"Air Hidup" Therapy Model based on Psalm 42-43 to Mitigate Depression in Church Congregations: An Explanatory - Confirmation Study

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Abstract

Depression is something that affects all human beings. Untreated depression can hurt people's lives. Not only can depression make Christians question God or feel distant from Him, but it also makes living in Christian community more trying. Depression can be very challenging for Christians because there are regrettably fallacies and stigmas associated with it. This research uses an explanatory-confirmatory approach and aims to formulate and use the "Air Hidup" (Living Water) Therapy Model to recover church members from depressive states. The research results were interesting: First, in testing the first hypothesis that there is a high level of confirmation in "Air Hidup" therapy based on Psalms 42-43 to heal depression in church members, thus the hypothesis was declared accepted. In testing the second hypothesis that the proposed idea has a moderate confirmation level in "Air Hidup" therapy based on Psalms 42-43 in people with everyday conditions (minimally depressed category according to the BDI-II scale) in the Church congregation, the hypothesis proposed was highly confirmed. Thus, the idea is declared rejected. In testing the third hypothesis that there is a high level of screening in the BDI-II before "Air Hidup" therapy based on Psalms 42-43 to heal depression in church members, the hypothesis was also declared accepted. In testing the fourth hypothesis that there is a low screening rate in the BDI-II after "Air Hidup" therapy based on Psalms 42-43 to cure depression in church members, the hypothesis was also declared accepted. The characteristics included in the Air Hidup Therapy model are (1) God's Word as the pillar of implementing "Air Hidup" therapy. (2) "Air Hidup" therapy as a solution to recovery from depression in the Synod congregation of the Word Restoration Church. (3) Developing "Air Hidup" therapy to prevent depression at the Word Restoration Church Synod. (4) "Air Hidup" Therapy as an Online Service for Church Congregations. It was thus determined that the "Air Hidup" Therapy Model based on Psalms 42-43 is indeed highly appropriate and effective for recovering depression in church members and must be used as a religion-based therapy model to ease depression in congregants.

Keywords: Model, "Air Hidup" therapy, Psalm 42-43, depression, church congregations.

Introduction

Someone must have experienced depression. Depression is central to many psychological problems leading to extreme behaviour such as suicide (Mei et al., 2020). Mental health is disturbed and affects the person's daily activities (Firoz et al., 2023). Depression always hurts the lives of individuals and those they come into contact with (Johnson, 2018). Depression is a severe mental disorder characterized by comorbid anxiety whose symptoms are similar to non-anxiety depression (Wu et al., 2022). Depression and its symptoms negatively affect patients' health-related quality of life (Aluh et al., 2022; Khoo et al., 2019). Accumulating stress results in depression (X. et al. et al., 2023).

Nervous responses transpire because of events within themselves, but if these events pile up, depression can occur (Weinberg, 2023). A person's high level of depression occurs if they live alone, have no friends or community, lack of family support, and have communication difficulties (Baird et al., 2019). However, depression in old age has an increased risk of death (Wei et al., 2022). Someone who is depressed has no energy to do anything and does not do something because they feel they are useless (Gilbert, 2001). The condition of depression makes a person obliged to take special care of him or herself: knowing about their illness and taking health measures such as psychiatric treatment from an early age (Al-Jadani et al., 2021; Antunes et al., 2016). Diagnosis of depression is an essential challenge in mental precision medicine because there is currently no gold standard using depressive symptoms (Ma & Wang, 2019).

The results of Aguayo's research in Chile showed that one in every ten men shows signs or symptoms of depression yearly. They experience frustration, damage, and insecurity (Aguayo, 2022). Mental health is disturbing and affects the person's daily activities (Firoz et al., 2023). In the Southeastern United States, 80-85% of Christians experience depression (Klukow, 2011). In Indonesia, it was found that 73.1% of respondents indicated mild symptoms of depression. As many as 21.9% of respondents indicated moderate depressive symptoms, 3.5% indicated quite serious depressive symptoms, and 1.5% indicated serious depressive symptoms (Markus, 2020). Suicide is a severe matter because the suicide mortality rate is very high. Data from WHO Global Health noted that in 2016, there were 793,000 cases of death due to suicide worldwide, or 10.6 deaths per 100,000 population or one end per 40 seconds (Ismandari, 2019). In 2020, the Republic of Indonesia Police recorded 671 cases of death due to suicide (Firdaus, 2021).

Depression occurs because a person's relationship with God is not going well (Cornelia, 2013). Psalm 42:6, 11, and 43:5 say that the psalmist asked himself and commanded himself (his own soul) to hope in God. The same sentence written three times means there is an intention regarding his condition, which is experiencing depression. Freud once said that "a man is not a single self, but a plurality of selves" (Oates, 1947). The psalmist experiences an inner conflict, namely, one part of him experiences pressure, but the other part of him wants to praise God—an internal conflict that occurs within humans (Gunawan, 2007).

