

Counseling For Mualaf Tapi The Mertus Dayak Tribe Victims Of Flash Floods During The Covid 19 Pandemic (Case Study In Patikalain Village, Indonesia)

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Abstract

The flash flood that hit the village of Patikalain destroyed people's houses and gardens and even killed people. The incident caused the Mualaf there to experience both physical and psychological problems. The COVID-19 pandemic has made it difficult to implement counseling services due to restrictions on social interaction. However, in the midst of the difficulty of implementing counseling services, there is an extension worker who provides counseling services in the village of Patikalain. The data collection method is carried out by observation and in-depth interviews that can present actual facts and events. The analysis process is interactive in the following order: data collection, data condensation, data modeling, and describing and verifying conclusions. The findings of this study are; 1) Counseling is carried out by religious instructors who have a strong will, empathy, a sense of shared destiny, togetherness, and moral responsibility from religious instructors, 2) Counseling strategies in the form of home visits based on family group services, 3) counseling techniques, namely directly reducing known problems, 4) the initial stage of counseling is entertaining, the middle stage of discussion, the final stage of strengthening commitment to rise from adversity, 5) counseling materials, namely a) material about patience, trust, and gratitude. b) Material expressions, proverbs, poetry, Islamic songs, and jokes in the native language of the Dayak tribe. c) Islamic religious subject matter and wisdom stories.

Keywords: Religious Counselor, Dayak Meratus Mualaf, Counseling, Flash floods, Covid-19.

Introduction

After the flash flood that occurred in early 2021, it had a very concerning impact on Mualaf from the Dayak Meratus tribe, Patikalain village, Hantakan sub-district, their suffering was increasing due to the Covid-19 pandemic. Previously, there were many problems faced by mualaf, including poverty, lack of religious knowledge, problems of faith and piety, problems of social relations, being ostracized. During the Covid-19 pandemic, the community experienced a crisis that worsened economic conditions (Israhadi, 2020). Even so, until now, the Dayak Mualaf from the village of Patikalain still survive with their new beliefs. The number of Mualaf, especially in Patikalain village, is around 153 people, all of them come from followers of the Kaharingan belief.

The geographical location of

Patikalain village is in the Meratus mountains and the outskirts of rivers, which are prone to flash floods. According to Hefni Effendi (2016), the Meratus mountains are a buffer for the balance of nature in South Kalimantan. If overexplored, there will be a flood disaster, because the Meratus Mountains are water towers. According to Robby, the administrator of the Hulu Sungai Tengah Indigenous Peoples Alliance, in 2017 there was a flash flood in Patikalain village, Datar Azab village, and Alat village water, a bridge connecting to the sub-district was cut off and as many as five people died because they were buried by landslides. The suffering of the Mualaf in Patikalain village got worse, the houses occupied by the families of Mualaf were mostly destroyed by flash floods. Closed access roads and regulations for the Covid-19 pandemic have added to the isolation of the

Meratus Dayak population in the village of Patikalain.

So heavy the problems faced of course required the ability to survive from families and individual Mualaf to Dayak Meratus. The ability to survive in the face of all kinds of problems and difficulties is influenced by genetics, talent, belief, desire/will, character, performance, intelligence, health, education (Stoltz, 2000), self-awareness (Vinas & Aquino-Malabanan, 2015). In addition, the ability to survive under severe pressure termed resilience can be influenced by spirituality, self-efficacy, optimism, self-esteem, and social support (Missasi & Izzati, 2019). External factors in the form of social support, such as attention from various parties and guidance and counseling have a dominant role for Mualaf from Dayak Meratus to survive in facing serious problems.

