

**THE IMPACT OF TRAUMA FOR RELIGIOUS IDENTITY AFTER CIVIL CONFLICT:
STUDY AT BOARDING SCHOOL BABUL ALA NURILLAH BEUTONG ATEUH
NAGAN RAYA ACEH INDONESIA**

Miftahul Jannah, Siti Rozaina Kamsani, Nurhazlina Mohd. Ariffin

Student PhD School of Applied Psychology Social work and Policy¹, Lecturer School of Applied Psychology Social Work and Policy University Utara Malaysia Sintok Kedah Malaysia^{2,3}

e-mail: miftahuljannah@ar-raniry.ac.id¹, rozaina@uum.edu.my², nhazlina@uum.edu.my³

ABSTRACT

The impact of prolonged civil conflict in Aceh has caused lost family and mental disorder to the local community. One of the tragedy occurred during conflict in Aceh was the killing tragedy in Boarding School Babul 'Ala Nurillah, Blang Meurandeh village Beutong Blangalang Nagan Raya Aceh Province Indonesia on July 23, 1999 and killed more than 50 man when they are in Boarding School (Dayah) and learn Islamic knowledge. The peace agreement after conflict between Free Aceh Movement and Indonesia Government has 16 years ago since August 18, 2005. They are saw their husband killed by army, and many women became widows and became poor life. The purpose of this study is to know how the impact of traumatic post conflict and about the religious identity. The Method of this study used quantitative and qualitative method, used scale TSI (Trauma Symptom Inventory) for trauma by Briere with 100 items and MRPI (Muslim Religious-Personality Inventory) for scale religious identity. MRPI has 47 item. The sample in this research 25 Woman and 5 man who directly saw the extrajudicial killing, this sample technique used random assigned sampling. The result showed that the victims there are have traumatized is: high trauma 3, low trauma 3, and middle trauma 24 person. The result of this study is that there is a relationship between trauma and religious identity is low $r = -0,312$. The correlation between trauma and Islamic worldview and spiritual is $r = 0.312$ (low), trauma with ritual $r = 0.543$ (medium), trauma with muamalat = 0.157 (very low). This meaning that although the victims feel traumatized but their ritual (*hablun min Allah*) still good in medium correlation, but the correlation between trauma and Islamic worldview and spiritual is low, and correlation between trauma and mu'amalat (*hablun min an-naas*) is very low, as well as in religious personality which is divided into Islamic worldview and spiritual, ritual (*hablun minallah*) and muamalat (*hablun min an-naas*). After twenty years ago they can to growth with their self and they want to forgotten the tragedy July 23 1999, and want to live in peace. And now they have the commitment to explore and learn

Islamic knowledge again after twenty years ago they life without learning the Islamic knowledge in boarding school.

A. Introduction

This paper aims to discuss the mental state of the victims of the post -peace Aceh conflict (Grayman Jesse Hession, Good, and Good, 2009) Civil conflict between Free Aceh Movement with Indonesia Government from 1976-2004 (Syamsuddin Nazaruddin, 1985). This peace was assisted by the Non Government Organization (NGO) in Finland The Crisis Management Initiative (CMI) chaired by Finland President Martti Ahtisaari on August 15, 2005 by signing the Memorandum of Understanding in Helsinki as a win-win solution and soft power (Djumala Darmansyah, 2013). It is important for us to re-understand that prolonged conflict will only destroy civilization, the economy, education, damage the mentality, create social ignorance, and cultivate poverty. Of course this is a valuable lesson so that the conditions in Aceh do not recur and do not happen in other regions in Indonesia considering that Aceh is currently still in a low quality of education (Shabri, 2014).

