



## PSYCHOSOCIAL RECOVERY EFFORTS FOR CHILDREN AFFECTED BY SOCIAL CONFLICT IN MASIHULAN VILLAGE

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Article info	ABSTRACT
<p><b>Corresponding Author:</b></p> <p>Nurlaila Sopamena  <a href="mailto:lelasopamena79@iainambon.ac.id">lelasopamena79@iainambon.ac.id</a>            State Islamic Institute (IAIN)            Ambon, Maluku</p>	<p>The social conflict that occurred in Negeri Masihulan, Central Maluku Regency, following Eid al-Fitr 2025 has left serious psychosocial impacts, particularly on children. The trauma experienced by child victims of the conflict has the potential to disrupt their emotional, social, and cognitive development if not promptly addressed. Trauma healing activities have become an essential effort in providing psychosocial support to children, helping them recover from their traumatic experiences. This article aims to describe the implementation of a trauma healing program as both a psychosocial education medium and a form of legal protection for children affected by social conflict in Negeri Masihulan. The program was carried out by lecturers and students of IAIN Ambon in collaboration with the local community. The implementation methods included icebreaking sessions, educational games, group singing, and the delivery of peace messages by traditional leaders and village authorities. The results of the activity indicated positive behavioral changes among the children, who initially displayed signs of anxiety and withdrawal but later became more cheerful, active, and willing to engage in social interactions. In addition to contributing to the psychological recovery of the children, the program also succeeded in fostering a peaceful atmosphere within the community through a local wisdom-based approach. This trauma healing initiative functions not only as a form of social rehabilitation for child victims of conflict but also as part of a learning process to instill social values and peace education integrated with local traditions. The findings suggest that community-based trauma healing programs can serve as effective instruments for social education and conflict resolution, particularly in conflict-prone areas.</p> <p><b>Keywords:</b> <i>trauma healing, psychosocial education, learning process, child victims of conflict, Negeri Masihulan</i></p>
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### INTRODUCTION

Indonesia is an archipelagic nation characterized by its rich cultural, religious, and customary diversity, which serves both as a strength and a challenge in maintaining social harmony. In various regions, including Maluku, the long history of social conflict has left lasting traumatic impacts on communities, particularly on children, who represent the most

vulnerable group. Social conflicts not only result in physical damage, such as the destruction of infrastructure and residential areas, but also cause significant psychological distress to children who witness or directly experience violent events. The trauma endured by child victims of social conflict can adversely affect their mental, emotional, and educational development, both in formal and non-formal learning environments.

One clear example of this can be observed in the social conflict that occurred in Negeri Masihulan, Central Maluku Regency, Seram Islands, following the Eid al-Fitr celebration in 2025. According to media reports and field observations, the conflict, which involved clashes between residents, resulted in the burning of dozens of homes and deeply traumatized the children in affected areas. The situation highlighted urgent need for psychosocial recovery efforts not only medical in nature but also community-based and culturally grounded.

In this context, trauma healing has emerged as one of the psychosocial support methods considered effective in helping children overcome the trauma they have experienced. Trauma healing refers to a series of psychosocial assistance activities aimed at restoring the psychological well-being of trauma victims, both individually and collectively, through educational, recreational, and religious programs. It serves as a form of non-litigation intervention that can be implemented within conflict-affected communities, particularly in areas with limited access to professional psychological services.

Beyond its role in psychosocial recovery, trauma healing also possesses an educational dimension. This activity is not only intended to alleviate the impact of trauma but also functions as a learning medium for children, helping them to rebuild their courage, self-confidence, and social interaction skills. Accordingly, trauma healing can serve as a strategic medium for psychosocial education in conflict-affected areas such as Negeri Masihulan.

As part of a community-based educational and learning process, trauma healing holds significant potential for systematic development in conflict-prone regions. This activity can be integrated into character education programs or early childhood education initiatives based in local communities. Furthermore, trauma healing methods may also be incorporated into emergency education curricula in disaster and conflict areas, as mandated by national policies concerning education in special circumstances.

Based on this background, this article aims to analyze the role of trauma healing as a psychosocial education medium for child victims of social conflict in Negeri Masihulan. It also explores how trauma healing serves as a part of community-based non-formal learning processes that contribute to conflict resolution efforts through the incorporation of Maluku's local cultural wisdom. Additionally, this article will examine the legal aspects of child protection in conflict situations as regulated by national legislation and offer recommendations for strengthening community-based trauma healing programs in conflict-prone regions.