So far, the guidance of Mualaf to Mualaf from the Dayak Meratus tribe in Hantakan Regency has been intensively carried out by ustadz, mass organizations, and religious organizations. The guidance is carried out in the form of religious guidance and counseling, Islamic education counseling assistance, and material assistance. However, since the Covid-19 pandemic, the implementation of Large-Scale Social Restrictions (PSBB) and the Implementation of Restrictions on Community Activities (PPKM) with strict health protocols have brought routine coaching activities to a standstill. In the context of the problems mentioned above, it is difficult to say that the individual, family of Dayak Meratus Mualaf in Patikalain will be able to overcome all these difficult problems on their own without the support of other parties. In the midst of the cessation of routine guidance, guidance, and counseling for Mualaf from the Dayak Meratus tribe, there is a Religious Advisor with a strong will who always provides guidance and counseling to Mualaf from the Dayak Meratus tribe who are victims of flash floods. in Patikalain village during the Covid-19 pandemic. This guidance and counseling service is able to provide enlightenment and raise the spirit of Mualaf and reduce excessive stress and worry for the victims of flash floods.

The effectiveness of the guidance and counseling provided by the ustadz is certainly supported by the abilities concerned in

providing counseling assistance to Mualaf from the Dayak Meratus tribe to victims of flash floods during the Covid-19 pandemic. From the description above, it is very important to conduct research that focuses on counseling the Mualaf to Mualaf to the Dayak Meratus tribe to victims of flash floods during the Covid-19 pandemic in Patikalain village, South Kalimantan. The purpose of this study was to describe the counseling services provided by religious instructors for Mualaf to the Dayak Meratus tribe after the flash flood during the Covid-19 pandemic in Patikalain village.

Theoretical Basis

Natural Disaster Victim Problem

The impact of natural disasters that cause losses can even take lives, which will result in deep sadness, trauma, and anxiety for the people in the disaster area. Symptoms that often appear in the form of shock, with an exaggerated response, worry that it is difficult to sleep, and heart palpitations or increased heart rate. Those who have experienced disasters in the past tend to experience acute post-traumatic stress disorder (Christodoulou, 2002), depression (Sami & Naveeda, 2021). Anxiety always afflicts disaster victims, especially in areas prone to repeated disasters, and the people live in remote areas that receive less attention from the wider community.

Those who are stricken by natural disasters, with anxiety, fear, and worry due to the uncertainty of living conditions, are in dire need of social support, and they seek counseling assistance (Ham & Hope, 2003). Anxiety with normal levels may be useful for self-protection efforts, but excessive anxiety exceeds normal limits, giving up without trying to overcome it will have a negative impact on physical and psychological health (Fauzi, T. irrational thinking, compulsive behavior, emotional). (Maba & Saputra, 2019), (2020) that the COVID-19 pandemic causes a high category of anxiety in adolescents, especially coupled with the trauma of natural disasters, which can lead to depression, fatigue, negative self-concept, inability to concentrate, repeated thoughts of self-harm, and psychomotor agitation (Snider L, Chehil S, & Walker D, 2012). Help for people with anxiety must be done immediately, to prevent anxiety from getting worse, because help is curative and also as a preventive measure

(Safitri & Khairat, 2017).

Counseling for Victims of Natural Disasters

Counseling assistance for disaster victims is one of the social support that is highly expected by disaster and pandemic victims. Various counseling approaches can be applied to them. In the context of disaster victims, crisis counseling is seen as effective as an effort to calm the victims. Post-disaster crisis counseling is a mental health intervention technique, to restore individual capacity, to find their identity again so that they are able to cope with stressful situations. According to (Piff, Dietze, Feinberg, Stancato, & Keltner, 2015) the three goals to be achieved are 1) restoring individual competence and capacity, 2) organizing and rearranging the new world of victims, 3) assisting disaster victims in receiving bureaucratic assistance. According to Muro & Kottman, (1995) complementing the purpose of crisis counseling is to have a positive understanding of the problem and have the ability to overcome it.

Crisis counseling is actually a combination of various techniques and forms of counseling as well as psychological therapy because the crisis counseling process is adapted to the situation and conditions and needs of the counselee. The difference between crisis counseling and other types of counseling is that a crisis situation occurs as a cause of psychological imbalance in individuals and groups of people. In general, the characteristics of a crisis situation are sudden, sudden, and uncertain changes (Kusmaryani, Fathiyah, & Sugiyanto, 2012).

