

Enhancing Psychological Recovery of Natural Disaster Victims: Tuan Guru's Contribution in Aek Natas, North Sumatra

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Abstract:

Natural disasters not only cause physical damage but also significantly impact the psychological well-being of victims. This is evident in Aek Natas District, Labuhanbatu Utara Regency, North Sumatra Province, where flash floods have resulted in both material and psychological losses. Unlike material losses, which people can recover through various efforts, psychological trauma is more challenging to address. A key figure in this context is the kiai or Tuan Guru. This study aims to examine the role of the kiai or Tuan Guru in restoring the psychological well-being of disaster victims in Aek Natas District, Labuhanbatu Utara Regency, North Sumatra Province. The research uses a qualitative approach. Data collection techniques include observing Tuan Guru's activities, conducting direct interviews with Tuan Guru Syekh H. Syamsuddin Hasibuan, a local spiritual leader, and interviewing community members affected by the disaster. Additional data come from documents and records related to the disaster, which provide further context to the interview and observation results. The study finds that natural disasters cause psychological damage, such as trauma. Addressing the psychological needs of disaster victims, the role of Tuan Guru proves crucial. Tuan Guru H. Syamsuddin Hasibuan contributes to the psychological recovery of disaster victims in Aek Natas by offering spiritual guidance, providing emotional support through counseling, building community, and delivering training and education. The main contribution of this research is developing and implementing a community-based approach that integrates social support, education, and practical training as a holistic and adaptive strategy for psychological recovery.

Keywords: *natural disaster, psychological recovery, spiritual guidance, Tuan Guru.*

INTRODUCTION

Natural disasters not only cause environmental damage, loss of life, and property destruction but also have a significant impact on the mental health of victims (Djou et al., 2024). A natural disaster occurs when natural processes disturb the balance of environmental components without human intervention (Hermon & Zawirman, 2014). Other definitions describe natural disasters as events such as earthquakes, tsunamis, volcanic eruptions, floods, droughts, typhoons, and landslides (Dirga & Djafar, 2023).

However, environmental damage caused by human activities, such as illegal deforestation and excessive exploitation of marine resources, often worsens the situation, leading to more severe natural disasters (Dartanto, 2022). Research on natural disasters has examined the history of ongoing disasters and their impact on human life (Aurizki et al., 2020). Indonesia, as one of the countries vulnerable to natural disasters, faces significant challenges,

especially due to the lack of adequate warning systems in disaster-prone areas such as coastal regions, mountainous areas, and regions with swift river currents (Siagian et al., 2014).

In addition to the uneven distribution and frequent malfunctioning or loss of detection tools, as reported by the BMKG, there is also the issue of low public responsibility (Safitri et al., 2021). Detection tools should help minimize losses, but the lack of public awareness results in Indonesia being a serious zone for disaster management (Adi et al., 2024). One natural disaster that frequently occurs in Indonesia is flooding, which involves the inundation of land due to an increase in water volume over an extended period. Flooding can be caused by heavy rainfall, river overflow, or dam breaches (Fernalia et al., 2023).

Flooding significantly impacts property, infrastructure, and the psychological health of victims, necessitating serious attention (Susanti et al., 2024). Floods can be a source of stress, leading to psychological disturbances, including trauma, as victims face various pressures, such as managing anger and disappointment (Nuryono et al., 2022). This situation underscores the importance of understanding and addressing the psychological impacts on flood victims (Nasution & Sembiring, 2022).

In Aek Natas District, North Labuhan Batu Regency, North Sumatra Province, natural disasters such as landslides and flash floods occur due to high rainfall in the river's upstream area, which causes the Bandar Durian River to overflow and flood residents' homes (Manik, 2021). Pre-survey data shows that many victims experience prolonged sadness, trauma, and post-disaster anxiety. Addressing these psychological impacts requires appropriate intervention to prevent more serious problems.

