

THE IMPLEMENTATION OF A HUMANISTIC THERAPY ON CHILD TRAUMA AT THE MADANIA ISLAMIC BOARDING SCHOOL FOUNDATION OF YOGYAKARTA

Wantini*, Suyatno and Siti Muthia Dinni
Universitas Ahmad Dahlan, Yogyakarta, Indonesia

<https://doi.org/10.54922/IJEHSS.2022.0372>

ABSTRACT

Trauma is a disorder that is needed to be handled appropriately according to children's traits. This study aims to determine the implementation of therapy at the Madania Islamic Boarding School Foundation of Yogyakarta (known as YPPM) carried out through the humanistic approach to children's trauma. What is discussed in this finding is the state of child trauma, the implementation of humanistic therapy, obstacles and results obtained from humanistic therapy on child trauma at the Madania Islamic Boarding School Foundation of Yogyakarta (YPPM). This study used the research method of descriptive qualitative. The data were collected through unstructured interviews, but still according to the interview manual, to avoid the questions of not getting out of this research topic. In addition, the researcher also conducted a literature study to strengthen the research results, associated with the theories on Journals, books, and papers of the previous researches. This finding resulted in that traumatic state which children of the Madania Islamic Boarding School Foundation of Yogyakarta have is extreme anxiety. To handle this condition is by giving the motivation, creating a comfortable situation, and carrying out the religious activity. At the same time, the child's lack of openness is a challenge in implementing this therapy. The efforts resulted in healing for child trauma indicated by the character changes. From the obtained results, it can be concluded that the Madania Islamic Boarding School Foundation of Yogyakarta has carried out the humanistic therapy approach well, it accomplished good changes in children.

Key Words: Humanistic, therapy, trauma.

1. INTRODUCTION

Health is a precious thing for humans. Health has a massive impact on humans that must be maintained. *World Health Organization* (WHO) defines health as a state of well-being, physically, mentally and socially (WHO, 2003). Moreover, maintaining health is also to maintain physical, mental, social features.

Sort of things becomes the factors of health disruption of child's physical, mental, and social. The factors consist the attitude, environment, offspring, and health service (Samranah, 2017). In this study, we will discuss one of the things that affect children's mental health, which is influenced by events in the child's life, so that it is closer to environmental factors. The intended environmental factor can come from the family and the socio-cultural community (Yuliatun, 2020).

It is a possibility that most adults can understand the situation that is going on when someone closest to them dies. However, children who do not yet know the nature of life and death may be shocked by the happened unexpected events. This event will leave an adequately deep

wound for children, even a feeling of sorrow that can cause their health to be disturbed and become a traumatic incident for them.

Trauma is a condition where the soul and abnormal attitude become the cause of the mental attack, stress, physical injury or even severe injury (Kemendikbudristek, 2016). A traumatic feeling arises after dealing with instantaneous events due to losing their closest person, failure in exams, and other causes (Lebigot, 2009). Trauma cannot leave alone without any healing treatment. Coping with trauma cannot be handled without any steps, yet the character of human developmental stages must adjust it. Moreover, children's trauma must be addressed according to their characteristics. A child is not a miniature adult who can be advised with words and strict prohibitions (Hidayati, 2022).

Children's orphanage is a social welfare business institution that has a responsibility to provide social welfare services to abandoned children by carrying out the guidance and alleviation of abandoned children, providing a replacement service for parents/guardians of children in meeting physical, mental and social needs to foster children obtaining broad, appropriate, and adequate opportunities for the development of their personality in accordance with what is expected as part of the nation's next generation ideals and as people who will participate actively in the national development (Karyadiputra, dkk., 2019). Because of the variety of backgrounds underlying children entrusted in orphanages as well as the responsibility of orphanages in meeting human needs, including mental needs, the escorts, counsellors, and psychologists in orphanages must be ready in facing children's conditions from different backgrounds, physical and psychic states.

Each companion, counsellor, and psychologist have their duties. They carry out tasks with the knowledge provision they have in dealing with the child's psychological condition, which in this study is grief in children, such as trauma. Many therapeutic approaches can deal with a child whose emotional, physical, cognitive, and behavioural conditions are impaired. One of the therapeutic approaches that can be done is a humanistic approach. In the humanistic approach, therapy is done with a focus on events, and experiences are generally the events or experiences that are sufficiently dark and imprinted on human memory to influence behaviour on humans (Astofa, 2019).

