

The Understanding, Practice, and Implications Spiritual Capital in Disaster Recovery: A Study on Tsunami's Survivors in Sumberjaya, Pandeglang, Banten, Indonesia

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Abstract

This study aims to reveal the value of spiritual capital in the recovery phase for tsunami survivors in Sumberjaya, Pandeglang, Banten, Indonesia. The research location was chosen because it is prone to tsunamis and earthquakes. Moreover, the survivors living in refugee camps faced double disasters, the post-Pandeglang tsunami in 2018 and Covid-19 in early 2020, while still living in temporary shelter locations that year. This study uses a qualitative method with a case study approach. The data collection technique used in-depth interviews, documentation, and literature study. The novelty of this research is to raise the issue of post-disaster spiritual capital in Pandeglang, which is still rarely discussed. This study concludes that there is an understanding that economic recovery and mental recovery are essential for citizens, the existence of antecedent values and humility shape the willingness and desire to recover, and forgetting the past is a turning point to recover from previous good memories of a tsunami.

Keywords

spiritual capital; disaster recovery; tsunami; survivor



I. Introduction

Volcanologists Paris et al. (2014) predicted a tsunami hazard triggered by the collapse of the caldera wall from Anak Krakatau, which caused a tsunami with an amplitude between 1.5-3.4 m and is likely to cause significant damage around the Sunda Strait due to the population and concentration of road infrastructure and industry in the beach. Similarly, predictions regarding the risk of a massive earthquake and tsunami that may occur along the lines of Sumatra and Java because Indonesia's geographical position is on the active tectonic plates of Eurasia, Indo-Australia, Pacific, and the Philippines, which at any time if subduction occurs it will trigger a tsunami megathrust (Apriadi et al., 2020, and Aprilianto et al., 2021 in Ponangsera, Kurniadi, Puspitosari, & Hartono, 2021; DeMets et al. 2010 in Supendi et al., 2020), and if two megathrust segments rupture simultaneously can make tsunami heights reach 20 m and 12 m on the south coast of West Java and East Java, with a maximum average height of 4.5 m along the south coast of Java (Widiyantoro et al., 2020).

On December 22, 2018, a tsunami hit the Sunda Strait covering the Pandeglang and Lampung regions due to the underwater landslide of Mount Krakatau. The fatalities caused were 437 people died, 31,943 were injured, and 16,198 people were displaced (BNPB, 2019b). The highest number of victims were in Pandeglang Regency. As many as 296 died, 16,712 were injured, three were missing, and 7,972 were displaced (BNPB, 2019b).

Sumberjaya Village, Sumur Subdistrict, Pandeglang, Banten is the village most severely affected by the 2018 tsunami compared to other villages, with the tsunami water zone reaching about 240 m from the coast. Meanwhile, other villages have an impact zone

with a zone variation of about 50 to 200 m from the shoreline (Universitas Indonesia, 2019). Around 100 houses were utterly destroyed and challenging to identify because they were razed to the ground (Universitas Indonesia, 2019). Due to the severity of the damage caused, victims whose houses were damaged were placed in temporary shelters (huntara) in several locations. In Sumberjaya village, there are still 80 survivors living in the Pasirmalang shelter (Interview with coordinator of Pasirmalang Shelter, Sumberjaya, 2020).

In 2020, during the condition of the survivors who still live in the shelters, they must face another disaster, namely Covid-19. Some residents who work as fishermen, traders, and marine product workers also feel the impact. Prediction of the impact of Covid-19 on fishing communities can reduce fishers' income (Kholis, Fratnesi, & Wahidin, 2020), in which the flagship product of Sumberjaya Village is captured fisheries (Kemendesa, 2021) or the majority profession are fishers. Other impacts on fishers include low selling prices of caught fish, hampered fish distribution, and a reduction in the number of crew members (Hamzah & Nurdin, 2020). The household sector is the most economically affected by the Covid-19 pandemic (Susilawati, Falefi, & Purwoko, 2020).

