

# Mental and Spiritual Impacts of Children Victims of The 2018 Earthquake in Lompio Village, Sirenja District, Donggala Regency

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## ABSTRACT

This study discusses the mental and spiritual impact of children victims of the 2018 earthquake victims in Lompio, Sirenja District, Donggala Regency. The objectives of this study are to know the Mental Spiritual form of the 2018 Earthquake victim children and mental spiritual recovery strategies for victim children. This study also discusses the supporting and inhibiting factors in the mental spiritual recovery of the victim children in the area. This f research used a case study approach. The study showed that the children experienced negative feeling due to trauma caused by the earth quake catastrophy. Such negative feelings invluded fear, anxiety, fear of praying at the mosque, and lack of interest to continue farminggl. However, there was also a positive impact of the catastrophy becuase the children become more religius by practicing islamic teaching regularly such as praying and helping fellow friends. For mental strategy recovery, the local government implemented Al-hikmah method with a divine approach and the al-mauidzatil hasanah method. More actors were involved in the recovery program such as local government officials, village government, NGOs, formal education teachers, Islamic religious teachers, parents, and other community-related parties.

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## ARTICLE INFORMATION

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## 1. Introduction

In recent years, natural disasters have almost never been separated from the life of the Indonesian nation. The handling of one disaster has yet to be completed following the next disaster, be it floods, earthquakes, tsunamis, volcanic eruptions, or landslides that occurred in almost all parts of Indonesia. According to data released by the Head of the Data

and Information Center for Public Relations of the National Disaster Mitigation Agency (BNPB), stated In 2018, several disasters caused fatalities and substantial losses, one of which was the earthquake and tsunami in Central Sulawesi on 28 September 2018 which caused 2,081 people to die, 1,309 people

to go missing and 206,219 people to be displaced.<sup>1</sup>

This incident greatly impacted society, namely the emergence of feelings of being threatened physically and psychologically, whether the threat was real or only in the mind, making them insecure, helpless, and unable to bear it. Especially when there is a loss of one or all that an individual owns, then every individual will definitely feel stressed and continue to be in a traumatic state when they cannot balance or manage their life after the event that happened. This disorder is not only felt by parents but also felt by children.<sup>2</sup>

Disaster events can change a person's spiritual pattern, which can be positive or negative. The spiritual aspect is related to human identity, which connects with God. This aspect can be used in dealing with human problems and their lives. According to the psychological approach of religion, the inner suffering experienced by disaster victims is closely related to their level of religion. For those who have deep faith in the values of religious teachings, it is usually easier and quicker to control their inner turmoil. That disaster is a risk that must be faced in living life. More than that, they will be more aware that they are not the absolute owner of everything that belongs to them. Family, relatives, and even themselves belong to God. Everything that belongs to them is

just a deposit that can be taken by the Absolute Owner at any time<sup>3</sup>.

Before the earthquake, the people of Lompio Village were known as a religious community. The people of Lompio Village were one hundred percent Muslim. There are several study groups, both ladies and gentlemen, youth organizations, *risma* and several al-Quran study groups. Conditions before the earthquake went on, as usual, there were no signs of fear, trauma, nightmares and so on, and the people tended to be religious. The reverse situation occurred after the earthquake occurred, where the community, especially children, experienced several conditions of mental and spiritual disorders. Most of the students or children in this village experienced trauma from what they saw and felt during the incident, so their behaviour and thoughts have not changed and have not yet felt calm and serene.