The Madania Islamic Boarding School Foundation of Yogyakarta is one of the orphanages in Yogyakarta that was built under the basis of helping children of the victims of the Jogja earthquake, occurred in 2006. The background sufficiently provides a reason to be a very impacting event on the children in the foundation. Over time, the Madania Islamic Boarding School Foundation of Yogyakarta is inhabited by children with other backgrounds. The children are fatherless, motherless, orphans and *dhuafa* (Tyas, 2022). It can provide more and more colours at the Madania Islamic Boarding School Foundation of Yogyakarta.

The unusual background of the construction of the Madania Islamic Boarding School Foundation of Yogyakarta interested us in conducting research related to trauma pediatric therapy with a humanistic approach at the Madania Islamic Boarding School Foundation of Yogyakarta (Tyas, 2022). Different conditions from fostered children will give a touch of handling that varies

with the therapy process. This article focuses on researching humanistic approaches applied in child trauma therapy.

Based on the above-mentioned presentation, we, as researchers and authors of the article, need to explore further the humanistic therapy process for children who experience trauma in the orphanage foundation as well as the Madania Islamic Boarding School Foundation of Yogyakarta. The way conducted is by raising the discussion of the causes of child trauma, the humanistic therapy process, constraints of the therapy process, as well as the results and follow-up of the humanistic therapy process at the Madania Islamic Boarding School Foundation of Yogyakarta, and to provide benefits to the community related to the implementation of humanistic approaches in dealing with trauma in children in the Madania Islamic Boarding School Foundation of Yogyakarta.

2. METHOD

In the preparation of this article, the author used qualitative research methods. Qualitative research is a research in the field of *umani* and humanity with activities based on scientific disciplines to collect, describe, analyze, interpret to find meaning, principles of knowledge and new methods (Suwendra, 2018). This study emphasized the aspect of meaning more than the generalization of results and was carried out under natural conditions without specific treatments (Sugiyono, 2019).

This research was conducted at Madania Islamic Boarding School of Yogyakarta, where an orphanage and a boarding school are. This foundation is located in Raya Janti street, Gemak alley, No. 99, Wonocatur, Banguntapan, Banguntapan Subdistrict, Bantul, Special Region of Yogyakarta. Obtaining th data for this article, the author interviewed one of the counsellors at the Foundation, Mrs Tyas, who handled trauma issues in children/*santri* at the foundation. Data we have searched from the source are the condition of the children, the implementation of therapy with a humanistic approach, constraints on the application of therapy, and the results of treatment carried out.

Data collection is conducted by unstructured interviews but still based on previously established interview guidelines to avoid questions so as not to get out of the research topic. In addition, the author also looks for various other references as a supporting supplement in the form of books, articles, journals, publication manuscripts. These sources contain theories relevant to the discussion of this article.

This data collection is done through a series of activities related to data collection methods through interview activities, recording, and processing sources/materials obtained at the research site under the theme of discussion and can be taken.

Table 1. The Interview Manual

No	Questions
1	Can you tell me about the beginning of the thing behind the construction of the Madania Islamic Boarding School Foundation of Yogyakarta?
2	How are the children condition at the beginning of their arrival at the Madania Islamic Boarding School Foundation of Yogyakarta?
3	Are there trauma symptoms in children at the Madania Islamic Boarding School Foundation of Yogyakarta?
4	How many percents of children are traumatized at the Madania Islamic Boarding School Foundation of Yogyakarta?
5	What kind of trauma was experienced by children at the Madania Islamic Boarding School Foundation of Yogyakarta?
6	What causes of childhood trauma at the Madania Islamic Boarding School Foundation of Yogyakarta?
7	Who treats a traumatic pediatric patient at the Madania Islamic Boarding School Foundation of Yogyakarta?
8	How is the counselling process at the Madania Islamic Boarding School Foundation of Yogyakarta implemented?
9	What progress do traumatized children show at each stage of therapy?
10	In general, how long is the pediatric trauma therapy process at the Madania Islamic Boarding School Foundation of Yogyakarta carried out?
11	What are the characteristics of patients when declared cured of trauma?
12	What are the obstacles while counselling child trauma at the Madania Islamic Boarding School Foundation of Yogyakarta?
13	After the children recover from their trauma, is there a follow-up from the Madania Islamic Boarding School Foundation of Yogyakarta in fostering patients who have recovered?

