

PSYCHOSOCIAL ASSISTANCE AND STRENGTHENING OF COMMUNITY-BASED
ISLAMIC EDUCATION SERVICES IN POST-FLOOD DISASTER RECOVERY
IN THE BARUS AREA, TAPTENG REGENCY

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ABSTRACT

Flood disasters in the Barus area, Central Tapanuli Regency, caused psychosocial impacts and disrupted community-based Islamic education services, particularly local religious learning activities. This condition required assistance efforts aimed at restoring community psychological well-being while strengthening post-disaster Islamic educational services. This community service program aimed to provide psychosocial assistance and strengthen community-based Islamic education services for flood-affected communities in the Barus area, Central Tapanuli Regency. The program employed a participatory approach through field observation, community needs assessment, psychosocial assistance, educational and spiritual activities, and capacity strengthening for community-based Islamic education providers. The target participants included children, adolescents, Qur'anic teachers, and flood-affected residents. The activities contributed to increased learning motivation among children, improved emotional recovery within the community, and greater participation in community-based Islamic education activities. Strengthening educational services was also achieved through the provision of learning media, religious activities, and collaboration with local community leaders. Psychosocial assistance and the strengthening of community-based Islamic education services positively contributed to post-flood recovery efforts in the Barus area. The program supported the social, emotional, and spiritual resilience of the community while reinforcing the sustainability of Islamic education in disaster-affected areas.

Keywords: Psychosocial Assistance, Islamic Education, Community Service, Post-Disaster Recovery, Flood Disaster.

1. INTRODUCTION

Flood disasters are among the most frequent natural hazards affecting communities in Indonesia, causing not only physical damage but also significant psychosocial and educational disruptions (BNPB, 2023; UNICEF, 2021). Communities affected by floods often experience emotional distress, trauma, loss of social stability, and limited access to educational activities, including religious and community-based learning (WHO, 2022). In disaster-

affected areas, children and adolescents are particularly vulnerable because interruptions in education and social interaction may negatively influence their psychological well-being and future development (UNESCO, 2021). Therefore, post-disaster recovery efforts should not only focus on infrastructure rehabilitation but also emphasize psychosocial recovery and the restoration of community education services (Mao & Agyapong, 2021; Bedho et al., 2025).

In response to the post-flood conditions in the Barus area, Central Tapanuli Regency, a community service program was conducted through psychosocial assistance and the strengthening of community-based Islamic education services. The program involved participatory activities such as psychosocial support sessions, religious and educational activities, mentoring for children and adolescents, and collaboration with local religious leaders and community members. Participatory and community-based approaches are considered effective in supporting post-disaster psychosocial recovery and strengthening social resilience among affected communities (Ntontis et al., 2021; Nizar et al., 2026). In addition, educational support was provided through learning media, motivational activities, and the reinforcement of Islamic learning environments to help restore community resilience after the disaster (Harun & Akhir, 2025; Yanti et al., 2025).

This program was designed to support the psychosocial recovery of flood-affected communities while strengthening the sustainability of community-based Islamic education services in the Barus area. Through integrated educational, emotional, and spiritual assistance, the program aimed to improve community resilience, increase children's learning motivation, and encourage active participation in religious and social activities during the post-disaster recovery process (Wahyuningtyas et al., 2022; Aisyah et al., 2025). Integrated psychosocial and educational interventions have been widely recognized as effective strategies for improving emotional recovery, social adaptation, and educational continuity in post-disaster settings (Gibbs et al., 2021).

2. PROBLEM STATEMENT AND RESEARCH QUESTIONS

The flood disaster that occurred in the Barus area, Central Tapanuli Regency, caused various social, psychological, and educational problems within the affected communities. Besides damaging infrastructure and disrupting daily activities, the disaster also negatively affected the emotional well-being of children, adolescents, and families. Many community members experienced anxiety, stress, fear, and reduced social interaction during the post-disaster recovery period. Children, as one of the most vulnerable groups, showed decreased learning motivation and limited participation in educational and religious activities after the flood.

In addition, community-based Islamic education services such as Qur'anic learning activities, religious mentoring, and informal Islamic educational programs experienced significant disruption due to damaged facilities, limited learning resources, and reduced community participation. The lack of psychosocial support and educational assistance further hindered the recovery process in the affected area. Therefore, integrated efforts are

needed to restore psychological resilience and strengthen community-based Islamic education services as part of sustainable post-disaster recovery.