Religious leaders play a crucial role in restoring the spirit of disaster victims. For example, the role of Islamic religious figures known as Tuan Guru in North Sumatra is vital for disaster recovery. As a religious leader, Tuan Guru can provide essential moral and spiritual support to the victims. In Aek Natas District, North Labuhan Batu Regency, North Sumatra Province, Tuan Guru H. Syamsuddin Hasibuan is a respected figure who actively provides spiritual guidance, emotional support, and community building to aid the psychological recovery of victims. He also sets moral and ethical standards that significantly influence the community.

Previous research has extensively discussed the physical and economic impacts of natural disasters and their management efforts (Adeagbo et al., 2016; Asyhid & Pekerti, 2022; Botzen et al., 2019; Dartanto, 2022; Haryanto et al., 2020; Panwar & Sen, 2019; Tasri et al., 2022). However, researchers have not extensively explored the contribution of religious leaders to psychological recovery post-disaster. Some research indicates that social and spiritual support can mitigate the psychological effects of disasters (Santia et al., 2021; Setiawan et al., 2022). Nonetheless, the specific role of Tuan Guru in post-flood psychological recovery remains underexplored.

This study aims to fill this literature gap by examining the role of Tuan Guru in restoring the psychological condition of disaster victims in Aek Natas District. This research can contribute new insights into the role of religious figures in the psychological recovery process after disasters and offer recommendations for handling the psychological impacts of future disasters.

METHOD

This study focuses on the role of Tuan Guru in restoring the psychological condition of disaster victims in Aek Natas District, North Labuhan Batu Regency, North Sumatra Province. Researchers selected the study object based on the occurrence of floods and landslides that created a deep need for psychological assistance. The study locations include the evacuation sites of the victims and the Darussalam Baru Simpang Bulusoma spiritual retreat in Terang Bulan Village, Aek Natas District, led by Tuan Guru H. Syamsuddin Hasibuan. Researchers selected this location because it highlights Tuan Guru's role in the ongoing psychological recovery process in the area.

This study employs a qualitative approach to explore Tuan Guru's role in the psychological recovery of disaster victims (Lune & Berg, 2017). The data collected consists of primary and secondary data. Researchers obtained primary data through direct interviews with Tuan Guru H. Syamsuddin Hasibuan and several disaster victims, as well as through observations at the study sites. Secondary data includes documents and records related to the disaster, which provide additional context to the interview and observation results.

Participants in this study include Tuan Guru H. Syamsuddin Hasibuan as the main informant and several disaster victims as respondents. Researchers conducted interviews with Tuan Guru to understand his role and recovery methods. They selected disaster victims as respondents to gain perspectives on the impact of Tuan Guru's support in their recovery process. Researchers chose participants purposively to ensure the relevance and depth of the information obtained.

The research process involves two main stages: observation and interviews. Observers directly examined the situation at the evacuation sites and the spiritual retreat to gain a deep understanding of the victims' conditions and their interactions with Tuan Guru. Researchers conducted structured interviews with Tuan Guru and semi-structured interviews with disaster victims. Structured interviews focused on exploring Tuan Guru's role, while semi-structured interviews aimed to collect victims' experiences and views on the support they received.

The data analysis technique follows the model by Miles and Huberman (2013), which includes three main stages. First, data reduction involves simplifying and focusing relevant data to eliminate unnecessary information. Second, data display involves presenting data in a format that facilitates understanding and analysis. Third, conclusion drawing involves determining conclusions based on the analysis results. Researchers conducted the analysis process iteratively to ensure the accuracy and depth of the interpretation of the research results.

RESULTS AND DISCUSSION

Biography of Tuan Guru Sheikh H. Syamsuddin Hasibuan

The term "Tuan Guru" originates from the Sasak community in West Nusa Tenggara and refers to an Islamic religious figure who has a significant influence in mastering and teaching religious knowledge and other aspects (Fahrurrozi, 2018). In the Sasak language, "Tuan" means a person who has performed the Hajj pilgrimage, while "Guru" means teacher (Suprpto, 2015). Thus, "Tuan Guru" describes someone who is skilled in Islamic religious knowledge and serves as a teacher and guide for his congregation or students, whether in formal institutions like madrasahs or non-formal institutions such as mosques, suraus (small mosques) or pesantrens (Tohri et al., 2023).

