

Strategies and Influencing Factors of Coping Among Families of Golo1 Victims in Ngada Community, Flores

Norbertus Labu^{1*}, Waldetrudis Leo², Fransiskus Yance Sengga³

^{1,3} Sekolah Tinggi Pastoral Atma Reksa, Indonesia

² SMK Negeri Jerebuu, Indonesia

Emails: norbertlabu2023@gmail.com¹, waldeleo@gmail.com²

ABSTRACT

Mata golo is a type of death that is greatly feared by the people of Ngada - Flores because it is considered an unnatural death. This incident causes psychological pressure and deep sadness for the victim's family. To overcome the stress experienced, families use various coping strategies. This research aims to identify the coping strategies used by the families of mata golo victims in Ngada as well as the factors that influence the choice of these strategies. This research uses a qualitative approach with data collection methods through observation and interviews. The research subjects consisted of five family members of the mata golo victim who had a close relationship with the deceased and experienced deep sadness and emotional distress. The results showed that the coping strategies used fell into two main categories: internal or intrafamilial coping, which included the traditional keo rado ritual and involvement in work, and external or extrafamilial coping, which included information seeking, social support, and spiritual support. The main factors that influence the choice of coping strategies in overcoming mata golo-related stress are the cultural and religious factors embraced by the head of the family and extended family members. The implications of this research show that an understanding of the cultural and spiritual aspects of coping strategies can form the basis for more contextual psychosocial interventions to help families who have suffered mata golo-related loss.

Keywords: Mata Golo, Victim Families, Family Coping Strategies.

INTRODUCTION

Death is a necessity for humans and every living thing. Humans believe that one day they will die. However, when humans die, where they die, and in what way they die is still a mystery. Those who reject death are rejecting the laws of nature or contra natura. The event of death gives different effects and feelings of grief to each person (Arhadita & Darmawanti, 2024). A deep sense of grief is often caused by how the death occurs. (Astuti, 2005), categorizes 3 types of death, namely: (1) natural deaths that can be anticipated (such as: having cancer, AIDS, or other serious illnesses), (2) natural deaths that cannot be anticipated (such as: heart attacks, natural disasters or accidents), (3) "unnatural" deaths caused by murder, or suicide.

The Ngada people interpret death as: first, the loss of the spirit or called pota mae (pota: lost, mae: spirit). Second, the loss of the human body, known as pota lo/tebo (pota: lost, lo/tebo: body) (V. Y. Watu, 2008). Tebo or lo (body) that dies and becomes a corpse is called tobo (Y. V. Watu, 2018). Ngada people categorize death into two types: mata ade and mata golo (Arndt, 1961). Mata ade is a natural death. Mata ade can be divided into two types: ordinary death due to illness or disease and gore gote death, which is death due to old age (Arndt, 1961). Meanwhile, mata golo is an 'unnatural' type of death, such as accidents, natural disasters, murder or suicide (Arndt, 1961). The theory explains that in the view of the Ngada people, people who mata golo are not summoned by the Supreme Being (God), but death is caused by evil spirits (polo) or people who have the power of evil spirits (ata polo/ suanggi) (Schröter, 1998).

Mata golo that occurs today is often connected to what has happened in the past. To find out, the deviation tibo or pa'i tibo ritual is performed as the initial part of the entire keo rado (rejecting bala) ceremony for the mata golo event. There are two factors that cause mata golo, namely: First, it is called sa'i, which is mata golo that occurs today because the victim's family has experienced mata golo in the past but the traditional keo rado ritual has not been performed, or the traditional ritual is not performed correctly according to the rules. Secondly, mistakes related to the process of building a traditional house (sa'o ngaza) or crimes committed by members of the victim's family who have not yet undergone the traditional ritual of cleansing. Mistakes or crimes committed by the victim's family in the past or by the victim himself bring divine curses, ancestral torment, or retribution by the power of evil spirits (Schröter, 2000). The crimes or wrongs in question relate mainly to the crime of murder. The person who committed the murder is not allowed to enter his/her village let alone his/her traditional house (sao ngaza) before performing the traditional ritual of self-cleansing or zio weki. If it turns out that the person enters the village and his house without the zio weki ritual, then the life of the person who was killed will demand compensation through the mata golo event. The person who committed the mistake or crime is called du'i, which can be translated as a thorn in the flesh.