3.RESULTS

The Madania Islamic Boarding School Foundation of Yogyakarta was established in 2006; on March 2, 2006 where the Madania Islamic Boarding School Foundation of Yogyakarta took care of the institution's permit. The background to its construction is to help children victims of the 2006 Jogja earthquake who were unable to continue school and were affected by economic problems. As Tyas said,

After the earthquake, many children were unable to continue school and were exposed to economic, social, and other, so some were accommodated. The foundation took care of the agency's permit on March 2, 2006. The following background, the head of the foundation found it challenging to get access to education, so he had the motivation that there should be no children who want to go to school but cannot go to school. Because he graduated from elementary school, he could not continue junior high school because of economic issues (Tyas, 2022).

Children who enter the Madania Islamic Boarding School Foundation of Yogyakarta have different backgrounds. Some are in a state of fatherless, motherless, orphans, and dhuafa. From those backgrounds, when the children were just entering the foundation, almost all of them experienced deep anxiety. This is because of the feelings that exist in them when entrusted to the orphanage. As Tyas said,

Children did not suffer trauma but felt deeply anxious. On average, they were not ready to enter the orphanage because their parents were not there, their parents were separated, they were displaced, so there was no other choice but to live in an orphanage. Furthermore, it is the beginning of the deep anxiety when entering the orphanage for the first time. For deep anxiety, usually, they feel that their parents no longer love them, their parents are just looking for happiness themselves, they also think discarded, sometimes they also feel no longer caring (Tyas, 2022).

Children who experience deep anxiety at the Madania Islamic Boarding School Foundation of Yogyakarta can be indicated by the traits they show in everyday life. For example, children are ignorant of their friends, committing violations of the foundation's order and other actions. Children are still carried away by the events attached to them before entering the foundation (Tyas, 2022).

To conquer this attack, the Madania Islamic Boarding School Foundation of Yogyakarta has grouped a team to deal with the conditions of children's deep anxiety. Mrs Tyas said,

For those who deal with children's deep anxiety, we provided the counsellor and cooperated with psychologists at Universitas Islam Indonesia. When the children face severe problems, we guide them to meet a psychologist for counselling. In addition, we have our psychologists, who have graduated, who usually, in some cases, we consult some problems with them (Tyas, 2022).

About the condition that the children have dealt with, the foundation attempts to make recoveries on children who have a severe anxiety attack. The recovery attempts with a few steps. Here are the stages of the recovery carried out at the Madania Islamic Boarding School Foundation of Yogyakarta,

for the counselling process, every child was accompanied by the companion caregivers for every caregiver. Well, the companion caregiver counselled children regularly, once a week. Well, they got together, and then the kids conveyed the problem or told what they wanted to converse about, what things were interesting in school, what was happening, and others. If

the caregiver found it difficult to dig up the problems and did the treatment related to children's issues, the cases were usually transferred to the foundation's counsellor. However, when the foundation's counsellor could not handle it, then we consulted the psychologist (Tyas, 2022).

In more detail, the trauma therapy carried out by the Madania Islamic Boarding School Foundation of Yogyakarta is shown by the following figures,

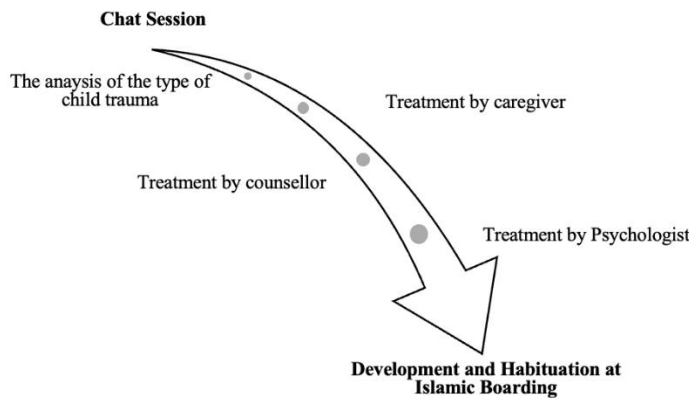


Figure 1. Counsellor Stages at YPPM Yogyakarta

A recovery for therapy at the Madania Islamic Boarding School Foundation of Yogyakarta is undertaken, on average, up to three to five times therapy. In general, this process is carried out for three months. During these three months, counsellors approached and treated the children who had deep anxiety. After three months of three to five times therapy, the children' condition has shown good development. After going through various stages of the therapy process, children eventually showed a good attitude, as described by Mrs Tyas,

For the characteristic of children, those who have not experienced deep anxiety, usually, could be seen from their behaviour. Their behaviour was done pretty well, and they were following learning well, participated in the activities at the boarding or the foundation well, they were being more open with their friends, being more communicative, wanting to talk about his constraints, problems, and so on (Tyas, 2022).

