

Post-Traumatic Validative Incidentals Amongst Tertiary Students

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Abstract

Traffic accidents as painful experiences can lead to various forms of psychological harm, such as mental illness, trauma, post-traumatic stress disorder, and depressive symptoms. However, human responses to pain-related events may vary. This study aimed to understand how accident survivors learn to make sense of their accident and how it impacts their daily lives. According to the research findings, some subjects still have difficulty accepting themselves after experiencing psychological distress and emotional shock. In contrast, others are motivated due to various situations and events that impact their psyche and daily life. The findings of this study also show that teaching a skill to subjects can improve their quality of life compared to not teaching it to them.

Keywords

avoidance; hospitality; intention; psychological awareness; resistance



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INTRODUCTION

Countries around the world now regard traffic accidents as major health hazards. Approximately 90% of all crashes globally are reported from developing regions yearly, where many crashes occur yearly. Persons may have good or bad experiences of traffic accidents. Survivors may also suffer from symptoms of traffic trauma, such as muscle pain, fatigue, and increased alertness, as well as memories related to the accident and difficulty sleeping due to these memories.

Someone who has had a painful experience need not feel depressed as a result. If someone who has had a painful experience looks for meaning on the other side of the painful experience, they could become unconscious (Malau, 2023; Susila, 2022; Susila & Risvan, 2022; Wirawan et al., 2023)—revealing that subjects who sought and maintained meaning from the traumatic experience experienced showed affordable levels of grief and had fewer symptoms of deep trauma (Colina, 2021; Lumbanraja, 2021; Prakosa, 2022; Prakosa et al., 2023; Sriwijayanti, 2023). To describe how a person's perspective on a particular situation is presented, this article uses the word meaning.

This study uses the word meaning to describe a person's understanding of an event in life.

Someone could create a purposeful life by recognizing the meaning behind their thoughts. Meaningful life closely resembles the discovery of the meaning of life, where life gives special meaning and purpose to one's life, where one finds something essential and meaningful in life (Apandie et al., 2022; Apandie & Rahmelia, 2020; Natalia, 2020). It follows that happiness results from efforts that are focused on worthwhile activities. Someone who has lived a meaningful life would be better equipped to understand their history and face their current challenges, which may eventually lead to psychiatric symptoms in the person.

Trauma and death caused by traffic accidents is one of the most significant health problems in Indonesia. It requires multi-disciplinary treatment for traffic accidents (Millner, 2021). Data on the profile of trauma patients associated with traffic accidents is arguably still underrepresented, especially outside of Indonesia (Fernando et al., 2022; Widyasari, 2021; Wirawan, 2021). Trauma is and has been a cause of death and disability in every country in the world, including developing countries. Trauma, today, has been labeled as a serious health problem. The reason for this is that the disorder leads to sensitivity, continuity, and the logical consequences of trauma.

Fatality systems enable trauma paralysis in numbers, assist in determining outcome rates of minor injuries, predict post-traumatic outcomes, and assist in clinical research and auditing. Utilizing monitoring of trauma patients with repeated and systematic assessments, one may identify the onset of an improvement or worsening. Few assessment systems attempt to predict the likelihood of a lasting existence. Three fundamental categories of trauma therapy techniques are based on the anatomic, physiological, and integrative ideas.

First, researchers saw writings similar to the researchers' search, namely when talking about trauma and traffic accidents. Su Hyun Choi found trauma due to traffic accidents through medical records in the form of functional and aesthetic trauma. Functional trauma involves a psychic who experiences mood fixation or changes in individual behavior (Choi et al., 2016). Aesthetic trauma refers to changes in the face after a hard impact, resulting in damage to the face (Choi et al., 2016). For instance, abrasions, fractures, tissue and skin damage, burns, and lacerations. This multi-patient retrospective study showed that patients who were victims of traffic accidents experienced facial complications due to drunk driving and crossing the road (Choi et al., 2016). Choi's research, although similar, differs significantly from the researchers in that the researchers were in the context of a motorized bicycle accident with three

research subjects. At the same time, Choi is in a medical context with hundreds of patients. In addition, Su Hyun Choi used quantitative research, while the researchers used qualitative research.

