

The Role of Religion in Dealing with Natural Disaster Trauma: A Case Study Of The Survivor Of Aceh's Earthquake And Tsunami in 2004

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Abstract

Natural disasters can cause deep trauma to survivors, affecting various aspects of their lives, such as their mental health and quality of life. This study aimed to explore the role of religion in helping victims of natural disasters overcome the trauma caused by the 2004 earthquake and Tsunami in Aceh. The research method used a qualitative approach by interviewing several victims who survived the disaster. The data obtained from the interviews were then analyzed using a thematic analysis approach, and the results showed that religion played a significant role in helping victims overcome disaster trauma. In the face of losing family members, homes, and other assets, their religious beliefs provide emotional support and strength to carry on with life. Prayers, religious rituals, and participation in faith-based community activities helped them feel connected to fellow victims and alleviated their feelings of loneliness. Religion also served as a source of comfort for victims. Belief in greater divine power helps victims go through the recovery process with more confidence. Acceptance of fate and belief in justice helped them overcome feelings of confusion and anger towards their situation. However, the research also identified some challenges in integrating religious aspects into post-disaster recovery efforts. Differences in religious beliefs and individual interpretations of disaster events can cause tension and conflict within communities. Therefore, an approach that is inclusive and respectful of the diverse religious beliefs is necessary to support a holistic recovery process. This study concludes that religion plays an important role in helping victims of natural disasters cope with trauma and recover. Implementing a religiously sensitive approach to post-disaster relief efforts can increase the effectiveness and sustainability of the recovery efforts. The results of this study are expected to provide insights for humanitarian aid practitioners, researchers, and other relevant parties to develop more effective and sustainable interventions for victims of natural disasters in the future.

Keywords: *Religion, Method, Trauma, Natural Disaster*

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INTRODUCTION

Natural disasters are unforeseeable occurrences that frequently result in extensive devastation to the communities they affect. One such calamity that left a profound impact was the earthquake and Tsunami that struck Aceh in 2004. This disaster resulted in a significant loss of life, inflicted damage upon crucial infrastructure, and left survivors grappling with deep emotional trauma.¹ In the aftermath of natural disasters, victims often confront severe psychological challenges. The trauma stemming from the loss of loved ones, homes, and other possessions can inflict enduring emotional and psychological wounds. While physical recovery may transpire over time, the process of healing from trauma typically demands long-term support and the implementation of appropriate strategies.²

The passage describes the catastrophic natural disaster that struck Indonesia in 2004. The disaster consisted of an immense earthquake and a subsequent Tsunami that originated in the Indian Ocean, causing widespread destruction in the coastal regions of northern and western Sumatera, particularly in the province of Aceh. The impact of this disaster was devastating, leading to the destruction of thousands of infrastructures and public facilities, and tragically resulting in the loss of more than 230,000 lives.³ The magnitude of the 2004 earthquake and Tsunami was so immense that it left an indelible mark on the Indonesian people's collective memory. The passage highlights that the people of Aceh, in particular, experienced the calamity firsthand and consider it one of the most horrifying and traumatic events in Indonesia's history.⁴

The trauma inflicted by this natural disaster was deeply felt, not only due to the scale of the destruction and loss of life but also because of the suddenness and

¹ Jean-Christophe Gaillard et al., "Ethnic Groups' Response to the 26 December 2004 Earthquake and Tsunami in Aceh, Indonesia," *Natural Hazards* 47, no. 1 (October 1, 2008): 17–38, <https://doi.org/10.1007/s11069-007-9193-3>.

² Maila Dinia Husni Rahiem, Nur Surayyah Madhubala Abdullah, and Steven Eric Krauss, "Religious Interpretations and Psychological Recovery from the Aceh 2004 Tsunami: The Promise of Heaven, Healing the Trauma," in *Disaster Risk Reduction in Indonesia: Progress, Challenges, and Issues*, ed. Riyanti Djalante et al., Disaster Risk Reduction (Cham: Springer International Publishing, 2017), 495–514, https://doi.org/10.1007/978-3-319-54466-3_20.

³ Philippe Le Billon and Arno Waizenegger, "Peace in the Wake of Disaster? Secessionist Conflicts and the 2004 Indian Ocean Tsunami," *Transactions of the Institute of British Geographers* 32, no. 3 (2007): 411–27, <https://doi.org/10.1111/j.1475-5661.2007.00257.x>.

⁴ Ahmed Ghobarah, Murat Saatcioglu, and Ioan Nistor, "The Impact of the 26 December 2004 Earthquake and Tsunami on Structures and Infrastructure," *Engineering Structures* 28, no. 2 (January 1, 2006): 312–26, <https://doi.org/10.1016/j.engstruct.2005.09.028>.

unpredictability of the event. Natural disasters of this magnitude can leave lasting emotional and psychological impacts on survivors and affected communities, leading to various forms of distress, including post-traumatic stress disorder (PTSD) and grief.⁵ The passage does not specify whether there were any early warning systems in place at the time to alert the communities of the impending Tsunami, but such events often prompt discussions on disaster preparedness and the need for improved warning systems to minimize future casualties. It's important to recognize that recovering from such a traumatic event is a complex and long-term process.⁶ Trauma survivors may require extensive support, including physical, emotional, and psychological assistance, to rebuild their lives. This can involve efforts from governmental and non-governmental organizations, mental health professionals, and the broader community.⁷ Additionally, the passage highlights the resilience and strength of the Indonesian people, particularly those in the province of Aceh, who endured and faced the aftermath of this devastating disaster. Over time, communities may find ways to rebuild, heal, and come together to support each other in the process of recovery and rebuilding. Recognizing the profound impact of such events on the lives of survivors and their communities is crucial in fostering empathy, understanding, and providing appropriate support for those affected by natural disasters.

Amidst the uncertainty and fear in the aftermath of a disaster, religion is often a source of support and strength for victims. Religion plays a central role in people's lives in the predominantly Muslim region of Aceh. Religious beliefs and practices play an important role in helping victims cope with trauma and find meaning in their suffering.⁸ However, despite the important role of religion in post-disaster recovery, there is still a limited understanding of how religion plays a role in helping disaster

⁵ Erol Armagan et al., "Frequency of Post-Traumatic Stress Disorder among Relief Force Workers after the Tsunami in Asia: Do Rescuers Become Victims?," *Prehospital and Disaster Medicine* 21, no. 3 (June 2006): 168–72, <https://doi.org/10.1017/S1049023X00003630>.

⁶ Kusmawati Hatta, "Trauma Among Teachers Counseling and Religion Counseling at the High School in Banda Aceh City Post-Earthquake and Tsunami," *Advanced Science Letters* 25, no. 1 (January 1, 2019): 179–82, <https://doi.org/10.1166/asl.2019.13214>.

