
RESILIENCE AND FAMILY HARMONY AFTER THE MOUNT SEMERU ERUPTION DISASTER

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Abstract

This research is intended to examine the fate of a family in its efforts to establish harmony and resilience, especially in the Permanent Housing (Huntap) environment. Family is an important key in building a whole community life, including when facing disasters. The eruption of Mount Semeru which occurred on December 4, 2021, had a multidimensional effect on the affected communities, namely economic, socio-psychological, and social resilience. This study is juridical-empirical with data obtained from unstructured interview methods and participatory observation in Lumajang Regency (Kabupaten) East Java. The informants in this study were 8 (eleven) people who were from refugee families or who had been displaced and returned to their place of origin without a permanent job, who lost their jobs, were unemployed, or were elderly. Data is collected through several stages, namely editing, classification, verification, analysis, and conclusion. The results of this study reveal that the economic function of the family is closely related to family consumption or expenditure which fulfills three main things: religion, economic support, and socialization. Family economic income to build the fulfillment of basic needs for the community. Another result involving the culture of the participants also provided an outlet to otherwise support social psychology exposure. Family resilience after a disaster can be strengthened by a recovery that is interwoven with guidance, guidance, humanity, and religious appreciation.

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Introduction

The family is one of the important pillars in society in safeguarding and strengthening the nation and state (Goode, 1963). The family is the smallest social unit in community life which has a very important role because in it there is a socialization process that will have a great influence on the growth and development of each individual, both physically, mentally, and socially (Geertz, 1989). The family has the main role and task as the main support system in providing emotional, financial, and psychological support So that every family member can be protected and fulfilled physically, spiritually, and socially. In the end, the family will be able to provide care and care for children, guide personal development, and educate them to create a harmonious life (Stanford & Bois, 1992).

Family resilience and well-being are when the family has the strength and fortitude as well as the physical and material ability to live independently and develop themselves and their families to live in harmony for the sake of physical and mental happiness (Ryff et al., 1998). Indonesia has regulated it through Law No. 52 of 2009 Concerning Population Development and Family Development, where family resilience and family welfare are an integrated element because a family will have resilience if family welfare is fulfilled (Abdillah et al., 2024).

The creation of resilience in a family can be seen from several aspects, namely, physical resilience, non-physical resilience, social resilience, and religious resilience. The fulfillment of each of these aspects, of course, requires every couple who has formed a family to be able to fulfill it. Meanwhile, a family that has resilience is marked by the creation of a harmonious, calm, peaceful, and prosperous family (Furuhaug et al., 2024). Islam shari'a marriage itself to form a family as a means to achieve happiness and peace in life (Platt, 2017). The creation of a harmonious family is very desirable for most people because not everyone can achieve it. A good and prosperous family and living in a good environment will also bring benefits to the human being itself. Religion has guided to benefit human life, which in the scope of Islam is called sharia (Stivens, 2006).

Islam hopes for the realization of peace in the household that is felt by husband and wife born from Loving each other, which is a sense of love that comes from outward nature, and compassion, which is a sense of affection that is harmony. This is what makes marriage give birth to a harmonious household (al-Qurthubi, 1964). The sense of peace and affection is a gift that Allah gives to couples who get married, as in the Qur'an Surah al-Rum: 21. A peaceful and happy family is the dream of people who have carried out marriage to develop a family. Similarly, in the family, there are regulations, both detailed and global, that govern individuals and the whole as a whole. Islam provides teachings so that the household becomes a paradise that can create peace, tranquility, and happiness, to anticipate the negative influence of outside culture. The point is the characteristics of the Islamic harmonious family (Chin & Mohd Daud, 2018). Those who are bound by the marriage bond partner in the household to serve and serve the rules and worship Allah SWT (Maqsood, 2005).

Realizing family harmony is not as easy as turning the palm of your hand over many obstacles, obstacles, and big and small tests that arise from outside and within the family. Happiness that is present in a household is not only about material, wealth, and position but all of it is needed to increase the source of happiness in the household. A family can be said to be harmonious if it always understands each other's shortcomings and also respects each other's personalities. The aspects of marriage are harmony, creating a religious life in the family, providing time together in the family, and good family communication between family members (Afifi et al., 2016; Teguh Mulyo et al., 2023).

