

TRAUMA HEALING STRATEGIES THROUGH PAPPASANG KALINDAQDAQ MANDAR AS AN ECONOMIC RECOVERY EFFORT IN EARTHQUAKE-PRONE AREAS IN WEST SULAWESI

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ABSTRACT

West Sulawesi Province is an area with the highest disaster risk index in Indonesia in 2022. In the last decade, the most common disaster in West Sulawesi is the earthquake, which has traumatised the community and crippled the economy. This research will provide the right strategy in handling trauma in earthquake-prone areas in West Sulawesi which is expected to be able to restore the community's economy. This research is a qualitative research using a phenomenological approach. The phenomenological analysis used adheres to transedental phenomenology. Based on the results of the research conducted, it was found that one of the appropriate strategies in handling trauma is trauma healing through the local wisdom of Pappasang Kalindaqdaq Mandar which contains various messages and at the same time motivation that can treat trauma in post-earthquake communities to return to their activities so that they can restore the economy that was once paralysed.

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1. INTRODUCTION

Indonesia's geographical condition is located in an area that is vulnerable to the threat of natural disasters, this is due to Indonesia's position in the crossing zone between three continents and two oceans, namely the continents of Asia, Australia and Europe as well as the Pacific and Indian oceans. Based on data from the National Disaster Management Agency in 2023, the disaster risk index in 2022 shows 17 provinces are in the high disaster risk class and 12 provinces are in the medium disaster risk class and 5 provinces are at low disaster risk. The three provinces with the highest risk are West Sulawesi (score 165.23), Maluku (score 162.47), and Bangka Belitung Islands (score 158.52). Meanwhile, the three provinces with the lowest risk index are Central Java (score 115.38), Riau Islands (score 110.93) and DKI Jakarta (score 62.58). West Sulawesi Province ranked first as an area with a high disaster risk index.

The vulnerability of natural disasters in West Sulawesi means that communities must be able to adapt to the situation, given that the impact of these disasters is very broad both in terms of physical and socio-economic. In the last decade, major earthquakes have occurred in West Sulawesi, traumatising communities in earthquake-prone areas. The disaster risk index value of West Sulawesi Province from 2018 to 2022 can be seen in the following table:

Table 1. Disaster Risk Index Value of West Sulawesi Province 2018-2022

No.	District/ City	2018	2019	2020	2021	2022	Risk Class 2022
1	Majene	216,08	216,08	216,08	217,62	208,30	High
2	Mamuju Utara	176,80	176,80	176,80	176,80	176,80	High
3	Mamuju Tengah	166,13	166,13	166,13	161,71	161,71	High
4	Mamasa	154,00	154,00	154,00	147,02	147,02	High
5	Mamuju	145,13	145,13	145,13	145,13	161,71	High
6	Polewali Mandar	140,81	140,81	140,81	161,71	135,81	Medium

Source: (National Disaster Management Agency, 2022)

Psychologically, natural disasters will have an impact on the community, where people feel traumatised such as anxiety, panic and excessive fear of hearing or seeing the same event. The

psychological impact of natural disasters includes the emotional and cognitive aspects of victims of natural disasters (Rahmat, 2021). The psychological impact of the earthquake will affect the economic growth of the community. From 2007 to 2019, West Sulawesi's economic growth fluctuated and was above the national average. In 2020, West Sulawesi's economic growth contracted where the economic growth rate was -2.34%, this condition was caused by the *Covid-19* pandemic that hit. In 2021, West Sulawesi's economic growth was relatively low and for the first time was below the national average, this was caused by the earthquake disaster in the midst of the *Covid-19* pandemic (BPS, 2023). This condition indicates that the earthquake disaster had an impact on the economy of West Sulawesi. One of the efforts that can be made in economic recovery is disaster mitigation through trauma *healing* for affected communities. (Cabella & Rasmito, 2022)..



