



Post-Flood Recovery and Disaster-Resilient Education Policy Implementation in Islamic Schools in Aceh Tamiang

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Abstract: This study examined the impact of the 2025–2026 flood disaster on Islamic educational institutions in Aceh Tamiang Regency, Indonesia, and analyzed the local implementation gap of the Disaster-Safe Education Unit (Satuan Pendidikan Aman Bencana [SPAB]) policy. Using a qualitative Participatory Action Research (PAR) approach, data were collected through in-depth interviews with 25 key informants (school principals, teachers, students, education officials, and disaster-management officers), repeated field observations, and document analysis. Three main findings emerged. First, the floods caused severe damage to educational infrastructure, affected 394 educational facilities, interrupted learning for almost one month, and generated psychosocial distress among students and educators. Second, although a national SPAB framework was available, local implementation was constrained by weak inter-agency coordination, limited regulatory support, uneven aid distribution, and insufficient preparedness capacity. Third, community solidarity and teacher-led initiatives grounded in Islamic values—particularly ta'āwun (mutual assistance) and amanah (responsibility)—helped sustain educational continuity through temporary learning spaces, class rotation, and community support. From a maqāsid al-sharī'ah perspective, protecting learning continuity supported the protection of life (ḥifz al-nafs) and intellect (ḥifz al-'aql). The study proposes a 2026–2030 regional recovery roadmap integrating flood-responsive infrastructure, institutionalized SPAB governance, psychosocial recovery, and Islamic ethical-value internalization. The study is limited by its single-region focus, reliance on self-reported accounts, and the absence of a standardized count of observation sessions. The findings contribute an integrative model of disaster-resilient Islamic education that combines technical mitigation with faith-based community resilience

Abstrak: Penelitian ini mengkaji dampak bencana banjir tahun 2025–2026 terhadap lembaga pendidikan Islam di Kabupaten Aceh Tamiang, Indonesia, serta menganalisis kesenjangan implementasi kebijakan Satuan Pendidikan Aman Bencana (SPAB) di tingkat lokal. Dengan menggunakan pendekatan Penelitian Tindakan Partisipatif (PAR) kualitatif, data dikumpulkan melalui wawancara mendalam dengan 25 informan kunci (kepala sekolah, guru, siswa, pejabat pendidikan, dan petugas penanggulangan bencana), observasi lapangan berulang, serta analisis dokumen. Terdapat tiga temuan utama. Pertama, banjir tersebut menyebabkan kerusakan parah pada

infrastruktur pendidikan, memengaruhi 394 fasilitas pendidikan, menghentikan proses pembelajaran selama hampir satu bulan, dan menimbulkan tekanan psikososial di kalangan siswa dan pendidik. Kedua, meskipun kerangka kerja SPAB nasional telah tersedia, implementasi di tingkat lokal terhambat oleh koordinasi antarlembaga yang lemah, dukungan regulasi yang terbatas, distribusi bantuan yang tidak merata, serta kapasitas kesiapsiagaan yang tidak memadai. Ketiga, solidaritas masyarakat dan inisiatif yang dipimpin guru yang berlandaskan nilai-nilai Islam—terutama ta'āwun (saling membantu) dan amanah (tanggung jawab)—membantu mempertahankan kelangsungan pendidikan melalui ruang belajar sementara, rotasi kelas, dan dukungan masyarakat. Dari perspektif maqāsid al-sharī'ah, upaya melindungi kelangsungan pembelajaran mendukung perlindungan jiwa (ḥifz al-nafs) dan akal (ḥifz al-'aql). Studi ini mengusulkan peta jalan pemulihan regional untuk periode 2026–2030 yang mengintegrasikan infrastruktur tanggap banjir, tata kelola SPAB yang terinstitusionalisasi, pemulihan psikososial, serta internalisasi nilai-nilai etika Islam. Studi ini memiliki keterbatasan karena fokusnya hanya pada satu wilayah, ketergantungan pada laporan yang disampaikan sendiri, serta tidak adanya penghitungan sesi pengamatan yang terstandarisasi. Temuan-temuan ini memberikan kontribusi berupa model integratif pendidikan Islam yang tangguh terhadap bencana, yang menggabungkan mitigasi teknis dengan ketangguhan komunitas berbasis keagamaan

Keywords : Aceh Tamiang; disaster-resilient education; flood disaster; Islamic education; Participatory Action Research; SPAB

