

Need Assessment of Relaxation Techniques based on Local wisdom for Children with Eruption Traumatism

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Abstract: This study aimed to identify the need for appropriate counseling services for children who have experienced eruption trauma. This research method uses a cross-sectional survey research design of elementary school teachers and parents of affected children on the slopes of Mount Semeru. Data were collected using structured interviews, questionnaires, and observation of field conditions. The analysis data used are descriptive-interpretative. The study's results identified (1) the need for post-traumatic counseling services based on local wisdom for children affected by the Semeru eruption and (2) aspects of local wisdom that became the content of post-traumatic counseling for children affected by the Semeru eruption. This research becomes the basis and recommendation to develop a post-traumatic counseling model based on the local wisdom of the Mount Semeru community that is theoretically and practically acceptable.

Keywords: need assessment, relaxation techniques, local wisdom, children with eruption traumatism

INTRODUCTION

The loss of family members due to natural disasters is a stressor that can cause post-traumatic stress disorder (PTSD). Individuals can experience the loss of close people or material due to disasters which are often unpredictable (Hidayah et al., 2022). An experience is a traumatic event that causes anxiety, depression, and stress, eventually leading to PTSD. Although not everyone will experience it, this can be experienced by anyone, even children. A crucial factor triggering the emergence of PTSD is experiencing or seeing high-intensity similar events (Choy & De Bosset, 1992).

Individuals who have weak adaptability and fail to cope will likely experience PTSD because the snowball effect is wide and deep and has a long period. The most severe is irreversible (unchangeable) (Carter et al., 2013; Ozer et al., 2003). Children also experienced this traumatic condition as the victims of the Mount Semeru eruption last year (2021). Severe damage due to the eruption of Mount Semeru claimed at least 62 lives and material losses of around 310 billion rupiah. This condition manifests in the loss of a traumatic event that triggers the emergence of PTSD.

Previously, in 2021, PTSD was measured to reveal PTSD symptoms, while the instruments were distributed to students and teachers in West Java with a total of 350 respondents. The results showed that there were PTSD symptoms, including 1) physical symptoms: dizziness (45.5%) and headache (46.2%); 2) emotional symptoms: fear (53.6%), boredom (47.6%), and worry (57.2%); 3) mental symptoms: a lot of thoughts (62.7%), easy to forget (59.2%), and not concentrating (49.1%); 4) behavioral symptoms: restlessness (53.8%), difficulty sleeping (48%), crying (46.5%); 5) spiritual symptoms: self-pity (50.5%), feeling disappointed (48.8%), and busy with oneself (41%). These symptoms, if not addressed, will have a negative impact, such as irreversible and passed down from one generation to another.

Disaster management must be carried out comprehensively, as also the social psychological recovery and social reconciliation. Disaster traumatic management must be held at the community, family, and individual levels (Solar & Irwin, 2010). Post-traumatic counselors have an important role in involving these four components for the success of the services provided. Counselors need cultural metacognition skills that can decentralize their and the students culture they provide

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services (Hanafi et al., 2022). The integrity of the process requires constructing culturally content inappropriate counseling as a traditional healing process.

Traditional healing aims to restore harmony and balance within the individual through a symbiosis of body, mind, and spirit (Moodley et al., 2008). Traditional healing offers a holistic conceptualization of health and well-being through this process. It will involve both within the individual and between the individual and his environment (Bala & Akwash, 2020). This approach is also an effort to support regulation Number 5 of 2017 concerning the Advancement of Culture. The traditional healing approach can utilize cultural objects such as oral traditions, manuscripts, customs, rites, traditional knowledge, technology, arts, languages, folk games, and sports.

One of the traditional healing methods applied is a "dzikir" to help tsunami victims who experience PTSD (Muslaini & Sofia, 2020). The results of this study indicate that dzikir as remembrance therapy effectively reduces PTSD in tsunami survivors in Palu. Dzikir training is individualized and can be practiced at any time when anxiety and stress are associated with a catastrophic event. This study shows that the traditional approach in the post-traumatic counseling process can increase the effectiveness of disaster victim recovery.