Figure 1 Graph of West Sulawesi Economic Growth

Trauma healing can be defined as an effort to heal and reconcile someone who experiences mental shock caused by certain causes such as natural disasters, accidents, and other life problems carried out by certain individuals or groups. (Taliningtyas, 2017). *Trauma healing* is a form of treatment that can help a person overcome emotional problems due to traumatic events. The role of trauma healing is able to divert excess bad thoughts about something. *Trauma healing* can be the right step for disaster victims to be able to divert bad thoughts about the disaster so that they do not drag on in sadness and can take lessons from the event. One of the efforts that can be done as a strategic step in handling trauma is to internalise the values of local wisdom. West Sulawesi as an area that is thick with culture and customs still maintains its customary and cultural traditions. One culture that is still maintained by the community is Pappasang Kalindaqdaq Mandar.

Pappasang kalindaqdaq mandar is a culture that contains wills or mandates that contain messages about moral teachings, ethics, and noble character in accordance with the guidance of mandar people in everyday life. This kind of culture is seen as an ideal way of life regarding how one should live to become a good and accepted member of society in any sphere. In addition, Pappasang Kalindaqdaq Mandar is an unwritten norm or law that must be maintained and enforced in the form of action or behaviour.

The importance of proper handling after an earthquake disaster is expected to be able to recover trauma and encourage the acceleration of community economic recovery, so it is deemed necessary to find strategies in handling trauma. This research focuses on behaviour and solutions for communities in earthquake-prone areas in West Sulawesi to be able to recover from the trauma of the earthquake disaster which is expected to be able to revive the economic conditions of the community in earthquake-prone areas in West Sulawesi. Based on the phenomena that arise from the background above, the problem formulation in this research is how the *trauma healing* strategy through Pappasang Kalindaqdaq Mandar can be an effort in economic recovery in earthquake-prone areas in West Sulawesi. This research aims to provide the right strategy in handling trauma in earthquake-prone areas in West Sulawesi which is expected to be able to restore the community's economy.

This research is expected to provide theoretical benefits, where in general this research contributes to the world of education, government and society in this case it becomes a reference in handling trauma to revive the economy of people who are in earthquake-prone areas. In addition, this research is also expected to benefit researchers who can add knowledge and scientific insights related to *trauma healing*, economic handling, and community social behaviour. The target of this research is expected to be able to provide solutions in restoring economic conditions for people living in earthquake-prone areas in West Sulawesi.

Literature Review

Earthquake Disaster Impact

According to Law No. 24 of 2007 on Disaster Management states that a disaster is an event or series of events that threaten and disrupt people's lives caused by natural and non-natural factors and human factors resulting in casualties, environmental damage, property losses and psychological impacts for those affected. In a study, it was found that *Post Traumatic Stress Disorder* (PTSD), depressive symptoms and anxiety were prevalent mental disorders among Indonesian adolescents after the earthquake. (Marthoenis et al., 2019). The disruption of physical and psychological conditions results in the weakening of the community's economy due to excessive fear of carrying out activities as usual. Local damage and losses due to disasters cause burdens on the local economy affected by the disaster. (Okuyama, 2015). The physical and psychological impact of disasters is a loss that must be found a solution to restore the community's economy. Economic activities such as production, consumption and activities to find other economic resources have turned into a paralysed economy due to the earthquake disaster. (Muttalib & Mashur, 2019).