Second, we looked at the research of Mpapho Joseph Motsumi, who presented a variety of illnesses after a traffic accident (Motsumi et al., 2020). In contrast to Choi and the researchers' research, Motsumi mentioned the absence of trauma after traffic accidents. According to Motsumi, traffic accident victims prefer pre-hospitalization rather than immediate check-ups at the hospital (Motsumi et al., 2020). Although Motsumi and the researchers have close research on traffic accident victims, Motsumi used quantitative research while the researchers used qualitative research through interview techniques with three research subjects.

Third, the researchers looked at Fizzah Farooq's journal, close to our research on trauma and traffic accidents. The study, which involved age, vehicle type, eye trauma, and injury reporting, found that there was no relationship between eye trauma from traffic accidents and age or gender (Farooq et al., 2022). The difference between Fizzah Farooq's research and the researchers is the same as the previous research in the data search method. Fizzah Farooq's research used quantitative research, while the researchers used qualitative methods with data search techniques through audio recordings, factual solids, and analysis of themes generated through factual solids.

METHODS

Qualitative research researchers used data search techniques through interviews with three research subjects in Palangka Raya. All three research subjects still hold the status of students who were also injured in an accident but were nevertheless capable of responding to trauma and recovering from their respective experiences, distress, and perceptions of what happened when they fell from a motorcycle. Researchers used smartphone audio recording to record conversations during the interview process by first asking permission from the research subject. The recording results were then processed into factual solids and poured into the results and discussion section by grouping the interview transcripts into relevant themes and close to the researcher's examination.

Further, researchers describe the three research subjects' identities by disguising names to avoid defamation and let readers lean more on narrative content as an essential part of qualitative research by trumpeting unseen and voiceless voices.

Table 1. Interviewee and Survivors Identity

Names	Ages	Jobs	Religion	Residence
Rckghava	19	Student	Kristen Protestan	Sepang, Palangka Raya
Dkhcaza	20	Student	Kristen Protestan	Palangka Raya
Jakhrathza	20	Student	Kristen Protestan	Palangka Raya

Based on Table 1, the three identities of the research subjects, researchers continue these identities as an integral part of the researcher's analysis by dialoguing the various narratives with previous field findings and with thoughts in the form of researcher responses to situations related to psychology, education, and religion.

RESULT AND DISCUSSION

Experiences, Unusual Behaviours, and Traumatic Experiences

Atypical behaviour or psyche associated with trauma includes physical injury and mental distress (Gupta, 2018; Kose, 2020) after experiencing traumatic experiences, such as distressing and destructive adverse episodes, conditions referred to as trauma develop (Millner, 2021; Tumminio Hansen, 2021) and assuming that everyone has experienced an accident.

Main problem of this paper was how to deal with trauma in post-accident students by using reality therapy, which was one of the factors that could aggravate the trauma experienced by students who had an accident (Andiny, 2020; Dandung et al., 2022; Merdias, 2022; Merdias & Kristiani, 2021; Supardi, 2022; Teriasi et al., 2022). This investigation aimed to comprehend the realities of the reality therapy approach in post-accident college students (Veronica, 2022; Veronica & Munte, 2022). Afterward, the second step was to determine whether there were certain elements that, if any, could traumatize the students when they experienced an accident.