Similar traumatic conditions experienced by children victims of the Semeru eruption also require alternative treatments that are more effective during this recovery period. Alternative post-traumatic treatment based on local wisdom can be an option to support the success of post-traumatic recovery for children. Based on these ideas, this study aims to identify and analyze the need for a post-traumatic counseling model based on the local wisdom of the people of the slopes of Mount Semeru. The results of this study will be the basis for designing a post-traumatic counseling model based on local wisdom following the traumatic needs of children affected by the Semeru eruption.

METHOD

This research method uses qualitative research methods to reveal the post-traumatic conditions of students and aspects of local wisdom as the content of post-traumatic counseling. The research design is a cross-sectional survey of elementary school teachers, parents, and affected children on Mount Semeru. The selection of subjects involved in this research was carried out by purposive sampling, with the subjects being elementary school students, teachers, and parents affected by the Semeru eruption in December 2021.

Data were collected using structured interviews, questionnaires, and observation of field conditions. The process is carried out periodically from July through September 2022. Testing the validity and validity of the data is carried out through data triangulation on the data exposure of each group of research subjects. The data analysis of this research used.

RESULT AND DISCUSSION

1. The need for post-traumatic counseling services based on local wisdom for children affected the Semeru eruption

Based on the results of observations made by the two teachers from different schools and interviews conducted by the research team regarding the impact of the post-eruption of Mount Semeru, which can be said to be an unexpected event. The results of the interviews showed that most of the students experienced trauma after the eruption of Mount Semeru. This result is shown by the vigilance or feelings of anxiety when entering school and there is a bang, so students will run and even cry in fear. Changes in behavior can be observed directly after the eruption of Mount Semeru or at the beginning of school with students who tend to be quieter..

In this condition, when Mount Semeru erupted, students experienced directly an avalanche of eruption dust, the dark, dark day at the time of the incident was still late in the afternoon. Most of them were separated from their families because they were in the Diniyah (Islamic non-formal religious school). Conditions for behavior are experienced by students when there is a boom, vibration, or volcanic material coming from the mountain, so they will run, fear, and cry.

Furthermore, some students experience severe confusion due to losing an experienced family member and a tendency to become quiet. Based on these conditions, it shows that students who directly experienced the eruption of Mount Semeru and their family members were traumatized by the incident. These conditions indicate that students need assistance or

counseling services to overcome the trauma experienced by students to the post-traumatic events of the Mount Semeru eruption (Nabors et al., 2016).

The trauma experienced by students makes them as other individuals and experiences changes that may be imagined by the tense conditions they experience. Trauma experiences in students or children are described as experiences of events that dominate the ability of a person to be able to overcome or control himself (Koslouski et al., 2021). Trauma experienced by students, if neglected, will impact school activities and student life, so providing post-traumatic services becomes an important need for students (Langley et al., 2013).

Symptoms caused by trauma vary depending on what kind of traumatic experience is obtained and are influenced by the students' self tendencies (Gonzalez et al., 2016). Counseling services are one of the supporting services for post-traumatic recovery. The implementation of counseling services needs to be carried out continuously. The continuity of the services will make the process more interacted and involved with the environment, community, culture, and religious approach. Adjusting the counseling approach based on the community characteristic will help the effectiveness of the recovery results (Rusmana et al., 2020).

In advance, the counseling based on local wisdom will make the recovery results culturally acceptable to the individual and community (Hanafi et al., 2020; Zigarelli et al., 2016). Through this condition, the children will grow their cultural values in their recovery procedures and techniques. So they can use them independently in other stressful or traumatic events. The other advance of culture-based counseling can avoid negative countertransference during the counseling process (Hanafi et al., 2022).

2. Aspects of local wisdom that became the points of post-traumatic counseling for children affected by the Semeru eruption

Communities on the slopes of Mount Semeru have a cultural diversity that is one with one another. The cultural differences that exist are characteristic of the people who live on the slopes of Mount Semeru. Cultural acculturation also occurs over time without them realizing it, one of which is the language used daily between the Madurese and Javanese people. The people on the slopes of Mount Semeru are a mix of Javanese and Madurese, if the percentage between the Javanese and Madurese can be said to be the same, namely 50% versus 50%..