In this study, we will examine the impact of conflict on women victims of post-peace conflict that still needs to be considered by local governments, central, and related institutions established by the Government of the Republic of Indonesia to help victims of conflict. This study focuses on the psychic condition of women conflict victims in the late Dayah Tgk Bantaqiyah Nuril 'Ala Nurillah Blang Meurandeh village, Beutong Blang Galang District, Nagan Raya Regency. They are currently able to survive on their own after twenty years. After the head of Pondok Babul 'Ala Nurillah Tgk Bantaqiyah, died with his two sons who were reciting the Qu'ran at that time with fifty of his followers called as extrajudicial killing on 23 July 1999. From the above problems, this research is very important to be researched because no one has previously researched it related to the trauma and religious identity of post-conflict victims in Pondok. Researching the traumatic impressions of victims of conflict and their religious identities who live in Pondok Babul 'Ala Nurillah. This research is important to be carried out to examine how trauma impressions are on post-conflict victims,

The history of the civil war in Aceh is not an easy matter because the incident has left a psychological impact on Acehese society such as hysteria, aggression and loss of self-confidence. Al-Chaidar (1999), states that the series of wars and armed conflicts that have been prolonged in

Aceh has sacrificed as many as 4,000 people in the Darul Islam incident. Akbar Republika (19 January 1998), stated that Aceh was once again wrestling with the armed conflict between the Free Aceh Movement and the army, which sacrificed as many as 3500 people.

According to the National Human Rights Institute, 120 women were raped, 3,000 women became widows, and 20,000 children lost fathers (Clair, 2012). This phenomenon shows that the conflict prevailing in the land of Aceh is not a light matter because it has left a deep psychological impression on the families involved. (Hatta, 1999).

According to the commissioner of the Aceh Truth and Reconciliation Commission, there were 4500 victims of the conflict that had been registered, more than 2,000 women who were victims of the conflict and 2,500 male victims. Victims who indirectly witnessed the tragedy of the murder also felt the impression of this sad event which caused them to lose loved ones. Their lives have deteriorated and of course it will take a long time to live as before (Mardhiah, 2020) Moreover, the victims witnessed the murder of his beloved family before his eyes.

According to Grayman, et al., (2009) who had worked in Aceh after the tsunami at the International Organization of Migration (IOM), Aceh in the results of his study found that there are Acehnese people who do not believe that nightmares are victims to conflict due to mental stress experienced which is directly related to past traumatic experiences. People have different perspectives on dreams in which "nightmares" are considered as interference by evil spirits called jinn, even though they are still associated with traumatic impressions. Nightmare what the Acehnese said about the conflict did not appear as traumatic people in Aceh believed, but when asked further about their dreams, respondents told of symptoms suggestive of Post Traumatic Syndrome Disorder, such as telling repeatedly about past political atrocities, irritability, hatred, anxiety, and nightmares.

From the above problems, this research is very important to be research because no one has previously researched it related to the trauma and religious identity of post-conflict victims in Pondok. Researching the traumatic impressions of victims of conflict and who live in Pondok Babul 'Ala Nurillah. *Cottage* is one of the Islamic educational institutions in Aceh which is very influential in the social life of the Acehnese people, (Hanafiah, 2017) and the first formal education institution in Aceh (Amiruddin 2008). During the conflict, the hut was a safe place to take refuge. A place where people learn religious knowledge as an obligation of every Muslim to get closer to

Allah SWT. After the conflict in 1999, Pondok Babul Ala Nurillah was recently reopened for Qur'an learning and recitation center of the general public. It has been twenty years since 1999-2020 that this lodge has been actively reviewing religious sciences. This conflict occurred after Aceh was designated as a Military Operation Area (1989-1998) by the central government. The head of Pondok Babul 'Ala Nurillah Tgk Bantaqiyah, died with his two sons who were reciting the Qu'ran at that time with fifty of his followers.

Peace efforts from the central government and the Aceh government have been realized, but efforts to help post-conflict victims will take a long time because it has caused the victims to become mentally traumatized, including religious identity, cognitive, social and emotional development. They also become irritable, distrustful, and find it difficult to pay attention. According to Mawarपुरy, (2018) post-conflict victims conditions Aceh has experienced an increase in mental and traumatic disorders, which often arise such as Post Traumatic Syndrome Disorder (PTSD) and complex trauma disorder that make it difficult for people to live.