## **METHOD**

### **Implementation**

The trauma healing activities for children affected by social conflict in Negeri Masihulan were carried out through a participatory, community-based approach. This method was chosen as it aligns with the socio-cultural context of Maluku society, which has a strong tradition of resolving social issues through togetherness and the direct involvement of various community elements. This community service program involved collaboration

between lecturers and students from the State Islamic Institute (IAIN) Ambon, traditional leaders, village officials, and residents as a joint effort in the psychosocial recovery of children affected by the social conflict that occurred after the Eid al-Fitr celebration in 2025. Technically, the implementation method was divided into several stages as follows:

#### 1. Initial Identification and Coordination

Prior to the activity, the community service team from IAIN Ambon conducted an initial assessment of the social and psychological conditions of the affected children by coordinating with village authorities, traditional leaders, religious figures, and the local community. This initial stage aimed to determine the number of affected children, the severity of trauma experienced, and the community's readiness to support the trauma healing activities. Additionally, the preliminary meeting served as a forum for discussing suitable locations, schedules, and forms of activities that were appropriate to the local conditions and cultural values.

#### 2. Activity Planning

Based on the outcomes of the coordination and situational mapping, the team developed a trauma healing activity plan consisting of several sessions, including icebreaking, group games, singing, storytelling, and peace messages delivered by traditional and religious leaders. This activity plan was arranged by considering the children's age groups, psychological conditions, and the local cultural values of Negeri Masihulan.

#### 3. Trauma Healing Implementation

The trauma healing activities were conducted in the yard of Masihulan Church, an open and safe space for children. The activities were facilitated by lecturers and students from IAIN Ambon who had received basic trauma healing training, accompanied by parents, village officials, and traditional leaders.

- a. Ice-breaking and Games Session: The program began with light ice-breaking games designed to create a relaxed atmosphere and build trust between the children and facilitators. These games aimed to foster self-confidence, courage, and social interaction among the children.
- b. Art and Play Activities: The children participated in coloring, drawing, and group play activities with themes of peace and togetherness. These activities provided a medium for emotional expression while serving as therapeutic tools to reduce emotional tension.
- c. Storytelling and Singing Session: In this session, the children were encouraged to share their personal experiences during the conflict. Their stories were accompanied by students and traditional leaders who provided encouragement, motivation, and peace messages. Additionally, groups singing songs with themes of nationalism and unity were conducted to foster a sense of solidarity.
- d. Delivery of Peace Messages: Traditional and religious leaders conveyed messages of peace to the children and the community present. These messages emphasized the importance of preserving brotherhood, refraining from acts of violence, and collectively rebuilding a safe environment in Negeri Masihulan.

#### 4. Observation and Evaluation

Throughout the activities, the team conducted continuous observations of children's behavior and responses. Additionally, a brief evaluation was carried out through interviews with parents and community leaders regarding the impact of trauma-healing programs on children. Evaluation results served as basis designing for follow-up programs if necessary.

## 5. Documentation and Dissemination

The entire process was documented in the form of photographs, videos, and narrative reports for academic purposes and to disseminate the outcomes of the community service activities to a broader audience. This documentation also serves as an important archive in promoting collective awareness regarding the importance of legal protection and psychosocial recovery for child victims of social conflict.

Through this collaborative and participatory implementation method, the trauma healing activities functioned not only as a means of psychological recovery for the children but also as a medium for social and moral education within the community. Furthermore, this method also served as a practical learning process for students to directly apply their knowledge in the community, particularly in the fields of social education, cross-cultural communication, and community-based psychosocial assistance.

## RESULT AND DISCUSSION

The trauma healing program for children affected by social conflict in Negeri Masihulan was successfully carried out according to the planned agenda. The activity was attended by approximately 40 children who had previously experienced psychological distress due to the social conflict that occurred in their environment after Eid al-Fitr 2025. The following are the observations and discussion based on implementation of the activity:

### 1. Children's Response to the Activities

At the beginning of the event, particularly during the *ice-breaking* and group games sessions, most of the children displayed passive, anxious, and reluctant attitudes toward interacting with others. This condition was understandable considering the traumatic experiences they had recently endured. However, after participating in several light games and enjoyable group activities, the atmosphere gradually improved. The children began to smile, joke, and interact with facilitators and their peers.



Group singing activities became one of the most effective moments in restoring the children's emotional state. Songs with themes of unity, brotherhood, and friendship helped create a peaceful atmosphere and made the children feel safe and appreciated. This activity provided a space for emotional expression that had previously been suppressed due to the social conflict.

