
**Holistic Trauma Healing After Earthquake In Islamic Boarding School:
A Case Study Of Al-Bahjah Cianjur**

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Abstract

Earthquakes can occur anywhere, anytime, and affect anyone. One of them is Islamic boarding schools known as Pondok Pesantren. They are known as institutions that focus on providing educational services to students. But how do they deal with earthquake disasters? This research aims to understand the impact of the earthquake disaster in the form of trauma for students and recovery efforts in the Islamic boarding school environment. The research started with collecting secondary data about Islamic boarding schools. Next is the primary data collection stage, through in-depth interviews with Islamic boarding school managers and Islamic boarding school students who are earthquake survivors. The interviews focused on their experiences during and after the earthquake and the efforts made by the Islamic boarding school management to carry out trauma healing. The research results concluded that holistic trauma healing carried out at the Al Bahjah Cianjur Islamic boarding school was an integration of spiritual and recreational trauma healing. Holistic trauma healing activities have succeeded in overcoming earthquake trauma, both short and long term. This activity provided new enthusiasm for the students so that the post-earthquake trauma recovery process could run more quickly.

Keywords: Earthquake; Holistic Trauma Healing; Pesantren

Introduction

Cianjur Regency is one of the regions in West Java Province that is geographically located on the seismic path in Indonesia. This condition causes the area to be potentially shaken by tectonic earthquakes because it is located between the earthquake-generating lines, namely, from the south, there is a subduction zone of the Indo-Australian Plate and the activity of the Cimandiri Fault, which is a large fault line that extends nearly 100 km and is divided into fault segments that cross the Sukabumi, Cianjur, and Bandung districts.¹

On November 21, 2022, at 13.21 WIB (Western Indonesian Time), Cianjur Regency was shaken by a tectonic earthquake with a magnitude of (M) 5.6 with a depth of 10 km. The earthquake's location was at 6.84° South latitude and 107.05° East longitude. The epicentre was 10 km southwest of Cianjur Regency, West Java (data from the Meteorology, Climatology, and Geophysics Agency/BMKG). The impact, according to the records of the National Disaster Management Agency (BNPB), was that 334 people died, 593 people were seriously injured and 59 people were hospitalised in the Cianjur area. The number of evacuations from the validation results was 494 locations; 375 were centralized and 119 were evacuated independently².

Considering the suddenness of the event and the size of the affected area, the Cianjur Earthquake was categorised as a catastrophic disaster, stating that catastrophic events are one of the sources of stress. Catastrophic experiences can be caused by war, rape and natural disasters, leaving victims witnesses of the event with an overwhelming fear (trauma) of the things that caused or related to the event³. One form of trauma that arises after a disaster such as a tsunami is that many children are very afraid of seeing water or doing activities that use water such as bathing⁴.

Islamic boarding schools, we call it pesantren in this article, as religious education institutions spread across the country, including in the Cianjur region, became one of the entities affected by the earthquake. In

¹Fauziah et al., "Pemulihan Korban Gempa Cianjur Melalui Program Rumah Belajar Anak Di Desa Cibulakan Kabupaten Cianjur Jawa Barat," *PANDAWA: Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (2022) <https://journal.uta45jakarta.ac.id/index.php/pdw/article/view/6594>.

²ANTARA News Agency, "Gempa Cianjur, Korban Meninggal Bertambah Menjadi 334 Orang," *Antara News Sultra*, last modified December 3, 2022, accessed April 23, 2025, <https://sultra.antaranews.com/berita/435315/gempa-cianjur-korban-meninggal-bertambah-menjadi-334-orang>.

³Edward P. Sarafino, *Health Psychology: Biopsychosocial Interactions*, 2nd Ed, Health psychology: Biopsychosocial interactions, 2nd ed (Oxford, England: John Wiley & Sons, 1994).

