an opportunity to grow and learn, learn lessons from the experience, or use it as a reason to do better in the future.

Frankl stated that searching for the meaning of life is a primary human motivation, and the inability to find meaning can lead to a feeling of emptiness, hopelessness, and anxiety. Logotherapy aims to help individuals identify and realize the meaning of their lives, so that they can better face life's challenges and achieve deeper satisfaction. Methods commonly used in logotherapy include dialogue, reflection, introspection and exploration of life values.

Based on the background above, the author chooses the research title as follows; "Significance Christ Centric Hermeneutics on the Problem of Grief Mediated by Psychotherapy and Moderated by Logotherapy in the city of South Tangerang." Based on the title, the author focuses the research in this dissertation on the significance of Christian Centric hermeneutics on the problem of grief due to the loss of a loved one. Geographically, this research focuses on the research area in the city of South Tangerang. Meanwhile, the subfocus of this research looks at the significance of the Christ-centric idea when combined with the psychotherapy approach "*cognitive behavior therapy*" and logotherapy.

Through a "cross-breeding" of the Christ Centric hermeneutic approach, *cognitive behavioral therapy*, and *logotherapy* then The hope is that a new approach can be produced for the world of theology, which will provide a better and more meaningful pattern of solving life's problems. Through "cross-breeding", Christ as *Logos* and "*logos* -therapy" will also give birth to constructive applied theological concepts, especially for pastoral counseling and psychotherapy services.

THEORETICAL BASIS

Understanding Hermeneutics

The term hermeneutics comes from the Greek word *hermeneuin*, which means "to interpret". Meanwhile, the noun is *hermeneia*, which means "interpretation". In ancient Greek the word *hermeneuein* actually explains three meanings, namely *to say*, *to explain* and *to translate*. Of these three meanings, in English one word is chosen which is considered representative, namely *to interpret*. Thus, the act of interpretation refers to three main things, namely oral recitation, a reasonable explanation, and a translation from another *language*.

An oral recitation is expressing something that was still in your mind through words as a medium of delivery. A *reasonable explanation* is explaining rationally something before it is still vague so that its meaning can be understood. A *translation from another language* is translating a foreign language into a translation of another language.

The definition of hermeneutics is still evolving. According to Richard E. Palmer, the definition of hermeneutics can be divided into at least six. Initially, hermeneutics was defined as the science of interpretation.

Understanding Christ Centric

Christ Centric is a theological idea that puts forward the idea that all of God's plans and actions in creating, maintaining, redeeming and restoring all creation are carried out by placing Jesus as the center or main one. From the thoughts of experts who touch on the idea of a Centrist Christ as explained above, it is not an exaggeration to say that a Centrist Christ builds its foundation on the basis of salvation theology (soteriology). In other words, if soteriology is seen as a big umbrella for the theology of the covenant of grace, then Christ Centric is the culmination point of the covenant of grace and at the same time becomes the ultimate (*ultimate*) of the big umbrella of soteriology.

The meaning of the words Loss or Grief

In English, the word loss is translated as *lost*. In Webster's dictionary, the word *lost* is defined as not *to be found*; destroyed (*destroyed*); can no longer be owned, seen, heard, and known (*no longer possessed, seen, heard, and known*). In some literature, the term loss is often used to describe the condition of losing a loved one; where the condition of loss describes the condition of grief or suffering due to death. The Big Indonesian Dictionary states that grief is a state of distress or sadness. The word grief in English is translated as *grief*. Student's English Dictionary defines *grief* as deep sadness. Webster's New World Dictionary defines *grief* as very strong (*intense*) emotional suffering caused by loss, disaster, misfortune, and so on; acute sadness (*acute sorrow*); deep sadness (*deep sadness*).

Understanding Mediated and Moderated

In the research context, the concept of "mediated" refers to the relationship between two variables that is explained by the role of a third variable as a mediator or intermediary. In other words, mediated is a process in which the influence or relationship between the independent variable (X) and the dependent variable (Y) is explained or mediated by the

mediator variable (M). This means that the mediator variable mediates or explains the relationship between the independent variable and the dependent variable.

Understanding Psychotherapy

Etymologically, the term psychotherapy comes from two words, namely *psyche*, meaning soul; and *therapy*, which means efforts to restore the health of people who are sick or mentally disturbed. According to WE Vine, the word *psyche* means breath, or the breath of life. The word *psyche* can be equated with the Hebrew term *nepes* which means soul, self, life, person, or heart. Meanwhile, in the verb form, namely *breath* means breathing, respiration, or being refreshed. According to Spiros Zodhiates the word *psyche* means to breathe, or to blow. Meanwhile, the word therapy comes from the Greek word *therapon*, which means *servant*, *attendant*, *minister*. The verb form of *therapon* is *therapeia/therapeuo*, which means to heal, or serve voluntarily, or service in the field of caring for sick people. WE Vine translates the word *therapy* as serving (*to serve*), to heal (*to heal*), helper (*an attendant*), and service (*servant*). The word *therapon* has parallels in meaning with *doulos* (slave), *diakonos* (servant), *pais* (male servant, usually a child), *oiketes* (servant who takes care of the house), *huperetes* (office servant), and *sundoulos* (servant who is lower than slave); all of which explain a similar meaning, namely servant, slave, or helper. Meanwhile, according to Walter Bauer's use of the word *therapon* is associated with prophetic service, such as that carried out by the Prophet Moses in serving the people of Israel. Based on the dictionary, the word psychotherapy is defined as the treatment of mental disorders through a psychological approach.

Understanding Logotherapy

Logotherapy is a psychotherapy approach developed by Austrian psychologist, Viktor Frankl. Logotherapy focuses on the search for meaning in life as a way to overcome psychological suffering and achieve satisfaction in life. The word "logotherapy" comes from the Greek, namely "logos" which means meaning or purpose. The logotherapy approach views that the need for meaning is a basic human need, and dissatisfaction with this need can cause various psychological problems such as anxiety, depression, and existential emptiness. Logotherapy seeks to help individuals find meaning in their suffering, believing that despite not being able to control the environment or external conditions, a person can always choose their attitude towards the situation.

RESEARCH METHODS

The research method in this dissertation is qualitative-descriptive method . The descriptive method is a research method that aims to describe and analyze a phenomenon or situation in depth and detail . The location chosen as the research area is the city of South Tangerang. The South Tangefrang area was chosen because the city has a varied culture. Apart from that, church denominations in South Tangerang are also very diverse.