The phenomenon of depression of course also occurs among the synod congregation of the Church of the Word Restoration, which consists of 37 local churches as follows: First, not all servants of God can overcome the congregation's depressive disorder. Some of these servants of God handle the congregation's depression through words of comfort and inviting the community to pray. This is indeed good but cannot solve the problem, namely depression. The assembly is still depressed, although they are experiencing some relief. Second, some congregations have not been educated about how to deal with depression, so they need to be equipped with skills or tools to help them. If they are educated, the researchers believe that the mental health of God's people will improve. Third, some congregations are still unfamiliar with human mental issues, so they must have basic and practical knowledge about human emotions.

In overcoming the problem of depression, the author formulated the "Air Hidup" Therapy model to heal depressed church members. Vandenbos inter alia, has stated that therapy improves physical, mental or behavioural disorders or illnesses (Vandenbos, 2015).

The features of "Air Hidup" are: First, this therapy works on the human subconscious mind to make this therapy more effective and efficient. Second, this therapy was born from a teaching song in the holy scriptures. Third, this therapy makes it easy to remember the steps. Fourth, this therapy can be done alone without the help of other people, so no special skills in the field of psychology are needed. Fifth, this therapy is a marriage between theology and psychology.

The creation of the Air Hidup therapy model is significant and influential in recovering church members experiencing depression and helping them get back to a happy state of mind. This therapy combines psychology and theology by exploring and taking the essence of Psalms 42-43 to be used as a therapy for those in depressive states. In the psalms, David asks God to send some wisdom and support his way. David is requesting God to help him and get him out of his depression. And yes God's light and truth help David turn his situation around. God wishes to share with His people, His nation or *laos* ways to help them adjust and He wants to be a light in their path (Nicolaides, 2010).

God is the only one who can heal all diseases in the world (Harianto, 2023). The researcher chose the Psalms as God's words supporting the Air Hidup therapy model. As Christians, the researchers believe in the Bible as a guide in human life. The Bible is not only a holy book that contains instructions about the life to come, heaven and hell, but also instructions for humans to live by on earth. Every book in the Bible has precious information that can be applied to the lives of believers.

The name "Air Hidup" is not in a literal or theological sense, but "Air Hidup" in this study is an acronym for therapeutic steps to make it easier for someone to remember it. The letter A represents the first step, namely "*akui apa yang sedang dialami saat ini*", which in English is "acknowledge what is currently being experienced" (Psalm 42:1-4 and verses 10-11). The letter I is an abbreviation for "*ingat kembali kebaikan-kebaikan Tuhan dalam hidup yang pernah dialami*" which in English: "remember the goodness of God in your life that you have experienced" (Psalm 42:5-7).

Furthermore, the letter R stands for "*rasakan kembali kasih Tuhan itu*" or "feel God's love again" (Psalm 42:8). The letter H stands for "*harapan yang ingin dicapai dari sesi ini*" or "the hope to be achieved from this session" (Psalm 43:1-3). The letter I is "*irama*" or "rhythm", meaning singing a song of praise to God (Psalm 42:9). The letter D represents the next step, namely "*dialog dengan jiwa*" (dialogue with the soul) (Ps 42:6, 12, 43:5). The letter U means "*ucapkan syukur kepada Tuhan atas kasihNya*" or "give thanks to God for His love" (Psalm 43:4). The letter P stands for the final step, namely "*pujilah Tuhan*" or "praise the Lord" (Psalm 43:4).

This research aims to answer the problem of "Air Hidup" Therapy to cure depression in church members. A more detailed question about the Air Hidup Therapy Model to restore depression in Church members is: What is the confirmation level of "Air Hidup" therapy based on Psalms 42-43 to restore depression in Church members? What is the status of proof of "Air Hidup" treatment based on Psalms 42-43 to reform Church congregations? What is the level of BDI-II screening before "Air Hidup" therapy based on Psalms 42-43 to cure depression in Church members? What is the story of BDI-II screening after "Air Hidup" therapy to restore Church congregations?

Method

Quantitative methods emphasize breadth, statistical description, and generalization (Leavy, 2017). This study used a quantitative methodology with the Pearson correlation software SPSS 25 approach. The sample of participants consisted of 55 people spread throughout Indonesia and Malaysia who attended the Synod of the Restoration of the Word Church for more than seven years, were aged 17 years and over, and were assessed as having depression. All the required ethical protocols were observed during the study.

To find out if someone is depressed, researchers use the Beck Depression Inventory (BDI) measurement tool because, first, this measurement tool has been widely used by psychologists and psychiatrists to determine a person's level of depression. Second, the BDI-II is very easy to use. Third, there is high internal consistency, with alpha coefficients of 0.86 and 0.81 for the psychiatric and non-psychiatric populations, respectively (Beck et al. (BDI), n.d.) Fourth, the BDI-II construct validity test study conducted by Sorayah concluded that "all items have significant value and none of the items contain negative factors" (Sorayah, 2015). The instrument consisting of 27 questions was valid by having been validated by three experts, sample trials (Orthogonal iteration), and instrument trials with reliability using Cronbach's Alpha formula with the help of SPSS 25 software by removing invalid items on the orthogonal iteration stage.

