


CULTURAL PASTORAL ACCOMPANYING BEHAVIOR TOWARDS THE MRS. RS "BLAME YOURSELF" (SELF BLAMING)

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Article Info	ABSTRACT
<p>Keywords: Self-blame, Parents Who Live Alone (Mrs. RS), and Pastoral Care.</p>	<p>People with major depressive disorder (MDD) are more susceptible to experiencing moral emotions related to self-blaming behavior, such as deep and deep-rooted guilt towards the person who experiences it. Moral emotions that have self-blaming behavior will influence the people around them. This is what happened to an elderly mother (Mrs, RS) when she lost the people she loved and left her forever (her husband died), and also the people she loved moved away from her (she was left alone and with her children). and his grandchildren stay away from him). In this section the author will discuss the potential influence of moral emotions that behave in a self-blaming manner, and "Cultural Pastoral Assistance for Hospital Mistresses who behave in a self-blaming manner." This was done with the aim of understanding and comprehending what self-blaming behavior really is, exploring the root of the problem of why self-blaming behavior occurs, as well as providing pastoral assistance in providing solutions for Mrs. Hospitals who experience self-blaming behavior.</p>
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INTRODUCTION

Parents are a very valuable gift from God in the family, without them we would not exist in this world. In their struggle for their children when they were still small, parents fought hard with all their might and efforts to raise them; Providing/trying as hard as possible to meet the needs of clothing, food, primary education and adequate education, both general and spiritual education, for their children. So it is not uncommon for parents to ignore the fatigue, the hot sun and the pain they experience for the sake of their children. They do everything to fight for their children's lives and future. When they are old, they are no longer helpless and can't be as healthy as before, they can't do anything anymore because they are physically weak, many of their children even ignore them. . The children argue that they don't have time because they are busy with work, so parents take turns staying at the children's house and are sometimes looked after by servants. They feel lonely because they were left

behind or separated from their children or close family. This is one of the problems that occurs for elderly parents around the family environment of the people they love/the people around them. Apart from being abandoned by the people he loved (his children), he was also abandoned forever by someone he loved (his husband died). So in the end it can result in self-blaming behavior. In this problem, the counselor carried out cross-cultural and religious pastoral counseling for an elderly mother (Mrs. RS) who behaved in self-blaming. Cross-Cultural and religious Pastoral carried out by counselors of different ethnicities, languages, customs and also churches (Simalungun Tribe and different Churches/dogmas; Indonesian Evangelical Mission Church).

METHODS

The method used in writing this journal is a descriptive qualitative method with a library study approach with document analysis. The steps taken in writing this topic include searching for and reading various references such as books and journals as well as online news portals, and conducting interviews related to this topic. Then describe and explain comprehensively, after that the author draws conclusions by explaining "Cultural Pastoral Assistance for Elderly Hospital Mistresses who experience Self Blaming (Blaming Themselves).

RESULTS AND DISCUSSION

Understanding Self-Blaming Behavior

In a human's life, many events occur every day, starting from positive events to negative events. When individuals experience negative events, such as failure, moral violations, and interpersonal violations. When an individual blames themselves, the individual tends to feel ashamed or guilty, because these two emotions are included in the emotion of self-blame. .Blaming oneself (Self Blaming) is also an attitude to introspect on failures that occur in one's life.

Self-blaming is a person's way of dealing with problems by blaming and punishing themselves by regretting what happened, and is a common reaction to stressful events and has a certain effect on how individuals adapt. This results in distrust of one's own situation, seeing oneself negatively, criticizing oneself excessively, feeling unattractive, inferior, feeling like a failure, and feeling weak or helpless. If individuals blame themselves continuously it will result in depression, and self-blame is a component of emotions directed at oneself such as guilt and self-disgust.

From the definition above, it can be concluded that self-blaming behavior is an attitude in an emotional awareness that every human being has, including anger, sadness, embarrassing situations, despair, when he makes a mistake that is done by himself and has value related to evaluation assessment. yourself about your own failures because you feel you have hurt or disappointed those closest to you such as parents,

husband, wife, children, grandchildren, friends and boyfriends and evaluate yourself and improve your actions.