As a title bestowed by the community based on one's religious knowledge, "Tuan Guru" signifies a person's status as an elite figure and religious functionary with a respected position. This figure is regarded as a role model in upholding religious teachings, particularly in the aspect of promoting good and forbidding evil (Kingsley, 2010).

The title Tuan Guru has also spread to various regions of Indonesia, including Sumatra. In North Sumatra, specifically in Aek Natas District, North Labuhan Batu Regency, people widely recognize Tuan Guru H. Syamsuddin Hasibuan for his significant influence in his community. He plays a crucial role in guiding and providing spiritual direction to the local community. His influence extends beyond religious aspects, encompassing contributions to the social and psychological recovery of the community, especially in addressing the impacts of natural disasters that frequently affect the region.

Tuan Guru Sheikh H. Syamsuddin Hasibuan is a respected and widely known scholar in the Aek Natas District. He leads the Darussalam Baru spiritual retreat, which serves as a spiritual center for the Aek Natas community. Under his leadership, the retreat provides spiritual guidance and religious education to the community. Tuan Guru Sheikh H. Syamsuddin Hasibuan has a strong background in religious education, covering various Islamic disciplines such as fiqh, tafsir, hadith, and *tasawuf*. His experience as a spiritual teacher has shaped him into a wise and inspiring leader.

In his capacity as the leader of the retreat, Tuan Guru Sheikh H. Syamsuddin Hasibuan actively mentors and guides his students and the general public in practicing Islamic teachings. Routine activities at the Darussalam Baru retreat include religious study sessions, dhikr, and spiritual practices, which are integral parts of the spiritual guidance program. His vision and mission are to create a morally upright community with profound religious knowledge and the ability to practice Islamic teachings effectively. Tuan Guru Sheikh H. Syamsuddin Hasibuan aims to guide people towards a more spiritual and meaningful life.

Psychological Condition of Disaster Victims

Aek Natas District, located in North Labuhan Batu Regency, North Sumatra, is the area with the lowest population density in the region, at only 56 people per square kilometer. This district comprises 12 villages and is known for its natural beauty and agricultural products such as rice paddies, rubber trees, and palm oil. However, Aek Natas frequently experiences natural disasters, particularly flash floods, that have significant impacts on the local community, especially in Bandar Durian Village.

The flash floods affecting Bandar Durian Village often result from heavy rainfall, which causes the water level in the Bandar Durian River to exceed its capacity (Qadri, 2021). Illegal deforestation in the mountainous areas also contributes to massive erosion that worsens the situation. The floods not only inundate hundreds of homes but also disrupt the 1 km stretch of the Trans-Sumatra road, causing long vehicle queues (Manik, 2021).

The impact of these disasters severely affects the psychological condition of the people in Aek Natas District. Disaster victims frequently experience deep sadness and prolonged stress. Physical, psychological, social, and material changes influence the psychological effects of disasters (Noor, 2021). Such disasters result in significant trauma for the victims. The issues faced include meeting basic needs such as food, water, shelter, health, and education. Additionally, disasters destroy livelihoods such as farming and plantations, adding psychological pressure on the community.

“After the flash flood hit, I felt very sad and stressed. The flood submerged our house, cut off our road access, and prevented us from going anywhere. Additionally, the flood ruined all our crops and agricultural land, leaving us confused about how to meet our daily needs. This sadness is very deep and hard to overcome because we feel we have lost almost everything we had” (IM, Interview, February 16, 2024).

The psychological condition of disaster victims is a crucial aspect that requires serious attention. Cherniack's (2008) research indicates that elderly individuals, who are often more vulnerable to the physical impacts of disasters, also experience significant psychological difficulties. Older adults often have pre-existing health problems that worsen when they are unable to seek help after a disaster. Panwar and Sen's (2019) findings align with this observation, showing that disasters can lead to the loss of homes, possessions, and a sense of purpose, as well as uncertainty about the future. These factors affect the mental health of both children and adults.