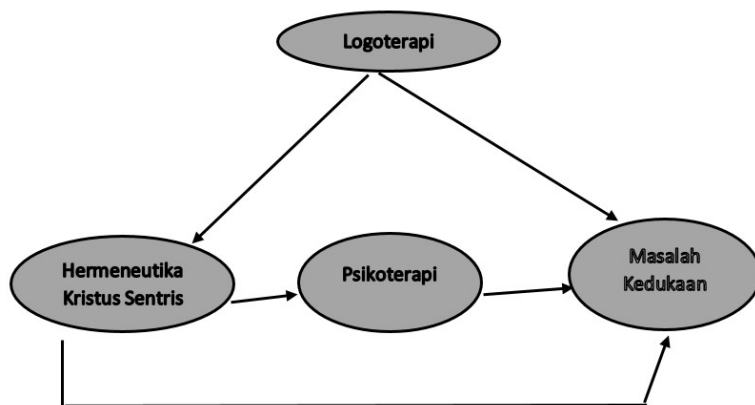


Chart 1 Research Design

RESULTS AND DISCUSSION

Questionnaire Answer Data

Analysis of the Loss of a Loved One Questionnaire						
		Score Scale (TOTAL)				
No	Statement	ST S	T.S	RR	S	SS
1	I believe/have faith in Jesus Christ as my helper and Comforter in sorrow	0	0	0	4	30
2	I believe in life after death	0	0	0	1	33
3	I believe in Jesus as resurrection and life	0	0	0	2	31
4	I believe that my partner (husband/wife) will <i>experience resurrection because of his faith in Jesus</i>	0	0	1	3	30
5	I believe that when I die, I will <i>experience resurrection with Jesus</i> and be united with the people I love	0	0	1	2	31
6	I feel that losing someone I love is an event that shakes my faith and hope	0	2	0	12	20

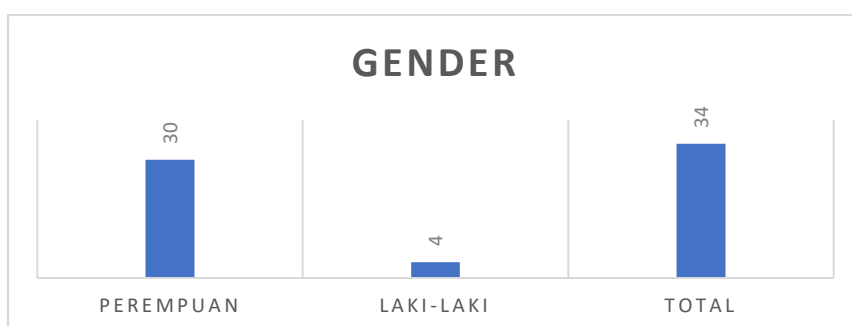
7	When my partner (husband/wife) or someone I love dies, I feel sad, have difficulty accepting this reality, and am confused and don't know what to do.	0	2	2	9	21
8	When I am lonely or feel alone, I invite Jesus to "come" to accompany or comfort me	0	0	0	4	29
9	After my partner (husband/wife) died, I still went to worship/fellowship at church or online worship	0	0	0	4	30
10	I feel strengthened when I listen to sermons or counseling that remind me to <i>find the meaning behind the death of someone I love</i>	0	0	0	5	29
11	I prayed to build my spirituality, when I was down because I was abandoned by my partner (husband/wife).	0	0	0	8	26
12	I read the Bible, to understand what God meant behind the death of my partner (husband/wife).	0	0	0	5	29
13	I held fellowship at home/joined a fellowship group to strengthen my faith after a period of grief	0	0	0	8	26
14	I fasted in prayer, reflected/introspected myself and humbled myself to ask for strength and mercy from the Lord Jesus	0	0	0	7	27
15	When I miss my partner (deceased) I divert my longing by praising the Lord Jesus and serving Him in the church or community	0	0	1	5	28
16	I hope that the church or pastor will provide counseling services (psychotherapy) to congregation members after bereavement	0	0	0	7	27
17	After the death of someone I love, and feeling the sadness caused by being abandoned by that person I love, I appreciate life more, pay attention and take good care of my parents or other family members.	0	0	0	6	28
18	I hope to live a meaningful life by remaining rooted and growing in Jesus Christ	0	0	0	5	29
19	I will continue to fight to live well and correctly according to God's word, even though I am aware that living life without the presence of someone I love feels difficult and heavy	0	0	0	4	30
20	After the death of someone I love, and feeling sorrow, I want to do more good to other people, especially for congregation members experiencing stress/depression due to the loss of loved ones.	0	0	0	8	26
	The number of score scales is based on the data entered	0	4	5	109	560
	TOTAL SCORE					678

	Number of scale scores in percentage		0.6 %	0.7 %	16.1 %	82.6 %
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Tabulation of Respondent Data Based on Gender

Respondent's Gender		
Woman	Man	Total
30	4	34
88.2%	11.8%	100%

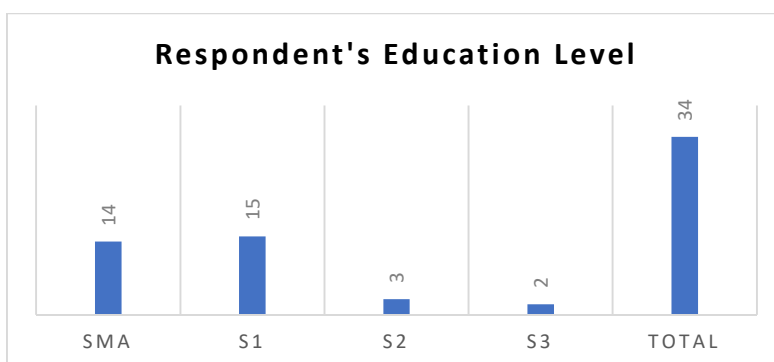
Graph of Respondent Data Based on Gender



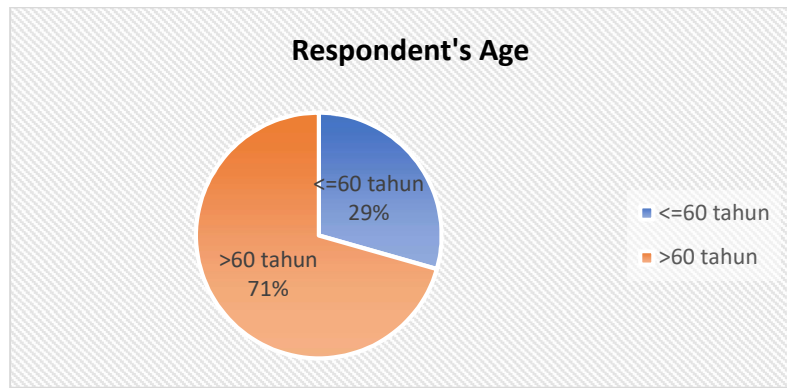
Tabulation of Respondent Data Based on Education Level