The Importance of Earthquake Impact Management

Handling post-earthquake trauma related to psychological and sociological issues, both during emergency response and recovery, is rare (Damsar & Indrayani, 2018). Natural disasters can cause trauma and trigger deep fear in the community, thus disrupting people's lives in carrying out their daily activities. (Anita et al., 2021). In the field of psychology, trauma is one of the mental experiences that is extremely painful because it exceeds the limits of individual normality for handling it. Trauma is an emotional disorder that causes *distress* and is persistent and occurs after facing circumstances that make individuals feel helpless or afraid. In the field of psychology, trauma is one of the mental experiences that is extremely painful because it exceeds the limits of individual normality for handling it. Trauma is an emotional disorder that causes *distress* and is persistent and occurs after facing circumstances that make individuals feel helpless or afraid. In overcoming trauma due to earthquake disasters, disaster mitigation efforts can be carried out through trauma *healing* for affected communities. (Cabella & Rasmito, 2022). *Trauma healing* is an effort to heal a person's psychological condition and is an effective way to overcome trauma. How to overcome post-disaster trauma with guidance such as giving time to victims to adjust to the surrounding environment, providing support (motivation) so that they do not feel alone in their trauma, and routinely giving direction that fear must be faced. (Mariana Siregar et al., 2022).

Pappasang Kalindaqdaq Mandar as a Medium for Trauma Management

The application of positive affirmation can be done in the people of West Sulawesi through the Pappasang Kalindaqdaq Mandar culture. Pappasang Kalindaqdaq Mandar is Mandar literature in the form of messages from ancestors containing moral and motivational messages to the community. The local wisdom of a community is important in empowering and developing the region. Without local wisdom, the development process will experience unwanted obstacles. (Marini & Suharto, 2022). Pappasang Kalindaqdaq Mandar is an expression of beautiful and rhythmic words that contain broad meanings and in them are messages (fatwa) or wise advice and are delivered by people who think maturely. (Darmansyah, 2021). Kalindaqdaq functions as a character education medium that conveys values such as belief in God, friendship, wisdom, work ethics, and love for the country. These cultural values play a role in building the character of the younger generation in the family, school, and community environments. (Darmawati & Sahabuddin, 2019). This local tradition supports the continuity and success of da'wah, while da'wah itself supports the continuity and preservation of local traditions. Through the poems of Pappasang Kalindaqdaq, religious messages or da'wah messages such as creed, sharia, and morals can be conveyed to the community. (Syamsudin, 2021). A *trauma healing* strategy through culture is an approach that recognises the role of culture in trauma healing. In the trauma healing journey, culture has a powerful role in helping individuals recover emotionally and mentally. Each culture has unique ways of helping to overcome trauma and supporting communities in dealing with the trauma of traumatic events. Just like the Pappasang Kalindaqdaq Mandar culture, which also has a unique way in the form of moral messages, ethics and noble character both orally and in writing in the form of poems or rhymes that are in accordance with the guidance of Mandar people in their daily lives. Pappasang kalindaqdaq mandar as a means of entertainment which involves aspects of life through ishaghala singing with tambourine accompaniment (parrawana towaine) known as masaala singing, also sung to the rhythm of tipalayo and jalle-jalleteq with lute accompaniment. Starting in the decade of the 50s until now, kalindaqdaq has also begun to be sung with guitar accompaniment in the rhythm of losquin and kemayoran which is now popularly known as sayang-sayang (Bodi, 2013).

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Post-Earthquake Economic Recovery

Communities that successfully overcome post-earthquake trauma will return to normal activities and will be psychologically better prepared to face future disaster events. This condition has a huge positive impact on various aspects of the community, such as the recovery of education, community activities and religious events, and the most widely felt benefit is the recovery of the community's economy. This is because the community can revive the economy if it can resume its business activities. The main driver of economic resilience is the resumption of productive businesses in the local community, which is a major factor in post-disaster recovery. (Zhang et al., 2019). Community participation is a key factor in ensuring sustainable and inclusive economic recovery. In a study, it was stated that community participation in restoring the economy actually revived local wisdom in the community which made the community active in post-disaster economic recovery and returned to carrying out economic activities as usual (Herutomo & Istiyanto, 2015). (Herutomo & Istiyanto, 2015).. The local wisdom of Pappasang Kalindaqdaq Mandar which contains motivational messages can restore post-earthquake trauma so that people can get back on their feet and be enthusiastic about their activities. So that the local wisdom of Pappasang Kalindaqdaq Mandar can encourage the community to restore the economy that was completely paralysed by the earthquake disaster into a productive economy.

