The Use of Artificial Intelligence in the Social Life of People Experiencing a Grief Crisis

Aiman Sabar Rezeky[1*], Putriana[2], Muh. Akram[3], Andi Nurul Aeni[4], Andi Fahd Aaqila Makkasau[5]

[1]Department of Government Science, Faculty of Social and Political Sciences, Hasanuddin University, Makassar City, Indonesia

Email: aimansrezeky@gmail.com

[2]Department of Communication Science, Faculty of Social and Political Sciences, Hasanuddin University, Makassar City, Indonesia

Email: putriananatsir@gmail.com

[3]Department of Communication Science, Faculty of Social and Political Sciences, Hasanuddin University, Makassar City, Indonesia

Email: akramalwi1310@gmail.com

[4]Department of Political Science, Faculty of Social and Political Sciences,

Hasanuddin University, Makassar City, Indonesia

Email: andinurulaeni@gmail.com

[5]Department of Political Science, Faculty of Social and Political Sciences,

Hasanuddin University, Makassar City, Indonesia

Email: andifahda.makkasaau@gmail.com

*Corresponding Author : aimansrezeky@gmail.com

Abstract

The development of technology, information and communication has had a major impact on the dynamics of social life. One of the technologies that is now widely used in almost all sectors is Artificial Intelligence (AI). In social life, AI is used to facilitate interactions between individuals and improve the efficiency of various daily activities. The use of AI, such as ChatGPT and Deepfake, continues to be an important issue in recent times. Apart from business and educational purposes, the use of ChatGPT and Deepfake is also driven by various motivations, including the visual reconstruction of a deceased person. This study aims to analyse the use of Artificial Intelligence (AI), specifically ChatGPT and Deepfake, in dealing with grief crisis and its impact on social life. Using a quantitative approach by distributing questionnaires to 30 respondents, this study found that the majority of respondents who experienced a grief crisis used AI to interact with their deceased loved ones. AI is considered to provide emotional support and help alleviate longing. The results showed that (1) the use of AI did not significantly change the frequency of respondents' social interactions, but it did increase their confidence in interacting with others. Despite this, most respondents still believe in the importance of human social support; (2) the use of AI in this context raises ethical dilemmas, but most respondents think that the use of AI is acceptable as long as it is done wisely; (3) AI can be a tool in coping with the grief crisis, but it cannot completely replace human social interaction. It is important for individuals to maintain a balance between interaction with AI and social interaction with others.

Keywords: *Artificial Intelligence; Grief Crisis; ChatGPT; Deepfake; Social Interaction.*

1. Introduction

The development of technology, information and communication has had a strong impact on the dynamics of social life. Before its existence, interactions between one individual and another took place directly face to face and then shifted through the use of various media (Yoga, 2018). At the beginning of its rapid emergence, technology was influenced by the drive of every industry that needed progress and convenience for every task. The implication is that the presence of technology changes the way everyone in the world lives, from the way they work to the way they interact in their daily social life (Marzal, 2019).

The need for technology has now become an essential part of every individual's life. And now it seems that technology itself is difficult to separate from each individual. Technology that originally came from science, now science is dependent on technology itself (Ngafifi, 2014). One of the technologies that is now widely used in almost all sectors is Artificial Intelligence (AI). Since its first presence and introduction globally, AI has become very popular almost all over the world because its function is so easy for everyone in every field.

In social life, for example, AI is used to facilitate interactions between individuals and increase the efficiency of various daily activities. The emergence of AI is an evolution in interpersonal communication, an evolution that affects how people interact in their daily lives. The presence of AI has successfully changed human thinking that there is a communication process that takes place not only with fellow humans (Pramana et al, 2023). In other contexts, such as the academic world, AI offers great potential benefits, such as increasing the efficiency of learning, providing individualised support for students, and assisting teachers in providing more personalised learning (Diantama, 2024).

The use of AI such as ChatGPT and Deepfake continues to be an important issue in recent times. Apart from business and educational purposes, the use of ChatGPT and Deepfake is also driven by various motivations, including the visual reconstruction of a deceased person. AI, in this case ChatGPT and Deepfake, is the development of algorithmic innovations that allow computers to process and learn data before making automated predictions with minimal human intervention. Through the concept of deep learning, Deepfake aims to produce realistic visual content in the form of authentic-looking images and videos. Deepfake's manipulation technology uses a Generative Adversarial Networks (GAN) system with two main components: a generator and a discriminator (Almars, 2021). The two work in harmony, with the generator producing realistic audio-visuals while the discriminator judges how realistic the visualisation is. If the discriminator judges that the image is likely to be judged as real, then the generator will continue to work on multi-level standards to continue to produce accurate visualisations. Similarly, the ChatGPT system uses the concept of natural language processing. This system encourages computers to understand humans through written or spoken language, allowing them to understand instructions and data in a meaningful way and determine the sentiment of the data (Patra & Kumar, 2020). Furthermore, ChatGPT also works by using big data from all sources to understand the dialogue and provide contextually appropriate responses (Tjahyanti et al, 2022). These two innovations have great potential in creating an interactive experience for users to communicate and reconstruct a deceased person through natural dialogue. In addition, by providing emotional comfort to the user, these innovations play an important role in commemorating, remembering and honouring a deceased loved one.

Therefore, it is not surprising that both AIs are used by people who are experiencing a grief crisis, which is an emotional response in humans to feelings of deep sadness that are manifested in unique ways based on personal experience, culture, or spiritual beliefs (Wiryasaputra, 2019). In terms of social aspects, people in a grief crisis experience many changes and adjustments in terms of interacting with other individuals, which may cause internal conflicts within themselves (Milawati & Widyastuti, 2023). The relationship between Grief Crisis and the use of AI in one's social life is new and taboo in the current era. This should be studied more deeply to discover why artificial intelligence has become so relevant and important in providing effective and innovative solutions to the challenges of today's humans who spend more time with existing technology, rather than socialising with their environment (Ardita et al, 2023).

