

Pastoralia of the Church: The Call of Duty for Pastoral Counseling for Congregations experiencing Economic Problems

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Abstract: The financial crisis is a problem faced by all human beings, including Christian children. As a result of Covid-19, the economic recession and the decline in the selling value of goods have caused financial problems to get worse. In responding to this problem, a church strategy is needed in the religious sphere to overcome the psychological impact on the congregation. This research aims to determine the service strategy for the Bethel Indonesia Kasih Church congregation to the congregation experiencing the financial crisis. The research method used is phenomenological qualitative with data collection techniques through interviews and observations. The results of the study indicate that the forms of pastoral vocation that can do by church counselors to overcome the congregation's financial crisis are (i) strengthening the congregation's faith in God's providence; (ii) teaching a positive attitude in viewing the financial crisis; (iii) preparing a forum for entrepreneurship; (iv) provide job opportunities for counselees; (v) teach about being a good producer.

Keywords: Counseling, Pastoralia, Economy

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Introduction

Indonesia is a country that has an open economic system. This system is very influential on the global economy. If there is instability in the world economy, Indonesia will be affected. An example of economic instability in the manufacturing industry in 2018 was caused by the trade war between countries, which will undoubtedly happen to developed and developing countries. This event caused many things, such as declining company performance, layoffs, and decreased income. This event also affects many companies, including manufacturing companies (Lestari & WSU, 2017). Even history shows that a severe global economic crisis occurred in 1890-1891, 1907-1908, 1913-1914, 1931-1932, 1997-1998, and 2007-2008 (Plummer, 2009). As a result of this economic crisis, inequality has occurred in various sectors of people's lives, including human psychology.

The economy has become an essential part even as one of the major sectors in the world. Therefore, the world will suffer if a crisis harms the whole world. Anwar Nasution, former Governor of Bank Indonesia, mapped the source of vulnerability as a trigger for the world economic turmoil that could turn into a crisis. It was divided into five, namely: an increase in international interest rates, an increase in the world inflation rate, a high level of debt in the world of business and individuals as well as governments in many countries, the protectionist trade policies of the United States, the impact of the decline in the United States income tax rate (Nugroho, Suprpto, Alfissa, & Soraya, 2020). By 2020 almost all countries will be in a state of force majeure. According to Black's Law Dictionary, force majeure is "an event or effect that can be neither anticipated nor controlled" (Black, 1968). This definition means that the State is in an event or effect that cannot be anticipated or controlled.

Covid-19 is the reason that worsens the economic situation in all fields, including the economy. With its new normal slogan, Covid-19 requires all people to adapt (Gernaida K.R. Pakpahan, Nugroho, Benyamin, Pantan, & Wiryohadi, 2022). This new life pattern ultimately makes humans depressed because they are not used to it (Pantan, Benyamin, Handori, Sumarno, & Sugiono, 2021). The crisis also occurs in human life because he forces himself to accept something that is not what he wants. The word crisis is an ancient Greek word meaning to make a decision. Even if one does not make a decision, it is also a decision. The word crisis is equated with the Word trauma. It can interpret that any change occurs beyond human power to deal with effectively (Gerung & Opit, 2020). Webster defines a crisis as a "critical or critical time" and a "turning point" in something. It describes a reaction from within a person to danger from outside (Webster, 2004). A crisis can occur due to the loss of the ability to cope with something in a while, and it estimates that emotional function disorders can return to normal. If a person can control his emotions effectively, he will return to normal.

The Covid-19 pandemic has paralyzed people's activities and mobility in almost all corners of the world and had a significant impact on all aspects of human life in the world, especially in Indonesia related to the supply of basic needs during the Covid-19 pandemic. The impact of the crisis is poverty, the collapse of the economic and political system in one country or even more, and various other matters related to the economy and finance. Movement restriction regulations aimed at reducing the spread of the virus have an impact on food transportation and processing, increasing delivery times and reducing food availability (Andries, Wattimena, & Tahamata, 2021). Especially for certain food staples, the consequences of food security during a pandemic occur when the government closes borders on a large scale, disrupting food immigration routes.

