

***Tajhiz Mayit* Training in Lamno Aceh Jaya**

FAUZI

Faculty of Ushuluddin and Philosophy, UIN Ar-Raniry Banda Aceh
fauzisaleh09@gmail.com

Abstract: After the earthquake and tsunami hit Aceh in Desember 2004, it is deemed necessary to improve the community awareness on a wide range of issues, one of which is on *tajhiz mayit* (funeral preparation). The Faculty of Ushuluddin and Philosophy of UIN Ar-Raniry Banda Aceh took part to teach the community in Lamno Aceh Jaya on how to perform one of the *fardh kifayah* activities, the *tajhiz mayit*. The training was conducted due to the lack of experts in the village to perform the *tajhiz mayit*, especially after the tsunami, as many of *teungku* (religious leader in Aceh) had passed away. Lamno was one of the most tsunami-affected areas. The Faculty had an annual program held with a variety of activities including *tajhiz mayit*. In Lamno, the training team focused on the method and the *madhhab* (school of thoughts) used, which was Shafi'i. By doing so, the villagers would focus more on the core (*rukun*) procedures in performing *tajhiz mayit*. Meanwhile, being affected by *dayah* of salafi, the focus on details was related to, for instance, *ie tujoh* (seven types of water for purifying) and *ie sikureung* (nine types of water for purifying). The activities were led by senior lecturers under the coordination of Vice Dean of Academic and Institution Affairs. This was because the villagers tended to believe to the elder people. The program was followed with enthusiasm. For the evaluation, the trainer made the final test to see how well they could perform the *fardh kifayah* as mentioned in the Fiqh of Shafi'i guidance. As a team, we focused on Shafi'i *madhhab* and also *adat* (tradition) in the area as we considered them as sensitive issues. The results of the program showed that the participant could catch the training lesson better and 80% of them could understand it well. As for the feedback, many participants hoped to have another training in the future.

Keywords: Training, *tajhiz mayit*, Aceh, Sholat.

Introduction

The tsunami occurred on December 26, 2004 had changed the social, educational, economic, and cultural conditions, as well as many other aspects in Aceh. The disaster, in particular, had tremendously affected the areas of Meulaboh, Calang, Lamno, among others. The 9.3 scale magnitude earthquake and tsunami hit the coast of the Indonesian island of Sumatera at 7:59 a.m. local time. The devastating tsunami was generated with the wave heights exceeding 20m, inflicting widespread destruction in Indonesia, Malaysia, Myanmar, Bangladesh, Sri Lanka, India, and 12 other countries around the Indian Ocean.¹

The tsunami had come as a two-sided coin, carrying a problem and a solution at the same time. The solution was especially related to the economy problem. After the tsunami, there were many aids coming into Aceh to improve the condition of the Acehnese economy. Afterwards, the Acehnese people managed to reach a better economy, more especially in the western area.

It is estimated that over 150,000 people were killed and 500,000 people were displaced by the tsunami.² The tsunami gave a chance for the international community to improve Aceh condition in every sector, politically, socially, and economically. Most people in Aceh and North Sumatra and several regions in Indonesia could feel the shake caused by the massive eruption that occurred at that day. About five minutes later, the tsunami hit the northern part of Aceh, the western part of Aceh, and also North Sumatra. Waves as high as 10 m high and a speed of around 800 km per hour hit the city of Banda Aceh. In some places, the waves went inland approximately 7.5 km from the coastline. Waves as high as 12 m hit

¹ Murat Saatcioglu, Ahmed Ghobarah and Ion Nistor, "Effect of The December 26, 2004 Sumatra Earthquake and Tsunami on Physical Infrastructure", *ISET Journal of Earthquake Technology*, Paper no 457, Vol 42 NO 4, December 2005, p. 79

² Peter Bauman, Gazala and Mengistu Ayalew, "Comparative Analysis of the Impact of Tsunami and Tsunami Interventions on Conflict in Sri Lanka and Aceh/Indonesia, *Executive Summary*, The Mellon MIT Inter-University Program on Non-Governmental Organization and Forced Migration, p. 8

Meulaboh, Calang, and Lamno – cities located in the western part of Aceh.³ Lamno was one of the most affected tsunami areas at that time.

The tsunami-demonstrated opportunities did not necessarily lead to positive outcomes in terms of resolving conflict. In Aceh, the destruction caused by the tsunami and earthquake had an enormous impact. Yet, at the same time, the tsunami had led intellectual and education movements.