INTRODUCTION

Aceh Tamiang Regency is one of the regions in Aceh Province that is geographically very vulnerable to flooding. This region is located in the Tamiang river basin, which often overflows due to high rainfall and an inadequate drainage system. In the last two years, namely 2025–2026, high-intensity floods have again hit this region and caused serious damage in various sectors, including education. The floods not only caused material and physical losses, but also disrupted the teaching and learning process, damaged educational facilities, and reduced student participation in affected schools. The report Pos Komando Tanggap Darurat Bencana Hidrometeorologi Kabupaten Aceh Tamiang (2026) (Aceh Tamiang Regency Hydrometeorological Disaster Emergency Response Command Post) noted that the major floods that occurred in January 2026 affected 12 subdistricts and 216 villages, with a total of 57,027 people displaced in 129 evacuation sites. A total of 394 educational facilities and 60 places of

worship were reported to have been damaged, along with 45 health facilities and 37,888 homes. These data illustrate that the disaster was not only physical in nature, but also had social, economic, and psychological impacts on the community, especially on school-age children. Disruptions to teaching and learning activities in the affected areas demonstrate the low resilience of the education system to disasters at the regional level.

Globally, institutions such as Unesco and emphasize that the education sector is one of the most vulnerable to hydrometeorological disasters due to its dependence on infrastructure stability and social interaction (UNESCO, 2022);(UNICEF, 2021). Floods that hit densely populated areas often cause damage to schools, loss of administrative documents, and decreased motivation to learn among students (Rahman et al., 2023). In the Indonesian context, various studies, such as those conducted by (Wirdatul et al., 2025), show that the impact of flooding on education is not only physical damage but

also psychosocial disturbances that hinder the recovery of the learning process. In the context of Islamic education, disaster resilience is not merely a technical or managerial issue, but also a theological and ethical responsibility. Islamic educational institutions (madrasah and Islamic schools) are not only centers of knowledge transmission but also spaces for character formation (*tarbiyah*), moral development (*akhlak*), and spiritual strengthening. Within the Islamic worldview, disasters are understood as part of divine decree (*qadar*) that test human patience (*ṣabr*), solidarity (*ukhuwwah*), and collective responsibility (*mas'uliyah*) (Neliwati et al., 2024). The Qur'an emphasizes the importance of preparedness and collective effort in facing adversity, as reflected in Surah Al-Hasyr (59:18), which encourages believers to prepare for the future, and Surah Al-Insyirah (94:5–6), which highlights that ease follows hardship. These theological foundations shape the ethos of resilience in Islamic communities (Najmuddin & Munawar, 2025).

Furthermore, Islamic education promotes the principle of *ta'awun* (mutual assistance) and social solidarity, which become critical social capital during post-disaster recovery. In disaster prone regions such as Aceh, where Islamic values are deeply embedded in community life, schools and madrasah function not only as educational institutions but also as community hubs that foster collective healing and moral reinforcement (Sahudi, 2025). The integration of disaster preparedness within Islamic education therefore aligns with the broader objectives of maqāṣid al-sharī'ah, particularly the protection of life (*hifz al-nafs*) and intellect (*hifz al-'aql*). Strengthening disaster-resilient education in Islamic institutions is thus both a policy imperative and a religious-ethical mandate. In this regard, the implementation of the Disaster-Safe Education Unit (SPAB) framework in Islamic educational institutions should not only focus on infrastructure safety

and emergency procedures but also incorporate Islamic values of resilience, discipline, and communal responsibility (Amri et al., 2022a). Embedding disaster preparedness into Islamic educational management can transform schools into agents of social resilience that integrate spiritual strength with institutional preparedness. Therefore, examining post-disaster educational recovery in Aceh Tamiang requires not only a governance perspective but also an understanding of how Islamic educational principles contribute to community resilience (Sodiq et al., 2021).

Disaster-resilient education is an important concept in addressing this problem. UNICEF defines a disaster-resilient education system as one that is able to adapt, respond, and recover from disruptions caused by disasters without compromising students' right to learn. In Indonesia, the Disaster-Safe Education Unit (SPAB) policy developed by the Ministry of Education, Culture, Research, and Technology is a concrete implementation of this concept (UNICEF, 2021). However, (Wicaksono & Sibuea, 2022) assess that the implementation of the SPAB program is still not optimal at the regional level due to a lack of collaboration between schools, local governments, and communities in building educational preparedness. A number of previous studies have highlighted the importance of community participation in post-disaster educational recovery (Wicaksono & Sibuea, 2022). Meyer et al state that the Participatory Action Research (PAR) approach is effective in formulating educational recovery strategies that are relevant to local needs because it actively involves all stakeholders (Meyer et al., 2020). Harder et al also emphasize the importance of inter-agency coordination in the post-disaster education recovery process so that the policies designed are truly implementable and sustainable. However, a research gap is still apparent in the aspect of formulating a roadmap for education recovery based on local participation,

especially in flood-prone areas such as Aceh Tamiang (Harder et al., 2025).