⁷ Thomas Ehring and Dorothea Quack, "Emotion Regulation Difficulties in Trauma Survivors: The Role of Trauma Type and PTSD Symptom Severity," *Behavior Therapy* 41, no. 4 (December 1, 2010): 587–98, <https://doi.org/10.1016/j.beth.2010.04.004>.

⁸ Elizabeth Frankenberg, Jenna Nobles, and Cecep Sumantri, "Community Destruction and Traumatic Stress in Post-Tsunami Indonesia," *Journal of Health and Social Behavior* 53, no. 4 (December 1, 2012): 498–514, <https://doi.org/10.1177/0022146512456207>.

victims overcome trauma.⁹ Some previous studies have highlighted the important role of religion in assisting post-disaster recovery;¹⁰ however, most of these studies have been descriptive and have not provided an in-depth understanding of the mechanisms and strategies that religion uses to help victims of disaster trauma.¹¹

In fact, the aftermath disaster results in thousands of people, including children and adolescents suffer from various physical and mental problems. A study by Huzziff and Ronan points out that the impact of the natural disaster often goes beyond in a range of stress level and depression.¹² Therefore, this research aims to fill this knowledge gap by conducting an in-depth case study on the role of religion in coping with natural disaster trauma. Through a qualitative approach and by focusing on the victims of the 2004 earthquake and Tsunami in Aceh, this study aims to explore how religion plays a role in helping victims deal with disaster trauma and their recovery process. The trauma survivor, further, needs to utilize the different methods of trauma coping. One of the possible solutions to help people survive in their traumatic events is performed by religion since it is regarded as one of the most important parts of people's life. Religion often provides an explanation about how people see the certain bad or good events as well as how to deal with the problems they suffer from.

This article will examine an overview of the concept of post-traumatic stress disorder (PTSD) as well as the framework of religious coping method. This paper will specifically focus on the role of religion, Islam especially, in helping people cope with the traumatic event. Towards the end of the paper, the result of an interview with an Acehnese, who struggled against his catastrophic event during the Tsunami of Aceh will then be described, emphasizing the role of religion in coping with the trauma of natural disaster. Finally, the role of religion as a coping method is analyzed and discussed with the interview's report. The results of this study are expected to provide

⁹ Matius Larson Krisetya, "Spirituality and Trauma-Healing: The Aceh Experience," *Asian Perspectives on Peacebuilding*, 2008, 34–40.

¹⁰ Adriana Feder et al., "Coping and PTSD Symptoms in Pakistani Earthquake Survivors: Purpose in Life, Religious Coping and Social Support," *Journal of Affective Disorders* 147, no. 1 (May 1, 2013): 156–63, <https://doi.org/10.1016/j.jad.2012.10.027>.

¹¹ Melissa Zeligman, Aaron R. Majuta, and Laura R. Shannonhouse, "Posttraumatic Growth in Prolonged Drought Survivors in Botswana: The Role of Social Support and Religious Coping," *Traumatology* 26, no. 3 (2020): 308–16, <https://doi.org/10.1037/trm0000237>.

¹² Caryl A. Huzziff and Kevin R. Ronan, "Prediction of Children's Coping Following a Natural Disaster—the Mount Ruapehu Eruptions: A Prospective Study," *Australasian Journal of Disaster and Trauma Studies* 3, no. 1 (1999): 1999–1.

deeper insights into the role of religion in the context of post-natural disaster recovery. This research is also expected to contribute to the theoretical and practical understanding of how religious aspects are involved in post-disaster relief and recovery efforts. With a better understanding of the role of religion in overcoming trauma, it is hoped that post-disaster recovery efforts can be more effective and sustainable, helping victims recover physically, mentally, and emotionally after facing the devastating tragedy of natural disasters.

METHODS

This research used descriptive qualitative methods and interviews to investigate the role of religion in overcoming natural disaster trauma in Aceh during the 2004 earthquake and Tsunami. The descriptive qualitative research method is a systematic approach for collecting, analyzing, and interpreting data that captures the essence of the phenomenon under study.¹³ Semi-structured interviews were conducted with participants and survivors to gather information on religious coping mechanisms.¹⁴ The collected data were scrutinized through content analysis to identify the relevant patterns, themes, and categories.¹⁵ The findings of this study can serve as a reference for disaster response and management strategies as well as provide assistance to victims of natural disasters.

The descriptive qualitative method is a suitable approach to understand in depth and detail how individuals or groups cope with traumatic events, such as natural disasters. Using this method, research tends to focus more on an in-depth understanding of participants' experiences and perspectives rather than simply measuring certain parameters.¹⁶ The use of semi-structured interviews provided flexibility for the researcher and allowed participants to explain and describe their

¹³ Uwe Flick, *The SAGE Handbook of Qualitative Research Design* (SAGE, 2022).

¹⁴ Barbara DiCicco-Bloom and Benjamin F Crabtree, "The Qualitative Research Interview," *Medical Education* 40, no. 4 (2006): 314–21, <https://doi.org/10.1111/j.1365-2929.2006.02418.x>.

¹⁵ Natalina Nilamsari, "Memahami Studi Dokumen Dalam Penelitian Kualitatif," *WACANA: Jurnal Ilmiah Ilmu Komunikasi* 13, no. 2 (2014): 177–81.

¹⁶ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

experiences more freely.¹⁷ This approach allows the researcher to ask pre-prepared questions, but also allows new issues to emerge that may not have been thought of before. This provides a richer picture of how religion plays a role in the process of recovery and coping with trauma. Once the data has been collected, content analysis will be used to identify patterns, themes, and categories that emerge from the interviews.¹⁸ This involves formulating and applying relevant categories to understand the different aspects of the religious experience of coping with trauma. The results of this analysis may provide insights into faith-based coping strategies and mechanisms used by disaster victims in Aceh following the 2004 earthquake and Tsunami.

RESULTS

The Concept of PTSD as Theoretical Framework

Post-Traumatic Stress Disorder (PTSD) is a psychiatric condition that develops in response to experiencing or witnessing a life-threatening event or series of events.¹⁹ These events can include natural disasters like earthquakes or Tsunamis, military combat situations, terrorist attacks, frightening accidents, or sexual assaults. PTSD can affect individuals of all genders and ages, and it is not limited to any specific demographic.²⁰ The key trigger for PTSD is the exposure to an event that overwhelms a person's ability to cope, leaving them feeling helpless and powerless. The traumatic event is often accompanied by intense emotions such as fear, horror, and a sense of impending doom. Natural disasters, for instance, can cause immense destruction and loss of life, leaving survivors with profound emotional scars.²¹ Similarly, individuals who have experienced military combat may be exposed to extreme violence and the constant threat to their lives, leading to psychological trauma.