Information About Mrs. Self-Blaming Hospital (Self Blaming)

General Information/Consider Biodata

01. Name : RS (Initials)
02. Place/Date of Birth (Age) :Pematangsiantar; March 23, 2024 (65 Years)
03. Husband's name : JS (term) Deceased
04. Marry : 26- June-1978
05. Place Date of Birth (Age) :Pematangsiantar, March 23 1959 (65 Years)
06. Gender : Woman
07. Religion/Church Members : Protestant Christian Indonesian Evangelical Mission Church
(GMII) Jl. Ahmad Yani, Pematangsiantar
08. Residence : Jl. Sisingamangaraja Pematangsiantar
09. Work :Self-employed
10. Ethnic group :Simalungun
11. How long my husband left me : 2013 (11 Years)
12. Die : 2015 (9 Years)
13. Number of Descendants (Pinompar) : 17 people
 - ❖ Boy : First son; 1 (JS) married to (BT);Blessed with 1 princess (daughter)
Second Son; 4 (RS) married to BM; Awarded 3 princess (daughter)
 - ❖ Girl : First daughter; 2 (RSS) married to (MTS); Gifted 3 sons (daughters)
Second Daughter; 3 (RS) married to (MS); Awarded 1 son (boy)
 - ❖ Marry : 4 people (all married)
 - ❖ Son-in-law : 2 persons
 - ❖ Daughter-in-law : 2 persons
 - ❖ Grandson : 4 (All From Boru)
 - ❖ Granddaughter : 5 (4 from children 1 from Boru)

Counselor Introduction History

The counselor knows the Counselor (RS) from his daughter who attends the Church Counselor Serves (RSS), is a preschool teacher and owner of the preschool, and her

husband is an elder/sintua (MTS) at the church the counselor serves. Apart from being an Elder/Sintua at the church that the counselor serves, the Counselor's Daughter's Husband (MTS), he is also the Principal at the Public Middle School in Bilah Hilir District. The introduction of the counselor and the family took approximately 4 months, but it seems like a long time. And we almost often meet the counselee's daughter and her husband at church and at the school counselor's preschool.

The counselor became a counselor (RS) based on the guidance of the counselor's wife (AJL), because her daughter (RSS) had told her about her family who were really experiencing struggles with her mother (RS). When the church counselor meets with the PHJ and Elders/Sintua (Sunday, February 11 2024). The meeting starts after returning from Pagaran at 16.00 to 22.00 WIB. The meeting lasted a long time because it was discussing church programs and there were problems that had to be resolved/resolved. It was during the meeting that they shared about family problems between the counselor's daughter (RSS) and the counselor's wife (AJL). The counselor's children tell stories to the counselor's wife because they feel the same frequency, that's when they tell about their family life and their past; venting and sharing. Apart from that, they talked about their college days, because they share the same alma mater at USU Medan Polytechnic but have different alumni and majors. The Counselor's daughter (RSS) is a 2005 Alumni and majors in Business Administration, while the Counselor's wife (AJL) is a 2007 Alumni and majors in Financial Banking. From the information about the outpouring of the heart of the counselee's daughter (RSS) to the counselee's wife (AJL) above, it became (Presenting Issues) Mrs. RS experiences self-blaming. This can be seen from the influence of loved ones, personal conflicts and competition towards her husband who cheated on her with another woman before he died.

Problem History

Approximately 34 years of marriage, the counselee's family is fine. After time passed in early January 2013, they found out that the counselee's husband was having an affair with a woman (NBP) who was a servant in their business (a palm wine shop) and had had children without being married (cohabiting), they had hidden the affair for years. In 2013, the counselee only discovered her affair after her husband had hidden it for years. That's where problems began to occur in their household. Finally, the counselee leaves her husband and his mistress, the counselee lives alone looking after her adult children and is married. Her husband also does not support her and her children's living expenses, which is the background for her self-blaming behavior, even though she is the victim of her husband's attitude (the hurt wife). Apart from that, he experienced a serious struggle with a son who was on drugs, even though he was in his second

household, the worst thing was that his youngest son (siapudan) lived with him. His two sons have been doing drugs for a long time, starting from young people until they were married and already had children. The counselee felt guilty all this time because he was busy and felt like he had failed his two sons. Until her husband died at the end of October 2015 and his body was delivered to them, the woman he was having an affair with didn't want to care because there was no legal marriage bond, and it didn't follow the customs where they lived. After her husband died in 2022, her youngest child (siapudan) was caught as a dealer and user, sentenced to 5 years at the Pematang Siantar Correctional Institution (2022-2027).