".. jadi saya pakai saja motornya gitu. Jadi pas saya naik motor tuh kan kak sedikit laju hehe... mana jalannya kan licin habis hujan lagi. Terus saya kepeleset gitu kak gak tau kenapa mungkin gara-gara remnya ini rada-rada eror. Terus di belakang ada mobil yang nabrak saya berkendara lumayan kencang gitu kak tapi mobilnya kaya ngerem gitu prakkkkkk..... nah terus saya waktu itu tu tiba-tiba tidak sadarkan diri kak. Tiba-tiba pas udah bangun tu saya sudah berada di rumah sakit. Jadi tidak ingat apa-apa"

Rckghava/interview/Experiencesunusualbehaviorsandtraumaticexperiences/07092023

Real results of trauma counseling to deal with post-accident trauma can be seen

from the research subjects, namely counselees who have conducted counseling activities with the authors, there are changes in dealing with the trauma felt by each respondent even though this process is only to reduce not eliminate (Haloho, 2022; Rahmelia et al., 2022). Reading prayers, pondering over the meaning of life, and submitting to the Lord to beg for forgiveness for the sins they have committed are some things to alleviate suffering after an accident.

“Hmm eeee...keadaan fisik saya ee... gak terlalu parah kak eee.... cuman retak di bagian tangan kanan saya sama di pelipis mata saya itu robek kak.. Ada 8 jahitan kak pada waktu itu cukup banyak hehehe .. yang saya rasakan pada waktu itu kak perih, sakit ketika disuntik sebelum dijahit. Nah saya tu teriak-teriak pedih-pedih gitu kak hehe..”

Rckghava/interview/Experiencesunusualbehaviorsandtraumaticexperiences/07092023

Researchers found that the meaning made by the three subjects affected the psychological changes experienced by the subjects (Munte, 2018; Munte, Saputra, et al., 2023; Munte & Wirawan, 2022). Subject 1 found that the accident he experienced was a warning from God so he would be more careful before driving and improve his quality of life in the future. It led subject 1 to the accident as a test of patience, bringing subject 1 to a sense of acceptance of the destiny that had occurred,

“.. kalau luka di pelipis mata saya ini gak dijahit nanti bisa impeksi kata dokter dan robekannya cukup parah kak.. dan kondisi saya saat itu susah untuk melihat karena robekan tersebut kak. Jadi saya memberanikan diri saja untuk dijahit lukanya”

Rckghava/interview/Experiencesunusualbehaviorsandtraumaticexperiences/07092023

“.. sebelumnya rasa trauma itu masih biasa aja masih terasa sakit gitu aja.. beberapa minggu setelah kecelakaan cukup membaik. Eeee.. setelah 1 bulanan saya menjalani perawatan dan bisa beraktivitas seperti biasanya.. saya merasakan trauma yang cukup menggali.. karena jika saya membawa motor disaat hujan jadi sedikit parno gitu.. karena jika saya melihat kejadian itu sangat-sangat membuat saya trauma.. dan yang paling membuat trauma itu.. apa ya?.. muka saya jadi cacat.. wajahnya jadi cacat eee.. karena kan pelipis saya itu kan robek terkena motor terus dijahit jadi mata saya tidak simetri.. itu yang membuat saya sering membuat saya menyesal kenapa terjadi kecelakaan itu yang membuat fisik saya menjadi seperti ini.. jadi tidak seperti semula... itu yang membuat saya menjadi menangis”

Rckghava/interview/Experiencesunusualbehaviorsandtraumaticexperiences/0

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".. karena kan kak gak mungkin kita gak berkendara sedangkan saya tinggal di kota.. kalau saya tidak berkendara di kota ini bisa menghambat saya untuk berkuliah.. jadi kan saya harus bisa memberanikan diri untuk berkendara lagi.. saya mengatasinya ya dengan membawa motor pelan-pelan dan lebih waspada lagi dari sebelumnya"

Rckghava/interview/Experiencesunusualbehaviorsandtraumaticexperiences/07092023

Based on Rckghava's thoughts, Rckghava (not her real name) informed that the distance between college and home became a trauma therapy tool when faced with the need to fulfill academic demands (Munte, 2022; Pongoh, 2023). In addition to distance, Rckghava informs that the way to recover from the trauma of a motorcycle accident is to try to get up by carrying a motorcycle but at a standard speed.