A happy family has the characteristics of peace of mind based on piety to Allah, the existence of legal guarantees, especially human rights, harmonious relationships between one individual and another in the family and society, sufficient clothing, food, and board, guaranteed physical, spiritual and social health, the availability of reasonable educational services, there is a guarantee in old age, So there is no need to worry about being abandoned in old age, as well as the availability of reasonable recreational facilities (Tucker, 2008). The attitude of understanding each other, forgiving each other, reminding each other, and caring for each other, will create harmony that gives birth to peace and tranquility in a marriage. *Sakinah mawaddah*, and *rahmah* will not come by themselves when it is not tried, therefore there must be an effort to realize this (Schacht, 1979). Building family harmony can be pursued through two aspects, namely the spiritual aspect related to *Hablu min Allah* (Vertical Relations) and material aspects related to problems that are more technical *Hablu min an-nas* (Horizontal relationship) for example, husband and wife can share roles in managing the household (Arifin & Khairuddin, 2023).

Research Method

This article uses a type of empirical juridical research (Cliteur & Ellian, 2022), by trying to understand the phenomenon of what the research subject experiences thoroughly through observing, interacting, and interpreting it. Lumajang Regency (Kabupaten) East Java was chosen as the location for the research because the location is the residence of some people affected by the eruption of Mount Semeru in 2021 where most of the people do not have jobs. The informants consisted of 8 (eleven) family members affected by the eruption of Mount Semeru, family members who lived in permanent housing, family members who had permanent jobs or were unemployed, and family members who were elderly or young. Data were taken from the results of unstructured interviews and participatory observations. Data processing is carried out through editing, classifying, verifying, analyzing, and conclusion techniques (McConville & Chui, 2017).

Results and Discussions

The Impact of the Eruption of Mount Semeru and Family Resilience

At the end of 2021, precisely on December 4, people in Indonesia were shocked by the phenomenon of the eruption of Mount Semeru located in Lumajang and Malang Regencies. These incidents have a great impact on the lives of the surrounding communities, including the many casualties, property losses, environmental damage, loss of most of the community's jobs, impaired psychological function, and of course family resilience and harmony.

According to government information, as a result of the eruption, there were around 2,970 houses affected, 38 units of educational facilities, 31 public facilities, and 1 bridge cut off (BNPB, 2021), 764 cattle, 648 goats or sheep and 1,578 poultry (*Update Situasi Penanganan Bencana Erupsi Gunung Semeru— Badan Penanggulangan Bencana Daerah Kabupaten Lumajang*, 2021). Meanwhile, until now Semeru continues to fluctuate and it is still possible to spew lava and hot clouds again, to minimize this and increase the capacity of people affected by the eruption, the government is targeting the establishment of 1,951 units of Permanent Housing (Permanent Housing) (Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan, 2022).

The eruption of Mount Semeru has had an impact on the economy, education, religion, livelihoods, resilience, and family harmony of people living in permanent housing. Mr. N1, who is one of the residents who is currently living in the residence, said:

"At the beginning of the eruption of Mount Semeru, as the head of my family, I experienced a state of confusion and anxiety, we as a family would later live where when the house had been destroyed by lava. Fortunately, our family survived the eruption of Mount Semeru, unlike other families who were killed or injured. We can still save Identity Cards, family cards, motorcycle owners' books, and several other important documents are still saved. I lost my job as a sand mine truck driver" (N1, personal communication, April 23, 2024).

Mrs. N2, who is the wife of Mr. N1, shared her family's experience after the eruption of Mount Semeru:

"At the beginning of the eruption, we lost our homes, and the family's economic income decreased because my husband could not work in the sand mining site. I felt that life was very difficult, the children were still young, and they could not go to school, so I thought about the future of the fate of my family. We feel lucky to get enough help to meet our daily needs during the evacuation, our family evacuated to a relative's house for one week before finally my husband's friend came to visit and asked my husband and family to occupy his vacant house until finally in 2022 the family lived in a permanent residence" (N2, personal communication, April 28, 2024).

The story of Mrs. J1, a housewife who was a victim of the eruption of Mount Semeru left some traumatic experiences:

"After the eruption of Mount Semeru, I had a hard time wanting to live anywhere, the house was damaged, the farmland was also damaged, and the trauma was still there, but if you are asked if you feel at home here or at home, the answer must be at home from Summersari, even if you live here if you are afraid of rain." (J1, personal communication, April 26, 2024).

Mrs. W1, an elderly woman who lives in a permanent residence, said:

"Even though I live here, I am still afraid, especially when it rains heavily like Friday night yesterday, yes, I don't sleep all night afraid that there is lava from the direction of the mountain, especially since the location here is closer to Mount Semeru if you are asked where you feel more at home, I will answer that I feel more at home in Summersari, but I can't help it, it is closer to the mountain, especially my house is close to the lava flow, Yes, living here in the middle of the night, it's only given to you if you don't occupy it, also look for safety" (W1, personal communication, April 17, 2024).

Mr. M1 who is about 90 years old and only lives with his wife while their children remain in another village said:

"Just like everyone else, it's difficult, there is a sense of trauma but unlike in the early days of the eruption, I just live here at home, because I'm afraid of those who want to stay in their home of origin" (M1, personal communication, April 19, 2024).

