



# Resilience of Children in Refugee Camps in Sister Village Program

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## ABSTRACT

The resilience of children in refugee camps is very necessary, because in disaster emergency situations children often feel helpless and have a high dependence on adults. The implementation of the sister village program is expected to be able to provide greater opportunities. For the development of children's resilience in dealing with situations that are being experienced. This study aims to determine the educational activities held to develop the resilience of children in refugee camps in the implementation of the sister village program. The method used in this research is qualitative. Data collection techniques with in-depth interviews, observation and documentation. Subjects and informants were children who were affected by the eruption of Mount Merapi and evacuated and volunteers who served in buffer villages. The results of the study: educational activities held to develop the resilience of children in refugee camps in the implementation of the sister village program include aspects of spirituality, self-efficacy, optimism, social support, self-esteem. The activity was carried out in synergy by Al-Qur'an Education (TPA) volunteers, Merapi Emergency School (SDM) volunteers and Disaster Risk Reduction Organizations (OPRB) volunteers.

**Keywords:** *Resilience; Children; Refugee Camps; Sister Village Program*

## 1. INTRODUCTION

Indonesia is a country that has a high disaster risk index (IRB). Of the 34 provinces in Indonesia, 21 provinces have a high IRB category and 13 provinces have a medium category [1]. Indonesia has 500 volcanoes and 127 of them are still active. There are approximately 300 plate faults located in almost all parts of Indonesia, except for Kalimantan, in addition to being located at the confluence of the three Indo-Australian subduction plates, the Eurasian subduction, and the Pacific subduction, which have the potential for earthquakes and tsunamis to occur. Then, in the south of West Java, Banten, Central Java, and East Java, there is the potential for plate shifts to occur which can cause a fairly large earthquake and can be followed by a tsunami [2].

In every natural disaster event, children are included in the vulnerable group to become victims. Children have physical limitations as well as knowledge of disaster risk reduction, so they have a high dependence on adults. From every disaster event, more than 30% of children are injured. Children who are affected by natural disasters also experience psychological effects such as fear and

trauma. Children cannot continue their education because of the destruction of school buildings, so that the fulfilment of the right to access education and knowledge will be disrupted; feeling uncomfortable because they are in an uncertain situation so that it has an impact on their emotional state. If children are separated from their families, they are vulnerable to getting exploitative treatment from adults.

As a consequence of this condition, the government has an obligation to protect its people properly and seriously in order to minimize the impact of disaster risk. Based on Law No. 24 of 2007 concerning disaster management, including providing protection to vulnerable groups, namely children, the elderly, pregnant women, breastfeeding mothers, certain illnesses. In addition, in Law No. 35 of 2014 articles 59 and 59A concerning amendments to Law No. 23 of 2002 on child protection, it is explained that the government is obliged to provide special protection for children, including children who are victims of disasters. One of the protections referred to is through psychosocial assistance.

Psychosocial assistance in appropriate disaster emergency situations by volunteers can build resilience in children. Resilience has the meaning of 'going back to the beginning' and in a social context, resilience refers to the ability to be able to survive in a chaotic situation. The concept of resilience underlines that humans have the ability to be able to respond and be able to survive in situations that are unwanted or out of control [3]. Conceptually, resilience can be defined as the ability of individuals to adapt to the difficulties in life that are prone to being stressors, traumatized and also able to anticipate and bounce back from external shocks, and pressures in their lives [4].

Indonesia has a unique volcanic eruption disaster risk reduction program in accordance with the existing culture, namely the sister village program. Brotherhood program between villages in KRB III and buffer villages in safer areas [5] [6]. The implementation of the sister village program in all aspects of disaster mitigation is regulated and agreed upon through a contingency plan. Including aspects of educational activities for children in refugee camps. Children still have the right to education in accordance with the objective conditions they are experiencing and feeling. It is hoped that the realization of the sister village program will be able to develop better children's resilience, because it is carried out in a more planned and systemic manner.

From several previous research results, it was found that the management of refugee handling is still more about meeting physical needs [7], assessment and effectiveness of activities for resilience [8], [9], assessment and effectiveness of activities for resilience [10] [11], child psychosocial factors [12] [13]. These studies provide many references for the development of child resilience, but have not conducted research on the development of child resilience in refugee camps through educational activities that have previously been agreed upon by both parties involved, namely the displaced community and the community receiving refugees supported by volunteers sister village program. This is interesting because the results of this study can be implemented for maximum child resilience development.