Research conducted by Kurnia & Pandjaitan (2021) in Sumberjaya after the 2018 Pandeglang tsunami related to social capital revealed that the Suka Dame community has relatively high social capital. However, it is not sufficient to build collective action to achieve more optimal community resilience so that it is less able to encourage village and economic development. The results of previous studies discussed the role of social capital in disaster mitigation and recovery, then discussed the role of spiritual capital in resilience to post-disaster recovery. This study aims to reveal the contribution of spiritual capital in disaster recovery in the Sumberjaya survivors after the tsunami. The spiritual capital that wants to be revealed contains the spiritual values in the understanding of recovery, their actions, and their implications in the recovery phase.

II. Review of Literature

2.1 Spiritual Capital

Spiritual capital is a new concept and has appeared sporadically for the last 20 years, which has been increasing since the early 2000s (Palmer & Wong, 2013). To quote Howard in Bosch, Torralba, & Gracia (2013), "the explosion of interest in spirituality as a new dimension of management is perhaps the most significant trend in management since the 1950s." Philosophically, according to Payne (2014), spiritual ideas come from the East, for example, from the practices of the philosophers of Buddhism, Hinduism, and Islam.

Bosch et al. (2013), regarding the emergence of spiritual capital, state that spirituality is not only a human need or a philosophical preoccupation but is also an inherent human capacity that has the potential to encourage the development of all other abilities in an integrated manner, more as a driving force for all intelligence than a human being. Just the activation of specific brain areas. Viktor E. Frankl (2000) observed in Bosch et al. (2013) that every human being has different layers, psychic and physical, but a spiritual being.

2.2 Disaster Recovery

The recovery process is a learning exercise about what is safe and sustainable for communities, central and local governments, and non-governmental organizations, both local and international, to make extraordinary efforts to reduce vulnerability and increase sustainability in reconstruction and rehabilitation programs (Shaw et. al., 2003 in Shaw, 2014).

Coppola (2015) divides the recovery phase, first, the relief phase is a short time phase was to stabilize the lives of post-disaster victims and help them prepare the way to build their lives; secondly, the long-term recovery phase (recovery) is when the community or the state begins to build and rehabilitate, usually related to community development, economic recovery, it takes months and years in large-scale disasters.

Recovery involves both short-term and long-term efforts to rebuild disaster-affected communities, including reconstructing and restoring disaster-affected areas, dealing with community disturbances, meeting the needs of victims, and mitigating future hazards (Huang & Wong, 2017).

Post-disaster aspects of life need to be restored to customary conditions, including restoration of public services, housing, economic recovery, individual, family, and social recovery (Coppola, 2007, hal. 315–322).

III. Research Method

This research method uses a qualitative approach. According to Rubin & Babbie (2017), qualitative research is very appropriate to study social processes from time to time and, according to Lofland and Lofland (1995) in Rubin & Babbie (2017), also to discuss the elements of social life related to lifestyle or subculture that can investigate social life in its natural environment. The research strategy chosen is case study because case studies are empirical research to investigate contemporary phenomena in real-life contexts. In other words, the case study was chosen to discuss the existing contextual conditions (Yin, 2003). The contemporary social phenomenon that will be studied is the social life of tsunami survivors who live in the Pasirmalang shelter, Sumberjaya Village.

Data collection techniques used in-depth interviews, literature studies, documentation studies, and online observations. Interviews are a unique qualitative research technique whose questions tend to be open and unstructured (Rubin & Babbie, 2017). The selection of informants using purposive sampling (table.1). Purposive sampling is not a random sampling, and researchers use various methods to look for all possible cases that are so specific (Neuman, 2014).

The research location selected was Sumberjaya Village, Sumur sub-district, Pandeglang Regency, Banten, Indonesia. The position of Sumberjaya village was directly opposite the Anak Krakatau Mountain. Based on the prediction of potential disasters, Sumberjaya is a location prone to earthquakes and tsunamis.