Pastoral Implementation Process

Pastoral Implementation Time

MEETING	DAY AND DATE	EXECUTION TIME	PLACE OF EXECUTION
First	Thursday; March 14, 2024	18.30-19.40	Preschool room. IG
Second	Monday; March 18, 2024	18.25-19.30	Preschool room. IG
Third	Thursday; March 21, 2024	17.30-18.20	IG Preschool Room
Fourth	Monday; March 25, 2024	17.15-18.15	Preschool room. IG
Fifth	Saturday; March 30, 2024	17.20-18.20	Preschool room. IG
Sixth	Wednesday; April 03, 2024	18.00-19.15	Preschool room. IG

Challenges in Pastoral Implementation

❖ Convenience

- For the problem of space, there is already available in the Konseli girls' preschool room.
- The counselor is very open and happy to accept the counselor's presence.
- Praise God that the implementation of pastoral counseling does not have to go to Pematangsiantar, because the counselee is visiting his daughter's place after the election for President and Vice President, DPD, Central DPR, Provincial DPRD, and Regency/Municipal DPRD (Tuesday; 20 February 2024).
- The counselor feels happy that the counselee is not too fanatical, accepts the church's teachings and is active in the world of service.
- Abbreviation of all the people involved and the place where Pastoral Counseling is carried out, to maintain confidentiality.

❖ Difficulties/Obstacles

- In Simalungun language, the counselor is less passive, when the counselee uses Simalungun language he repeats it in Indonesian.
- The time must be in the afternoon, and according to agreement. Because counselors are busy people. Apart from that, counselors must be able to manage their time with services.
- Because the counselee is a widow, the counselor always brings her family to communicate with her daughter's family. So that there are no negative prejudices, and the counselor openly conveys the purpose of the counselor's visit to their place.

Anamnesis Results

Physical Aspects

- ❖ Very energetic, because he is always busy and doesn't want to be quiet.
- ❖ Often cries when telling stories, especially about his past.
- ❖ Always looks young, and doesn't show his old face (because he is diligent in taking care of himself).

Mental Aspect

- ❖ Likes to blame himself and sometimes even has low self-esteem when he meets his children.
- ❖ Angry at himself for his failure in educating his two children who were caught in the dark world (of drugs)
- ❖ Feeling unable to accept what happened to his family.
- ❖ Feeling worthless in front of their children
- ❖ Heartache for the people he loves.
- ❖ Lack of confidence
- ❖ Sad
- ❖ There is a fear that what happened to him, will happen to his children.

Social Aspects

- ❖ It's cheap to socialize because of the counselee's experience when opening a palm wine shop business.
- ❖ Cheerful but fragile. In the sense that he looks cheerful, but behind his cheerfulness there is a fragility that covers up many of his struggles.
- ❖ The counselor is diligent in participating in traditional events or other activities in the surrounding environment

Spiritual Aspect

- ❖ Counselors who are active in the world of service at the GMII Church (Indonesian Evangelical Church) as songleaders, Prayer Team at the

Penitentiary, GMII Kindergarten Teachers, also take part in the service of looking after children in a special room when adult worship is held.

- ❖ The counselee believes that he has a new life (experienced repentance), because of what happened to him.