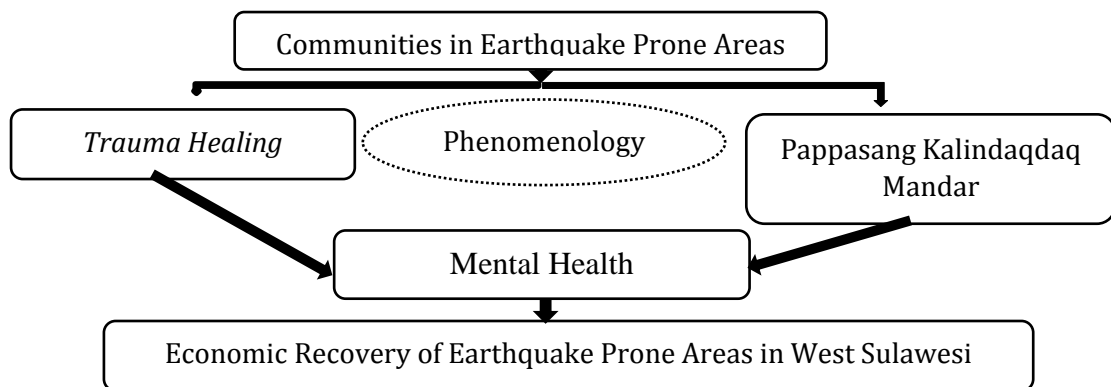


Chart 2 Conceptual Framework

2. METHOD

This research is a qualitative research using a phenomenological approach. The phenomenological approach is considered capable of answering and suitable for use in this study because of the experience of each informant through their opinions, knowledge, understanding, and experiences related to mental health and economic conditions due to the earthquake disaster. In the phenomenological approach, the author not only reveals what is seen but also reveals the consciousness of the researcher both in interpreting the message and motivation of Kalindaqdaq Mandar in running life. The phenomenological analysis used adheres to Husserl's transcendental phenomenology (1970) which consists of four stages, namely the description of community phenomena in interpreting Kalindaqdaq Mandar in living life, identification of interview results, identification of *noema* and *noesis*, and *eidetic* reduction to find the essence and meaning of a phenomenon through using the author's intuition.

This research was conducted in Majene Regency in Tubo Selatan Village and Salutahongan Village. The selection of the area as the object of research with the consideration that Majene Regency is an area in West Sulawesi with a high level of risk based on data from BNPB in 2022 and the majority of Majene Regency people are ethnic Mandar. The selection of informants was carried out by *purposive sampling*, collecting data according to the needs through selecting informants who master the problem in depth and can be trusted to be a source of data. In this research, the key informants are economic experts, cultural experts, health experts, volunteers and mandarese communities in earthquake-prone areas in West Sulawesi. Data collection techniques used through *in-depth interview* techniques through informants.

3. RESULT AND DISCUSSION

Earthquakes occur frequently in West Sulawesi and there have been several large earthquakes in 1967 and 1969 in Majene Regency. The Meteorology, Climatology and Geophysics Agency recorded an earthquake in Majene in 1967 of 6.3 magnitude and in 1969 of 6.9 magnitude where these two disasters

resulted in a tsunami and hundreds of people died. After that, another large earthquake occurred in Majene for two consecutive days, namely on 14 January 2021 with a magnitude of 5.9 and 15 January 2021 with a magnitude of 6.2 which was destructive (BNPB, 2021). One of the eyewitnesses to the earthquakes that occurred in 1967 and 1969 was Mr Budo, who gave testimony in an interview.