Mata golo is a type of death that affects the family's grief reaction very deeply. This is because: Firstly, the family lost a much-loved family member and the death was sudden; Secondly, from the perspective of Ngada culture, this method of death is a frightening and even horrifying death because it can bring new disasters to the family and its descendants; Thirdly, the family will be greatly burdened by the cost of this death ritual which is very expensive.

Research by (Gaol, 2016) found that the death of a family member or partner is one of the ten most important life events and can trigger stress. This is in line with the findings of (Astuti, 2005) which states that the death of a family member or someone very loved is a loss experience that most affects individuals physically, emotionally and spiritually. Moreover, the death occurs in an 'unnatural' way such as mata golo. Many psychologists mention that the manner or type of death greatly influences a person's grief experience or reaction (Astuti, 2005).

Death due to mata golo is a fixed reality that cannot be changed by anything and brings deep sadness to the families left behind. To overcome the problem of grief and stress caused by death, a coping strategy is needed (Simanjuntak et al., 2024). (Aminah, 2018) state that coping strategy is a process or way to manage and process pressure or demands both externally and internally, which consists of efforts, both real actions and actions in the form of intra-psychic.

Based on the above background, this research aims to describe the stress coping strategies of families of mata golo victims in the Ngada community and the factors that influence the choice of family coping strategies. This research is useful for understanding the coping strategies of the families of mata golo victims and the factors that influence them. The results of the research can contribute to the research of cultural psychology and serve as a reference for health workers, psychologists, and related parties in providing assistance based on traditional values. In addition, this research also plays a role in the development of coping studies in a cultural context and serves as a basis for social intervention programs that are sensitive to local culture.

RESEARCH METHOD

This type of research is descriptive qualitative research. Qualitative research is research that seeks to analyze social life from the perspective or interpretation of individuals in a scientific setting (Sudaryono, 2018). Through qualitative research, researchers can understand how certain individuals or groups of people see, interpret their experiences and social world.

The subjects of this research were selected in accordance with the research objectives. The subjects were family members of mata golo victims who had an emotionally close relationship with the victims. Data collection in the research was conducted through observation and in-depth interviews. First, observation. Researchers made observations of a research subject which were carried out carefully and directly at the research location, and systematically recorded the symptoms studied. Second, interviews. Researchers communicate with research subjects to collect data or oral information from research subjects through a systematic and organized conversation or questions directly addressed to informants.

In this research, researchers tested the validity of the data by triangulation, namely first, persistence of observation. Researchers made careful observations and recorded in detail, Second, examination of people close to the research subject. Researchers also conducted interviews with the closest people from the families of Mata Golo victims who experienced deep stress and grief.

RESULT AND DISCUSSION

Background of Research Subjects

Subject 1 has the initials LL. The subject is a family father, 56 years old and lives in Tude Stasi, St. Paulus Jerebuu Parish. The physical characteristics of the subject; black, short, and with

curly hair. The subject has a quiet nature, does not talk much and looks rather tense or less relaxed. The subject works as a farmer.

The subject is the youngest of four siblings, all of whom are boys. His three siblings live outside of Ngada district. As long as his mother was alive the subject lived with his biological mother. As the youngest child, the subject is very loved and cherished by his mother. He is very close to his mother. The subject loves his mother very much because since childhood the subject has been raised by his mother alone. The subject's father died when the subject was only 3 months old. Therefore, since childhood he has never known his father and only lives and experiences extraordinary love from his mother. Mother is the only foundation of hope. There is no one else.

