

Interpersonal Communication by Tour Guides in Psychosocial Trauma Healing Services for Child Victims of Landslide Disaster in West Bandung Regency

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ABSTRACT

Keywords

Interpersonal Communication;
Psychosocial Services; Tour Guiding;
Trauma Healing

Cisarua District landslide caused trauma to the victims. Trauma recovery is a crucial stage in the long process of psychological recovery after a disaster. Post-disaster psychological support is essential to reduce the level of trauma in the community, especially for children. One program implemented by the local government is to provide tourism experiences to tourist destinations. The purpose of this study is to examine and analyze the interpersonal communication of tour guides in the context of psychosocial trauma healing for child landslide victims in Cisarua District, West Bandung Regency in 2026. In this study, the researcher used interpersonal communication theory with the concept of interpersonal communication according to Joseph A. DeVito. This study uses a constructivist paradigm, a qualitative method with a Cresswell case study approach and was conducted at an educational tourism destination selected by the West Bandung Regency Government as a destination for the psychosocial trauma healing program. The research subjects were five people, selected purposively because they were considered capable of providing accurate and relevant information. The data used were qualitative and came from two sources, namely primary and secondary data. The data collection method was carried out through literature studies, interviews, observation, and documentation. The study results show that tour guides apply elements of openness, positivity, support, equality, and empathy in their interpersonal communication to promote trauma healing for children after a disaster. In addition to verbal communication, they also use nonverbal communication through body language and expressions, as well as clothing and decorations at tourist destinations. Trauma healing communication can be delivered by non-medical personnel using an interpersonal communication approach. Tour guides can integrate interpersonal communication techniques into psychosocial trauma healing services for children after a disaster.

1. Introduction

High rainfall, geographical location, steep slopes and rock types can be the cause of landslides. These are the causes of landslides. The landslide disaster in West Bandung Regency occurred on Friday, January 23, 2026, due to high-intensity rain. Quoted from the www.bbc.com page, the affected locations were in Pasirkuning Village RT 05/11 and Pasirkuda Village RT 01/10, Pasirlangu Village, Cisarua District. Based on temporary data until January 24, 2026 at 13.00 WIB, it is estimated that more than 30 houses were affected, with a total of approximately 34 families or 113 people. The affected community is dominated by children. Natural disasters are one of the disasters feared by all mankind because they can cause loss of property, the lives of loved ones, and the

emergence of trauma within oneself. Children are the most vulnerable group to post-disaster trauma due to their limited coping mechanisms for processing traumatic experiences (Turyandi et al. 2024).

Trauma healing, as a form of psychological rehabilitation, is a highly effective approach to help victims recover their mental health after being exposed to the severe impacts of a viral infection. The core of this process is to minimize anxiety, stabilize emotions, and help individuals recover psychologically. (Setiawan et al. 2025) This aligns with the reality that landslide victims in Cisarua District, particularly children, need messages of encouragement and encouragement, especially those who lost parents, siblings, and friends and were present at the disaster site when the incident occurred. Therefore, this requires special attention because it impacts children's mental health. The need for psychological support to recover from adversity and reduce anxiety is a key component of the recovery process. The landslide disaster in West Bandung Regency affected more than 40 families, the majority of whom were children.

Based on research findings, mental health communication efforts in Indonesia primarily involve psychosocial support and counseling for children and adults. The support program involves psychologists and counselors working directly in refugee camps and affected villages. The primary focus is on providing a safe space for victims to express their feelings, preventing stigmatization of mental disorders, and rebuilding trust in their communities. Second, Treatment and Health Services for People with Mental Disorders (ODGJ). Twenty-six individuals identified as ODGJ received specialized health services, including medication, regular counseling, and support from mental health workers. Communication is conducted in an easy-to-understand format, avoiding complex medical terms. Finally, coordination and collaboration between local authorities and regional governments: cross-sector communication is crucial. Regional governments, humanitarian organizations, and healthcare workers work together to ensure that trauma recovery programs are integrated and sustainable. Research findings indicate that effective mental health communication is not just about conveying information, but also about building connections, empathy, and trust. In the context of natural disasters, interpersonal communication, cultural sensitivity, simple language, and a humanistic delivery style are crucial. (Kurniasari, 2021)