Considering these empirical facts and theoretical gaps, this study aims to analyze the impact of the 2025–2026 floods on the education sector in Aceh Tamiang Regency and to formulate a roadmap for post-disaster education management and recovery. Through a descriptive and participatory qualitative approach (Participatory Action Research), this study seeks to explore the real conditions in the field and identify strategic needs for educational recovery. The results of this study are expected to not only provide empirical contributions to strengthening the disaster-resilient education system in Aceh Tamiang, but also enrich the academic literature on post-disaster education management in Indonesia.

METHOD

This study used an interpretive, descriptive-participatory qualitative design informed by Participatory Action Research (PAR). The approach was selected to understand how school communities experienced the flood while also involving participants in identifying recovery priorities and reviewing the proposed actions. Fieldwork took place from 20 December 2025 to 8 January 2026, overlapping the emergency and immediate post-flood phases. The study covered six flood-affected educational institutions across Karang Baru, Bendahara, and Manyak Payed subdistricts (Safrudin et al., 2023). Institutional names were not reported to protect confidentiality, except where an institution had already been identified in the field record and permission for identification had been documented.

Participants were selected purposively because they had direct experience of educational disruption or responsibility for recovery. The core analytic sample comprised 25 key informants: six principals, eight teachers, six students, three Aceh Tamiang Education Office officials, and two Regional Disaster Management Agency (BPBD) officers. Short contextual

conversations with a parent and an education-sector volunteer were used only to corroborate conditions observed at evacuation and temporary-learning sites; they were not treated as part of the 25-person analytic sample. Adult participants provided informed consent. Student participation required assent and guardian consent, and identifying information was removed from transcripts and field notes.

The PAR process was operationalized as one iterative cycle with four connected activities. First, reconnaissance and problem mapping combined preliminary interviews, site observation, and document review to identify infrastructure damage, learning interruption, psychosocial concerns, and coordination barriers. Second, joint reflection occurred through interview follow-ups and informal field discussions in which participants prioritized immediate and medium-term needs. Third, action co-design translated these priorities into a draft recovery framework covering infrastructure, governance, psychosocial support, and value-based community participation (Hasanah, 2021).

Fourth, validation occurred through member checking with selected informants and comparison of the proposed actions with Education Office, BPBD, school, and emergency-response records. This structure ensured that the roadmap was derived from participant priorities rather than imposed solely by the researchers.

Semi-structured interviews lasted 45–90 minutes and explored disaster experiences, educational disruption, emergency adaptations, policy implementation, coordination, and recovery priorities. Repeated participatory observations were undertaken over a two-week period at school sites, evacuation locations, temporary learning spaces, and relevant government offices. Because interviews, observations, and recovery activities frequently occurred during the same field visit, the original field log recorded observations by date and location rather than as standardized discrete

sessions; therefore, an exact session count cannot be reported. Observation notes documented facility conditions, learning arrangements, availability of materials, and interactions among teachers, students, families, officials, and volunteers. Documentary sources included BPBD and Education Office reports, school archives, official local-government information, and SPAB-related policy documents.

Data were analyzed inductively using the interactive procedures of data condensation, data display, and conclusion drawing/verification (Miles et al., 2018). Interview recordings and notes were transcribed, coded, and grouped into categories. Initial categories included physical damage, interruption of learning, psychosocial effects, community adaptation, policy coordination, and recovery needs. Categories were compared across participant groups and data sources, then consolidated into four results themes. A matrix linked each theme to supporting interview excerpts, observations, and documentary evidence. Source triangulation, method triangulation, member checking, an audit trail, and peer debriefing were used to improve credibility and analytical transparency. The researchers also distinguished descriptive findings from interpretive discussion so that claims in the Results section remained grounded in the field material (Mujahid, 2024).

RESULTS AND DISCUSSION:

Results

Infrastructure damage and interruption of learning

Education Office and emergency-response documents reported that 394 educational facilities were affected by the flood, with damage ranging from inundated classrooms and sanitation facilities to the loss of books, computers, furniture, and administrative records. Elementary-level facilities in low-lying areas near the Tamiang River were especially exposed. Field

observations recorded mud deposits, damaged walls and flooring, unusable toilets, and storage spaces that had not protected learning materials from water. A principal in Karang Baru described the speed of the event:

“The water rose quickly in the middle of the night. Within hours, the classrooms were submerged up to knee level. All computers, books, and archives were lost” (principal interview, 21 December 2025).