The subject's mother, aged 71. She died in March 1996, due to epilepsy; she fell and was burnt on the stove. When she had an attack of the disease, she fell down and had convulsions. In the subject's observation, his mother had an attack at least once a month with an average attack duration of 30 minutes.

On a Sunday night in March 1996, the subject and his best friend MD spent the night in Tude village to crack candlenuts while his mother spent the night alone in the garden. The next day the subject went to the field and immediately raided the vanilla flowers. Around 10 o'clock the subject saw the door of their house still closed. The subject then pounded on the door, calling his mother's name but there was no answer. He saw that there was no one in the living room. He went straight to the kitchen and found his mother roasting on the stove.

The subject tried to help but his mother was already lifeless. He picked her up and leaned her against the kitchen wall. The subject immediately went out to call his family and aunt. They all came and saw the victim was dead and propped up against the wall.

Subject 2 has the initials AW. The subject is 71 years old and works as a farmer. His physical characteristics: fair-skinned, tall, rather thin, smoker. The subject seemed talkative and very relaxed.

The subject is the uncle of three family members YB (41 years old), MS (48 years old) and MW (39 years old) who are victims of mata golo. As an uncle, the subject has a great responsibility to carry out all the traditional rituals that must be carried out according to Ngada custom. The subject has a very close relationship with victim YB. YB is his nephew, the son of his sister.

YB died in 2008 due to a fall from a motorcycle (motorcycle accident). YB was riding a motorcycle taxi and on his way home he had an accident. After the accident he was immediately taken to hospital. A week later YB died.

MS died from a motorcycle accident (falling off the motorcycle) on her way home from Mataloko. The accident occurred on a Saturday in 2012. She had a motorcycle accident with her child at the junction of the road to Jerebu'u and to Tude. Her child was fine. MS was immediately taken to Watumanu Health Center for treatment, then the Health Center referred her to Bajawa General Hospital. At the Bajawa General Hospital MS died.

MW died in a car accident on his way home from Kuwu - Tude village after attending YB's keo rado ceremony. The car MW was traveling in had an accident in Kisol in 2008. MW came from Be'a village and was the son-in-law of the subject. The mata golo ritual for MW was conducted in her traditional house in her home village.

Subject 3 has the initials VR. She is 43 years old and married. She has three children. Physical characteristics: fair skinned, smiling, not too tall, straight hair. The subject appears to be a friendly person, speaking fluently.

The subject is the younger sibling of the victim YB. YB is the 2nd of 10 children and the subject is the 7th child. The subject is the younger cousin of M S and the sister-in-law of MW. MW is the husband of the subject's eldest sister.

The subject is very close to YB. YB was the backbone of the family. Until his death the victim was not married. His friendliness was extraordinary. YB was an extraordinary person. YB was good at managing the house well. What the subject remembers or feels most about YB is that when the subject was still in school, the victim always helped his parents pay for the subject. The victim is a frugal person who is even very economical, very attentive to the family. YB is very concerned about prayer life and diligently attends mass on Sundays.

YB died in 2008 due to a fall from a motorcycle (motorcycle accident). YB was riding with someone and on the way home he had an accident. After the accident, the subject was present and took the victim to Ruteng General Hospital and then the subject returned to Bajawa. A week later YB died.

The subjects saw the victim MS as a brother in their traditional house. Subjects remembered MS as a gentle and nurturing person, who did not hurt others with harsh words, a gentle leader in the community.

When the victim MS died the subject was still working in Kalimantan. The victim died at 05.00. The subject's body became very weak. The subject did not know what happened. Suddenly his sister called and asked: "Did you get the news of eldest brother's death?" That day the subject could not go to work and he asked to rest. But not until the 3rd night, the subject came to work. The subject was an excavator operator. When he was about to move the logs to another place, the logs hit him back, shattering the glass of the excavator, and thankfully he survived. He got down and his body became very weak, filled with fear. The subject then apologized to the victim by praying.

