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## Efforts to Reduce Psychological Problems in the Quarter Life Crisis Phase with Pastoral Accompaniment Methods

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### Abstract

The purpose of this research was to find out the importance of pastoral care for young people who are in the quarter life crisis phase. The method used is a survey with data collection techniques using questionnaires distributed to respondents and interviews. The sample used is non-probability sampling using the quota sample method. The number of questionnaires collected was 43 from the population of young people between 18-30 years of age. The results showed that some respondents agree that pastoral care is important for young people who were in the quarter life crisis phase. Some respondents of young people claimed that they needed pastoral accompaniment and trust the pastor's guidance and advice. However, there were still some of young people who feel they did not need pastoral care. This had the potential to cause problems when they went through the quarter life crisis phase.

**Keyword :** *Pastoral Care, Quarter Life Crisis, Young People.*

### INTRODUCTION

Young people play a crucial role in the midst of community life, nationhood and statehood. This is evidenced by the role of youth in initiating the independence process of the Republic of Indonesia. In Indonesia's history, the role of youth in the struggle began during the national movement, long before independence was proclaimed. Boedi Oetomo, a modern movement organization initiated by youth, was founded on May 20, 1908. Then the Organization of the Indonesian Association which inspired the implementation of the Youth Congress in 1928 and finally gave birth to the Youth Oath.

The role of Indonesian youth in the struggle also continues in the effort to proclaim Indonesian independence. Through the Rengasdengklok Event, seeing the right opportunity and moment, the youth confidently encouraged Sukarno and Hatta to immediately proclaim the independence of the Indonesian nation (Badan Pusat Statistik, 2020).

When Indonesia is independent, it does not eliminate the importance of the role of youth in Indonesia, instead youth increasingly assert its role in the life of the nation and state. The collapse of the old order and the new order is evidence of a youth movement that demands reform in all areas of life (Badan Pusat Statistik, 2020). This shows clearly that the role of youth is very important for the nation and state of Indonesia.

For the church, young people play a very important role. In the church, the presence of young people is certainly needed. Ministry and work within the church can be more advanced and developed because it is driven by new ideas from creative young people (Lebang, 2020). Young Christians can also be role models and reflect Jesus Christ in their

lives, then dare to position themselves to achieve peace, prosperity, justice, truth and the wholeness of creation on the basis of God's love (Adri O. E. Matinahoruw, 2020).

In contrary today, Zuck & Benson says that young people often experience crises in their lives. One that is often experienced by young people is the identity crisis (Gunawan, 2005). Some things that often cause a crisis for young people include education, work and life partners. This can happen because the transition from adolescence to adulthood causes changes in lifestyle, relationships, education and work that cause stress and burdensome psychological conditions (Pilar Matud et al., 2020).

Self-crisis also afflicts many young Christians. In the church, many young people have problems with themselves. They do not have a strong desire to worship God in a community of worship and worship, the enthusiasm and passion they have in living life is gone. Low self-confidence also causes young people to be unable to serve well. They also do not feel at home to be in the house of God, their loneliness is felt even though they are in the crowd. This illustrates that in the church more and more young people are in need of help (Gunawan, 2005).

The crisis experienced by young people is often referred to as a quarter-century crisis or quarter life crisis. The term is closely related to a situation where a person is in the age range of 18-30 years. When in this age range, a person generally begins to enter a new life, including work, then marriage, and a way of thinking that changes to become more mature when switching from adolescence to adulthood. This situation makes a person at the peak of self-maturity when he is 25 years old. Revitasari said they began to question their lives, doubt their choices, wonder what they had been through, revisit the past, what they did to make ends meet and finance, and wonder how they would live out the future (Herawati & Hidayat, 2020).

While in this phase, often the questions that tend to invade the realm of privacy. For example, the question of when to graduate from college, when to graduate. Then when will it work, whether the job is good or not. After that it will continue to the question of when to get married, when to have children. This reality is what must be faced by young people who are in the age range between 18 - 30 years.

This quarter life crisis phase is not spared also experienced by young Christians. Robbins and Wilner, as quoted by Duara explained that the transition from adolescence to adulthood results in changes in life, then causes instability and many choices that cause the individual to feel weak and experience panic (Muttaqien & Hidayati, 2020). This

instability also has the potential to cause young people to leave the church, they are worried about what they have been living for. And worry about the solution to the stress caused by the crisis they are experiencing.