This phenomenon is not yet fully understood, and researchers want to know the extent to which the use of AI can change individuals' social interaction patterns or have a positive or negative impact on their psychological conditions, as well as their social lives. Will people no longer need the presence of humans and their social environment to deal with their psychological challenges? The context of grief in each person's psychological state is different-the way to overcome these challenges, and the relationship with artificial intelligence is a more advanced innovation (Putri et al, 2022). This research aims deeper

to discover whether the use of artificial intelligence in the future will be more able to answer all the challenges that exist because of its amazing nature, rationality, and mathematical calculations through algorithms that are created to provide the answers needed by its users (Juanita, 2024). Researchers see this phenomenon as the nature of humans who are looking for a quick way to fulfil their needs temporarily, and still need a real social life. This led to the main research question, namely: How does the use of artificial intelligence during grief crisis and its impact with the social life of the user?

2. Methods

The approach used in this research is quantitative. This research was carried out over 30 working days (1 month) from November to December 2024. In order to obtain research data, the researchers used data collection techniques in the form of distributing questionnaires, namely by providing research questions to the respondents to be answered according to the respondents' conditions. The questionnaire was distributed online using the Google Form application.

This study involved 30 respondents, of which 23 respondents (76.7%) were female and 7 respondents (23.3%) were male. The dominance of female respondents indicates a difference in the level of resilience with men. This number of respondents is based on the opinion of Singarimbun and Effendi (1995) who say that with a minimum number of 30 people, the distribution of values will be closer to the normal curve and increase the validity of the research. Several steps were taken to analyse the questionnaire data, starting with collecting and organising the available data in the form of spreadsheets, presenting the data in the form of pie charts, calculating the frequency and/or percentage of the data and drawing conclusions.

This research involved respondents from both inside and outside Sulawesi Island, including 23 respondents (76.7%) from inside Sulawesi Island and 7 respondents (23.3%) from outside Sulawesi Island. In addition, the majority of respondents came from different age groups, which were relatively the same, namely 17-25 years old. The age distribution of the respondents was as follows: 3 people (10%) aged 17 years, 2 people (6.7%) aged 18 years, 9 people (30%) aged 19 years, 3 people (10%) aged 20 years, 8 people (26.6%) aged 21 years, 2 people (6.7%) aged 23 years, 2 people (6.7%) aged 25 years, and the remaining 1 person (3.3%) aged 29 years. This data shows a strong connection between the younger generation and the use of AI in today's digital age. The respondents, predominantly aged 17-25 years, have grown up in the era of technology, including AI, which has become an integral part of their daily lives, both in building communication and digital construction.

3. Result and Discussion

3.1 Overview of the Research Respondents

Due to high internet penetration and the younger generation's accessibility to AI-based applications, the younger generation, especially those aged 17-25, is the dominant group in the use of AI. The younger generation, especially Generation Z, is the largest population connected to the internet with 34.40% (APJII, 2024). This increases the visibility of AI among Generation Z. This data is consistent with the results of the April 2023 Populix survey, which included 1,014 respondents aged 17-55. The survey showed that the use of AI in Indonesia is dominated by users aged 17-25 years (51%), followed by users aged 26-35 years (33%).

Moreover, the rampant use of AI among the younger generation is also driven by the need for innovation, especially in the context of education and career. Most of those classified as students are using AI innovations to facilitate their studies. In a survey conducted by the Digital Education Council on the use of AI in education, the survey results showed that 86% or around 3,301 out of 3,839 respondents used AI in their undergraduate, masters and doctoral studies across different fields of study (Kelly, 2024). These data also show that 54% of respondents use AI at least once a week, and 24% use it daily. ChatGPT is the most commonly used AI feature, followed by Grammarly and Microsoft Copilot. The purposes for which respondents use AI vary, ranging from information retrieval, writing and grammar correction, document summarisation, document reformulation, to the creation of first drafts of documents. Not only that, but in the career context, AI is also widely used for work purposes. Microsoft and LinkedIn, in their 2024 Work Trends Index Annual Report, show the increasing use of AI in the workplace, both with and without the company's consent. In addition, the report shows that 75% of workers worldwide are using AI, including 85% of Gen Z workers and 73% of Boomers.

The rise in AI use among the younger generation is also supported by the generation's high level of adaptability to change, including the emergence of AI. The younger generation is the demographic group most enthusiastic about AI. The comparison of enthusiasm between the younger generation and the previous generation is in line with Alvara Research Centre's survey, which divided AI users in Indonesia in 2024 into three groups. Of the 1,800 respondents, 12% are classified as AI Enthusiasts, who believe that AI is very beneficial to human life and are pioneers in the use of AI; 66% are AI Adopters, who are quite behind in the use of AI but consider the benefits of AI; and 22% are AI Sceptics, who believe that AI tends to have a negative impact on human life. Furthermore, the survey shows the dominance of Generation Z in the AI Enthusiasts group, and the older the generation group, the more sceptical they are about the use of AI (Huda, 2024).