Respondent's Education Level				
SENIOR HIGH SCHOOL	S1	S2	S3	Total
14	15	3	2	34
41.17%	44.11%	8.8%	5.8%	100%

Graph of Respondent Data Based on Education Level

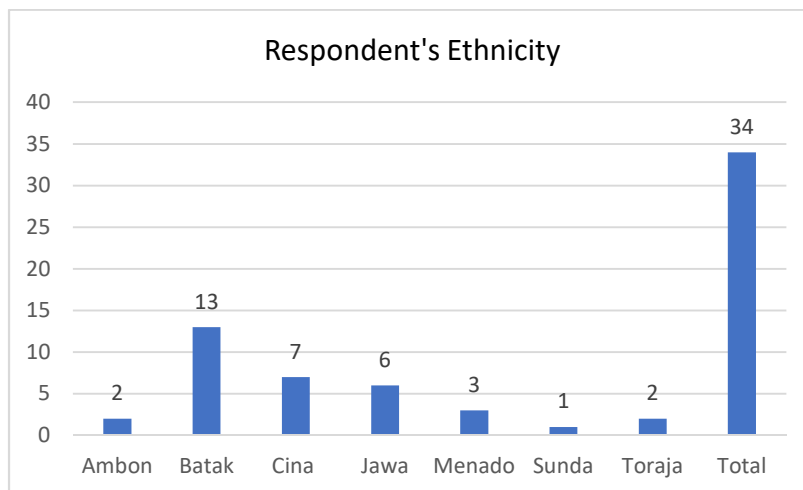


Graph of Respondent Data Based on Age



Tabulation of Respondent Data Based on Ethnicity

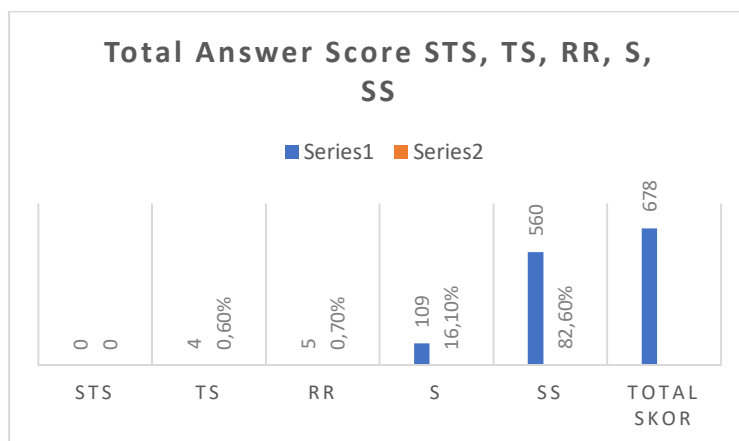
Respondent's Ethnicity							
Ambon	Batak	Chinese	Java	Menado	Sunda	Toraja	Total
2	13	7	6	3	1	2	34
5.8%	38.2%	20.6%	17.6%	8.8%	2.9%	5.9%	100%



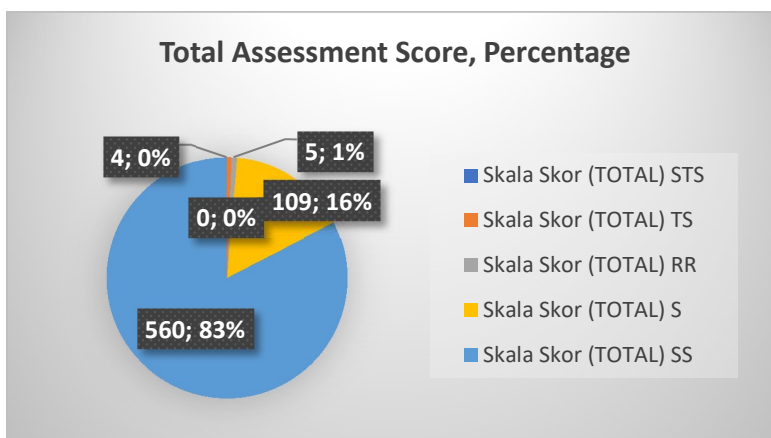
Tabulation of STS, TS, RR, S, SS data scores based on statements 1-20

STS	T.S	RR	S	SS	Total Score
0	4	5	109	560	678
0.0%	0.6%	0.7%	16.1%	82.6%	

Total Score Graph for STS, TS, RR, S, SS Answers based on statements 1-20



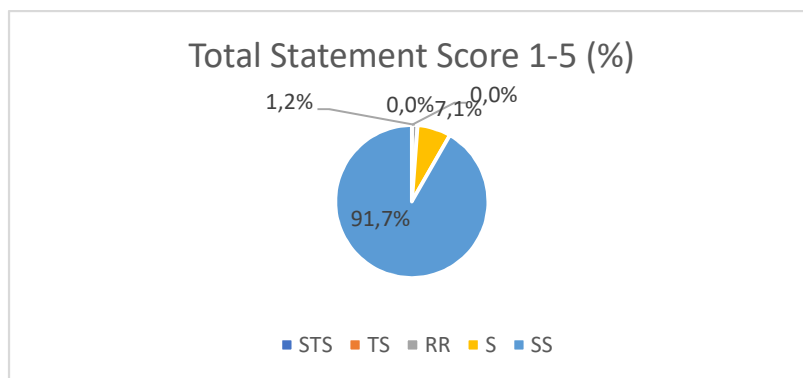
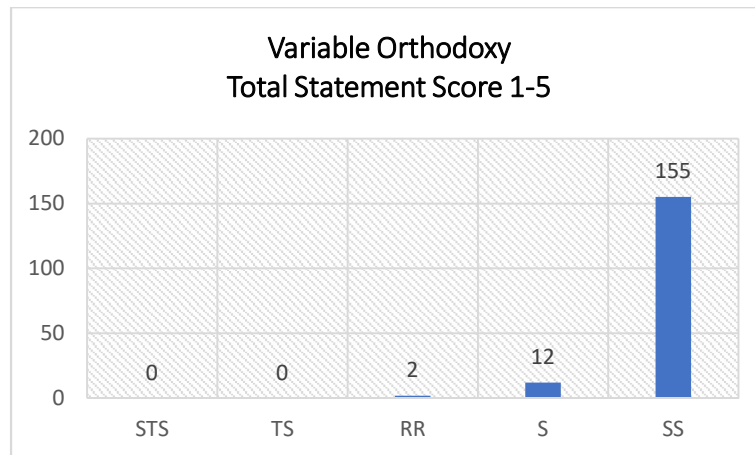
Data score graphs are STS, TS, RR, S, SS based on statement groups 1-20



Tabulation of STS, TS, RR, S, SS data scores based on statement groups 1-5, orthodoxy variables.

