

## Development of Spiritual Mental After The Earthquake Tragedy

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**Abstract.** This writing object is to recognize how the development of spiritual mental of earthquake disaster victims that recently experienced Indonesian people in certain location. This is important thing because the disaster they experienced, caused many things like loss, traumatic suffer for them psychologically. There are categories of disasters that considered bring psychological effect towards disaster victims, they are namely disaster, non-nature disaster, and social disaster. Although situational of psychological effect towards mental after the disaster occurred and bring suffer to their heart physically or mentally. The victims are obviously feeling emptiness as they lost their family, job, as well as home. Psychologists for religion conclude that, there are many mental which possessed by victims. Those things caused by inner suffer which experienced by victims are correlate with religiousness. Those victims who have strong conviction towards religion value tend to relieve faster and easier to handle their inner suffer. As distinct from those who are strong, the victim with less conviction are tend to express their disappointment excessively and have strong trauma. In this writing, qualitative method used as approach. Technique of collecting data in this writing is observing through media, writing, and interview. The data will be collected and analyzed in this writing. As the result, the development of spiritual mental towards disaster victims is increasing. This can be seen from some activities of society in connecting their soul to god. From rarely pray changed to spiritual habit, as well as behave well to others. The other factors that can develop their mental they are namely; togetherness, geographic factor, educational factor either formal or non-formal as well as local wisdom.

**Keywords:** Development, Mental, Spiritual, Natural Disaster.

### 1 Introduction

Natural disasters that have befallen Indonesia in the past few decades can undoubtedly cause various impacts on society, either physically, socio-economically as well as psychologically. Physically, efforts have been made to rebuild residents which have collapsed, construction of schools, health services, places of worship, and facilities and infrastructure damaged by the earthquake<sup>1</sup>. Psychologically the government and religious leaders have tried to restore the psychological condition of the victims through religious lectures.

Natural disaster is essentially a tragedy that triggers an emotional feeling that is unknown.<sup>1</sup> This emotional feeling which is unknown then causes a change in one's life, so that the person is forced to adapt or overcome the changes that arise. In a psychological perspective, emotional feelings that are not shaped in the form of stress can be understood as a



state of stress on a system or individual, both physically and individually. The event took place so awesome, frightening, fast and sudden. In a psychological perspective, stress can be understood as a depressed state in a system or individual, both physically and individually.

We have both witnessed how terrible physical damage and buildings, from broken roads, collapsing bridges, scattered markets to collapsing schools. While thousands of houses flattened to the ground, only a pile of debris remained, which could no longer cover them from the hot and cold weather. Thousands of other houses who were luckier because they were only cracked were torn apart as if they were threatening between the aftershocks. More than five thousand of our families' souls fall into witnesses of how thin the boundary between life and death.

Behind the physical destruction that was seen by the naked eyes, actually there were wounds that might not be less gaping. The wound is a psychological wound that is in the depths of the soul which is often ignored. Our calculations in almost every disaster are often limited to property, infrastructure and other material things. Likewise in the life rehabilitation process, psychological aspects tend to be underestimated. On one occasion it was a concern that psychological problems were not a problem.

For a traumatic lay view that can be recovered sufficiently with material, followed by logistics and money, all kinds of psychological disorders will certainly move away on their own. Even though the event had been going on for days, they had not yet dared to sleep at home. Every time there was a roar or a small explosion, the young people immediately rushed to find the field to avoid what they thought was a natural disaster. Especially for some people who have to lose the people they love, psychological trauma will of course be imprinted in a way that cannot be eliminated on a daily basis. We can find this traumatic condition in almost all disaster-affected areas, although the level of depth and intensity are different.

Psychologically, the victim will potentially be affected by imbalances in their mental and emotional structure. If it is prolonged and does not get treatment, the victims are feared to experience dangerous disorders, often referred to as the usual post traumatic stress, namely those who experience extreme trauma. Victims also have the potential to experience more aspects of trauma, panic, paranoia, insomnia (insomnia), excessive feelings of guilt, unstable emotions, impaired memory and concentration, fear of separation and loss, fear of death, disorientation, aggression to the same worst condition once unexpected, in the form of psychosis or psychosis or even suicide.

Natural events or natural disasters that often occur cause social changes or new situations in society, disrupt social relations between humans that have been formed, damage harmony and cause emotional tensions in members of the community itself.<sup>2</sup> So these tensions are basically situational or diverse and different in various places. If we look further, each victim or victims of a disaster not only needs assistance in the form of material, but also requires psychological assistance to make them feel more comfortable.

As in the psychology of religion the inner pain experienced by victims of disasters is actually closely related to their level of security. For sufferers who have deep confidence in the values of religious teachings which are easier and faster to master the inner turmoil.<sup>2</sup> So there is an understanding that disaster is a risk that must be fulfilled in living a complex life,



that he is not the absolute owner, such as family, relatives, even himself belongs to the God who at any time will be taken back by Him.