The training conducted by the Faculty was related to the implementation of four society basic values: values of religion, values of moral, values of habits, and values of law⁴. The principles of the religion are contained in the book of guidance from Allah (Revelation). It consists of the commandment and prohibitions. This holy book eventually guides a human being to be an *insan kamil* (perfect characterized man) who well relates to Allah, another human being, and the nature.⁵

Due to the earthquake and tsunami, Aceh faced a serious problem in practicing Islam (the religion of the majority of Acehnese). Several mosques were destroyed as well as *meunasah* (small mosques). In addition, a number of *teungku* were died, and also many *tajhiz mayit* executors. In regards of the *tajhiz mayit*, Lamno suffered a big loss. Although *tajhiz mayit* is a *fardh kifayah*, related to social contribution, it is important to the community since many executors had died and there was a lack of successors.

Therefore, the Faculty of Ushuluddin and Philosophy conducted a program empowering the capacity of the community in Lamno, Aceh Jaya. The program was named “*Tajhiz Mayit Training in Lamno Aceh Jaya*”. The program was one of *tridharma pendidikan* (three education pillars) of UIN Ar-Raniry Aceh.

A Brief Overview of Lamno Aceh Jaya

Lamno is a capital of Jaya sub-district where most of the areas were affected by the tsunami. Jaya sub-district is located 80 km from Banda Aceh in Southern Aceh. Lamno is known with its religious tourism as it is related to

³ Premo-chandra Athukorala and Budy P. Resosudarmo, “The Indian Ocean Tsunami: Economic Impact, Disaster Management and Lessons, papers presented at the Asian Economic Panel Conference, Keio University, Tokyo, 6-7 March 2005, p. 11.

⁴ Suratman, MBM Munir and Umi Salamah, *Ilmu Sosial dan Budaya Dasar*, (Malang: Intimedia, 2013), p. 211

⁵ Suratman, MBM Munir and Umi Salamah, *Ilmu Sosial dan Budaya Dasar*, (Malang: Intimedia, 2013), p. 212

the history of the arrival of Islam and Portuguese to Aceh. Gle Jong, one of the villages in Lamno, was where the cemetery of Sultan Ala'addin Riayatsyah was found.⁶ Topographically, Lamno has a good panorama especially along the seashores of Kualadaya, Ujong Sudeun, Babah Ie, and so forth.

The tsunami in 2004 had changed the nature of this sub-district tremendously. The victim in this place reached around 5,906 people (women 3,210 and men 2,696). Many facilities were destructed as well as the fields for work. Only some of the fishing fields such as at villages of Kuala Unga and Cinamprong could be used⁷. In fact, there was also a village vanished such as Ujong Sudeun.

Furthermore, many *teungku* became victims of the disaster. The *teungku* held a number of important roles, one of which was to lead and teach people how to practice the religion properly. As a result of the disaster, many problems in practicing religion arouse which included *tajhiz mayit*.

The practicing took place at Lamnno, one of among number of kecamatan (*districts*) in Aceh Jay. The district was among location where tsunami struck and make number of victim. The human resource here was should be upgraded as excess of the disaster. Meanwhile, the participants were twenty people and with variety of their ages. Among them were still young and most were old one.

Reasons to Conduct the Training

The training was included in one of at least five type activities done after the tsunami to upgrade the human resource: psycho-education, psychosocial activities, talking groups, individual and family counseling, and training.⁸

Any human being cannot live without any aid from the others. This is known as *zoon politicon*.⁹ In this regards, anyone should have a responsibility as a member of society to maintain other lives in any sectors, including religion, social, economic etc. Therefore, it is unsurprising that

⁶ WWF , “Rehabilitasi Ekosistem di KEcamatan Jaya Kabupaten Aceh Jaya, an Report *Green Coast for Nature and People after the Tsunami*, funded by Oxfam, p.2

⁷ WWF , “Rehabilitasi Ekosistem di KEcamatan Jaya Kabupaten Aceh Jaya, an Report *Green Coast for Nature and People after the Tsunami*, funded by Oxfam, p.2

⁸ MSF Research, *Medicins Sans*

⁹ Ilmu Sosial dan Budaya Dasar, p. 84

anyone would do everything they can to help others as the others might do the same for them. With this in mind, the Faculty held the *tajhiz mayit* training for the community in Lamno.

The Faculty expected that the training, as an academic contribution for the community, would have below results:

First, the funeral activities can be conducted by the community members and need not invite other communities. By doing so, the community can stay humble in spending their money in the death costs.