In order to deal with the problems above, researchers took the initiative to conduct a study entitled the mental-spiritual impact of children after the 2018 Earthquake Victims in Lompio Village, Sirenja District, Donggala. with the first formulation of the problem, what are the mental and spiritual forms of the child victims of the 2018 earthquake in Lompio village, Sirenja District, Donggala, secondly, what is the strategy for the mental spiritual recovery of child victims after the 2018 earthquake in Lompio Village, Sirenja District, Donggala, third, what are the supporting and inhibiting factors in the mental and spiritual recovery of child victims after

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<sup>1</sup> Sutopo Purwo Nugroho. (2018). 1999 *Kejadian Bencana Selama 2018, Ribuan Korban Meninggal Dunia*. <https://www.bnpn.go.id/1999>

<sup>2</sup> Handayani, A. M. S., & Nurdin, N. (2021). Understanding Women's Psychological Well-Being in Post-Natural Disaster Recovery. *Medico Legal Update*, 21(3), 151-161.

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<sup>3</sup> Jalaluddin. (2016). *Psikologi Agama*. Raja Grafindo Persada.

the 2018 earthquake in Lompio Village, Sirenja District, Donggala, with the aim of the research, to find out the Mental Spiritual form of child victims after the 2018 earthquake in Lompio Village, Sirenja District, Donggala, to find out the mental-spiritual recovery strategy for children victims after the 2018 earthquake in Lompio Village, Sirenja District, Donggala, to find out the supporting and inhibiting factors in their Mental Spiritual recovery of child victims after the 2018 earthquake in Lompio Village, Sirenja District, Donggala.

## 2. Literature Review

### 2.1 Mental Spiritual Impact on Children

Impact, according to the Big Indonesian Dictionary, is a collision, an influence that brings both positive and negative consequences<sup>4</sup>. While mental health, according to WHO, is an ability to adapt to oneself and to nature in general so that one can feel happy, live in an open, happy and normal social manner, and be able to face and accept various realities of life. M. Arifinalso defines the meaning of mental as something abstract (invisible) and cannot be seen by the five senses about its form and substance, but what is visible is only its symptoms.<sup>5</sup>

A person's mentality can be known globally in their behaviour because the

word behaviour has its own meaning and language at the mental level. In general, people who are experiencing psychological problems will immediately show changes in behaviour and facial features that show that they are suffering, sad, afraid, hopeless, and mentally unstable, as well as mental stress, stress, and depression. However, some people do not experience a change in behaviour, even though they are experiencing emotional pressure, calamity, or other crises.<sup>6</sup>

Every individual has a different mental picture, just like the fingerprints or faces of different people.<sup>7</sup> Although they have many similarities, they are not exactly the same in various aspects. However, a person's mentality can be known globally at the level of their behaviour because behaviour can give meaning at a certain mental level. In general, someone experiencing psychological problems will give or show changes in behaviour and facial features, which means that they are suffering from fear, sadness, and despair.<sup>8</sup> There are also people who do not experience behavioural changes even though they are experiencing emotional stress, disaster, or other crises.

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<sup>6</sup> M. Solihin. (2004). *Terapi Sufistik Penyembuhan Penyakit Kejiwaan Prespektif Tasauf*. Pustaka Setia.

<sup>7</sup> Askar, A., Adawiyah, A., & Nurdin, N. (2021). Understanding Students' Psychological Distress Complaints through Online Academic Advising Support. *Medico Legal Update*, 21(3), 162-167.

<sup>8</sup> Wahyuddin, W., Nurdin, N., & Pettalongi, A. (2022). *Strategy for Developing Honesty and Caring Attitude in Students*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

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<sup>4</sup> Suharno dan Ana Retnonongsih. (2006). *Kamus Belajar Bahasa Indonesia*. Widya Karya.

<sup>5</sup> Arifin, M. (1976). *Psikologi dan Beberapa Aspek Kehidupan Rohaniyah Manusia* (Cet. I). Bulan Bintang.

Broadly speaking, spirituality is a life manifested in ways of thinking, feeling, praying and working<sup>9</sup>. Spirituality as a multi dimensional thing, namely the extensional dimension and the religious dimension. The extensional dimension focuses on the purpose and meaning of life, while the religious dimension focuses more on one's relationship with God Almighty<sup>10</sup>. Because of that, mental spirituality is something that affects a person's personality, and if the spiritual mentality is good, then surely their personality will be good too. Sometimes personality is often only measured by physical appearance, character and traits that are formed in a person. The meaning of personality is not only that, because the process of forming an Islamic personality is if a person's personality is composed of two elements, namely, *aqliyah* and *nafsiyah* elements which are mutually balanced between the two<sup>11</sup>.