Interpersonal communication is the process of exchanging information, feelings, or ideas between two or more individuals verbally and nonverbally, through body language and facial expressions, with the goal of personal interaction that can influence each other. According to Joseph A. DeVito, interpersonal communication is the verbal and nonverbal delivery of messages between two or more people that influence each other. (Devito in Tania, 2025). R. Wayne Pace adds that this communication allows the sender and receiver of messages to interact directly and provide feedback in real time. (Pace in Rizky, 2025). Deddy Mulyana also states that interpersonal communication occurs in a face-to-face context, where participants can perceive each other's reactions immediately. (Mulyana in Kalimau, 2024). Interpersonal communication can run well and be effective if there is improvement in the quality of communication by building relationships based on five communication characteristics: openness, empathy, support, positivity, and equality. (Devito in Kalimau, 2024).

The application of interpersonal communication through destination tourism experiences for psychosocial trauma healing is not yet widely available in Indonesia. Psychosocial trauma healing in Indonesia, particularly for victims of natural disasters, is often carried out in refugee camps, social housing, or hospitals. Research conducted in Chengdu, China, on tourism experiences can facilitate the process of self-healing, both mentally and physically. The study results showed that tourism experiences for healing can be effectively measured using a multidimensional scale encompassing physical, psychological, and social aspects, thus providing a comprehensive picture of the healing tourism experience. In conclusion, positive tourism experiences significantly influence visitors' intention to revisit, indicating that a positive healing tourism experience can be an important strategy in developing sustainable tourism that emphasizes the health and well-being of tourists and those undergoing mental health treatment (Xie et al., 2026). Other research also suggests that tourism experiences can be a method of trauma healing, for example, a study in China regarding the COVID-19 outbreak, which resulted in many family and friends dying and causing deep trauma. However, even after COVID-19 subsided, many people still experienced severe trauma that disrupted their daily lives. This study shows that when individuals experiencing trauma are provided with meaningful tourism experiences after the trauma, this can strengthen gratitude for the positive aspects

of life and help travelers rediscover their meaning and purpose. The five dimensions or aspects of tourism in meaningful tourism experiences discovered in this study provide a measuring tool that can be used to develop tourism aspects that support psychosocial healing. Meaningful tourism must of course be driven by human resources in the tourism industry, who play a crucial role in ensuring that tourism is meaningful and provides healing for individuals experiencing trauma. (Liu et al., 2026).

Previous studies have examined interpersonal communication by tour guides with tourists in order to build a love for culture at the Mangkunegaran Palace in Solo. This is one of the professional duties of a tour guide to be able to improve the image of cultural tourism destinations by building a love for the culture of tourists (Salim, 2025). Other research also examined interpersonal communication in psychosocial services for child victims of sexual violence at P2TP2A Tangerang City by psychologists (Sagiyanto, 2020). Interpersonal communication in the context of trauma healing has also been studied using a verbal and nonverbal communication approach with the CMM model. How is the interpersonal communication approach used by nurses at the Lintau Orphanage for children abandoned by their parents in Tanah Datar Regency, West Sumatra Province. (Riani et al., 2025). In contrast, the research to be studied here is how a tour guide tries to help the local government's psychosocial trauma healing program through the tourism experiences of child victims of disasters. Tour guides here not only guide tourists to destinations, but also assist in the psychosocial trauma healing process, which is usually carried out by a health worker or a professional with a background in psychology.