The data collection technique of the "Model of Air Hidup Therapy based on Psalms 42-43 to relieve depression in the Church" was by describing each research variable; performing a requirements analysis test consisting of tests for normality, homogeneity, linearity (homogeneity test) and testing of hypotheses. The third form of hypothesis testing used testing with binary segmentation analysis, which is then called Classification and Regression Trees (CRT) or Categorical Regression Trees (CART) by setting pruning, namely a depth of 3; Parent is 2; and Child of 1, at a significance level of 0.05—examining the moderator variables and the endogenous variables to determine the classification of the magnitude and dominance of the moderator variables over the endogenous variables. The data analysis technique discusses the research results with the support of triangulation data. Triangulation is a method used to collect data from similar research results as a comparison of research results (Leavy, 2017).

RESEARCH RESULTS AND DISCUSSION

Description of "Air Hidup" Therapy based on Psalm 42-43 (Y)

Table 1 "Air Hidup" Therapy based on Psalm 42-43 (Y)

Statistics		
"Air Hidup" Therapy Based on Psalm 42-43		
N	Valid	55
	Missing	0
Mean		91,6364
Median		93,0000
Mode		98,00
Std. Deviation		5,47169
Range		26,00
Minimum		74,00
Maximum		100,00
Sum		5040,00

From Table 1, it is known that the "Air Hidup" Therapy variable based on Psalms 42-43 for 55 respondents obtained an average value (mean) of 91.6364, with midpoint (Median) of 93; the value that often appears (mode) is 98; the standard deviation of 5.47169; a range of

26; minimum score from data (minimum) of 74; The maximum score from the data (maximum) is 100.

Test Requirements Analysis

1. Normality Test

The results of the P-P plot test of the endogenous variables (dimensional 1-3 AIR therapy) are normal because the distribution of the points (plot) follows a diagonal line. To get the correct data, another normality test is performed using the Kolmogorov Smirnov as follows.

Table 2. One-Sample Kolmogorov-Smirnov Test

One-Sample Kolmogorov-Smirnov Test		AIR	HIDUP	"Air Hidup" Therapy Based on Psalm 42-43
N		55	55	55
Normal Parameters[a,b]	Mean	34,4909	57,1455	91,6364
	Std. Deviation	2,96818	3,33566	5,47169
Most Extreme Differences	Absolute	,150	,237	,163
	Positive	,098	,196	,086
	Negative	-,150	-,237	-,163
Test Statistic		,150	,237	,163
Asymp. Sig. (2-tailed)		,004[c]	,000[c]	,001[c]

a. Test distribution is Normal.
b. Calculated from data.
c. Lilliefors Significance Correction.

Table 2 shows that each dimension D1–D2 has a significance level above 0.05, indicating that these variables are normally distributed and can be tested using the parametric method. From the data above, it can be concluded that (1) Dimension 1 data for AIR Therapy has a Statistical Test value of 0.150. Because it is more than 0.05, it is declared to be normally distributed. (2) Life Therapy dimension 2 data has a Statistical Test value of 0.237. Because it is more than 0.05, it is declared to be normally distributed. (3) Endogenous Variable Data has a Statistical Test value of 0.163. Because it is more than 0.05, it is said to be normally distributed.

2. Linearity Test

2.1 Linearity Test D_1–Y

Table 3. Linearity Test Dimension D_1 Therapy AIR

ANOVA Table			Sum of Squares	df	Mean Square	F	Sig.
"Air Hidup" Therapy Based on Psalm 42-43 * AIR	Between Groups	(Combined)	1255,837	10	125,584	15,311	,000
		Linearity	1169,207	1	1169,207	142,550	,000
		Deviation from Linearity	86,630	9	9,626	1,174	,335
	Within Groups		360,890	44	8,202		
	Total		1616,727	54			

From the linearity test output of Dimension D1 AIR Therapy, it shows that the linearity significance value is 0.000 and the deviation from linearity is 0.335 greater than or equal to 0.05, so it can be concluded that Dimension D1 AIR Therapy is declared linear.

2.2 Linearity Test D_2–Y

Table 4. Linearity Test Dimension D_2 Therapy HIDUP

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
"Air Hidup" Therapy Based on Psalm 42-43 * HIDUP	Between Groups	(Combined)	1399,240	10	139,924	28,308	,000
		Linearity	1262,378	1	1262,378	255,393	,000
		Deviation from Linearity	136,862	9	15,207	3,077	,106
	Within Groups		217,487	44	4,943		
	Total		1616,727	54			

The linearity test output of Dimension D2 LIFE Therapy shows that the linearity significance value is 0.000 and the deviation from linearity is 0.106, greater than or equal to 0.05, so it can be concluded that Dimension D2 LIFE Therapy is declared linear.