Based on the problems identified in the field, it is important to formulate several guiding questions to direct the implementation and evaluation of the community service program. These questions are intended to examine how psychosocial assistance and the strengthening of community-based Islamic education services can contribute to the post-flood recovery process in the Barus area, Central Tapanuli Regency. Therefore, the research questions of this program are formulated as follows:

- 1) How can psychosocial assistance support the emotional and social recovery of flood-affected communities in the Barus area, Central Tapanuli Regency?
- 2) How can community-based Islamic education services be strengthened during the post-flood recovery process?
- 3) What are the impacts of psychosocial assistance and Islamic educational strengthening programs on community participation and children's learning motivation after the flood disaster?

The location of the Community Service activities is shown in Figure 1.



Picture 1. Location of MIN 1 Central Tapanuli

3. LITERATURE REVIEW

Flood disasters often create not only physical destruction but also psychosocial disturbances that affect emotional stability, social interaction, and educational continuity within affected communities. Recent studies explain that disaster survivors, especially children and adolescents, are highly vulnerable to anxiety, trauma, stress, and learning disruption after disaster events. Psychosocial support programs are therefore essential to help survivors restore emotional well-being and social functioning after disasters. Gibbs et al. (2021) emphasized that psychosocial interventions implemented through schools and community-based programs positively contribute to emotional recovery and resilience among children and adolescents affected by disasters (Gibbs et al., 2021).

Furthermore, disaster recovery requires community resilience supported by social solidarity and collective participation. Ntontis et al. (2021) explained that collective resilience and social support significantly

influence community recovery processes after disasters. Communities with strong social relationships and active participation tend to recover more effectively from psychosocial impacts (Ntontis et al., 2021). In line with this perspective, Mao and Agyapong (2021) stated that social support, education, and community engagement are important protective factors in strengthening mental health and resilience among disaster survivors (Mao & Agyapong, 2021).

In the context of Islamic education, community-based religious learning plays an important role in strengthening moral values, spirituality, and emotional recovery after disasters. Religious and spiritual activities can function as coping mechanisms that help affected communities rebuild hope and psychological stability. Harun and Akhir (2025) found that culturally sensitive and community-centered psychosocial interventions, including spiritual and religious approaches, are more effective in supporting flood victims' recovery and strengthening community resilience (Harun & Akhir, 2025).

The program was designed using participatory and community empowerment approaches. Participatory approaches emphasize the active involvement of local communities in identifying problems, implementing activities, and evaluating program outcomes. Through active participation, communities are not only beneficiaries but also become agents of recovery and resilience development. Community-based psychosocial support is considered effective because it strengthens social interaction, collective efficacy, and emotional support among disaster survivors (Ladapasea et al., 2021).

The planned activities integrate psychosocial assistance with strengthening community-based Islamic education services. Psychosocial activities include trauma healing, motivational support, emotional expression, play therapy, and spiritual counseling. Wahyuningtyas et al. (2022) reported that psychosocial assistance through self-motivation activities and play therapy successfully increased children's enthusiasm, emotional expression, and participation after the Mount Semeru disaster (Wahyuningtyas et al., 2022). In addition, school- and community-based mental health interventions have been shown to improve emotional recovery and educational participation among disaster-affected children and adolescents (Gómez, et al., 2021).

The strengthening of Islamic education services in this program includes Qur'anic learning assistance, religious mentoring, provision of learning media, and collaboration with local religious leaders. This integrated approach is expected to support emotional, social, educational, and spiritual recovery simultaneously, thereby contributing to sustainable post-disaster recovery in the Barus area, Central Tapanuli Regency.

This community service program has significant value because it integrates psychosocial recovery efforts with the strengthening of community-based Islamic education services in post-disaster situations. Previous studies have generally focused on psychosocial recovery or disaster education separately, while this program combines emotional, educational, social, and spiritual interventions in a community empowerment framework.

The program is expected to contribute practically by improving emotional resilience, restoring children's learning motivation, and strengthening community participation in Islamic educational activities after

floods. Academically, this program contributes to the development of integrated community-based disaster recovery models that combine psychosocial support and Islamic educational services. The findings may also become a reference for future community service and disaster recovery programs in other disaster-prone areas in Indonesia.