Most of the post-conflict victims in Aceh lived in a state of mental distress. They experience headaches, anxiety, and fear when they hear popping sounds, knocking sounds, high voices, and accidentally recall painful events during the conflict. Apart from that, they often feel like defending themselves by showing their courage if they accidentally meet people wearing uniforms such as army clothes (Hatta K, Fanny Hutagalung: 2013).

Children can normally develop normally, learn and play in a peaceful environment, but different situations occur during conflicts. Many children cannot afford to go to school because of economic factors, unstable conditions and their mental state which is still disturbed by the conflict. This resulted in many children in Aceh at this time unable to read, write, and difficult to learn. They grow up to be cognitively weak, and need a long time to be able to return to improving their life for the better (Jannah, 2021).

B. Method

The method of this research is used quantitative descriptive correlational, and qualitative used indept interview, (Creswell, 2012). and for item validity used analysis techniqproduct moment from pearson and for item reliability used cronbach and with SPSS.22. The total sample are 25 woman and 5 man as victims after civil conflict in Aceh. the Location for this research in Boarding School (Pondok) Tgk Bantaqiyah Nagan Raya District Babul 'Ala Nurillah Blang Meurandeh Village.

Briere (1995) has planned extensive studies on trauma in adolescents and adults (Briere, 1989; Briere & Scott, 2015, Briere & Faulkner, 2012, day Briere, 2020). He is a Psychiatrist from the Department of Psychiatry and Behavioral Sciences, Keck School of Medicine, University of Southern California, Los Angeles, CA 900. The purpose of this instrument is to measure post-traumatic symptoms and traumatic causes from an event that affects psychological sequelae. of traumatic events). This instrument already has excellent internal validity, and has been widely adopted by many researchers. For the investigation of the trauma of conflict victims in Aceh, researchers need to modify it in accordance with the conditions of the local community. (Hatta, Hutagalung, 2013).

This instrument has 100 question items with two kinds of scales, the first is a validity scale with three aspects of Atypical Response (ATR), Response Level (RL) and Inconsistent Response (INC) and the second is a clinical scale divided into four aspects, namely the first, Dysphoric Mood consists of three dimensions namely: Anxious Arousal (AA), Depression (D) and Anger Irritability (AI); second, Post Traumatic Stress Disorder (PTSD) consists of three aspects namely: Intrusive Experience (IE), Defensive Avoidance (DA) and Dissociation (DIS); Sexual Dysfunction consists of two aspects namely Sexual Concerns (SC) and Sexual Behavior Dysfunction (DSB); and Self Dysfunction consists of two indicators Impaired self Reference (ISR) and Tension Reduction Behavior (TRB)

C. Result and Discussion

For the trauma instruments using TSI (Trauma Symptom Inventory), it consists of 100 question items and tested on 30 respondents. As for the test results of the instrument, it is known that there are 23 items that are declared to fall with a correlation value $r < 0.355$ and a sig value. > 0.05 . 77 valid items with coefficient $r > 0.355$ with sig value. < 0.05 . Then from the results of reliability test using Cronbach's alpha formula, it is known that the Trauma Effect scale is declared reliable, with a Cronbach's alpha coefficient value of 0.963. to analyze the average trauma of the victims of the conflict in Babul Ala Nurillah beutong Ateuh Nagan Raya is 3 people low, 3 people high and 24 people medium (average score = 84, SD = 41.), meaning that the trauma to the Beutong Ateuh community after twenty years has decreased, but poverty and ignorance are still enduring until

now, they lost time to play, study, and now have grown up, with no attention from local and central governments.

Religious identity used scale The Muslim Religious-Personality Inventory (MRPI), this scale was designed to assess a person's degree of awareness of Allah SWT as a belief in oneness in life in accordance with Islamic views and practiced in daily life. (Krauss & Hamzah, 2011). There are two main scales of MRPI, namely a person's religious view of the world (Islamic worldview and spiritual) and personality in religion (religious personality). Each of these scales has subscales, two under the Islamic worldview, namely worldly and spiritual and two sub -scales under religious personality, namely ritual and mu'amalat.