¹⁷ Emy Susanti Hendrarso, "Penelitian Kualitatif: Sebuah Pengantar" Dalam Bagong Suyanto Dan Sutinah (Eds.) *Metode Penelitian Sosial: Berbagai Alternatif Pendekatan* (Jakarta: Kencana Prenadamedia, 2013).

¹⁸ Farida Nugrahani and M. Hum, "Metode Penelitian Kualitatif," *Solo: Cakra Books* 1, no. 1 (2014): 3–4.

¹⁹ Arieh Shalev, Israel Liberzon, and Charles Marmar, "Post-Traumatic Stress Disorder," *New England Journal of Medicine* 376, no. 25 (June 22, 2017): 2459–69, <https://doi.org/10.1056/NEJMra1612499>.

²⁰ John E. Helzer, Lee N. Robins, and Larry McEvoy, "Post-Traumatic Stress Disorder in the General Population," *New England Journal of Medicine* 317, no. 26 (December 24, 1987): 1630–34, <https://doi.org/10.1056/NEJM198712243172604>.

²¹ William Yule and Patrick Smith, "Post Traumatic Stress Disorder," in *Rutter's Child and Adolescent Psychiatry* (John Wiley & Sons, Ltd, 2015), 806–21, <https://doi.org/10.1002/9781118381953.ch59>.

The symptoms of PTSD can vary from person to person but often include intrusive thoughts or flashbacks of the traumatic event, avoidance of reminders associated with the event, changes in mood and emotional reactivity, and increased arousal or vigilance.²² These symptoms can significantly impair an individual's daily functioning and quality of life. It's essential to recognize that PTSD is a legitimate psychiatric condition, and its effects can be severe and long-lasting. Seeking professional help and support from mental health professionals is crucial for individuals experiencing PTSD.²³ Treatment options may include therapy, such as cognitive-behavioral therapy (CBT) or eye movement desensitization and reprocessing (EMDR), and, in some cases, medication. Efforts to raise awareness about PTSD and its potential impact on survivors of traumatic events are vital. By understanding the nature of PTSD and providing appropriate support and care, society can help individuals affected by trauma to cope, recover, and rebuild their lives. Additionally, research and ongoing initiatives aimed at disaster preparedness and response can contribute to reducing the likelihood of PTSD in the aftermath of life-threatening events.²⁴

It is important to acknowledge that natural disaster also represents a major type of psycho trauma in which people who endured that horrible event may feel and act as if their nervous system have been detached from their present life.²⁵ On the whole, the main symptoms of PTSD fall into three groups, namely hyperarousal, intrusion and constriction. The hyperarousal represents the persistent expectation of fear since the system of self-protection seems to be always in the permanent alert to respond a sudden danger. The trauma survivors usually undergo an intense emotion although in

²² Mardi J. Horowitz, "Post Traumatic Stress Disorders," *Behavioral Sciences & the Law* 1, no. 3 (1983): 9–23, <https://doi.org/10.1002/bsl.2370010305>.

²³ Jonathan Bisson and Martin Andrew, "Psychological Treatment of Post-traumatic Stress Disorder (PTSD)," *Cochrane Database of Systematic Reviews*, no. 3 (2007), <https://doi.org/10.1002/14651858.CD003388.pub3>.

²⁴ P. Pervanidou, "Biology of Post-Traumatic Stress Disorder in Childhood and Adolescence," *Journal of Neuroendocrinology* 20, no. 5 (2008): 632–38, <https://doi.org/10.1111/j.1365-2826.2008.01701.x>.

²⁵ Ehrling and Quack, "Emotion Regulation Difficulties in Trauma Survivors."

unclear memory of the event. The victim of PTSD will then take longer to sleep, become more responsive to the noise and easily wake up during the night.²⁶

The different symptoms and responses that individuals may experience when dealing with trauma. It starts by explaining the concept of intrusion, which involves re-experiencing the traumatic event. This symptom manifests in various ways, such as flashbacks, nightmares, and distressing memories that resurface involuntarily. When something triggers a reminder of the traumatic event, the person may feel overwhelmed with emotions and distress. The next aspect mentioned is constriction, which describes the numbing response that individuals may adopt as a coping mechanism. This numbing response can lead to a general lack of responsiveness to their surroundings and emotions. To avoid being reminded of the traumatic experience, individuals may engage in avoidance behaviors, such as avoiding places, activities, or thoughts associated with the trauma.

It's important to note that the severity and manifestation of these symptoms can vary widely depending on individual personalities and the nature of the traumatic event. Different people may experience trauma differently, and their coping mechanisms may vary based on their unique characteristics and life experiences. Additionally, the paragraph highlights that the seriousness of trauma is influenced by several circumstances. The nature of the traumatic event itself plays a significant role in determining the impact of trauma on an individual.²⁷ For example, traumatic events that involve severe physical harm or emotional distress may have more profound effects on a person's well-being. Personal involvement during the traumatic event also matters. Those directly involved in the event, such as survivors or witnesses, may experience a more intense emotional response compared to those who were indirectly affected.²⁸

²⁶ Jonathan I. Bisson et al., "Psychological Therapies for Chronic Post-traumatic Stress Disorder (PTSD) in Adults," *Cochrane Database of Systematic Reviews*, no. 12 (2013), <https://doi.org/10.1002/14651858.CD003388.pub4>.

²⁷ Richard A. Bryant et al., "Post-Traumatic Amnesia and the Nature of Post-Traumatic Stress Disorder after Mild Traumatic Brain Injury," *Journal of the International Neuropsychological Society* 15, no. 6 (November 2009): 862–67, <https://doi.org/10.1017/S1355617709990671>.

²⁸ D.i. Graham et al., "The Nature, Distribution and Causes of Traumatic Brain Injury," *Brain Pathology* 5, no. 4 (1995): 397–406, <https://doi.org/10.1111/j.1750-3639.1995.tb00618.x>.

Furthermore, the presence of social support in the aftermath of trauma is crucial. Strong support systems can help individuals cope with trauma more effectively and aid in their recovery process. Having understanding and empathetic individuals around can provide comfort and assistance in navigating the challenges that come with trauma.²⁹ In conclusion, the paragraph highlights the complex and multifaceted nature of trauma. Intrusion and constriction represent two key symptom categories, but they can manifest differently in individuals. The severity of trauma depends on various factors, including the nature of the traumatic event, personal involvement, and the availability of social support. Understanding these aspects can help in providing appropriate support and intervention for individuals dealing with trauma.³⁰

The nature of trauma and the importance of considering the source or cause of the traumatic event. Trauma can be caused by man-made events, such as car accidents, domestic violence, and sexual abuse, or by natural disasters like earthquakes and Tsunamis. In the context of spiritual values, natural disasters might be considered as acts of God or God-made events.³¹ The statement by Herman, "the most powerful determinant of psychological harm is the character of the traumatic event itself," highlights that the impact of trauma on an individual's psychological well-being is primarily determined by the nature and severity of the event, rather than whether it was caused by human actions or natural forces.³² In other words, the trauma's intrinsic characteristics have a significant influence on the psychological consequences experienced by the survivor. For example, a person who experiences a car accident, domestic violence, or sexual abuse may suffer profound emotional and psychological distress due to the intentional harm caused by others. On the other hand, someone who survives a natural disaster, like a devastating earthquake, may also experience significant trauma because of the overwhelming and uncontrollable force of the event, which can result in loss of life, homes, and communities. It's also brings attention to

²⁹ Krisetya, "Spirituality and Trauma-Healing."