Learning was suspended for almost one month in the most affected locations, and Education Office data indicated that approximately 7,800 students could not attend regular classes during the emergency period. Schools used village halls, prayer rooms, residents’ houses, and temporary tents, but these spaces had limited seating, books, stationery, sanitation, and noise control. One teacher explained, “We tried to teach at the evacuation center, but the children found it difficult to focus because it was noisy and crowded” (teacher interview, 23 December 2025). Online learning was not a viable substitute because internet access was unstable and many devices had been damaged or were unavailable.

Psychosocial effects on students and educators

Students displayed fear during heavy rain, difficulty concentrating, withdrawal, and reduced learning motivation. Observations and interviews indicated that the return to learning did not immediately restore a sense of safety. A parent reported that the child became panicked whenever heavy rain began and feared another flood (contextual conversation, Manyak Payed, 27 December 2025). Teachers also experienced emotional strain because several had lost household property while continuing to organize temporary classes. At the time of

fieldwork, psychosocial support was limited and depended largely on short-term volunteer activities rather than a school-based referral or follow-up system.

Teachers and principals identified psychological first aid, structured classroom routines, child-friendly activities, and referral pathways as immediate needs. They also reported that staff required support, not only training to assist students. No participating school had a fully documented psychosocial recovery protocol linked to SPAB or to local health and social-service providers.

Community and faith-based continuity strategies

Despite resource constraints, school communities established temporary learning spaces and class-rotation schedules. Teachers adapted lesson plans, parents and local residents provided food and basic learning supplies, and religious and community spaces were opened for educational use. A principal stated, “*We could not wait for help to arrive, so we made emergency classrooms out of boards and tarpaulins*” (principal interview, 29 December 2025). These actions enabled limited educational continuity before formal repairs were completed.

Participants frequently described the response through the language of mutual assistance, trust, and responsibility. Ta’āwun was visible in collective cleaning, material distribution, and the provision of temporary spaces, while amanah was associated with teachers’ commitment to protect students and resume learning. Collective prayers, religious gatherings, and informal spiritual counseling also served as sources of reassurance. These activities were locally organized and were not yet incorporated into a formal school continuity plan.

SPAB implementation and coordination gaps

Participants recognized SPAB as the relevant national policy framework, but implementation was partial. Some schools had participated in disaster-awareness activities, yet contingency plans, risk maps, emergency communication procedures, document-protection systems, and routine drills were inconsistent. Schools that had clearer emergency roles reported faster evacuation and better protection of important records, but this practice was not uniform across the six sites.

Coordination among the Education Office, BPBD, public-works actors, schools, and non-governmental organizations was described as slow and fragmented. Assistance included learning tents, school supplies, and trauma-healing activities, but distribution was uneven and remote schools received support later. A principal summarized the problem: “*Every time a disaster strikes, coordination is slow. There are no fixed guidelines for restoring the education sector*” (principal interview, 8 January 2026). Officials and school leaders prioritized four recovery needs: flood-responsive infrastructure, a district-level SPAB mechanism supported by local regulation and budget, an integrated psychosocial recovery system, and a practical roadmap with responsibilities and measurable milestones.

Discussion

Research on the impact of flooding in 2025–2026 on education in Aceh Tamiang Regency shows that hydrometeorological disasters have a multidimensional impact on the sustainability of the education system, ranging from damage to school infrastructure and disruption to the teaching and learning process to a

decline in student and teacher motivation. These findings are highly relevant to national theories and policies on disaster-resilient education, particularly the policy on Disaster-Resilient Education Units (SPAB) as stipulated in Ministry of Education and Culture Regulation No. 33 of 2019.

Educational Infrastructure and School Facility Safety Pillars

Educational infrastructure is the main foundation for creating a safe, comfortable, and productive learning environment. In disaster-prone areas such as Aceh Tamiang Regency, educational infrastructure has a dual function: not only as a place for teaching and learning activities, but also as a center for evacuation and post-disaster recovery (Omwoyo et al., 2026). In the context of national policy, the Disaster-Safe Education Unit (SPAB) program, regulated through Ministry of Education and Culture Regulation No. 33 of 2019, is an important instrument in integrating the principles of safety, preparedness, and mitigation into the management of educational facilities (siregar, rini, waahyuni, 2022). According to Setiawan et al., in their research, the successful implementation of SPAB depends on three main pillars: (1) safe school facilities, (2) disaster management in schools, and (3) disaster risk reduction education. The first pillar, namely the safety of school facilities, occupies the most crucial position, because infrastructure damage has a direct impact on the continuity of educational activities and the safety of school residents (Setiawan et al., 2026).