The psychoanalytic theory states that the structure of the human personality consists of the id, ego and superego. The id is the original personality system. The id is the place and source for the ego and superego to develop. For Sigmund Freud, humans are energized beings. Their entire behaviour is determined by forces dominating the unconscious zone. Id is below the unconscious realm. Id is a

personality component that contains aggressive and libidinal impulses through a working system with the pleasure principle. The ego is the part of the personality that functions as an executor, where the system works on the outside world to assess reality and relates to the inner world to regulate id impulses so it is not to violate superego values. The superego is the moral part of human personality because it is a filter for good and bad sensors, right and wrong, and whether or not their ego impulses does something<sup>12</sup>.

From some of the definitions above, it can be concluded that what is meant by a child's mental-spirituality in this study is a state of a person's personality/psyche based on religious values, in this case, Islam. Something related to the spiritual, mental state or personality of a child under the age of 18 reflects an attitude, action or behaviour that is in line with and in accordance with the teachings of the Islamic religion.

## 2.2 Overview of Natural Disasters

A disaster is an event or series of events that threatens and disrupts people's lives and livelihoods caused by both natural factors or non-natural factors as well as human factors resulting in human casualties, environmental damage, loss of property and psychological impacts. In comparison, natural disasters are things that cause loss, distress, suffering, accidents, catastrophes, and distress which also

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<sup>9</sup> Jalaluddin Rakhmat. (2012). *Psikologi Agama*. Rajawali Pers.

<sup>10</sup> Achir Yani S Hamid. (2008). *Bunga Rampai Asuhan Keperawatan Kesehatan Jiwa*. Penerbit Buku

<sup>11</sup> Agus Retnanto. (2011). *Sistem Pendidikan Islam Terpadu Model Pendidikan Berbasis Pengembangan Karakter dan Kepribadian Islam*. Idea Pers.

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<sup>12</sup> Ahmad, M. (2011). Agama dan Psikoanalisa Sigmund Freud. *Jurnal Religia*, 14(2), 277-296.

means distraction, deception and temptation.<sup>13</sup>

According to Law No. 24 of 2007 concerning Disaster Management, it is explained that natural disasters are disasters caused by events or a series of events caused by nature, including earthquakes, tsunamis, liquefaction, volcanic eruptions, floods, droughts, hurricanes and landslides.

There are two main views that develop in society in seeing the various kinds of disasters that often strike. First, disasters result from sinful acts and violations of God's rules that are getting out of control. Disasters are considered God's punishment. Second, disasters are purely natural phenomena and have nothing to do with religion in the form of sins or immorality committed by humans<sup>14</sup>. The first natural disaster is a disaster that has already become human nature. The universe is indeed heading for destruction, which is getting worse day by day. The second disaster is a disaster solely caused by humans. Disaster, in the perspective of the Qur'an, is usually one of the sad events or incidents that befall humans.<sup>15</sup>

The Qur'an uses the word calamity to refer to something unpleasant that befalls humans. In the Qur'an, it is explained that disaster is something that

befalls because of human activity and with the permission of Allah. As emphasized in the verse Qs. Ash-Shura: 30 which is translated as follows:

*"And whatever calamity befalls you, it is caused by the deeds of your own hands, and Allah forgives most (of your mistakes)."*<sup>16</sup>

Disasters can also train humans so that they become conscious people. So that humans can increase their degrees. Apart from that, the existence of a disaster can also reveal which are truly faithful servants of Allah and which are hypocritical.