TREATMENT PLAN (ACTION PLAN)

Before starting the conversation and explaining the presence of the counselor to the counselee, the treatment plan (action plan) is opened by praying to God with the counselor and counselee. Then the counselor states/conveys what the counselor will do. Explaining in detail what the counselor's goals and meeting times are for the counselee in implementing pastoral counseling, in the short term, apart from that, the counselor conveys to the counselee giving confidence in guaranteeing the counselee's confidentiality regarding what the counselee is struggling with, taking a family-like approach (between children and parents), being a loyal listener, and responding to the counselee's story or struggle after having conveyed it in several meetings to the counselor. Apart from that, the counselor delivers actions (interventions) by carrying out the main function of the pastoral counselor in assisting the counselee; guiding function (to choose and make decisions about the future, change and improve behavior as a hope for a better life), supporting function (to encourage elderly people to be steadfast in the situations they face so that elderly people can accept their life as it is existence), the function of reconciling/repairing relationships (As a bridge to repair damaged relationships which can be caused by bitter roots of hurt (revenge) and hatred (dislike) towards people around him/close family or nuclear family), healing function (As an accompaniment showing compassion in empathy, being willing to listen to all inner complaints, and caring for someone who is suffering, experiencing a sense of security, calm and relief in the direction of true healing). The meeting the counselor conveys to the counselee is only short 5 to 6 times and the time for each meeting/session is 50-75 minutes. The meeting was very short due to limited time on campus. However, counselors still open themselves to clients outside of designated meetings as a form of carrying out service for God as His servants. The objectives of counseling are:

- General purpose: Helping clients express themselves fully/completely, and change, grow and function optimally in independence.
- Special purpose: Helping clients behave in new ways and survive in new situations and get out of self-blaming behavior.
- In implementing this counseling, the counselor uses an approach that is not just a pastoral counselor skills approach.

However, from the 6 pastoral counseling meetings there were several pastoral skills approaches carried out. Among them:

- At the first meeting Pastoral counseling is carried out, the counselor uses an approach of asking questions about general family information, and listening.
- At the second meeting pastoral counseling is carried out; counselors use a clarifying, listening and empathetic approach.
- At the third meeting pastoral counseling is carried out; The counselor uses a directing and focusing approach to what the counselee is struggling with.
- At the fourth meeting Pastoral counseling is carried out, the counselor uses an approach of asking personal questions and summarizing what is at the heart of the counselee's struggle.
- At the fifth meeting pastoral counseling is carried out; The counselor uses an approach of summarizing, directing and providing information as a solution to the counselee's struggles. Using the life experiences of other elderly people, book sources and Bible verses.
- At the sixth meeting pastoral counseling is carried out; The counselor uses a challenging approach and asks questions.

Apart from the counselor using a counselor skills approach according to the lecturer's reference, the counselor in each meeting starts with prayer, ends with singing spiritual songs and prayers.

The cross-cultural and religious pastoral counseling was carried out by the counselor for the counselee in 6 meetings, including:

Meeting 1 (Thursday; March 14 2024)

In this first meeting; The counselor first extends his hand to the counselee to shake hands, then introduces himself. After that, provide information about the counselor's biodata, explain the purpose and purpose of the counselor's presence to the counselee. And provide assurance/confidence regarding the confidentiality conveyed by the counselee to the counselor by not telling other people without the knowledge and permission of the counselee. The assurance and confidence that the counselor conveys to the counselee is that the counselor is a pastor at the counselee's daughter's church. The counselor also builds a relationship of trust based on confidentiality, is willing to enter into life's struggles, help him in his life struggles, and offers personal or special prayers. The counselee was very welcoming, smiling at the counselor. The counselor also enthusiastically directed counseling as the main basis for the topic in this meeting, namely; Establish closeness to the counselee and confidence so that the counselor feels comfortable in telling/conveying information about the counselee. The approach taken

by the counselor is as a form of skill in Pastoral counseling, namely: The counselor's skill approach is to ask questions about the counselee's general information/biodata (name, place, date of birth, religion/church membership, place of residence, occupation, date of marriage, husband's status, number heredity), the relationship between the counselee's husband and his children (family correlation), relationships with the church, neighbors and the surrounding community. With the skill of asking questions, counselors also approach listening skills. Each question asked by the counselor listens (loyal listener), in response to what the counselee says, does not interrupt the conversation before the counselee gives an explanation. As a result, the counselor knows general information and a picture of the client's life. After completing the counseling at the first meeting, a time for the next meeting is agreed. And the counselor then asked to sing at the end of the meeting "Perfect Love".