³⁰ C. C. H. M. van Delft-Schreurs et al., "Quality of Life in Severely Injured Patients Depends on Psychosocial Factors Rather than on Severity or Type of Injury," *Injury* 45, no. 1 (January 1, 2014): 320–26, <https://doi.org/10.1016/j.injury.2013.02.025>.

³¹ Caitlin M. Westerfield and Benjamin R. Doolittle, "Spirituality of the Traumatized Child: A Call for Increased Faith Community Participation in the Trauma-Healing Process for Children," *Journal of Religion and Health* 61, no. 1 (February 1, 2022): 203–13, <https://doi.org/10.1007/s10943-021-01416-1>.

³² Judith Lewis Herman, *Trauma and Recovery: The Aftermath of Violence--From Domestic Abuse to Political Terror* (Hachette UK, 2015).

the intersection of trauma and spiritual beliefs. In some cultural or religious contexts, natural disasters might be interpreted as acts of God or divine will, while man-made trauma may be seen as a result of human actions or sins.³³ This perspective can influence how individuals perceive and cope with traumatic events and may impact their healing and recovery process.

In conclusion, the nature of trauma, whether caused by man-made events or natural disasters, has a profound impact on an individual's psychological well-being. Trauma caused by both human actions and natural forces can result in significant psychological harm, and the severity of the trauma depends on the characteristics of the traumatic event itself. Acknowledging and understanding the different sources of trauma can contribute to more effective support and intervention for survivors as they navigate their healing journey. Additionally, considering the role of spiritual beliefs in coping with trauma can provide valuable insights into the complex and multifaceted aspects of recovery and resilience.³⁴

The impact of catastrophic events also relies to some degree on the resilience of the affected victim. The people who are directly struggling for his life during a catastrophic natural disaster will have a different sense of traumatic feeling from other ones who are only witnessing the natural disaster from the distant area.³⁵ It is due to the direct involvement in the catastrophic moment can be very emotional, for example witnessing the death of someone whom we love, seeing people suffer from injuries, being defenseless to help those relatives we are responsible for. Furthermore, the availability of social support in decreasing the growth of PTSD is also demandable. The meaning of social support here has been considered as the accessibility of motivation to the trauma survivor through social ties to other groups and community.

³³ Jane Bone, "Exploring Trauma, Loss and Healing: Spirituality, Te Whāriki and Early Childhood Education," *International Journal of Children's Spirituality* 13, no. 3 (August 1, 2008): 265–76, <https://doi.org/10.1080/13644360802236532>.

³⁴ Herman, *Trauma and Recovery*.

³⁵ Carol S. North et al., "The Course of PTSD, Major Depression, Substance Abuse, and Somatization After a Natural Disaster," *The Journal of Nervous and Mental Disease* 192, no. 12 (December 2004): 823, <https://doi.org/10.1097/01.nmd.0000146911.52616.22>.

‘As shown in a recent study, social support can help people protect themselves from the development of PTSD.’³⁶

The Concept Of Religion: Highlighted Framework

It is not easy to acknowledge what religion exactly is. A number of religious scholars have pointed out the difficulty in defining the religion since it crosses many aspects of life in the human experience. In doing so, some people, however, argue that religion is the set of beliefs about the vertical relationship between God and people as well as the horizontal relationship between people and other God’s creatures in the world. Religions also cover a set of rules, which is written in the sacred text or holy book including, demanding the followers for the obedience. According to the Oxford Online Dictionary, ‘Religion’ is defined as “the belief in and worship of a superhuman controlling power, especially a personal God or gods”³⁷. Moreover, Pargament proposes³⁸ five keys of religious function; they are meaning, control, comfort/spirituality, intimacy/spirituality and life transformation.³⁹

The role of religion in coping with trauma and loss. It highlights that religion has long been recognized as an important factor in helping individuals deal with the aftermath of a traumatic event. Research indicates that religious beliefs and practices can have a positive impact on the healing process following such events, as many people turn to their faith for comfort and support during times of crisis. Religion's contribution to coping with trauma lies in its ability to provide a sense of community and support. When individuals experience a traumatic event, their religious community can rally around them, offering understanding, empathy, and a supportive network. This communal support can significantly aid in the recovery process.⁴⁰

³⁶ R. Anastasova, “Understanding the Role of Religion in Coping after Trauma: Resilience, Post-Traumatic Growth and Difference in Coping Mechanisms,” *Unpublished Master Thesis*. Tilburg University, 2014.

³⁷ Oxford Online Dictionaries, accessed December 18 2020 <https://en.oxforddictionaries.com/definition/religion>.

³⁸ Kenneth I. Pargament, Harold G. Koenig, and Lisa M. Perez, “The Many Methods of Religious Coping: Development and Initial Validation of the RCOPE,” *Journal of Clinical Psychology* 56, no. 4 (2000): 519–43, [https://doi.org/10.1002/\(SICI\)1097-4679\(200004\)56:4<519::AID-JCLP6>3.0.CO;2-1](https://doi.org/10.1002/(SICI)1097-4679(200004)56:4<519::AID-JCLP6>3.0.CO;2-1).

³⁹ Feder et al., “Coping and PTSD Symptoms in Pakistani Earthquake Survivors.”

⁴⁰ Anastasova, “Understanding the Role of Religion in Coping after Trauma.”

One way religion supports individuals during times of crisis is through its rituals and practices. Various religions have ceremonies and traditions designed to bring people together during times of loss and grief. The example of Christianity is given, where funeral services and memorial gatherings are held to allow people to come together, share their grief, and offer support to one another. Similarly, in Islam, praying together in a mosque can create a sense of community and support for those going through difficult times. These shared religious experiences can help individuals feel less isolated and alone in their grief. The support and companionship provided by their religious community can be a crucial step in the healing process. By feeling connected to others who share their faith, individuals are better able to navigate the emotional challenges of trauma and loss. It's important to note that the positive impact of religion in coping with trauma can be subjective and may not apply to everyone. Different individuals may have varying degrees of reliance on their faith, and some may find solace in other support systems outside of religion. Additionally, the effectiveness of religious coping may depend on the individual's personal beliefs, cultural background, and the specific nature of the traumatic event they experienced.