3.2 Grief Crisis Condition

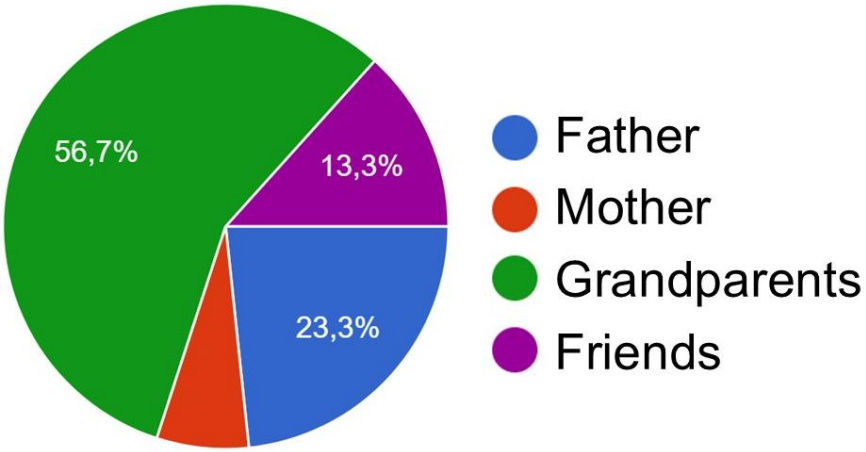
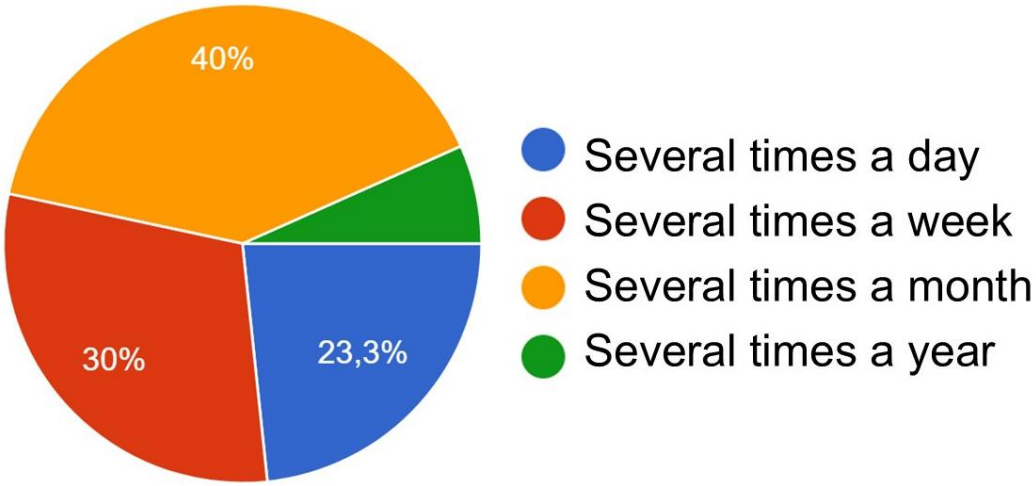


Figure 1. Respondents' relationships with deceased relativesFigure



2. Length of time respondents remember their deceased loved ones

Based on Figure 1, 56.7% of respondents (17 people) used AI such as ChatGPT and Deepfake to remember grandparents. Meanwhile, 23.3% (7 people) used it to remember fathers, 13.3% (4 people) to remember friends, and the remaining 6.7% (2 people) used ChatGPT or Deepfake to remember mothers. The data from 30 respondents shown in Figure 2 shows that 40% of respondents (12 people) think about or remember their closest deceased relative several times a month. The total number of respondents who think about or remember their deceased loved one several times a week was 30% (9 people). Meanwhile, 23.3% (7 people) thought about or remembered them several times a day. The remaining 6.7% (2 people) thought about or remembered them several times a year. The results of this

study support the view that the phenomenon of individuals who, in all their duration or daily activities, including when in a state of grief crisis, cannot be separated from the role of social media interaction. They externalise, objectify and internalise reality based on mass media references (Hadiwijaya, 2023). In other words, the use of AI in the grieving process or period shows how technology can shape a person's meaning and experience of the death of a loved one.