⁴D. E. Putri and R. Rachmatan, "Methods of Overcoming Tsunami Stress in the Families of Aceh Tsunami Victims," *Proceeding Rapid National Seminar* (2005): 133–14.

addition to physical damage to buildings, the earthquake also affected the psychological condition of the individuals involved, especially the student (we call it with santri), as a group that is most closely related to the boarding school environment. Without adequate knowledge when facing an earthquake, trauma arose for the santri who managed to survive the disaster.

Therefore, this research tries to answer this urgent need by presenting a more comprehensive understanding of the impact of trauma and recovery efforts or what we call in this article trauma healing in the pesantren environment. By involving santri as research subjects, it is hoped that the results of this study can make a significant contribution to the development of appropriate and effective trauma healing strategies for pesantren communities that experience earthquakes.

Post-disaster Trauma Healing

Trauma caused by disasters often has an impact on various psychosocial aspects, especially for children who tend to experience nightmares, anxiety, and difficulty concentrating. Trauma healing is an effective solution to minimize this impact. Activities include play therapy and other group activities oriented towards psychological recovery. For example, play therapy has been shown to help children of flood victims in North Sulawesi feel more relaxed and happy after engaging in collaborative play⁵.

Trauma healing also includes supporting activities such as counseling and community-based psychological interventions. Community-based treatment is essential in a major disaster such as the Cianjur earthquake, as it involves collective recovery for affected individuals and groups. This method is key in rebuilding emotional balance amid post-disaster uncertainty.

Trauma Healing in Islamic Theology

From an Islamic perspective, disasters are seen as part of Allah's decree that contains certain wisdom. The Al-Qur'an teaches that disasters can be a test (Surah Al-Anbiya: 35) or a reminder (Surah Fathir: 45) for humanity. This perspective creates an opportunity to integrate a spiritual approach in trauma healing, where strengthening the relationship with Allah becomes a top priority.

There are three important dimensions in disaster theology: human relationships with God, fellow humans, and the environment. In the context of pesantren, this approach is realized through dhikr, joint prayers, and

⁵Syenshie Virgini Wetik and Grace Benedikta Polii, "Play Therapy Berbasis Trauma Healing Pasca Bencana Pada Anak Usia Sekolah," *Jurnal Masyarakat Madani Indonesia* 2, no. 4 (2023): 385–391, accessed April 23, 2025, <https://pdfs.semanticscholar.org/04f4/50d20e1b4759fb984fff1485897f6eff2ac4.pdf>.

religious lectures⁶. The Sufistic approach teaches Muslims to find inner peace through self-introspection and appreciation of divine destiny. Activities such as dhikr and sunnah prayers are able to improve the emotional stability of students affected by disasters⁷.

Trauma Healing with Spiritual Activities

Spiritual activities such as dhikr, praying, and religious studies play a central role in trauma recovery in pesantren. The effectiveness of spiritual psychotherapy methods, which combine regular worship with Qur'an and Hadith-based approaches, in reducing psychological distress. These activities not only promote peace of mind but also increase the survivors' zest for life. Activities such as dhikr and sunnah prayers provide emotional stability while strengthening the faith of affected students.⁸

Trauma Healing with Social Activities (Helping Survivors)

Involving students in helping other survivors is a form of social-based trauma healing. This activity includes the distribution of aid, psychological assistance at the disaster post, and direct interaction with disaster victims. This activity not only provides a therapeutic impact for students but also fosters a sense of empathy and solidarity. Volunteers who help others have high altruism characteristics, such as empathy, self-efficacy, and emotional stability⁹.

This practice also provides valuable learning experiences for santri, where they are able to understand the importance of social care in dealing with disasters. In the pesantren environment, this activity strengthens the sense of community and moral responsibility towards the surrounding community.

Trauma Healing with Joyful Physical Activities

Physical activities such as traditional games, competitions and sports are an important part of trauma healing, especially among children. It reported that play therapy helped children affected by disasters feel more relaxed and happy. Games such as marbles racing, rubber relay, or cracker

⁶Moch Tolchah, "Teologi Bencana Kaum Pesantren," *KARSA: Jurnal Sosial dan Budaya Keislaman* 23, no. 2 (2016): 306–323, accessed April 23, 2025, <http://repository.uinsa.ac.id/id/eprint/1767/Ibid>.