This is in line with Kinnaman said, that 59% of young Christians in the United States aged 18-29 years go to leave the church, even though they used to routinely go to church (Kinnaman, 2011). Likewise, Pentury revealed, that the church began to be abandoned by 50% of young people or millennials (Astuti, 2019). Horan said that these young people are beginning to question past beliefs, and are no longer tying their identities to religious beliefs like their parents did (Prihanto, 2018). It can be seen that this phenomenon occurs to young people who are in the age range of 18-29 years. An age range prone to quarter life crisis.

This phenomenon if not responded to quickly by the church, then it does not rule out the possibility that more and more young people will leave the church. Therefore, a support from the church is needed, which can increase the religiosity factor of young people so that they can get through this quarter life crisis phase properly, and can stay in the church.

This is in line with what is said by Hawari, that the sturdiness of religiosity will cause a person to have a good grip on life and resilience when hit by difficulties (Habibie et al., 2019). Wen also said that a person will be stronger and more stable when faced with confusion and pressure caused by things beyond their reach, because they have a good level of religiosity (Wen, 2010), it can well manage stress (Yudra, Farhan Okta; Fikri; Hidayat, 2018), and can reduce anxiety. (Maisaroh & Falah, 1970).

To strengthen the religiosity of young people, the church must be able to be real present to young people in the form of pastoral accompaniment. Mentoring is a process of helping someone in need. The person who provides the assistance is referred to as the companion. There is a balanced interaction between a companion and an accompanying one. According to Beak, the term mentoring refers to activities to collaborate, accompany, and share with the aim of developing each other (Hutagalung, 2021):

Hutagalung said more specifically that the word pastoral comes from the Latin word "pastore" which means shepherd. Traditionally, a shepherd is responsible for feeding and raising his sheep. The Merriam-Webster dictionary says that the word pastoral means "of or relating to spiritual care or guidance especially of a congregation" (from or relating to spiritual care or guidance especially from a congregation) (Hutagalung, 2021).

This **pastoral** accompaniment is an **expression of caring partnerships between members of the community, church and community**. It aims to integrate the academic, social, emotional and spiritual dimensions so that the atmosphere of caring can be felt by the entire community (John, 2019).

Furthermore, pastoral care can be done through listening, giving encouragement, visiting, hospitality, advocacy, providing teaching, being friendly, celebrating, helping, praying, providing entertainment, and enabling someone (British & Society, 2000).

Thus, pastoral accompaniment can be used as a way to direct young people to stay in the Christian faith as they go through the quarter-life crisis. More specifically, pastoral accompaniment can be done in two ways: 1). Praying for young people, 2.) Making pastoral visits to young people. Both of these ways are expected to touch and strengthen the hearts of young people who are experiencing a quarter life crisis phase.

Based on the above description, the purpose of this writing and research is to find out the extent to which pastoral accompaniment, in this case pastoral prayer and visits can help young people to get through the quarter life crisis well, reduce the stress experienced and still be able to survive in the Christian faith. So that in the future the church and a pastor can prepare more measured and planned steps in providing pastoral accompaniment for young people. This is in accordance with what King Solomon said in Proverbs 22:6 "Educate the young man according to the way that is proper for him, and in his old age he will not deviate from that path."

## **METHOD**

The survey method was used in the research, where samples from a population and key data were collected using questionnaires, adiyanta said. Thus, the data or information which was statistical would be generated from the survey. Through the survey, researchers asked some respondents questions about the behaviors they had or were doing, their beliefs, thoughts or opinions, and also their characteristics (Dan et al., 2021). Through this survey, researchers asked questions about respondents' opinions on the main problems faced by young people, as well as the importance of pastoral care for them.

The researchers created this questionnaire using the Google Forms app, then submitted to respondents using the whatsapp application. After that the researcher made a claim regarding the emerging trends in the population from various incoming answers. For research samples obtained by quota sampling technique, which was to get samples from populations which had special characteristics up to the limit of the number (quota) targeted



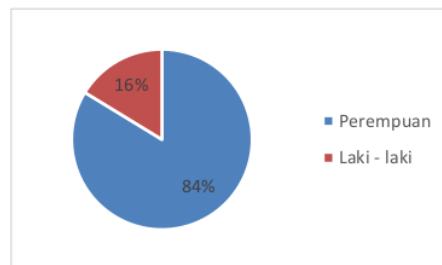
reached (Sugiyono, 2013, p. 85). The number of members of the congregation who were young seventh-day Adventist Church Kedaton 1 Bandar Lampung as many as 80 people. The researchers set a quota above 50% of the population of 80 people. If the incoming answer had reached 42 then the acceptance of the answer was closed.