In the face of the Mata Golo incident, the families of the victims are not allowed to carry out activities or work as usual. The family must mourn. Otherwise the victim's family will suffer an accident called labe lae. Often offenders become victims of mata golo. To avoid the occurrence of labe lae, if someone has heard the news of the mata golo death of one of their family members, that person must mourn and not work.

Subject 4 has the initials EB. She is 50 years old, works as a housewife and is also a farmer. Physical characteristics: short, small stature, straight hair and graying. She is shy and a little emotional when speaking.

The subject is the biological sister of the victim MS. The victim is the eldest of 3 children and the subject is the second child. The subject is the only daughter and is very loved by her siblings, especially by MS. The subject had a very deep impression of the victim (the subject spoke with a rather heavy tone of voice due to holding back sadness or holding back tears). In the subject's eyes, MS was an extraordinary person, not violent and never hurt her.

The victim died in a motorcycle accident on his way home from Mataloko. It was a Saturday in 2012. The victim had an accident with his son at the junction of the road to Jerebu'u and to Tude. His son was not injured. Only MS, so MS was immediately taken to Watumanu Community Health Center for treatment, then taken to Bajawa General Hospital. At Bajawa General Hospital MS died.

Subject 5 has the initials LA. The subject is a housewife who works as a farmer and is the wife of the victim MS. From her marriage with MS, they have six children; five boys and one girl. When asked about her age, the subject did not know how old she was because she had forgotten. His physical characteristics; brown skinned, looks old, slightly stooped, straight hair and graying. The subject is rather quiet and quite firm in his stance and firm to defend his stance or opinion. She is a hard worker and very independent. The victim MS is her husband. They have been married for a long time and the subject herself does not remember what year they got married. In their family life they share roles. The victim is a good person, who always pays attention to the family.

The victim had been in an accident three times and on the third time the victim died. Every time an accident occurred, the subject experienced a heavy burden because the subject had to pay for all traditional rituals. Both in the first, second and heaviest accident in the third accident which resulted in his death. The most expensive cost is the financing of the keo rado ceremony or the repelling of bad luck.

Condolences Felt

The five subjects of this research responded to the death of their family members in similar ways. Subject LL felt a deep sadness and disappointment at the death of his mother who left no message and became very panicked about the death. Subject LL in panic went to call the family and was unable to cry. Subject AW responded to the death by feeling weak. The subject became helpless because his body became very weak due to deep sadness. The subject felt disappointed. (Subject repeated the word disappointed many times).

VR subjects respond to death events with feelings of deep sadness (Arhadita & Darmawanti, 2024). When the victim YB died the subject felt very weak and weak and restless. Subject EB and subject LA responded with heartbreaking cries. Subject EB could not even wail anymore, her head became dizzy from crying too much, her body felt weak but not sick. The

subject felt helpless. Subject LA experienced deep sadness. Before MS died, her husband said goodbye to her and gave a final message. This made the subject feel deep sadness and imagine the hardships that would happen in the future, a future that must be difficult for her and her children. The subject became very weak, had a headache and fell unconscious.

The grief felt by the five subjects above shows their very positive relationship with the deceased. This is in line with the findings of Bonanno (1999) and Moss, Rubinstein & Moss (1997) stating that:

"If the individual left behind had a positive relationship with the deceased, then the individual will experience more intense grief than individuals whose relationship with the deceased was less positive" (Astuti, 2005) .

Overview of Stress Experienced

Subject LL did not tell others about the incident but kept quiet and bottled up his thoughts with questions echoing in his mind: Why did this happen? Or did he die of an illness? Why did he die?

If death comes from its Creator, why does it happen unfairly? The subject feels that nature has taken the victim's life by force and unfairly.