### 3. Methodology

This study uses a qualitative approach, namely research aimed at describing and analyzing phenomena, social activities, beliefs, perceptions, attitudes, and thoughts of people individually and in groups.<sup>17</sup> This research was conducted in Lompio Village, Sirenja District, Donggala Regency. Data collection techniques using observation, interviews and documentation. Observation is "a technique of collecting data in which the investigator makes direct observations (without intermediary tools) of the symptoms of the object that is owned."<sup>18,19</sup>. This technique is used to

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<sup>13</sup> Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan. (1990). *Kamus Besar Bahasa Indonesia* (Cet. III). Balai Pustaka.

<sup>14</sup> Agus Retnanto. (2011). *Sistem Pendidikan Islam Terpadu Model Pendidikan Berbasis Pengembangan Karakter dan Kepribadian Islam*. Idea Pers.

<sup>15</sup> Departemen Pendidikan Nasional. (2014). *Kamus Besar Bahasa Indonesia*. PT. Gramedia Pustaka Utama.

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<sup>16</sup> Departemen Agama RI. (2005). *Al-Qur'an dan Terjemahannya*. Syamil Cipta Media.

<sup>17</sup> Sukmadinata, N. S. (2007). *Metode Penelitian Pendidikan*. Remaja Rosdakarya.

<sup>18</sup> Rusli, R., & Nurdin, N. (2021). Understanding Indonesia millennia Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*. doi:10.1007/s10639-021-10779-7

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obtain data related to the formulation of the problem, geographical location, and the mental and spiritual impact of children who were victims of the 2018 earthquake in Lompio Village, Sirenja District, Donggala. Interviews are a way of collecting data through contact or personal relationships between data collectors and data sources.<sup>20</sup> (Moleong, 2002) This technique was used to obtain information from village heads, TPA teachers, communities and children in Lompio Village, Sirenja District, Donggala District. While documentation is collecting data by viewing or recording a report that is already available."<sup>21, 22</sup>. Documentation data can be in the form of archives that researchers use to obtain data about the history of the village, either in the form of files or files or other intelligent archives. Data analysis techniques use data reduction techniques, data display and conclusion drawing (data verification).

#### 4. Results And Discussion

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<sup>19</sup> Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam*, 14(2), 499-518.

<sup>20</sup> Nurdin, N., & Pettalongi, S. S. (2022). Interpretive case study to understand online communication in an e-tendering project implementation. *Jurnal Manajemen Komunikasi*, 7(1), 39-54.

<sup>21</sup> Ahmad Tanzeh. (2004). *Metode Penelitian Praktis*. Bina Ilmu.

<sup>22</sup> Nurdin, N. (2022). *Impact of Internet Development on Muslim Interaction with Islam*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

#### 4.1 Mental Spiritual of Children After the Earthquake

Earthquakes are one of the natural disasters that often occur in Indonesia. Earthquakes occur due to friction between tectonic plates beneath the earth's surface. This friction releases tremendous energy and causes shocks to the surface. Lompio Village is a village that belongs to the red zone. As a result, the area became one of the epicentres of the earthquake on September 28, 2018, which was the strongest earthquake compared to previous years.

After the earthquake, many things happened not only to the adults but also had an impact on the children in Lompio village because children are creatures that are very vulnerable to anything. At their age, things happen and are well recorded and become part of the experience for them. Moreover, things that happen are things that can affect their psychology. The forms of these impacts include:

1. Negative impact of psychology
  - a. Trauma, fear and anxiety

The earthquake left deep trauma to the community, including a statement from Mrs. Arwati that:

*"To be honest, this natural disaster left us with deep trauma because that was the first time we felt an earthquake with a large force. Especially after that, small earthquakes still occurred. That day it seemed as if there was no life ahead. The world seemed to stop. Even today, when there is a roar or small earthquakes, the events of that day are still in the shadows."*