This study proposes an innovative approach to interpersonal communication through the role of tour guides as trauma healing facilitators for child landslide victims in West Bandung Regency. Existing studies have not specifically addressed how tour guides can integrate interpersonal communication techniques into post-disaster trauma healing services. Furthermore, most studies focus on professional interventions through mental health communication, such as doctors, nurses, psychologists, psychiatrists, or social workers, rather than on the role of non-mental health specialists such as tour guides. Furthermore, no research has specifically explored how tour guides, with their expertise in building emotional connections through tourism experiences, can be utilized in post-disaster psychosocial interventions. This approach addresses the literature gap regarding the role of non-clinical actors in trauma rehabilitation, particularly for children in disaster areas, while simultaneously utilizing the potential of local human resources that have not been optimally utilized. Here, we will explore how tour guides apply interpersonal communication not only to provide tourism information and services as in their daily work, but also to carry out the trauma healing communication process. Therefore, the focus of this research is on the analysis of interpersonal communication conducted by tour guides to children victims of landslides in Cisarua District, West Bandung Regency, during trauma recovery efforts carried out at educational tourism destinations. The thing that is intended to be studied in this research is to explore interpersonal communication conducted by tour guides in order to assist local government programs in psychosocial trauma healing at tourist destinations by applying the principles of interpersonal communication effectiveness according to Joseph A. Devito, in the theory, there are five indicators of positive attitudes that can increase the effectiveness of interpersonal communication, namely openness, empathy, supportiveness, positive attitude, and equality to children victims of landslides in Cisarua District, West Bandung Regency.

2. Method

This research employs a constructivist paradigm with a qualitative approach. The method used is a case study, in which the researcher analyzes a program or activity, event, process, or community group. The case studied is limited by time and action, and the researcher collects comprehensive information using various data collection procedures based on a predetermined time (Creswell, 2012). This research was conducted at Parongpong District, West Bandung Regency. This location was selected based on one of the trauma healing programs carried out by the West Bandung Regency Government, namely through educational tourism, making the location a strategic space for implementing trauma healing activities. The research subjects included tour guides, the trauma healing activity implementation team, and child tourists who were victims of landslides in the area. From this group of subjects, the researcher determined informants using a purposive approach. Key

informants came from tour guides, two primary informants from the trauma healing implementation team, and supporting informants who were child landslide victims and government officials as policy makers.

Table 1. Informant Data

No.	Name	Position	Explanation
1	Yuliani, S.I.P	Implementation team	Tour Guide
2	Ridho Adi, G. S.I.Kom	Implementation team	Tour Guide
3	Andri	Tourist	Child disaster victims
4	Santi	Tourist	Child disaster victims
5	Tin Kartini, S.Sos	Head of Social Rehabilitation Division	Government
6	Fenny P, H. S.Pd. MAP	Head of Toursm Marketing	Government

The number of informants is considered sufficient if data saturation is reached, meaning that adding new informants no longer produces new or meaningful data. Qualitative data were collected from primary and secondary sources through literature reviews, interviews, observations, and field documentation. The data analysis technique used in this study was the Miles and Huberman data analysis model. Miles and Huberman (in Sugiyono, 2021) state that this analysis technique is an activity in qualitative data analysis carried out interactively with informants until the discussion is complete. All collected data is then compiled, analyzed comprehensively, and combined into a rich information unit to support conclusion-making and follow-up in the research. Final conclusions are presented based on the results of an in-depth analysis of the interviews conducted and a review of relevant literature. Data analysis was carried out through data collection, data reduction, data presentation, and conclusion. Data validity can be assessed through data triangulation (Sugiyono, 2021). The triangulation used in this study was source triangulation and technical triangulation. Source triangulation was conducted by interviewing key informant colleagues, the trauma healing team present during the activity, and the children. Technical triangulation involved gathering data through interviews and then directly observing them.

3. Result and Discussion

3.1 Results

Trauma is an emotional response that arises within a person or individual when experiencing a negative or unpleasant event, such as being a victim of a crime, an accident, or a natural disaster. Therefore, people need help to restore their mental health, which has been disrupted by this trauma. (Hendrayadi, et.al. 2024). Trauma recovery is crucial, especially for children who are victims of natural disasters. Previous research indicates that children are at the highest risk. (Rahmadian, et.al. 2024). Trauma recovery can take the form of care provided by volunteers or staff. The trauma experienced by children is alleviated through interactions with other children who have experienced similar trauma. This research will focus on trauma healing implemented by tour guides at tourist destinations.