Second, providing the *tajhiz mayit* skill for the village people in Lamno as it is a *Fardh Kifayah*. The skill was dominantly mastered by several people only, and not inclusive to the people in any village. The people were the *pesantren* student or *teungku* and they would be invited to any village when someone died. Therefore, it was difficult in terms of the time and transportation to facilitate them to the village. Again, it was usually to be financed by the invitatory. Therefore, this program was an alternative to help the villagers managed their funeral affairs in the future.

Third, providing the knowledge on *tajhiz mayit*. The community used to think that this practice was very difficult and could only be understood and practiced by several or a few number of people. So, the training would provide them a new view about *tajhiz mayit* and make them feel that they can do this as well as the others did in the past.

According to Tgk Rasyid Ahmadi, the people who can conduct the *tajhiz mayit* are hard to find. The scarcity of the executors can be seen from one person, out of five villages, who is capable to conduct the *tajhiz mayit*. Therefore, in times of emergency, the religion allows the family to perform the *tajhiz mayit* such as the children etc.¹⁰

Fourth, making optimal the youth potential and improve their capacity to understand and be skillful on what to do toward the death/corpse. Thus, the youth should be well prepared.

Theoretical Review of *Tajhiz Mayit*

The rules of *tajhiz mayit* in the madhhab of Shafi'i followed a strict procedure, as Shafi'i himself had always done when producing a new jurisprudence. The procedure was: first referring to the Quran and Hadith,

¹⁰ Interviewed with Tgk. Rasyid Ahmadi in 19 June 2016 in Banda Aceh

then with *ijma'* (consensus), *qiyas* (analogy), *ijtihad* (personal reasoning), *istihsan* (juristic preference), and *ikhtilaf* (disagreement).¹¹

Washing the Dead

The dying person should be asked to pronounce: *La ilaaha illallaah* before death. The prophet Muhammad peace be upon him said: ask your dying fellows to pronounce: *Laa Ilaaha illallaah*. (Reported by Muslim, Abu Dawood, Al-Trimidhi, al-Nasa'I and Ibn Majah. ¹²

Preparing the dead for burial is a *fardh kifayah* (communal duty), meaning that if some Muslims properly carry out this duty, then the other Muslims are exempt from the responsibility. Preparing the dead for burial consists of the following: bathing the dead, wrapping the body with a shroud, praying for the dead and burying the body. ¹³

A deceased male should be washed by men while a deceased female should be washed by women. Family members who are *mahrams* to each other are also permitted to bathe the other after death. ¹⁴

The *ghusl* (showering) should be done behind the closed door. It is disliked for anyone who is not needed for *ghuls* to be available, even if he/she is a relative of the deceased. Washing the body of the deceased should be in three or more times. The washes should be in *witr* (odd number), and the water in one of the washes should be mixed with a cleansing material such as soap.¹⁵

It is recommended that the body be laid on an elevated platform off of the floor, the body stripped of its clothes and the area between the naval and the knee covered. Those bathing the body should press the abdomen of the deceased to release any impurities. Impurities should be removed and washed off of the body. The person should wrap a cloth around his/her hand to wash the private parts of the dead since touching the private parts is

¹¹ Muhammad ibn Idris al-Shafi'I, *al-Risalah fi Usul al-Fiqh (Treatise on the Foundations of Islamic Jurisprudence)*, translated by Majid Khadduri, (t.tp: Kalamullah, 1961), p. 46

¹² Mohammed Baianonie, "The Basic Rules of Islamic Funeral", *paper*, p. 2.

¹³ Mohammed Baianonie, "The Basic Rules of Islamic Funeral", *paper*, p. 2.

¹⁴ Mohammed Baianonie, "The Basic Rules of Islamic Funeral", *paper*, p. 2.

¹⁵ Muhammad Nasruddin al-Bani, *Funeral Regulation in Islam* translated by Yahya Mohhammad al-Husein, p. 10

forbidden. The body is washed three times with water and soap starting with the right side.¹⁶

Kafan (shroud) should be prepared. The person(s) who is washing the dead should wrap a piece of cloth around his hand and wear gloves. It is *mustahba* not to touch the body of the dead barehanded. As for the *awrah*, one must wrap a piece of cloth around his hand before washing it, because touching the private parts of the dead is *haram*.¹⁷

It is obligatory that the body be covered by at least a single shroud; clean, white better, be perfumed, should consist of three pieces for the male and of five pieces for the female.¹⁸