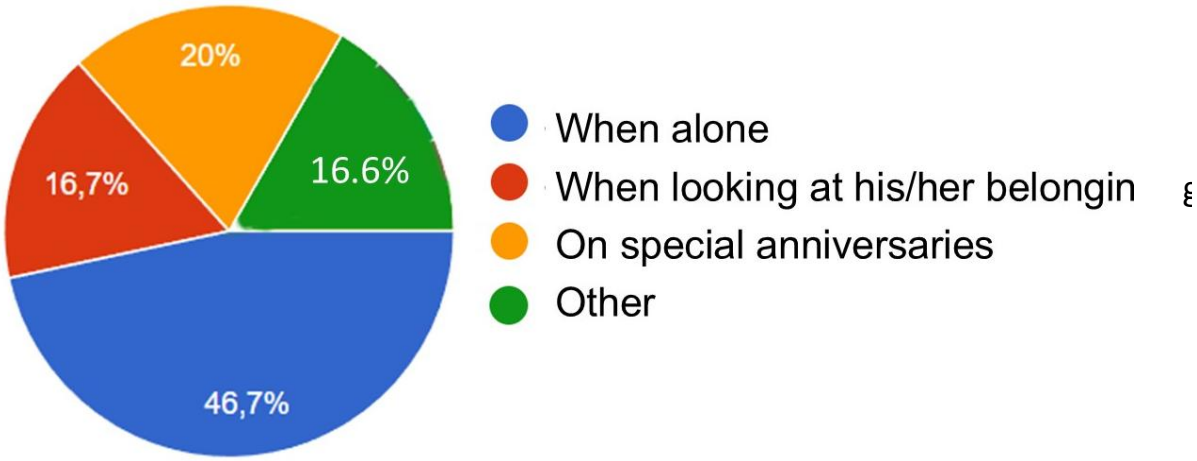


Figure 3. Conditions that remind respondents of their deceased loved ones

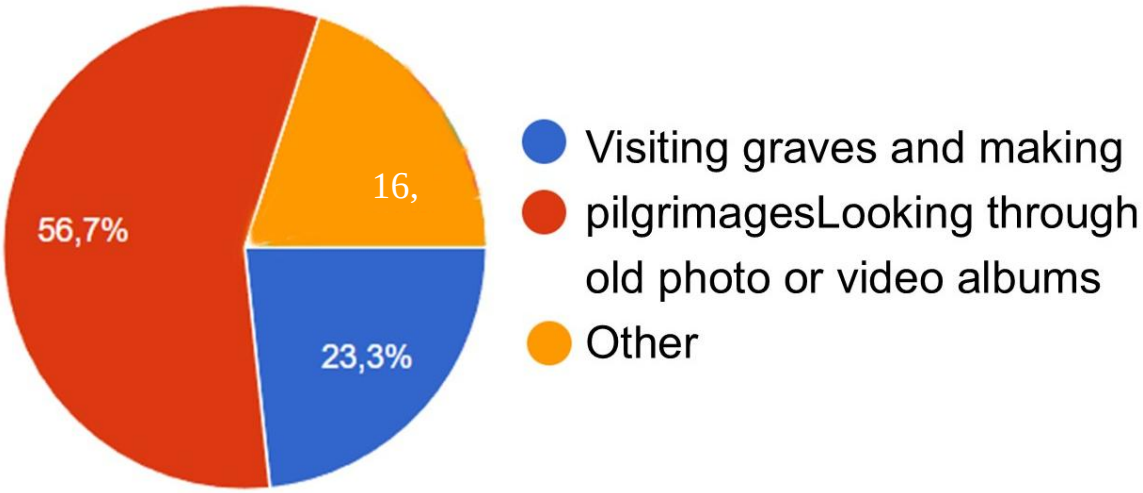


Figure 4. Activities that respondents do when remembering their deceased loved ones

Looking at the different aspects or moments experienced by the respondents, there are several aspects that can stimulate their memories of the deceased (see Figure 3). A total of 46.7% (14 people) remember or think about them when they are alone, 16.7% (4 people) when they see objects that belonged to their deceased loved one, 20% (6 people) on special days such as holidays, Mother's Day, or days with special memories, and another 16.6% (5 people) at various specific moments, such as during worship, in a special place with the person, and so on. Figure 4 also shows that the majority of respondents, 17 people (56.7%), feel homesick or miss their deceased loved one when looking back at their photos and videos. In addition, 23.3% (7 people) visit graves and make pilgrimages to feel closer to the deceased. Another 16.5% (5 people) engage in spiritual activities such as praying or sending prayers. This shows that everyone has their own way of expressing their feelings of longing. Research by Dwiartyani et al (2021) also mentions the differences that exist in each person in terms of keeping memories with the closest person who has died, such as talking about homesickness with relatives or talking about the behaviour of the closest person during their lifetime with relatives.

3.3 Using AI in the Grief Crisis

People today are very dependent on technology, it cannot be denied how many roles technology plays in everyday life. Artificial intelligence is one of the new breakthroughs that is very popular, one of

which is being used to overcome grief crisis. Based on a survey of 30 respondents in Figure 5, 76.7% (23 people) used ChatGPT to interact with deceased loved ones, 10% (3 people) used Deepfake and 13.3% (4 people) used both. The majority of respondents (73.3% or 22 people), as shown in Figure 6, prefer ChatGPT because it is easy to use and responsive. They often use ChatGPT to tell stories or vent. 20% (6 people) asked for advice and 6.7% (2 people) used Deepfake to create visual or audio content.