Table 1. Informants

Informants (initials)	Gender*	Activity
JM	M	a shelter coordinator
RN	M	a fisher, <i>Ustadz*</i> (a moslem's teacher)
AD	M	a fisher, community coordinator
IK	F	a house wife, group coordinator Small and Medium Enterprise (SME)
YY	F	a village chief in Sumberjaya
AL	M	a teacher
EN	M	a daily worker
TN	F	NGO Pattiro Banten
HR	M	Indonesian Red Cross in Pandeglang
UC	M	Pandeglang Regional Disaster Management Authority

*) *M= Male; F=Female*

IV. Results and Discussion

4.1 Pasirmalang Shelter

The Pasirmalang shelter is located in Sumberjaya Village, one of several shelters built in the Sumur district, Pandeglang Regency. Given that the worst impact of the tsunami that hit the Sunda Strait in December 2018 was in the Sumur district, Pandeglang Regency, the number of shelter units in The Sumur district is more than in other sub-districts as follows.

Table 2. Distribution of the temporary shelter in Pandeglang Regency

District	Number of shelters (unit)	Islamic prayer building (unit)	Toilet (unit)	Spot location
Labuan	250	1	21	1
Carita	44	1	3	1
Panimbang	99	1	8	1
Sukaesmi	94	1	8	1
Sumur	342	3	31	3

Source: (BNPB, 2019a)

Of the total 342 units of shelters in The Sumur district, 200 units are in the Pasirmalang shelter, and the rest are in shelters in Tunggajaya Village and Ujungjaya Village. If calculated from the Pandeglang tsunami incident in December 2018 until the emergence of a pandemic in Indonesia starting in March 2020, the survivors of the Pasirmalang shelter tsunami had been displaced for about two years. Their primary house was severely damaged and did not have permanent housing, so they were kept in a temporary shelter.

There are three blocks in the Pasirmalang shelter, each built by the Indonesian State-Owned Enterprises. Until the end of 2020, out of 200 shelter units, only 80 of them were actively occupied by 80 heads of families (KK). Other survivors still have a house or family willing to accommodate them to live in their home and family. Meanwhile, 80 households are in shelters because they do not have other housing assets. Their house destroyed by the tsunami is their only asset, and it is in the red zone where it is no longer allowed to be rebuilt for safety reasons.

In the Pasirmalang shelter, residents have facilities, including a prayer room as a worship hall, a meeting hall, and a room for learning early childhood education adjacent to the meeting hall. Meanwhile, bathrooms are a public facility because there are no private bathrooms for each shelter unit.

4.2 Community Understanding on the Recovery Phase

The temporary shelter construction was designed for not long term. Likewise, the environment in shelters is not prepared to be used as a place to live for a long time, so that problems in living daily life always arise, for example, from roads that are damaged if it rains heavily, then water pipes are damaged, or if at any time dry water is difficult. With these conditions, the survivors could not do anything other than accept the choice and remain in shelters in makeshift conditions while waiting for permanent housing because there are no more homes.

The recovery process is a learning exercise about what is safe and sustainable for communities, central and local governments, and non-governmental organizations, both local and international, to make extraordinary efforts to reduce vulnerability and increase sustainability in reconstruction and rehabilitation programs (Shaw et. al., 2003 in Shaw, 2014).

As a continuous learning exercise, it is absolute that recovery is a shared responsibility for all existing components. In Sumberjaya, what villagers often talk about regarding this recovery phase is the role of non-governmental organizations and volunteers, providing trauma healing therapy for victims, then economic empowerment through training for groups of women, foods aid or groceries, and money grant or philanthropic giving to some people during the recovery or relief period. Meanwhile, in terms of providing temporary housing infrastructure, it comes from the Government, BUMN, and PMI.

The understanding of residents during this recovery period, mainly from informants, stated that economic recovery is vital so that they can bounce back at least to live normally and independently. However, some of them admit that they cannot go back to what it was before the tsunami incident.

The recovery phase consists of a short-term (relief) related to survivors' basic needs and shelter availability and a long-term recovery phase related to economic improvement, reconstruction, and future hazard mitigation (Coppola, 2015; Huang & Wong, 2017).