Condition, Resilience and Self-Recovery

".. yang saya rasakan itu kak takut, cemas dan yang saya rasakan itu tidak stabil emosi saya tidak stabil dan tidak terkontrol.. saya seperti bingung gitu kak apa yang sebenarnya terjadi disaat kecelakaan waktu itu saya hanya bisa diam merenung dan membayangkan hal-hal buruk yang terjadi.. dalam sekejap mata gitu lo kak.. itu karena kelalaian saya juga"

Rckghava/interview/ConditionResilienceandSelfRecovery/07092023

Based on Rckghava's thoughts, Rckghava experienced anxiety, fear, and lack of control over self and emotions. The horror of the psychological impact made Rckghava drop. However, despite this, Rckghava realized that the accident was caused by negligence. The researcher argues that awareness is important not only in religions, including Christianity, but also as a basic value for self-recovery to recover from trauma as well as for evaluation (Utami, 2022). Contemplation and self-awareness, besides being important for oneself, at least according to the researcher, are able to solve problems in the field when accident cases involve the law of the apparatus and mutual self-righteousness for the sake of avoiding the multitude of logical consequences.

".. saya gak mikir apa-apa si kak saat kecelakaan itu saya gak sadarkan diri jadi saya ga tau kondisinya gimana disana eee.. pokoknya saya ga bisa mikir apa-apa gitu kak.. waktu itu saya pingsan.. yang ada dalam pikiran saya merenungi ko saya sampai kaya gini... nge blang-lah pikiran saya waktu itu kak juga saya sedih merenung ama insecure"

Rckghava/interview/ConditionResilienceandSelfRecovery/07092023

In addition to previous research on the consequences of traffic accidents that lead to hospitalization, hospitalization, facial and eye trauma, and psychological disorders, Rckghava informed that there are stressful physical conditions such as fainting and not thinking or surrendering on the road when colliding with surrounding objects.

".. saya mengambil yang positifnya saja yang penting saya masih bisa sehat masih bisa berjalan seperti biasanya.. mengambil hal positifnya aja kak tidak mau mengambil hal negatifnya.. mungkin kedepannya saya akan menegur cowo saya untuk lebih memerhatikan motornya dulu sebelum saya yang makainya.. supaya motor itu dijaga di rawat.. kalau dijaga dirawat itu kan aman gitu makainya.. palagi di saat cuaca yang sedang mendukung atau sedang hujan.. palagi di saat kondisi motor kita yang kurang membaik itu kita harus lebih super hati-hati"

Rckghava/interview/ConditionResilienceandSelfRecovery/07092023

Events: Avoidance, Intention, and Hospitality

Hospitality, care, and avoidance of further consequences based on Dkhcaza's narrative are important when discussing care, love, and first aid for victims. Attention is essential considering that victims need a social environment, religion, customs, and economic participation for Dkhcaza's recovery as a victim of a motorcycle accident (Nindi et al., 2022; Wainarisi & Tumbol, 2022). Moreover, as a part of self and others, attention plays a great role in the eastern culture of Indonesia, which is directly dexterous and thoughtful or social.

".. kalau tahunnya 2018 kah atau 2019 agak lupa si.. iya di Kasongan oleh dulu tu di tempat kami tu gak ada SMA nya.. jadi kalau kami mau SMA ke kampung orang.. kalau di kampungnya tu ada SMA nya.. kalau dari Kasongan ke SMA nya eee sekitar 15 menit"

Dkhcaza/interview/EventsAvoidanceIntentionandHospitality/07092023

Subject 2, who experienced an unexpected accident, interpreted the accident as a self-challenge. Such meaning created an appreciation requirement in subject two that motivated him not to speed around in a motor vehicle when his condition was not improving,