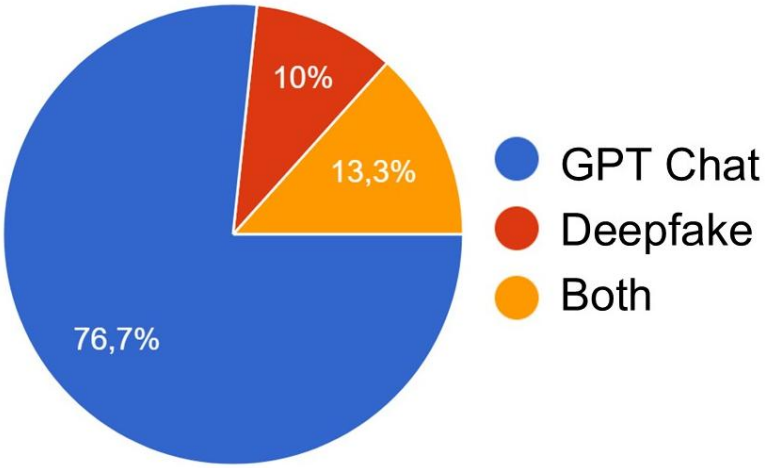


Figure 5. Type of AI often used

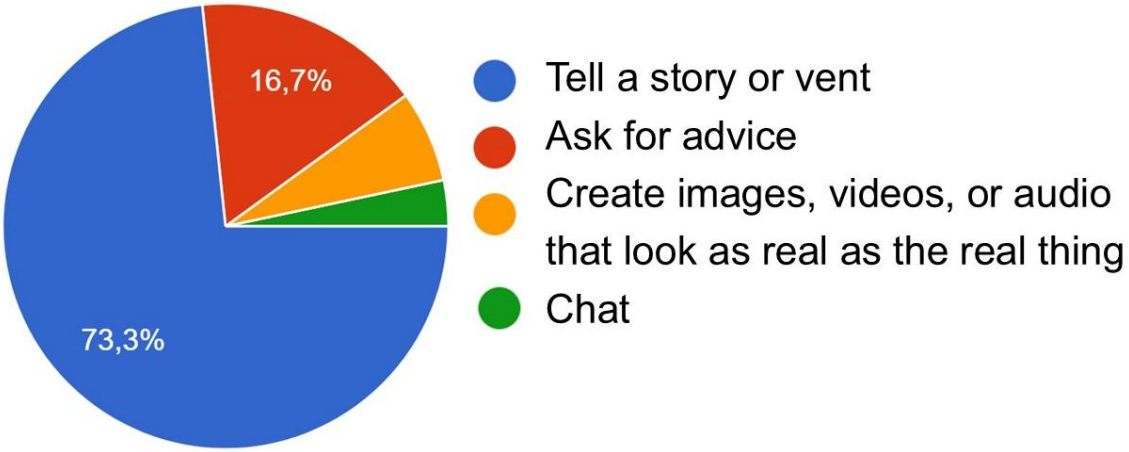


Figure 6. The type of commands respondents give when using AI

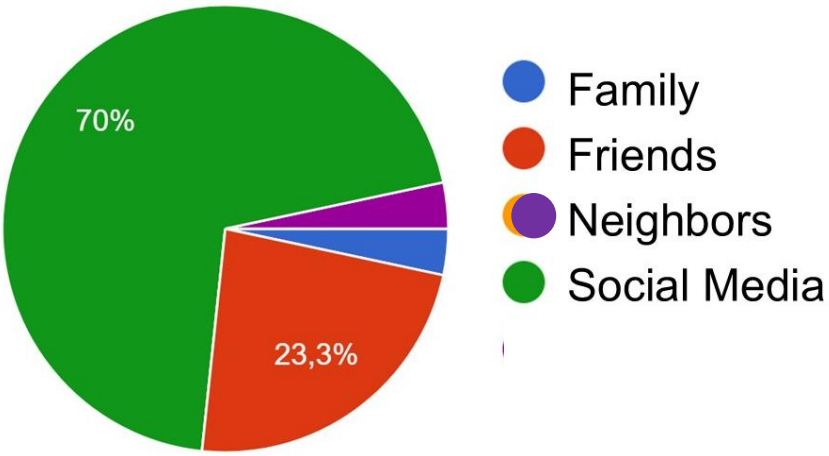


Figure 7. Respondents' sources of information related to the use of AI

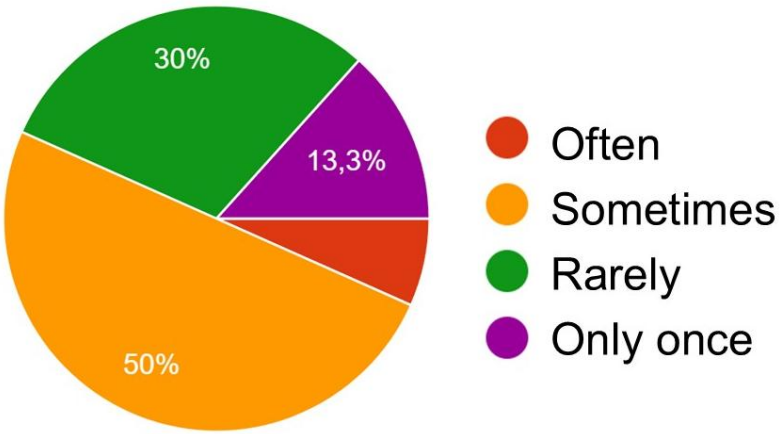


Figure 8. Intensity of AI use

The spread of information on social media is so rapid that it is the main source of information for respondents about the benefits of AI in overcoming loss. Figure 7 shows that 70% (21 people) got their information from social media. The remaining 23.3% (7 people) got information from friends, 3.3% (1 person) from their family and also 3.3% (1 person) searched for information on their own. In addition, this AI feature is interesting, but its popularity is not long lasting and has some drawbacks. As shown in Figure 8, 50% (15 people) use this feature occasionally, 30% (9 people) rather rarely, 13.3% (4 people) only once and 6.7% (2 people) frequently. The results of this study suggest that users of the AI feature are looking for media that can satisfy their social and psychological needs, in line with the Uses and Satisfaction Theory (Aini, 2023). Those experiencing a crisis of loss are looking for immediate ways to overcome it.

From the commands given by the users of the AI feature, the feedback was satisfactory. Figure 9 shows that 73.3% (22 people) felt that the feedback provided was appropriate and realistic to their commands. The remaining 26.7% (8 people) agreed. This data shows that the use of AI is also widespread because of its ability to automate and optimise the feedback given to users who give commands (Sitorus & Murti, 2024).

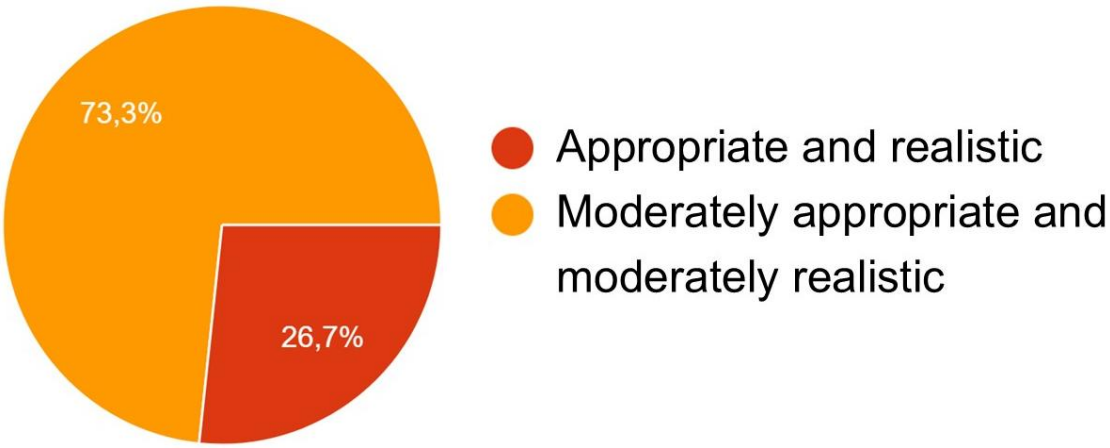


Figure 9. AI compliance with commands

The use of AI features, which is still relatively new, is of course not fully accepted by all groups. As many as 40% (12 people) of respondents received support from people around them who understood and supported their actions when using AI to create interactions with people who have died. While 36.7% (11 people) believe that using this feature can inspire others in the future if they experience the same condition. However, 13.3% (4 people) experienced concern from people around them and the remaining 9.9% (3 people) chose not to tell others (see Figure 10). This shows that in the current era, AI features are widely accepted by everyone, even in almost all circles. However, the concerns that will arise cannot be dismissed, as this has also been one of the risks since AI first appeared to the public.