For more detail, the step of child trauma recovery steps at the Madania Islamic Boarding School Foundation of Yogyakarta, from the beginning until showing the result, is shown by the following figure.

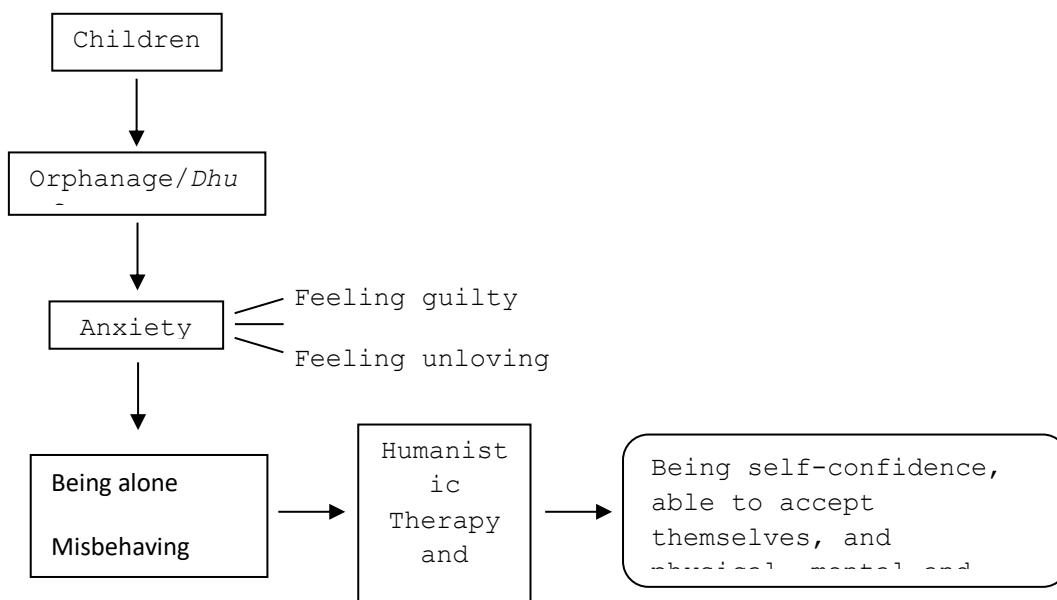


Figure 2. the steps of the Humanistic Therapy at YPPM Yogyakarta

To achieve good results, a reasonable attempt is needed for the treatment. One of the efforts made by the counsellor at the Madania Islamic Boarding School Foundation of Yogyakarta is to provide understanding and motivation for children, they are not thrown away, are good individuals, have quite extraordinary potential, have to be successful, and so on. To do the right attitude while therapy, a counsellor must know the condition of the child what the children felt.

In addition, to carry out therapy, a counsellor must be supposed to understand the condition and the feeling of children. To know it exactly, counsellors are faced with a variety of challenges. As stated by Mrs Tyas that

We usually approach elementary students more deeply because they are, on average, quite close to communicating (Tyas, 2022).

When the children at the Madania Islamic Boarding School Foundation of Yogyakarta has recovered from the deep anxiety, they will continue to be fostered in the foundation. The way the foundation used to do the construction of children is to include children actively in boarding’s religious activities. The activities can be Tahajud prayer, Al-Qur’an recitation, and other worships.

4. DISCUSSION

The Condition of Child Trauma at the Madania Islamic Boarding School Foundation of Yogyakarta

Traumatism is an emotional condition that arises after a person encounters an event that comes very suddenly (Lebigot, 2009). Traumatism occurs due to the loss of a very close person, failure in the exam, and other causes, which are traumatic experiences for the person experiencing. Trauma becomes a harrowing mental experience because it exceeds someone's limits to bear it (Nurrachman, 2007).