The crisis counseling process includes a) understanding the feelings and thoughts of individuals experiencing a crisis. b) The counselor conveys several alternative solutions with the consequences and builds commitment from the chosen solution agreement. c) Evaluation of the implementation of the solution chosen by the counselee who is experiencing a crisis (Muro & Kottman, 1995).

Disaster victims, in general, have problems of fear, sadness, and anxiety, so that in providing counseling assistance can be directly directed to these problems. The process of counseling assistance for disaster victims must be carried out quickly in a short time and has entered the solution or reduce the burden of problems for victims. In this case,

the implementation of Solution-Focused Brief Counseling (SFBC), will be effective for reducing the burden of problems for disaster victims quickly (Hendriani & Mulawarman, 2020). Several studies have been conducted showing the effectiveness of Solution-Focused Brief Therapy (SFBT), Reddy, Thirumoorthy, Vijayalakshmi, & Hamza (2015) tested the effectiveness of SFBT with significant results in helping cure depression in adolescents. Gingerich & Peterson (2021) found that SFBC is effective in helping to solve psychological problems such as anxiety, hopelessness, and depression. Using a quick, concise approach is very important, to prevent further suffering. This approach is useful for preventing more severe problems and prolonged post-traumatic stress (Snider L et al., 2012), from the results of various studies, SFBC has proven to be effective and can also be recommended to help individuals who experience traumatic events in their efforts to achieve resilience.

On the other hand, the religious potential of each individual can be used as a potential for healing the psychological burden of disaster victims. William James, argues that religious therapy, with faith and belief, is very important for counselees who experience anxiety and trauma. He believes that religious therapy with faith is the best mental health therapy because with faith in God, truly religious individuals will always be ready to face whatever trials befall them. Sufistic therapy is healing by taking the values of Sufism in Islam other than as a healer but also as a prevention effort (Gair, 2012). The Islamic counseling process goes through stages, namely, the first stage is takhalli, and namely growing self-awareness by admitting mistakes with sins that have been committed so far that cause anxiety. The success of this stage is the emergence of serenity. The second stage is tahalli instilling values, positive thinking, and Islamic behavior. The goal at this stage is for individuals to always think and be positive. The values that are developed are repentance, zuhud, patience, and Ihsan. This value will be able to prevent destructive behavior and excessive anxiety. The last stage is tajalli as a step to manifest oneself to think, behave according to the instructions and guidance from Allah SWT (Nirwana, 2016).

Method

This study uses a qualitative method, to

be able to describe and describe the process of counseling assistance to victims of the flash floods disaster, Mualaf from the Dayak Meratus tribe during the COVID-19 pandemic in Patikalain village. All the phenomena of coaching found in the field are presented in the form of a full descriptive description to the conclusions of how the actual coaching of Mualaf and the supporting and inhibiting factors are. In presenting this method, researchers can provide additional notes related to experience, philosophical orientation, and biases found in an effort to enhance the credibility of data auditability" (Ulfatn, 2015, Mukhadis. 2014: 169). This research design uses a multi-case study, this multi-case study conducts research on several locations that have different characters.

Data collection is done by observing, interviewing, and opening documents that can reveal the facts and events to be studied (Sugiyono, 2017). With these three techniques, the researcher will get a clear and accurate, and complete picture of the research to be carried out. All data obtained prior to analysis were checked for the validity of the data, namely: the degree of trustworthiness (credibility), transferability (transferability), dependability (dependability), and certainty (conformability).

In this study, the data will be analyzed interactively and will continue until the data is saturated. The interactive process offered by Miles et al. (2014), in the following order: data collection, data condensation, data modeling, and describing and verifying conclusions.