The body of the deceased should be stripped of clothes (gently) but his *awrah* (private parts) should be covered. The stomach of the deceased should be pressed lightly so as to expel any remnants from it. The body should then be washed of all impurities.¹⁹

Funeral Prayer

It is better that those praying divide themselves into three rows facing the *qibla* with the imam in front. The imam should stand at the head of the body if the deceased is a man and middle of the body if she is a woman. If there are more than one body, then they should put one in front of the other, those of the men nearest to the imam and those of the women furthest from him. Having appropriate *neeyat* (intention) in heart, raised the hand in the usual manner and say Allah Akbar, read al-Fatihah at first rakaat, *shalawat* at second, du'a at the third and the forth.²⁰

The funeral prayer is also a collective obligation or *fardh kifayah*. If a miscarried foetus is four months old or more, then it should be washed and funeral prayer offered for it. However, if it is less than four months old, it

¹⁶ Mohammed Baianonie, "The Basic Rules of Islamic Funeral", *paper*, p. 5.

¹⁷ Muhammad Nasruddin al-Bani, *Funeral Regulation in Islam* translated by Yahya Mohhammad al-Husein, p. 12

¹⁸ Mohammed Baianonie, "The Basic Rules of Islamic Funeral", *paper*, p. 6.

¹⁹ Mohammed Baianonie, "The Basic Rules of Islamic Funeral", *paper*, p. 6.

²⁰ *Preparation of The Deceased and Janazah Prayer*, www.islamicity.com

may not be washed, nor may a funeral prayer be offered for it. It should be wrapped in a piece of cloth and buried.²¹

Implementing Tajhiz Mayat based on Shari'ah and 'Adat Preparation of Tools

The first step before coming to Lamno Aceh Jaya, the Faculty provided a number of things related to practicing the *tajhiz mayat* (funeral procession).

For documentation:

- a. Paper, used for documenting; the participants should write on it to record things delivered by the tutor.
- b. White Board, used for writing so it could be seen by all participants.
- c. Marker, used for writing on the board.

For bathing:

- a. A doll, for practice.
- b. Water should be sufficient. Two, four or five cups should be based on the need. The water should be *muthlaq water*.
- c. The cups available are at least three.
- d. The soap should be used for bathing the corpse, added with *on jaloh* and other leaves such *on bada*. These leaves should be pounded or grinded, and later should be mixed. *On jaloh* specifically has much foam and also should be mixed with things with fragrant smell such as *on seuke* leaves, or flower leaves such *seulanga*. All of these should be pounded to become powder, and then poured in water in a bucket. They should be mixed together to give off fragrance. This will be used in *ie sikureung* (nine types of water) in the end processing of bathing).
- e. Banana leaves (*peuleupeuk pisang*) are used for throwing out the *najis* (remnants) of the corpse. It will be positioned under the buttock for the release of the remnants from the stomach.
- f. Cups
- g. One or two sticks of coconut leaves used for cleaning the nail while the dirty position in side.
- h. Soap

²¹ Muhammad Nasruddin al-Bani, *Funeral Regulation in Islam* translated by Yahya Mohhammad al-Husein, p. 16

- i. Cotton used for putting into *qubul* to keep other *najis* out again after bathing is done.

For shroud

- a. A doll, for practice
- b. Shroud
- c. Scissors
- d. Perfume (*kemenyan*, chamfer, *ie bungong*)
- e. A long cloth

For prayer

- a. The box for putting the corpse in
- b. The mat especially leaves, such as banana leaves

Practicing

The practice was guided by a *teungku* (Islamic leader and also lecturer of Ushuluddin and Philosophy Faculty). A *teungku* should have been trusted by the community in Aceh. Therefore, the Faculty chose a lecturer with a *dayah* (classic Islamic boarding school) background. The lecturer, Mr. Abdul Rasyid, has an experience as he is also a *teungku* in his village, other than being a lecturer at the Faculty of Ushuluddin and Philosophy.

First, in each group the participants were limited to ten people for one level. The other level will be in next turn. This first group should prepare pen and paper to write the materials of *tajhiz mayit*. They should write du'a (sublimation) uttered in every step. Next, they should write the steps systematically from how to bath, wrap shroud, and pray before funeral.

The trainer asked the participants to pay attention to the du'a. The du'a had been written by the trainer and copied to be distributed to all of the participants. The du'a were all simple to be uttered and then they performed the *tajhiz mayit* practice.