The location chosen for psychosocial trauma healing for child disaster victims was also considered. Educational tourism destinations were chosen to allow children to temporarily forget their traumatic experiences. The destinations were also designated for child disaster victims to interact with each other. Tour guides also wore colorful clothing to convey a cheerful and enjoyable impression. Tourist destinations are also set up in such a way that they are suitable for children.

Table 2. Trauma Healing Activities Through Tourism Experiences

No.	Stages	Activity
1	First Activity	Personal Self Introduction
2	Second Activity	Play Therapy Method with Tourist Destination Facilities
3	Third Activity	Storytelling Method with Mini Zoo Educational Tour
4	Fourth Activity	Eating Together and Sharing Travel Experiences

The first activity involved personal introductions, offering gifts in the form of snacks such as cakes, chocolates, and candies. The children introduced themselves, including their names, hobbies, aspirations, and interests. This was expected to dispel the trauma they experienced after the disaster.

The second activity involved games. This method is known to be quite effective in helping children recover from trauma. Children in shock were invited to play, starting with dancing and exercise, then playing in the playground and outdoor and indoor play areas provided by the destination. That day, the destination was specifically for the children who had survived the landslide. The children were encouraged to cheer and cheer to relieve their trauma without any outside interference, and they also interacted with each other. This method provided a way for each child to express their suppressed emotions. The children gained experience expressing positive thoughts and feelings. Naturally, not all children are able to verbally express their feelings after a disaster, so through movement, children were able to express their problems and feelings nonverbally.

The third activity was a tour of the mini zoo. The children were divided into three groups. They ran around laughing, with happy expressions on their faces, visiting each of the cute animals living there. The offerings weren't just entertainment, but also included an educational and religious aspect, encouraging children to always be grateful to God Almighty for all His creations. The tour guides explained the educational information about the animals in simple language so the children could understand. They used storytelling to interact with the children. They were also invited to play, feed, and interact with the animals at the tourist destination.

The fourth activity involved a meal together, while sharing their experiences throughout the day. They interacted and shared their impressions and lessons from the day's activities, including playing, exercising, singing, dancing, and visiting and interacting with each of the animals. This was done to convey the impression that the children were not alone in facing the disaster they experienced, as there were many friends who could support one another, as well as a community ready to help address the challenges faced by the children in the Cisarua District, West Bandung Regency.

After the social assistance (trauma recovery) activities through this tourism experience, which included self-introductions, singing and dancing, visiting animal houses, and sharing the day's experiences with each other, mediated by the tour guide, the results also needed to be assessed. Based on field data, after the activities, the children became more cheerful and slowly began to build communication with each other in the evacuation center.

3.2 Discussion

Interpersonal Communication of Tour Guides at Educational Tourism Destinations in the context of Psychosocial Trauma Healing for Children Victims of Natural Disasters

Interpersonal communication can be defined as communication that occurs between people face-to-face. Each person involved in the communication influences the other person's perception. This is in line with communication expert Deddy Mulyana, who defines interpersonal communication as communication between people face-to-face, allowing each participant to directly perceive the other's reactions, both verbally and nonverbally (Mulyana in Anggraeni, 2022).

Based on the research results presented previously, regarding trauma healing communication conducted by tour guides with child disaster victims, as seen from interpersonal communication

according to Joseph A. Devito (Devito in Kalimau, 2024), several aspects such as openness, empathy, positive behavior, supportive behavior, and equality will be explored, as will be described below.

Openness in Tour Guide Interpersonal Communication

Openness is evident in an open attitude to accepting views or criticism from those around them, as well as a willingness to share important information with others. If someone possesses knowledge and is in need, openness encourages them to actively share it and feel comfortable communicating (Devito in Meliana et al., 2022). Openness in interpersonal communication is crucial because it fosters more personal relationships. Openness refers to a willingness to respond positively to messages or information received. The tour guides here are open to questions from the children. Starting with self-introductions, they begin by introducing themselves before the children. The tour guides enthusiastically respond to the information the children share, including their aspirations, hobbies, and daily activities.