One of the things that makes it unique is the language used by the community to mix Indonesian, Javanese and Madurese languages. If based on religion or community beliefs on the slopes of Gurung Semeru, the majority of people on the slopes of Mount Semeru in Islam with a blend of traditions and religious activities. Furthermore, one of the routine activities of the community or villagers every certain night is *Tahlilan*, a prayer for their ancestors' messengers. Prayers are read to ancestors in the hope of obtaining blessings, blessings, and safety from Allah SWT.

Tahlilan is a routine activity carried out by the community on the slopes of the mountain with the place of implementation alternately between one resident's house to another resident's house, forming a circle on the sides of the house wall or adjusting to the available space. In the implementation of the tahlilan activity, it is divided into three stages of activities which include: (1) initial activities, which include shaking hands between residents, inviting them to sit down, being friendly with food, and explaining the purpose of prayer for whom; (2) core activities include reading al-Fatihah, surah Yasin, prayers and closing prayers; (3) the final activity is usually filled with closing and followed by eating together. The implementation of tahlilan activities is led by one or two people who are elders by the community, either Kiai, Ustadz, or elders. If there are two leaders in the implementation of tahlilan, then usually the first leader serves as the opening, the reader of praise, and the second leader serves as the reader of the final prayer of the assembly.

Other activities related to religion are "Selametan" (salvation activities) for certain times such as "Suroan", "Muharram", "Maulid", village cleaning, and their own activities carried out by residents based on the advice of elders or Kiai. Furthermore, residents with trust (Tawadlu) in the Kiai or village elders are shown by the implementation of congratulations based on what was suggested by the Kiai. In addition, residents have a habit of "Sowan" to the Kiai in local "Pesantren" (Islamic boarding schools) both around Lumajang and in the surrounding areas such as Islamic boarding schools in Jember, Pasuruan, and even Jombang.

Communities on the slopes of Mount Semeru with local wisdom that combines religious values in the form of routine "Tahlilan" activities. There are also several other activities carried out at certain times or based on an appeal from Kiai (or village elders). The village community adopts religious values as a form or way they believe in something by surrendering or praying.

Religious values in local wisdom become spiritual aspects that affect self-awareness, especially at higher levels and transcendence (Khursheed & Shahnawaz, 2020). Religious values in individuals can be a means of coping with all forms of stressors in every life event. Simultaneously, the internalization of religious values will lead to meaning-making. The success of individuals in interpreting their lives shows a balance of perspectives on every aspect of their lives, including failure, pressure, and loss during traumatic situations due to disasters (Hanafi et al., 2018; Hidayah et al., 2020).

In addition to the spiritual element, the cultural values of the people on the slopes of Mount Semeru, which are thick with collective culture, can generate significant social support. Social support is an important factor in dealing with traumatic stress and symptoms. Social support can present parallel experiences from each member of society so that it indirectly supports self-development individually and in groups (Kiyimba & Anderson, 2022). In addition, social support also provides the experience of "being cared" for which can support the development of individuals in dealing with their post-traumatic conditions (Idâs et al., 2019).

Post-traumatic counseling based on local wisdom can lead to forms of religious relaxation. The spiritual aspect of local wisdom that evokes awareness and transcendence can provide a calming effect during exposure when emotions become intense in post-traumatic situations (Somasundaram, 2010). The level of awareness through relaxation, meditation, and mindfulness will help individuals find perspective and potential to find meaning from each traumatic event.

CONCLUSION

This study identified the need for counseling services for children who have experienced eruption trauma. The needs analysis results are (1) there are still traumatic symptoms in children who need post-traumatic counseling based on their local wisdom; and (2) some aspects of local wisdom are adaptable to post-traumatic counseling for children affected by the Semeru eruption. The spiritual element in the local wisdom of the Gunung Semeru community can raise individual awareness and awareness to interpret all aspects of life. The results of this study become the basis and recommendations for further developing a post-traumatic counseling model based on local wisdom of the Semeru mountain slope community that is theoretically and practically acceptable.

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