If we depth explores the informant's statement regarding the recovery phase's understanding, about a time to rise, especially in the economy, mental recovery is also essential, so it needs to be pertinacious. The hidden spiritual values, namely antecedents and humility, can be seen in the following informant's statement:

“The recovery phase concerns us no need to remember too much, such as forgetting the past, so come on rising from adversity, who work, let us go to work, as a good seller, as a good farmer, and good fishers.” (Interview with EN, 2022)

It became an expression to rise again and be productive. The antecedents and humility are the starting point of spiritual capital, contain self-recognition as an imperfect being, knowing one's limitations, and being open to ideas and information. The existence of "forgetting of the self" in the sense of admitting to being part of the universe as a greater appreciation and appreciation of the value of all things (Tangney, 2005, p. 413 in Vasconcelos, 2021). In the sense of not entirely forgetting oneself, there are times when someone in the past was victorious, but after a disaster, everything disappeared, so it was necessary to start all over again because if someone keeps remembering the glory days, it is hard to rise.

The informant's statement "forgetting the past" does not mean forgetting the whole period while facing the tsunami, but instead supporting not to be too down, so that can get carried away by the situation and even forget the future and forget to rise. His enticement “...come on rising from adversity, who work, let us go to work, be a good seller, a good farmer, and good fishers,” (Interview with EN, 2022). It shows the awareness possessed by informants that they feel in the same condition. There is a sense of solidarity that gives rise to expressions of support (mutual support) for action so that there is personal and social change occurs (Canda & Furman, 2010) so that society can be expected as usual, as stated by other informants, “residents' destroyed houses must be rebuilt right, repaired, and rebuilt, and the community can live everyday life. The point is that the community can run as usual,” (Interview with AL, 2022).

"At that time, I did not go to the sea because I had a business (water refilling), so while I did not go to the sea, I operated a 'bagang' fishery business (lift nets). After the tsunami, all my business, houses, and canal have also gone, and now back to zero." (Interview with AD, July 2020)

"Yes, it should be, so the tsunami victim, besides trauma healing for children, is vital for parents to recover their economic.... it all depends on fishers, for example, if fishers yield a lot of sea cross, it will automatically (affect) the stalls, but if there were a storm, it would affect the stall merchant, it will also be quiet (low income)." (Interview with JM, 2022)

"Yes, it is essential because first, to run the economy; secondly, our education must operate, thirdly, people's destroyed houses must be repaired and rebuilt, the point is that society can normally run as usual." (Interview with AL, 2022)

In general, the community has understood the basic concepts of post-disaster recovery, including that after a disaster occurs, there must be a spirit to rise. There needs to be recovery both economically, educationally, and psychologically, so life can then return to normal.

Mileti & Noji (1999, hal. 124) reveal that emotional stress, trauma, and other psychological impacts of disasters are uneven or varied, depending on the victim's condition. If the victim has a high income, the psychological impact is much less than that of a low-income victim, especially as disasters exacerbate poverty. The survivors in Sumberjaya also felt the need for trauma healing. Since disasters often leave significant psychological and spiritual "footprints" on the affected communities (Aten, O'Grady, Milstein, Boan, & Schrub, 2014), then there is a significant relationship between psychosocial and spiritual aspects (Suwarningsih, Muhafilah, & Herawati, 2019), and a correlation exists. the significant relationship between spiritual beliefs and the quality of life of post-disaster victims (Ariani, Warsini, & Rahmat, 2016).

The survivors also understand the continuity of education as a form of disaster recovery. Coppola, (2015) argues that schools are one of the best ways to ensure children are safe by teaching children new skills needed after a disaster, for example, hygiene and safety, and this makes it easier for parents to return to work to meet their needs, and children -Children can return to feeling normal so that they remain mentally healthy. Moreover, in Sumberjaya, recovery for mental or trauma healing is mainly the assistance carried out and carried out by volunteers and non-governmental organizations such as Pattiro Banten.