3. Homogeneity Test Y–D_1-D_2

Table 5. Homogeneity Test Y-D1-D2

Test of Homogeneity of Variances		Levene Statistic	df1	df2	Sig.
AIR	Based on Mean	21,903	11	38	,000
	Based on Median	2,929	11	38	,007
	Based on Median and with adjusted df	2,929	11	5,123	,119
	Based on trimmed mean	18,927	11	38	,000
HIDUP	Based on Mean	21,903	11	38	,000
	Based on Median	2,929	11	38	,007
	Based on Median and with adjusted df	2,929	11	5,123	,119
	Based on trimmed mean	18,927	11	38	,000

From Table 5, data analysis for the homogeneity test between variable Y and Dimension D1 of AIR Therapy can be seen because the p-value = 0.119 > 0.05; it can be concluded that the data was taken from homogeneous respondents. Meanwhile, the homogeneity test between variable Y and Dimension D2 of LIFE Therapy can be seen because the p-value = 0.119 > 0.05, so it can be concluded that the data was taken from homogeneous respondents.

Hypothesis test

1. First Hypothesis Testing

Table 6. "Air Hidup" Therapy Based on Psalm 42-43 as a solution to depression recovery in the Synod Congregation of the Word Restoration Church.

Descriptives			Statistic	Std. Error
"Air Hidup" therapy based on Psalms 42-43 as a solution to recovery from depression in the Synod congregation of the Word Restoration Church	Mean		91,6364	,73780
	95% Confidence Interval for Mean	Lower Bound	92,1572	
		Upper Bound	93,1156	
	5% Trimmed Mean		91,9192	
	Median		93,0000	
	Variance		29,939	
	Std. Deviation		5,47169	
	Minimum		74,00	
	Maximum		100,00	
	Range		26,00	
	Interquartile Range		9,00	
	Skewness		-,800	,322
	Kurtosis		,522	,634

Thus, the first hypothesis stating the position of the level of confirmation of "Air Hidup" Therapy based on Psalms 42-43 as a solution to recovery from depression in the Synod congregation of the Church of the Restoration of the Word (Y) is high and is declared acceptable.

The conclusions drawn on the first hypothesis are compared with the results of calculations for each dimension (D1–D2) as exogenous variables, which show a more specific level of endogenous variables
Based on Table 6 data, the Lower Bound and Upper Bound 92.1572 – 93.1156 are high.

1 Level of Therapy AIR (D$_{l-1}$)

Table 7. Confirmation of "Air Hidup" Therapy Based on Psalms 42-43 as a solution to depression recovery in AIR Therapy (D1) at the synod congregation of the Word Restoration Church (Y)

Descriptives			Statistic	Std. Error
AIR	Mean		34,4909	,40023
	95% Confidence Interval for Mean	Lower Bound	33,6885	
		Upper Bound	35,2933	
	5% Trimmed Mean		34,5253	
	Median		35,0000	
	Variance		8,810	
	Std. Deviation		2,96818	
	Minimum		29,00	
	Maximum		40,00	
	Range		11,00	
	Interquartile Range		3,00	
	Skewness		-,407	,322
	Kurtosis		-,497	,634

Based on Table 7, the Lower Bound and Upper Bound 33.6885 – 35.2933 are moderate. Based on these findings, it can be concluded that Confirmatory Confirmation of "Air Hidup" Therapy Based on Psalms 42-43 As a Depression Recovery Solution in AIR Therapy (D1) in the Synod Congregation of the Word Restoration Church (Y) is in the "moderate" category. The results for the exogenous variable (DI-1) are the same as the conclusions for the first hypothesis regarding the direction of the level of the endogenous variable.

1.2. Level of Therapy HIDUP (D2)

Table 8. Confirmatory Confirmation of "Air Hidup" Therapy Based on Psalms 42-43 as a Depression Recovery Solution in Therapy HIDUP (D$_2$)

	Descriptives		Statistic	Std. Error
HIDUP	Mean		57,1455	,44978
	95% Confidence Interval for Mean	Lower Bound	56,2437	
		Upper Bound	58,0472	
	5% Trimmed Mean		57,4697	
	Median		58,0000	
	Variance		11,127	
	Std. Deviation		3,33566	
	Minimum		45,00	
	Maximum		60,00	
	Range		15,00	
	Interquartile Range		5,00	
	Skewness		-1,455	,322
	Kurtosis		2,110	,634

Based on Table 8, the resulting Lower Bound and Upper Bound 56.2437 –58.0472 are high. Based on these findings, it can be concluded that Confirmatory Confirmation of "Air Hidup" Therapy Based on Psalms 42-43 As a Depression Recovery Solution in the Synod Congregation of the Word Restoration Church (Y) in LIFE Therapy (D2) is in the "High" category. The results for the exogenous variable (DI-2) are different from the conclusions regarding the first hypothesis regarding the direction of the level of the endogenous variable.