The deep trauma that most people feel is a form of response within the community due to something unexpected and never imagined before,

namely an earthquake so. This can affect all aspects of life in society, especially their mental state, which is reflected in changes in people's behaviour in areas such as fear, stress, sadness, worry and so on. M. Solihin's statement about people who experience psychological disorders. This is reinforced by the statement from another participant as follows:

*"The earthquake that occurred certainly left us traumatized. Even though, at this time, the fear is not like it was after the disaster, the fear is still there. Especially for mothers, when there is even a small earthquake, they immediately rush out. What used to be a small earthquake was only considered a normal thing. Now it has become extraordinary. After the earthquake at that time, almost 8 months after, this village is just starting to recover."*

Trauma is a condition that arises after natural disasters occur, one of which is after an earthquake. Usually, someone who has experienced trauma will show several symptoms, such as frequently remembering and imagining one event to sleep disturbances. One thing that might happen is always dreaming of the incident, and results insomnia.

b. Fear of praying in the mosque

A mosque is a place of worship for Muslims, especially Muslims in the village of Lompio. Before the earthquake, many people prayed at the mosque, including children. However, after the earthquake, their interest began to wane. Interest is a person's tendency towards an object or an activity that is liked, accompanied by feelings of pleasure, attention and active action. This means that before the earthquake occurred,

children often prayed in congregation at the mosque. This is in accordance with a participant comment as follows:

*"Before the earthquake occurred, children often joined the congregational prayers at the mosque, but after the earthquake, only a small number of them dared to pray at the mosque. It lasted almost 6 months after the earthquake"*

The same thing was also said by another participant as follows:

*"Shortly after the earthquake occurred, I was afraid to pray at the mosque because I still had the image of the earthquake, and the mosque had many cracks on the wall. Besides that, the condition of the mosque, which is close to the beach, thus adds to the worry and fear."*

Based on the results of the interviews above, it cannot be denied that the child's spiritual mentality in terms of carrying out mahdah worship, namely carrying out the five daily prayers at the mosque, becomes uncontrollable, especially after the earthquake.

c. Afraid to go to religious study centre

A Qur'an education centre or TPA which is carried out as a form of concern for some people for the spiritual intelligence of children in Lompio village, and it is carried out in one of the residents' houses which is also the faith of the mosque and TPA which was established in their house. The class schedule starts on Monday, Tuesday, Wednesday, Thursday and Saturday. It is in accordance with a participant comment as follows:

*"The Al-Qur'an activities are carried out at my residence every Monday,*

*Tuesday, Wednesday, Thursday and Sunday after the Asr prayer until before maghrib. This is intended to make children accustomed to reading and writing the Qur'an. After the earthquake occurred for almost 3 months, activities at the landfill have resumed although not yet optimal, bearing in mind that there are still many children who are still traumatized by the earthquake."*

It can be seen that, before the earthquake occurred, children always came to the TPA to learn to read and write the Al-Qur'an.<sup>23</sup> However, after the earthquake occurred, some of them were reluctant to go to the TPA and chose to stay at home. It is in accordance with the statement of an informant as follows:

*"At that time, I never went to the TPA again because I was still afraid. However, I still recite the Al-Qur'an at home, and sometimes my mother watches me. My recitation has reached the Al-Qur'an Juz 3. I was still reciting at Iqra' 5. In the past, after the incident, I never recited the Iqra' at the TPA again, but now I have recited the Iqra' again, the reason being that I am still afraid."*

The trauma experienced by the children made them limit the daily activities they usually did before the earthquake occurred, such as praying in congregation at the mosque and going to the TPA. There are even some of them who limit themselves from society.