⁷Muhammad Ainun Najib, "Epistemologi Tasawuf Modern Hamka," *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan* 18, no. 2 (2018): 303–324.

⁸Miftahuddin Miftahuddin et al., "Spiritual Psychotherapy for Overcoming Mental Illness," *Madaniyah* 10, no. 1 (2020): 147–158.

⁹Natalie J. Allen and J. Philippe Rushton, "Personality Characteristics of Community Mental Health Volunteers: A Review," *Journal of Voluntary Action Research* 12, no. 1 (January 1983): 36–49.

eating competitions provide a cheerful atmosphere and increase self-confidence¹⁰.

Besides being entertaining, these physical activities also help to distract from traumatic experiences and strengthen the children's social skills. In the pesantren environment, this approach is combined with routine activities to create a holistic recovery. This method is relevant in creating a balance between the emotional and physical aspects of post-disaster recovery. These activities not only have a therapeutic impact on the santri but also strengthen community solidarity. This practice shows how pesantren education can contribute to holistic disaster management.

Research Methods

This research was conducted at Pondok Pesantren Al-Bahjah Cianjur, an educational institution affected by the earthquake in 2022. The address of Al-Bahjah Cianjur is located at Cugenang Street Km. 7 RT 01 RW 05 Cijedil Village, Cugenang District, Cianjur Regency, West Java Province. Al-Bahjah Cianjur is one of the boarding schools run by a popular scholar in Indonesia, Buya Yahya. The students living in Al-Bahjah Cianjur boarding school became earthquake survivors while they were carrying out teaching and learning activities and daily activities. As a result of the earthquake disaster, most of the survivors were traumatized to varying degrees, so it is important to study them.

This research uses a descriptive qualitative approach to explore it holistically. Qualitative methods are often called naturalistic research methods because the research is conducted in natural conditions (natural settings).¹¹ Qualitative methods are defined as social science research methods that collect and analyze data in the form of human words and actions. Researchers do not try to calculate or quantify the qualitative data that has been obtained and thus do not analyze numbers.¹²

Qualitative descriptive research is intended to describe existing phenomena, both natural and human-made, which pay more attention to the characteristics, quality, and interrelationships between activities. In addition, descriptive research does not provide treatment, manipulation or change in the variables studied, but describes a condition as it is. The only treatment

¹⁰Wetik and Polii, "Play Therapy Berbasis Trauma Healing Pasca Bencana Pada Anak Usia Sekolah."

¹¹Arief Rachman et al., *Metode Penelitian Kualitatif, Kualitatif Dan R&D* (Saba Jaya, 2024), accessed April 23, 2025, https://www.researchgate.net/profile/Hery-Purnomo/publication/377469385_METODE_PENELITIAN_KUANTITATIF_KUALITATIF_DAN_RD/links/65a89006bf5b00662e196dde/METODE-PENELITIAN-KUANTITATIF-KUALITATIF-DAN-R-D.pdf.

¹²Afrizal, *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif Dalam Berbagai Disiplin Ilmu* (PT RajaGrafindo Persada, 2014).

given is the research itself, which is carried out through observation, interviews, and documentation.¹³

Research Stages

The research was conducted in several stages. Starting with the pre-research stage, the activities carried out were in the form of collecting secondary data about Pesantren Al-Bahjah Cianjur, including its history, organizational structure, and existing programs. The primary references for this stage were official pesantren documents, such as annual reports and related documentation. Furthermore, the primary data collection stage was conducted through in-depth interviews with pesantren managers and students who were earthquake survivors. The interviews focused on their experiences during and after the earthquake and the efforts made by pesantren managers in conducting trauma healing. The interviews were conducted through online meeting facilities on January 19, 2024, with the interviewees Ahmad Muhsin as the Head of Male Dormitory Pesantren Al-Bahjah Cianjur, and Miftah Fauzi Ilhami as the management staff of Pesantren Al-Bahjah Cianjur, who was still a student at the time of the earthquake.