Recapitulation of the results of the first hypothesis test regarding the position of Confirmatory Confirmation of "Air Hidup" Therapy Based on Psalms 42-43 as a Solution to Recovery from Depression in the Congregation of the Synod of the Church of the Restoration of the Word follows.

Table 9. Recapitulation of the Results of the First Hypothesis Test on the Level of Confirmatory Confirmation of "Air Hidup" Therapy Based on Psalms 42-43 as a Solution for Depression Recovery in Synod Congregations of the Word Restoration Church

No.	Variable	Research result
1	Level of Confirmatory Confirmation of "Air Hidup" Therapy Based on Psalms 42-43 as a Recovery from Depression in the Congregation of the Word Recovery Church Synod	Level in the "high" category
2	Level of Therapy AIR(D1)	Level in the "medium" category
3	Level of Therapy HIDUP (D2)	Level in the "high" category

From Table 9, it can be concluded that, generally, the positive confirmation of "Air Hidup" Therapy Based on Psalms 42-43 As a Depression Recovery Solution in the Synod Congregation of the Word Recovery Church is in the "high" category. So the first hypothesis

put forward: allegedly the confirmation level of "Air Hidup" Therapy Based on Psalms 42-43 as a solution to depression recovery in the Synod Congregation of the Word Restoration Church is in the high category declared accepted.

2. Second Hypothesis Testing

Table 10. Recap Category BDI-II Normal Conditions

	n initial	Category BDI-II	n end
Minimal depression (0-13)	34	Minimal depression (0-13)	34
Mild depression (14-19)	0	Mild depression (14-19)	0
Moderate depression (20-28)	0	Moderate depression (20-28)	0
Severe depression (29-63)	0	Severe depression (29-63)	0

Table 10 shows that both the initial BDI-II score and the final BDI-II score obtained from 34 samples were all in the minimal depression category, namely between the interval 0-13. Meanwhile, the level of confirmation of the difference in changes in the initial and final BDI-II scores can be seen from the Confidence Interval at a significance level of 5% and the following table is produced:

Table 11. Lower Bound and Upper Bound "Air Hidup" Therapy Based on Psalms 42-43 As a Solution for Depression Recovery in Synod Congregations of the Word Recovery Church

Descriptives			Statistic	Std. Error
Normal_condition	Mean		-6,3824	,60304
	95% Confidence Interval for Mean	Lower Bound	-7,6093	
		Upper Bound	-5,1554	
	5% Trimmed Mean		-6,3137	
	Median		-7,0000	
	Variance		12,365	
	Std. Deviation		3,51632	
	Minimum		-13,00	
	Maximum		-1,00	
	Range		12,00	
	Interquartile Range		6,00	
	Skewness		,090	,403
	Kurtosis		-,845	,788

Based on Table 11, the Lower Bound and Upper Bound -7.6093 – -5.1554 are low. Based on these findings, it can be concluded that the level of confirmation in "Air Hidup" therapy based on Psalms 42-43 in people with everyday conditions (minimally depressed category according to the BDI-II scale) in the Synod congregation of the Church of the Restoration of the Word is in the "medium" category. So, the hypothesis is proposed with a high level of confirmation in the "Water of Life" therapy based on Psalms 42-43 in people with everyday conditions (minimally depressed category according to the BDI-II scale) in the Synod congregation of the Church of the Restoration of the Word is declared rejected.

3. Testing the Third Hypothesis

The third hypothesis put forward: There is a high level of screening in BDI-II before "Air Hidup" therapy based on Psalms 42-43 in the Synod Congregation of the Word Restoration Church.

Table 12. Overall BDI-II Categories

BDI-II Category	n initial	Percentage
Minimal depression (0-13)	34	45,3 %
Mild depression (14-19)	11	14,7 %
Moderate depression (20-28)	20	26,7 %
Severe depression (29-63)	10	13,3 %

From Table 12, it can be seen that from the initial BDI-II score, there were 34 samples or 45.3% who experienced minimal depression, 11 pieces / 14.7% experienced mild depression, 20 people / 26.7% experienced moderate depression and ten people / 13.2% who experienced major depression. So it can be seen that the screening rate is in the high category with varying levels of depression. Thus, it can be concluded that the hypothesis put forward is that there is a high screening rate in BDI-II before the "Air Hidup" therapy based on Psalms 42-43 in the Synod Congregation of the Word Restoration Church is declared accepted.

4. Testing the Fourth Hypothesis

Table 13. BDI-II Categories Conditions After Therapy

BDI-II Category	n end	percentage
Minimal depression (0-13)	73	97,3 %
Mild depression (14-19)	2	2,7 %
Moderate depression (20-28)	0	0,0 %
Severe depression (29-63)	0	0,0 %

Table 13 shows that from the BDI-II score after therapy, there were 73 samples, or 97.3%, who experienced minimal depression, and two samples / 2.7% who experienced mild depression. So, it can be seen that the screening level is in the low category, with the level of depression in the minimal and low categories. Thus, it can be concluded that the hypothesis put forward is that there is a standard screening rate in BDI-II after the "Air Hidup" therapy based on Psalms 42-43 in the Synod Congregation of the Word Restoration Church was declared accepted.