The experience of Sumberjaya survivors in disaster recovery needs support and reinforcement, considering that the 2018 tsunami disaster in this century is the first time they have experienced it. According to (Mileti & Noji, 1999), it is crucial why education in disaster mitigation and preparedness must be expanded, holistic, and have university-based programs, because human adaptation to hazards must be as dynamic as the hazards' problems.

4.3 Recovery Practice in Sumberjaya

Dubey, Pal, Chatterjee, & Santra (2012) said that because a disaster event can disrupt the normal functioning of a society or community, which creates uncertainty and becomes an obstacle for individuals or families to carry out normal daily activities, making it impossible for the individual or the family itself to cope with or manage uncertainty, it is necessary to ensure the participation of all stakeholders to reduce losses and damages through capacity building initiatives, as it is assumed that communities have their potential to deal with disasters but are not organized to do so.

When the Sumberjaya survivors were in the emergency response period and then continued with recovery assistance, suddenly the Covid-19 pandemic appeared that hit globally, including Indonesia, so assistance efforts for the recovery period were initially directed at post-tsunami, became at the same time assistance for the Covid pandemic. -19. Residents have to face a double disaster. The phenomenon of the double disaster or double disaster during the covid pandemic did not only hit Indonesia but also several countries such as the Philippines with the pandemic and typhoon. Pfefferbaum & North (2020) in Cueto & Agaton (2021) mentions that multiple disasters affect individuals and community's health, safety, and well-being, causing various emotional reactions and unhealthy behaviours such as distress, substance abuse, non-compliance to public health directives.

As stated by Coppola (2015), the type of recovery consists of recovery of public services, housing, economy, individual, family, and social, as well as cultural and educational recovery, the recovery in the Sumberjaya shelter is as follows.

a. Public Services and Housing Sector

Recovery in public services in Sumberjaya includes the construction of shelters carried out by State-Owned Enterprises (SOEs). The construction of shelters is not permanent, so they repair their houses and facilities maintenance and comfort. For example, to keep the road usable, they add small pebbles. Alternatively, residents create seats in front of their respective units to stay comfortable establishing relationships between neighbors. While the source of water needed for infrastructure is prepared and periodically repaired by Indonesia Cross Red if there is damage or disturbance.



Source: Research documentation, 2020

Figure 1. Screenshot of the video showing the condition of the alleyway and seats in the Pasirmalang shelter

b. Economic Recovery

Citizens' awareness to restore the economy is realized by participating in several activities carried out by supporting institutions. For example, economic business groups for women are carried out by non-governmental organizations that provide cash for work assistance in cooking equipment to make economic value products, such as local specialities from sea crops and plantation products. Then the emergence of covid-19, the assistance in that phase was diverted into sewing machines to produce masks and bags to

be distributed to schools because of the pandemic. Although the production of processed seafood and the production of masks and bags continues, the main obstacle faced by business group members is in terms of marketing, so cash flow is not going well. The marketing method is still conventional, by being entrusted from stall to shop or around it, it does not have a significant impact on increasing income for them.

The counterpart agencies use the 'livelihood' approach in recovery practice in Sumberjaya to produce products that have economic value with the training provided. According to Thorburn*, (2009), the 'livelihood' approach consists of distributing 'assets' (equipment, capital, skills training) to poor households while trying to embed a 'participatory' approach in the planning, targeting and decision-making processes and in the spirit.

c. Individual, Family, and Social Recovery

Vulnerability will appear in post-disaster conditions, especially in previously vulnerable groups. Students are particularly vulnerable to mental health problems given the challenges with their transition into adulthood Cueto & Agaton (2021). In this recovery, the community open-mindedly participates in trauma healing carried out by volunteers and supporting institutions. For example, in this recovery period, the Pattiro Banten institution, with its psychosocial assistance, targets mothers and children to recover from trauma and prepare them to face the dangerous conditions that will come. Likewise, the Indonesian Red Cross by assisting elementary school children.