S. Freud suggested that traumatism is related to anxiety about the separation that has already happened and what will happen. In the trauma of loss, a person is forcibly separated from his family or closest friends due to death or other causes. Furthermore, it can be said that the deep anxiety of children at the Madania Islamic Boarding School Foundation of Yogyakarta is the cause of the trauma because of the connection between them.

According to the involvement of someone in the traumatic event, trauma is divided into three kinds, as follows:

1. An impersonal trauma is a traumatic event that does not involve the relationship with others and is felt by themselves because they come from personal experience.
2. An interpersonal trauma; this type of trauma arises due to the traumatic events that other people or caused by the relationship with others.
3. An attachment trauma; this type of trauma occurs due to the past events that caused perception changes throughout the development (Mendatu, 2010).

Analyzed with these types of trauma by Mendatu, the condition of children at the Madania Islamic Boarding School Foundation of Yogyakarta falls into impersonal and interpersonal trauma. Children who experience impersonal trauma experience natural disasters, which is a personal experience that they experienced at that time. Children who experience interpersonal trauma are severely caused by loss over the death of their parents and the pain of their parent's separation and abandonment.

According to *American Psychiatric Association*, trauma generally causes three reactions: always re-experiencing traumatic events (*re-experiencing*), trying to avoid things related to trauma (*avoidance/numbing*), and showing the symptoms of increased stimulation (*hyperarousal*). Through a few reactions, indicators are displayed. The indicators while re-experiencing is 1) an intrusive memory (continuously repeating); 2) the disturbing nightmares about traumatic events; 3) re-experiencing traumatic events including illusions, hallucinations, and flashbacks; 4) arising the stress as psychologically while internal and external signs are exposed symbolized or are resemble the aspect of traumatic events; 5) arising strong psychological reaction while exposed with the internal and external signs symbolized or is resemble the aspect of traumatic events (American Psychiatric Association, 2002).

The indicators found when the people fall into *avoidance/numbing* are 1) to attempt to avoid thoughts, feelings or conversations related to trauma; 2) to avoid activities, places, or people who can remind them of traumatic events; 3) Unable to remember parts or aspects of the trauma; 4) Loss of interest in any activity; 5) feeling alienated, (6) losing affection, (7) feeling unable to think about the future (American Psychiatric Association, 2002).

When people experience hyperarousal, the indications that appear are (1) difficult to sleep or unable to sleep soundly, (2) sensitive and irritable, (3) difficult to concentrate, (4) to be excessive alertness, (5) to be excessive shock response (American Psychiatric Association, 2002).

The indications found in children at Madania Islamic Boarding School of Yogyakarta are the feeling in the past events attached to them. Moreover, feelings of being unloved, not cared for, discarded and abandoned by their parents. These feelings indicate that children are influenced by the trauma of *avoidance/numbing*. Except for the indicators felt by children, other indicators are also shown in the children's behaviour. Children under trauma show negative attitudes, such as ignorant behaviour, violating the order, deep anxiety, and some show very closed. These showed that children are under *hyperarousal* trauma.

The implementation of Humanistic Therapy at the Madania Islamic Boarding School Foundation of Yogyakarta

Therapy is an action taken for disease treatment (Staf Pengajar Departemen farmakologi, 2008). In psychology, therapy is a treatment of human behavioural acts (Kusumawati dkk, 2011). Therapy is carried out by adjusting the problems or diseases that the patients suffer. Several approaches are used in therapy, one of them is the humanistic approach.

A humanistic approach is an approach that emphasizes the experience and behaviour of humans following the uniqueness and culmination of the human self (Sujarwanto, 2020). This approach was built based on two hypotheses:

1. Every people can understand the circumstances that caused unhappiness and reorganize their lives for the better.
2. A person's ability to deal with the circumstances can be improved if the counsellor creates warmth, acceptance, and can understand the counselling process under construction (Kohariah, 2019).

According to these hypotheses by Kohariah, these show that the counsellor or the psychologist at the Madania Islamic Boarding School Foundation of Yogyakarta have applied the humanistic approach in their therapy for trauma. During therapy sessions, the counsellor or psychologist has shown this at the Madania Islamic Boarding School Foundation of Yogyakarta. At the beginning of the therapy session, the counsellor or psychologist at the Madania Islamic Boarding School Foundation of Yogyakarta initially approach children then do treatment according to the patient's condition. In addition, the counsellor and psychologist at the Madania Islamic Boarding School Foundation of Yogyakarta also warmly carry out the therapy process. The counsellor and psychologist arrange motivational words that develop children self-efficacy and self-esteem, as they are not thrown away, are good people, have great potential, must be successful people, and others.