Disaster-resilient educational infrastructure is defined as school buildings and supporting facilities that are designed and managed to withstand natural threats such as floods, earthquakes, or landslides (Kusuma et al., 2024). In the context of Aceh

Tamiang, annual floods test the resilience of educational infrastructure, most of which is still built with conventional materials without considering hydrological risk analysis (Naku & Kurniati, 2023). Many school buildings do not have adequate drainage systems, classrooms are low in relation to ground level, and equipment storage rooms are not flood-resistant. (Prodyanatasari et al., 2025) in the article Preparing for Disasters: Practical Training for Elementary School Students show that disaster preparedness will not be effective without the support of adequate physical conditions in schools. Schools with strong buildings and planned evacuation facilities are able to reduce the risk of fatalities by up to 70% compared to schools without structural mitigation systems (Wang et al., 2022).

Field interviews with school principals in Aceh Tamiang indicate that most schools suffered severe damage to their physical facilities due to flooding from December 2025 to January 2026. School walls were cracked, furniture was damaged, and sanitation facilities were unusable (Nisa & Maharani, 2025). However, there were variations in resilience between schools that had adopted SPAB principles and those that had not. Schools that already had a School Contingency Plan showed a faster response in evacuating and rescuing important documents. This condition is in line with the findings of (Amri et al., 2022b) in their article, which emphasizes the importance of integration between public infrastructure policy and educational preparedness. Their research highlights that coordination between BPBD, the Education Office, and the local community determines the success in protecting educational assets from the impact of disasters (Muhtaram et al., 2025). Theoretically, the approach to

building disaster-resilient educational infrastructure can be understood through resilience theory. The relationship between infrastructure and educational resilience is also discussed by (Campos, 2020) in their research. They emphasize that the design of educational facilities must consider ecological and social aspects, not just technical ones. Schools can function as centers of resilient communities that support the social recovery process after a disaster (Iman, Erlina, et al., 2024).

Implementation Challenges in Disaster-Prone Areas

Although national policies have emphasized the importance of disaster-safe schools, their implementation in areas such as Aceh Tamiang faces various obstacles. First, limited regional budgets hinder comprehensive facility improvements. Second, most schools do not have technical staff or consultants who understand the principles of safe school design. Third, cross-sector coordination between the Education Office, PUPR, and BPBD is not yet optimal. (Sarker & Wu, 2023) in the book *Bureaucracy and Public Policy in Disaster Mitigation* emphasize that responsive and collaborative bureaucracy is an important condition for successful disaster mitigation. In the case of education, infrastructure planning policies must be supported by local government governance that is adaptive to environmental risks. The SPAB (Disaster-Safe Education Unit) program has a strategic role in shaping an education system that is adaptive to risks. SPAB can be an instrument of social transformation if it is integrated into school culture. Schools that implement SPAB not only train students to deal with disasters, but also internalize the values of mutual cooperation, empathy, and

environmental awareness (Iman, Mujahid, et al., 2024).

In the context of Aceh Tamiang, the success of SPAB can be seen from the ability of schools to continue operating even though some facilities were damaged. Teachers and students adapted to the use of emergency rooms or learning tents. This shows the existence of strong social capital among the school community, which is an important element in the theory of educational resilience (Masten, 2021). **Theoretical and Practical Implications** Theoretically, the results of this study enrich the study of infrastructure-based educational resilience, emphasizing that school resilience is not only built on physical factors, but also on governance, collaboration, and collective awareness. In addition, the Green Design and Adaptive Infrastructure approach needs to be integrated into the construction of new learning spaces. For example, raising building foundations, using local waterproof materials, and designing natural ventilation to accelerate post-flood drying.

Disruptions to the Learning Process and the Theory of Education System Resilience

1. Disruptions to the Learning Process in the Context of Disasters

Natural disasters, whether earthquakes, floods, or global pandemics, often cause serious disruptions to the continuity of the learning process. These disruptions encompass three main dimensions: physical education infrastructure, teacher and student preparedness, and the availability of learning resources. Research by (Setiawan et al., 2026) shows that more than 62,000 schools in Indonesia are located in disaster-prone areas,

making the potential for disruption to learning very high. In this context, the learning process is not only physically disrupted by damage to school facilities, but also psychologically, as students and teachers experience post-disaster trauma. Similar findings were reported by Panma et al., in the book *Disaster Management*, which explains that after the 2018 Palu earthquake and tsunami, teaching and learning activities in affected schools were completely halted for several months, and recovery required psychosocial intervention and adequate logistical support (Afolabi & Olajuyigbe, 2022). These disruptions show that an education system that is not resilient will have difficulty restoring its basic functions. Therefore, an approach that focuses on the resilience of the education system, rather than just responding to disasters, is needed (Rizvi & Naibi, 2021).