## RESULT

### Respondent Profile

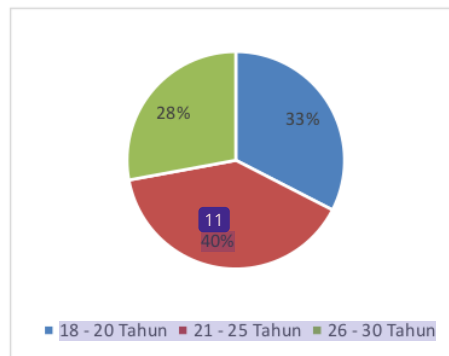
From the questionnaire distributed, there were 43 respondents who gave answers. The following is a profile of respondents who have filled out questionnaires submitted.

**Figure 1.** Gender of Respondents



Respondents who filled out the questionnaire of the survey expressed themselves up to 84% of women and 16% of male genres. Thus, the number of respondents who filled out questionnaires that had been distributed was more dominant in female genres than men.

**Figure 2.** Age of respondents



The results of the data obtained about the age of respondents were divided into 3 categories, namely: age 18-20 years as much as 33%, age 21-25 years as much as 40%,

then age 26-30 years as much as 28%. It could be seen that respondents to this survey were predominantly aged between 21-25 years.

### **Respondents' Views on The Causes of Quarter Life Crisis**

In line with what Matud & Diaz said, that when a person switches from adolescence to adulthood can cause psychological distress and stress caused by personal relationships, educational and work conditions, and a changing lifestyle (Pilar Matud et al., 2020). Of the four causative factors, researchers chose to focus on educational, occupational and personal relationships factors alone to be discussed more closely.

There were three statements submitted to respondents to find out whether they were experiencing a quarter life crisis phase or not, namely: 1) I feel worried about the education I am taking, 2) I feel worried about the work I am doing, 3) I feel worried about my life partner. The available answer options are Agree (S), Neutral (N), and Disagree (TS). The results showed that the respondents' answers were some significant differences. Here's the picture:

**Table 1. Factors Causing Quarter Life Crisis**

No	Statements	Response		
		Agree ( A )	Neutral ( N )	Disagree ( D )
1	I feel worried about the education I am taking	28,6%	51,4%	20%
2	I feel worried about the work I am doing	34,9%	48,8%	16,3%
3	I feel worried about my life partner	39,5%	37,2%	23,3%

This table illustrated that the number of respondents who felt worried about education taken was quite significant, which was 28.6%. It should be expected that the source of this concern came from academic stress experienced while undergoing the educational process. Academic stress is a situation where the demands in the campus world cause a high tension, so a person's mental and emotional condition becomes depressed (Simbolon, 2015). Davidson said that academic stress is caused by several



things, namely: conditions that are not dynamic, crowds, many learning tasks, excessive expectations, unclear information, weak control, critical situations and dangers, less rewards, ignored, missed opportunities, lack of clear rules, opposition from some demands, lecture assignments with strict time limits (Hasanah et al., 2020). In addition, based on interviews with several respondents, there were concerns about the future after completing the education process. They are confused to determine the choice of continuing education to a higher strata, on the other hand whether they will choose to work.

Then respondents who were worried about their work by 34.9%. This significant number was likely due to stress conditions in the world of work. Beehr and Franz said that this is a series of events that cause a person to feel uncomfortable and unsettled, feel pain, caused by work, place of work or situations and conditions of work (Tarupolo, 2002). Pandji Anoraga said stress is a person's response physically and mentally, to respond to changes in the surrounding environment that are perceived as a disturbing threat (Moh Muslim, 2020). In the context of work, this state of stress affects a person's emotional state, way of thinking, and physical state, which comes from the work environment, which puts pressure on the person. According to some respondents, there are concerns regarding the viability of their work. There are concerns that they will lose their jobs. Especially in the era of the covid 19 pandemic, where job cuts occur a lot.

A very significant number was found in the third statement, the number of respondents who felt worried about a life partner was 39.5%. Based on interviews with several respondents, this concern was caused because the young person had not found a clear life partner. Other respondents said that even though they already had a life partner, they felt unsure of their partner. According to Pratomo, this concern is increasing with the existence of cultural culture in the community that assesses that being an unmarried person can cause considerable pressure in people's social life. For a woman, it becomes even harder if she is old enough but not married. The environment around him, both the family environment and the friendship environment contribute in applying psychological pressure to someone who is single (Fakhrunnisa, 2018).