Results of the Effectiveness of "Air Hidup" Therapy Based on Psalms 42-43 as a Solution to Recovery from Depression in Synod Congregations of the Church of the Word of Recovery

Table 14. Paired Samples Statistics

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest	17,4133	75	11,51391	1,32951
	Posttest	3,3067	75	3,79179	,43784

Table 15 Paired Samples Test

		Paired Differences							
					95% Confidence Interval of the Difference				Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	
Pair 1	Pretest - Posttest	14,10667	9,81529	1,13337	11,84837	16,36496	12,447	74	,000

Table 14-15 of the paired sample test above shows that the sig value is 0.00 <0.05, so H0 is rejected, and Ha is accepted. Furthermore, the calculated t-test is 12.447, and the t-table value for df = n-2 = 75 -2 = 73 with a two-way probability of 0.05 is 1.666. From the results of these calculations, it is known that the t-count value is 12.447 > t-table (12.447 > 1.666) and sig < 0.05 (0.000 <0.05). This means that H0 is rejected and Ha is accepted. This significance implies that the "Air Hidup" Therapy is effective in depressive disorders in the Synod Church of the Restoration of the Word.

Table 16. Paired Samples Correlations

Paired Samples Correlations

		N	Correlation	Sig.
Pair 1	Pretest & Posttest	75	,580	,000

From Table 16, Paired Samples Correlations, a correlation value of 0.580 is obtained with a sig of 0.000. This indicates that based on the pretest and posttest values, it is known that the "Air Hidup" Therapy based on Psalms 42-43 is quite effective as a solution to depression recovery in the Synod Congregation of the Word Recovery Church because the correlation value is at intervals of 0.4-0.6.

Table 17. Recapitulation of Hypothesis Testing Results

Hypothesis	Proposed hypothesis	Research result
1	Allegedly a high level of confirmation in the "Air Hidup" therapy based on Psalms 42-43 as a solution to depression recovery in the Synod Church of the Restoration of the Word	High confirmation rate in "Air Hidup" therapy based on Psalms 42-43 as a solution to depression recovery in the Word Restoration Church Synod congregation
2	Allegedly high level of confirmation in "Air Hidup" therapy based on Psalms 42-43 in people with normal conditions (minimally depressed category according to the BDI-II scale) in congregations of the Synod of the Church of the Restoration of the Word	Moderate confirmation level in "Air Hidup" therapy based on Psalms 42-43 in normal condition people (minimum depression category according to BDI-II scale) in the Synod congregation of the Word Restoration Church
3	Allegedly high level of screening in BDI-II before "Water of Life" therapy based on Psalms 42-43 in Synod congregation of Church of the Restoration of the Word	High screening rate in BDI-II before "Air Hidup" therapy based on Psalms 42-43 in Word Restoration Church Synod congregation
4	Diduga tingkat screening yang **rendah** dalam BDI-II sesudah terapi "Air Hidup" berdasarkan Mazmur 42-43 pada jemaat Sinode Gereja Pemulihan Firman	Allegedly low screening rate in BDI-II after "Air Hidup" therapy based on Psalms 42-43 in the Synod Congregation of the Church of the Restoration of the Word

Discussion

The "Air Hidup" Therapy Model based on Psalms 42-43 to Recover Depression in Church Congregations considerations are as follows:

God's Word as a pillar of implementing "Air Hidup" therapy

In spiritual and mental health interventions, "Air Hidup" therapy has emerged as a new approach to dealing with congregational psychological disorders by integrating God's word and psychotherapy techniques. Therefore, God's Word is the pillar in implementing this "Air Hidup" therapy. God's Word plays an essential role in the success of "Air Hidup" therapy because this therapy is born from God's Word. Andrews states that God's Word provides a source of truth and guidance to help someone live a life of victory (Andrews, 2023). God created humans, and it is only fitting that His words heal all diseases (Harianto, 2023) packaged in the Air Hidup therapy model. The essence of "Air Hidup" therapy lies in utilizing the teachings embedded in God's Word as a channel for spiritual and psychological healing. It is rooted in spiritual principles found based on Psalm 42-43.

God's Word gives hope to solve various solutions facing humans (Young-Mason, 2023). God's Word is the ultimate model to emulate how to make God's Word come alive through powerful visual images and metaphors (Pak, 2023). The Word of God is a fundamental medium of rhetorical power (Pak, 2023). God's Word is a process in which a person encounters and learns how to live through God's Christian Gospel. It guides a person toward a better understanding of how they should live each day, gaining more wisdom and living according to God's Word (Natonis et al., 2023).

The Bible contains the Word of God. Believers need to follow the rules they include to live life and can turn to the teachings of Jesus Christ for the most profound moral and spiritual guidance (Montang et al., 2023). Humans have hope for life from God's words and messages (Bakhshizadeh, 2023). Thus, the "Air Hidup" Therapy model, which reflects the values of God's Word, is appropriate and effective for recovering from human depression.