Results and Discussion

The results of observations on environmental conditions for Mualaf from the Dayak Meratus after the flash flood, as many as 37 shelter houses were built with donations from the government and the community, but the size of the house is too narrow, on average only 3 x 5 M2 occupied by a minimum of three people and very minimal facilities. Patikalain village still has an electricity network from PLN and an internet network. The shelter houses are built on higher ground so that they will be more protected from flash floods that usually come suddenly. The vegetable gardens on the banks of the river were all destroyed, thus adding to the suffering of the people affected by the flash flood disaster. Shelters built in safer places can

reduce the worries of the victims of the disaster, but concerns about the transmission of Covid-19 still surround their feelings. In this case, special attention from local governments is needed in spatial planning that ensures community security, social justice and in accordance with the needs of indigenous peoples (Studies & Bilgiler, 2021).

Interviews were conducted with Religious Counselors and Mualaf to the victims of the flash flood disaster with the question "how are the conditions of the Dayak Meratus Mualaf after the flash flood disaster during the current Covid 19 Pandemic?"

Religious Counselor: "I need to convey regarding the environmental and physical conditions of Mualaf to Islam and the psychological state of Mualaf in this village. First, the condition of the environment after the flash floods disaster, all houses on the banks of the river were damaged, but some were slightly damaged, badly damaged and destroyed/lost by a very strong current. Almost all of the gardens near the river were badly damaged. and can not be harvested and the lives of as many as five people. The environmental condition of this village is very worrying. The psychological state of the Mualaf is certainly very hit, sad, worried, afraid, anxious about the future, and feels tossed around. Especially during the Covid-19 pandemic, since 2020, attention and guidance from outside the village has been very limited even though they really hope to receive regular guidance and coaching at least twice a week. I feel very concerned about this situation.

Muallaf Disaster Victim: "We are helpless with this situation, very traumatized, sad, worried, lost enthusiasm, apart from our homes being destroyed, our gardens as a source of income were all damaged, we suffered a lot of losses due to the flash floods disaster, usually not as violent as this. In a few years there will be a flash flood with water currents like a waterfall but only limited to the river, we did not expect a flash flood that would come very suddenly destroying what it lay on. Our suffering is compounded by the restrictions on gatherings so that the people to whom we complain and consult also limit themselves from coming here. There is only one religious instructor who is always with us."

From the results of the interview excerpts above, the flash flood disaster against

Mualaf to the Dayak Meratus tribe during the Covid-19 pandemic destroyed their lives in terms of their economic, social, and psychological aspects. In this case, Mualaf from the Dayak Meratus tribe really need social support from parties, especially the Muslim community. Social support is especially important in recovering from trauma, relieving excessive sadness and worry, and raising the spirit to bounce back from adversity.

The results of research in America show 14-43% of men and 15-43% of women experience trauma during their lives. In adolescent children who experience traumatic events after natural disasters, 1-6% of men and 3-15% of women experience Post Traumatic Stress Disorder (PTSD) (National Center for PTSD, in Nilsson, Gustafsson, and Svedin, 2010). Natural disasters cause Post Traumatic Stress Disorder (PTSD) to anyone, trauma can cause substantial physical and psychological damage for a long time (Sholihat & Nasrullah, 2017).

"Who helps in the form of psychological social support for flash flood victims, Mualaf from the Dayak Meratus tribe"?

Disaster Victims: "Aid in moral support came from various parties, those who delivered aid from outside the region, apart from delivering aid they also gave words that could calm our hearts, for example, be patient, God willing, behind this disaster, there is wisdom for our good all. In general, they provide support in the form of words of patience, remembrance of Allah and this is a test for their servants. It can sometimes make you a little calm, but back again to feelings of anxiety, sadness, and trauma. The next one who always guides us is Mrs. Rahmihani, a religious instructor who lives in this village, because she is married to a convert here.