Furthermore, Rahmat and Alawiyah (2020) highlight that the psychological impacts of disasters include emotional symptoms such as fear, sadness, and guilt, as well as cognitive aspects like disorganized thoughts and decision-making difficulties. Ali, Kuriqi, and Kisi (2020) support these findings by demonstrating that extreme disasters can lead to prolonged social and economic problems, significantly affecting the psychological well-being of victims.

In addition, Banholzer, Kossin, and Donner (2014) note that climate change can increase the frequency and intensity of disasters, which in turn exacerbates the psychological condition of victims. This research suggests that the increased frequency of extreme disasters requires greater attention to the mental health of victims.

In Aek Natas District, the psychological impact of flash floods has resulted in deep stress and prolonged trauma for the local community, as illustrated by the interview with one of the victims. Damage to infrastructure and loss of livelihoods worsen the situation, consistent with Chaudhary and Piracha's (2021) identification of challenges in disaster management and its impact on communities. The sadness and psychological pressure experienced by the victims highlight the urgent need for improved disaster management, including effective psychological support systems to help communities recover from disaster impacts.

The Role of Tuan Guru in Recovering the Psychological Health of Disaster Victims

Natural disasters in Aek Natas District not only cause material losses and environmental damage but also significantly impact the psychological condition of the victims (Qadri, 2021). In this context, the role of Tuan Guru becomes crucial for restoring the psychological health of the victims. One active figure in this role is Tuan Guru Syeikh H. Syamsuddin Hasibuan.

First, spiritual guidance.

The spiritual approach provided by Tuan Guru plays a vital role in strengthening psychological resilience and offering hope to the victims. Spiritual guidance can help victims cope with trauma and restore their psychological balance. As Sulistiawati & Naif (2022) explain, spiritual guidance shows that God works through spiritual direction to help individuals face life's challenges and positively transform their lives. Therefore, recognition and support from the government and educational institutions for the role of Tuan Guru in addressing the psychological impacts of natural disasters are crucial.

One form of spiritual guidance offered by Tuan Guru Syeikh H. Syamsuddin Hasibuan is motivational speeches. These speeches aim to boost the morale and optimism of disaster victims. In an interview conducted on February 15, 2024, Tuan Guru Syeikh H. Syamsuddin Hasibuan stated that the purpose of delivering motivational speeches is to reinforce the victims' resolve to face the disaster and encourage them to continue living with renewed vigor. He remarked, “Giving motivational speeches to disaster victims aims to strengthen their resolve in dealing with the disaster and remind them that what they are experiencing is a test from God to bring them closer to the Creator.”

Tuan Guru helps victims find meaning in the trials they face through religious teachings and spiritual advice. This approach is crucial for assisting victims in moving forward with renewed enthusiasm and providing them with a sense of calm and hope. With these speeches and teachings, victims can understand the meaning and lessons behind the disaster, which helps them accept reality and rebuild their lives more resiliently.

“Tuan Guru Syeikh H. Syamsuddin Hasibuan’s speeches greatly helped us alleviate our sadness and increase our motivation and enthusiasm. His warm delivery and esteemed status in our village made his words impactful. His heartfelt approach gave us hope and helped us view the disaster as a test from God to keep moving forward and stay strong” (SH, Interview, February 16, 2024).

Previous studies also demonstrate that spiritual guidance significantly impacts post-disaster victims. Research conducted in Huntara Lapangan Lebak Limus, Kiarapandak Village, Sukajaya District, Bogor Regency, shows that spiritual activities such as regular study sessions, dhikr, joint Quran reading, and religious speeches positively affect disaster victims (Sulistiawati & Naif, 2022). This finding suggests that the spiritual guidance provided by Tuan Guru Syeikh H. Syamsuddin Hasibuan similarly contributes positively to the psychological recovery of disaster victims in Aek Natas District.