"Diang dio paling masambang di tahun 1969, ruatoi semata gempa sisiccoi ya niala biasami, gempa lagi di tahun 2021 bahkan urasa bomi die"

"The biggest one was in 1969, there were also frequent earthquakes on a small scale and it was considered normal, there was another earthquake in 2021 until now I still feel it regularly"

The noema of Mr Budo's testimony shows that the earthquake that occurred in 2021 was not a recent event because there had been many earthquakes in the past, both small-scale and large-scale. Mr Budo said that the earthquake in 1969 was very large compared to 2021. The noesis of Pak Budo's noema is that earthquakes have been a frequent event until now and have become part of social life in West Sulawesi so that people feel they are used to earthquakes. The essence is that the earthquake did not happen once but has happened repeatedly in West Sulawesi.

According to Law No. 24 of 2007 on Disaster Management states that a disaster is an event or series of events that threaten and disrupt people's lives caused by natural and non-natural factors and human factors resulting in casualties, environmental damage, property losses and psychological impacts for those affected. A study found that *Post Traumatic Stress Disorder* (PTSD), depressive symptoms and anxiety were prevalent mental disorders among Indonesian adolescents after the earthquake. (Marthoenis et al., 2019).. From a psychological point of view, people who live in earthquake-prone areas will be traumatised, this is in line with Pak Rukman's opinion.

"Yes, the big earthquake that hit Malunda sub-district and its surroundings. To be honest, yesterday when the earthquake occurred, it was precisely in Salurindu Hamlet or my place. I was traumatised and afraid, as were the residents of Salurindu"

The noema of Mr Rukman's opinion is that the Salurindu community experienced trauma and fear after the earthquake. The noesis of the noema is that the people affected by the earthquake felt trauma and fear, causing psychological disturbances for the community. This situation affects community activities which include the emotions and cognition of the community. The earthquake disaster had a negative impact on the community such as physical and psychological conditions, thus affecting the economic activities of the people in West Sulawesi (essence).

The disruption of physical and psychological conditions results in the weakening of the community's economy due to excessive fear of carrying out activities as usual. Local damage and losses due to disasters cause burdens on the local economy affected by the disaster. (Okuyama, 2015). The physical and psychological impact of disasters is a loss that must be found a solution to restore the community's economy. Communities that are in post-disaster conditions make it difficult to restore the economy that is experiencing losses due to disasters. Economic activities such as production, consumption and activities to find other economic resources have turned into a paralysed economy due to the earthquake disaster. (Muttalib & Mashur, 2019). The community experienced economic paralysis due to trauma from previous earthquakes, as stated by Pak Sumi in an interview.

"Yes, during the evacuation, sir, we were afraid to enter here because the area is haunted because of how many months we were left behind. We never go to the garden because we are directed to be in an elevated area".

Mr Sumi's noema is that the post-earthquake community no longer carries out economic activities as usual because the community is already afraid of aftershocks and the community is directed to remain in evacuation camps. The noesis of the noema is that the community's economic condition is getting weaker and even completely paralysed due to the severe trauma of the community at the time of the earthquake disaster so that people who are traumatised do not carry out economic activities as usual after the earthquake. The essence that can be taken is that the earthquake caused trauma, which had an impact on the community's economy.

Handling post-earthquake trauma related to psychological and sociological issues, both during emergency response and recovery, is rare (Damsar & Indrayani, 2018). The mental condition of post-disaster victims is something that is often neglected to heal. This opinion is in line with the statement of Mr Irfan, a health expert at the University of West Sulawesi in an interview.

"In health, there are so-called physical and psychological problems, in the physical, of course, when a disaster occurs, for example, collisions, collapses, then many injuries, we treat the physical problems, but what is less optimal in psychological problems is that people do not understand, for example, loss of property, loss of loved ones, then drastic changes will interfere with psychological problems".