Open communication also encompasses tourism information and tourism elements. Tour guides provide clear and honest information and use storytelling techniques about tourist destinations and the services they offer. Children are also allowed to provide feedback to the tour guides if there is anything they don't understand or to share their own perspectives. For example, when children are taken on a tour of various animal enclosures, they are encouraged to tell their own stories about the animals. Customers are not only given choices but also information about the advantages and disadvantages of available products, enabling them to make better decisions. Furthermore, in the trauma healing program, tour guides assigned to this psychosocial program are encouraged to communicate openly with fellow tour guides and other relevant staff about their duties and responsibilities, thus creating a collaborative work environment and maximizing their contributions. Overall, this communication can help build stronger relationships between tour guides and child disaster victims. Active dialogue-based approaches, such as active listening, can help children express their feelings more openly.

Empathy in Interpersonal Communication as a Tour Guide

Empathy is the ability to genuinely and deeply feel and understand another person's feelings, needs, and perspectives without judgment (Devito, 2016). In interpersonal communication, empathy is not only the ability to listen, but also to convey that the other person's opinions and feelings are understood and valued. In the process of healing psychosocial trauma in child disaster victims, empathy is a crucial aspect in building a more personal relationship, thus enabling more effective trauma recovery. Tour guides listen attentively and patiently, not interrupting when the child is speaking, and display friendly and warm body language, such as nodding or making gentle, enthusiastic eye contact, to convey a sense of being appreciated and heard. A tour guide sits at the child's level, waits for the child to finish, and then responds with empathetic words, such as, "*Pasti kejadian itu mungkin sulit untuk dilupain dan itu wajar banget, tapi hari ini kita senang senang dulu ya ya.*" Furthermore, tour guides use simple language that children can easily understand. For example, when using play therapy, tour guides explain game techniques in easy language. Furthermore, tour guides consistently value and appreciate children's feelings, acknowledging and validating them without belittling or blaming them. For example, a child suddenly remembers their family: "*Aku tahu ade sedih banget dan kangen banget pastinya.*". This sincerity is also accompanied by nonverbal communication, namely through physical contact such as gently holding a child's hand as a sign of warmth, of course with the child's permission and acceptance. Empathy is also demonstrated by providing ample space for children to express their feelings through various media such as playing, telling stories, or drawing. In interpersonal communication, empathy is crucial to avoid judgment and instead provide positive encouragement so that children feel strong and optimistic in facing the recovery period. In this way, empathy not only builds safe and trusting relationships but also serves as a foundation that supports the effective process of trauma healing in child disaster victims.

Positive Behavior in Interpersonal Communication for Tour Guides

Positive communication skills in interpersonal interactions include the ability to maintain healthy self-esteem while simultaneously demonstrating gratitude for others. This attitude not only reflects

healthy self-confidence but also a genuine recognition of the presence and role of others in various situations. In practice, positive support often manifests in the form of praise, appreciation, or other forms of recognition that strengthen social relationships. These activities align with our expectations of respectful social interactions, where respect and support mutually enrich communication, creating a more harmonious and productive atmosphere (DeVito, 2016). Positive behavior is a crucial aspect of interpersonal communication for effective communication.

Positive communication behavior can be summarized as attitudes and actions that foster a safe, comfortable, and respectful atmosphere for the person you're speaking to. The tour guides here use friendly, warm language, offer compliments, and consistently use a smiling voice when communicating, such as when introducing themselves and telling stories, such as, "*Wahh, kamu keren banget dan bisa berbagi cerita itu keren banget loh kakak sampe terkesan ngedengerinya.*" This encourages children to feel valued and motivated to continue expressing their feelings and thoughts.