We were faced with a situation like this that will continue until 2022. As a Christian, what should I do in the face of this crisis? Is it just silence? Is this God's punishment? Why doesn't God act to help? Many more questions or objections may arise in our minds. Furthermore, is the church just silent watching its congregation experience this economic crisis? Or is it a positive or negative response, maybe blaming others or maybe we will blame God (Tambunan & Setyobekti, 2021)? Various arguments must have existed in the minds of Christians.

By paying attention to situations like this, many people experience challenges in aspects of life that take place mainly in the lives of believers. During uncertain conditions such as this pandemic, there is paranoia and panic during an ongoing outbreak. Therefore, pastoral care during the COVID-19 pandemic is here to be able to help those who are being served who are experiencing various kinds of problems to be able to find a way out. Research on pastoral care for congregations experiencing crisis has been conducted by (Gerung & Opit, 2020), which discusses the equipment of a counselor to address the client's questions about the crisis. Meanwhile, this study explores the pastoral role comprehensively of congregations experiencing an economic crisis.

Method

This study uses a phenomenological qualitative method (Sonny Eli Zaluchu, 2021). The phenomenological method was chosen because it wanted to explore the implementation of pastoral Counseling in times of crisis. This method provides space for the study of outward-pointing phenomena. Phenomena from the point of view of our consciousness. Therefore, in looking at a phenomenon. I must first look at the filter or ratio to find true consciousness (Helaluddin, 2018). Data collection techniques are interviews and direct observation of the implementation of pastoral Counseling for the congregations affected by the crisis. Observations and interviews are, of course, based on the theory that researchers have built

previously (Chandra, 2019). After the data was collected, the researcher analyzed it by elaborating between the theory and the findings in the field. After doing the elaboration, the researcher explained the results of the research in this article. Test the validity of the data from the analysis by extending the research or observation to the research subject (Mekarisce, 2020). Researchers extend for four months from November 2021 to May 2022 from November 2021 to January 2022. The second validity test is by confirming the interviewees regarding the research results that have been written.

Results and Discussion

The Nature of Pastoral Counseling

Pastoral Counseling is very closely related to psychology, so in this discussion, the researcher wants to see the definition of the crisis in terms of its meaning in the psychological dictionary. The definition of crisis is a clear turning point in the development of various events, or another meaning of crisis itself is "sharp advances or retreats mark turning points." Therefore, pastoral Counseling must answer the questions and needs of the counselee in the church.

Pastoral Counseling is a process that seeks to solve problems with the relationship between the pastor and members of the congregation. Moreover, this help is more of a form of conversation to try to build an excellent relationship (Abineno, 2002). Moreover, this service serves to accompany, guide, and direct so that this service can help the person serve to be able to help himself according to the strength, size or measure, and ability that God has given him (Kathryn, Andreas, Chandra, Wiryohadi, & Christi, 2021). So pastoral care as Counseling has the aim of helping the counselee to understand and realize and help the counselee to survive in a new situation so that he can experience awareness of the experience of the life crisis that is life so that he is vital in living the objective reality.

Pastoral Crisis Counseling

Pastoral Crisis Counseling is simply defined as a counseling process using biblical foundations to provide solutions to church crises. The economic crisis, of course, stems from needs that are not met perfectly. In Abraham Maslow's theory of needs, it was argued that Maslow's hierarchy of motivational needs has five needs. Those needs are (i) Physical Needs. Essential/primary and physical needs, namely the needs that arise from efforts to maintain life. These needs are clothing, food, and shelter, including food, water, air, rest, sex, salary, rest time, working conditions, and shelter. The economic human model assumes that physiological needs are the only human needs; (ii) security needs. The need for security conditions in obtaining physical needs, including security in obtaining work, salary or salary increases, and work benefits; (iii) Social Needs. Includes needs related to relationships between humans, namely socializing and socializing, including interacting, communicating, greeting, or joking. Likewise, the need for love, affection, and acceptance; (iv) The Need for Appreciation. They were derived from the need to view the ego or oneself in a certain way, including the need for esteem, power, freedom, and achievement; and (v) Self-Actualization Needs. Finally, the highest human need is the need for achievement, and self-realization, which also includes the need to achieve something tangible in life (Maslow, 1984).

