

**SPIRITUAL ANALYSIS OF THE RESILIENCE ABILITY OF PEOPLE
IN THE ATC TEMPORARY SHELTER TOWARDS TRAUMA
POST-EARTHQUAKE AT MPANAU VILLAGE SIGI DISTRICT**

**ANALISIS SPIRITUAL KEMAMPUAN RESILIENSI MASYARAKAT ATC
TEMPORARY SHELTER TERHADAP TRAUMA PASCA GEMPA
DI DESA MPANAU KABUPATEN SIGI**

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ABSTRAK

Bencana dapat menyebabkan kerusakan, gangguan ekologis, hilangnya nyawa manusia, atau memburuknya derajat kesehatan. Trauma yang dialami oleh korban bencana membutuhkan dukungan spiritual untuk bangkit dari keterpurukan pasca bencana. Penelitian ini bertujuan untuk menganalisis spiritual dengan kemampuan resiliensi masyarakat pasca trauma gempa bumi. Metode analisis data ini menggunakan Fisher's Exact Test dengan tingkat kepercayaan 95%. Penelitian ini dilakukan pada bulan April hingga Agustus di Huntara ATC Desa Mpanau. Jumlah sampel sebanyak 80 orang, diambil dengan menggunakan teknik purposive sampling dengan kriteria berusia 17- 55 tahun, dapat membaca dan menulis, serta bertempat tinggal di Huntara ATC Desa Mpanau. Hasil penelitian ini menunjukkan ada hubungan antara spiritual dengan kemampuan resiliensi masyarakat pasca trauma gempa bumi di Huntara ATC Desa Mpanau.

Kata Kunci: *Bencana; Gempabum; Resiliensi; Spiritual.*

ABSTRACT

Disasters can cause damage, ecological disturbances, loss of human life, and worsening the health. The trauma experienced by disaster victims requires spiritual support to rise due to disaster. This research intends to analyze the spiritual through the resilience ability of people towards trauma post-earthquake. Data were analyzed through Fisher's Exact Test with a 95% confidence level. This research was conducted from April to August in the ATC temporary shelter at Mpanau village. 80 samples aged around 17-55 years old were selected through purposive sampling technique, their criteria has to be able to read and write, and residing in ATC temporary shelter at Mpanau Village. The results of this research indicate that there is a correlation between spirituality and resilience ability of people towards trauma post-earthquake.

Keywords: *Disaster; Earthquake; Resilience; Spiritual.*

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INTRODUCTION

Central Sulawesi is one of the provinces that has a high level of vulnerability to disasters. 7.4 magnitude Richter Scale (SR) Earthquake occurred in Central Sulawesi, in 2018, caused casualties and damaged infrastructure of the government and the community. Data of Regional Disaster Relief Agency Central Sulawesi Province reveals number of victims who died and disappeared was 4,340 people, and injured were 4,438 people. Meanwhile, the damaged infrastructure of the government are: 265 units of schools, 7 bridges as public facilities, and 78 offices. Likewise, 327 houses of worship were damaged, 362 shops and 68,451 houses were damaged. BPBD Central Sulawesi also noted 172,635 people were displaced due to the disaster, therefore the government was assisted by various private institutions that were concerned about the disaster and prepared temporary shelters (Huntara). According to data in Central Sulawesi's BPBD, the government has built 322 shelter units for survivors who need temporary accommodation. (Nugroho, S.P. 2018).

Disaster caused deep trauma for those who experienced it. Hence there are lesson taken through that events. People are making effort to revive from the unfavorable mental state or and psychological shock to a better state. Emotional regulation is the ability to remain calm under stressful conditions. Impulse control is the individual's ability to control the desires, urges, likes and pressures that arise from within. Optimism is a resilient individual. Casual analysis is the individual's ability to accurately identify the cause of the problem at hand. Empathy is closely related to an individual's ability to read other people's emotional and psychological signs. Self-efficacy represents a belief that individuals are able to solve problems experienced and achieve success. Hereinafter, achievement is more than just how an individual has the ability to overcome adversity and rise through it, but also an the ability to achieve positive aspects of life. Dealing with this problem requires an ability known as resilience. Resilience is the individual's capacity to deal with

and overcome and respond positively to unpleasant conditions. Strengthen themselves in order to be able to change the conditions they experience, especially since the shelters they live in are one of the locations is risk on disasters and external hazards.