2. Positive impact

a. Diligent in praying five times a day in shelter and homes

The five daily prayers are an obligation that must be carried out by Muslims, especially those who have reached Akil Baligh. There is a necessity to carry them out, including children in Lompio Village, Sirenja District, Donggala. After the earthquake occurred, their worship increased, as evidenced by the fact that even though they were still in evacuation tents, most of them continued to pray five times a day. As stated by Sultan Syarif:

*"Yes, after the earthquake occurred, I always prayed, sometimes in congregation with parents in the evacuation shelters. After that, we prayed so that the earthquake would not happen again."*

Based on the results of these interviews, it is known that the spiritual mentality of the children victims of the 2018 earthquake in Lompio village has increased in terms of the five daily prayers. It is known from the five daily prayer activities they perform in the evacuation tents. Even with little equipment, they still perform prayer services.

b. More devoted to parents

Helping parents is proof of a child's devotion to both parents. Before the earthquake occurred, it was difficult for parents to ask their children to help them with the housework. Many of them actually choose to play with their peers or even play with cell phones. Not infrequently, this makes their parents feel angry and even hits their children. This is in accordance with a statement from one of the people on behalf of a participant who said:

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<sup>23</sup> Nurfaiah, N., Nurdin, N., & Alhabsyi, F. (2022). *Management of Al-Qur'an Learning at One Day One Juz Palu Community*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.



*"The earthquake had a good impact on my child, including increasing their worship and being more diligent in helping his parents, especially during the evacuation. They helped me with household chores, such as cooking, sweeping and so on. they still do that to this day."*

Based on the results of these interviews, it is known that apart from increasing their worship, the children in Lompio village also always help their parents with chores and other activities. This indicates that the earthquake disaster that occurred had a positive impact on them and made them more obedient and obedient children to their parents' orders.

c. Helping Fellow Friends

Just like what the children in Lompio village did. In addition to the relationship with God, the relationship with fellow friends gets closer, helping each other. An informant said:

*"For children, not only has their relationship with Allah and their parents increased, but their sensitivity and empathy for their friends affected by the disaster are also very good. They help each other to collect money, clothes, or food, so they can help ease the burden of their friends who were affected by the earthquake disaster. We also always teach them that caring for others is very important because if someone lightens someone else's burden a little, Allah will lighten that person's burden and mutual assistance is one of the things that can make Allah love us more."*

Instilling social care in children needs to be applied, and even taught about the application of this attitude so that children have sensitivity to people in need, especially earthquake victims in

Lompio village. By always being taught the nature of caring, children will know and understand the importance of caring for others because it will benefit these children in a particular nation when taught seriously. This is what Nastul did as a teacher of Islamic Religious Education. A participant said as follows:

*"Yes, we help friends affected by the earthquake, sometimes, we collect donations, and we give them to our friends who are in need. Some of my friends lost their homes due to the earthquake that occurred. I felt sorry for them and really wanted to help them, so we agreed to raise money for our friend, even though it was not much."*

Based on the results of the interviews above, it is known that their caring attitude towards friends is increasing, even though, from an economic perspective, they are insufficient. However, their desire to help others is still high. They do many things, including sharing food and clothing and even collecting money for their friends.

#### 4.2 Strategies for Mental Spiritual Recovery

1. Using the Al-hikmah method with a Divine approach.

It is a communication approach that is carried out by taking lessons from an incident which in this case is an earthquake. This communication is done through interpersonal communication and group communication. It is implemented to create emotional closeness between parties who are helping in the mental and spiritual recovery of child victims after the 2018

earthquake.<sup>24</sup> This communication is carried out using the Divine approach.

Rasulullah ordered the people to teach children to pray at the age of 7 years. It is also a sign that at that age, the child is able to receive orders from both parents. Some parents also do this in Lompio village as a form of divine approach, such as the statement from a participant as follows:

*"The strategy used to restore the child's spiritual mentality is by always reminding them to pray on time, ordering them to study the Qur'an at the TPA, and ordering them to repeat their recitation. At this time, every Friday night, I order my children to memorize the Surah Yasin as a form of activity to grow their spiritual mentality further."*

Based on this opinion, it is known that, in addition to carrying out the Qur'an at the TPA every ba'da'asr, children also carry out activities to memorize and read Surah Yasin every Friday at the mosque. It is a form of positive activity in fostering the spiritual mentality of earthquake victim children in Lompio village. A participant said:

*"Yes..we used to take part in a routine reading of the surah Yasin every Friday night at the mosque together with our teacher and the people who were taking part in the recitation at that time. We were also told to memorize the surah. Besides being taught to read the Qur'an, we also*

*memorize our recitation every Friday night at the mosque after the maghrib prayer."*

Based on the results of these interviews, it is known that, by carrying out many activities, they will slowly be able to grow the spiritual mentality of the children of the victims of the earthquake in 2018. One form of activity is reading surah Yasin every Friday night at the mosque. The children also participated in the activity and were instructed to memorize the surah Yasin and usually memorize it again when they were at the TPA. Of course, this must be maintained so that it is truly instilled in the children of the soul who are always attached to Allah SWT so that all their actions can be controlled and maintained and also as a form of effort so that Allah will grace the remain of people in Lompio Village.

## 2. Using the Al-Mauidzatil Hasanah Method

Someone who has experienced a frightening past trauma may continue to experience fear throughout their life and never show happiness like normal people in general. In situations like this, immediate help from other people is needed to provide special treatment to erase the bad things stored in the subconscious so that we move more lightly without any pressure from the past that tends to hinder our footsteps in welcoming the future. Likewise, with the trauma that occurred after the 2018 earthquake, they must be given good treatment. The next thing, besides providing an approach, namely giving advice in a good way. As commented by the following participant:

*"The strategy is to give advice to them about why God sent down the*

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<sup>24</sup> Zulkarnaim, Z., Sidik, S., & Nurdin, N. (2022). *Implementation of Akidah Akhlak Learning in Madrasah Aliyah DDI Soni, South Dampal District, Tolitoli Regency*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

*earthquake and to link learning material to earthquakes that have occurred, for example, material about having faith in Allah, namely believing wholeheartedly that everything that happens on this Earth is by the power of Allah, the task of humans is always to come near to Allah SWT."*

Based on the results of the interviews above, it is known that giving children advice and understanding about the earthquake is necessary. So that the child understands the causes of the disaster and does not drag on in fear that it impacts the child's mental and spiritual, these two forms of communication must be implemented even though an earthquake has occurred for a long time as a form of strengthening them to remain enthusiastic in pursuing their goals going forward.

#### **4.3 Supporting and Inhibiting Factors in Mental Spiritual Recovery**

##### **1. Supporting factors in growing children's mental and spiritual**

Based on the results of the interviews that the author conducted, shows that the supporting factors in carrying out the mental-spiritual development of children in Lompio village are as follows:

##### **a. Collaboration with all parties**

Cooperation is urgently needed in dealing with cases regarding the mental recovery of child victims after the 2018 earthquake. This work involves all parties, including the local government, town government, NGOs, formal education teachers, TPA teachers, parents, the community, and other related parties. As stated by the village head as follows:

*"...Another factor is the existence of communication between all parties in dealing with problems regarding the children's mental and spiritual, including parents at home who always advise their children, teachers in educational institutions who, of course, carry out coaching in schools, TPA teachers who provide a place for them to gain and deepen their religious knowledge, all contribute to this problem."*

Based on the results of these interviews, it is known that the mental and spiritual recovery of child victims after the 2018 earthquake took quite a long time. It has been proven that for about 3 months, the TPA has not been running as usual because some children are not brave enough to do many activities, and many still hear a clatter. As a result of the passing of large vehicles, sometimes they still have fear in their hearts, especially since there were still small aftershocks at that time.

##### **b. The role of parents**

The role of parents is described by the following participant as follows:

*"In our duties and responsibilities as educators in schools, especially to restore the spiritual mentality of some children due to the deep trauma they are feeling after the earthquake, of course, we need support and encouragement from all parties, especially the children's parents. Even though there are us who can be called their second parents at school, parents are still the main protective figures for them in life, and they are the ones who provide an understanding of the lessons learned from the incident, motivating children to*

keep enthusiasm in worship especially not to leave the five daily prayers, recitation and dhikr every day. All of this will provide peace for the children so that the trauma experienced can be minimized or even eliminated. It really takes time, especially since previously, some children had to be forced and reminded over and over the need to worship. Adding onto it is the disaster that happened, making our task will certainly increase as well."