The *noema* from Mr Irfan's statement is that the handling of post-earthquake trauma from a physical perspective is maximally handled, but some people do not understand the importance of post-disaster psychological treatment. The *noesis* of Pak Irfan's statement is that psychological treatment for post-disaster communities is just as important as physical treatment because some people not only suffer physical injuries but their mental health or soul is also disturbed. Trauma is often used to describe the condition of a community after a disaster, after a conflict between groups or after a war. Natural disasters can cause trauma and trigger deep fear in the community, thus disrupting people's lives in carrying out their daily activities. (Anita et al., 2021). In the field of psychology, trauma is one of the mental experiences that is extremely painful because it exceeds the limits of individual normality for handling it. Trauma is an emotional disorder that causes *distress* and is persistent and occurs after facing circumstances that make individuals feel helpless or afraid. Generally, trauma that is commonly felt by a person results in drastic changes in life which then have an impact on people's lives. Life that initially seemed clear, orderly and predictable, turns into a life full of uncertainty, full of chaos and difficult to predict beforehand. (Wihartati, 2014). Handling post-disaster trauma is very important to minimize community anxiety about disasters so that people are able to adapt to their conditions and have readiness in facing disasters.

In overcoming trauma due to earthquake disasters, disaster mitigation efforts can be carried out through trauma *healing* for affected communities. (Cabella & Rasmito, 2022).. *Trauma healing* is an effort to heal a person's psychological condition and is an effective way to overcome trauma. How to overcome post-disaster trauma with guidance such as giving time to victims to adjust to the surrounding environment, providing support (motivation) so that they do not feel alone in their trauma, and routinely giving direction that fear must be faced. (Mariana Siregar et al., 2022).. There are three keys to successful *trauma healing* according to Mr Irfan, who was conveyed in an interview.

"When providing interventions for conditions that are traumatised by disasters, there are three keys, actually how we direct him to accept his condition, then the second is what is termed as forgiveness, then the last is positive affirmation, that's what we educate there to positive affirmation, what he should say"

Noesis on Mr Irfan's statement that the key to the success of *trauma healing* depends on the intervention given to victims after the earthquake. The intervention consists of three stages, namely the community accepting their condition, forgiving their condition and positive affirmation. In the first stage, motivation or encouragement plays a very important role from the environment that is able to make people adapt to the situation. The second stage makes people aware and accept their condition and will gradually forgive, both forgive the situation, themselves, and others. The last stage is a statement that contains motivation and can create confidence in a person. We can pour positive affirmations into various media, one of which is culture. The existence of culture as a medium for trauma healing aims to deepen relationships with oneself, others, and the land as a path to wholeness and well-being in accordance with traditional values.

The results obtained from the three keys above are restoring activities that are the basis of the community's needs in order to recover physically, socially and economically after the earthquake disaster, so that motivation is needed to encourage the community to be able to adapt to the situation, especially when experiencing a disaster, so that there is a need for awareness of forgiving oneself or others. The application of positive affirmation can be done in the people of West Sulawesi through the Pappasang Kalindaqdaq Mandar culture. Pappasang Kalindaqdaq Mandar is Mandar literature in the form

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of messages from ancestors containing moral and motivational messages to the community. Local wisdom is a view full of wisdom that is taught from generation to generation from parents to their children. This is reflected in the statement of Mandar culturist Pak Darmansyah in the interview.

"So you see, one of the kalindaqdaq is an entertaining medium, so when we are sad when we like it, in the past, kalindaqdaq was still preserved, when the children wanted to be put to bed by their parents, I still have that mother, including me, my son, if he wants to be put to bed or swung, he is sung with the kalindaqdaq songs, it is also interesting, the rhythms, the content."

Noesis from Mr Darmansyah that kalindaqdaq is a means of comfort where when experiencing a disaster or grieving the community will feel motivated through messages and even kalindaqdaq is also used as a lullaby for children. Kalindaqdaq is also closely related to the singing of the Mandar region, Mrs Hasrah's statement in the interview.