".. pas berangkat jemput temanku nah kami dua berangkat ja di jalan.. as di jalan itu temanku laju jadi ada mobil di depan mobilnya tu berhenti oleh disitu ada SD jadi mobil"

tu keluar jadi mobil yang di depan kami dua temanku ni langsung berhenti dia tu gak kasih reteng.. jadi temanku ni gak tau bahwa dia nih mau berhenti mobilnya. Jadi temanku ni sempat menghindar tapi eee.. oleh aku tu di belakang jadi aku tuh kan aku yang kena.. tapi temanku tuh gak jatuh kan jadi ee.. aku tuh pas itu tu bisa ja jalan ke motor.. pas udah dekat sama temanku tu langsung gak bisa jalan jadi langsung tiduran ja di aspal.. pas tu diangkat sebenarnya mau dibawa ke rumah sakit tapi oleh aku gak mau oleh gak suka dirumah sakit”

Dkhcaza/interview/EventsAvoidanceIntentionandHospitality/07092023

Such Interpretation freed subject two from the hatred of the trauma. However, in subject 3, there appeared to be a need for a sense of security. Subject 3 did not particularly wish for the unwanted accident to happen again, which made him more cautious in driving a long-distance vehicle and being careful.

”.. disitu tu orang yang punya mobilnya ini eee.. kasih uang Rp.10.000,00 eee.. kata temanku ee.. kita dua ke sekolah jadi aku tuh gak mau.. percuma juga ke sekolah kan jam nya udah lewat.. jadi kataku sama temanku pulang ja ke rumah.. jadi dia antar aku pulang ke rumah.. pas tu eee.. kami dah pulang.. dia tu mau pulang jalan kaki.. jadi oleh kan dia tau kalau aku tuh susah jalannya.. oleh segala tergores oleh kaki tangan segala.. jadi eee mamahku yang antar.. gitu aja si kak”

Dkhcaza/interview/EventsAvoidanceIntentionandHospitality/07092023

Dkhcaza added,

”.. kuatir tapi ada marahnya juga.. kan oleh kakak tu gak mendengarkan apa yang diomongin jadi eee... orang tua kakak tu marah yang pasti tu dia kuatir kan oleh itu tu kakak kan jadi gak sekolah sekitar 3 hari pasca kecelakaan tersebut. Oleh kan gak bisa jalan ee.. melakukan aktivitas tu juga susah.. palagi aku cedera, keseleo.. tapi gak minum obat ja.. gak obat dari dokter.. ya sama minyak dari nenek saya.. minyaknya tu ampuh.. kan oleh jarang-jarang yang punya minyaknya.. tu misalnya gini.. kalau misalkan kita kecelakaan tu kaki kita keseleo kan jadi kalau ... gak usah dipijat segala.. dioles minyak itu langsung sembuh ja dalam 3 hari tu”

Dkhcaza/interview/EventsAvoidanceIntentionandHospitality/07092023

Based on Jakhrathza's narrative, beyond being about responsibility, Jakhrathza also talked about psychological awareness of trauma, recovery, fear, and self-resistance through the help of the closest people, such as parents. According to the researchers, parents know, understand, and comprehend how their children can explore their strengths and weaknesses. Meanwhile, although sometimes the child has

a family, the child is still a child as a child who cannot be separated from the influence and assistance of parents. According to researchers, this kind of parental care is essential as a space for psychological self-recovery.

Circumstances: Trauma Healing and Fear Resistance

The research subject, Dkhcaza ([not actual name]), informed that trauma, healing, and resistance are important keywords to understand trauma and traffic accidents, in this case, motorcycle accidents. Dkhcaza narrated,

".. penyembuhan fisiknya tu sekitar lama lah sekitar 1 mingguan baru bisa beraktivitas.. kalau kakak si mengatasinya dengan melawan trauma itu kalau gini ja.. pikir gini ja kalau kakak trauma terus gimana kalau kakak berangkat ke sekolahnya kalau gak naik motor.. jadi kakak tu melawan trauma eee.. itu biar kakak tu gak tuk disitu aja.. adi kakak tu ngelawan trauma... belajar dari kesalahan, jadi bawa motor tu jangan laju-laju gak ugal-ugalan.. itu aja si"