Religious Counselor: Psychological social support after the flash flood during the Covid-19 pandemic, was carried out by coaches from religious organizations, carried out unscheduled incidentally as, before the Covid-19 pandemic, this was due to large-scale social restrictions (PSBB). They both obeyed the regulation, for fear of transmission to the village community who incidentally had not been infected with Covid-19. So that guidance for disaster victims is carried out by Religious Counselors who happen to live in the village where the disaster occurred. I live with my

husband and children in this village of Patikalain, and were also affected by the flash flood, all of our gardens as we can see were damaged, even bananas were destroyed by the flood. Since the beginning of my stay in this village, I have provided religious guidance and education to Mualaf. I feel very concerned about the current situation, all Mualaf here are my family, and they also consider me as their family. With all my limitations, I am always ready to help them as much as I can with material assistance, especially social and psychological assistance.

After the disaster, all those affected by the disaster really hope to receive help and social support from others. The problem is getting worse with the Covid-19 pandemic causing changes in habits and lifestyles. Due to natural disasters and the Covid-19 pandemic, which causes damage to nature, land, shelter, and loss of livelihood, causing anxiety, feelings of insecurity for victims, changes in habits occur, due to changing situations and conditions, so they are obliged to adapt to the new environment (Shinfuku, 2002).

What is the strategy for assistance to victims of the flash flood disaster, Mualaf from the Dayak Meratus during the COVID-19 pandemic, with the policy of Enforcement of Community Activity Restrictions (PPKM)?

Religious Counselor: "This is the root of the problem for the counselors of Mualaf who used to come here regularly, nowadays they rarely come here, because they obey the rules. Meanwhile, the Mualaf who were affected by the disaster desperately needed guidance and counseling to reduce and even alleviate the problems faced by Mualaf from the Dayak Meratus tribe in disaster areas. In this case, I, who lives in the village where the disaster occurred, conducted mobile counseling for Mualaf to Islam, I went to the houses of Mualaf to provide counseling for victims of the flash flood disaster. In one house there are all Mualaf, there are also some who are Mualaf, others still adhere to the Kahariangan belief, but they are both victims of flash floods."

Mualaf Disaster Victim: "With the current slump, I have Mrs. Rahmihana to comfort us and reduce our sadness. Moreover, his attitude and behavior are very familiar with Mualaf. Everything he said made us feel calmer. He always showed a friendly, warm

and empathetic attitude to us. Even though Mrs. Rahmihani was also a victim of the flash flood, most of her Chili and banana plantations were destroyed over time by the flood.

From the data above, the strategy used by religious instructors in providing guidance and counseling services during the Covid-19 pandemic was carried out by religious instructors who lived in the same village with Mualaf to Islam victims of flash floods. In carrying out counseling guidance activities, extension workers visit or visit the homes of the victims of the flash flood. Extension workers are always present to visit and interact with Muslim Mualaf who are disaster victims. What counseling approaches/techniques are used in helping Mualaf who are planning victims of a flash flood?

Religious Counselor: "Because the assistance provided is directly aimed at reducing sadness, worry and trauma, because in general, disaster victims suffer from prolonged sadness, trauma, and worries. At the beginning of the meeting, we must show a warm attitude, a cheerful face but still show empathy for the victims, pray for each other accompanied by reminding us to always be patient in the face of calamities, as a test from Allah SWT, and believe that everything must have a lesson. Always communicate, spiced up with entertaining stories and the occasional joke. This technique makes disaster victims feel empty, forgetting their sadness.

When do you meet with a religious instructor and what do you do when you meet?

Mualaf victims of flash floods:

Meetings with religious instructors (Mrs. Rahmihani) often, almost every day make us feel happy. When we met Mrs. Rahmihani, she always greeted us warmly and enthusiastically, with a cheerful face, and was very kind to us, even though she was also a victim of a flash flood. Her attitude is a mirror for me to be able to quickly rise from adversity, and quickly get rid of sadness like Rahmihani's mother.

From the data above, the counseling approach/technique used is individual and community counseling, because the houses visited by the extension worker are inhabited by one person and some more. The counseling is aimed directly at the problems faced by flood victims, which is called the Solution-Focused Brief Counseling (SFBC) approach. At the beginning of the counseling meeting, greet with a warm greeting, cheerful face,

enthusiasm, and acceptance by showing empathy. For victims of natural disasters, the extension workers visiting them is something fun, because during the Covid-19 pandemic almost no one visited them. Behavioral attitudes and body gestures, facial expressions can inspire the client's enthusiasm and motivation to quickly rise from adversity.