Therapy with a humanistic approach focuses on subjective experiences and is realized by patients. Using a humanistic approach means that therapy is also focused on what the patient is experiencing currently, although this approach also emphasizes past events and experiences which can influence an individual's behaviour and feelings (Walgitto, 2010). Events and experiences generally are dark incidents and imprinted in the patients' memory thus, they influence the behaviour of the patients (Astofa, 2019).

As customary at the Madania Islamic Boarding School Foundation of Yogyakarta, routinely once a week, the companion caregiver does the counselling session. Children are gathered with the companion caregiver, and at that time, they are asked to convey their problems, exciting things they have encountered at school, something they have experienced, and other things. This shows that the therapy performed on the children relies on children's events and experiences.

In the humanistic therapy approach, the therapist's attitude and trust between the therapist and the patient are essential. Through this approach, patients are given discretion in exploring their lives that are now denied or distorted, and the role of therapists here is to help and build interactive and synergistic therapies for positive change (Kohariah, 2019). The components used in this therapy process is empathy, sincerity and unconditional positive rewards (Javis, 2000).

The therapy for trauma conducted at the Madania Islamic Boarding School Foundation of Yogyakarta can create a comfortable atmosphere for children. It is indicated by the counselling pattern, in which children freely tell their story to the companion caregiver, and he/she gives the motivations to children. In addition, the boarding atmosphere is filled with religious life and worship activities that emphasize creating a calm and peaceful atmosphere for people who live there. These factors encourage the treatment process of children's anxiety disorder. As Ramaiah researched, the technique of relaxation, supporting behaviour and encouragement from families and friends, exercise, and diet support coping the anxiety, and creating calm and healthy circumstances while therapy sessions/counselling is pivotal to conduct (Ramaiah, 2003).

Obstacles to the Application of Trauma Therapy with a Humanistic Approach at the Madania Islamic Boarding School Foundation of Yogyakarta

Humans undergo various stages in themselves that are influenced by their development. Human self-development affects humans its self from different sides. Changes resulting from human development can be seen from the change in potential that it has towards the quality of abilities, traits, and characteristics. Family becomes the most significant factor in the continuity of development in children.

Children's attitudes, as the obstacles, are faced by the companion caregiver, counsellors, and psychologists at the Madania Islamic Boarding School Foundation of Yogyakarta. Children tend to be secretive in telling what's going on inside them. The vocabulary they master still in the development stages makes them difficult to convey what they feel. The fact is that children can use their feelings when they encounter some incidents. However, it is still hard for children to tell them.

Children aged 6-12 years are still in the learning stage. Children have paid attention to their surrounding circumstances objectively. The egocentric rate of children has been reduced. The children investigate their environment to satisfy their curiosity about what is happening (Ajhuri, 2019). Children at this age have started to regulate their feelings when faced with a problem (Ajhuri, 2019). Children's ability to feel affects them in interacting. Perhaps, children may feel embarrassed or uncomfortable when connecting with new people. Furthermore, it affects the way approach children.

The children in 6-12 years are transitioning from pre-school to school age. Most children make a lot of adjustments during this transition. Especially in social terms, children go through the learning process to conform to the norms of groups, traditions and religions (Ekalzzaty, 2008).

Moreover, when the children find the foundation as a new place, new people, and new rules, they need to adapt to their new environment.

Results and Follow-up of Child Trauma Construction at the Madania Islamic Boarding School Foundation of Yogyakarta

Therapy with a humanistic approach seeks to help patients focus more on living their new lives and recasting plans for their future lives (Astofa, 2019). Applying trauma therapy with a humanistic approach at the Madania Islamic Boarding School Foundation of Yogyakarta has accomplished good results. The indication of this change is children's better behaviour. Children who initially acted in violation of the order, after going through several stages of therapy, have now begun to follow the activities of the foundation properly. Children who were previously closed currently become more open to their condition. In addition, therapy with a humanistic approach also shows changes in children's better social behaviour, in which children are more communicative and open with their friends.