Specifically for Mpanau Village, Sigi Subdistrict, where this research will be carried out, the number of victims displaced in the Rapid Response Action (ATC) shelter is 90 families, the number of houses severely damaged by the disaster is 594, moderate to light damage is 1,113. (Nugroho, S.P. 2018). The results of interviews conducted to residents in the ATC Huntara of Mpanau Village, Sigi Regency, shows that the disaster they experienced caused them deep trauma. Feelings of fear and anxiety about further disaster made people restless while living in the shelter. Residents in the Mpanau Village ATC Huntara often wonder if God has been angry with them to give them an earthquake. Interviews conducted to five people in the ATC shelter Mpanau Village. They said that post-earthquake, they got closer to God Almighty by worshiping more, praying more, and also trying to be better. They try to build good correlations with family and other people. By getting closer to God, they say they are calmer and surrender to their destiny. In this way, they feel calmer and can carry out their daily activities well. (National, 2018)

Rosito (2010) explains that spirituality is a series of efforts made by individuals in searching, finding and maintaining something meaningful in their lives. Understanding of meaning will encourage positive emotions both in the process of looking for them, finding and maintaining them. Musa (2012) divides the spiritual dimension into 4 parts, namely the dimensions of the meaning of life, the dimensions of positive emotions, spiritual experiences and rituals. Spiritual is a positive motivation from within a person to help individuals achieve certain goals.

This research is in line to (Satria and Sari, 2017), it was found that community resilience to disasters was in the high category of 63.0%. It is hoped that the government,

families and communities can increase resilience so that people can run their lives better, especially those who still live in disaster-risk areas. The ability of individuals to recover after trauma due to disaster requires healthy and productive ways. Hendriani (2018) defines resilience as the ability to defend yourself and adapt from life stressors. Individuals who have good adaptability will tend to be able to get through disaster conditions well. According to Masten and Coatsworth (2018) resilience describes an individual's ability to respond to trauma faced in healthy ways. In general, resilience is characterized by a number of characteristics, namely: the ability to deal with difficulties, resilience in dealing with stress or to rise from the trauma experienced. This research intends to analyze the spiritual level, the resilience, the correlation of spiritual level and resilience of people towards trauma post disaster in ATC shelter Mpanau Village.

Method applied in this research is a quantitative method with a cross-sectional study design. Sugiono (2017) states that a cross-sectional study design is a study conducted by measuring the correlation between the independent variable is spiritual and the dependent variable resiliensi which is carried out one measurement at the same time with the aim of looking for correlations between variables.

This research was conducted from April to August 2020, involving 450 people as the population who were victims of the earthquake and those who live in the ATC Huntara Mpanau Village. Determination of the number of samples using the Slovin formula with 80 respondents.

$$\begin{aligned}
 n &= \frac{N}{1 + e^2} \\
 &= \frac{450}{1 + 450 \cdot 0,1^2} \\
 &= \frac{450}{1 + 450 \cdot 0,01} \\
 &= \frac{450}{1 + 4,5}
 \end{aligned}$$

$$\begin{aligned}
 &= \frac{450}{5,5} \\
 &= 80 \text{ samples}
 \end{aligned}$$

Notes :

N = Total population

n = Sample size

e = the specified level of error.

The sampling technique used was purposive sampling with several predetermined inclusion criteria, namely (1) earthquake victims of 17 years to 55 years old, (2) willing to be respondents, (3) stay in the Mpanau Village ATC Huntara .

Questionnaire was used as an instrument for measuring spiritual variables developed by Piedmont, namely the Spiritual Transcendence Scale (STS) and the modified Connor-Davidson Resilience Scale (CD-RISC) resilience measurement instrument aims to make everything easier for respondents to answer each question item. The results of the validity test for each statement item, obtained the value of $r_{count} \geq r_{table}$ which is 0.632 and the reliability test obtained the alpha value for the spiritual level questionnaire of 0.977 and an alpha value of 0.974, which means that all statements from the variables are declared reliable. The data analysis of this research used Fisher's exact test with a confidence level of 95% ($\alpha = 0.005$).

DISCUSSION

As an individual ages, his spiritual experiences will also be more numerous, and events that have been experienced will be the source spiritual maturity. The distribution of respondent characteristics based on age level can be seen in Table 1 as follows.

Table 1.
the distribution of respondents
based on their age

Characteristic of age	Frequency (f)	Percentage (%)
26-35 Years old	12	15
36-45 Years old	39	48,75
45-55 Years old	29	36,25
Total	80	100

Source: Primer Data, 2020

Table 1 reveals that most of the respondents in this research had a final adult age range of 36-45 years old with a percentage of 48.75%, a small proportion of respondents were in the early adulthood age range of 26-35 years old with a percentage of 15%.