"Air Hidup" therapy as a solution to depression recovery in Church congregations

"Air Hidup" therapy is a religious-based therapeutic approach. The results of research by Marques et al. which involved 208 respondents, said that a religious-based system had a better effect (Marques, 2023). Depression is a mental illness in which a person is constantly unhappy and loses interest in almost everything. Depression can result in self-harm or even suicide. People can recover from depression with the help of therapy and medication (Deepa et al., 2023). Rest can heal a person from depression (Kaiser et al., 2022). Conceptualizing recovery from depression requires persistent symptoms and vulnerabilities (Strege et al., 2022). So, the recovery time for depression is a time process (He et al., 2022) because depression is grouped in patients with moderate and severe depression (Steig et al., 2023). High (extreme) levels of depression can potentially reduce the possibility of motivation for recovery in individuals (Razali et al., 2023). However, what is more important and fundamental is the restoration of a person's relationship with God as their creator. Air Hidup starts from this. Therefore, Air Hidup is included in religious therapy.

Personal resources were significantly related to depression. So, mental health must always be well cared for (Razali et al., 2023). A vital health maintenance strategy is to treat depression (Nakamura et al., 2022). Do not let depression overtake you. Kamamuta asserts that it is necessary to prevent depression by providing insight to someone about depression and how to solve it so that it can improve the quality of human life (Kamamuta et al., 2023). The quality of life is perfect if someone lives by implementing religious values.

Developing "Air Hidup" Therapy as a Prevention of Depression in Church Members

Efforts to prevent depression are very crucial. As a religious institution, the Church can invite its congregation to be involved in the "Air Hidup" therapy model to help those wo are depressed to recover from their depression. Air Hidup is a proactive strategy to prevent the risk of depression. This therapy also enriches an ecclesiastical ministry by bringing biblical teachings closer to mental health issues and persons in distress due to depression.

By developing "Air Hidup" therapy and being actively involved in treating cases of depression in the Church, the Church is taking part in maintaining the mental health of God's congregation. Anna Galeniece and Eriks Galenieks support that the Church can act as a hope for people who need mental recovery, and the Church must function as a supportive community for people in need. The Church must not become like a courtroom but rather be a hospital for the wounded (Galeniece et al., 2023) and this supported by Tatu and Nicolaides (2022) who state that the church is called to have an ongoing discourse with civil society and work with it towards the betterment of the world. She also needs to strongly support the right of each human being to actively participate in both social and public life and this then infers that when people are depressed the should be supported by their church.

The Church is the means of educating people and especially their congregations regarding the problems the Church is facing (Natonis et al., 2023), and those that people may be facing, including depression experienced by members of the church congregation. The Church must provide therapy for its depressed community members. Gerald Corey stated that there are at least 11 types of psychotherapy, including psychoanalytic therapy, Adlerian therapy, existential therapy, person-centred therapy, gestalt therapy, behavioural therapy, cognitive behavioural therapy, reality therapy, feminist therapy, and family systems

therapy (Corey, 2013) that are all important. All psychotherapy aims to strengthen motivation to do what is right, reduce emotional stress, help people develop their potential, change habits, change their cognitive structure, and so on (Karni, 2014).

Women are at especially at high risk for depressive relapse in the postpartum period. Given the duration of the restricted risk period and knowledge of triggers, postpartum depression should be easily preventable (Sharma et al., 2023). So, people who are depressed are immediately identified to help reduce their depressed condition (Arif et al., 2023). Effective treatments for depression are: (1) Maintaining positive social relationships which can act as a protective factor, serving a prophylactic role in preventing depression (Nabdi et al., 2023). (2) Allowing the patient to express their feelings (Teepe et al., 2023). (3) A stable blood state could be a potential pathway for depression intervention and prevention (Jiang et al., 2023). (4) Sleep quality can prevent depression (Felder et al., 2023; Ho, 2023). (5) Developing spiritual well-being, optimism, positive affect, and dispositional hope (dos Santos et al., 2023). (6) Adequate nutrition can also prevent depression (Cabrera-Suárez et al., 2022). (7) training people to think positively and be more relaxed (van den Heuvel et al., 2023).

Thus, it is essential to impart information about depression, its prevention, and its consequences to different communities including church congregations (Webb et al., 2023).

"Air Hidup" Therapy as an Online Service for Church Congregations

Currently, all activities wait for internet facilities (Qureshi et al., 2023). The role of social media as a valuable platform for providing information about the best services today is to reach more and more people (Elareshi et al., 2023). Online system services that can monitor patients in real-time and classify diseases with higher accuracy are useful (Almujally et al., 2023), and this includes aspects such as those: (1) based on artificial intelligence, which provide greater detection accuracy and certainty of attacks than state-of-the-art methods (Kalutharage et al., 2023). (2) Open-source 3D tools to increase the dissemination of sophisticated and complete datasets (Demetrescu et al., 2023). Thus, online use tends to require ample space, so organizational users utilize cloud services to provide services in a collection of services with various functional and non-functional attributes from online service providers (Mohammed et al., 2023).