Furthermore, research by Paloutzian and Park (2021) underscores the importance of clarifying psychological concepts related to religion and spirituality. Tuan Guru’s approach, involving spiritual guidance and motivation, aligns with efforts to understand and integrate psychological aspects in the context of post-disaster trauma. By providing spiritual guidance, Tuan Guru addresses the psychological needs of victims in a culturally and religiously relevant manner, thereby supporting the integration of psychological knowledge into practical fieldwork.

Zmigrod (2022) emphasizes the importance of understanding the cognitive structure of ideology in the context of psychology. In this regard, the spiritual guidance offered by Tuan Guru Syeikh H. Syamsuddin Hasibuan helps shape and strengthen the victims’ spiritual ideology and beliefs, serving as a coping mechanism against trauma. By helping victims view the disaster as a test from God and an opportunity to draw closer to the Creator, this guidance can enhance their mental and emotional resilience while addressing the psychological impacts of the disaster.

Jackson et al. (2021) highlight how strict cultural contexts can influence religious beliefs that are punitive. In Aek Natas, Tuan Guru’s approach reflects a form of strict spiritual culture that supports and motivates victims to face challenges with strong determination. The spiritual guidance provided helps victims understand and cope with feelings of sadness and loss while offering hope and meaning in difficult situations. This approach demonstrates that Tuan Guru’s spiritual guidance not only provides emotional support but also strengthens religious beliefs, which can fortify the community in facing disasters.

Second, counseling.

Another approach used by Tuan Guru Syeikh H. Syamsuddin Hasibuan to assist disaster victims is through counseling. The purpose of the counseling provided is to help victims cope with trauma and stress resulting from the disaster. In an interview, Tuan Guru Syeikh H. Syamsuddin Hasibuan stated, “In my opinion, contributing to the disaster-stricken community by providing emotional support to ease the stress and anxiety felt by the victims is a noble task. We should undertake such efforts as fellow human beings” (Interview, February 15, 2024).

Counseling is a therapeutic process aimed at changing the attitudes and behaviors of clients through personal interviews (Rahmat & Alawiyah, 2020). During counseling sessions, Tuan Guru Syeikh H. Syamsuddin Hasibuan listens empathetically to the grievances and feelings of the victims, providing them with an opportunity to express their emotions without fear of judgment. The advice given by Tuan Guru emphasizes the importance of patience, acceptance, and trust in God.

Patience is a concept relevant to individual psychology, significantly impacting mental and emotional well-being (Rosyad et al., 2021). Tuan Guru reminds victims of the wisdom behind adversity and the importance of patience. He emphasizes that the stories of patience from Islamic figures can motivate individuals to face trials and accept their circumstances with an open heart. For instance, Tuan Guru cites the struggles of Prophet Job (peace be upon him) and Prophet Muhammad (peace be upon him) with various trials from Allah.

Acceptance, in psychological terms, is often associated with happiness and satisfaction (Abu-Rayya & Abu-Rayya, 2009). Tuan Guru helps victims understand that every test has a purpose and that accepting fate with

contentment is part of faith. This perspective aligns with Quranic teachings on the virtue of acceptance in facing life's trials. Tuan Guru also emphasizes the importance of gratitude, even in difficulties, by reminding victims that they continue to enjoy health and strength.

Trust in God relates to positive faith that helps individuals face challenges (Habibah et al., 2018). Tuan Guru guides victims to cultivate trust in God, modeling this attitude through worship and inspiring victims to strengthen their relationship with Allah.

Mrs. SH, a disaster victim in Aek Natas District, stated, "Every time I attend a counseling session with Tuan Guru, my burdens feel somewhat lighter. He always listens to my concerns about the burdens I feel after the floods and landslides. He also always provides calming advice" (Interview, February 16, 2024).

In the context of post-disaster counseling, Tuan Guru Syeikh H. Syamsuddin Hasibuan's role becomes highly significant in helping victims deal with trauma and stress from the disaster. The counseling provided by Tuan Guru, including empathetic listening and spiritual advice on patience, acceptance, and trust in God, constitutes essential emotional support for the victims. This approach aligns with findings from previous studies, which highlight key aspects of therapeutic interaction and spiritual leadership.