Dkhcaza/interview/CircumstancesTraumaHealingandFearResistance/0709202

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Jakhrathza added,

".. pada waktu itu disitu kan ada portal di tengah bukit.. dan disitu juga banyak sekali kerikil.. di belakang kami tu ada mobil.. dan ketika saya sama tante saya tu turun bukit disitu.. banyak kerikil itu tu.. tante saya tu tiba-tiba ngerem habis tu langsung terjatuh.. ketika saya sama tante saya jatuh.. jadi disitu ada bapak-bapak banyak yang nolongin saya sama tante saya.. sampai pada waktu itu ya kaki saya terluka ya tangan saya tergores.. dan kaki tante saya sakit sampai dia nangis berjerit.. habis itu.. ketika orang-orang lihat kami.. mereka langsung berpartisipasi membantu kami dan menolong sambil ngangkat motor tante saya.. dan membawa barang-barang saya tu.. tu ketika saya terjatuh saya tu mau nangis tapi gak bisa nangis.. karena saya melihat tante saya yang kesakitan yang saya kira pura-pura jadi saya tertawa.. abis itu ketika saya lihat tante saya.. ternyata awalnya saya kira pura-pura tapi kenyataannya emang sakit beneran dan disitu kaki saya luka-luka yang cukup parah sampai kaki saya berdarah banyak.. Habis itu dibantuin soalnya tante saya gendut.. jadi saya gak kuat buat ngangkat dia.. waktu itu tante saya minta tolong sama saya.. buat bantu dia berdiri.. ternyata saya gak bisa.. soalnya saya tu coba angkat sebelah tangannya ternyata berat.. jadi saya tu gak bisa mengangkatnya.. waktu itu untungnya ada bapak-bapak yang baik untuk nolong saya dan tante saya bawa ke pinggir"

Jakhrathza/interview/CircumstancesTraumaHealingandFearResistance/070920

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In Subject 3's case, the accident was interpreted as a shock from the subject's incomprehension of the situation. Such incomprehension made subject three still experience symptoms of trauma, such as disturbing memories related to the accident, intense fear of traveling long distances at high speed, and withdrawal from situations or environments that reminded him of the accident.

".. kemaren tu untungnya pada waktu saya kecelakaan itu tu sebenarnya jalan bukit kan disitu portal.. nah disitu tu banyak orang tua ada 4 atau 5 orang lah.. nah dibelakang kami banyak mobil dan kebetulan juga yang lewat tu Camat nah jadi waktu itu mereka tolongin langsung di pinggir jalan"

Jakhrathza/interview/CircumstancesTraumaHealingandFearResistance/070920
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Multi-Party Responsiveness and Psychological Awareness

In the third case study, the accident that occurred was caused by the subject's ignorance of the circumstances (Munte, 2022; Natalia, et al., 2023). Subject 3 had suffered numerous traumas due to this unawareness, including obsessive thoughts about the accident and severe panic attacks at the time of the accident.

".. awalnya si kemaren tu saya gak berani cerita ke orangtua saya.. karena kan awalnya orangtua saya nyuruh saya naik taksi bukan naik motor.. nah habis itu ketika lama saya tu vc (video call) sama orangtua saya terus orangtua saya tu melihat tangan saya terluka.. jadi orangtua saya marah sama saya karena melihat tangan saya luka karena gak mau dengerin kata-kata mereka.. jadi itu yang terjadi sampai mamah saya tu suruh saya beli segala obat karena beliau kuatir.. balut lukanya biar gak inpeksi"

Jakhrathza/interview/MultiPartyResponsivenessandPsychologicalAwareness/
07092023

Multi-party responses and psychological awareness were seen in Jakhrathza's thoughts when she spoke directly to her parents, although at the beginning, Jakhrathza was afraid to tell with various considerations. Not all traumatized subjects were able to talk to the closest people, including parents (Munte, 2022; Saputra et al., 2023; Sihombing, 2019). However, researchers said Jakhrathza managed to disclose, although it was difficult, as part of self-recovery, wounds, and physical (Jakhrathza was still in a physical condition that was approached by wounds).