Emergency response activities carried out generally consult effectively to men. Assessments of damage, loss and existing needs were mostly carried out by male-dominated teams, which relied on information and feedback only from the male household head. Characteristics of respondents based on gender can be seen in Table 2 as follows.

Table 2.
Distribution of Gender Characteristics

Gender	Frequency (f)	Percentage (%)
Male	47	58,75
Female	33	41,25
Total	80	100

Source: Primer data, 2020

Table 2 shows that most of the respondents or 47 of them were male (58.75%) and a small proportion were 33 female (41.25%). Several livelihood improvement programs post-disaster recovery period only focus on the head of the household, who is generally a male. Men are required to have the ability to overcome sources of stress so that the tendency of men to have a good level of resilience is quite high compared to women.

The results of the univariate analysis of the religious level from the research show

that, the spiritual level of the earthquake victims who live in the Mpanau Village temporary shalter is in the high spiritual category. These results can be seen in Table 3 as follows.

Table 3.
Community Spiritual Level

Spiritual Level	Frequency (f)	Percentage (%)
Low	28	35
High	52	65
Total	80	100

Source: Primer Data, 2020

Table 3 shows that, most of the respondents or 52 of them were in a high spiritual level (65%) and those in the low spiritual level category were 28 of them (35%). Spiritual is a series of activities to seek, find and maintain something meaningful in religious life.

Reivich and Shatte (2002) states, individuals basically have all aspects of resilience, namely: emotional regulation, impulse control, optimism, empathy, analysis of causes of problems, self-efficacy, and achievement. The difference between one individual and another is how he maximizes the aspects of resilience in him. So that it becomes an ability that helps him to survive difficulties or crises experienced in the recovery period and can provide the ability to rise better than before. The level of community resilience can be seen in Table 4 as follows.

Table 4.
Community Resilience Level

Resilience Level	Frequency (f)	Percentage (%)
Not good	21	26,25
Good	59	73,75
Total	80	100

Source: Primer Data, 2020

Table 4 shows that most of the level of resilience of the people who stay in ATC temporary shelter at Mpanau Village are in the good resilience category with 59 people

(73.75%) and a small proportion or 21 of them are in the bad resilience category (26.25%). The resilience of an individual is characterized by the ability to bounce back from negative emotional experiences resulting from post-disaster trauma. Someone who has a good level of resilience will try to deal with unpleasant or unwanted events well and

then rise from various conditions that cause stress with the abilities possessed by the individual himself.

The results of the analysis of the spiritual correlation with resilience were carried out using the Fisher Exact Test statistical with a significance correlation of 0.05. The results of the bivariate analysis can be seen in Table 5 as follows.

Table 5.
Spiritual Correlation with Community Resilience

No	Spiritual	Resilience				Total	P-Value
		Not good		Good			
		f	%	f	%		
1	Low	21	75%	7	25%	28	0,00
2	High	0	0%	52	100%	52	
	Total	21	26,25%	59	73.75%	80	

Source: Primer Data, 2020

Based on Table 5, it can be seen that, 28 respondents who own a low spiritual level, have bad resilience abilities of 21 people (75%) and 7 (25%) of them are good in resilience levels. Meanwhile, 52 respondents who have a high spiritual level also have good resilience abilities. After a statistical test was carried out using Fisher's exact with a confidence level of 95% ($\alpha = 0.005$), the p-value = 0.000 which means it is smaller than alpha 0.005 so that H_0 is rejected. Thus it can be concluded that there is a significant correlation between spirituality and community resilience.

The religious level people lived in ATC temporary shelter Mpanau Village is high, because the community believes that the earthquake is not caused by human negligence, but God's will. According to the community, the current disaster cannot be avoided, but the community must increase their preparedness physically and mentally by surrendering to God's will so that they can sincerely undergo the tests given to them.

Rosito (2010) explains that a strong effort to seek will bring courage which includes the willingness to achieve goals even though facing obstacles such as a disaster that originate

from within and from outside the individual. If the meaningful thing is found by the individual, his character will be stronger, especially in the process of maintaining the spiritual values that have been adopted. The more someone has spiritual meaning and values in his life, the happier and the more adaptive he is in living his life, including when facing disasters.