2. The Theory of Resilience in Education

The concept of resilience in the education system refers to the ability of educational institutions, individuals, and communities to survive, adapt, and recover from disruptions without losing their basic functions. In the publication *Visi Membangun Indonesia Tahan Bencana dan Perubahan Iklim 2100 (Vision for Building a Disaster and Climate Change Resilient Indonesia 2100)*, educational resilience encompasses structural, social, and psychological aspects. This means that schools not only need to build disaster-resistant buildings, but also strengthen human capacity and educational management systems. Meanwhile, (Masten, 2021).

Educational Resilience Framework theory emphasizes the importance of an education system that is capable of maintaining its “core learning functions” in times of crisis. Educational resilience is seen as the result of the interaction between protective factors (support systems, leadership, community engagement) and risk factors (geographical vulnerability, limited resources, and social instability). This program seeks to build resilience by strengthening disaster policies, infrastructure, and education in schools (Bertsia & Poulou, 2023).

The results of interviews obtained in this study (December 2025–January 2026), it was found that teachers and principals face various obstacles, such as: (1) Lack of training related to disaster response education; (2) lack of coordination between schools and regional disaster management agencies; (3) Post-disaster psychological disturbances among students that hinder their focus on learning. Conditions in the field also show an information asymmetry between local governments and schools regarding mitigation procedures. **Theoretical Implications** From a theoretical perspective, the results of this study reinforce the understanding that educational resilience is not only influenced by infrastructure factors, but also by social and organizational capacity within the education system itself. This study also expands on (Fu & Zhang, 2024) theory of **Community-Based Education Resilience**, which states that collaboration between schools, families, and local communities is a key determinant in building educational resilience to crises. In the Indonesian context, this can be translated into synergy between the Education Office, BPBD, and community institutions.

In the context of this study, schools in disaster-prone areas have largely not fully met these four capabilities. Although there are disaster response training initiatives, the inter-agency coordination system is still weak and not well integrated. However, there are positive indications in the form of awareness among teachers and school principals of the importance of a resilience mindset. From the above discussion, it can be concluded that disruptions to the learning process due to disasters are not only physical, but also systemic and social. The resilience of the education system is key to maintaining the continuity of learning and the sustainability of human resource development.

Psychological Impact on Students and Teachers

Post-disaster psychosocial conditions are a very important aspect in the context of educational recovery. The recovery process not only involves the physical reconstruction of school facilities and infrastructure, but also includes mental, emotional, and social recovery for affected students and educators (Amalia, 2021). As stated by Wetik & Poli (Wetik & Polii, 2023) in their study on post-flood trauma healing in Situbondo, the psychological aspects of children are often overlooked in the early stages of emergency response, even though the effects can influence their learning abilities and social development in the long term. Natural disasters, such as earthquakes, floods, or tsunamis, cause significant psychological stress for both students and teachers (Aisha & Ratra, 2022). Feelings of loss, fear, displacement, and disruption to learning routines cause various psychological symptoms, ranging from anxiety and depression to post-traumatic stress disorder (PTSD) (Bardach et al., 2022). Psychological

recovery in the education sector must begin early through school-based interventions, because schools function not only as places of learning but also as centers for community social recovery.

1. Psychological Impact on Students

Students are the group most vulnerable to psychological disorders caused by disasters. Children tend to have immature cognitive and emotional capacities to understand or cope with traumatic experiences. Research by Cinartya et al in Gorontalo shows that young children exposed to disasters tend to exhibit regressive behavior (bedwetting, fear of sleeping alone), decreased interest in learning, and increased aggressive behavior or withdrawal from the social environment (Cinantya et al., 2021).

1) Anxiety and Recurring Fears

Many students experience chronic anxiety about the possibility of recurring disasters, in the case of the earthquake and tsunami in Central Sulawesi, most of the elementary school students interviewed experienced deep fear every time they heard loud noises or the sound of heavy rain. This indicates a condition of hypervigilance, which is excessive alertness commonly experienced by individuals with trauma.