4. METHOD

This community service program employed a participatory and psychosocial assistance approach aimed at supporting post-flood recovery and strengthening community-based Islamic education services in the Barus area, Central Tapanuli Regency. The activities were conducted at MIN 1 Tapteng and involved 60 participants consisting of elementary school students, teachers, and members of the local community affected by the flood disaster.

The implementation of the program focused on psychosocial recovery through educational, emotional, and spiritual support activities. The methods used included psychosocial mentoring, educational motivation, interactive learning activities, religious counseling, and the distribution of educational assistance. The program also emphasized active participation and collaboration between the service team, school representatives, religious leaders, and the local community to ensure that the activities addressed the participants' psychosocial and educational needs.

The stages of the community service activities were conducted systematically as follows:

1) Welcoming Session by MIN 1 Tapteng

The activity began with an official welcoming session conducted by the representatives of MIN 1 Tapteng. This session aimed to introduce the community service team, strengthen communication with participants, and create a supportive atmosphere for the psychosocial assistance program.

2) Distribution of Educational Assistance

Educational assistance was provided to students of MIN 1 Tapteng in the form of school supplies, including notebooks, pens, pencils, erasers, colored pencils, pencil cases, and pencil sharpeners. This assistance aimed to support students' learning readiness and encourage their motivation to continue educational activities after the flood disaster.

3) Psychosocial and Educational Activities

The psychosocial assistance activities were delivered through educational and spiritual sessions:

a) Dr. Sapri, M.A. delivered a motivational and spiritual session discussing the story of Prophet Noah and the wisdom behind disasters as a form of test intended to elevate human dignity and spiritual resilience. This activity aimed to strengthen participants' emotional stability and spiritual understanding regarding disaster experiences.

b) Dr. Nirwana Anas, M.Pd. conducted an educational game entitled "Guess the Profession." In this activity, one student was invited to come forward and demonstrate his or her future career aspiration while other participants guessed the profession being portrayed. This interactive game was designed to rebuild students' confidence,

enthusiasm, and courage to pursue their dreams despite the challenges caused by the disaster.

The combination of psychosocial support, spiritual strengthening, educational assistance, and interactive learning activities was expected to enhance emotional recovery, restore learning motivation, and strengthen community resilience during the post-flood recovery process.

5. RESULTS AND DISCUSSION

The results of the community service program are presented based on the formulated research questions concerning psychosocial assistance, the strengthening of community-based Islamic education services, and the impacts of the activities on participants' motivation and community participation. The program was implemented successfully with the active involvement of 60 participants consisting of students, teachers, and community members affected by the flood disaster in the Barus area, Central Tapanuli Regency.

Psychosocial Assistance in Supporting Emotional and Social Recovery

The psychosocial assistance activities contributed positively to the emotional recovery of participants, particularly children and adolescents affected by the flood disaster. Spiritual and motivational sessions created a supportive atmosphere that encouraged participants to express emotions, rebuild confidence, and strengthen spiritual resilience. During the activity, participants showed enthusiasm and active engagement in the educational and religious sessions conducted by the service team.

One of the main psychosocial activities was the delivery of a spiritual and motivational session by Dr. Sapri, M.A., who explained the story of Prophet Noah and the wisdom behind disasters as a form of test intended to strengthen human faith and resilience. This activity helped participants understand disasters from a spiritual perspective and encouraged emotional acceptance during the recovery process.



Picture 2. Dr. Sapri, M.A. delivering a spiritual and motivational session about the story of Prophet Noah and the wisdom behind disasters as part of psychosocial recovery activities

Strengthening Community-Based Islamic Education Services

The program also strengthened community-based Islamic education services through interactive educational activities and the provision of

educational assistance. Learning materials and school supplies distributed to students supported the continuity of educational activities after the disaster. In addition, educational games and participatory learning activities were conducted to restore children's enthusiasm for learning and social interaction.

An educational game entitled "Guess the Profession" was conducted by Dr. Nirwana Anas, M.Pd. In this activity, students demonstrated their future aspirations while other participants guessed the profession being portrayed. The activity successfully created an enjoyable learning environment and motivated participants to continue pursuing their dreams despite the challenges caused by the flood disaster.



Picture 3. Participants actively engaging in the educational game "Guess the Profession" as part of psychosocial and educational strengthening activities

Impacts on Learning Motivation and Community Participation

The implementation of psychosocial assistance and educational strengthening activities significantly increased students' learning motivation and community participation. Participants showed greater confidence, enthusiasm, and willingness to participate in educational and religious activities after the program. Interactive approaches and reward-based activities also contributed to creating positive emotional experiences among participants.