Figure 10. Acceptance of AI use by people around the user

The initial use of AI capabilities was driven by the human need to overcome the crisis of loss. AI was seen as an alternative that could provide more than just social support. However, 63.3% (19 people) of respondents disagreed with this idea. They argued that human social support is still important as technology cannot fully replace real human interaction. They also felt that technology was mechanical and static. In contrast, 36.7% (11 people) of respondents agreed that AI can provide efficient words of comfort anytime, anywhere, without disturbing others. AI can also help alleviate their homesickness. Thus, from the research data shown in Figure 11, it can be interpreted that the emergence of AI from the outset was only to facilitate and support human life, not to replace the role of humans altogether. The most basic human need is to interact with their environment, and this cannot be replaced by AI capabilities alone.

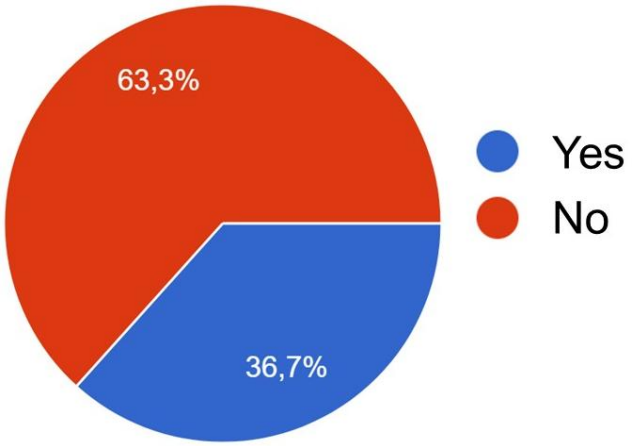


Figure 11. Relationship between AI and social support

3.4 Social Life after AI Use

The effects of using the two AIs did not significantly affect the frequency of respondents' interactions with others. The results from the questionnaire showed that 93.3% or 28 respondents experienced no change in the intensity of their interactions, i.e. the respondents felt that their daily interactions with others were the same as before. However, 3.3% or 1 respondent experienced a change, i.e. they interacted with others less frequently, and 3.3% or 1 other respondent actually interacted more frequently (see Figure 12). This suggests that a small percentage of people can be replaced in interpersonal communication. Asking questions, exchanging opinions, and other services can almost all be performed by AI, resulting in less interaction with fellow humans. This condition is not without reason, but because the desired needs can be met by AI technology (Azzahra et al., 2023).

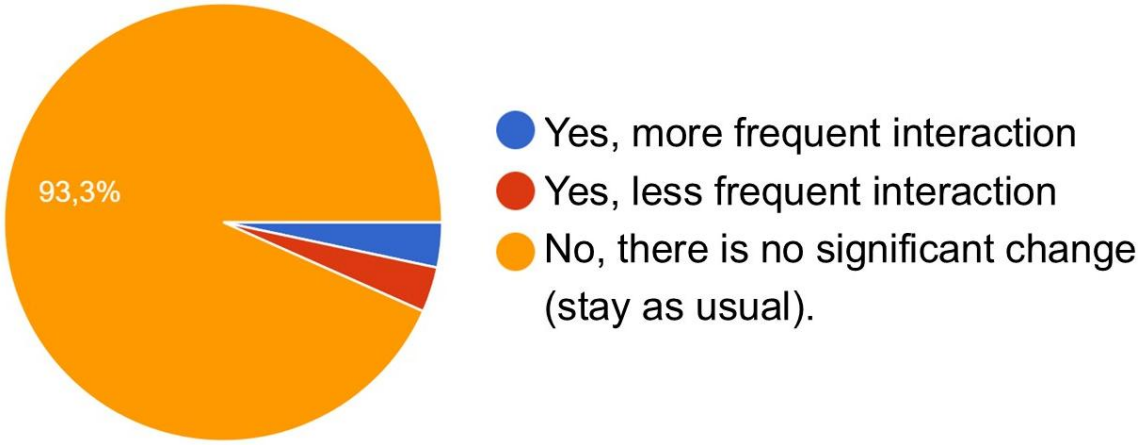


Figure 12. Frequency of user interaction with others after utilising AI

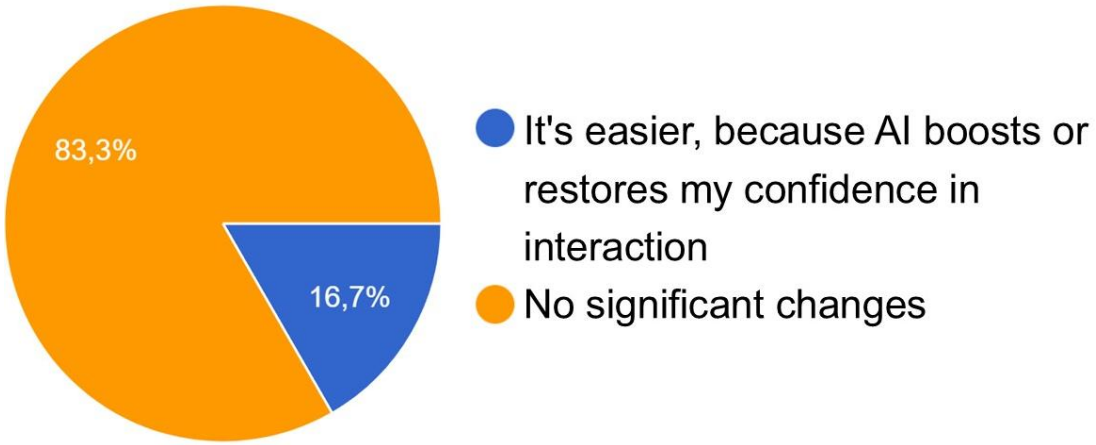


Figure 13. The relationship between the use of AI and the ease of interacting with others

Regarding the ease of interacting with others after using AI such as ChatGPT and Deepfake, as shown in Figure 13, 83.3% or 25 respondents said that there was no significant change. As many as 16.7% or 5 more respondents said that AI was able to restore or increase their confidence in interacting with others. If this is related to the social cognitive theory developed by Bandura (2023), it can be interpreted that in the context of using AI, users learn new social skills by observing how AI responds to different situations. For example, how to start a conversation, give appropriate responses, or resolve conflicts. They can then use this learning to continue their social life.