Once the data was collected, it was analyzed inductively using a thematic approach. Data from interviews and observations were sorted to identify patterns, themes and conclusions that emerged naturally from the data. Furthermore, the analysis results were linked to relevant theories in the literature on trauma healing, religious education, and psychology. The researcher looked for congruence between the empirical findings and the existing conceptual framework. References in this stage include theoretical works in the field of trauma healing and religious education, such as those proposed by Herman¹⁴ and Al-Ghazali¹⁵.

Finally, the findings of this study are presented in the form of a narrative that describes the trauma healing process carried out by the management of Pesantren Al-Bahjah Cianjur. The findings are also linked back to the broader context of the pesantren and its implications in post-disaster recovery efforts. References used in the preparation stage of this report include guidelines for writing qualitative research reports, as proposed by Maxwell.¹⁶

¹³Nana Syaodih Sukmadinata, "Metode Penelitian Dan Pendidikan," *Bandung: PT Remaja Rosdakarya* (2011).

¹⁴Judith Herman, *Trauma and Recovery: The Aftermath of Violence--from Domestic Abuse to Political Terror*, Reprint edition. (New York: Basic Books, 1997).

¹⁵Abu Ahmad Al-Ghozali, "Mengobati Penyakit Hati Tarjamah Ihya 'Ulumuddin Dalam Tahdzib al-Akhlaq Wa Mu'Alajat Amradh Al-Qulub," *Bandung: Karisma* (2000).

¹⁶Joseph A. Maxwell, *Designing a Qualitative Study*, vol. 2, 7 (The SAGE handbook of applied social research methods, 2008), accessed April 23, 2025, https://books.google.com/books?hl=id&lr=&id=m4_MAwAAQBAJ&oi=fnd&pg=PA214&d

Pondok Pesantren Al-Bahjah Cianjur Profile

Al-Bahjah Da'wah Development Institute (LPD Al-Bahjah) or better known as Al-Bahjah, was born with a series of da'wah trips by K.H. Yahya Zaenal Ma'arif, Lc., M.A., or better known as Buya Yahya, a charismatic young scholar who later became the founder of a da'wah institution located in Sendang Village No. 179 Blok. Gudang Air, Sumber Subdistrict, Cirebon Regency, West Java.

The name "Al-Bahjah" chosen by Buya Yahya means "Light" or "Shining Light". Philosophically, as the name implies, the existence of Al-Bahjah LPD is expected to be a "Shining Light" for the people of the Prophet Muhammad, Peace be Upon Him.

In the beginning, Buya Yahya came to Cirebon in 2006 to carry out the mission of Al-Ahgaaff University to create a preparatory school for Al-Ahgaaff University in Indonesia. After going through a study and evaluation, the program only ran effectively for 1 year, and finally returned to Yemen. Along with that, Buya Yahya then asked permission from Al-Habib Abdullah bin Muhammad Baharun, who was also his teacher, to pioneer da'wah in Cirebon. For his prayers and blessings and other teachers, Buya Yahya's efforts in preaching were greatly facilitated by Allah Ajja Wazalla.¹⁷

Pondok Pesantren Al-Bahjah Cianjur, which is a branch of its center in Cirebon, was established in 2010 and until now has a total of 412 students who live in the pesantren to attend teaching and learning activities in the pesantren. Of this number, about 70% of the students attend formal junior and senior high schools under the auspices of the Al-Bahjah Foundation. In the formal school, the students get general and religious lessons. The number of managers of the boarding school is 12 ustadz, plus 52 teaching staff, so that the total number of managers and teachers is 64 people. Some of the ustadz and teachers live in the boarding school mess and some live in the village around the boarding school and mingle with the community.