The result of this research is in line to research conducted by (Cut Husna, 2020) which revealed that the spiritual problems arises post-disaster are hopelessness, guilt, and closure. Research conducted by Rabiei, Nakhaee, and Hosseini (2014) of the psychological effects towards natural disasters in Iran shows that the treatment of psychological impact of disasters is still weak in terms of the understanding of rescue with basic principles of psychosocial support and discontinue the social support. Disaster management must be improved through psychosocial support, education and carrying a disaster psychological impact management program. The results of research conducted by Moghaddam, Saeed, Khanjani, and Arab (2014) suggest that there is a need for appropriate action to support disaster management

in the form of psychological support, namely cognitive and intellectual, spiritual, interests, attitudes, which are appropriate to increase cooperation between groups that become disaster victims.

The results of the univariate analysis of the resilience level shows that, majority of the community resilience levels of earthquake victims who live in temporary shelter at Mpanau Village are in the good resilience category. Resilience in disaster management has been introduced in literature for a long time, but has only become popular in the last ten years.

(Satria and Sari, 2017) revealed that of the 100 respondents studied, respondents who had level of community resilience in the alert category in disaster-areas were of 63 respondents. Each individual can rise from adversity with the existence of resilience factors within them, this will help them to survive the difficulties they experience, times of crisis in life and overcome things that can trigger stress and it help individuals to rise up more even better than the previous situation so that the disaster they experienced may become valuable experience if a disaster strikes again.

The individual's ability to adapt on undesirable conditions will develop resilience and form limits on positive and negative emotional levels, so that it becomes the underlying force for individuals to adjust to recover quickly from stressors originating from the environment and form individuals recovered power (Rinaldi, 2010)

Research conducted by (Taufiq, 2014) on the Picture of Resilience of Children after the Flood Disaster in Dayeuhkolot Village, Bandung Regency, West Java, shows that in general the resilience ability of children after the flood disaster in Dayeuh kolot village, Bandung regency, Java west reveals good/high ability in impulse control. Optimism and causal analysis, while the abilities that are classified as low are emotional regulation, empathy, self-efficacy and reaching out.

The results of this research are in line with (Oktaviani, 2010) which states that most

of the participants have moderate resilience scores and some even have high scores. Resilience generates and maintains a positive attitude to be developed. Individuals take meaning from life and use prior knowledge and experience to prepare themselves for difficulties such as disasters in an appropriate manner.

Good resilience was obtained by people in ATC temporary shelter at Mpanau Village because most of the respondents were male. Good resilience in men is due to the ability to adapt to various conditions to change circumstances and solve the problems they experience. Men are better in controlling emotions and think more rationally in various situations. The ability of men to control the emotional dimension and to analyze the problem causes men to be more realistic in solving problems. Meanwhile, women are unable to react in changing circumstances, women tends to get sad or messy when they face changes and pressures and find it difficult to readjust after experiencing traumatic experiences. Women prioritize feelings of sympathy in dealing with stressors so they tend to find it difficult to overcome problems.

Research conducted by (Rinaldi, 2011) shows that most of the respondents included are men which were 141. They have good resilience abilities, adapt to all problems quickly and are more rational in seeing things. Communities who have good resilience abilities are those who are able to prevent or respond to post-disaster difficulties. Experience and knowledge in dealing with floods makes people good in resilience, they think that floods are not due to human negligence, but also by the will of God Almighty. In addition, people also think not to regret of what happened and try to make life better in the future. Most of the respondents in the Gampong Buga community are in the late adult category (36-45 years) and the early elderly (46-55 years) with a percentage of 36.9%, where as a person's age increases his life experience increases, therefore resilience is getting better .

Relatable research conducted by (Estria, 2018) got different results, the analysis of different resilience tests based on age showed that there was no difference in resilience between men and women because $p = 0.073$ ($p > 0.05$). The difference in the results of this research influenced by different views where men often use a problem-solving approach with an optimistic attitude than women, while women mostly feel that they have a sense of helplessness compared to men.

Good community resilience is due to experience in dealing with earthquakes. People assume that if they continue to regret the disaster that has occurred, then they will continue to fall and will not be able to make any improvements for their lives in the future. The challenges in the future will be even more difficult, so that according to the community, now is no longer the time to lament the fate. In addition, people at Mpanau Village also do not regret what is happening now and always try to make life better in the future. Most of the respondents are in the late adult category (36-45 years old). Late adulthood has gone through a lot of experiences as people get older, their emotional maturity will also increase so that a person's resilience is getting better.