STS	T.S	RR	S	SS	Total Score
0	0	0	4	30	
0	0	0	1	33	
0	0	0	2	31	
0	0	1	3	30	
0	0	1	2	31	
STS	T.S	RR	S	SS	
0	0	2	12	155	169
0.0%	0.0%	1.2%	7.1%	91.7%	

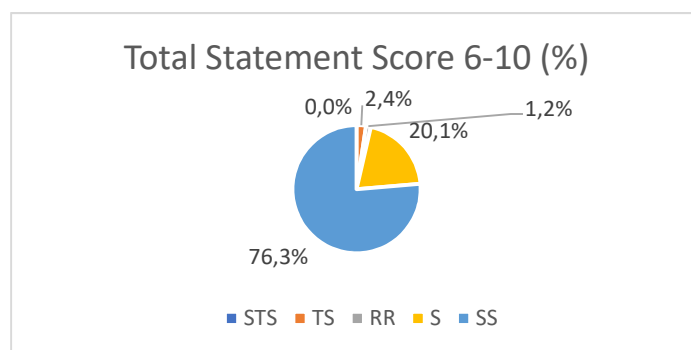
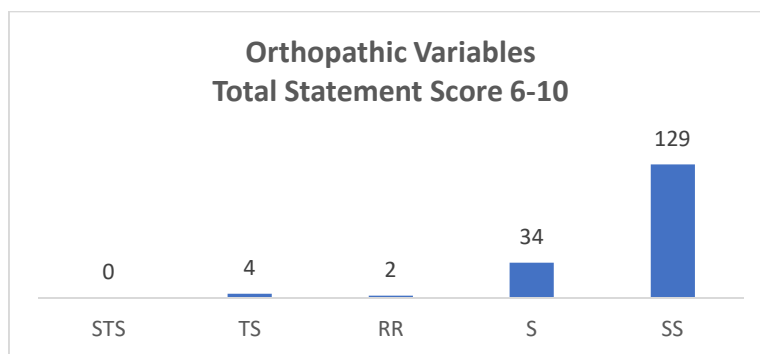
Data score graph STS, TS, RR, S, SS based on statement groups 1-5, orthodoxy variable



Tabulation of STS, TS, RR, S, SS data scores based on statement groups 1-5, orthopraxy variables.

STS	T.S	RR	S	SS	Total Score
0	2	0	12	20	
0	2	2	9	21	
0	0	0	4	29	
0	0	0	4	30	
0	0	0	5	29	
STS	T.S	RR	S	SS	
0	4	2	34	129	169
0.0%	2.4%	1.2%	20.1%	76.3%	

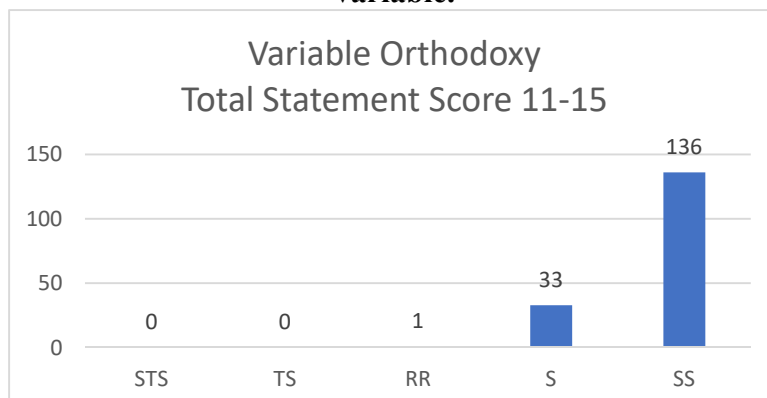
The data score graph is STS, TS, RR, S, SS based on statement groups 6-10, orthopathy variable.

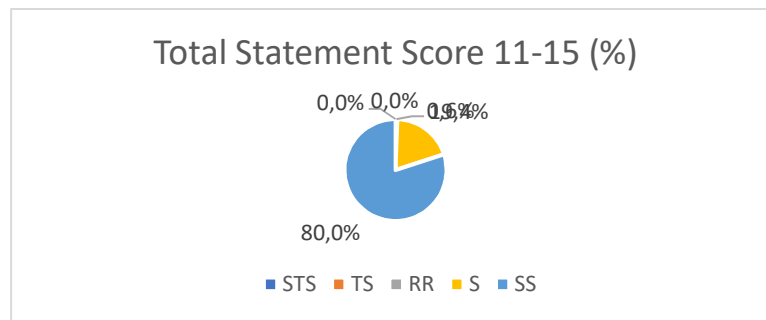


Tabulation of STS, TS, RR, S, SS data scores based on statement groups 11-15, orthodoxy variables.

STS	T.S	RR	S	SS	Total Score
0	0	0	8	26	
0	0	0	5	29	
0	0	0	8	26	
0	0	0	7	27	
0	0	1	5	28	
STS	T.S	RR	S	SS	
0	0	1	33	136	170
0.0%	0.0%	0.6%	19.4%	80.0%	

The data score graph is STS, TS, RR, S, SS based on statement groups 11-15, orthodoxy variable.

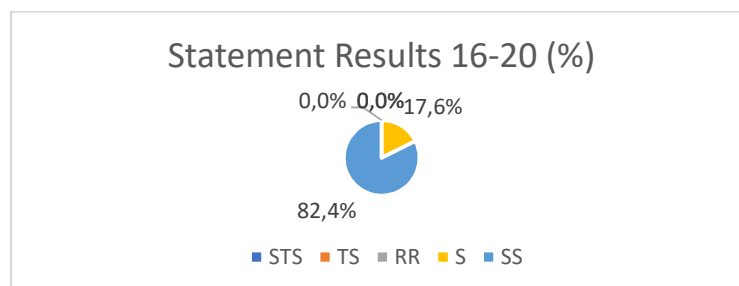
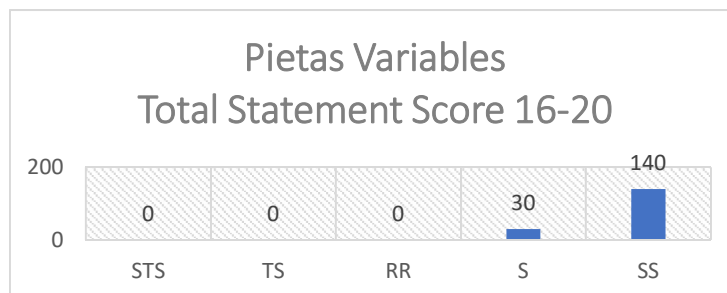




Tabulation of STS, TS, RR, S, SS data scores based on statement groups 11-15, variable pietas.