Earthquake Impact and Handling of Santri during an Earthquake

At the time of the earthquake, 20 students were living in the boarding school. The earthquake occurred in the afternoon at around 1:30 p.m., at which time the boarding school was closed ahead of Maulid Akbar. The first step at the time of the earthquake was to ensure the safety of the santris by directing them to a safe place. In the large hall of the shelter, many of santris who escaped were traumatized. They ran around crying and screaming with occasional trembling. The traumatic events experienced by santris were

q=Designing+a+Qualitative+Study.+In+J.+A.+Maxwell,+Qualitative+Research+Design&ots=ZWWIUUpNZFv&sig=emY-EU3GHZvd13mi2eiHRtklxfc.

¹⁷“Sejarah Berdirinya Yayasan Al-Bahjah,” 2025, accessed April 24, 2025, <https://albahjah.or.id/sejarah-berdirinya-yayasan-al-bahjah/>. <https://albahjah.or.id/sejarah-berdirinya-yayasan-al-bahjah/> Ibid.

almost the same, although milder than those described by Wetik and Polii (2023), who stated that psychosocial problems due to disasters include sleep disturbances, nightmares, feeling lonely, anxious, worried, irritable, sensitive, difficulty concentrating, and recurrent memories of traumatic events.

The ustadz and teachers who accompanied them immediately calmed the victims by inviting them to recite prayers, pray in congregation, prayers, and eat together. Santri who have decreased their level of trauma and have returned to calmness began to be given additional activities such as helping to distribute aid at the disaster post and participating in trauma healing with humanitarian organizations. The trauma healing process includes teaching the Al-Qur'an, sharing gifts, helping distribute logistics, and making games such as yells, charades, and so on. As those who are victims and understand the local conditions, the santri are given the role of helping trauma-healing children at aid posts and even to disaster locations that are rarely touched by aid.

While in the temporary shelter, which is still in the boarding school complex, santri did not receive medical treatment from the medical clinic or bring in doctors because none of the students suffered serious injuries. All response activities for affected and traumatized santri were carried out as much as possible by the pesantren management without the help of a psychologist. Trauma management is carried out through storytelling activities, listening to people tell stories of patience and motivation, as well as other spiritual activities, especially by reviving worship activities in the available prayer room. Every congregational prayer, the qunut nazilah prayer is recited to pray for fellow victims and to pray that disasters, especially earthquakes, do not occur.

All activities carried out by the dormitory administrators are part of trauma healing activities. According to Sugandi¹⁸, conducting trauma healing is one of the actions that can be taken to help reduce communal trauma, as he did in the recovery phase of the earthquake disaster that hit Sarampad Village, Cugenang District, Cianjur Regency. The earthquake had traumatized children by causing them to suffer from fear, anxiety, sadness, and even long-term trauma.

Trauma healing activities in the form of storytelling and listening to stories of patience and motivation are part of the recreational treatment of trauma victims carried out by Delviolita¹⁹ when dealing with earthquake

¹⁸Apit Sugandi et al., "Trauma Healing Dan Edukasi Pasca Gempa Bagi Anak-Anak Desa Sarampad," *East Journal of Innovative Community Services* 1, no. 03 (2023): 80–85.

¹⁹Debbi Delviolita, Encep Iman Maulana, and Sindi Nabila, "Penerapan Permainan Sederhana dan Penyediaan Fasilitas Kebersihan sebagai Bentuk Trauma Healing pada Warga Terdampak Bencana Gempa Cianjur di Cugenang, Cianjur," *Jurnal Pengabdian West Science* 2, no. 09 (September 27, 2023): 752–757.

trauma victims in Cirumput Village, Cugenang District, Cianjur. This activity can restore prolonged trauma by filling the time doing a lot of games. Doing a lot of games is needed for child development, so this technique is very good to apply. The recreational method is carried out in the form of marbles racing, sack racing, and rubber relay.