One of the advantages of "Air Hidup" therapy is that it can be taught online without having to meet anyone 'face to face'. This way, the Word Restoration Church Synod can open a counselling service based on "Water of Life" therapy. Through this digital platform, congregations can access in-depth spiritual messages and deepen their understanding of God's Word without being bound by geographical boundaries. Online "Water of Life" therapy allows communities to recover from various issues, including depression, and is more flexible and inclusive. This is confirmed by findings from King's research, which states that distance therapy (online) still shows good results (King, 2021). Churches must be ready to tackle issues such as depression, which is a malady like sin and it needs to train counsellors to deal with depression "…a spiritual malady which manifests itself in for example, in inter-alia deception, crime, corruption, and wars. The Church seeks to help to eradicate pervasive sin in global society through its diverse roles and missions. It is also necessary for the different departments of theology faculties to emphasise more or to introduce more psychology/counselling studies for the future missionaries and priests, considering the rise of crime or GBV (gender-based violence) in parts of the world…" (Tatu & Nicolaides, 2022).

Using online service platforms influences program and policy-level ideas regarding various things, including products (Farrand, 2023). So, online development relies on reliable and faster internet capabilities to access online services (Hassan et al., 2023). So, offering online services increases understanding of digital developments (Runge et al., 2023). There

is also a need for the government to build digital facilities to improve public service capabilities and optimize the business and religious environment, directly affecting production activities and micro-enterprise operations (Li et al., 2023). Online media is very effective for collaborative learning (Harianto, GP et al. 2020). Therefore, the online therapy service "Water of Life" can provide significant benefits for the congregation. The virtual presence of this therapy not only supports congregants who may have physical or mobility limitations, but also overcomes time and distance constraints. By providing wider accessibility, "Air Hidup" therapy through online platforms can enrich the congregation's spiritual experience, allowing them to be more involved and connected to the Church and of course to God.

Digitization services are an effective means of influencing all policies and practices (Doran et al., 2023). Therefore, it is recommended that the appearance of the web always be oriented towards creative formulation and innovation (Fedushko et al., 2023). Churches also need online services. However, prerecorded online services are less beneficial than live streaming services for those conducting and those accessing the services (Desa & Francis, 2023). Either way online support and services is vital. Nwachukwu (2019) cited in Naidoo (2023) states that Pope Francis remarked on the use of social media and stated " It is important to know how to dialogue and, with discernment, to use modern technologies and social networks in such a way as to reveal a presence that listens, converses, and encourages" and this is what is needed when churches know that their congregants are suffering due to depression and other challenges in life. Technology must be harnessed for good works. So, online services that are directed as face-to-face online services are critical to have (Finlayson et al., 2023). This digital transformation, if used carefully, will significantly positively impact people with depression (Hauke-Lopes et al., 2023). So, the process in the field requires team management (Johri & Kumar, 2023) and a desire to help those with depression to recover and boost their spirits.

Conclusion

Testing the first hypothesis shows a high confirmation level in the "Air Hidup" therapy based on Psalms 42-43 for healing church congregation depression. Thus, the view is declared accepted. Testing the second hypothesis shows that the proposed idea has a moderate confirmation level in "Air Hidup" therapy based on Psalms 42-43 in people with everyday conditions (minimally depressed category according to the BDI-II scale) in the Church congregation. Meanwhile, the hypothesis proposed was highly confirmed. Thus, the idea is declared rejected. Testing of the third hypothesis showed that there was a high level of screening in the BDI-II before "Air Hidup" therapy based on Psalms 42-43 to recover from depression in church members. Thus, the hypothesis is declared accepted. Testing the fourth hypothesis showed a low screening rate in the BDI-II after "Air Hidup" therapy based on Psalms 42-43 to heal church congregation depression. Thus, the hypothesis is declared accepted.

The "Air Hidup" therapy model based on Psalms 42-43 to recover depression in church members has good prospects as a religion-based therapy model. This model lays the religious foundations: (1) God's Word as the pillar of implementing "Air Hidup" therapy. (2) "Air Hidup" therapy as a solution to recovery from depression in the Synod congregation of the Word Restoration Church. (3) Developing "Air Hidup" therapy to prevent depression at the Word Restoration Church Synod. (4) "Air Hidup" Therapy as an Online Service for Church Congregations.

In a world that is that is more and more obstructive, for one who is depressed, their church is very often their last hope of finding a community care. Churches need to better understand what depressed people need and then help them break free. Churches should be more personal and empathic, and consider the "Air Hidup" therapy approach adopted by the Church of the Word Restoration. This is how we can become Christ-like and care for others. When people are depressed they need compassionate fellow Christians to be by

their side. Churches have a responsibility to show the *agape* love of Jesus Christ and help those depressed carry their burdens.

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