Meeting 2 (Monday; March 18 2024)

At the second meeting, the counselors repeated questions related to the counselee's life; The Counselee's relationship with her husband and children (family correlation), the church, and the surrounding community. As part of the steps in implementing the counselor's skills approach, namely clarifying (reviewing) again and listening seriously. So that you can enter into an attitude of empathy, because this has entered into the counselee's personal life and struggles. The counselee is carried away by feelings (sadness, crying, blaming himself and others) in telling the story, and begins to open up about the counselee's personal life which is a struggle for him. The result was empathy and the counselor joined in crying, because from the outpouring of her heart the counselee did not suspect that her husband was having an affair, and to her surprise the counselor said that the counselee had intended to end her life by drinking insect medicine at that time. However, being prevented by her oldest child, the counselee told her child that there was no meaning in this mother's life because she was embarrassed. Finally the child said, don't look and remember your father's behavior, look at us, your children who love you and mother mean a lot to us. After the counselee has finished expressing his feelings, the counselor provides reinforcement for his child's statement. Then it ends by singing a spiritual song as encouragement for the counselee entitled "When I face this life" and discussing an agreement for the next meeting time.

Meeting 3 (Thursday; 21 March 2024)

In this third meeting, the counselor uses a skills approach, namely directing and focusing on the topic to evaluate the past and future actions. With a very sad story at the second meeting because of her husband's infidelity and the counselee became

increasingly emotional (sad, crying, blaming herself and others) in telling the story, and became more open in entering the counselee's personal life which was a struggle for her. At the end of this meeting the counselor suggested, directed and focused on learning from Naomi's story as a strong woman. And the counselor invites prayer and personal reflection, while the counselor sings the hymn "Your Help" to himself. The counselee satisfies his feelings of sadness and tears, after that he invites him to sing together. As a result, the counselee feels relief when singing and praying privately while the counselor sings. Followed by announcing the agreement for the next meeting time.

Meeting 4 (Monday; March 25 2024)

At this fourth meeting, the counselor used a skills approach, namely asking personal questions and summarizing in outline the counselee's struggles. Where these questions lead to what causes the client to experience self-blaming behavior. It turned out that the cause was her husband's infidelity, neglect of her children so she became a drug dealer and user, and there was a lot of talk from people in the area where she lived, saying "she is self-righteous, goes to church diligently but her family is a mess." The topic in this meeting is discovering the counselee's identity. As a result, the counselee becomes more open in conveying what he is feeling/struggling about in his life and after he conveys it, he begins to feel calm, satisfied/relieved, and there is peace in his soul. In fact, he told the counselor that he had never found anyone who cared enough to listen to what he was expressing and provide encouragement for him. At the end of the fourth meeting, the counselee looked enthusiastic and cheerful, this was seen when singing the praise song "Life is an opportunity". Before the counselor goes home, discuss the next meeting time.

Meeting 5 (Saturday; March 30 2024)

In this fifth meeting, the counselor used a skills approach, namely summarizing, directing and providing information. The result was that the counselor increasingly understood and deepened his understanding of self-blaming behavior, directed the counselee and provided information related to self-blaming behavior. The theme is related to self-blaming behavior. The meeting ended with singing "Serve, Love, and Forgive. And before going home the counselor announces the mutual agreement for the next counseling meeting time.