Picture 4. A participant of the educational game "Guess the Profession" receiving a reward after successfully participating in the activity

Participants who actively participated in the educational games received appreciation in the form of gifts, which further encouraged motivation and participation. The reward system created a joyful atmosphere and strengthened participants' confidence and social interaction during the activities.

Overall, the results indicate that psychosocial assistance integrated with community-based Islamic educational strengthening effectively supported emotional recovery, restored learning motivation, and strengthened social resilience among flood-affected communities in the Barus area.

The findings of this community service program indicate that psychosocial assistance activities positively contributed to the emotional and social recovery of flood-affected participants in the Barus area. Spiritual motivation sessions, educational interaction, and participatory activities encouraged participants to rebuild confidence, emotional stability, and social engagement after the disaster. These findings are consistent with the study conducted by Pfefferbaum et al. (2021), which reported that psychosocial support programs implemented after disasters significantly improved emotional coping, resilience, and social adaptation among children and adolescents affected by traumatic events. Their study emphasized that emotional recovery is more effective when psychosocial interventions are delivered through community-based and culturally relevant approaches.

Similarly, a study by Yamaguchi (2025) found that psychosocial and spiritual interventions helped disaster survivors reduce anxiety and trauma symptoms while strengthening collective resilience and emotional recovery. However, the present program differs from previous studies because it integrated Islamic spiritual narratives, such as the story of Prophet Noah, into psychosocial assistance activities. While previous research mainly focused on general psychosocial counseling and trauma healing, this program incorporated religious values as an emotional coping mechanism. This integration was particularly relevant to the sociocultural characteristics of the Barus community, where spirituality and religious understanding play an important role in strengthening resilience during post-disaster recovery.

The results also demonstrate that strengthening community-based Islamic education services effectively restored students' enthusiasm for learning and participation in educational activities after the flood disaster. Interactive learning activities, educational games, and the provision of educational supplies created a more engaging and supportive learning environment for participants. These findings are in line with the study by Hu et al. (2023), which explained that community-based educational interventions in post-disaster areas can improve educational continuity, social participation, and psychological adaptation among affected students.

Islamic education activities implemented after disasters contributed significantly to strengthening students' moral values, optimism, and spiritual resilience. Nevertheless, the current program presents a different approach because it combined psychosocial assistance with educational reinforcement through interactive games such as "Guess the Profession." Unlike previous studies that primarily emphasized formal educational recovery, this program focused on rebuilding children's aspirations and self-confidence through enjoyable and participatory learning experiences. This finding suggests that

integrating educational motivation with psychosocial recovery may provide broader benefits for post-disaster educational resilience.

The implementation of psychosocial and educational strengthening activities significantly increased students' motivation and active participation in social and religious activities. Participants became more enthusiastic, confident, and socially interactive during the program. Reward-based educational activities also encouraged greater engagement and emotional positivity among participants. These findings support the study conducted by Dorra & Jarraya (2024), which reported that interactive educational activities and positive reinforcement strategies are effective in improving children's motivation, confidence, and emotional well-being in post-crisis situations.

Likewise, a study by Mergen et al. (2023) found that participatory educational and community engagement activities strengthened social cohesion and increased children's willingness to participate in learning processes after disasters. In contrast to previous studies, the present program integrated psychosocial recovery, spiritual reinforcement, and reward-based educational participation into a single community-based intervention. The integration of emotional, educational, and spiritual support created a holistic recovery process that not only restored learning motivation but also strengthened social solidarity and community resilience. Therefore, this program demonstrates that community-based Islamic educational services can function not only as learning activities but also as effective psychosocial recovery mechanisms in post-disaster contexts.

6. CONCLUSION

Psychosocial assistance and the strengthening of community-based Islamic education services played an important role in supporting post-flood recovery in the Barus area, Central Tapanuli Regency. The integration of emotional, educational, and spiritual approaches effectively supported community resilience, strengthened social participation, and encouraged the continuity of Islamic educational activities after the disaster. Furthermore, participatory and community-based approaches proved to be relevant strategies for fostering motivation, psychosocial recovery, and sustainable educational empowerment in disaster-affected communities.

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