STS	T.S	RR	S	SS	Total Score
0	0	0	7	27	
0	0	0	6	28	
0	0	0	5	29	
0	0	0	4	30	
0	0	0	8	26	
STS	T.S	RR	S	SS	
0	0	0	30	140	170
0.0%	0.0%	0.0%	17.6%	82.4%	

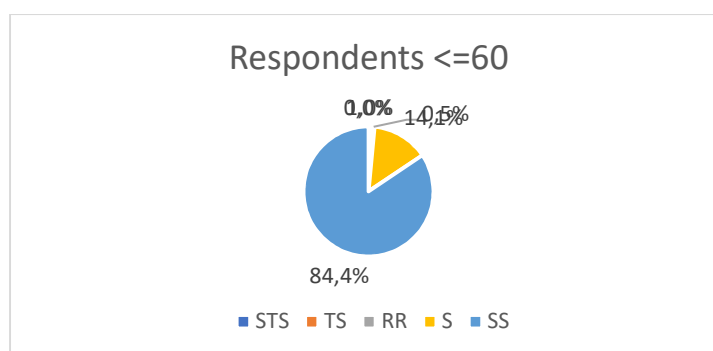
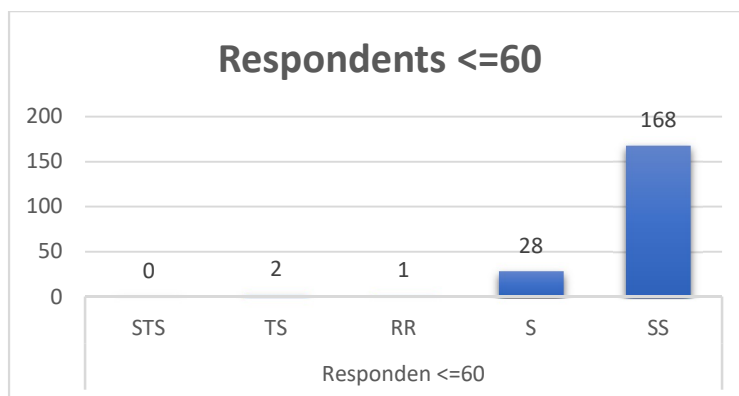
The data score graph is STS, TS, RR, S, SS based on statement groups 16-20, variable pietas.



Tabulation of STS, TS, RR, S, SS data scores based on age group ≤ 60 years

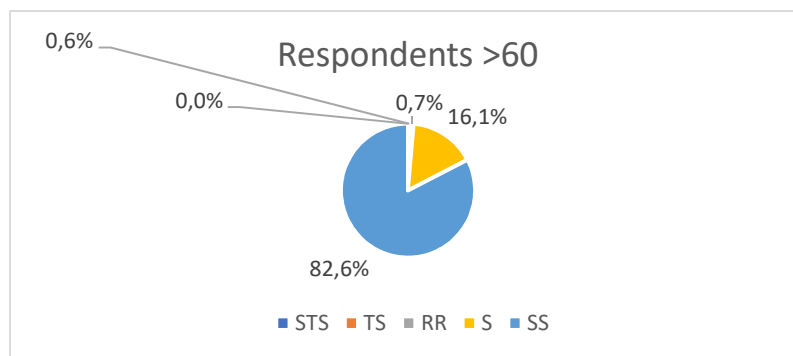
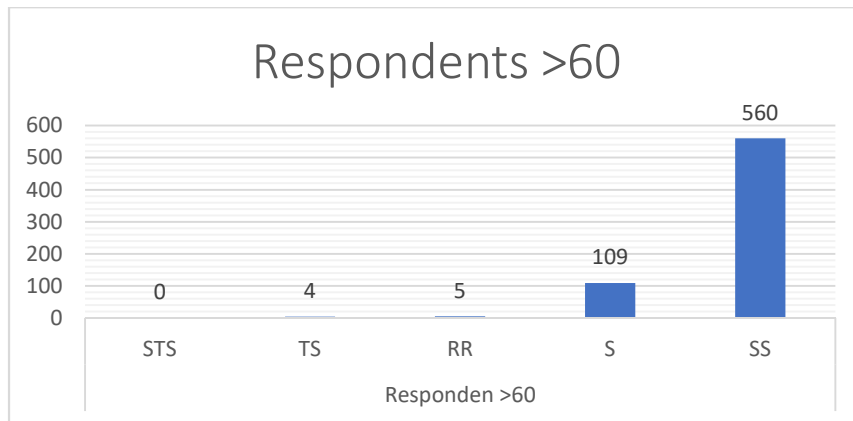
Respondents ≤ 60				
STS	T.S	RR	S	SS
0	2	1	28	168
0.0%	1.0%	0.5%	14.1%	84.4%

Data score graphs are STS, TS, RR, S, SS based on age group ≤ 60 years



Tabulation of STS, TS, RR, S, SS data scores based on age group > 60 years

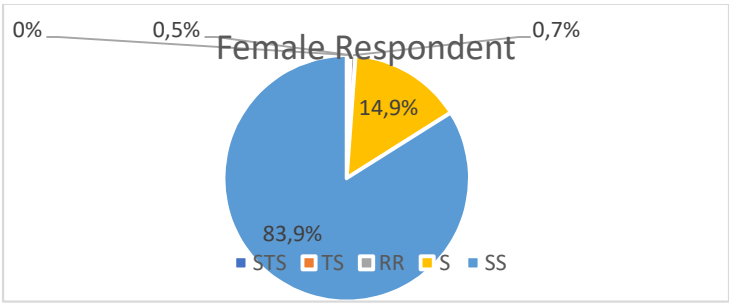
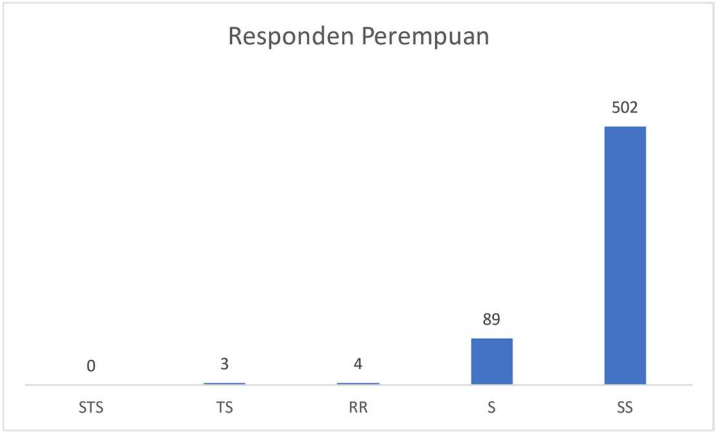
Respondents >60				
STS	T.S	RR	S	SS
0	4	5	109	560
0.0%	0.6%	0.7%	16.1%	82.6%



Tabulation of STS, TS, RR, S, SS data scores based on female and male groups.