The purpose of the study: to find out the educational activities held to develop the resilience of children in refugee camps in the implementation of the sister village program.

## 2. METHOD

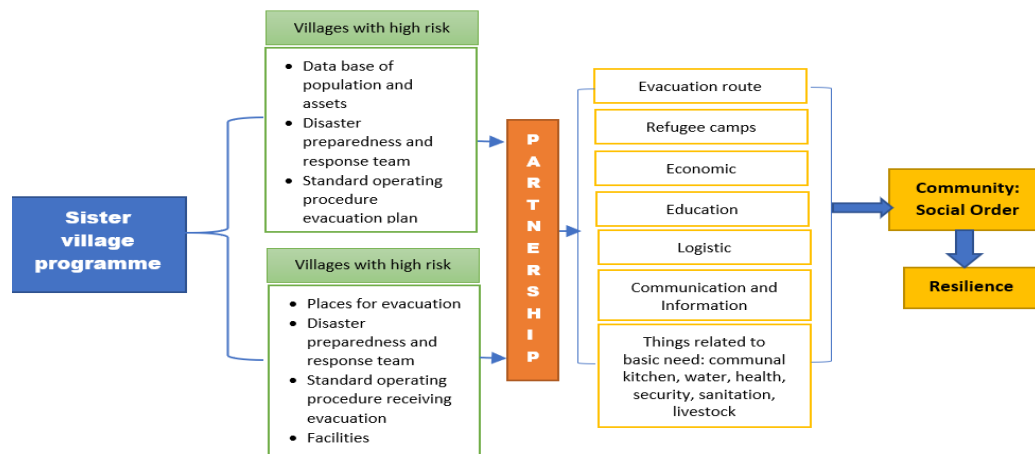
The research design is a qualitative research. Data collection techniques with focus group discussion (FGD), in-depth interviews, observation and documentation. The FGD was conducted with 18 volunteers, to obtain data on activities to develop child resilience in the refugee camps. Interviews with children living in refugee camps, to obtain data on spirituality, self-efficacy, optimism, social support, self-esteem. Observations and documentation were used to complement the data collected through FGDs and interviews. The sampling technique used purposive sampling with the following criteria: volunteers who are actively on duty in the field of official education are at buffer villages post when the status of the eruption of Mount Merapi rises to alert level III (November 2020 – January 2021). The data analysis technique begins with categorizing, interpreting and drawing conclusions.

## 3. RESULT AND DISCUSSION

### 3.1. *The Sister Village Program*

The sister village program, which was initiated by the Magelang District Government, aims to increase community resilience after the Mount Merapi eruption by increasing preparedness to face disasters in the future. The Sister Village Program is an effort to reduce disaster risk in villages located in the disaster-prone areas (KRB) III of Mount Merapi. If a disaster occurs, the people in KRB III already have clear directions and goals where they should evacuate, namely to a village that is considered safer as a buffer village.

Magelang Regency has 19 sister villages involving 47 villages, 19 KRB III villages and 28 buffer villages. The pairing between the KRB III village and the buffer village did not just happen or was appointed by the parties. They were paired because of their connectedness with their experience during the 2010 eruption of Mount Merapi and also their compatibility with their socio-cultural conditions. This way it will be easier for them to build a good cooperation [14][5]. Based on several contingency plan documents for the sister village program, it can be illustrated as in Figure 1



**Figure 1** The sister village program

The implementation of the sister village program begins with an MoU between the two parties, that they will become sister villages in an effort to reduce disaster risk and community resilience on a macro basis. Then make an agreement with the facilitation of BPBD Magelang Regency. It is hoped that these agreements can be followed up on an ongoing basis so that the brotherhood that occurs will become closer, a sense of kinship can be established [15].

The first important thing that must be done by KRB III: *First*, village is to have and inform basic population data and assets, this is intended if there is an evacuation at any time, the buffer village can prepare as much as possible according to the data informed. *Second*, they formed a disaster preparedness and response team, they mentioned the OPRB, whose function was to organize the entire population for preparedness for disasters that could come at any time and also organize the entire population for the evacuation process to a buffer village. This organization is under the responsibility of the village government. *Third*, KRB III village OPRB prepares a standard operating procedure evacuation plan that has been agreed upon and socialized to the villagers and the OPRB of the buffer village.

While the first important thing that must be done by the buffer village is to have places that will be used to accommodate the evacuated residents, the buffer village will provide a place based on the predictions of the data informed from the KRB III village. Second, it also forms a disaster preparedness and response team or OPRB, which also functions to organize the entire population for preparedness for disasters that can come at any time and also organizes to receive the evacuation process from KRB III. Third, take an inventory of the needs and facilities needed for the sister village program.