Worship can be considered an effort to perform healing therapy on a child's trauma. In Islamic teaching, *Salat*, *Dzikir*, and praying to Allah *Subhanahu Wata'ala* (Nurdiah, 2018). In addition, children can also be taught to read the Holy Qur'an, which is an intermediary for communication between God and His servant. The existence of the Qur'an as *Al-mau'izah* (advice) and *Asy-syifa* (medicine) makes the Qur'an a guide and key to the peace of mind of every human being who encounters problems in his life. The contents in the Qur'an contains meaning and guidance about what humankind must do and leave to be able to face the problems (Shani, 2020).

In Dister's theory, religion serves to overcome frustration, maintain the decency and society order, satisfy curious intellectuals and overcome fear (Rahmawati, 2010). According to Zakiah, the degree of religion has the functions for the followers, religion provides guidance for life, help people to face difficulties, and calm the mind (Daradjat, 1995). According to Anur Rahim Faqih, Islamic religious guidance has preventive functions (helping the individuals maintain or prevent the onset of problems in their life), curative function (helping the individuals prevent problems experienced), preservative function (helping the individuals so that the situation that was not good becomes initially good, and the good lasts a long time), as well as developmental function (helping the individuals maintain good conditions to stay good and the good lasts a long time) (Nurdiah, 2018). Thus, according to Pargament, religion contributes to the process of coping. Dalton also said that coping stress involving religion and spirituality is the method that can be a highly significant benchmark over the success of a coping strategy (Ramelan, 2020).

Except for the orphanage, the foundation of the Madania Islamic Boarding School is also an Islamic Boarding School for children who are living in the foundation. For this reason, the foundation of the Madania Islamic Boarding School Foundation of Yogyakarta found various religious activities for children who live there. The foundation managers, making religious activities in the foundation as a form of follow-up to the construction of child trauma at the Madania Islamic Boarding School Foundation of Yogyakarta. By living the relationship with God, children from the sublime of the soul. That feeling moves the human soul to do more good deeds (Ajhuri, 2019).

5. CONCLUSION

A traumatic state experienced by children at the foundation of the Madania Islamic Boarding School Foundation of Yogyakarta is deep anxiety arising from the past events that highly impact children. The humanistic approach taken by the foundation of the Madania Islamic Boarding School Foundation of Yogyakarta in dealing with the problem is to use a personal approach with the children and create a comfortable and calm atmosphere. The obstacle of implementing therapy with this humanistic approach is the nature of the individuals who are still at the adaptation stage to the new environment and in the learning stage; furthermore, the children meet the difficulty to express their problems to caregivers. These efforts result in healing for the children characterized by changes in the children's nature in a better direction, starting to be open, and being more communicative. Religious activities and worship are used as a follow-up for guidance at the Madania Islamic Boarding School Foundation of Yogyakarta.

Acknowledgement

The authors are grateful to the Directorate general of higher education, research and technology, ministry of education, research culture and technology in the form of scientific research grants (Contract Number: 128/E4.1/AK.04.RA/2021) for funding this research. The authors are also grateful to Universitas Ahmad Dahlan for providing infrastructure support in writing and processing the research data.

REFERENCES

- Ajhuri, K. F. (2019). *Psikologi Perkembangan: Pendekatan Sepanjang Rentang Hidup*. Yogyakarta: Penebar Media Pustaka.
- American Psychiatric Association. (2002). *Diagnostic and Statistical Manual of Mental Disorders (4th ed. , Revised)*. Washington DC: American Psychiatric Association.
- Astofa, N. H. (2019). *Terapi Humanistik Untuk Menangani Warga Binaan Sosial Korban Kekeraan di Balai Rehabilitasi Sosial Bina Karya dan Laras* (Tesis S2). Universitas Islam Negeri Sunan Kalijaga, Yogyakarta.
- Daradjat, Z. (1995). *Peranan Agama dalam Kesehatan Mental*. Jakarta: PT. Toko Gunung Abadi.
- Ekalzzaty, R. (2008). *Perkembangan Peserta Didik*. Yogyakarta: UNY Press.
- Hidayati, E. (2022, Januari 24). *Cara Mengatasi Keduakaan Pada Anak*.
- Javis, M. (2000). *Teori-Teori Psikologi*. Bandung: Nusa Media.
- Karyadiputra, dkk., E. (2019). Pengembangan Kreativitas Anak Asuh Berbasis TI dalam Menanamkan Nilai Wirausaha pada Asrama Putera Panti Asuhan Yatim Piatu dan Dhu'afa Yayasan Al-Ashr Banjarmasin. *Jurnal Al-Ikhlas*, 4(2), 186–190.
- Kemendikbudristek. (2016). Kamus Besar Bahasa Indonesia Daring. Diambil 24 Januari 2022, dari KBBI Daring website: <https://kbbi.kemdikbud.go.id/entri/trauma>
- Kohariah, I. (2019). *Pendekatan Humanistik dalam Mengatasi Masalah Psikososial Anak Yatim (Studi di Lembaga Kesejahteraan Sosial Anak Yatim Karya Fajar Desa Tambilik Kec. Petir Kab. Serang)* (Skripsi S1). Universitas Islam Negeri Sultan Maulana Hasanuddin, Banten.
- Kusumawati dkk, F. (2011). *Buku Ajar Keperawatan Jiwa*. Jakarta: Selemba Medika.
- Lebigot, F. (2009). *Stress et Trauma*. 9(4), 201–204.
- Mendatu, A. (2010). *Pemulihan Trauma: Strategi Penyembuhan Trauma untuk Diri Sendiri, Anak, dan Orang Lain di Sekitar Anda*. Yogyakarta: Panduan.
- Nurdiah, R. I. (2018). *Bimbingan Konseling Islam dalam Menangani Dampak Psikologis Anak yang Orang Tuanya Korban Pembunuhan (Studi Kasus pada Klien "N" di Desa Tanjung*