High spirituality is closely related to the ability of community resilience post-disaster. Seen through the results of the research, where respondents with high spirituality also have good resilience abilities. The community has adherence to the religion so that the people are more sincere in undergoing every process they live through.

The availability of religious facilities within ATC temporary shelter at the Mpanau Village also makes the community calmer to undergo worship. The existence of different beliefs between the residents also did not cause disputes, but instead strengthened their social relations. The close social correlation has made the community better able to go through the problems and trauma experienced after the earthquake. According to the community, the disasters they experienced taught them to put more affection for their

fellow, improve the social life of the community and encourage them to do better for nature.

The results of this research are in line with research conducted by Taufiq, Susanty, and Nurlina (2014), with the results of the impulse control ability of flood victims classified as good with a percentage of 90.32%. Respondents have the ability to control bad desires, and are able to maintain good social relations.

The resilience ability of disaster victims can grow well because they have a good optimism value in dealing with disasters. According to Smith (2013), optimistic people will not deny and run from problems or avoid bad news, on the contrary, they view problems and bad news as life difficulties that can be solved.

Another study on the relationship between religiosity and resilience, was conducted by (Setiawan and Pratitis, 2016). The results of this research indicates that developing resilience is a personal journey of each individual, therefore each individual is different in perceiving traumatic events and life events, it means an individual who has resilience does not mean apart from sadness, distress and distress, but in these conditions the individual is able to respond positively and continue to develop himself in a better direction. Partial analysis shows that there is a very significant positive correlation between religiosity and resilience. The hypothesis shows a relationship between religiosity and resilience of Lapindo mud victims can be accepted. The findings of this research indicates that religiosity plays an important role in supporting the resilience of victims of the Lapindo mudflow.

The results of the research explains that people who have the ability to interpret every event they experience and understand it as a difficulty that must be faced will minimize the impact of stress due to trauma. The Spiritual level allows a person to perceive certain events beyond his will, which is the will of God Almighty. The beliefs of the community

tend to foster empathy and encourage people to try to solve every problem they face.

Similar research conducted by (Estria, 2018) reveals that there is a significant positive relationship between gratefulness and resilience on communities who lived in natural disasters area. The relationship is positive and it means that that the greater the individual's gratitude, the higher the level of resilience. The effect size produced in this research is 12.96%, meaning that the effective contribution of gratitude in resilience to the community in disaster areas is 12.96%. Therefore, it can be concluded that there is a positive relationship between gratitude and resilience in communities. This means that the higher the level of gratitude then the higher the level of resilience people have, conversely, the lower the level of gratitude, the lower the resilience.

In order for the level of resilience of the community affected by the disaster to be in a good category, it is better to increase the religious capacity of the community in order to foster a sense of caring for each other so as to reduce the distress experienced by the community cause by the trauma of the disaster. The government should prepare comfortable facilities and infrastructure for people to worship. Not only that, disaster risk reduction efforts can be carried out by increasing the knowledge and skills of the community to be more resilient in dealing with disasters through carrying out training activities or disaster simulations to increase community preparedness against disasters.

CONCLUSIONS

Data analysis and discussion of spiritual analysis and community resilience ability post-earthquake reveals that spiritual level is significantly related to community resilience ability post-earthquake trauma. Therefore, the hypothesis is accepted.

Subject selected in this research were people around the temporary shelter. They are expected to develop their potency in order to use it as new livelihood source in a state of urgency or disaster, and they are

expected to level up their spiritual skill particularly in terms of being grateful of every aspect of live in order to improve the resilience if disaster occur. This effort made to support community resilience ability. Moreover, the community are also expected to be more open minded towards knowledge from outside or from the expert of mitigation or preparedness of disaster. The quality of education is expected to be improved as well for the next generation in order information may be accepted well in disaster area.

In order to increase resilience of the community, actions to increase community preparedness are expected to be formed, not only through religious activities, but also other activities that build public awareness to be more alert to disasters. Efforts that must be made in increasing community preparedness are training to increase knowledge about earthquake disasters and simulations. These efforts will reduce the impact of disasters felt by the community and will increase community resilience.

Efforts that must be made to increase the value of community self-efficacy in increasing resilience by providing motivation and increasing self-confidence in the community is to form and involve the community in the activities of disaster organizations formed among the community such as disaster preparedness organizations for rural communities.

The perspective in this research seeks to form a perspective regarding spiritual enhancement to disaster victims that will help the process of increasing the resilience capacity. It is expected that further research will carry out further research by proving the effect of giving advice and spiritual activities with the increase of the resilience of people affected by disasters.

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