Meeting 6 (Wednesday; 03 April 2024)

In this sixth meeting the counselor used a skills approach, namely a challenging approach and asking questions. By instilling a commitment/promise in the counselee

with hope for the future, and improving family relationships that have not been good. The counselor also asks about the counselee's favorite Bible verses and Bible characters they emulate. The results become increasingly visible in a real (real) picture of changes in the client's life from the first meeting to the last meeting. With enthusiasm the counselee mentions his favorite Bible verses; Romans 12:12, Acts 8:23, Ephesians 4:31-32. And told him that a Bible character was his life example; Abraham, who remained faithful in trials, waited for offspring. The counselor then responded and added several Bible verses (2 Chronicles 7:14, Ps. 103:12, Eph. 1:7, Ps. 103:2, Hebrews 12:5, Eph. 4:26, Heb. 12: 14, Job 10:1, 1 John 1:9, Matt 3:13, Mark 11:25, Heb. 11:1+6, Ps. 23:4) in addition to what the counselee and Bible figures say which must also be imitated (suggesting to read and reflect on; The Story of Naomi in the Book of Ruth, The pious Job is faithful in the test in the book of Job, and the story of Joseph who was hurt by his brothers and even threw him away is in the book of Genesis 39-41 because the verses and figures presented by the counselor are to strengthen and restore the behavior of the counselee who is blaming himself. (self blaming) so that it is better to be meaningful for others and for God. In this last meeting the counselor's theme was strengthening and recovery. After the counseling was carried out on the counselee, in the closing words the counselor informed the counselee that even though this meeting ended because of college assignments, however For counseling services, counselors remain open and give time to counselees whenever there is good communication between counselees. After that the counselor gives a memento (Bible) and in it a thank you and leaves the counselor's cell phone number. The meeting ended with the singing "Your Plan is Beautiful, Lord."

Theological Reflection

In the theological reflection, the counselor provides the most important reference for carrying out cross-cultural and religious pastoral counseling for the elderly (elderly) as teaching pastoral care for the safety of the elderly, including holistic service functions..mentoring and teaching safety assurance to the elderly, in matters of self-blaming behavior, among others. There are several new concepts from the 6 meetings in conducting pastoral counseling for elderly hospital nurses who experience self-blaming behavior, including:

Deepening the teaching of God's Word, which is one of the very strategic services carried out by the church, is teaching the congregation about the truth of God's Word. Therefore, it is very important to teach the Word of God to Mrs. Hospital as an Elderly so that it grows and bears fruit in old age. Where the elderly who are obedient in their acts of faith in reading and applying God's word in their daily lives can be described as the cross of Jesus Christ. The power of God's love works in his life as symbolized by the

cross of Jesus Christ. The upright part of the cross shows the elderly person's personal relationship with God through prayer and reading God's Word. Meanwhile, the horizontal part of the cross shows the relationship between the elderly and each other, through fellowship with other elderly people and witnessing (evangelism) to other elderly people who do not yet believe in Christ and also sharing the Word of God among the elderly. The Word of God is very important for the spiritual growth of the elderly. Even though his condition is old, his faith does not age. For the elderly who cannot read the word, the word of God comes from hearing (Romans 10:17). The elderly can hear God's word in Sunday services or from sermons or from Bible studies. Those who read the word are happy and those who hear the word are also happy (Revelation 1:3). The elderly who read and those who hear are equally happy and their spiritual knowledge continues to be filled with the Bible so that the elderly's faith is strengthened. The basis for providing assistance to the elderly is the word of God, in Exodus 20:12, namely giving respect and attention to the elderly or older people.

It is important to teach repentance and faith to hospitals as seniors understand deeply the meaning of repentance and faith. Because repentance from sin and faith in Jesus is the first step on the path to salvation. Salvation begins with repentance from sins that must be passed by the elderly if they want to be free from error and eternal destruction or torment which is certain to be punished because of the main step of repentance. As Paul E Little said, that: Repentance, if it is true repentance, will bring faith. To bring about true faith, the teaching of repentance is continuously taught until old age ends. Seniors need to know that repentance is the result or fruit of regeneration carried out by the Holy Spirit. And the Holy Spirit makes the elderly aware of the importance of repenting from sins in old age for the sake of the elderly's salvation and eternal life.