Subject AW experienced deep grief. He said: "I want to work but I have no enthusiasm. Usually gaja gora (life full of vigor and joy) now he became quiet. In working, the subject becomes very careful if a traditional ceremony has not been performed." Subject VR became more silent and very cautious in living his life. His lifestyle changed drastically; from being very relaxed, agile to being very quiet and not as dexterous as before.

Subject EB became quiet and did not experience joy for a long time. For him, the death of his brother MS was very painful, because missing from this world is not like people who go abroad. Wandering can return. Death cannot return.

Subject LA did not leave the house for 3 months. He only stayed in the house, not going to the fields to work. For 3 months his lifestyle changed greatly. He became less independent and always wanted the company of others.

Overview of feelings and actions taken in the face of the Mata Golo incident

Subject LL still went to the fields, but he was not excited about working. She became quiet. No one asked her about the events of her mother's death, so she kept quiet and thought to herself. He felt alone. Until now the subject still feels unfocused, because memories of his mother still continue to appear in his mind.

Subject AW. If there are people who come to visit, they continue to be open so that they can be helped. This death is a bad death so the subject and extended family feel very happy if someone comes. The subject feels comforted. Due to deep sadness and disappointment, subjects always try to find out from other people, especially people who understand about mata golo, to get an explanation and also to feel helped in trying to carry out traditional rituals.

In dealing with the issue of death, the VR subject is always looking for information, especially for the keo rado ceremony, which is a repulsion against the Mata Golo event. The subject said that he and his extended family need advice because if it is taken care of properly, it will bring goodness to all living family members. If someone comes to visit, it makes the family feel comforted and relieved. This is because those who come provide support so that the grieving family gets better.

Subject EB did not want to talk about his brother's death anymore and often avoided talking about the subject. If people talk about the Mata Golo incident, the subject feels deep sadness, because the victim is the eldest child as a guide. At the time of the interview the subject felt very sad, his tears were falling and he wanted to cry remembering his dead brother.

Subject LA for the first 3 months always avoided or refused people or friends talking about her husband's death. Now the subject will be very sad if someone else dies, because the subject always remembers her husband.

Coping Strategies Selected by Families of Mata Golo Victims

The actions of individuals or families to overcome negative effects that are unfavorable both physiologically and psychologically for individuals or families are called coping strategies. Family coping strategies are behavioral responses or actions used by the head of the family and family members together to reduce stress caused by a problem, disaster or accident such as mata golo. The coping resources that families have influence coping strategies (Maryam, 2017).

(Inti & Fadhillah, n.d.) explains two types of family coping strategies, namely internal or intrafamilial coping strategies and external or extrafamilial coping strategies. The results showed that the families of mata golo victims chose internal coping strategies in the form of keo rado traditional ceremonies, and work as an effort to normalize the family situation. External coping strategies chosen by mata golo families include seeking information, seeking social support and seeking spiritual support.

Family Internal Coping Strategy

In internal coping strategies, the victim's family chose the keo rado traditional ceremony and work as coping strategies that could relieve them from the stress caused by mata golo. To be able to perform the keo rado traditional ritual, the family conducts joint deliberations to maintain family ties, so that all family members can have the same thoughts and act together in solving the common problems they are facing so that they can live normally again like other people.

Subjects LL, AW, VR and EB saw the keo rado ceremony as a way out to release the burden and cultural stigma of the mata golo event while subject LA saw the keo rado ceremony as not liberating for her and her children. Subject LA chose work as an internal coping strategy for her family.

Subject LL stated that:

"The burden felt lighter after we and our family performed the keo rado ceremony. This ceremony breaks the chain of harm that will continue to befall our family and our children and grandchildren, and also lets us know why mom died."

Subject AW explained that;

"We make the keo rado ceremony. Finish a good ceremony da dhuju masa-masa (who seeks everything) so that it becomes lighter. My extended family and I felt relieved after the keo rado ceremony, also known as the golo ceremony, was carried out well. I am happy because everything has been done well and I am sure that the misfortune that was once felt will pass and will not even exist anymore."