In times of tragedy, religious beliefs and practices can offer a profound sense of meaning and purpose to individuals affected by the events. For many people, their faith is an essential aspect of their identity and shapes their entire worldview. During challenging and traumatic circumstances, turning to their religious beliefs can provide them with a framework to comprehend and make sense of what has happened. One of the ways religious beliefs help individuals cope with tragedy is by finding meaning in their suffering. The tenets and teachings of their religion may offer explanations or philosophical insights into the nature of suffering and the human experience. This can bring a sense of understanding or acceptance, even in the face of overwhelming pain. The belief that their faith is guiding them through adversity can provide comfort and strength during trying times.⁴¹

Moreover, religious beliefs can provide individuals with a sense of purpose as they navigate the aftermath of a tragedy. Faith often emphasizes the importance of compassion, empathy, and helping others. In the wake of a disaster, religious

⁴¹ Pargament, Koenig, and Perez, "The Many Methods of Religious Coping."

communities may engage in acts of charity, support, and service to those in need. This collective effort can provide a sense of purpose and direction for those affected, giving them a channel through which they can contribute positively despite their own suffering.⁴² The example of the 2004 Tsunami in Aceh, Indonesia, illustrates how religious beliefs can play a significant role in coping with tragedy.⁴³ Many Muslims in the region turned to their faith to make sense of the devastating event. The belief in an afterlife and the notion that departed loved ones are now in paradise brought solace and comfort to those who lost family and friends.⁴⁴ This belief system provided a framework to understand death not as a final end but as a transition to a better place, offering a sense of hope and peace amid the grief.

It is essential to recognize that the impact of religious beliefs in the face of tragedy can vary from person to person and across different religious traditions. Not everyone may find solace or meaning in the same way, and individual interpretations of religious teachings can differ. Additionally, some individuals may experience moments of doubt or questioning during these challenging times, and their relationship with their faith may evolve as they grapple with the emotional aftermath of a tragedy. Religion can serve as a powerful source of comfort and assistance during times of crisis, playing a vital role in the healing process after experiencing trauma. Its ability to provide a sense of community, purpose, and meaning can help individuals cope with the emotional and psychological effects of traumatic events. The sense of community that religion offers allows individuals to lean on their faith community for support, empathy, and understanding during challenging times.⁴⁵ Religious rituals and practices can create a space for shared grieving and healing experiences, fostering a sense of belonging and togetherness. Moreover, religious beliefs can provide a framework for understanding and making sense of the trauma, offering individuals a sense of

⁴² Thema Bryant-Davis and Eunice C. Wong, "Faith to Move Mountains: Religious Coping, Spirituality, and Interpersonal Trauma Recovery," *American Psychologist* 68, no. 8 (2013): 675–84, <https://doi.org/10.1037/a0034380>.

⁴³ Rahiem, Abdullah, and Krauss, "Religious Interpretations and Psychological Recovery from the Aceh 2004 Tsunami."

⁴⁴ Gaillard et al., "Ethnic Groups' Response to the 26 December 2004 Earthquake and Tsunami in Aceh, Indonesia."

⁴⁵ Frankenberg, Nobles, and Sumantri, "Community Destruction and Traumatic Stress in Post-Tsunami Indonesia."

significance and purpose even in the face of adversity.⁴⁶ This sense of purpose can guide them in finding hope and direction as they work through the aftermath of a traumatic event.

However, it's crucial to acknowledge that religion might not be the right fit or source of comfort for everyone. Trauma healing should be inclusive and sensitive to the diverse beliefs and backgrounds of individuals. People may have different spiritual or non-religious perspectives, and it's essential to respect and support their chosen coping mechanisms.⁴⁷ To foster a more compassionate and supportive response to trauma, it is necessary to recognize the role of religion in the healing process while ensuring that resources and support are available for everyone, regardless of their belief systems. Being inclusive means acknowledging and respecting the various ways people cope with trauma and providing a safe and understanding environment for all individuals to heal and recover. By doing so, we can create a more empathetic and comprehensive approach to trauma healing that benefits everyone in the community.

Religious Coping Methods: Point of Discussion

The role of religion as a coping mechanism has been extensively studied by researchers like Pargament and his colleagues. In their investigations, they collected data from 197 individuals who had experienced various stressors in their lives, originating from different religious backgrounds and affiliations. The researchers aimed to understand how religious beliefs influenced the coping strategies of trauma survivors. Pargament developed various methods of religious coping, which essentially describe how individuals draw upon their religious faith to handle and navigate the challenges brought on by traumatic events in their lives. These coping methods encompass different ways in which religious beliefs and practices can help trauma survivors solve problems and find resilience in the face of adversity.

The five principal religious functions identified in Pargament's religious coping methods are as follows:⁴⁸

⁴⁶ Krisetya, "Spirituality and Trauma-Healing."

⁴⁷ Bone, "Exploring Trauma, Loss and Healing."

⁴⁸ Jianbin Xu, "Pargament's Theory of Religious Coping: Implications for Spiritually Sensitive Social Work Practice," *The British Journal of Social Work* 46, no. 5 (July 1, 2016): 1394–1410, <https://doi.org/10.1093/bjsw/bcv080>.

1. Seeking Religious Meaning: In this coping method, individuals turn to their religious beliefs to find purpose and meaning in their traumatic experiences. By seeking answers within their faith, they may find comfort and understanding, even in the midst of profound suffering.
2. Attaining Self-Control: Religion can provide individuals with a sense of agency and control over their lives. Through prayer, meditation, or adhering to religious principles, survivors may feel empowered to manage their emotions and responses effectively.
3. Gaining a Sense of Closeness to God: Religious faith can foster a belief in a higher power or a benevolent force, providing individuals with a sense of connection and closeness to God. This closeness can be a source of comfort and support during difficult times.
4. Developing Intimacy and Social Interaction: Many religious communities offer a sense of belonging and support, which can be crucial for trauma survivors. Engaging in religious practices together with fellow believers can create a strong social network, providing a space for emotional expression and healing.
5. Gaining Life Transformation: Religion can inspire personal growth and transformation in the aftermath of trauma. It may prompt individuals to reevaluate their values, priorities, and life goals, leading to positive changes in their lives.

These religious coping methods demonstrate the diverse ways in which religious faith can help individuals cope with trauma. By drawing on these different functions, individuals may find comfort, support, and a sense of purpose as they navigate through their traumatic experiences. It's important to note that these coping methods are not universally applicable, as individuals' religious beliefs and practices vary widely. Some may find solace and healing in religious coping, while others may utilize different coping mechanisms based on their personal beliefs and cultural backgrounds. Researchers and mental health professionals must recognize the complexity of individual coping strategies and tailor their support accordingly to ensure the best possible outcomes for trauma survivors.⁴⁹

⁴⁹ Kasey R. Claborn, *Use of Religious Coping Strategies after Trauma Exposure as Predictors of Alcohol Use and Symptoms of Posttraumatic Stress among College Students* (Oklahoma State University, 2009).