Essentially, the disaster is always present to bring suffering to the victims. Both psychological and physical for the survivors. Physical suffering can be mild to severe defects. While psychological pain can be a psychological shock which can also be categorized from mild to severe. Actually, we cannot separate between physical and psychological suffering because they influence each other. But we can still draw a straight line in which mental or psychological pain dominates because it is directly related to feelings. Usually psychic suffering experiences the emptiness of the soul, despair, because it loses its dependence.

Based on the description above, the writing is intended to examine what is meant by mental spiritual, how the spiritual mental development of the victim after a natural disaster and the factors that influence the mental development of the victim after a natural disaster.

## **2 Discussion**

To provide an explanation of mental spirituality, in this writing, the writer tries to describe one by one, namely mental understanding both in general and according to some experts and the meaning of the spiritual itself.

### **2.1 Definition of Mental**

According to the official dictionary of Indonesia, mental can be interpreted as a matter that relates to the human mind and character that is beyond the power.<sup>2</sup> In the science of mental psychotherapy it is often used as a pronoun from the word personality which also means mental or all elements of the soul including thoughts, emotions, attitudes and feelings as a whole that determine the pattern of behavior, how to deal with feelings that are disappointing, pleasing or joyful, pleasant and so. There is also a view that mentality is a force that is abstract (not visible) or cannot be seen by the five senses about how it manifests and its substance, but what appears is its symptoms.<sup>3</sup>

From some of the opinions above, the author concludes that mentality is a condition that can describe the atmosphere of the mind, inner feelings, spirituality and attitudes towards someone who is reflected in attitudes and actions or seen from their psychomotor.

### **2.2 Definition of Spiritual**

Etymologically, spiritual is a teaching about reality that is essentially spiritual.<sup>2</sup> In the dictionary Webster the word spiritual or spiri comes from the Latin word spiritus which means spirit, soul, self-awareness, bodily form, breath of life, and life. In its development the spirit is broadly interpreted where the spirit is interpreted as a power that is able to give energy to the cosmos, awareness that is related to abilities, desires, and intelligence in the form of ideas, ideas. When spirit is developed to be spiritual it is more meaningful to things that are spiritual or psychological in nature where the spirit is more directed towards things that are physical or material.



So spiritual is an aspect that is influenced by culture, religion, development, life experience which is able to present one's mind, beliefs and outlook on life more than sensory, which has a continuous direction so that it can increase wisdom and power to achieve more relationships close to divinity, the universe, and eliminates the illusion of wrong ideas originating from the senses, feelings, and thoughts.

Based on these descriptions above, mental development views humans as holistic beings consisting of physiological, psychological, sociological, cultural and spiritual aspects. Unfulfilled human needs in one of the dimensions above, will cause unhealthy or unhealthy conditions. This condition can be understood given the physical, psychological, social, spiritual, and cultural dimensions are one interconnected entity. The word spirituality has many meanings for many people. Basically spiritual is a more appropriate term to say that anyone can view God or the Holy Spirit as an important norm and determine or change the principle of his life.

### **2.3 Development of Mental Spiritual Post-Disaster**

The spiritual development of society after the occurrence of natural disasters needs to start from the way of thinking. The stage of thinking about oneself actually aims to find out the potential possessions as well as the nature of shame, courtesy, doing good, and helping in terms of kindness. In the concept of Islam, someone is required to be more obedient to religion when he has been declared baligh (which is usually indicated by wet dreams). Spiritual can be increased and supported by the existence of religion. For this reason, in childhood, religious education given both in schools is very helpful for children in improving their pre-existing spiritual.

Spiritual development is the stage of development of trust based on experience from interaction with other people with beliefs and beliefs that are adopted. A person's spiritual development is very important to note. Humans are individuals who are in the process of growth and development, who have specific needs (physical, psychological, social, and spiritual) that are different from others means that someone needs an environment that can facilitate in meeting their basic needs and learning to be independent.

Meanwhile, the development of children's spirituality is closely related to cognitive development which has the most improvement in the quality of concrete thinking using abstract concepts to understand spiritual and religious images and meanings. Someone's interest has been shown in an idea. Indeed the spiritual mental development of victims of natural disasters goes according to cognitive development and goes on by itself. The victims of the disaster in principle experienced a religious increase with the occurrence of the disaster, rather than making victims become withdrawn from the environment because of trauma but more enthusiastically looking for something about the greatness of the creator. The shock of the soul at the time of the disaster and after the disaster does not contain them weak in religion but they are increasingly confident and strong towards religion and the values of its lessons.



## **2.4 Factors Affecting The Development of Mental Post Event of Natural Disaster Victims**

The central point of the study of stress management when an individual faces a disaster is in how the individual feels himself in feeling a disaster, giving meaning to all the phenomena he experiences. Psychological well-being in this perspective is located in meaning or steadfastness, which means always brave, not having fear or worrying too much, willing to accept the reality even though it is bitter. Individuals who are willing to accept, have a tough time dealing with disasters, even if they are as bitter as they are, will have much higher happiness than those who reject the reality that the real disaster really has approached them and they must face it wisely.