After going through various handling steps in the pesantren, the results began to have a positive impact on santri. They are increasingly more appreciative for the blessings they have. When getting assignments in the field, they become aware and know firsthand what it feels like to be a child whose parents are left behind. This makes santri more grateful that they have parents and a home that is still safe. Another wisdom is that santri become more active in learning, especially in terms of facing the facts of real-life challenges. For the teaching staff or management of pesantren, they also learned a lot about how to do first aid when a disaster occurs and how to handle post-disaster both in terms of infrastructure and handling traumatized santri.

The impact and wisdom of disasters that are passed and felt by santri and the board of pesantren are in line with what was stated by Najib²⁰ that for Muslims, disasters have several properties, namely as a test from Allah, a reminder and reprimand, a punishment for disobedient people, a form of love, signs of the apocalypse, an opportunity to do good deeds, increase faith and piety, strengthen a sense of solidarity, increase awareness to protect the environment, and strengthen the resilience of Muslims. Najib also added, through natural disasters and other social disasters can lead every Muslim to the path (makrifat) to Allah as the creator of all events or calamities. Everything stated by Najib is proven and can be felt by the students and board members.

Although the process of handling santri has been carried out well by the management, to ensure safety and so that the teaching and learning process can still be carried out, santri who still remain in pesantren are immediately temporarily transferred to the nearest branch of Al-Bahjah boarding schools, namely in Bogor, Cirebon and Kuningan. The students will be called back to pesantren after the renovation and reconstruction process is complete. For students who are not ready to be moved, some are temporarily returned to their parents or temporarily sent home. When viewed from the disaster risk mitigation process, Al-Bahjah Islamic boarding school has not yet implemented earthquake risk mitigation standards. This can be seen from the results of interviews with the management who stated that there is no programmed educational activity in order to provide knowledge and understanding of what santri should do in the event of a disaster. Currently,

²⁰Najib, "Epistemologi Tasawuf Modern Hamka."

the process of socialization and simulation of natural disasters in Al-Bahjah Islamic boarding school has never been carried out. Material about disaster knowledge has been delivered in one of the subjects delivered formally in the classroom, but it is still general in nature. Disaster response management tools and evacuation instructions in the event of a disaster do not exist and have not been introduced to the residents of the boarding school and school. Of course, this is an important input for all parties, especially the management.

Holistic Trauma Healing Activity at Al-Bahjah

As a religious-based educational institution, Al-Bahjah has conducted many mental and spiritual development activities for its santri. Motivation class is an informal education concept initiated by Al-Bahjah boarding school as a support to boost the spirit of post-earthquake santri to have a strong mentality in building the future. Participants of this class will be taught how to dare to dream and realize it. The method Al-Bahjah uses is to invite successful volunteers from various professional backgrounds so that students can directly see and be motivated.

The implementation of motivational classes was responded with enthusiasm by santri who were very extraordinary. This can be seen when they are eager to return to their activities as santri and not a few of santri have independently participated in action activities and assistance to other affected communities. Furthermore, santri are also directly involved as subjects of trauma healing to children in the nearby village who are victims of the earthquake. This also has a very good impact because it can foster a high social spirit towards others and become useful people for fellow humans so that they make education a top priority. This motivational class also hones the santri skills such as agility, cooperation and strong mental skills created by the volunteers. Santri are also taught to love their parents, teachers, homeland and nation. The trauma healing material provided in pesantren environment is very unique, such as dhikr together, sunnah prayers, reciting the Al-Qur'an, daily dhikr, recitations containing motivation, and various other routine pesantren activities.

The results of motivational classes for trauma healing include more and more santri who forget about the earthquake that has happened that they feel then get back excited about going to school, learning, growing self-confidence and getting closer to Allah. These results are in accordance with the results of Raihanah's²¹ which states that students use self-healing more by

²¹Raihanah, "Implementasi Self Healing Pada Santri Pondok Pesantren Dan Peserta Didik Sekolah Negeri," *CENDEKIA: Jurnal Ilmu Sosial, Bahasa dan Pendidikan* 2, no. 1 (2022): 61–71, accessed January 11, 2024, <http://prin.or.id/index.php/cendekia/article/view/1133>.

getting closer to Allah and having faith. Santri also more often does self-healing by dhikr, praying, and getting closer to The Creator. This shows that trauma healing activities with a spiritual motivation class approach carried out by Al-Bahjah have helped the recovery of trauma experienced by students.