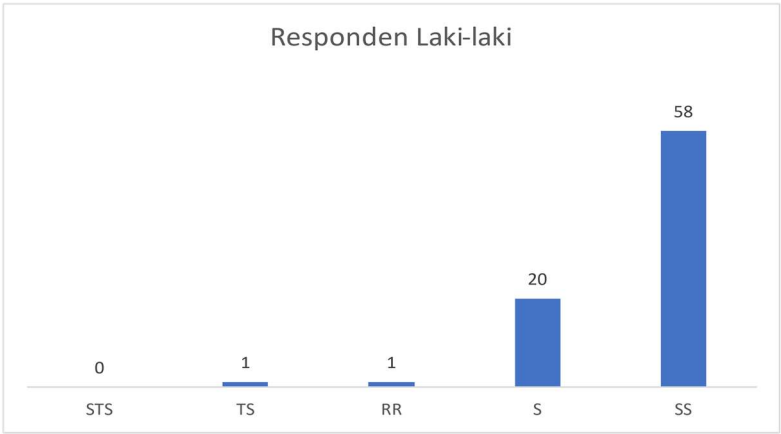
Woman					Total Score
STS	T.S	RR	S	SS	
0	3	4	89	502	598
0%	0.5%	0.7%	14.9%	83.9%	
Man					
STS	T.S	RR	S	SS	
0	1	1	20	58	80
0.0%	1.3%	1.3%	25.0%	72.5%	

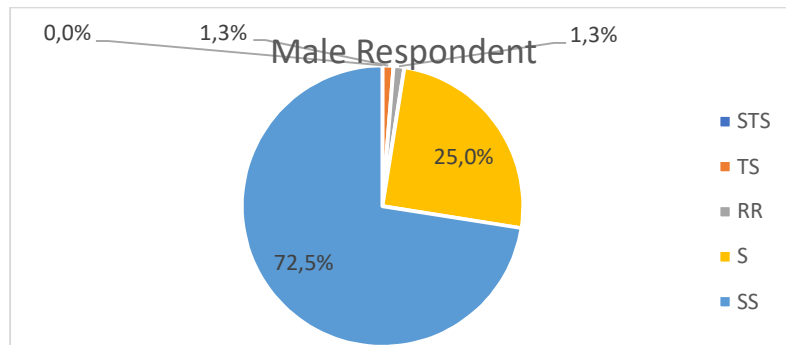
Data score graphs are STS, TS, RR, S, SS based on female group.



Data score graphs are STS, TS, RR, S, SS based on male group

STS	T.S	RR	S	SS
0	1	1	20	58
0.0%	1.3%	1.3%	25.0%	72.5%





Special Discussion (Interpretation of Results)

1. Of the total 34 respondents who gave their assessments of 20 statements with a total score of 678, there were 560 (82.6%) who stated that they strongly agreed with the statements given. The second place is Agree, namely 109 (16.1%). The third place is Undecided, namely 5 (0.7%). Meanwhile, fourth place is Disagree, namely 4 (0.6%). If it is assumed that those who strongly agree and those who agree have the same attitude, then there are 669 scores (98.7%) who agree with the idea of Christ Centric Psychotherapy. Based on these data, in general it can be concluded that the implementation of Christ Centric Psychotherapy in South Tangerang City churches has shown very significant results. In other words, Christ Centric Paikotherapy is very effective to be applied in the church, especially for counseling and psychotherapy assistance to people who have lost their spouse or loved one.
2. If calculated from the total score of each variable (orthodoxy, orthopraxy, orthopathy, and pietas), it can be described as follows. In the orthodoxy variable, it is shown that 91.7% of people who experienced the loss of a loved one, their beliefs (faith) strongly connected themselves to Christ. Meanwhile, 7.1% connected themselves with Christ. If the agree and strongly agree scales are combined, it is statistically shown that 98.8% of people who have lost a partner or loved one have their thoughts connected to Christ. Based on these data, it can be concluded that psychotherapy that connects to faith in Christ is an important (significant) form of psychotherapy and the results are very effective. Indeed, statistically it shows that as many as 1.2% of respondents said they were doubtful. However, if we refer to the level of confidence in the validity of the data which is 99%, then it can be said that the conclusion that 98.8% of people who lost loved ones connected their thoughts or put their faith in Christ can be justified.
3. In the orthopraxy variable (statements 11-15) it is shown that 99.4% of people who experienced the loss of a loved one experienced a shock in their faith, but they continued

to practice their faith by worshiping (fellowship) , praying, fasting, reading the Bible, and singing/praising Lord. Based on the respondent data scale, 80% of respondents showed that they were very diligent in worship/fellowship, praying, fasting, reading the Bible, and singing/praising God; 19.4% still worship/fellowship, pray, fast, read the Bible, and sing/praise God but are not diligent; 0.6% said they were doubtful because they did not participate in fellowship, pray, fast, read the Bible, and sing/praise God. Based on the data above, it can be concluded that the number of people who tend to withdraw from the social crowd - when they lose a loved one - is very small, namely 0.6%. If this figure is related to the variable of faith that is focused on Christ (Christ Centrist), then it can be said that people who focus their faith on Christ, when experiencing the loss of a loved one, 99.4% do not withdraw from the social crowd or leave fellowship with the community in church. On the contrary, they actually participate in activities within church communities that are seen as able to build the resilience of their faith or spirituality.

4. The orthopathy variable (statements 6-10) shows that 96.4% of people who experienced the loss of a loved one experienced emotional/feeling disorders. Based on the scale of disturbance experienced by respondents, 76.3% of respondents felt very disturbed; 20.1% felt disturbed; 1.2 % were unsure whether they were disturbed or not; and 2.4% of respondents did not feel any emotional/feeling disturbances.
5. In the pietas variable (16-20) it is shown that 100% of respondents practice social piety and try to find a meaningful life. Based on the data scale, there were 82.4% of respondents who were very intense in showing piety (doing good to others) and intense in searching for meaning. Meanwhile, there were 17.6% of those who were devout and looking for meaning but not intensely. The aspects that can support increased piety when losing a loved one are faith that is rooted and grows in Christ Jesus, living according to His word, as well as Christ-centric counseling and psychotherapy.
6. From statements 4 and 5, 2.9% of respondents expressed doubt about the existence of the resurrection of the dead. After further conversation about why the respondent was doubtful about the resurrection of the dead - both of his partner and himself - the respondent expressed more confusion in defining this form of resurrection. Is the resurrection only in the form of the person's spirit or soul, or the form of the resurrection body as happened to Jesus; who after rising could still be held or even eat fish and bread with his students. If what is assumed is a body like Jesus, the respondent is not sure. But if what happens is as said in the book of Genesis 3:19, that what is from dust will return to dust, and Ecclesiastes 12:7, that life will return to God ; the respondent believes.