### Respondents' views on the Importance of Pastoral Accompaniment

To find out how respondents view the importance of pastoral accompaniment for them, researchers submitted three statements for respondents to answer: 1) I feel calmer when prayed for by the pastor, 2) I feel strengthened when visited by the pastor, 3) I need pastoral accompaniment provided by the pastor. The available answer options are Agree (S), Neutral (N), and Disagree (TS). The results showed that respondents' choice of answers had some fairly significant differences. Here's the description:

**Tabel 2. The importance of mentoring**

No	Statements	Response		
		Agree ( A )	Neutral ( N )	Disagree ( D )
1	I feel calmer when prayed for by the pastor	55,8%	41,9%	2,3%
2	I feel strengthened when visited by the pastor	53,5%	37,2%	9,3%
3	I need pastoral accompaniment provided by the pastor	32,6%	60,5%	7%

From the table above, it was illustrated that 55.8% of responden felt calmer when prayed for by pastors, although those who chose to be neutral were still quite large, which was 41.9%. Then the number of respondents who felt strengthened when visited by the pastor was 53.5%. Those who voted to be neutral were 37.2%. The interesting thing was that in my statement in need of pastoral accompaniment provided by the pastor, respondents who answered agreed by only 32.6%, then answered neutral 60.5%.

This certainly rose the question, why the number of respondents who felt in need of pastoral accompaniment tended to decrease when compared to the number of respondents who felt calm when prayed for and the number of respondents who felt strengthened when visited by pastors. Based on the interview conducted, the respondent felt the following, namely: 1) Respondents felt hesitant to get pastoral accompaniment. 2) Respondents did not understand too much about pastoral accompaniment itself. 3)

Respondents still felt embarrassed or reticent if they had to be accompanied specifically by the pastor when they had a problem.

## DISCUSSION

### 3 Definition of Quarter Life Crisis phase

Quarter life crisis is defined by Robbins and Wilner as a situation in which a person questions his identity, caused by one's unpreparedness when entering the transition from adolescence to adulthood (Psikologi et al., 2021). Generally, a person will experience these seven things when they are in the crisis phase of a quarter of their life, namely feeling hesitant when deciding something, breaking up hope, not having positive thoughts for themselves, excessive anxiety, difficult conditions that always hit, always burdened and worried about interpersonal relationships. (Robbins & Wilner, 2001). Piggolio also said that there are some individuals in the early adult age group experiencing this crisis, but they are not fully aware of their condition and circumstances (Psikologi et al., 2021).

### 9 Concerns in the Quarter Life Crisis phase

From the results of the above research, it was obtained the picture that the quarter life crisis phase is real. This is characterized by the emergence of young people's concerns about three important things in life, namely education, work, and life partners. Matud & Diaz stated that personal, educational and work relationships in late adolescence into adulthood can cause stress and psychological distress (Pilar Matud et al., 2020). This is in line with the fact that among young people of GMAHK Jemaat Kedaton 1 Bandar Lampung, where the research was conducted, that they were experiencing concerns about their education, work and life partner later.

### Prayer as an Important part of Pastoral Accompaniment

Prayer is a very important part of pastoral care. In other words, prayer cannot be separated from pastoral accompaniment. Jordan says that the element of prayer should be present in a pastoral counseling or counseling. If the prayer does not exist, then it is not right to do so (Messakh, 2019).

Jesus said that everything you ask for in prayer and trust, then you will receive it (Matthew 21:22). Poloma and Pendleton also stated that "perceptions of a person's well-

being and quality of life are also influenced by the prayers performed (Poloma & Pendleton, 1991). This can be interpreted that prayer must be done truly and full of trust. For the prayer of the right man, when confidently prayed for, is great in power (Yakobus 5:16).

In the Old Testament, David also affirmed that the righteous who submit their worries to God will be preserved and will not be left unsteady (Psalm 55:23). Isaiah says that if he hopes and cries out to God, he will calm the soul (Isaiah 38:16). When crying out to God, this can also be interpreted as a prayer.

In the context of pastoral accompaniment in the quarter-life crisis phase, prayer is a powerful tool for allaying worries. The Apostle Paul said, "Do not worry about anything, but manifest in all things your desire for God in prayer and supplication with thanksgiving. God's peace, beyond all reason, will nourish **your heart and mind in Christ Jesus**" Philippians 4:6-7. This verse affirms that the solution of a concern is prayer, supplication and thanksgiving. Because the worry that arises in the heart and mind will be wiped out by God's peace, through Jesus Christ.

It is appropriate that all pastors should pray earnestly when providing pastoral accompaniment. This was corroborated also by George M. Furniss, who stated that prayer remains an important part of pastoral counseling and counseling (Messakh, 2019).

It is also said that prayers that are done regularly and appropriately will have a **positive impact on a person's mental health** (Poloma & Pendleton, 1991). In addition, prayer followed by meditation also has a big role in the pastoral care process (Clinebell, 2002).