d. Cultural Recovery

From a cultural point of view, none of the building sites was damaged. Meanwhile, regarding new habits or new cultures that will emerge for residents, it is more to adjust to new conditions, from living in private residences with their facilities to living in shelters with limited facilities. For example, they are accustomed to living in spacious houses, while in shelters, the size of the room is only about 4.5 x 5 meters; or a new habit in shelters to have to be able to adapt and queue when using public facilities, such as public bathrooms. In July 2021, the survivors living in the temporary shelters had started to occupy permanent housing/ shelters.

e. Education

The recovery of elementary school education facilities was recommended by the local education office, considering the location of the elementary school is in the red zone, and thanks to community assistance through donations from television viewers, repairs to buildings and roofs that were affected by the tsunami could be overcome so that children can return to their activities at the school. Awareness from community leaders also emerged that education must continue to run formally and non-formally, for example, by holding a recitation program at the prayer room facilities in the shelters. Then the psychosocial program was held by the companion institution in Sumberjaya. As Coppola 2015 said, education and schools are among the best ways to ensure children are safe by teaching them new skills needed after a disaster, and children can return to normalcy and stay mentally healthy.

4.4 Implications of Spiritual Capital's Survivors in the Recovery Phase

Several statements from the survivors who lived in the Sumberjaya shelter during the post-tsunami recovery period can describe their most profound spiritual condition. Every individual must have motivation within him based on his values and vision of life. The

vision raises a new reality through increasing human motivation, but the vision itself is based on deep values (Zohar & Marshall, 2004). The results of the study by Johnson et al. (2006) in Aten et al. (2014) demonstrated that people with positive religious and spiritual beliefs (e.g., the concept of God, religious coping strategies, spiritual support) were less affected by the degree of loss of resources (i.e., material and interpersonal). The developmental outcomes of the research pool also show that it is not how religious or spiritual a person is but how a person uses his or her faith (e.g., positive religious coping) that appears to have the most significant impact on well-being outcomes.

The understanding of the residents regarding the recovery phase shows the spiritual value they have after the disaster, especially regarding care, sustainability, antecedents, humility, and awareness. Another value of spiritual capital that is equally important in understanding is related to the provision of support and motivation so that it is hoped that fellow victims will not be too down with the current conditions and so that they do not always remember the past glories. Because if the survivors are still stuck with the past, it can hinder them from getting up and recovering.

As can be seen, the remnants of despair feel that they have nothing because the tsunami has destroyed everything they have, and then has to face the covid-19 pandemic while rebuilding their business they have not been able to. Aid from volunteers and institutions in the early recovery period is expected. Regardless, because it is impossible to always rely solely on existing assistance, they must continue to work. In facing the double disaster, they still expressed their gratitude for being able to work and sometimes hoped that volunteers or founding institutions would assist. Aid from volunteers and institutions at that time was expected. However, because it is impossible to rely on existing assistance, they must continue to work. In facing the double disaster, they still expressed their gratitude for being able to work. However, they also hoped that volunteers or founding institutions would assist. Zohar & Marshall (2004, hal. 55) suggest that people who suffer do not have strategies. Their grief arises because they cannot see strategies. Everything seems impossible and can lead to depression. Nevertheless, even though the person facing the suffering suffers, they do not lose all hope.

Meanwhile, on the other hand, village officials explained that if there is a will, there is an opportunity to get up and earn a living because there are still many opportunities to work from marine products, even if, for example, to help dry fish. This statement is related to the motivation or willingness of a person whether he wants to get up or surrender to rely on help alone, as stated by Zohar & Marshall (2004) that motivation is born from a vision that is based on espoused values. Indeed, it cannot be said that those who are desperate are people who do not have a vision, but according to Zohan & Marshall (2004), if a person whose sense of "self" has been lost, his ego has been destroyed, all behavior is not coordinated and integrated, then this person has been depersonalized. Although, according to Green & Haines (2016), rebuilding reduces the situation that initially creates a disaster; however, as the Greensburg case study shows, everything does not need to look the way it used to be.

In contrast to Ife (2016), having a vision does not guarantee that it will always be popular if creative solutions are not found. This creative solution must be created together between all elements, the community, existing companion agencies, and the government so that recovery can run effectively to help survivors rise and have a good life.