Subject VR stated that "So that the burden is quickly resolved, the family performs the keo rado ritual. The family doesn't wait too long, they immediately make a traditional ceremony." Subject EB said that to cope with the burden or stress they perform a ceremony

"keo rado is a ritual to find out the cause of the victim's death and break the chain of accidents so that it will not happen again to the surviving family members. By performing the keo rado ritual, it will properly bring goodness to all who are still alive in the world."

To cope with the stress caused by her husband's death, subject LA chose to work as a stress coping.

Family External Coping Strategy

In the external coping strategy, the families of Mata Golo victims did the following three ways: seeking information, seeking social support and seeking spiritual support. In seeking information, subject AW and subject VR were the ones who were very active in seeking it. Subject AW explained that:

"Out of great sadness and disappointment, I always try to find out from other people, especially people who understand golo to get an explanation and also to feel assisted in trying to carry out traditional rituals. Because it is my responsibility as an uncle."

Subject VR also explained:

"In dealing with the issue of death, I am the one who is always looking for information, especially for the keo rado ceremony, which is a repulsion against the mata golo event."

The four research subjects (LL, AW, VR and LA) were people who actively sought and needed social support. Meanwhile, subject EB tried to avoid friends so that they did not talk or tell about the events of his brother's death. (Meiriana, 2016) defines social support as "a pleasure, attention, appreciation, or help felt from other people or groups." The four subjects of this research felt the benefits of social support for them and their families, as they clearly stated in the interviews.

Subject LL said:

"I feel supported by my friends. But in making friends, everything can be discussed but not about the event of his mother's death and not about his mother. Friends talked about other things. In short, by talking to friends I was able to forget about the very sad and disappointing event. Even if it was only for a moment, it would come up again. Because I can't forget my mother. My mother."

Subject AW said:

"My extended family and I feel very comforted when people come. Those who come usually provide support. People who come to visit cheer them up, the burden becomes lighter."

Subject VR said:

"In dealing with the issue of death, I am always looking for information, especially for the keo rado ceremony, which is a repulsion against the Mata Golo event. I said that I and my extended family need advice because if it is handled properly, it will be good for everyone. When people come to visit our family, we feel comforted and relieved. Because those who come, provide support so that the grieving family becomes better."

Subject LA explained:

"For the first 3 months I needed support from my friends. They came with me. If they didn't come then I would call them. They ate and drank together in this house. Likewise, small children came to play in this house. If they were too noisy I wanted to send them away, but I thought their parents wouldn't allow them to come to my house anymore. That would make me lonely."

In addition to seeking social support, the five subjects and their families sought spiritual support (Anjani, 2019). The spiritual support they obtained was in the form of funeral Eucharistic celebrations or funeral services, joint prayer activities in the KUB and with other parishioners for three consecutive nights from the day of burial, Eucharistic celebrations or joint prayers on the 40th night and giving mass intentions in the Church for the salvation of their departed spirits. This was clearly stated by subject LA:

"Together with friends at night we pray together. We pray the Rosary. In addition, I bring mass intentions to church to pray for my husband. So far I have brought 20 mass intentions to pray for the safety of my husband's spirit."

Factors Influencing Family Coping Strategy Choice

The results of the interviews in this research show that decision-making to determine the coping strategies of the families of mata golo victims is influenced by the following two factors: first, cultural factors; which consist of traditional rituals and philosophy of living together and second, religious factors.

Cultural factors. The first cultural factor evident in the results of this research is the belief in the efficacy of traditional rituals in solving the mata golo problem. Ngada people see mata golo as a death that brings disaster to the extended family in the sa'o from which the victim came and

their descendants. Therefore, the family must immediately break the mata golo chain by performing the keo rado traditional ritual. Without a resolution through the traditional keo rado ritual, the family will feel very burdened and also have the fear that a similar event will happen again to other family members or to their children and grandchildren. This is based on the Ngada community's experience in performing the ritual.