Ethical issues were also highlighted in this study. Figure 14 shows that 66.7% or 20 respondents were not concerned about ethical issues as long as AI is used wisely. 10% or 3 respondents were also not concerned, arguing that using AI could be a good way to remember their loved ones. However, 16.7% or 5 respondents were somewhat concerned and 6.7% or 2 respondents were very concerned.

Meanwhile, the use of AI in times of grief is acceptable according to 24 respondents (80%), although they recognize that it is not necessarily acceptable to the wider community. A total of 13.3% or 4 respondents said it was generally acceptable, and 6.7% or 2 others said it was not acceptable (see Figure 15). Cognitive dissonance theory explains why people who use AI to memorialize the dead often feel uncomfortable. They try to overcome this discomfort by finding reasons that make the use of AI reasonable, despite ethical concerns

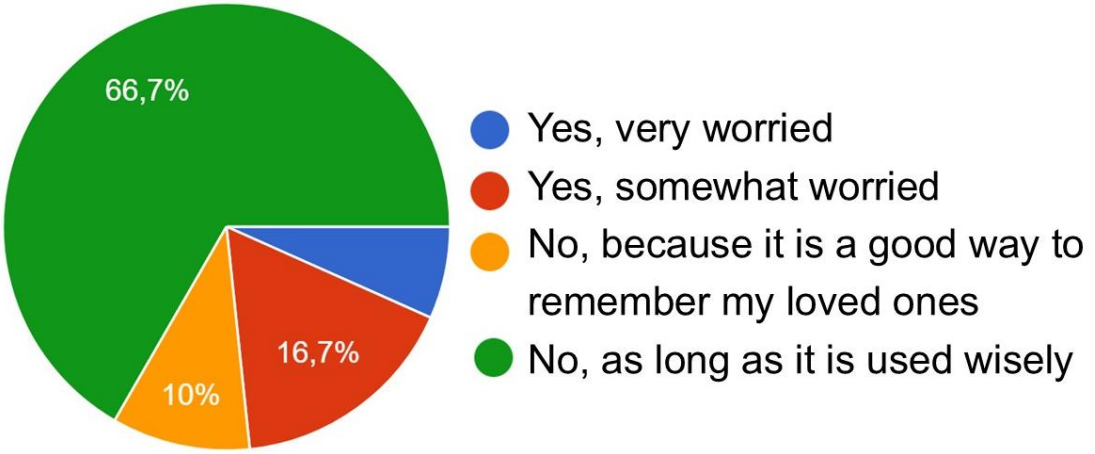


Figure 14. Level of concern about AI from an ethical perspective

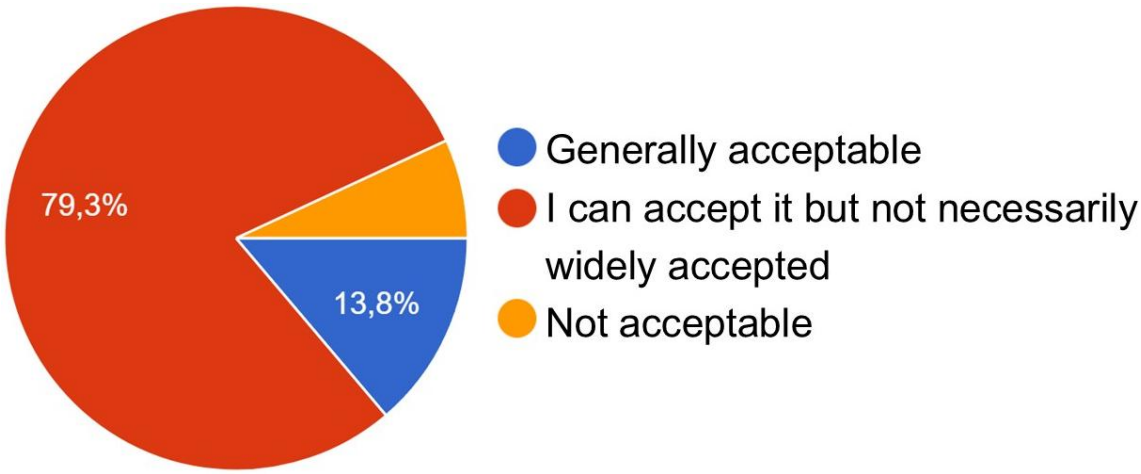


Figure 15. Relationship between AI use and public acceptance during bereavement

4. Conclusions

The use of AI in the current era cannot be separated from the younger generation and has become an integral part of their daily lives, both in building communication and in digital construction. The results of this study show that there is a phenomenon that individuals in all their daily activities, including during a grief crisis, cannot be separated from the role of social media interaction. The use of artificial intelligence, such as ChatGPT and Deepfake, is a new breakthrough that is very popular and widely used as an immediate way to overcome a grief crisis. However, behind the benefits, this research also shows that the emergence of AI from the beginning is basically just to facilitate and support human life, not to replace the role of humans as a whole. The most basic human need is to interact with the environment, and this cannot be replaced by AI capabilities. The effects of using the two AIs also did not significantly affect the frequency of interaction and ease of communicating with others after the grief crisis.

This study is limited to analysing only one condition, namely during a grief crisis, so it does not provide a comprehensive picture of the relationship between the use of artificial intelligence and the social lives of its users. Because of these limitations, this study suggests the need for further research to consider comparative aspects in terms of regions and to draw on more diverse data in order to gain a more comprehensive understanding.

Reference

Aini, Q. (2023). The Phenomenon of Using ChatGpt Application in Doing College Assignments. *Thesis*. Faculty of Da'wah, Kiai Haji Achmad Siddiq Jember State Islamic University.