This study aims to reveal spiritual capital in disaster recovery in the Sumberjaya survivors after the tsunami. The spiritual capital of understanding in a recovery phase, their actions, and their implications in the recovery phase can be illustrated in table 3.

Tabel 3. The Understanding, Practice, and Implications of Spiritual Capital in Disaster Recovery for Tsunami Survivors in Sumberjaya, Pandeglang

Spiritual Capital	Understanding	Practice	Implication
Recovery	<ul style="list-style-type: none"> - Economic recovery is vital for Sumberjaya residents - Mental recovery and the need to have the courage to rise - Do not bring too captured up in remembering past glories that cause it harder to rise up - People can carry out their routine and productive activities as usual 	<ul style="list-style-type: none"> - The survivors in shelter repair their houses and facilities maintenance and comfort. For example, to keep the road usable, they add small pebbles. Alternatively, residents create seats in front of their respective units to stay comfortable establishing relationships between neighbors. - Resident awareness of the economy's recovery is realized by participating in several activities carried out by supporting institutions. For example, economic business groups for women. - The community open-mindedly participates in trauma healing carried out by volunteers and supporting institutions. For example, they are participating in psychosocial assistance. - New habits or new cultures that will emerge for residents, it is more to adjust to new conditions, from living in private residences with their facilities to living in shelters with limited facilities. For example, they have to be able to adapt and queue when using public facilities, such as public bathrooms. - Awareness from community leaders also emerged that education must continue to run formally and non-formally, for example, by holding a recitation program at the prayer room facilities in the shelters. Then the psychosocial program was held by the companion institution in Sumberjaya 	<ul style="list-style-type: none"> - The existence of antecedent values and humility which recognizes that humans are not perfect, need to accept shortcomings, but also keep themselves open to new things, create a will and desire to rise again - Forgetting the self becomes a turning point. If someone is too down with past glories, it will be increasingly difficult to forget and make it hard to rise. - Intention, willingness, and motivation to get up and try again and create solutions that are the determining factors for survivors to recover

Source: Data analysis results, 2022

This study has limitations regarding the depth of the data obtained. Researchers only have data through online collecting data, online interviews, documentation, and online observation caused by pandemic covid-19, and research cannot go directly to the location.

Future research needs to use other methods by direct observation or another research approach, such as mixed methods.

V. Conclusion

The existence of values in achieving better survival and sustainability shows spiritual capital in survivors' social lives in shelters, especially after facing double disasters, after tsunami Pandeglang 2018, and pandemic covid-19. Reviewing spiritual capital, Zohar and Marshal (2004) reveal that only humans have spiritual intelligence, which is different from intellectual quotients and emotional intelligence, in which lower animals own even both. Spirituality makes humans feel human, makes moral choices, and makes it meaningful to define a human being. If we look at Zohar and Marshal's opinions above, the spiritual side keeps the survivors on the moral and human path of a human being in living life.

Alexander Men (1988) in Sharonova & Ildarhanova (2015) states that belief or faith plays a fundamental role in shaping a culture in which human spirituality and human conception of a vision are the roots of all cultures, including art, literature, and culture.

This phenomenon depicts the survivors in shelters not giving up because there are soul, spirit, and spiritual values embedded in them to remain human beings for their lives and generations. There is motivation inside themselves can be expressions of a sense of meaning in one's life (De Klerk, Boshoff, & Van Wyk, 2006).

Recommendations for future research may be necessary to look at what factors make them have relatively spiritual solid values. Is it because of geographical factors being on the coast with fishers and processing marine products? Alternatively, maybe it is necessary to compare fishers' work backgrounds with other occupations, for example, in the farming community that is also behind the coast, whether the results are the same or even more unique differences. Alternatively, it could be by comparing coastal fishers in several other sub-districts in Pandeglang Regency who were equally affected by the tsunami, for example, between affected residents in the Labuan District, the Panimbang District, and those in the Sumur district, how they faced the same two disaster conditions, namely both affected by the Pandeglang tsunami, and both facing the Covid-19 pandemic.

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