Of the five needs above, physical needs are the most basic needs. However, this was experienced by the Bethel Indonesia Kasih Church members during the Covid-19 pandemic. Hasn't God provided for all the needs of His people? Even Matthew 6:33. Explains that if someone puts God first and does His righteousness, then everything (eat, drink, and clothing) will be given by God. However, why is there still an economic crisis among the GBI Kasih congregation? This is where a counselor is obliged to provide a way out.

Talking about the crisis, Aaron Lazare, F. Cohen, O. Jacobsen, and their colleagues conducted a categorical investigation of the types of counselees who visit a psychiatric clinic to resolve their crises, as follows: first, the counselees who want a strong person to control their problems. The words were spoken, "Please take charge of my problems." Second, the counselee needs a helper to keep him in touch with reality. His words, "Help me to know that I am real." Third, the counselee feels an inner emptiness, boring life, and needs love. The phrase "Love and take care of me." Fourth, the counselee needs a sense of security and a counselor who can always be contacted for his safety. His statement, "Be always by my side." Fifth, the counselee is influenced by guilt and is aware of it. His words, "Please take away my guilt." Sixth, Konseli feels the need to express all of her heart. The council would say, "Let me lay out the whole burden of my

troubles." Seventh the counselee who longs for advice on the problems he faces. "Tell me what to do." Eighth, the confused counselee sorts out conflicting thoughts. "Help, I can think from the right perspective. Ninth, the longing counselee understands the problem and himself correctly. Her statement, "I need a counselor." Ten counsees seek help in practical matters, such as diaconal assistance for clothing, food, and shelter. "I need special help" (Lazare, Cohen, & Jacobsen, 1979).

From the explanation above, it is clear that crisis counseling because of the economy is a problem that requires a special assessment from the counselor to provide answers. A counselor must identify the causes of economic problems in the church. Then give practical suggestions that can raise the faith and enthusiasm of the congregation in living life.

Pastoral Counseling Services at GBI Kasih

It was recorded that there were seven people from the GBI Kasih congregation who were affected by the economic impact of the crisis. They are businessmen, traders, and workers who have experienced layoffs. Therefore, it takes an exceptional approach to the counselee in the counseling process. First, provide more empathy than usual. In giving attention, it is necessary to pay attention to the techniques that will be used, such as starting to accept the existence of the counselee. Maybe it can be done with physical touch if the counselee is of the same type as the counselor. Counselors also pay attention to eye contact. Counselors must be able to ask open-ended questions without being pushy or accusing. Counselors must be able to reflect on the problems that occur. Counselors can reflect on the counselee's feelings and, most importantly, show empathy for the counselee's case.

Second, the counselee gives a discussion room that calms his thoughts and feelings. In the case of an economic crisis, please note that the counselee's condition is a hopeless situation, causing erratic thoughts, feelings of anxiety, and various uncreative thoughts that will damage health. Facing this situation, the counselor guides the counselee to relax according to the circumstances experienced by the counselee. Relaxation can reduce anxiety, various psychosomatic complaints, and restlessness (Hasiholan, Setyobekti, & Trisna, 2021). It can be simple relaxation, committed relaxation, or complete relaxation. Relaxation does with the consent of the counselee. The counselee may choose which one he thinks will match the situation he is suffering from.

Third, change the perspective. Positively but some can think negatively, especially if the problem is weighty or seems like it cannot be solved. The matter is unfavorable, and it seems God is neither fair nor impartial. Fourth, Prioritize patience. As a counselor, he can provide a good understanding of every problem that exists so that the counselee will have his thoughts to be patient in all situations in facing a crisis, and the counselee will not take any detrimental action.