Jakhrathza added,

".. sebenarnya saya si belum bisa tapi saya harus memaksakan bisa karena kalau tidak mandiri saya selalu bergantung sama orang.. contohnya saya dulu bergantung sama teman saya"

Jakhrathza/interview/MultiPartyResponsivenessandPsychologicalAwareness/
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Jakhrathza added,

".. berfikir positif.. kalau kita selalu berfikir negatif ya kita tu bakal pikiran kita tu bakal campur aduk jadinya kita merasa takut jadinya kita merasa oh kita ni gak bisa mengemudi motor maksudnya saya gak bisa bawa motor.. ya kalau kita selalu berfikir negatif kita gak bisa maju gitu.. nah kalau kita berfikir positif kita pasti bisa bawa motor dengan baik.. berusaha dan belajar lagi"

Jakhrathza/interview/MultiPartyResponsivenessandPsychologicalAwareness/
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Jakhrathza added,

".. misalnya kalau yang bawa motor anak di bawah umur SD atau SMP.. kita sebagai orangtua harus lebih tegas sama anak-anak kita.. dan kita harus peduli dan gak bolehin bawa motor soalnya masih di bawah umur.. kalau anak kecil dibawah umur membawa motor sendiri bisa ditilang dan rawan kecelakaan juga"

Jakhrathza/interview/MultiPartyResponsivenessandPsychologicalAwareness/
07092023

Based on Jakhrathza's explanation, healing does not come naturally through passivity. Jakhrathza, through her narratives, displays self-determination and a desire not to depend on her parents by trying to find a job to restore her economy and standard of living.

Analysis of Three Research Subjects

The three subjects' work impacted the psychology of the other subjects; the subjects realized this. The first subject realized that the accident they felt was a warning signal from God to be cautious and make improvements to ensure the quality of life on the other side. Since Subject 1's action toward the accident was a reaction of patience, the fate that had already happened caused Subject 1 to feel free.

Subject 2 interpreted the non-recurring accident they experienced as having special challenges that came from within. Interpretation has shown that Subject 2

experienced a similar sensation of trauma. However, it became clear what Subject 3 needed. Subject 3 did not particularly desire the unplanned accident to happen again to maintain perspective and better understand the vehicle from a long-distance trip.

All three subjects' works assisted the psychological subjects, who also raised relevant facts in their works. According to the first subject, the accident they saw was a directive from God to watch and take action to maintain the level of life around them. Subject 1 became angry at fate since his behavior towards the accident was a reaction of patience.

Subject 2 recognized the non-repetition of the accident, which was a challenge. Reflecting upon this, Interpretation thought that Subject 2 was overcoming severe trauma-related sensitivities. The requirements for Subject 3 were clear. Subject 3 did not want the unresolved incident to happen again because he wanted to broaden his outlook and understand the consequences of long-distance travel.

By the third research case, the participant had predicted the failure that caused the accident to occur. Subject 3 experienced some trauma as a consequence that, included crippling anxiety while crying and constant worry for the day ahead.

CONCLUSION

Severe accidents were shared as the main topic of conversation; after the accident, subjects continued to experience emotional shock and psychological loneliness as a result of what had happened. As the treatment process unfolded, the fourth subject was inspired to behave in ways driven by several elements. Three participants experienced bodily changes and engaged in accident-related behaviors that resulted in psychological changes and general quality of life. Subjects who exhibited meanings opposite to the accident demonstrated higher standards of living than subjects who did not experience the accident. Such individuals also began to second-guess their life decisions due to meaning discovery.

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