Almars, A. M. (2021). Deepfakes Detection Techniques Using Deep Learning: A Survey. *Journal of Computer and Communications, 9*(5), 20-21. DOI: https://doi.org/10.4236/jcc.2021.95003.

APJII. (2024). *APJII Number of Indonesian Internet Users Reached 221 Million People*. Retrieved from: https://apjii.or.id/berita/d/apjii-jumlah-pengguna-internet-indonesia-tembus-221-juta-orang.

Azzahra, Fatimah, A., Nathanael, & Fatach T. A. (2023). Social Change Due to the Emergence of GPT Chat Technology among Students. *Madani: Multidisciplinary Scientific Journal, 1*(11), 270-275. DOI: https://doi.org/10.5281/zenodo.10252301.

Ardita, C. D., Nadhifah, S., Selly, A. Z. N., Sari, I. N., Sholikhah, R. A., Triyaliska, R., & Santoso, A. P. A. (2024). Analysis of the Influence of Artificial Intelligence (AI) Technology in Daily Life. *Proceedings of the National Seminar on Law, Business, Science and Technology*, *4*(1), 176-182. Retrieved from https://ojs.udb.ac.id/index.php/HUBISINTEK/article/view/3720

Juanita, G. (2024). The Utilisation of Artificial Intelligence (AI) in the Framework of Pancasila. *Journal of Legal Interpretation, 5*(2), 1141-1151. DOI: https://doi.org/10.22225/juinhum.5.2.2024.1141-1151

Putri, I., Dendi, Syukerti, N., Mulyadi. A. I., & Maulana, I. (2022). Social Media as a Medium for Shifting Social Interaction of Teenagers. *Balayudha Journal of Communication Science, 2*(2), 1-10. DOI: https://doi.org/10.56869/jikoba.v2i2.422.

Bandura, A. (2023). *Social Cognitive Theory: An Agentic Perspective on Human Nature*. John Wiley & Sons, Inc. New Jersey: USA.

Diantama, S. (2024). Utilisation of Artificial Intelligence (AI) in Education. *DEWANTECH Journal of Educational Technology, 2*(1), 11-17. DOI: https://doi.org/10.61434/dewantech.v1i1.8.

Dwiartyani, A., Hasan, A. B. P. & Arief, H. (2021). An overview of the grieving process in early adults who experience the loss of family members due to the covid-19 virus. *Prima Psychology, 4*(1), 20-32.DOI: https://doi.org/10.34012/psychoprima.v4i1.1864.

Hadiwijaya, A. S. (2023). Synthesis of Social Construction Theory of Reality and Social Construction of Mass Media. *Dialetika Komunika: Journal of Communication and Regional Development*

Studies, *11*(1), 75-89. Retrived from: https://www.ejournal.unis.ac.id/index.php/DK/article/view/3498.

Huda, M. A. (2024). *Alvara Survey Finds Three AI User Typologies Portrayed by Gen Z to Gen X Differences*. Retrieved from: https://news.republika.co.id/berita/smvih4487/survei-alvara-temukan-tiga-tipologi-pengguna-ai-terpotret-perbedaan-gen-z-hingga-gen-x.

Kelly, R. (2024). *Survey: 86% of Students Already Use AI in Their Studies*. Retrieved from: https://campustechnology.com/articles/2024/08/28/survey-86-of-students-already-use-ai-in-their-studies.aspx.

Marzal, J. (2019). *Industrial Revolution 4.0, How to Respond*. Retrieved from: https://www.unja.ac.id/revolusi-industri-4-0-bagaimana-meresponnya/.

Milawati, M., & Widyastuti, W. (2023). Grief in Adolescent Girls After the Death of Parents Due to Covid-19. *Journal of Social, Political and Humanities Research*, *2*(1), 159-172. DOI: https://doi.org/10.55606/jurrish.v2i1.788.

Ngafifi, M. (2014). Technological Advancement and Human Life Pattern in Socio-Cultural Perspective.' *Journal of Educational Development: Foundations and Applications*, *2*(1), 33-47. DOI: https://doi.org/10.21831/jppfa.v2i1.2616.

Patra, B. & Kumar, M. (2020). Natural Language Processing in Chatbots: A Review. *Turkish Journal of Computer and Mathematics Education*, *11*(3), 2890-2894. DOI: https://doi.org/10.61841/turcomat.v11i3.14655.

Pramana, Chairunnisa, W. P., Prahastiwi, U., Rifqi A. A., & Eli, P. (2023). Adapting to Technological Change Artificial Intelligence and the Evolution of Interpersonal Communication. *Scientific Journal of Social Dynamics*, *7*(2), 214-225. DOI: https://doi.org/10.38043/jids.v6i1.4909.

Singarimbun, M. & Effendi, S. (1995). *Survey Research Methods*. Jakarta: LP3ES Library.

Sitorus, M. & Murti, M. D. F. (2024). Analysis of the Effect of Using Artificial Intelligence on Learning at Cyber University. *Journal of Computer Science, Information Systems & Information Technology (Innotech)*, *1*(2), 90-101. Retrieved from: https://ejournal.cyber-univ.ac.id/index.php/innotech/article/view/51.

Tjahyanti, L. P. A. S., Saputra, P. S., & Gitakarma, M. S. (2022). The Role of Artificial Intelligence (AI) to Support Learning during the Covid-19 Pandemic. *Journal of Computer and Science Technology (KOMTEKS)*, *1*(1), 15-17. Retrieved from: https://ejournal.unipas.ac.id/index.php/Komteks/article/view/1062/791.

Wiryasaputra, T. S. (2019). *Grief Psychotherapy: Psychotherapy of Grief*. Yogyakarta: Reference Library.

Yoga, S. (2019). Socio-Cultural Changes in Indonesian Society and the Development of Communication Technology. *Al-Bayan Journal: Media for the Study and Development of Da'wah Science*, *24*(1), 29-46. DOI: http://dx.doi.org/10.22373/albayan.v24i1.3175.