Fifth, convey the truth of God's Word. This invitation is in the form of prayer and reading God's Word. No human being can face every problem faced, for the counselor must teach the counselee to always submit all his life problems to God by praying and reading God's Word or as a counselor must know about Bible stories or Bible verses that can strengthen everyone in the face of life's problems. By doing that, the counselee's faith will emerge or grow, and finally, he can surrender everything to God, and God's will is not his will. Pastoralism aims to help people develop the unique possibilities of each stage of life and, therefore, must overcome the challenges, frustrations, and losses that each stage of life brings. Crisis and loss are a part of the fabric of one's life.

Impact of Counseling Pastoral Services

Through pastoral Counseling conducted by researchers with the GBI Kasih pastoral team, there were several significant impacts on the interviewees. The following researchers describe the impact of pastoral counseling services at GBI Kasih:

Spiritual Growth

The impact of pastoral care through preaching God's Word is that the congregation experiences spiritual growth during the covid-19 pandemic. The truth of God's Word through sermons makes every congregation grow passionate and motivated to live in difficult times. Worship through online streaming does not make them lose their enthusiasm for worship, but they try to remain spiritually disciplined by attending worship and capturing the truth of God's Word that conveys through the worship.

Spiritual growth makes them grow and experience changes in their lives. This is manifested through changes in thoughts, characters, and feelings so that in their daily lives, they become natural behaviors. According to research conducted by George Barna, based on his research that the preaching of God's Word has a significant role. This is an essential factor in the process of developing the faith of the congregation. (Barna, 2013). From the research that has been done, I also agree with Wellem Sairwona that the influence of the preaching of the Word that is conveyed makes it a means to help the congregation protect itself from external influences, improve behavior and strengthen the congregation so that they live spiritually (Gernaída Krisna R. Pakpahan, 2019).

Thus, the researcher concluded that the congregation during the covid-19 pandemic was faithful and remained disciplined in attending worship organized by the local church so that it could impact the lives of the congregation during the covid-19 pandemic. The interviewees also felt that their faith grew and became more intimate with God through the truth of God's Word that had to give through worship. This can be seen from the attitude of those who have steadfast faith to have the correct response to continuing to believe that God can help in every struggle of their lives.

Building Entrepreneurship

The church provides financial assistance to start a business for everyone who wants to open a business to the best of their ability. The church's role towards the congregation is evident when they provide support in the form of direction and funds to start a business that can develop into a living income. It found that there were congregations interested in developing the funds provided by the church into a business field for them to work on with the results later for their families. Considering that the church's finances are also not very stable, the church maximally helps each congregation to maximize their potential to generate an experience and income (Wiryohadi, 2014).

This is in line with the support function of pastoral care, according to Susanto, which aims to support people who are poor or experiencing economic and other deficiencies, as well as those who are victims of natural disasters. (Susanto, 2014). The reason behind someone getting up and innovating to do a business is because of social and economic factors "family socio-economic factors are one of the most important driving factors to foster an entrepreneurial attitude that has a high involvement in the process of deciding to open a business or entrepreneurship" (Johni Hardori, 2014). Someone who starts building entrepreneurship can generate the development of skills and abilities to be able to create action in order to get out of the uncertainty experienced. "Effective entrepreneurship results in developing skills and abilities that can create action to get out of confusion, chaos, and uncertainty" (Wattimena, 2010).

Based on the opportunity given, those with the skills and interest to own a business can take advantage of it as a source to generate added value for the family. So, it can be concluded that the impact of diaconal services gives them the initiative to be creative and innovate to help earn income for their families.