Pargament's research on religious coping mechanisms led him to identify two main patterns: positive and negative patterns of religious coping. These patterns describe the different ways in which individuals use their religious beliefs and practices to cope with stress and trauma.⁵⁰ First, Positive Patterns of Religious Coping: Positive patterns of religious coping involve expressions of spirituality and a strong, secure relationship with God or a higher power. Individuals who follow positive patterns often believe that life has inherent meaning and purpose, and they feel spiritually connected to others, whether it's their religious community or a broader sense of interconnectedness with humanity. 1) Searching for Religious Support: In times of stress or trauma, individuals with positive religious coping may turn to their religious community for support and guidance. Seeking solace and assistance from fellow believers can be a source of comfort and strength. 2) Seeking Forgiveness: Positive religious coping may involve seeking forgiveness from a higher power or seeking to forgive others. This process of seeking and granting forgiveness can help individuals find emotional healing and reconciliation. 3) Cooperative Religious Coping: This refers to individuals coming together as a community to collectively cope with stress or trauma. Sharing prayers, rituals, or engaging in supportive activities as a group can strengthen bonds and provide mutual support. 4) Spiritual Ties: Positive religious coping often fosters a sense of spiritual connection to a higher power or the universe, which can provide a sense of peace and purpose. 5) Religious Purification: Some individuals may use religious rituals or practices of purification to cleanse themselves spiritually and emotionally, seeking a fresh start or renewal after experiencing trauma. It's important to note that positive patterns of religious coping are not exclusive to any particular religious tradition. Individuals from various faiths can exhibit these coping mechanisms when drawing upon their religious beliefs and practices for support and healing.

Second, Negative Patterns of Religious Coping: On the other hand, negative patterns of religious coping can be detrimental to an individual's well-being and exacerbate the stress or trauma they are experiencing. Negative religious coping may

⁵⁰ Kenneth I. Pargament et al., "Patterns of Positive and Negative Religious Coping with Major Life Stressors," *Journal for the Scientific Study of Religion* 37, no. 4 (1998): 710–24, <https://doi.org/10.2307/1388152>.

involve feelings of spiritual discontent, perceived abandonment or punishment by God, or a sense of spiritual struggle and doubt. For some individuals, religious beliefs may lead to guilt, shame, or self-blame, which can hinder the healing process and perpetuate emotional distress. It's essential to recognize that religious coping can be complex and multifaceted. Some individuals may use a combination of positive and negative coping mechanisms, while others may experience shifts in their coping strategies over time or in response to different life events. As mental health professionals and caregivers, understanding these patterns of religious coping can help us provide more tailored and effective support to individuals in times of crisis. It's crucial to approach religious beliefs with sensitivity and respect, supporting individuals in ways that align with their values and coping preferences.⁵¹

On the other side, the negatives pattern is defined as “an expression of a less secure relationship with God, a tenuous and ominous view of the world, and a religious struggle in the search for significance”. This pattern may include spiritual discontent, reappraisal of God’s punishment and power and interpersonal religious community discontent. Therefore, Pargament and colleagues propose six principal behaviors that are potentially applied in the process of religion coping strategy:⁵²

1. **Spiritually based activities** are originated from the vertical relationship, between people and God, including an effort to continuously broaden the understanding about the comprehensive value of religion, totally believe in God as well as follow His guidance.
2. **Conducting good behaviors** as an expression to continuously decrease committing sin. It may involve helping other people, admitting someone’s mistakes, involving in religious projects and events.
3. **Discontent** represents itself as an effort to question religious views, involving the self-detachment from God as well as the religious community.
4. **Asking for religious support** means coming upon the ministers or other members of a church (religious caregivers) requesting for their support and assistance.

⁵¹ Xu, “Pargament’s Theory of Religious Coping.”

⁵² K. Pargament, “The Psychology of Religion and Coping. New York” (Guilford Press-Pieper, JZT, 2004).

5. **Pleading** means asking for God continuously for solutions, hoping for the miracle to come, pleading for God's protection.
6. **Religious avoidance** means escaping from the present life, focusing on remembrance in God and doing best for hereafter

A study by Carver, Scheir and Weintraub also reveals that religion is one of the potential coping methods, especially in coping with stress and physiological disorder since it allows trauma survivors to stimulate emotional support, reinterpret positively one's moment/traumatic event as well as develop a sense of personal belonging. For instance, someone who struggles against stress might resort to active religious coping strategy, exerting efforts to clear away or deceive the stressor. Another alternative might be passive coping strategies such as disengagement and denial of mental and behavior's problems.⁵³

In the view of Muslims, the Quran provides a methodology of Islamic psychotherapy to deal with the mental disorder. There are at least three methodological approaches, which is formulated by Islamic mystic teaching (Sufi order) in treating the mental disorders of Muslim, namely self-confession (*takballiyya al-Nafs*), self-improvement (*tahalliya al-nafs*), self-manifestation (*Tajalli al-nafs*).

The idea of *takballiyya al-Nafs* is we consciously admit all sins and mistakes we committed before and the ask for God's forgiveness.⁵⁴ This stage may help the stressors realize the real essence of living in the world as well as gradually help them damage their psychological health. After stepping the first stage, trauma survivors move to the second stage focusing on self-improvement (*tahalliya al-nafs*). In this process of stage, the stressors will much focus on how to develop their faith in God, increase good deeds and improve religious ethics. The activities of *tahalliya al-nafs* may include increasing the time's duration of God's remembrance, prayers, reciting the Quran, helping other people, behaving low profile and improving social interaction. Finally is the *tajalliyya al-nafs* which is deal with the stimulation of self-manifestation. In the the process of *tajalliyya al-nafs*, people should consciously aware of God's

⁵³ Charles S. Carver, Michael F. Scheier, and Jagdish K. Weintraub, "Assessing Coping Strategies: A Theoretically Based Approach," *Journal of Personality and Social Psychology* 56, no. 2 (1989): 267–83, <https://doi.org/10.1037/0022-3514.56.2.267>.