Individuals who cannot accept the reality in general will experience a higher level of stress so that they will experience higher and more miserable suffering. The concept of classical Javanese indigenous *tatag* may be close to some of the concepts mentioned later by the world of modern psychology. Kobasa (in Smet, 1994) calls it *hardiness*, as a constellation of personality characteristics which then manifests itself in a pattern of behavior that functions as a resource when individuals face life events or changes that cause stress. Whereas Paul Stoltz (2000) brings together cognitive postology, psychoneuroimmunology and neuropsychology, by carrying out the concept of *adversity quotient* trying to predict the extent to which one can survive in difficulties and can be used to determine who will succeed and who will fail.

Some of the factors that increase the mentality that can be found in society after natural disasters are:

### ***Awareness of the religious meaning of natural disasters for victims***

The meaning of natural disasters in general means that the natural events they experience relate to the Godhead side. They believe based on the teachings of Islam that he adheres to that the occurrence of natural disasters is a provision or will of God that cannot be avoided and must be accepted by humans as a consequence of humanity as His servant. This awareness comes from the mechanism of self-awareness in the face of post-disaster life problems based on their beliefs or the basis of their religious values (religiosity). Especially when they realized they could survive not being killed in the event of a natural disaster.

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Every occurrence of a natural disaster has affected the meaning of life more towards the occurrence of natural disasters. Earthquake natural disasters have become a dimensional life experience in relation to the beliefs or religion that they adhere to and believe in. Initially



through logical thinking spontaneously shortly after the earthquake occurred it meant the occurrence of natural phenomena related to. Then they undergo and experience life after a disaster that is difficult, sad, emergency, full of problems, and many challenges faced. That changed the concept of the meaning of natural disasters that they had experienced which were originally based on logical thinking turned into religious thinking, namely by interpreting the occurrence of natural disasters as destiny or the will of God.

### ***Contribution of Local Wisdom***

The community either before or after the earthquake event, are lived with a feeling of shared affinity, togetherness, kinship, sharing, being able to accept conditions, obeying leaders or community leaders, and working together to improve their lives together.

The aspects of social life and culture of the community have been owned and run for hundreds of years ago, say when the era of the kingdom in Yogyakarta still adheres to the Hindu-Buddhist belief and its influence in the culture and life of its people then came the Islamic era until now. So that all these aspects have become the main characteristics and modalities in the dynamics of the social and cultural life of the Indonesian people.

Post-natural disaster events in every major road crossing to small roads contain many writings of local wisdom, print media, even to persuasive electronic media that motivate the victims of natural disasters to be motivated and eager to rise again from a situation that has destroyed their lives. So that the process of reviving the victims of natural disasters is relatively fast.

### ***Awareness of Value of Togetherness***

Mulder (1994) states that togetherness values emphasize the importance of high awareness of the existence of others because people will always relate to other people from environments that may be different. Relationships that go well when they are pleasant and without friction so that a polite attitude is needed in every interaction. The ideals of the community before or after the occurrence of natural disasters lie in the creation of a community that is barreled, concerning social relations so that they must help each other. This attitude is the turning point of the growth of new enthusiasm of victims of natural disasters that make their conditions of independence gradually grow and improve. Borrowing the language Matsumoto (1996), interdependent construal of self more, seems to dominate the minds of everyone so that they are more concerned with social unity and harmony. Humans are taught to revive the eyes of the heart, empathize and take perspective taking on the suffering of others so that they will emerge in our souls a feeling of true solidarity and feeling of humanity. From here we can hope for a collective touch in the social frame, by trying to develop the psychology of the people who are experiencing obstacle.

These three points save the writer the ability to rebuild life and the hopes of the victims after the natural disasters that are now in ruins and ruins due to course are not just instant problems as easy as turning the palm of the hand. Physical reconstruction and infrastructure of life is a necessity that must be done without leaving the psychological rehabilitation of the victim. Both sides, physical and psychological, are like two sides of a coin of life whose existence cannot be denied.



From the synergy between the dynamics of the social life and culture of disaster victims as the subject of research in the aftermath of actual natural disasters this is difficult to find, to explore and to understand. Through the process of observation and interviews that only use relatively short time, it cannot explain. Detailed and real explanation can only be done if the researcher can put himself as part of the dynamic process of the development of the social and cultural life of the disaster victims in a long time.

#### **4 Conclusion**

Humans are conscious beings, which means that he is aware of all reasons for behavior, conscious inferiority, able to guide behavior, and fully realize the meaning of all actions to then be able to actualize themselves. Spirituality is directed at the subjective experience of what is existentially relevant to humans. Spirituality does not only pay attention to whether life is valuable, but also focuses on why life is valuable. Being spiritual means having more ties to things that are spiritual or psychological in nature than things that are physical or material. Spirituality is a revival or enlightenment in achieving the purpose and meaning of life. Spirituality is an essential part of a person's overall health and well-being that comes from inside and outside of himself.

Mental spiritual development will increase according to one's cognitive development. Someone who is able to present spiritual values is considered to have been able to compare good and bad things. Basically, the appreciation of religion among victims of natural disasters is not yet a form of seriousness, because the level of development of new thoughts at the level of imitative. This is influenced by psychiatric conditions that are still less stable.

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