Arifin et al. (2021) demonstrate that the transformation of therapeutic relationships in online learning during the COVID-19 pandemic changed the meaning of "shade" to "calm." Although this research focuses on online learning in pesantren, its findings are relevant for understanding how changes in service formats—from face-to-face to online—can affect therapeutic relationships. In Tuan Guru's counseling case, despite the absence of a format change, the significant impact of the spiritual approach in creating emotional comfort for victims is evident. Tuan Guru's counseling provides a safe and supportive environment, similar to how online teaching adapts settings to provide a sense of calm.

Futaqi and Mashuri (2022) explore the multicultural leadership of Kiai in managing diversity in pesantren, emphasizing the integration of spiritual, intellectual, and social values. This multicultural leadership reflects Kiai's ability to manage diverse perspectives and build productive relationships within a varied community. In this regard, Tuan Guru Syeikh H. Syamsuddin Hasibuan's counseling approach also mirrors this leadership model, where spiritual values—such as patience, acceptance, and trust in God—are integrated into the counseling process to support disaster victims. Counseling functions not only as a therapeutic interaction but also as a medium to reinforce spiritual values that aid in the recovery process.

Research by Rosyad et al. (2021) on the concept of patience, Abu-Rayya and Abu-Rayya (2009) on acceptance, and Habibah et al. (2018) on trust in God provide a psychological framework for understanding the impact of spiritual advice in counseling. Patience, as a concept related to mental resilience, plays a crucial role in helping victims cope with trauma. Tuan Guru uses stories of Islamic figures as motivation to strengthen victims in facing trials. Acceptance, related to contentment and acceptance, helps victims understand that every test has a purpose, while trust in God, associated with positive belief, enhances victims' attitudes in facing challenges.

Third, forming communities.

A strategic step taken by Tuan Guru Syeikh H. Syamsuddin Hasibuan to aid the psychological recovery of disaster victims is forming communities. These communities empower victims, helping them feel less alone in facing their difficulties. Tuan Guru actively participates in the creation of these communities as social support networks where victims can share experiences, receive support, and exchange resources.

Tuan Guru helps victims feel more connected with one another through various community activities, such as mutual aid and volunteer work, thereby strengthening their sense of solidarity and togetherness. Tuan Guru illustrates this approach in the following interview: "I also coordinate the formation of a solid community among disaster victims to help them share experiences and support one another" (Interview, February 15, 2024).

The community also functions as an educational platform for victims on various aspects of recovery and improving well-being. By fostering a sense of togetherness and solidarity, Tuan Guru creates a supportive environment where every community member feels valued and supported. Consistent with this statement, Mr. DW, a community member and disaster victim in Aek Natas District, remarked, "After the disaster hit our village, I was confused about what to do. However, with the community formed by Tuan Guru, I feel I have a new family ready to help. Additionally, the activities within the community are very beneficial and provide us with renewed motivation" (DW, Interview, February 16, 2024).

Tuan Guru forms the community as part of his recovery strategy, emphasizing solidarity and social support. This approach helps reduce feelings of loneliness and isolation among disaster victims, making them feel more

connected and supported. This strategy aligns with De Leon and Unterrainer's (2020) view on the social-psychological approach in community therapy. They describe how therapeutic communities can play a key role in healing through identity and lifestyle changes driven by social support and group interaction. Tuan Guru's community formation embodies this concept locally, where social support and a sense of togetherness are crucial to the recovery process.

Saul (2022) highlights the importance of community-based approaches in responding to major trauma, such as natural disasters. This approach emphasizes the need to build collective capacity for narrative and public discourse as part of healing. In this context, Tuan Guru's community formation serves as a platform for victims to share experiences and support each other, fostering collective recovery. Mutual aid and volunteer activities create spaces for sharing personal narratives, strengthening community resilience, and encouraging active involvement in the recovery process.