⁵⁴ G. Hussein Rassool, *Islamic Counselling: An Introduction to Theory and Practice* (Routledge, 2015).

surveillance since the religious people believe that everything belongs to God and under his supervision and wish. It is why the people should continuously be thankful to God and being positive in every condition and situation. In the view of sufi order, the concept of takhalliyya al-nafs, tahhalliyya al-nafs and tajalliyya al-nafs plays an influential role in the treatment of mental disorder.⁵⁵ Another important point to acknowledge the potential role of religion in coping with traumatic experiences relies on personal, conditional, and cultural aspect. The personal- religious commitment seems to be the most important aspect. It is because the more people believe in the religious coping strategies, the easier they solve their mental disorder.⁵⁶

Role of Religious Coping Methods as Trauma Healing for Aceh's Tsunami Survivor

To understanding the role of religion as a coping method for individuals who experienced the trauma of the Aceh natural disaster in 2004. To gain insight into this topic, the researchers conducted an interview with a specific victim named Ziyaush Shabri, who was 31 years old at the time of the interview. The main focus of the interview was to explore the trauma experienced by the victim in the aftermath of the Aceh natural disaster. This involved delving into the symptoms of Post-Traumatic Stress Disorder (PTSD) that Ziyaush Shabri had suffered from. PTSD is a psychological condition that can develop in individuals who have experienced or witnessed a traumatic event, such as a natural disaster, and is characterized by symptoms like intrusive memories, flashbacks, nightmares, avoidance behaviors, and heightened emotional arousal. By interviewing Ziyaush Shabri, the researchers sought to gain a firsthand account of how the natural disaster had impacted him emotionally and mentally, and to understand the specific PTSD symptoms he had experienced as a result.⁵⁷

⁵⁵ Khairunnas Rajab, "Methodology of Islamic Psychotherapy in Islamic Boarding School Suryalaya Tasik Malaya," *Indonesian Journal of Islam and Muslim Societies* 4, no. 2 (December 1, 2014): 257–89, <https://doi.org/10.18326/ijims.v4i2.257-289>.

⁵⁶ Tonu Lehtsaar and Heino Noor, "The Role of Religion in Coping with the Trauma of Political Persecution: The Case of Estonia," *Occasional Papers on Religion in Eastern Europe* 26, no. 3 (2006): 3.

⁵⁷ Ehrling and Quack, "Emotion Regulation Difficulties in Trauma Survivors."

Ziyaush Shabri, who is a Muslim, was a witness of Aceh's earthquake and Tsunami in 2004. He lived in Meulaboh, which is one of the most ruining cities in Aceh in the aftermath of Tsunami, when the Tsunami occurred. However, Shabri and his family had successfully survived from that catastrophic moment since they escaped to the much safer place. *'Shortly after the first earthquake, my parents led me to escape from home to the highest altitude of place'*. Afterward, he came back to his home. He found many infrastructures and public facilities were in the collapse. The city became very dark and devastating without electricity. He saw many people passed away along the way, he also loses many of his relatives and friends. On the whole, the situation of the city suddenly became very horrifying. *'The Tsunami had deteriorated my neighborhood; it was a very frightening moment'*

In the aftermath of Tsunami, Shabri suffered from stress and mental disorder. He would say that Tsunami not only deteriorated the city, but also his personal mentality. He needed a long period of time to deal with his mental disorder problem.

'After the Tsunami, I felt some kinds of physiological problems such as fear, anxiety, flashback and numb and. Besides, I also experienced some problems in my daily life, for example, I became more alert to such kinds of the earthquake, got trouble in sleeping as well as insomnia for around 9 months aftermath'.

Furthermore, he utilized the religion coping strategy to deal with his psychological disorder. He then came to the Muslim scholars to ask for suggestions coping with his stress disorder. Shabri, further, decided to live in Pesantren (Islamic Boarding School) Ruhul Islam Anak Bangsa where he met his spiritual teacher (caregiver) who also suggested him to do some Islamic religious ritual, such as increasing the volume of prayers especially the mandatory prayer, purifying the soul by remembrance of God as well as behaving good deeds.

On the whole, the caregiver firstly asked him to ask for God's forgiveness and instructed him to develop the power of belief in God that God would forgive him and help himself cope with his mental disorder. For this, he consistently did many voluntary prayers, such as Duha (the after sunrise prayer) and Tahajjud (midnight prayer) as well as recited many zikrs to remember God. In the following stage, his spiritual therapist reminded him that everything belongs to God, life, death, material,

family including the natural disaster. 'The trauma of natural disaster might be interpreted as God's will or punishment'. The more we believe in God's forgiveness and help, the more we recover from our mental health'.⁵⁸

In this context, the "spiritual caregiver" refers to someone who provides emotional and spiritual support to the victim, Ziyaush Shabri, as he copes with the psychological aftermath of the Aceh natural disaster. The spiritual caregiver advises Shabri on various coping strategies, drawing on religious and spiritual principles to help him navigate his psychological challenges.

1. **Behaving Wisely:** The spiritual caregiver suggests that Shabri should act with wisdom, which likely means making thoughtful and informed decisions while considering the consequences of his actions. This advice may help Shabri avoid impulsive or reckless behavior that could exacerbate his psychological distress.
2. **Trying to Smile:** Smiling is often associated with positive emotions and can have a subtle but beneficial impact on one's mood. The spiritual caregiver encourages Shabri to find moments of joy and positivity amidst the trauma, acknowledging that finding moments of happiness can be part of the healing process.
3. **Stating the Truth and Leaving the Lie:** Encouraging honesty and authenticity is a way to promote emotional and psychological healing. By facing the truth about one's experiences and emotions, individuals can work through their trauma in a more genuine and meaningful manner.
4. **Helping Each Other:** This advice likely emphasizes the importance of social support and community during times of trauma. By reaching out to others and offering help and support, as well as receiving it, Shabri can feel less isolated and experience a sense of belonging and understanding.

The spiritual caregiver's guidance aligns with the idea of religious coping strategies. These strategies involve drawing on one's religious beliefs and practices to find comfort, meaning, and strength during difficult times. For Shabri, his religious coping strategy involves following the advice provided by the spiritual caregiver, which includes integrating religious principles into his daily life and actions. Shabri himself acknowledges the effectiveness of this religious coping strategy, stating that it has been

⁵⁸ Westerfield and Doolittle, "Spirituality of the Traumatized Child."

very helpful in aiding his recovery from the stress and trauma caused by the natural disaster. By relying on his religious beliefs and incorporating them into his coping mechanisms, he experiences positive changes in his psychological well-being and is better able to handle the emotional aftermath of the disaster.

Religious coping strategies can provide individuals with a sense of hope, purpose, and community during times of distress. They offer a framework for finding solace, seeking meaning, and accessing social support, all of which contribute to the healing process after traumatic events. It's important to note that while religious coping can be beneficial for some individuals, it may not be the right fit for everyone, and alternative coping strategies should also be considered and respected in supporting individuals' recovery from trauma.