What is the counseling process for victims of flash floods, Mualaf from the Dayak Meratus tribe during the Covid-19 pandemic?

Religious Counselor: "The process of assisting Mualaf to Islam as victims of the flash flood disaster during the Covid 19 period cannot be carried out in groups because of government regulations that do not allow mass gatherings. so that the process is carried out by visiting every place of residence of the victims of the flash flood. In the early stages of the assistance process, we try to make the client calm, relieve the client's psychological burden. In the next stage, we enter discussions for actions aimed at alleviating the client's psychological problems. At this stage, there was also a discussion about how to live a better life than with piety and faith as well as the socio-economic aspects of the victims of the disaster. The stage of ending the counseling by further strengthening the commitment to rise from adversity and the commitment to live a better and more prosperous life. Counseling is closed by giving an offer to the client if there is a problem to ask for help from a supporter, or to someone who is considered capable of helping him, then return to pray for the client or pray together to be protected by Allah and be given the ease in dealing with problems and in all matters.

What are the counseling materials given to Mualaf to victims of natural disasters?

Religious Counselor: Our mission and goal as instructors for Mualaf to the Dayak Meratus tribe is religious development because they still lack religious knowledge. With the flash flood disaster that caused trauma, sadness, worry, an uncertain future, business activities were disrupted and even stopped. So right now I'm trying to help comfort, enlighten and be able to heal or relieve trauma, reduce excessive worry. Thus, in doing the assistance, I included material about being able to accept reality, namely with patience, trust, and gratitude. The material for entertainment is in the form of jokes and stories of wisdom, Islamic religious subject matter, proverbs, or

traditional Dayak expressions. With such materials, I can easily and smoothly carry out the healing process and restore their psychological state as before the disaster.

In particular, providing counseling material for Islamic studies to improve the quality and quantity of the counselee's routine of worship by means of the Koran, obligatory and sunnah prayers, and remembrance, one way to reduce stress (Sami & Naveeda, 2021).

Disaster victims: Every time Mrs. Rahmihani comes we feel comforted, gain religious knowledge, and also feel calmer in living our daily lives. Passion for living a better life motivated me to take on the responsibility of protecting the family and trying to help restore problems or restore normalcy to all those affected by the disaster. So in this case we encourage each other to encourage neighbors, friends, family, and communities affected by disasters not to dissolve in useless psychological pressure.

The material in providing counseling assistance to flood disaster victims should emphasize how they can forget the problem and can accept reality and then be able to rise from a slumped situation. In connection with this, the material presented can be in the form of figures of speech, parables or using symbolic material (Killian & Cardona, 2017).

The proposition of the findings of the counseling research on Mualaf from the Dayak tribe to hundreds of victims of flash floods during the pandemic is as follows:

1. After the flash flood disaster, the Mualaf of the Dayak tribe, hundreds of victims of the flash flood experienced sadness, stress, excessive worry/trauma, lost enthusiasm, and feelings of uncertainty about their future.
2. Flash flood victims, Mualaf from the Dayak Meratus tribe, during the Covid-19 pandemic, had difficulty finding assistance in counseling services, due to the implementation of Large-Scale Social Restrictions (PSBB) and Restrictions on Community Activities (PPKM).
3. Religious instructors and people who care about victims of flash floods are hampered in providing assistance to prevent the transmission of Covid-19 and the implementation of Large-Scale Social Restrictions (PSBB) and

Enforcement of Restrictions on Community Activities (PPKM). It takes a strong will from an extension worker to help convert from the Dayak tribe to hundreds of victims of flash floods during the Covid-19 pandemic. This will be based on a sense of empathy, a sense of shared destiny, togetherness, and moral responsibility from religious instructors.