French et al. (2020) introduces a radical healing framework for communities of color and Indigenous peoples, emphasizing the importance of collectivism, critical consciousness, radical hope, strength and resilience, and cultural authenticity. In this context, Tuan Guru's community formation reflects several elements of this framework. Community activities involving cooperation and solidarity build collective strength and resilience, while emotional and spiritual support creates an environment that fosters hope and cultural authenticity. Tuan Guru also plays a key role in facilitating this process by integrating spiritual and cultural values into the structure of the community he is building.

Fourth, providing education and training.

To empower disaster victims and help them recover, Tuan Guru Syeikh H. Syamsuddin Hasibuan provides education and training. These programs cover various aspects, including practical skills as well as emotional and mental education. Tuan Guru H. Syamsuddin Hasibuan emphasizes the importance of education as a tool for building a better future and encourages victims to continue learning and developing despite facing significant challenges.

As stated by Mrs. SH, one of the training participants, "I am happy to participate in the training organized by Tuan Guru. My fellow victims and I acquired new skills that are useful for starting small businesses. This activity gives us renewed motivation not to give up during difficult times" (SH, Interview, February 16, 2024).

Tuan Guru Syeikh H. Syamsuddin Hasibuan understands the importance of education and training in empowering disaster victims to build a better future. Tuan Guru's education includes practical skills as well as emotional and mental support, aiming to provide renewed motivation and the necessary tools to face challenges. This approach aligns with the findings of Naghavi et al. (2024), which show that psychological interventions, such as recovery-based therapy, can improve patients' quality of life and life expectancy. Although the study focuses on cardiovascular patients, the same principles can apply in disaster contexts, where education and training can serve as a form of therapy supporting the psychological and emotional well-being of victims.

Moreover, the training provided by Tuan Guru H. Syamsuddin Hasibuan also functions as a crucial form of psychosocial support. Wang et al. (2021) state that psychological first aid (PFA) training can significantly enhance knowledge about psychosocial responses and PFA skills, which in turn increases self-efficacy and resilience. In this context, Tuan Guru's training assists victims by providing practical skills and emotional support, similar to the positive effects reported in PFA training. Although the research indicates that PFA training can improve crisis readiness and resilience, Tuan Guru adapts these principles with a focus on the local context and the specific needs of disaster victims.

Meanwhile, research by Kismiati et al. (2023) shows that skill training, such as growing medicinal plants, can serve as an effective form of trauma healing for children. This training not only enhances skills but also helps address trauma and improve psychological well-being. The similar approach used by Tuan Guru, which includes teaching practical skills and providing mental support, reinforces the idea that training can play a role in trauma healing and overall recovery.

CONCLUSION

This study identifies several key findings that distinguish Tuan Guru Syeikh H. Syamsuddin Hasibuan's interventions from previous research. The primary finding is the formation of communities as a psychological

recovery strategy for disaster victims, specifically integrating social support and solidarity as the key to success. Unlike earlier approaches that focused more on material aid and individual psychological support, Tuan Guru emphasizes community formation as a way to strengthen social connections and provide ongoing emotional support. Additionally, the integration of education, practical training, and emotional support in this approach offers a more holistic and adaptive framework to the specific needs of victims.

This research contributes to the development and application of methods that emphasize community strengthening as the core of the recovery process. This concept adds value to disaster recovery literature by introducing a robust community-based approach that involves direct victim engagement in the recovery process. Furthermore, Tuan Guru's methods, which include practical education and emotional training, offer significant insights into how integrated interventions can impact psychological and social well-being. His approach demonstrates how combining social support and education can achieve a more comprehensive recovery.

The limitations of this study include its focus on a single location and one individual as the center of intervention, which may restrict the generalizability of the findings to broader contexts. Additionally, the data collected are predominantly qualitative and rely on interviews that might face subjective bias. Researchers should conduct comparative studies with various locations and intervention actors to broaden the understanding of the effectiveness of community-based approaches in different contexts. Further studies could also explore the long-term effects of these methods on victim well-being and the sustainability of the communities formed. Larger studies incorporating quantitative approaches could provide deeper insights into the impact of these strategies on various aspects of recovery.

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