Supportive Behavior in Tour Guides' Interpersonal Communication

Support consists of three main elements. First, descriptiveness, which creates a non-judgmental atmosphere, so individuals feel safe expressing their feelings without feeling embarrassed or worried about being judged. Second, spontaneity describes the ability to speak naturally and directly, while maintaining critical thinking and the courage to express opinions openly. Third, provisionality, reflects the flexibility of open thinking, where one is willing to accept various perspectives with an open and relaxed attitude (DeVito, 2016). Supportive behavior in interpersonal communication takes the form of conveying messages through actions such as providing assistance, motivation, and ensuring that children are not alone in facing this difficult situation.

Tour guides implement these three main elements of interpersonal communication, including supportive behavior. In the descriptiveness element, the tour guide (while sitting and approaching one of the disaster victim children, soft voice): "Aku perhatikan kamu tadi cuma diam aja saat teman-teman lain main. Yuk itu kelincinya lucu-lucu loh, Kalau boleh tau ada yang lagi kamu rasain?. aku enggak maksa kamu buat kamu cerita. Tapi kalau kamu mau cerita, nanti aku dengerin. Aku cuman mau apa yang lagi kamu rasain". This shows that the tour guide is approaching and engaging in interpersonal communication, but does not judge or force the child to tell. This creates an emotionally safe space, which is important for traumatized children to feel that they are not being blamed for their feelings. Another element is spontaneity when one of the children suddenly asks one of the tour guides, "Aku boleh bawa KFC ini gak ke pengungsian aku jadi inget kakak aku suka banget sama ini." The tour guide immediately responds, "Wah... boleh banget dong, kamu keren banget, perhatian sekali, kamu gak mau makan enak sendiri tapi masih inget kakak kamu." The tour guide responds directly with empathy and openness. He doesn't think first about the "right" or poetic way of speaking. She expressed her understanding sincerely and in real time, opening up space for Lani to continue her story without fear of judgment. Another element of Provisionality was evident in one of the children who refused to go to the cow pen. . "aku enggak mau kesana soalnya aku liat kemaren ada sapi yang mati tenggelam lewat depan aku." The tour guide responded warmly, "Wah, ya udah kita lewat aja ya, kita langsung ke kandang burung aja".

A supportive behavior aspect was also evident when the tour guide used Play Therapy, accompanying the children while they played and drew, saying, "Aku senang banget loh bisa main bareng-bareng sama kamu, sama temen-temen lain juga, yuk kita bersenang-senang semua hari ini, nanti kalau ada yang butuh bantuan buat bikin gambarnya kasih tahu kakak yaa ." This not only helped the children distract themselves from the trauma but also strengthened their sense of community and emotional support with the tour guide and fellow disaster victims.

Equality in Tour Guide Interpersonal Communication.

No two individuals are exactly alike in all aspects of their lives. While these differences are difficult to ignore, interpersonal communication can be enhanced when it occurs in an atmosphere of balance and mutual respect. In interpersonal relationships based on equality, differences of opinion and conflict are seen as opportunities to understand and appreciate diverse perspectives and experiences, rather than as threats or opportunities to defeat one another. People with this perspective

tend to view differences as an integral part of the relationship dynamic, which can actually strengthen communication and deepen bonds between individuals (DeVito, 2016).

Equality in the context of interpersonal communication means treating child disaster victims as equal communication partners. Here, tour guides can value their opinions and feelings, thereby building respect and self-esteem. Rather than simply interrupting or ignoring children's opinions, tour guides can ask what the next activity is and offer options, such as, "Adek-adek semuanya kira-kira sekarang kita enaknyanya nyanyi dulu apa senama dulu? Atau udah gak sabar mau ngasih makan hewan-hewan lucu yang di sana?" This makes children feel valued and important, and strengthens their self-confidence. Communication is also carried out by respecting the child's rhythm and time in expressing their feelings, without appearing to force them to rush when they want to communicate or express their feelings directly. The tour guide's attitude of "not knowing" and "curiosity" actually becomes a strength, because it opens up space for honesty and deeper emotional closeness. In this context, within the framework of the psychosocial trauma healing program, the principle of equality applied by the tour guide by fully listening and respecting the children's expression process, which will help them rebuild their confidence, sense of security, and ability to cope with trauma after a disaster. Therefore, throughout the tour experience, the tour guide is always ready to accompany and listen to the children affected by natural disasters.