4. The strategy for counseling services for Mualaf to the Dayak tribe and hundreds of victims of flash floods in the midst of the Covid-19 pandemic, namely by home visits to victims of flash floods while still implementing health protocols. Home visits to Mualaf from the Dayak tribe to hundreds of victims of flash floods in addition to providing counseling services for alleviating the problem of the psychological impact of the flood disaster, they also provide lessons in Islamic religious knowledge. Islamic subject matter often also contains meaning for alleviating the psychological problems of disaster victims. Extension workers try to always interact with the victims. Conducting group/community counseling is not possible during the Covid-19 pandemic because it violates government regulations, so small group counseling based on one family is carried out.
5. The counseling technique used is that the instructor directly shows a warm attitude, gives comforting speech and behavior, shows feelings of empathy. Furthermore, it includes religious values and mental strengthening in dealing with disasters. Praying for each other is accompanied by reminding us to always be patient in the face of calamities, as a test from Allah SWT, and believe that everything must have a lesson. Always communicate, spiced up with entertaining stories and the occasional joke. This technique makes disaster victims feel at home, forget about their sadness, and slowly grows their enthusiasm for life. In this aspect, counseling is aimed directly at the problems faced by flood victims,

which is called the Solution-Focused Brief Counseling (SFBC) approach.

6. The counseling process for Mualaf from the Dayak tribe to hundreds of victims of flash floods during the COVID-19 pandemic, namely;

In the initial stage of the assistance process, we try to make the client calm, relieve the client's psychological burden. In the middle stage, counseling is colored with discussions for actions aimed at alleviating the client's psychological problems. At this stage, there was also a discussion about how to live a better life than with piety and faith as well as the socio-economic aspects of the victims of the disaster. The stage of ending the counseling on strengthening commitment to rise from adversity and commitment to live a better and more prosperous life. Counseling is closed by making an offer to the client if there is a problem to ask for help from the extension worker, or to someone who is considered capable of helping him, then return to pray for the client or pray together to be protected by Allah and be given the ease in dealing with problems and in all matters.

7. Counseling material for Mualaf from the Dayak tribe to hundreds of victims of flash floods during the COVID-19 pandemic. Materials should aim to help comfort, enlighten and heal or relieve trauma, reducing excessive worry. The materials provided can be classified as follows; a) Material about patience, trust, and gratitude so that the counselee can accept reality. b) Material of expressions, proverbs, poetry, chanting songs or rhythms and jokes in the native language of the Dayak tribe, Banjar, and Indonesian so that the counselee is entertained. c) Islamic religious subject matter, and stories of wisdom that can make victims rise up in the face of adversity. With these materials, it is easy to convey with a considerable impact on healing and restoring their psychological state as before the disaster.

Conclusion

From the results of counseling research on Mualaf from the Dayak tribe to hundreds of victims of flash floods during the Covid-19 pandemic, several conclusions can be drawn, namely:

1. Muallaf Dayak hundreds of victims of the flash flood disaster during the Covid-19 pandemic, experiencing trauma, sadness, feeling excessively worried, losing enthusiasm for life, and feeling uncertain. On the other hand, due to restrictions on social interaction due to the Covid-19 outbreak, religious instructors and counseling officers limit themselves to meeting victims of flash floods. In this situation, there must be a religious instructor who lives in the location of the disaster village who has empathy, a sense of shared destiny, togetherness, and moral responsibility so that counseling services can really run optimally so that they can alleviate problems faced by victims of flash floods.
2. Counseling for Dayak converts to hundreds of victims of the flash flood disaster during the Covid-19 pandemic was carried out by taking into account various aspects adapted to the situation and condition of the victims of flash floods and the environment. A counselor must adjust the counseling service strategy, counseling techniques, counseling process, and materials to the conditions of converts to Islam victims of flash floods, environmental conditions, and the Covid-19 pandemic situation.
3. Counseling provided by religious instructors with home visits and frequent interactions with converts from the Dayak tribe, hundreds of victims of flash floods, is able to make victims forget their sadness, reduce excessive worry or trauma, strengthen mentally and raise the spirit of life for converts to victims of flash floods.

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