The passage discusses the emotional and psychological impact of the earthquake and Tsunami that struck Aceh in 2004.⁵⁹ The disaster not only caused damage to public facilities but also had severe consequences on the well-being of the victims, including Ziyaush Shabri, who was interviewed as part of the study. The 2004 earthquake and Tsunami in Aceh were described as one of the most devastating and horrifying natural disasters in Indonesia. Ziyaush Shabri, who experienced the disaster firsthand, shared his personal experience during the interview. As a result of the traumatic event, Shabri exhibited various symptoms of distress, which are consistent with post-traumatic stress disorder (PTSD). PTSD is a mental health condition that some individuals may experience after going through a traumatic event. The symptoms Shabri reported, such as anxiety, flashbacks (re-experiencing the traumatic event), feeling emotionally numb, trouble sleeping (insomnia), and difficulty in falling asleep, are well-recognized symptoms of PTSD. It's important to note that not all individuals who experience a traumatic event will develop PTSD, and the severity and duration of symptoms can vary from person to person. In Shabri's case, his experience of anxiety, flashbacks, emotional numbness, and sleep disturbances are strong indications of PTSD.

The passage also mentions that Shabri did not exhibit some other common symptoms of PTSD, such as avoidance of places or situations that remind him of the trauma or frequent outbursts of anger. It's important to recognize that PTSD can

⁵⁹ Hatta, "Trauma Among Teachers Counseling and Religion Counseling at the High School in Banda Aceh City Post-Earthquake and Tsunami."

manifest differently in different individuals, and not everyone will experience the exact same symptoms. This information serves as valuable evidence for understanding the psychological impact of the disaster on the survivors. It highlights the importance of providing appropriate support and interventions for individuals like Shabri who are dealing with the psychological aftermath of such traumatic events. Recognizing and addressing PTSD symptoms early on can be crucial in facilitating recovery and promoting the well-being of survivors. Additionally, this research sheds light on the significance of religious coping strategies, as discussed earlier, in helping individuals like Shabri cope with and recover from the psychological effects of natural disasters.

Moreover, Shabri points out how the role of religion in the treatment of psychological disorder or post trauma stress disorder is very remarkable. As Muslim, he utilized the mechanism which is established in the Islamic religious practice. Another point to consider that, most of Acehese are Muslims, it is why some people of Aceh, including himself, seems to utilize the Islamic coping method, especially the Sufism treatment's method to recover from trauma. If we contextualize to the theoretical framework of religious coping strategies which is formulated by Pargament, Shabri, during the process of spiritual coping method, much focused on the positive pattern of religious coping strategy involving four main patterns, asking for religious support, spiritually based activities, pleading and conducting good behaviors. He went to the religious caregiver for a support and conducted some religious rituals and God's pleading. In doing so, he also developed his good behaviors, helping others, being smiley, kind and wise. Although the formulation of Pargament's religious coping method originated from the investigation into Christians people as well as Christianity tradition, it does not contradict with the main ways of Islamic spiritual coping method.⁶⁰

The passage explores how religion played a significant role in helping Shabri, a Muslim survivor of the Aceh natural disaster, cope with the psychological effects of trauma. It emphasizes that the Islamic religious practice, particularly Sufism, offered him a framework for recovery and healing. 1) Role of Religion in Psychological Disorder Treatment: Shabri highlights the remarkable role of religion in treating

⁶⁰ Xu, "Pargament's Theory of Religious Coping."

psychological disorders, particularly post-traumatic stress disorder (PTSD). As a Muslim, he utilized mechanisms found in Islamic religious practices to aid his healing process. This suggests that religious beliefs and practices can serve as powerful resources in addressing psychological distress. 2) Prevalence of Islam in Aceh: The passage mentions that Aceh is predominantly Muslim, which likely influenced the prevalence of Islamic coping methods among the people, including Shabri. The shared religious background may have contributed to a greater inclination towards Islamic coping strategies in the aftermath of the disaster. 3) Contextualizing Religious Coping Strategies: The paper contextualizes Shabri's religious coping method within the theoretical framework formulated by Pargament, which provides a model for understanding how individuals draw on their religious beliefs to cope with adversity. Shabri's coping method aligns with positive patterns of religious coping as described by Pargament, involving seeking religious support, engaging in spiritually based activities, pleading to God for help, and conducting good behaviors.⁶¹

4) Religious Support and Rituals: Shabri sought religious support from a spiritual caregiver, indicating the importance of seeking guidance and solace from his religious community. He also engaged in religious rituals, such as pleading to God, which can serve as a means of finding comfort and support. 5) Development of Good Behaviors: As part of his coping method, Shabri worked on developing positive behaviors, such as helping others, being kind, smiling, and showing wisdom. This exemplifies how religious coping can inspire individuals to engage in constructive and benevolent actions. 6) Compatibility of Islamic and Pargament's Religious Coping: The passage notes that while Pargament's religious coping method originated from the investigation of Christians and Christianity, it does not conflict with Islamic spiritual coping methods. This suggests that the core principles of seeking support, engaging in religious practices, and demonstrating virtuous behaviors are applicable across different religious traditions.\

The passage underscores how religion, particularly within Shabri's Islamic context, played a crucial role in his coping process. By leveraging religious beliefs and practices, Shabri found ways to address the psychological impact of the traumatic event

⁶¹ Pargament, Koenig, and Perez, "The Many Methods of Religious Coping."

and promote his recovery and well-being. It also highlights the universality of certain religious coping principles, demonstrating how diverse religious traditions can share common strategies for coping with trauma and adversity.

CONCLUSION

In conclusion, the paper highlights that the use of religion as a coping method is a potentially effective approach to aid trauma survivors in their recovery from psychological disasters, particularly in the aftermath of horrifying natural disasters like the Aceh earthquake and Tsunami. The research presented in the paper demonstrates that religious coping strategies can play a significant role in assisting individuals dealing with post-traumatic stress disorder (PTSD) after such traumatic events. The effectiveness of religion as a coping method lies in its ability to provide trauma survivors with several key benefits: 1) Emotional Support: Religious beliefs and practices offer a sense of emotional support to trauma survivors. Turning to their faith can help individuals find comfort, hope, and solace during times of distress and emotional upheaval. 2) Positive Reinterpretation: Religion can help trauma survivors reframe their catastrophic experiences in a more positive light. By finding meaning and purpose within their faith, individuals may begin to see their trauma as part of a larger narrative, promoting a sense of healing and growth. 3) Sense of Belonging: Engaging with religious communities provides a sense of belonging and connection for trauma survivors.

This support network fosters a feeling of being understood and accepted, reducing feelings of isolation and loneliness. The paper emphasizes that there is considerable evidence to support the use of religion as a coping strategy for PTSD treatment after horrifying natural disasters. Religious coping methods have been shown to have remarkable effects in assisting individuals in their recovery journey, helping them navigate the emotional aftermath of trauma. It's important to recognize that while religion can be a valuable coping resource for some individuals, it might not be the preferred or suitable approach for everyone. Each person's coping mechanisms are unique, and different individuals may find comfort and support through various means, such as therapy, social support, or other non-religious strategies. In conclusion, the paper suggests that integrating religious coping methods into trauma treatment can

be beneficial for many individuals, and it emphasizes the significance of acknowledging and respecting various coping approaches to provide comprehensive and compassionate support for trauma survivors.

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