"Kalindaqdaq is like in Mandar songs. Like buttu tallobena, tenggang-tenggang lopi"

Mrs Hasrah's noesis that kalindaqdaq can be seen in the mandarese language songs that we usually hear. Mandarese songs are part of kalindaqdaq so that the listeners can better interpret the message in kalindaqdaq (noesis). We usually hear kalindaqdaq from mandar songs which are used as a means of entertainment and contain motivational messages (assent). The local wisdom of a community is important in empowering and developing the region. Without local wisdom, the development process will experience unwanted obstacles. (Marini & Suharto, 2022)..

Pappasang Kalindaqdaq Mandar is an expression of beautiful and rhythmic words that contain broad meanings and in them are messages (fatwa) or wise advice and are delivered by people who think maturely. (Darmansyah, 2021). Kalindaqdaq functions as a character education medium that conveys values such as belief in God, friendship, wisdom, work ethics, and love for the country. These cultural values play a role in building the character of the younger generation in the family, school, and community environments. (Darmawati & Sahabuddin, 2019). This local tradition supports the continuity and success of da'wah, while da'wah itself supports the continuity and preservation of local traditions. Through the poems of Pappasang Kalindaqdaq, religious messages or da'wah messages such as creed, sharia, and morals can be conveyed to the community. (Syamsudin, 2021). Kalindaqdaq as a medium for conveying messages is confirmed by the statement of one of the informants Mrs Nurhalima.

"Yes, because kalindaqdaq contains the Mandarese language with messages."

Mrs Nurhalima's statement shows the noema that kalindaqdaq contains meaningful mandarese language with messages. The messages contained in kalindaqdaq can direct the community to live better. Pappasang kalindaqdaq is not only entertaining but with the poetry and meaning contained in it can motivate someone as said by Mr Sumi (informant).

"One of them is the motivation of pappasang kalindaqdaq in Mandarese; Inggae sipulu-pulu; lao siramo-ramo; apa iyamo nanipayari tanggalaan"

Mr Sumi was moved to tears as he talked about how the messages of Kalindaqdaq resonated with the people of Salutahongan, as the village was isolated during the earthquake. Kalindaqdaq can provide motivation in finding solutions to existing problems. The noesis that can be taken from Mr Sumi's statement is that the message in pappasang kalindaqdaq is able to generate enthusiasm in the community to maintain togetherness in joy and sorrow. The mandar ancestral message and cultural values embraced by the community become reinforcements when affected by calamity or distress, so that people continue to work together in overcoming problems (Essence). A similar statement was delivered by Mrs Hasrah who made pappasang kalindaqdaq a motivation in her life.

"Nauang orang dulu. Oo.. anak sa'baroo naong. Tuo di kasiya, iyamotuu pappetandona puang"
"As the ancients said. O my son, be patient and live with hardship, for it is God's will."

The *noema* of Mrs Hasrah's statement is that as a community living in difficult circumstances must remain patient and enthusiastic in carrying out their lives because all of that is the will of God. *Noesis* from the *noema* of Mrs Hasrah's statement that Pappasang Kalindaqdaq Mandar directs a person to forgive circumstances, oneself, others, and motivates oneself to rise from adversity. Pappasang Kalindaqdaq Mandar affects the lives of the Mandarese people, because the meaning contained in it can provide motivation to keep rising in adversity so it is important to know what the meaning in kalindaqdaq (essence) is.

A *trauma healing* strategy through culture is an approach that recognises the role of culture in trauma healing. In the trauma healing journey, culture has a powerful role in helping individuals recover emotionally and mentally. Each culture has unique ways of helping to overcome trauma and supporting communities in dealing with the trauma of traumatic events. Just like the Pappasang Kalindaqdaq Mandar culture, which also has a unique way in the form of moral messages, ethics and noble character both orally and in writing in the form of poems or rhymes that are in accordance with the guidance of Mandar people in their daily lives. Pappasang kalindaqdaq mandar as a means of entertainment which involves aspects of life through ishaghala singing with tambourine accompaniment (parrawana towaine) known as masaala singing, also sung to the rhythm of tipalayo and jalle-jalleteq with lute accompaniment. Starting in the decade of the 50s until now, kalindaqdaq has also begun to be sung with guitar accompaniment in the rhythm of losquin and kemayoran which is now popularly known as sayang-sayang (Bodi, 2013). Pappasang kalindaqdaq can help heal trauma in a person, as Mr Sudirman said:

"Kalau ada kulewati pappatamma, saya berhenti singga dulu, sekin kujukanya itu makkalindaqdaq. Makkalindaqdadq dolo. Ya Hobi".