The purpose of the Islamic Worldview scale is to measure what the meaning of Islam is, including knowing Allah and knowing the Qur'an and the Sunnah which are the guidelines in life. Religious personality is to measure a person's religion whether it is in accordance with the teachings of Islam and also includes self -identity. Islamic Worldview and spiritual has 20 question (average score = 68., SD = 12.), and religious personality had 27 question items, 13 for ritual question items with (average score = 60. SD = 11.). and 14 question items for mu'amalat with (average score = 63., SD = 10.). For the religious identity instrument, it consisted of Islamic worldview and Spiritual which is 20 questions and Ritual 13 questions and mu'amalah consisting of 47 question items to be tested on 30 respondents. As for the test results of the instrument, it is known that there are 11 items that are declared invalid, 9 spiritual items, one ritual item and one mu'amalat item, with a correlation value of $r < 0.325$, while 13 valid items have a coefficient of $r > 0.362 - 0.85$ with a sig value < 0.05 .

The average religious identity of the victims of the conflict in Babul Ala Nurillah Beutong Ateuh Nagan Raya for Islamic world view and Spiritual High 9 people, Low 1 people and medium, 20 people; for the high Ritual dimension 9 people, low 9 people, medium 12 people; for high mu'amalat 2 people, low 11 people, and medium 17 people. it means that the religious identity of the Beutong Ateuh community after twenty years is still at a good level, it means how they understand Islam in life in their difficult situation is still good, the highest low is in the dimension of mu'amalat, meaning there is still something to be improved on dimensions of mu'amalat in order to be better, this is not easy because when it comes to relationships with others, there are still difficulties in dealing with others.

Mean	Trauma	Religious Identity		
		Islamic worldview/spiritual	Ritual	Muamalat
Low	3	1	9	11
Medium	3	20	12	17
Height	16	9	9	2

For the correlation between trauma variables and religious identity are stated in the following table:

No.	Scale	Item	Alpha coefficient (α)	Result Summary
1.	Trauma	100 Instruments	0.963	Reliable
4	Spiritual	20 Instruments	0.691	Reliable
5	Ritual	14 Instruments	0.872	Reliable
6	Mu'amalat	14 Instruments	0.800	Reliable

Summary of Correlation Results between the Impact of Trauma and Religious Identity.

Variable	Value of r (correlation)
Trauma with Islamic worldview and religious Identity	0.312
Trauma with ritual	0.543
Trauma with mu'amalat	0.157

Source: SPSS 20.00 results for Windows 2010

The table above generally illustrates that there is correlation between trauma with religious identity in post-conflict victims in the Babul Ala Nurillah boarding school (dayah) Blang Meurandeh Village Beutong Ateuh District Banggalang Nagan Raya Regency Aceh Province. It can be seen from the correlation table explains that the magnitude of the correlation (r) between the variable X as independent variable and Y as dependent variabel. Where the pattern of relationship that occurs is a positive pattern means that the more the variable X will increase the

variable Y but has a low, and medium and very low correlation. The result of this study is that there is a relationship between trauma and religious identity. The correlation between trauma and Islamic worldview and spiritual is $r = 0.312$ (low), trauma with ritual $r = 0.543$ (medium), trauma with muamalat = 0.157 (very low). This meaning that although the victims feel traumatized but their ritual (*hablun min Allah*) still good in medium correlation, but the correlation between trauma and Islamic worldview and spiritual is low, and correlation between trauma and mu'amalat (*hablun min an-naas*) is very low, as well as in religious personality which is divided into Islamic worldview and spiritual, ritual (*hablun minallah*). That means the impact of trauma very difficulties to develop the social development and relationship and distrust for the others.