The two villages will partner formally, in making an agreement on evacuation routes, evacuation, economic activities, educational activities, logistics,

communication and information, matters relating to basic needs including public kitchens, clean water, health, security, hygiene, livestock. The agreement is carried out sincerely and in accordance with the objective conditions of the socio-cultural community so that it is hoped that it will minimize social disorders that may occur. And the main objective of this activity is good community resilience in and after disaster emergencies.

### 3.2. Educational Activities

The practice of educational activities in an emergency situation or in a refugee camp is of course not the same as the practice of education in a normal situation, everything will be carried out very wisely. Do not let the children who attend education will feel more depressed because of the increased burden. It is precisely here that educational practice must be given according to their objective conditions. The principles of implementing education designed by external parties will be different if designed by internal parties.

In the contingency plan, educational activities are carried out by three institutions that share roles in their respective activities. The third Institutions are: 1) TPA which has a role to instil spiritual values and strengthen children's optimism, carried out by volunteers who are competent in the spiritual field; 2) SDM which carries out the role of strengthening self-efficacy and strengthening self-esteem, carried out by volunteers from higher education study programs, associations of teachers in the city and district of Magelang; and 3) Disaster OPRB have the role of providing meaningful social support, carried out by members of the education sector OPRB from KRB III village and OPRB from buffer village. Although these three institutions have their respective roles, they cannot be separated from one another in the implementation of building resilience for children in refugee camps. If depicted as in Figure 2.

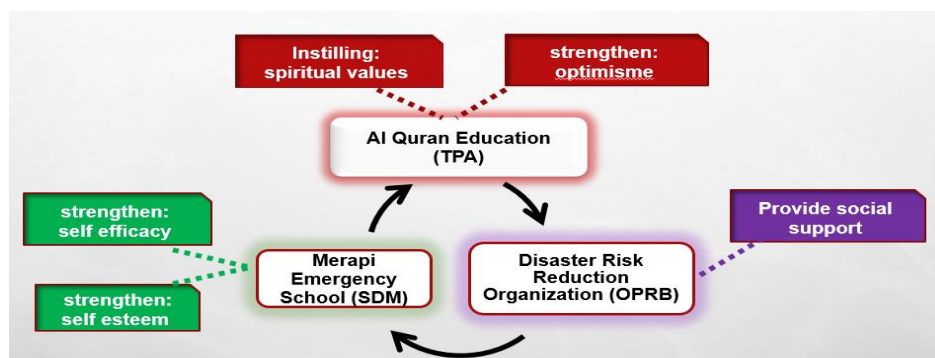


Figure 2 Three institutions and their role

The main materials presented in educational activities are listed in table 1. Each institution will schedule personnel as teachers involved.

Table 1 The Main Materials of Educational Activities

Al Quran Education / TPA	Merapi Emergency School / SDM	Disaster Risk Reduction Organization /OPRB
1. Allah the most gracious and merciful	1. Positive self-concept and strong	1. Make peace with yourself
2. My worship, my spirit	2. Human interaction with the environment.	2. Safe from eruption and covid
3. Learn Al Quran	3. Write an interesting experience.	3. Recognizing the environment
4. Storytelling about <i>akhlaqul karimah</i>	4. The importance of plants for human life and science	4. Caring and love
5. Stories about the Prophet	5. Dialogue/discussion about ideals	5. The habit of cleaning the body and the environment
6. Memorizing short <i>surahs</i> in the Qur'an	6. Describing behaviour through pictures	6. Morning exercise
7. Memorize and understand daily prayer	7. Use of Indonesian good and true	7. Building internal and external communication
8. <i>Tadhabur</i> Alam and Outbound	8. Complete the blank sentence	8. Traditional games
	9. Counting groups concrete objects	

Administratively, the teacher will make a simple or practical lesson plan document. The target goal of learning materials is not only material enrichment, but is oriented to children's resilience.

“We did not carry out educational activities starting on the first day, but through a quite unique process. Approaching and being a good friend to the children first, the second week of educational activities can begin. Education is the right of children, wherever they are, education must be given. The learning strategy must absolutely not ignore their objective circumstances. And the following week the children really felt happy and enjoyed the educational activities well,” said a volunteer from TPA.

“Educational activities only last for 2 hours, but children and teachers can take more than 3 hours. Excess time, they invite to play, tell stories, read books, ask to be taught to sing or just ask for company. We comply until the agreed time. Furthermore, most of them still look cheerful”, said a volunteer from SDM.