- a. Bathing

For bathing, at least three persons were needed to hold the corpse. They sat in position of the head, the middle, and the feet of the corpse. The most recommended people to bathe are the immediate family such as the children etc. If not, any person who can be trusted to conceal the *aib* (the flawed or lame) of the corpse is allowed. Bathing should be done in

closed area such as the room to keep the secret of the corpse. The male deceased should be showered by men, and likewise for the female.

The corpse was put laid on the back with the face at the top. The head should be in the eastern direction and the feet in the west (facing the *qibla* direction). Water was poured from the head. After that, the executor should utter the du'a: *saja lon peumano mayet nyo karena Allah Ta'ala* (I bathe the corpse for the sake of Allah).

Before bathing, the executors should bring out all the *najis* or dirt off the body of the corpse, including from *dubul* or *qubul*, nose, under the nail, and earhole. Everything that could prevent or be a barrier to the water spreading evenly in the skin should be eliminated. Then, the executors should scrub the skin of the corpse softly. Bathing should cover all parts of the body and be cleaned completely. First to bathe was the right side, and then, the other side. Afterwards, the water was poured on the whole body.

The next turn was *tathir* (purification) with pouring water. At this step, the white cloth was put into *qubul* so that the executors could see any color remnants out from the stomach. If it appeared to be yellow, they should pour water and clean the body again until nothing came out from the stomach. After it was done, they put cotton into any hole of the corpse.

Then, *ie sikureung*. This was a bucket of water mixed by fragrances such as sandalwood, seulanga flowers, chamfer, etc. It contained approximately nine cups of water. Then, the corpse was positioned at the elevated right side. Here, the executors should pour this mixed water with the cup onto the corpse while saying: *ghufranaka Ya Allah Rabbana wa Ilayka al-Masir* (3 times). The pouring of the water was done three times. Next, they poured the water on the left side up while saying *ghufranaka Ya Allah Rabbana wa Ilayka al-Masir* (3 times). Afterwards, the corpse was laid on the leaf mat, and the executors uttered: *ghufranaka Ya Rahim Rabbana wa Ilayka al-Masir* (3 times). This concluded bathing the corpse.

The next step was *wudu* (ablution). First, the executors took a stick and put cotton on it and then cleaned the teeth of the corpse. They washed the corpse face with *niyyat* (intention), and then followed by the hand, the head and the feet. After *wudu*, they covered the corpse with a long cloth to keep the corpse away from the dirt.

b. Shroud

Shroud should be 80 cm extra-long from the real length of the corpse. It should be easy to be tied, with at least three pieces. If it has small width, two pieces of cloth should be separated into two to make the cloth larger. With three pieces, the cloth should be layered and put in the middle as the shirt. Another thing needed was sarong. It was put from the nail until knee for male and until feet for female. It was used as *serban* for male and *jilbab* for female. Then, 5 ropes were needed. They were used in the hand, the feet and also the head. Another was the big cotton with the fragrance in circle form. The cotton was put on the face.

In this step, the corpse was covered with the shroud from the left tightly while being laid on the floor. The second and third layer would be done in the same position. The position would be better if the head faced the west. Next, the corpse should be tied tightly with the rope wearing the shirt and sarong. Tying should be in the feet, the knee, the shoulder, and the head. All should be in 7 layers. The base was three layers of cloth, and then the shirt and sarong made up five, and *serban* would be six, and the ropes made it seven. One layer to another layer was allowed to connect.

The shroud used consisted of three pieces for male and five pieces for female. The first would be torn as well.

c. Prayer

The imam stood by the head for the male and in the middle for the female.

The funeral prayer consisted of 4 *rakaat* (without ruku' and sujud). This prayer was performed by standing up only, and then starting the takbir (*Allah Akbar*) and uttering al-Fatihah in the first rakaat. Then, the imam read the *al-Fatihah* in the second rakaat. In the third, the imam read the du'a *Allahumma ighfir lah*, and read the du'a *Allahumm la tahrimna ajrah* in the fourth rakaat. The imam to lead the prayer should be *alim* (teungku).

- d. Hole, 1 ¼ height for man, 1.5 height for woman, length and width should be based on the corpse. The corpse should be brought from the feet or from the right of left side. The position of corpse should follow the position in a prayer. In the hole, there was also *Bantal*, the dust put in small sarong. The wood should be in triangle on the corpse. Then, the dust was poured on it slowly.²²

²² Interviewed with A. Rasyid Ahmadi on Monday, 19 Juni 2016

Evaluating

The trainer evaluated the group to see their understanding. He asked them to practice it. The evaluation included, first, whether they memorized the *du'a*. Second, if the participant could cut the cloth and how many parts should be cut. Third, if they knew how to shower the corpse and cover all the body and also, if they could clean the remnants.