The Correlation Analysis Criteria used in this study are as follows:

Correlation Research Criteria

Interval Coefficient	Relationship Level
0.00 - 0.199	Very low
0.20 - 0.399	Low
0.40 - 0.599	Medium
0.60 - 0.799	Strong
0.80 - 1,000	Very strong

Based on the table of criteria it can be concluded that the impact of post -conflict trauma on the victims of the conflict in Pondok Babul Ala Nurillah Beutong Ateuh Nagan Raya has a relationship that is in low, medium, and very low with religious identity. The result shows that the significant value is 0.004 where the sig value <0.05 means that the correlation between the effects of Trauma with Religious Identity can be generalized to other populations.

The result from indept interview with two son of head that died in tragedy 23 July 1999:

After the conflict, the ones who felt the most impact were women, women who became the backbone of the family and tried to rise up to raise their children. The results of interviews with older sister and wife Tgk Bantaqiyah (Head of the boarding school that died in the tragedy) in the village of Blang Merandeh Beutong Ateuh Nagan Raya are:

The excerpt 1:

F. After the events of July 23, 1999 we fled to the city of Nagan Raya, after the new tsunami we returned to our hometown, after 5 years of evacuation. Our lives are very sad raising children with

economic and educational disadvantages. Alhamdulillah, the children are now reciting at Labuhan Hajj. After the tragedy, we had no more activity, we were very shocked and only now, twenty years later, we began to rise up and start a new life with a new family, and reviving the studies of mothers with very limited facilities, as many *dayah* facilities were burnt down and there has been no rebuilding until now, the current *dayah* leader is my sister, when the events of the murder took place still small. My youngest brother just returned from Kediri after growing up and recited there. Alhamdulillah, they can study,

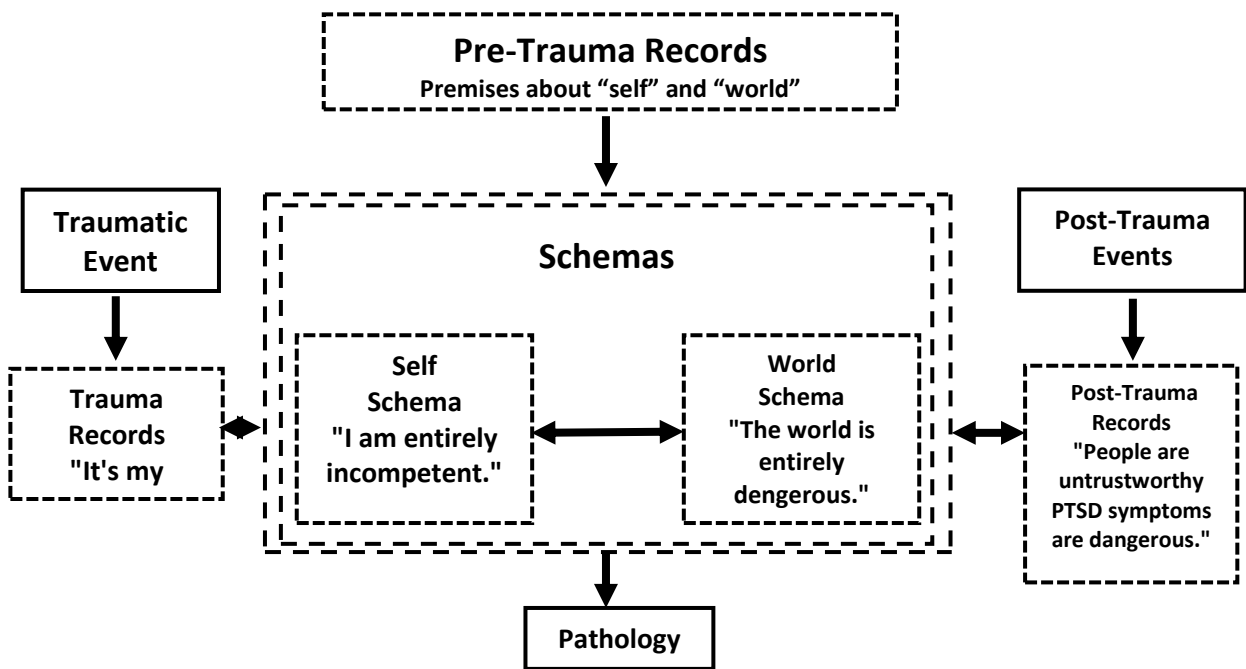
The excerpt 2:

R. The event was very sad for us, when we gathered again today, we remembered the event that happened on July 23, 1999, the husband, family died, what a very sad experience. Now our children have not been in school for twenty years, not studying, reading, and reciting. We lost the future of education and lost learning, our economy was very poor, our health was bad, and thank God we could still make money with the natural resources around us and there was no help at all.