### 3.3. Children’s Resilience

Resilience is a very valuable condition in a person in facing this life complete with the reality of the problems that must be faced. With resilience a person will grow to be tough and strong to face the changes that occur. Conceptually, resilience is the capacity that a person or organization has to deal with disturbances, pressures, and changes that are so unexpected to remain able to maintain the same function, identity, function and feedback. [16], [17]

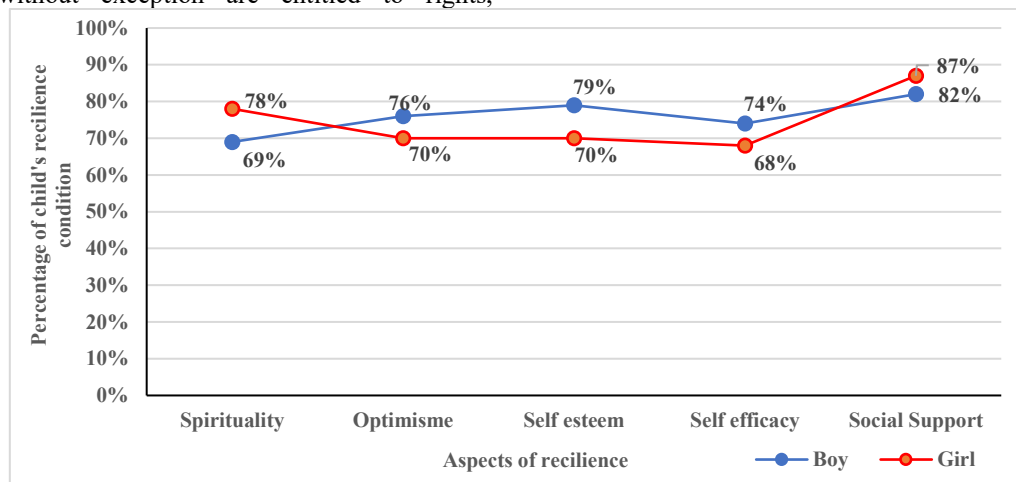
Factors that affect resilience in the face of unexpected conditions are highly dependent on the empowerment of factors within a person [18]. Grotberg revealed that there are three sources of resilience, namely: I have, this factor is indicated by the child's trust with the people around him. In addition, it is also related to the existence of role models in the group, gaining access to health, necessities of life, and security; I am, this factor means that the child feels confident that he has a good personality, good appearance, and is always confident in any circumstances; and I can, meaning that individuals are able to survive and rise from various difficulties by

building communication with other people, seeking solutions to problems faced, and controlling themselves so that they continue to grow better.

Based on Guidelines for Providing Education in Emergency Situations, the educational process in refugee camps is non-discriminatory. All children without exception are entitled to rights, regardless of ethnicity, skin colour, gender, language, religion, opinion in politics or other fields, social level, rich or poor, status, both individually and in groups [21]. the educational process in refugee camps is non-discriminatory. All children without exception are entitled to rights,

regardless of ethnicity, skin, gender, language, religion, opinion in politics or other fields, social level, rich or poor, status, both individually and in groups [13].

Figure 3 presents the differences between the resilience of boys and girls. The general resilience of children in refugee camps who have implemented the sister village program is in good condition. Boys have a higher proportion of optimism (76%), self-efficacy (79%) and self-esteem (74%) compared to girls. Meanwhile, girls have a higher percentage of spirituality (78%) and social support (87%) than boys.



**Figure 3** The graphic of resilience comparison between boys and girls

Although the results different between boys and girls, when the oriented education process is carried out in a planned, organized and supported by a good and appropriate system, the results will be relatively better. The results show all numbers above 60%. It is very likely that if efforts to build children's resilience in refugee camps are carried out without planning, without coordination and without the support of a good and appropriate system, the resilience of children will be disrupted due to disaster trauma and pressure from the situation.

#### 4. CONCLUSION

The conclusion of this study is that educational activities held to develop the resilience of children in refugee camps in the implementation of the sister village program include aspects of spirituality, self-efficacy, optimism, social support, and self-esteem. The activity was carried out synergistically by TPA volunteers, SDM volunteers and OPRB volunteers. The implications of the research results, because the sister village program is a very good program for reducing child risk. Especially in the field of education, the results will be maximized because the implementation is planned, coordinated and supported by a good and appropriate system in accordance with the child's objective conditions.

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