7. From statements 6 and 7, 5.8% of respondents felt that they did not feel any emotional disturbance or mental shock when their partner died. However, when respondents were asked to talk about their partners who had died, respondents (BS & BH) who were aged 78 and 80 still showed sad expressions, had difficulty speaking, and cried. Based on these data and phenomena, it can be concluded that 5.8 % of people who stated that they did not experience emotional disturbances when they lost their loved ones, experienced delayed grief (*delayed grief*) and / or prolonged grief (*long grief*) . .
8. From statements 6 and 7, there were also 2.9% of respondents who stated that they did not experience a shock of faith, emotions, sadness or difficulty accepting the reality when their partner died. After a conversation was held about why the respondent did not experience shocks, the reason was because his mother had left him dead since he was a child. After his mother died, his father remarried and joined his new wife. Meanwhile, he had to look after his younger siblings alone. The experience of having his mother die when he was young, and then having to take care of his younger siblings with great difficulty, made him train him to be steadfast and not easily sad and cry. Because her soul had been formed in such a way, when her husband died, this respondent felt normal in facing the loss.
9. In statement 8 which describes whether the respondent is lonely or feels alone after the death of his partner, he invites Jesus to come and comfort him; There were 2.9% of respondents who did not fill in the fields according to the instructions. But instead he wrote with the answer "angry." The angry attitude of these respondents is consistent. This anger was still reflected when responding to statement 15, that after her husband died, she chose not to serve in the church or society. When further conversations and studies were carried out with respondents who experienced *long grief* with the question of what was the reason for their prolonged anger at God, he stated that he did not know. However, when asked a follow-up question about whether there were things that were "burdensome" either socially or financially after the departure of her husband, the respondent stated that she had to bear a debt from her partner which was quite large, namely Rp. 6,000,000,000,- (six billion rupiah). It is reasonable to suspect that the prolonged feeling of anger towards God is related to the heavy debt burden. However, to test the validity of the above conjecture, further research needs to be carried out; about whether a person who "inherited" large debts from his deceased partner, during his period of grief, will show a prolonged attitude of anger towards God?

Proving Hypothesis

effective when implemented with people who have lost loved ones, especially in the city of South Tangerang . The effectiveness rate of Christ Centric Psychotherapy for people who have experienced the loss of a loved one is 98.7%.

CONCLUSIONS AND RECOMMENDATIONS

A. Conclusion

Grief is a person's emotional response, thoughts and behavior to the event of loss or separation from something they love. Loss or separation that causes grief is not only the loss of a person, but can also be the loss of an animal, or an item that is liked and cherished. Death can happen to anyone, not only those who are old. Because the condition for death is not having to be old. Children, even babies, can die at a relatively young age. Grief can be experienced by anyone; without distinguishing a person's age category, gender or profession. People's responses to the death of a spouse or loved one vary greatly. Starting from responses that are normal as usual, less natural, to responses that are very unnatural. Of course questions will arise such as why does the loss of a loved one cause such serious problems? There are two basic psychological reasons, namely;

First, because the attachment of the grieving person to the person who died is very close/strong. The attachment here is related to the strong feelings of love for the deceased. The stronger a person's feelings of love, the deeper and longer the duration of his grief. This attachment in the name of love which causes feelings of sorrow, when explored further, turns out to be related to the meaningfulness of life. In several cases that the author found in people who lost people they loved, they felt a feeling of *emptiness* . This empty feeling describes an expression, that life without a partner is meaningless (meaning). People like this find the meaning of life when they are together with their partner. Because all of his life's work and struggles have been dedicated to his partner, after his partner is gone, his work and struggles become worthless.

Second, because anxiety arises due to needs that are not met/satisfied. In Sigmund Freud's psychoanalysis, it is termed a conflict between the "Id" and the "ego." According to Freud, people who lose a loved one become grieving because the needs/lusts of the "Id" cannot be satisfied. What is meant by "Id" lust according to Freud, mainly leads to sexual needs. However, other forms of need also refer to other biological and psychological needs, for

example touching, hugging, and other expressions of affection. The author found this in cases of grief in old age, where in the relationship between husband and wife, they no longer had sex, but when their loved one left them, they felt deep sorrow.

Because each person's response and intensity of grief is different, counseling or psychotherapy needs to provide services with different approaches. In the discipline of counseling and psychotherapy, many approaches are taught, such as psychoanalytic, existential humanistic, client-centered, Gestalt therapy, transactional analysis, behavioral therapy, rational emotive therapy, and reality therapy. All approaches are basically good; in the sense that each has advantages and disadvantages. However, to handle cases of loss of loved ones, it is necessary to find a relevant and effective approach.

Apart from psychological reasons, grief is also related to a person's spiritual response to the problem of losing a loved one. Therefore, through this dissertation the author offers a psychotherapy method/approach called the Christ Centric Psychotherapy Approach (KSP) as an approach to overcoming these spiritual problems. KSP is a psychotherapy approach that involves resetting *and* reconstructing *the mind, using Christ as a model for thinking*, emotions and attitudes towards death and grief. A Christ-centric way of thinking, emotions and behavior in dealing with grief is important, because Christ's thoughts, emotions and behavior are a reflection of noble thoughts, emotions and behavior. Christ represents heavenly thoughts, emotions and behavior presented in the arena of earthly thoughts, emotions and behavior. So that with the presence of Christ, humans who respond to grief in an earthly way can gain new *insight* in viewing grief from a heavenly perspective. That death is not seen as the end of all human existence, but as a leap towards eternal existence together with God. In death the physical body fades and breaks down into its original elements/elements; that which is from dust returns to dust, and that which is from Allah returns to Allah. In death, a transformation (change in form) of existence occurs, that is, from physical/physical existence it changes into a spiritual form or existence. Or for people who believe that the soul and spirit are one, death is seen as a transformation of bodily existence to a "soul-spiritual" existence.

To what extent is the effectiveness and significance of the Christ Centric Psychotherapy Method when applied in the practice of counseling and psychotherapy for people who have lost loved ones? Through testing in the field, with a sampling pattern at a confidence level of 99% and an error rate of 1%, the results showed that the KSP approach is very relevant and effective to be implemented in counseling and psychotherapy services for bereaved people. The level of effectiveness and significance of KSP for bereaved people is 98.7%.