- Payang Kec. Lahat Kab. Lahat*) (Skripsi S1). Universitas Islam Negeri Raden Fatah, Palembang.
- Nurrachman, N. (2007). *Pemulihan Trauma: Panduan Praktis Pemulihan Trauma Akibat Bencana Alam*. Depok: LPSP3.
- Rahmawati, D. (2010). *Perbedaan Tingkat Religiusitas pada Mahasiswa Falkutas Keagamaan dan Non Keagamaan di UIN Syarif Hidayatullah Jakarta* (Skripsi S1). Universitas Islam Negeri Syarif Hidayatullah, Jakarta.
- Ramaiah, S. (2003). *Kecemasan: Bagaimana Mengatasi Penyebabnya*. Jakarta: Pustaka Populer Obor.
- Ramelan, R. (2020). *Peran Agama terhadap Religiusitas dan Coping Stress pada Perempuan Korban Trafficking di Balai Rehabilitasi Sosial Watunas Mulya Jaya Jakarta* (Skripsi S1). Universitas Islam Negeri Syarif Hidayatullah, Jakarta.
- Samranah. (2017). *Faktor-Faktor yang Mempengaruhi Status Kesehatan Pada Santri Kelas X SMA di Pondok Pesantren Ummul Mukminin Makasar* (Skripsi S1). Universitas Islam Negeri Alauddin, Makasar.
- Shani, P. M. (2020). *Peranan Pembimbing Agama dalam Menangani Korban Pasca Bencana Alam di Desa Parerejo Kecamatan Gadingrejo Kabupaten Pringsewu* (Skripsi S1). Universitas Islam Negeri Raden Intan, Lampung.
- Staf Pengajar Departemen farmakologi. (2008). *Kumpulan Kuliah Farmakologi*. Jakarta: Buku Kedokteran EGC.
- Sugiyono. (2019). *Metode Penelitian Kuantitatif Kualitatif dan R&D* (2 ed.). Bandung: ALFABETA.
- Sujarwanto, K. R. (2020). *Managemen Pendidikan Anak dengan Gangguan Emosi Perilaku*. Surabaya: CV. Jakad Media Publishing.
- Suwendra, I. K. (2018). *Metodologi Penelitian Kualitatif dalam Ilmu Sosial, Pendidikan, Kebudayaan*. Badung: CV. Nilacakra.
- Tyas. (2022, Januari 27). *Terapi Anak Trauma di Yayasan Pondok Pesantren Madania Yogyakarta*.
- Walgito, B. (2010). *Bimbingan dan Konseling (Studi dan Karier)*. Yogyakarta: Andi Offset.
- WHO. (2003). Kesehatan Mental dalam Kedaruratan. Diambil 23 Januari 2022, dari WHO.INT website:
https://www.who.int/mental_health/resources/mental_health_in_emergencies_bahasa.pdf
- Yuliatun, I. (2020). *Sehat Mental Atau Gangguan Mental? Berawal Dari Keluarga*. RS Jiwa Daerah Surakarta.