

Social Stories Punakawan (clown-puppet) as a Means of Traumatic Healing Intervention for Children After Mount Merapi Disaster

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One of the impacts of the Mount Merapi eruption in Central Java Indonesia for children is suffered psychological trauma. Some indicators are moody, silent, low expressive, and less enthusiasm in carrying out education after disasters. These conditions need psychological intervention using social stories Punakawan. Based on a literature review, social stories can be used as a means of psychological intervention. Social stories provide information about something that happened in a situation, the cause, what should be done, and designed according to the level of children's development. This paper aims to describe social stories using Punakawan (clown-puppet) as a form of traumatic healing for children. Punakawan consist of Semar, Gareng, Petruk, and Bagong are a famous puppet characters for the children of Mount Merapi refugees and the model of life. Social stories are given advice about daily living such as hygiene behavior, the behavior of mutual assistance, cooperation aimed reducing children's negative emotions after the eruption of Mount Merapi. The method used effectively as a form of traumatic healing for children to explore the value of indigenous psychology of Mount Merapi refugees.

Key words : Social Stories, Punakawan, Traumatic Healing Intervention, Disaster

One of the impacts of the Mount Merapi eruption in Central Java Indonesia for children is suffered psychological trauma. Some indicators are moody, silent, low expressive, and less enthusiasm in carrying out education after disasters. These conditions need psychological intervention. Psychological interventions that we provide using considerations favored activity of children, we use social stories.

Based on a literature review, social stories can be used as a means of psychological intervention. Social stories are short stories usually consist of four to six sentences in the context of a social situation. In social stories are stories in everyday life. The charge contained in the stories is the social values of a positive behavior or the things you want imparted to subjects who received social stories (Gray & Garand, citations in Crozier & Sileo, 2005).

Social stories are media interventions for various purposes, such as education or therapy. As media interventions, social stories provide information on the conditions or social situations, responses or interactions that occur in social interaction, along with behavioral or adaptive social