Their stories and experiences have had an impact on family resilience both from the aspects of their economic, socio-psychological, and social resilience so that during these conditions it can be certain that it is difficult to maintain harmony in the family because family resilience and family harmony are very related as explained in Law No. 52 of 2009 as an amendment to Law No. 10 of 1992 that family resilience is the dynamic condition of a family that has tenacity and resilience and contains physical and spiritual physical and psychological, spiritual abilities, to live independently and develop themselves and their families to live in harmony in improving birth welfare and inner happiness.

Government Regulation No. 21 of 1994 also explains family resilience as the ability of the family to develop itself to live in harmony, prosperity, and happiness born inwardly. So the family can be said to be harmonious if it has been able to maintain its family and the creation of resilience in a family can be seen from several aspects, including physical resilience, economic resilience, social resilience, and socio-psychological resilience.

The data above shows several multidimensional impacts after the eruption of Mount Semeru that pose challenges to family resilience such as economic, sociopsychological, and social. They feel a

heavy burden after losing their jobs, homes, and deep trauma. The description of this condition makes families vulnerable to conflicts and disputes (Rivera et al., 2022). Financial instability, for example, can cause quarrels due to the inability to meet the basic needs of the family. Meanwhile, the basic needs of the family are the main requirement in family resilience, especially when the demands of needs are much greater than the family's capacity to respond normally (Samonte, 2023), then when "the stake is bigger than the pole" there will be a shock in the family and disturb the harmony that is the dream of every family (Lestiningsih et al., 2022).

When the victims experienced deep trauma as felt by Mrs. J1 and Mrs. W1, this illustrates that the eruption not only has a physical impact but also a psychological impact, so it is necessary to handle psychology to reduce and erase trauma in every citizen of the community who is still experiencing psychological vulnerability. When the trauma experienced by these victims is told to other people who are also victims, this trauma is considered to always exist and burden individuals and families which can ultimately disrupt harmony (Lomeli-Rodriguez et al., 2024). Post-disaster, when the government tries to help provide basic needs and shelter, survivors must try to support each other, help each other, and collaborate so that they can get back up and out of the disaster. When they can help each other in the culture of "*Gotong Royong*", there will be recognition and appreciation for social harmony, togetherness, and collective action for the common good (Pambudi & Utami, 2020).

Survivors who are trying to recover need to grow each other's post-disaster resilience, responsible for each other as facilitators. It is necessary to defend the culture of "*Gotong Royong*" to be taught from elementary school to university, to anticipate and overcome disasters. Survivors must be able to rise and overcome disasters together to show social cohesion (Purwantiningsih & Puryanto, 2024).

Psychological Resilience and Family Harmony in Post-Disaster Conditions

Islam also explains the factors that can encourage the creation of harmony between family members and about ways to get along with the wife well, including religious factors because religion has a great contribution to the foundations of the family, such as faith and piety. Therefore, the solidity of religion is the basic capital, in realizing a harmonious family. If there is damage to religion, then there is damage to the family (Asman, 2020).

In an interview with Mr. U1, a religious figure who has a Permanent Residence he comes from Summersari Hamlet said:

"What makes a harmonious family is if the family is built on a strong religious foundation and following Islamic teachings where a safe and peaceful family atmosphere is created, loving each other, accepting each other, of course, always obeying worship and always being grateful for what Allah SWT has given because if we depend on Allah then everything will be easy" (U1, personal communication, October 3, 2024).

Based on the results of observations and interviews conducted by the researcher on April 28, 2024, the researcher saw and observed that the factors that support Mr. U1's family to be harmonious are the religious factors and strong beliefs that are instilled in the family so that the state of his family remains safe and peaceful during difficult conditions like this.

Indeed, one of the biggest indications of the realization of a harmonious family is its strong religion, between women and men can provide cooling when a family is hit by problems because the family is the most effective place to revive the atmosphere of a household full of diversity.

Mr. Z, who is an imam in the prayer room and comes from another Village, explained how the condition of the people in the Permanent Residence is:

"Many people here pray in the congregation to the Maghrib Mosque, Isha, and Fajr, if they pray at the mosque on Friday many of their children are also schooled because here there

is education available from the Preschool to Senior High School level there is also TPQ" (Z, personal communication, September 2, 2024).