2) Decreased Motivation to Learn

The loss of a stable learning environment and sense of security has an impact on academic motivation. Children who have lost their homes or family members usually experience

concentration problems, difficulty remembering material, and show a decline in learning performance.

3) Disruption of Social and Emotional Relationships

Disasters often sever children's social networks with peers and teachers, it was found that 40% of students in flood-affected areas had difficulty rebuilding social relationships due to fear of the new environment and loss of friends. They also tended to withdraw and show symptoms such as crying for no reason, insomnia, or prolonged daydreaming.

2. Psychological Impact on Teachers and Education Personnel

Teachers play a dual role in post-disaster situations: as victims and agents of recovery, the mental pressure experienced by teachers is often greater because they must continue to carry out their professional duties amid emotionally turbulent conditions.

1) Burnout and Emotional Stress

Teachers face a heavy workload and moral responsibility (Kamboj & Garg, 2021). Parajuli noted that teachers in Sigi Regency after the 2018 earthquake experienced symptoms of burnout due to having to deal with students' emotional needs while managing their own personal trauma. Many of them felt guilty when they were unable to provide full support to their students (Parajuli et al., 2020).

2) Uncertainty and Professional Anxiety

Disasters also disrupt the continuity of teachers' careers and financial stability. In some cases, teachers lose their homes, teaching facilities, and even educational administrative data. This causes anxiety about the future of their profession (Espinoza-Díaz et al., 2023).

3) Identity and Role Crisis

Teachers often view the school as part of themselves and their lives. When that is lost, they can experience a role crisis, as described in the role identity theory by McCall and Simmons, which was expanded by (Pranata et al., 2023) in the context of disaster education. They found that disaster response training involving teachers not only increases preparedness but also reinforces teachers' professional identity as resilient educators.

3. Theory of Educational Recovery and Psychosocial Rehabilitation

To understand the process of educational recovery comprehensively, it is necessary to refer to relevant psychosocial and educational theories. Based on a review of the current literature, there are several main theoretical frameworks:

1) Resilience Theory

This theory emphasizes the ability of individuals to adapt and recover from traumatic experiences. In the context of post-disaster education, resilience is the basis for the development of a disaster-resilient curriculum. Emphasizes the importance of experiential learning, which

allows students to understand disasters not as threats, but as part of the process of learning and growing (Fullerton et al., 2021).

2) **Bronfenbrenner's Ecological Theory**

This ecological model explains that child development is influenced by layered interactions between individuals, families, schools, and communities. According to Talango et al. (Sari et al., 2024), the psychological recovery of children after a disaster will be effective if all layers of the social system support each other. Schools serve as mediators between family support and the wider social environment (Yuliansyah et al., 2026).

3) **School-Based Psychosocial Recovery Model**

This model places schools at the center of psychological rehabilitation with a multidisciplinary approach. Ningrat et al. (2025) show that a cognitive-behavioral therapy (CBT)-based approach in schools helps students process trauma through reflective activities and social reinforcement. Teachers act as facilitators who integrate emotional support into daily learning activities (Gómez et al., 2021).

4) **Humanistic Education Theory**

Developed from the ideas of Carl Rogers and Abraham Maslow, this theory focuses on fulfilling students' emotional needs and sense of security as prerequisites for learning. In post-disaster

situations, this theory is relevant because it places empathy, unconditional acceptance, and self-actualization as the keys to students' mental recovery. Teachers act not only as educators, but also as healing figures.

Islamic Educational Perspective on Post-Disaster Resilience

The findings of this study indicate that educational recovery in Aceh Tamiang was not solely driven by institutional mechanisms or policy directives, but was also strongly influenced by socio-religious values embedded within the community. In the context of Aceh, where Islamic norms shape public life and educational culture, resilience cannot be understood merely as infrastructural robustness or administrative responsiveness. Rather, it reflects a multidimensional construct integrating faith, moral responsibility, and collective solidarity. Contemporary disaster education scholarship emphasizes that resilience involves structural safety, governance preparedness, and socio-cultural capital (UNESCO, 2022). In Indonesia, integrating disaster education into school systems requires contextual adaptation to local socio-religious environments to ensure sustainability (Desilia et al., 2023). This is particularly relevant in Aceh, where Islamic values are formally embedded in educational governance.

Within Islamic educational philosophy, resilience aligns with the concept of *tarbiyah*, which promotes holistic development encompassing intellectual, moral, and spiritual dimensions. Islamic education frames crises as ethical tests requiring patience (*ṣabr*), perseverance (*istiqāmah*), and collective responsibility (*mas'uliyah*).