Thus, it is very natural that almost all young respondents say that they feel calmer when prayed for. Thus, regular, appropriate and meditative prayers can calm the minds of young people who are in this quarter life crisis phase.

### **Pastoral Visit as a Booster in the Quarter Life Crisis phase**

As part of pastoral accompaniment, a visit by a shepherd will be of great importance to its members. This will build a good relationship with the members. Clinebell says that a shepherd's ministry can be strengthened and warmed by a measured and planned visit in the form of a pastoral visit (Clinebell, 2002). Pastoral visits are also a strengthening concern of pastoral accompaniment undertaken by a priest.

Riemer said that pastoral visits are one of the efforts of a pastor in order to maintain and maintain a congregation (Widiyanto & Susanto, 2020). By making this visit, a pastor will be able to know the condition of his congregation better. Whatever they need, both physically and spiritually. Then whatever is the hope for them. No less important, through this visit, a shepherd can set a goal for the service performed.

This is also reinforced by Mimery who said that the visiting ministry is a very important activity to foster a close relationship between the pastor and the congregation (Widiyanto & Susanto, 2020). Thus, a pastoral visit can have a constructive impact on the congregation, especially young people.

Jesus also said that there needs to be a fight and a visit (Matthew 25:36), as part of an effort to help and care (Ingouf, 1988). Paul says in Acts 15:36, "Let us return to **our brethren in every city, where we have preached the word of the Lord, to see how they are.**" This illustrates that it is true that pastoral visits are very important to see and know how the members of the congregation, especially young people. Then give them help, both spiritually and physically. Then keep them in the faith when in distress.

In the context of the quarter life crisis phase, pastoral visits can also be used to instill spiritual values in young people, in order to strengthen faith and character. As a Christian, one must grow spiritually built on an knowledge of God's Word (Katarina & Darmawan, 2019).

During pastoral visits, a pastor can convey God's Word through brief musings, which are done regularly. Through these short devotions or lessons, it can promote the spiritual growth of young people. This is supported by Sanders who states that a person's spiritual life is a process that grows continuously in a person. A person's obedience to God's Word can speed up the process of growth (Sanders, 2001).

In addition, a pastor or pastor must have a high initiative, a keen sensitivity to initiate or offer pastoral accompaniment to young people. This is important to do, because young people still feel hesitant and ashamed to get pastoral accompaniment from the pastor. With increasing spiritual levels, this quarter life crisis phase can be passed by young people well. As wen said, that one can be stronger and more resilient in overcoming the anxiety and pressure of things that are not desirable because they have a good level of religiosit (Wen, 2010).



### **RESEARCH DEVELOPMENT RECOMMENDATIONS**

Through the discussion conducted in this study, it is expected to provide contributions and also references for various parties, especially the church and pastors in providing pastoral accompaniment to young people to pass the quarter life crisis phase well. Of course, in the writing of this study there are still many shortcomings and weaknesses. Therefore, the author provides recommendations to various parties to criticize this paper scientifically and take the mind to develop this research through different points of view and methods. In particular, this study can also be developed discussion of pastoral accompaniment for women who struggle with life partners.

### **CONCLUSION**

From this research it appears that it is true that some young people experience a quarter life crisis phase. This phase is caused by concerns regarding education, work and also life partners. If this phenomenon is not immediately responded to by the church, then it does not rule out the possibility that they will start leaving the church.

Then, in order to survive through the quarter-life crisis, young people accept that with the prayers performed by pastors, they feel more soothed. Therefore, prayer is an important factor to help these young people through the quarter life crisis phase. With pastoral visits also made by priests, they feel more strengthened. Because this visit can be used by pastors to convey reinforcement through reflections or short sermons from the Word of God.

However, there is a small note to note, the pastoral accompaniment provided by priests to young people, should be done more. There are still many young people who do not feel the need for pastoral accompaniment when passing through the quarter life crisis phase. The initiative of the pastor needs to be encouraged to start a pastoral accompaniment. Therefore, more and more young people can be served.

This pastoral accompaniment provided, is expected to foster the level of religiosity of young people. So that they can be more prepared, resilient and stable when they go through the quarter-life crisis phase and they will not leave the Christian faith until the end. This is in accordance with what is said in Proverbs 22:6 "Educate the young man according to the way that is proper for him, and in his old age he will not deviate from that path"



## **BIODATA**



Albert Christiawan tinggal di kota Bandar Lampung, Propinsi Lampung. Dia meraih gelar Magister Filsafat di Universitas Advent Indonesia, Bandung. Jawa Barat. Melalui tulisannya kiranya dapat berkontribusi bagi perkembangan ilmu pengetahuan di Indonesia.

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