From Mr. Z's statement, the researcher can find out that the people there have a good social level because they can maintain their socio-cultural resilience through the above activities. The researcher also conducted interviews with N1 and N2 families to find out the factors that support family harmony, Mr. N1 said:

"My family has survived until now because I can provide for the family even though it's not like before I am still able to raise my children and send them to school, I am still able to meet their daily needs, be able to support their children's education, also because my wife is patient and accepting with the current situation, the children also accept, yes, maybe at first they were a bit disappointed because the house was not like before, the friends were also different, The environment is also different, and also if there is a problem in the family we always solve it together" (N1, personal communication, April 23, 2024).

Mrs. N2 as a wife also said:

"Alhamdulillah, my family is still given salvation by Allah, we have to be patient with a situation like this even though the economy and conditions are not like before, we must still be grateful, if we see that my husband is sorry to provide for the family is difficult and confused, so we have to accept and understand each other, yes there must be problems in the household, but it can be solved not until there is a big fight, yes, in essence, accepting and understanding each other" (N2, personal communication, April 28, 2024).

The researcher observed that the factors that support the N1 family to maintain harmony are environmental factors such as maintaining the atmosphere of the family environment full of affection, and each can understand the obligations that must be carried out, be able to interact well with each member, how to deal with conflicts that occur in the household, mutual acceptance and patience with the current conditions.

According to Mr. M1 says:

"My family was able to survive after the eruption because of food needs from the government and the community, as well as my children who provide for me until now, because my wife and I are no longer able to work, thank God until now there are no problems in the family, there are a few but they can be solved well" (M1, personal communication, April 19, 2024).

According to him, the defense and harmony factor of the family is that their clothing and food can be fulfilled through social assistance and maintenance from children, it is following Law No. 52 of 2009 precisely in article 48, namely the empowerment of vulnerable families by providing protection and assistance to develop themselves to be equal to other families and improving the quality of life of the elderly so that they remain productive and useful for families and society by providing opportunities to play a role in family life.

Another resource person Mrs. J1 said:

"To continue to live a harmonious life, I work in my hometown of Summersari, to meet my daily needs accompanied by praying, may Allah give me a peaceful life and be kept away from disasters again" (J1, personal communication, April 26, 2024).

This is in line with Mrs. W1's statement, namely:

"I am the same as Mrs. Nur to become a coolie again to Summersari, because if there is no job here, my son will also return to work in the sand mine, yes, it can't be helped, the situation is like this and this is destiny from Allah" (W1, personal communication, April 17, 2024).

For Mrs. J1 and Mrs. W1 who are elderly and do not have a husband and only live with their children to maintain their families, they continue to work in their hometowns even though the distance is quite far.

Mrs. P stated:

"I have a business selling *mjak* and coffee to meet my daily needs in addition to getting help from the government and the community, also sometimes given children there is also a health program from the government when I am sick, I can't help but have to be patient with all this" (P, personal communication, February 5, 2024).

Based on the statement from Mrs. P, in addition to her efforts, the government and the community also take part in the fulfillment of the community's clothing and food in the Permanent Residence. This shows that the economy is also one of the factors that support the resilience of their families. Because the low socioeconomic level is often the cause of problems in a family. As a result of the many problems encountered due to this worrying financial condition, family conditions have become disharmonious as happened during the COVID-19 pandemic (Rozak et al., 2021).

In creating family harmony, it is necessary to affirm the role of religion so that post-disaster conditions that pose challenges can be resolved without quarrels and family conflicts. Islam provides the best way out when facing disasters by increasing *tawakal* as a Muslim (Huda, 2022). Religious-based counseling can show the resilience of families after disasters for harmony (Fithriyah & Lathifah, 2020). In addition, social relationships can support the psychological resilience of post-disaster communities, those who strive to work together are considered part of the value of togetherness and friendship, and those who try to motivate fellow survivors by spending time together in evacuation centers or housing are still considered as healing mechanisms to alleviate psychological pressure (Nurser et al., 2018), those who have conversations after completing congregational prayers can create emotional stability, especially in new residences and environments.

Conclusion

This study found that three main components, namely religion, economy, and social relationships, can be influenced by psychological resilience and family harmony after the eruption of Mount Semeru. The role of religion helps family resilience by providing emotional stability, financial assistance to meet basic needs, and a culture of "*Gotong Royong*" that strengthens social cohesion in Permanent Housing. This article promotes an understanding of how social and religious support can be a key source for building family resilience amid the challenges that arise in the aftermath of disasters. In addition, the study suggests sustainable community-based and spiritual methods to improve family resilience after disasters. This research is limited to an unstructured interview method that can produce subjective data and the scope of the location is limited to one area of Permanent Residence. Additional research is suggested to investigate the use of counseling. Further research is suggested to investigate the use of faith-based counseling thoroughly elsewhere post-disaster. This research should use quantitative methodologies to measure social and economic impacts and examine the relationship between social cohesion and psychological resilience in communities with various cultural backgrounds.

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