Change of attitude

Based on the statements from the informants and the analysis results, it can be concluded that the changes felt from the impact of pastoral counseling services that each resource person has received are changes in attitudes. The values provided, guidance, and direction contain elements of debriefing for each of them to be nurtured and directed so that each congregation learns enough and learns to be patient from the conditions experienced. Their statements illustrate that gratitude arises during their difficulties when they are willing to accept the situation experienced with gratitude and accept the direction given by the shepherd and the shepherding team (Hasiholan & Marbun, 2021). The obedience of each of them and an attitude that is willing to learn encourages them to be grateful for every situation. They have to be patient with the circumstances experienced and the strength of the heart.

Process any influence or direction from outside into a value change in their lives. Factors that influence each of them to experience a change in attitude occur when they have the choice to be able to accept. This is also in line with the goals of pastoral counseling services, namely, (1) changing an attitude or behavior that can be detrimental, (2) improving the quality of one's life, (3) accompanying, guiding, and finding solutions, (4) helping someone to express feelings, (5) and learn to grow in faith and knowledge of God.

This cannot be separated from the guidance of the shepherd and the shepherding team towards them so that they can make choices in their lives. This is in line with the guiding function of pastoral care, according to Simanjuntak, which aims to help everyone who has experienced confusion to make definite choices among

various and alternative thoughts (Simanjuntak, 2019). So the supervisor's function is to help each of those services to be skilled in choosing and making decisions about positive things that build themselves up and determine from each step that must take, especially concerning difficult things, so that it forms one's attitude.

Building Prosperity

The impact of Diakonia services during the COVID-19 pandemic is to build prosperity. Based on the fact that the factors that influenced the congregation to experience a financial crisis during the COVID-19 pandemic were job losses and decreased income. Challenges in fulfilling welfare because it is difficult to meet basic needs such as family economic needs, education, and health (Sumual, Hasiholan, Abdillah, Untung, & Hosea, 2021). Building welfare has an essential role in the congregation's life, especially for those experiencing a financial crisis, namely "helping families to have the ability to meet all needs in order to have a decent, healthy, and productive life." It also agrees with the deacon service's purpose, which is to care for the existence of humanity as a whole through spiritual, physical, and social needs. It can conclude that the impact of the diaconal service for those who have received it has made welfare built during the covid-19 pandemic, so they feel significantly helped and pleased, and they feel both economic and psychological. Spiritually the congregation is awakened so that it becomes a living testimony.

Relationship in Love

The impact of the pastoral care model through visits to congregations experiencing financial crises is that relationships are established. This is because the pastor and the pastoral team play an essential role in the congregation's life. The function of pastoral ministry through visits is to "serve every member of the congregation to homes thoroughly with spiritual services in the form of reading the truth of God's Word and praying for all the needs of church members who visit by the pastor and church elders who are involved in the ministry" (Abdillah, Maringan Hasiholan, Sandra Sumual, Jordi Ibran, & Steven, 2022). Researchers found that they felt joy because they were still cared for and served by visiting the residents of each congregation. The COVID-19 pandemic has made visiting services unable to be carried out continuously, so visits are made when the situation and circumstances allow being able to visit the homes of the congregation.

Visits nurture love and guide church members to keep the spirit, give strength and encourage them to remain faithful in worship. Through visits that have positively impacted pastoral care, the actual situation and needs of each church member can be seen. It can be concluded that the impact of visiting services for those who have received, makes a close relationship with one another. This makes the congregations that have been served feel support and build loyalty in spirituality and congregation in the local church.

Conclusion

Pastoral counseling service during the economic crisis is a call from the church that cannot be forgotten. The church must meet all the congregation's needs, as in Abraham Maslow's theory of needs, not only spiritual things but material things. Therefore, a humanist approach must be put forward by the counselor in order for the counseling process to be successful. Implementing some of the counseling processes above will have a significant impact, such as in GBI Kasih. The impact of pastoral counseling services for congregations experiencing financial crises during the COVID-19 pandemic shows that spiritual growth, entrepreneurship, prosperity, and close relationships are built. The researcher hopes this concept can be applied to specific loci of churches whose congregations are experiencing an economic crisis.

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