Based on the results of the interview above, a conclusion can be drawn that in order to restore a child's spiritual mentality, it is not only relying on the role of the teachers at the school but also the need for cooperation with the child's parents through continuous communication so that the process can show immediate results. For this reason, mutual cooperation is also needed in communicating between teachers and parents, especially interpersonal communication.

c. Support from Local Government

Local governments play a vital role in accelerating post-earthquake rehabilitation and reconstruction. The regional government is responsible for ensuring the smooth implementation of rehabilitation and reconstruction activities. The local government collects damage data, determines damage data on community houses and public service facilities and proposes plans for post-earthquake rehabilitation and reconstruction needs to the National Disaster Management Agency through the provincial government.

2. The inhibiting factors in developing children' mental and spiritual

Based on the results of the interviews that the author conducted, shows that the inhibiting factors experienced in the mental and spiritual recovery of child victims after the 2018 earthquake are as follows:

a. Child Consciousness

The awareness of children in carrying out worship activities varies. Some are given advice and listen directly to others. Even though they have received a warning from Allah, they still ignore it. As stated by Mr Medan as, a TPA teacher in Lompio village:

*"There are still children who rarely recite the Qur'an, rarely participate in congregational prayers for several reasons, but this comes back from their awareness and that of their parents about the importance of congregational prayers at the mosque and reciting the Qur'an."*

Based on the results of the interviews above, it is known that some of them have a lack of enthusiasm for carrying out religious activities, so the implementation of strategies for the mental and spiritual recovery of children is not optimally achieved. Here, other strategies are needed that are more effective so that children also feel moved to carry out these activities.

b. Parent's Economy

It is undeniable that the disaster that hit had a huge impact on every aspect of people's lives, especially in Lompio village, Sirenja subdistrict, Donggala. This impact left not only psychological trauma for the community but also material-wise. Where after the incident occurred, most of the people's livelihoods were greatly reduced. Especially those who work as traders, as said by the following participant:

*"There are some parents who are busy thinking about work and the family's economy, especially after the earthquake, so that control over children's observance is reduced. Some parents are traders and fishermen, so after the incident, they have financial difficulties meeting family needs to live and be sufficient and survive until their economy is stable again."*

Based on the results of these interviews, it is known that some of the children's parents, after the earthquake, lost their livelihoods, thus making their minds unstable and only thinking about how to support their families. As a result, their control over their children decreased. Therefore, some of these children did not pray in congregation at the mosque or attend the TPA after it was reopened.

## 5. Conclusion

Based on the results of the discussion that has been put forward in the previous discussion, it can be concluded that the Mental and Spiritual Forms of child victim safter the 2018 earthquake in Lompio Village, Sirenja District, Donggala. First, the negative formis the feeling of trauma, fear and anxiety, fear of praying at the mosque and lack of interest in going to the landfill. Second, the positive form is diligently praying five times a day, being devoted to parents and helping fellow friends. Mental Spiritual recovery strategy for children victim safter the 2018 earthquake in Lompio Village, Sirenja District, Donggala, using two methods that are first, using the Al-hikmah method with a Divine approach and using the Al-Mauidzatil Hasanah method.

Supporting factors in the mental and spiritual recovery of child victims after the 2018 earthquake in Lompio Village, Sirenja District, Donggala, namely the collaboration of the Regional Government, Village Government, NGOs, formal education teachers, TPA teachers, parents and the community and other related parties. While inhibiting factors in children's mental and spiritual recovery after the 2018 earthquake in Lompio Village, Sirenja District, Donggala, is the awareness of children and parents' economy.

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