Interpersonal Communication in Verbal and Nonverbal Forms

Interpersonal communication plays a crucial role in the recovery process from psychosocial trauma. Both verbal and nonverbal communication are crucial for building trust, expressing emotions, and fostering understanding of traumatic experiences (Nur, 2023). Facial expressions and eye contact, as forms of nonverbal communication, have been shown to have a positive impact on personal relationships. As explained in the literature on interpersonal communication, these nonverbal elements can strengthen social bonds and convey emotional presence and concern without the need for a single word (Anhar, 2024). Therefore, interpersonal communication, both verbal and nonverbal, can be applied in the context of healing psychosocial trauma.

Effective interpersonal communication in the context of healing psychosocial trauma in child disaster victims, as demonstrated by tour guides, involves a harmonious combination of verbal and nonverbal communication. Verbal communication includes the use of language that is easily understood by children, simple, gentle, warm, and empathetic, to provide a sense of comfort and understanding of the child's travel experience, contributing to the healing of psychosocial trauma. As the tour guide said to the child, "Aku tahu kamu pasti masih keinget kejadian itu, ya. Jangan sedih. Sekarang kamu sudah aman sama kita dan teman-teman semua di sini. Sekarang waktunya kita senang-senang, ya, bareng-bareng." This helps restore and validate the child's emotions and build trust with each other. On the other hand, nonverbal communication plays an equally important role, often even more impactful than verbal communication, especially for children who are not yet able to express trauma verbally. For example, as the tour guide did here, always using warm eye contact, a calm and pleasant facial expression, showing open body language (such as sitting at the same level as the child, not appearing domineering), and gentle touch (such as a gentle pat on the shoulder and a hug) can show empathy and a deep emotional presence for children. For example, when a child looks sad remembering his parents in the evacuation center when they are about to eat together and prefers to store his food in the evacuation center, a tour guide who uses a soft voice, sits close to the child without demanding a response, and looks attentively, can create a safe and comfortable space that slowly encourages the child to open up and slowly the child tells why he is crying. The combination of reassuring words (verbal) and responsive and supportive body language (nonverbal) forms the right combination in the trauma healing process, because the child not only hears that he is safe, but also feels that safety through all interpersonal communication interactions. Nonverbal communication is also reflected in the clothing worn by the tour guides, who wear bright colors to reflect a beautiful and cheerful day.