"If I pass a khataman event, I stop first because I like kalindaqdaq so much that I deliver kalindaqdaq first. It's a hobby".

The *noema* of Mr Sudirman's statement is that pappasang kalindaqdaq has become a hobby for some people because it can entertain. The *noesis* of Mr Sudirman's *noema* is that pappasang kalindaqdaq can heal trauma because this hobby can calm the mind and directly entertain the listener. The essence that can be taken is that the problem of trauma can be diverted through *trauma healing* strategies with media in the form of Mandar Pappasang Kalindaqdaq culture.

Communities that successfully overcome post-earthquake trauma will return to normal activities and will be psychologically better prepared to face future disaster events. This condition has a huge positive impact on various aspects of the community, such as the recovery of education, community activities and religious events, and the most widely felt benefit is the recovery of the community's economy. This is because the community can revive the economy if it can resume its business activities. The main driver of economic resilience is the resumption of productive businesses in the local community, which is a major factor in post-disaster recovery. (Zhang et al., 2019). If the community has resumed productive economic activities such as farming and gardening, the local economy will gradually recover. This was also the case in our interview with Mr Wahyu.

"Of course we must carry out recovery in the midst of people's lives, including how to stabilise our MSMEs so that they can rise again, because MSMEs are a sector that easily contributes to economic growth in terms of business opportunities".

Mr Wahyu's statement shows the *noema* that economic recovery must be carried out in every sector of the community's business, especially in the MSME section. The *noesis* of the *noema* is that the government must play an active role in growing every business sector owned by the community, especially MSMEs, which are one of the cornerstones of the community's business so that the development of this business can easily contribute to economic recovery in terms of employment. The essence that can be taken is that the community is an important factor holder in economic recovery because the community is described as the main economic actors, human resources, decision makers, consumption and investment, social support, as well as innovation and creativity.

Community participation is a key factor in ensuring sustainable and inclusive economic recovery. In a study, it was stated that community participation in restoring the economy actually revived local wisdom in the community which made the community active in post-disaster economic recovery and returned to carrying out economic activities as usual (Herutomo & Istiyanto, 2015). (Herutomo &

Istiyanto, 2015).. The local wisdom of Pappasang Kalindaqdaq Mandar which contains motivational messages can restore post-earthquake trauma so that people can get back on their feet and be enthusiastic about their activities. So that the local wisdom of Pappasang Kalindaqdaq Mandar can encourage the community to restore the economy that was completely paralysed by the earthquake disaster into a productive economy.

4. CONCLUSION

West Sulawesi Province is an area with the highest disaster risk index in Indonesia in 2022. The most frequent disaster is earthquakes, which have an impact on the psychological condition of the community. Frequent earthquakes will traumatise the community so that economic activity is hampered. The weakening of economic conditions is caused by people being afraid to carry out economic activities to avoid the threat of earthquakes that can occur at any time. The effect of weakening economic conditions on an ongoing basis can threaten the survival of communities in earthquake-prone areas so that it requires serious handling. The right solution to overcome trauma in post-earthquake communities is to apply *trauma healing* strategies through Mandar's Pappasang Kalindaqdaq culture. Pappasang Kalindaqdaq Mandar contains various messages and at the same time motivation to be able to treat trauma in people who experience trauma after an earthquake disaster. With this strategy, the community will re-create their activity space as before and be more psychologically prepared to face future disasters. The positive impact that will be felt by the community after overcoming trauma in themselves is the recovery of the economy that once experienced paralysis.

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