## **2. Psychological Impact After the Activities**

Based on direct observation during the event and brief interviews with the children's parents, it was found that the children exhibited significant behavioral changes. Several children who had previously experienced sleep disturbances, fear, and refusal to play outside their homes began to regain the courage to play around their neighborhoods. Parents reported that this activity helped their children temporarily forget the traumatic events they had experienced and gave them new hope to resume their daily routines.



The trauma healing activity proved effective in reducing anxiety levels, relieving emotional tension, and restoring the children's confidence to socially interact. This finding is consistent with Allo and Devisa (2023), who state that trauma healing is effective in restoring emotional balance in children and encouraging them to reintegrate healthily into their social environments.

## **3. Community and Traditional Leaders' Involvement**

The direct involvement of traditional leaders, village officials, and the local community became one of the program's main strengths. Besides assisting the children throughout the activities, traditional leaders also conveyed messages of peace and encouraged the preservation of inter-community brotherhood. The presence of these local figures provided a sense of security for the children and strengthened the moral messages about rebuilding peace in Negeri Masihulan.



Such community participation aligns with the concept of community-based conflict **resolution** as explained by Bryan and Simatupang (2024), as well as Nurcahyo et al. (2022), who state that resolving social problems in Maluku traditionally involves customary authorities, religious leaders, and community participation. Trauma healing activities conducted within a local cultural context not only impact the psychological recovery of children but also serve as moral and social educational tools to strengthen community solidarity.

#### 4. The Significance of Trauma Healing in Social Education Context

This **trauma healing** activity demonstrates that psychosocial recovery programs for children can serve as effective social education media within post-conflict communities. The children not only received a space for emotional recovery but also internalized values of brotherhood, tolerance, and the importance of peaceful coexistence.



Moreover, this program provided direct learning opportunities for participating university students, particularly in the practice of cross-cultural communication, psychosocial assistance, and community-level social leadership training. The students gained experience in handling social emergencies, approaching traumatized children, and managing community-based humanitarian programs.

### **5. Implications for Child Protection Law**

From a legal perspective, this trauma healing program represents the concrete implementation of Article 59 paragraph (2) letter c of Indonesian Law Number 35 of 2014 on Child Protection, which mandates the state, local governments, and communities to provide special protection for children in situations of social conflict. Additionally, this activity serves as a form of social rehabilitation and psychological recovery for child victims of violence, as regulated in Articles 64 and 68 of the same law.

Therefore, the trauma healing program in Negeri Masihulan holds not only social value but also legal legitimacy as a form of non-litigation protection for children in conflict-prone areas. This initiative also serves as the best practice model in child protection efforts based on community participation in archipelagic regions.

### **CONCLUSION**

The implementation of the trauma healing program in Negeri Masihulan represents a tangible response to the psychosocial condition of children affected by social conflict after Idul Fitri 2025. This program, involving faculty and students from IAIN Ambon as well as local community members, had a positive impact on the emotional recovery of the children. This is evident from the changes in the children's expressions and behaviors, which initially were passive, anxious, and fearful, gradually becoming more active, cheerful, and brave enough to interact with peers and their surroundings.

The ice-breaking activities, group games, group singing, and peace messages delivered by traditional leaders proved to be effective tools in reducing the children's psychological tension and rebuilding the spirit of brotherhood in the community. This trauma healing also served as a medium for social education, instilling values of unity, tolerance, and peaceful coexistence in diversity to the children from an early age.

Furthermore, this activity also became a practical implementation of child protection in situations of social conflict as mandated by Law No. 35 of 2014 on Child Protection. The community-based trauma healing program, involving traditional leaders, village officials, and local communities, serves as an example of non-litigation conflict resolution practices that emphasize local cultural approaches in Maluku.

Given the positive outcomes of this program, several recommendations are as follows:

1. Ongoing Support: Continuous support for children affected by social conflict should be provided, involving various parties such as local governments, educational institutions, religious organizations, and indigenous communities, to ensure the optimal psychosocial recovery process.

2. Integrating Trauma Healing into Education: Trauma healing should be incorporated into the community-based social education curriculum in Maluku, so it can be involved in various social and religious activities in conflict-prone communities.
3. Active Involvement of Students and Universities: The active involvement of students and universities in community service programs like trauma healing should continue to be enhanced, serving as a direct learning experience about human values, conflict resolution, and social education in the field.
4. Government and Child Protection Agencies Support: Local governments and child protection agencies should facilitate and provide legal support to the communities involved.

Through trauma healing programs like this, it is hoped that the community of Negeri Masihulan and Maluku in general can continue to strengthen the culture of peace, social solidarity, and concern for children as the next generation of the nation

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