In this research, four of the five research subjects emphasized that the traditional ritual of keo rado or rejecting bad luck for the Mata Golo event provided a sense of relief and release for them and their extended family. Through the keo rado ritual, as said by subject LL, their burden feels lighter and with this ceremony they break the chain of danger that will continue to befall their family and children and grandchildren. This view is in line with Susanne Schroeter's research on mata golo in Langa which she published in the ethnological magazine *Anthropos* under the title: "Death Rituals of the Ngada in the Central Flores, Indonesia" (Schröter, 1998).

The second cultural factor is the philosophy of living together. The Ngada community has strong family ties and a sense of solidarity with fellow community members. They live by the Ngada people's philosophy of living together, which is often referred to in pata dela as: *Susa sengata susa masa-masa* (the hardship experienced by a person is a common hardship), *tangi padhi tau go ka'e azi, padhi loka tau go azi doa* (people in the same village whose house steps are lined up in rows become brothers and sisters) are still being lived by them. This philosophy is a coping resource owned by the Ngada community (Maryam, 2017). Therefore, when there is a problem or disaster such as mata golo, the extended family and friends will come to provide social support and a way out to solve the problems faced by the bereaved family.

Religious factors also influenced the subjects of this research. They and their families sought spiritual support as a coping strategy (Dewi, 2024). As Catholics, Ngada people believe that those who have died need to be prayed for so that they experience eternal salvation. For the salvation of the spirit of the deceased, they request a requiem mass or a Catholic death and burial service. The Catechism of the Catholic Church (CCC) no. 1684 explains that:

"Christian funerals do not confer sacraments or sacramentals on the dead because they are outside the system of sacramental grace. Nevertheless it is a liturgical ceremony of the Church. The service of the Church, on the one hand, expresses active communion with the dead, on the other hand it invites the congregation gathered for the funeral to take part in this ceremony which announces to them eternal life." (CCC no. 1684)

Catholic funeral rites are not performed for victims of mata golo due to suicide. This is because those who die as a result of suicide are seen as people who naturally do not maintain and maintain their lives. The Catechism of the Catholic Church (CCC) explains it in detail thus:

"Suicide goes against the natural inclination of human beings to nurture and sustain life. It is a grave offense against true self-love. Suicide also violates love of neighbor, for it breaks the bonds of solidarity with the family, with the nation, and with mankind, to whom we are

always under obligation. Finally, suicide is contrary to love for the living God." (CCC no. 2281)

In addition to requiem masses or funeral services, families also conduct communal prayers when the body is not yet buried and for three consecutive nights from the day of burial, masses or services on the 40th night as well as requesting mass intentions in churches to pray for the salvation of those who have died. As Catholics, the Ngada people pray for the salvation of the spirits of the deceased based on this belief:

"Whoever dies in grace and in friendship with God, but has not yet been fully sanctified, is certain of his eternal salvation, but he still has to undergo a purification to obtain the necessary holiness, in order to enter into the joys of heaven" (CCC No. 1030).

These are the three factors that influence families to make choices on family coping strategies for their families in overcoming the mata golo problem that is weighing heavily on them. This choice is certainly based on the resources the family has (Maryam, 2017) and their experience in solving problems related to mata golo.

CONCLUSION

The conclusion of this research shows that the families of the mata golo victims use two types of coping strategies, namely internal coping through the traditional keo rado ritual and work activities (ngo ngani), and external coping by seeking information, social support, and spiritual support. The main factors influencing the choice of these coping strategies are cultural and religious factors, especially the keo rado tradition and the philosophy of togetherness in the Ngada community. These findings emphasize the importance of social and spiritual support in helping the families of victims deal with grief. This research contributes to the enrichment of cultural psychology studies and can be the basis for social interventions based on local wisdom. In the future, further research is recommended to explore individual coping strategies in dealing with the psychological impact of mata golo in order to understand deeper emotional dynamics.

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