It is very important to teach forgiveness to the elderly in their old age. Forgiveness frees the elderly from the bondage of their sins. Elderly people only receive forgiveness from God and learn to forgive others and will be free from the bondage of sins and emotional wounds. Bob Pardue, said that: "receiving God's full forgiveness and extending it to others frees me from the bondage of sin and hurt." The best forgiveness is based on a loving heart. Forgiveness, according to Bob Pardue, "the word the Bible uses means to abandon or let go" Life problems that are full of bitter roots and inner wounds will never be resolved without forgiveness, but life problems can be resolved from bitter roots and inner wounds if there is forgiveness. Where the aim of giving forgiveness is to resolve the problem completely. No more burdens or grudges. There are many relationships that are cracked, even severed because of not being willing to forgive. This can happen in the family, community and even the country. There are

many opportunities to change "bad" character to be lost because of unforgiveness. Ted Ward said that forgiveness or forgiving is an opportunity to restore our relationship to each other and also to God. There is no other way to restore a relationship that has been "damaged" except to extend forgiveness. How beautiful this world would be if human relationships were healthy. Real action is required, meaning that healthy relationships require effort, to build. Only based on forgiveness, which is based on love, sacrifice, can this restoration be realized. There are two things that are related when forgiveness occurs. Willingness to ask to be pardoned or forgiven and readiness to grant forgiveness. Both can be achieved if you have a solid self-concept. Self-concept is found in the heart and mind. Self-concept is often also called self-image. A person's understanding of himself influences his self-acceptance which in turn has an impact on self-esteem. One's self-acceptance is related to a good attitude towards one's shortcomings and weaknesses. Forgiveness is a conscious choice to free the person who has hurt us from the "punishment of our judgment".

CONCLUSION

Behaving in self-blame (body shaming) is part of psychology. The counselor concluded that the behavior of blaming oneself (body shaming) and the counseling carried out by the counselor towards the counselee (Mrs. RS) was initiated by deep feelings of hurt, and failures in what was expected or aspired to, as well as isolating oneself from other people. So you need to open yourself up to forgive yourself and forgive others, restore your self-confidence by mingling and being open to those closest to you and learning a lot from people who motivate yourself, experience many failures but in the end the struggle results in success, increase your spirituality in faith (praying, reading the word, listening to God's word, and having a life commitment to be more meaningful for others).

There are many mental health problems or disorders experienced by Mrs. Hospitalization in the elderly (Seniors) due to self-blaming behavior which is quite worrying is the high rate of depression. The depression that occurred in Mrs. RS is not caused by a single factor. However, aspects that trigger stress for the lives of elderly groups such as hospitals include being left behind by all their children or loved ones, no longer working, not having activities, and the death of loved ones. These conditions are a picture of the real context of the lives of elderly people such as hospitals. The inability to accept the situation in this phase of vulnerability, coupled with situations outside of oneself that one cannot control, makes the physical and mental health of the elderly increasingly decline. In the vulnerability phase, an elderly person needs help from other parties to go through this phase, because there are many aspects that need special attention. The nuclear family is expected to participate fully, despite the fact that there are always limitations in being able to meet all the needs of an elderly

person. The church as a spiritual institution must be able to see the difficulties experienced by the elderly as a good opportunity to be served. Therefore, the church needs to think about and provide appropriate pastoral care for the elderly group. To carry out pastoral care for the elderly, must be adapted to the needs and problems felt by the elderly.

The reality that occurs in the lives of the elderly is that they are often excluded from community and civil life. They tend to be ignored by institutions in the world, especially with increasingly sophisticated advances, their lives seem to have no meaning for each other. They experience physical suffering that can be said to be severe, they experience economic poverty that makes it difficult to survive, and they are often ignored and even rejected by certain people. Situations like this make the elderly end up experiencing very deep loneliness. They are left behind by people who should be responsible for looking after them, always because their partner dies or there is no attention from the family. However, the elderly will still be useful even if they are alone, realizing that their eyesight, hearing, speed and body strength are already good. decreased, but he felt that it was not an obstacle for him to continue his life as usual. He does what he does to be useful for himself and the people around him (neighbors). In follow-up and evaluation for counselors in carrying out cross-cultural pastoral care for Mrs. Hospitals can learn many things from the experience of counseling the elderly which must be considered and implemented as a form of service for those experiencing self-blaming behavior. And the Counselor is committed to and applies pastoral care to the elderly, because they are often marginalized/alienated from their families or people who love them.

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