The community initiatives observed in Aceh Tamiang such as transforming prayer halls and homes into temporary classrooms reflect the operationalization of ta'āwun (*mutual assistance*) as a lived social ethic. Faith-based civil society organizations in Indonesia have similarly demonstrated that religious values strengthen disaster resilience through organized volunteerism and community mobilization (Maghfirah et al., 2025).

From the perspective of *maqāsid al-sharī'ah*, disaster-resilient education contributes directly to the protection of life (*ḥifẓ al-nafs*) and the protection of intellect (*ḥifẓ al-'aql*). Maintaining learning continuity during emergencies safeguards intellectual development and prevents long-term educational loss. Ensuring safe school environments aligns with national SPAB guidelines that emphasize infrastructure safety and preparedness mechanisms. Evaluations of SPAB implementation in several Indonesian regions indicate that institutional readiness improves when disaster mitigation is integrated with school culture and leadership commitment (Triyono et al., 2025).

In addition, the integration of Islamic ethical values into disaster-resilient education also contributes to strengthening students' character formation in times of crisis. Contemporary discussions on Islamic character education emphasize that adversity serves as a pedagogical moment for internalizing values such as patience, gratitude, discipline, and social empathy. In disaster contexts, these values become practical competencies that shape students' adaptive behavior and emotional regulation. Thus, disaster experiences, when properly managed within Islamic educational settings, can transform into meaningful learning processes rather than solely traumatic events.

Moreover, the communal recovery process observed in Aceh Tamiang reflects what recent disaster studies describe as faith-based resilience, where religious beliefs and practices enhance coping mechanisms and collective efficacy. Religious gatherings, spiritual counseling, and collective prayers conducted during the post-flood period functioned not only as spiritual rituals but also as psychosocial stabilization mechanisms. This confirms that Islamic educational institutions operate simultaneously as centers of learning, moral guidance, and emotional recovery. The integration of Islamic perspectives into disaster education also supports the development of what may be termed "transformative resilience." Rather than merely restoring pre-disaster conditions, Islamic educational resilience encourages reflective improvement learning from disaster experiences to build safer infrastructure, better governance coordination, and stronger ethical leadership. In this sense, post-disaster recovery becomes a process of institutional self-correction and moral strengthening.

Therefore, strengthening disaster-resilient Islamic education in Aceh Tamiang requires an integrative approach combining: (1) adaptive infrastructure, (2) institutional coordination through SPAB, (3) psychosocial recovery mechanisms, and (4) internalization of Islamic ethical principles such as ta'āwun and amanah. This integration ensures that post-disaster recovery is not merely restorative but transformative, reinforcing the moral and social foundations of Islamic education.

CONCLUSIONS

This Participatory Action Research study examined the impact of the 2025–2026 flood disaster on educational institutions in Aceh Tamiang and analyzed the local implementation gap of the Disaster-Safe Education Unit (SPAB) policy. Three

conclusions emerged. First, the flood produced multidimensional disruption: 394 educational facilities were reported affected, regular learning was interrupted for almost one month, and students and educators experienced significant psychosocial strain. Second, the national SPAB framework had not yet been translated into consistent local capacity. Weak inter-agency coordination, limited regulatory and budget support, uneven assistance, and incomplete school procedures reduced the speed and equity of recovery. Third, teachers, families, religious spaces, and community networks sustained limited educational continuity through temporary classrooms, rotating schedules, shared resources, and value-driven collective action.

Theoretically, the study shows that resilience in an Islamic educational context is neither exclusively technical nor exclusively spiritual. It is produced through the interaction of flood-responsive infrastructure, accountable governance, psychosocial readiness, and Islamic ethical commitments. Ta'āwun and amanah strengthened collective efficacy, while the maqāṣid al-sharī'ah principles of protecting life and intellect clarified why safe and continuous education is a religious-ethical as well as policy obligation.

Practically, the proposed 2026–2030 roadmap recommends four pillars: adaptive infrastructure; institutionalized SPAB governance through local regulation, budgets, and standard operating procedures; school-based psychosocial recovery and referral mechanisms; and integration of Islamic ethical values into disaster education and community agreements. Policymakers should establish a district SPAB task force, complete risk audits, prioritize the most exposed schools, train school focal persons, and monitor annual indicators transparently. Future research should compare multiple disaster-prone regions, follow recovery longitudinally, quantitatively evaluate SPAB implementation, and develop and validate Islamic disaster-education curriculum

modules. Such work can test whether the proposed integrative model improves safety, continuity, and equitable recovery over time.

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