Suggestions

The suggestions here were to guide the participants to practice what they have studied. They could see the practice of *tajhiz mayit* when someone died at their village. However, the practice should be performed continuously, otherwise, they would forget the knowledge on the *tajhiz mayit*.

The Community Feedback

Generally, the community appreciated the program. They wanted to practice more since it is an importance to their daily practice. Today, the practice is only exclusively conducted by the *dayah* alumni. However, the problem could be solved appropriately.

According to Damanhuri Basyir, the practice was successful and the participants were very enthusiastic. Many participants asked to redo the practice in the next time to make sure that they were capable of doing it.²³

Juwaini, the program leader, said that *tajhiz mayit* might be a continued program in Lamno. The community appreciated the program because it could improve their capacity as well enhance their skills in their daily life.²⁴

In this case, the writer saw that the program was very useful for today's community. This is because religious activities play an important role in Aceh society life. Thus, the modernity will not disrupt the development of religion in every aspect of life.

²³ Interviewed with Damanhuri Basyhir, Dean of Ushuluddin and Philosophy Faculty, UIN Ar-Raniry Aceh, 17 June 2016.

²⁴ Interviewed with Juwaini, Vice of Dean of Ushuluddin UIN Ar-Raniry Aceh, Relationship Affairs

Society Effect

The most thing of this is to see how to far the society effect after training was held. The participants were very interested with the training. The participants understood the general theories related to *tajhiz mayit* and felt the practice was too difficult as far as they paid attention. The trainer felt what training had succeeded and to the goal. The first term, the training aimed to make the participants understand the point especially the general theories. The training should be continued in the next term. The next term will be focused to practiced by everyone how to perform the *tajhiz*. The training has been executed in the first term by trainer. It aimed to guide them to pay attention how to practice it. By this training, the participants would think and reflect it in their daily life. It was hoped it would make ease to practice in second and third term.

The trainer convinced they had a potency to develop their knowledge and practice in their daily. Life. In this term, not all participants could practice it, it 's just several of them as samples for this. For the second term, it's hope all participants will practice to convince their ability. The way is by making several group with one tutor for each group

Conclusion

The *tajhiz mayit* practice was a demand considering the situation and condition of the people in Lamno Aceh Jaya. In addition, Lamno's economy had been very badly affected after the tsunami. In terms of the *tajhiz mayit* training, the madhhab used was of the Shafi'i.

After the training, the participants and the rest of community were very pleased. The trainer also felt satisfied for their basic level of *tajhiz mayit*. Therefore, it is recommended that they practice *tajhiz mayit* daily, weekly, monthly or annually. In the longer term, the Faculty will hold another similar training according to the demand of the community.

Bibliography

Muhammad ibn Idris al-Shafi'i, *al-Risalah fi Usul al-Fiqh (Treatise on the Foundations of Islamic Jurisprudence)*, translated by Majid Khadduri, (t.tp: Kalamullah, 1961)

Muhammad Nasruddin al-Bani, *Funeral Regulation in Islam* translated by Yahya Mohhammad al-Husein

Murat Saatcioglu, Ahmed Ghobarah and Ion Nistor, “Effect of The December 26, 2004 Sumatra Earthquake and Tsunami on Physical Infrastructure”, *ISSET Journal of Earthquake Technologi*, Paper no 457, Vol 42 NO 4, December 2005, p. 79

Peter Bauman, Gazala and Mengistu Ayalew, “Comparative Analysis of the Impact of Tsunami and Tsunami Interventions on Conflict in Sri Lanka and Aceh/Indonesia, *Executive Summary*, The Mellon MIT Inter-University Program on Non-Governmental Organization and Forced Migration

Premo-chandra Athukorala and Budy P. Resosudarmo, “The Indian Ocean Tsunami: Economic Impact, Disaster Management and Lessons, papers presented at the Asian Economic Panel Conference, Keio University, Tokyo, 6-7 March 2005

Suratman, MBM Munir and Umi Salamah, *Ilmu Sosial dan Budaya Dasar*, (Malang: Intimedia, 2013)

WWF , “Rehabilitasi Ekosistem di KEcamatan Jaya Kabupaten Aceh Jaya, an Report *Green Coast for Nature and People after the Tsunami*, funded by Oxfam