Resetting and reconstructing the thoughts of grieving people in the context of the congregation can be done through preaching, counseling or psychotherapy. Through reorganizing and reconstructing the mind, the bereaved person is given insight into the importance of being rooted and growing in Christ. Because when people are in Christ, they will have a new perspective and a new mindset in giving meaning to life. For example, the Apostle Paul who had lived in Christ said, "*for if we live, we live for God. And if we die, we die for God. So whether we live or die, we belong to God.*" (Romans 14:8). In another part of the letter Paul also says, "*For to me to live is Christ, and to die is gain. But if I have to live in this world, it means for me that work brings fruit.*" (Philippians 1:21-22a). It is this way of thinking like Paul's in viewing life and death, which represents the pinnacle of the significance of Christ-centric thinking. That grieving people can find the meaning of a person's life and death, based on the purpose of life which is to give fruit and die for God. So this is the advantage of KSP, that the client not only resets *and* reconstructs *his* thoughts, emotions/feelings and behavior. But clients are also motivated to find meaning in every event they encounter; including loss, abandonment, or death. In this way, clients can more easily find a meaningful life, as intended in the book of Romans 14:8; Philippians 1:21-22a above.

How to implement the Christ Centric Psychotherapy Method in Christian psychotherapy and counseling services? Methodologically/approach-wise, counselors or psychotherapists can use supportive psychotherapy, cognitive behavioral therapy (CBT), and logotherapy approaches. The recommendation of the three approaches above does not mean that they are not used. Other approaches can be used, but based on experience in the field, these three approaches are more effective in supporting the Christ Centric Psychotherapy approach.

Through this research, it is shown that people who grieve when carrying out several activities, such as listening to sermons, reading the Bible, singing, and carrying out social-diaconal actions; their faith has been strengthened (*orthodoxy*), enthusiastic about carrying out religious and social activities (*orthopraxy*), more sensitive to other people (*ortopathy*), and increased in doing good deeds (*pietas*). Therefore, the church needs to involve grieving people in church activities, because by involving them, it also means helping them to speed up the process of recovery from grief.

Academically, the idea of Christ Centric theology can be justified. Through an exegetical study of Colossians 1:15-20, it has been proven that Christ is central and primary in all forms of God's plans and actions. Both in the creation event, maintenance of creation after the fall into sin, redemption, and salvation; Christ is the center and main. Thus Christ Centric theology is suitable to be applied in Christian counseling and psychotherapy.

As an approach, Christ Centric Psychotherapy has both advantages and disadvantages. Compared with other psychotherapy approaches, Christ centric psychotherapy has several advantages, including:

- a. *A holistic approach* . Christ Centric Psychotherapy combines spiritual aspects with psychology, so it can provide a holistic approach that recognizes and integrates the spiritual dimension in the healing process. This can help individuals achieve balance and overall well-being.
- b. *Clear meaning and purpose* : This approach provides a clear framework by focusing life and action on Christ as the source of life's meaning and purpose. In this way, the therapist and client can work together to find meaning in life's suffering and challenges.
- c. *Merging faith and belief* . Christ centric psychotherapy allows individuals to undergo therapy in line with their religious beliefs. It can provide spiritual encouragement, hope, and support if individuals feel that their faith is a source of strength and confidence.
- d. *Community is an important supporting factor* . This approach also often emphasizes the importance of community and support in the healing process. In an engaged religious community, clients can find positive social and emotional support from fellow members that can strengthen their healing journey.

However, it is important to note that no one psychotherapy approach is suitable for everyone. Each individual has unique needs and preferences, therefore it is important to seek the approach that best suits our values and spiritual needs.

Apart from its advantages, Christ Centric Psychotherapy also has weaknesses that are worthy of criticism. Some criticisms that can be given to the implementation of Christ Centric Psychotherapy include:

- a. *Very strong with religious exclusivity* . This approach can be considered exclusionary due to its focus on Christian religious beliefs and practices. This can ignore the diversity of religions and other spiritual beliefs, so it cannot apply universally.
- b. *There is a disproportion (imbalance) of power* . Sometimes, in this approach, certain religious or theological factors can become the dominant factor in therapy, thereby overriding other psychological and social factors. This can create an imbalance (disproportion) in power and influence between therapist and client.

- c. *Lack of empirical evidence* . There is some doubt regarding the effectiveness of faith-based psychotherapy approaches. Although many positive personal experiences are reported, the lack of empirical evidence can be a criticism.
- d. *Vulnerable to the risk of religious abuse* . When aspects of religion and spirituality are emphasized in therapy, there is a risk of misusing or overemphasizing the power of religion as a sole method for recovery, without paying attention to the broader psychological components.

The criticisms above need to be accepted and appreciated. However, it is also important to note that these criticisms do not necessarily apply to all Christ Centric Psychotherapy approaches, and each person may have a different view. In any case, it is very important to find a psychotherapy approach that suits our personal values and needs.

B. Suggestion

This research has proven that Christ Centric Psychotherapy (KSP) is an effective approach to restore the fragility of people who have been abandoned by loved ones. The effectiveness of KSP for the recovery of bereaved people reached 98.7%; with a confidence level in the validity of research results of 99%, and an error rate of 1%. Based on these findings, the author provides several suggestions, namely;

- a. As an antithesis to the findings of this research, future researchers can make research that is the opposite or contradiction, for example "the effectiveness of psychotherapy that is not Christ Centric for people who have lost loved ones in certain congregations."
- b. Or a comparative study could be carried out on the effectiveness of Christ-Centric Psychotherapy and non-Christ-Centric Psychotherapy for people who have lost loved ones in certain congregations." For example a comparative study between Logotherapy and Christ Centric Psychotherapy
- c. It is necessary to carry out research specifically on people who experience grief in the least common forms of grief , namely; abbreviated grief , absent grief , complicated or prolonged grief , exaggerated or excessive grief, *masked grief* and traumatic grief (*traumatic grief*). What is the main cause, how is it cured, and what form of psychotherapy is most effective for accelerating recovery?

- d. From (empirical) experience, the author found that when clients whose psychotherapy stage reached the stage of being able to find meaning in the events they were facing and being able to give meaning to life which increased life expectancy, they recovered more quickly. Suggestions for future research are that it is necessary to investigate whether therapy does not reach the point of finding the meaning of the death event and clients cannot give meaning to their life. How big is the rate of acceleration in their recovery from grief? So when compared to those who can find meaning in the death of a loved one and can give meaning to their life, how big is the difference?
- e. After providing proof through research in the South Tangerang City congregation, it turned out that the hypothesis was proven. Would if research were conducted elsewhere with the same hypothesis and research instruments, would it produce the same findings?
- f. Considering the high effectiveness of the Christ Centric Psychotherapy method which reaches 98.7%, the author recommends that the Christ Centric Psychotherapy method be taught in Theological Colleges and applied in Christian counseling.

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