In addition to motivational classes for students, Al-Bahjah Cianjur boarding school also requires all santri to pray in congregation and dhikr together as part of trauma healing activities and is even open to the general public. The dhikr that is chanted is Asmaul Husna and Istighosah reading verses from the Al-Qur'an. The conditions in the field after the earthquake showed that many students and the community were still protracted in grief and deep trauma, so that during the dhikr together, there were some students who cried and felt sad after remembering the earthquake. After participating in dhikr, Istighosah, and prayer together, the students and the surrounding community felt calm and began to forget little by little the earthquake events they experienced.

Dhikr, istighosah and praying activities are one of the spiritual psychotherapy approaches. Many studies have been conducted on this approach. Research conducted by Miftahuddin²² shows that the Spiritual Psychotherapy approach developed by the Al-Fateh Nongsa Islamic boarding school in Batam, Riau Islands includes a therapy clinic, psychiatric consultation, breathing exercises for healing, and routine dhikr every prayer, especially after the maghrib prayer. The boarding school helps people with mental disorders by using an approach based on the Qur'an, hadith and the ijtihaad of the scholars, such as by taking a repentance bath, praying fardhu and sunnah, dhikr, and drinking prayed water which is believed to have efficacy. Spiritual psychotherapy has helped many people relieve their social problems and mental distress.

Trauma healing recreationally carried out at Pesantren Al-Bahjah Cianjur in the form of traditional games (such as sack racing, playing rope, galahsin, bentengan, tug of war), competitions and sports (playing soccer, badminton, volleyball, running, silat), storytelling classes of prophets and righteous people, and directly helping disaster victims in the area around the boarding school. Recreational activities are always accompanied by reciting prayers and kalimah thayyibah (tasbih, tahmid, takbir, tahlil, qauliyah, talbiyah, istighfar, and salawat). Thus the practice of holistic trauma healing carried out by Pesantren Al-Bahjah Cianjur is in the form of competitions, games, sports, motivational classes and storytelling integrated with spiritual activities such as competitions to tell stories of prophets and righteous

²² Miftahuddin et al., "Spiritual Psychotherapy for Overcoming Mental Illness."

people, competitions to read the Quran, games and sports while reciting tasbih, tahmid, takbir, and other *kalimah thayyibah*.

Concluding Remarks

Pesantren as religious educational institutions scattered in various parts of the country are one of the entities affected by various disasters, including earthquakes. In addition to physical damage to buildings, the impact of the earthquake also occurred in the psychological conditions of the individuals involved, especially santri. The trauma experienced by santri is important to be addressed with a trauma healing program so as not to cause a prolonged psychological impact. The form of trauma healing that is appropriate and effective in Islamic boarding schools will affect the success rate of trauma treatment.

This study concludes that trauma healing implemented at Pesantren Al-Bahjah Cianjur is trauma healing that integrates spiritual and recreational, so it is called holistic trauma healing. Spiritual trauma healing is carried out in the form of congregational prayer, sunnah prayer, reading the Quran, dhikr, praying together, and motivational classes. Recreational trauma healing is in the form of traditional games, competitions, sports, storytelling classes, and directly helping disaster victims in the area around the school. The practice of holistic trauma healing carried out by Pesantren Al-Bahjah Cianjur is in the form of competitions, games, sports, motivational classes and storytelling which are integrated with spiritual activities such as competitions to tell stories of prophets and righteous people, reading the Quran, games and sports while reciting tasbih, tahmid, takbir, and other *kalimah thayyibah*.

The results showed that holistic trauma healing activities succeeded in overcoming both short-term and long-term earthquake trauma. These activities provide a new spirit for the students so that the post-earthquake trauma recovery process can run faster.

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