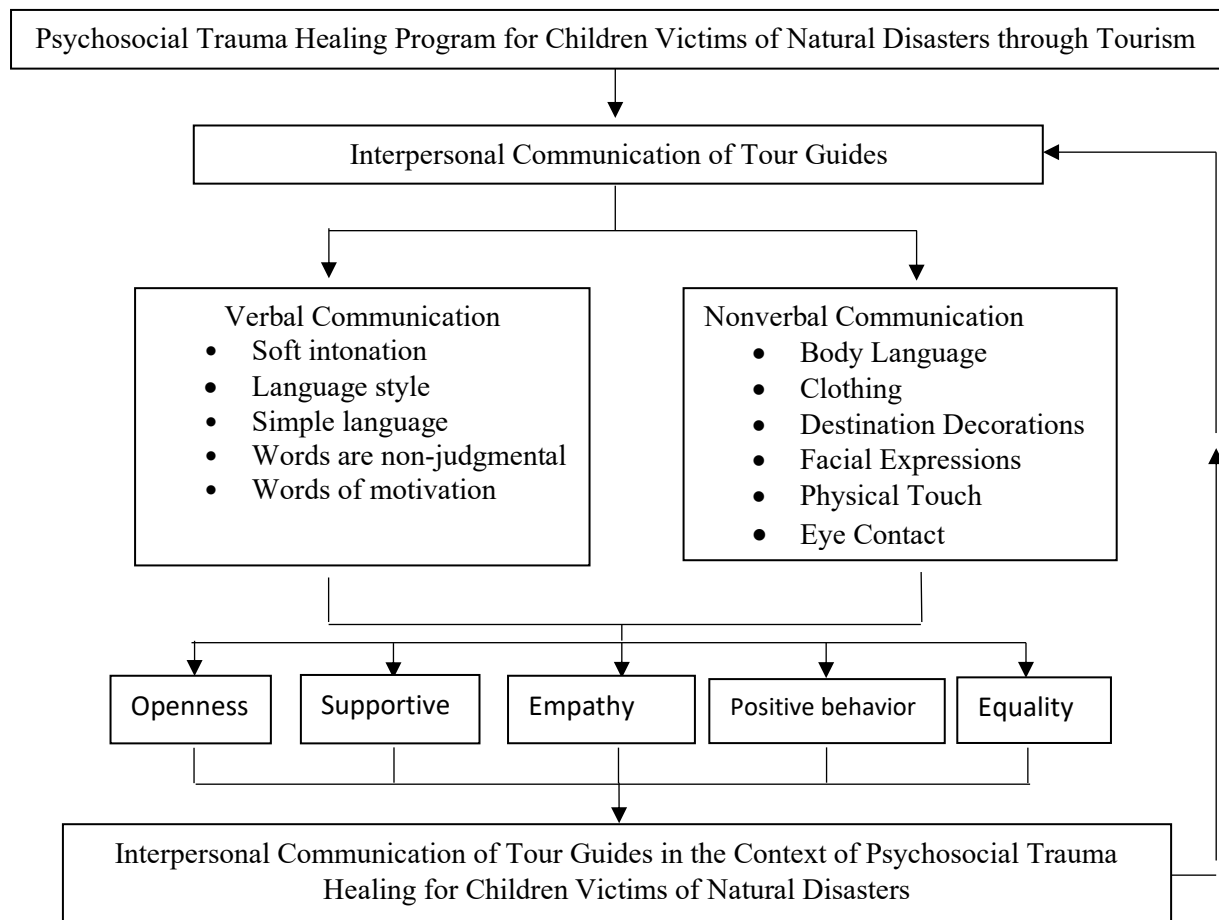


Figure 1. Interpersonal Communication Model of Tour Guides in the Context of Psychosocial Trauma Healing for Child Victims of the Landslide Natural Disaster in Cisarua District

4. Conclusion

Tour guides apply the five aspects of interpersonal communication according to Devito that can increase effectiveness, namely openness, empathy, supportiveness, positive attitude, and equality to child victims of landslides in Cisarua District, West Bandung Regency in the context of trauma healing communication. Empathy in interpersonal communication with child victims of disasters is an active practice that must be manifested in concrete behavior, not just an abstract concept. Empathy helps build a safe and trusting relationship, which is important to help children recover from trauma. Empathetic behavior includes listening attentively, validating feelings, using appropriate language, comforting physical contact, and providing space for children to express themselves. These five aspects of Devito's interpersonal communication are complementary and very valuable in the context of healing the psychosocial trauma of child victims of disasters, especially by tour guides. By applying openness, empathy, positive behavior, supportive behavior, and equality in every interaction, tour guides can build relationships that support the process of emotional and psychological recovery of children. In addition, the combination of interpersonal communication using verbal and nonverbal communication is more effective for the process of psychosocial trauma healing of child victims of disasters.

Trauma healing communication can be delivered by non-medical personnel using an interpersonal communication approach. Tour guides can integrate interpersonal communication techniques into post-disaster trauma healing services. This demonstrates that in addition to professional interventions through mental health communication, such as doctors, nurses,

psychologists, psychiatrists, or social workers, non-specialists, such as tour guides, play a role in providing healing tourism experiences for children affected by natural disaster.

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