Studies on trauma are widely studied in medical and physical members who have been injured, but now trauma has been widely studied in socio-cultural sciences, counseling, and also psychology (Clair, 2012). Trauma in psychological studies is closely related to mental stress that has been diagnosed and has its own criteria. In the Diagnostic of Statistical Manual of Mental Disorder (DSM-5) on the section on trauma- and stressor-related disorders, it describes reactive attachment disorder, disinhibited social engagement disorder, posttraumatic stress disorder and acute stress disorder and adjustment disorder. This trauma study is also closely related to anxiety disorders, obsessive-compulsive and related disorders, and dissociative disorders (American Psychiatric Association, 2013).

During the late 19th century, a major focus of Charcot's study was hysteria, a disorder commonly diagnosed in women. Charcot was the first to understand that the origin of hysterical symptoms was not physiological but rather psychological in nature, although he was not interested in the inner lives of his female patients. He noted that traumatic events could induce a hypnotic state in his patients and was the first to "describe both the problems of suggestibility in these patients, and the fact that hysterical attacks are dissociative problems - the results of having endured unbearable experiences" In Salpêtrière, young women who suffered violence, rape, and sexual abuse found safety and shelter,(Hart, 1996).

Trauma was searched also about the impressions that a person has in the past and gives a prolonged impression in life, loss memory, catastrophic events, often repeating the same words, amnesia, sensory loss, hysteria, persecution, and trauma will not happen without cause and the past, namely the temporal structure (Caruth, 2015; Ramadanovic, 2016; Hart, 1996). The definition of trauma refers to the events and causes of the events. The treatment also depending on the occurrence and the effects encountered. It also depends on the traumatized community both individually, family, and local community (Bentley et al., 2020). Many trauma theories hypothesize that traumatic events produce changes in the victim's thoughts and beliefs and that these changes play an important role in the emotional response to trauma.(Foa et al., 1999)



Picture 1: Schematic model underlying posttraumatic stress disorder. From *Treating the Trauma of Rape* (p. 84), by EB Foa and BO Rothbaum, 1998, New York: Guilford Press. Copyright 1998 by Guilford Press.

Post Traumatic Syndrome Disorder (PTSD), as defined by the Diagnostic and Statistical Manual of Mental Disorders (Fifth Edition) (DSM-5), consists of 4 clusters or symptom dimensions: re-experiencing of the traumatic event; avoidance of trauma-relevant stimuli; numbing, negative cognitions, and mood; and hyperarousal and hyperreactivity. This diverse definition of trauma refers to the events and causes of the events that befell a person. The way and

process of treatment also differs depending on the incident and the effects encountered. It also depends on the traumatized community both individually, family, and local community (Bentley et al., 2020).

From the results of research (Fonny Hutagalung and Hatta K, 2013) states that children of conflict victims in Aceh tend to experience defensive avoidance trauma (PTSD) and also result from (Hatta Kusmawati and Jannah, 2015) this research was conducted on 19 children whose parents were victims of conflict and some still remember the events of their childhood conflict. From the results, this defensive avoidance scale is 10.11 percent more dominant than the other 10 trauma scales. This means that children born from victims of conflict tend to suffer from Post Traumatic Syndrome Disorder, which is a post-traumatic disorder such as feeling uncertain (disturbed), like to avoid social, the presence of feelings of isolation and even worse like to hurt themselves or others. This disorder occurs as a result of an experience or trauma experienced by a person whose experience is a life experience that is very painful, sad or horrible to remember.

Religious identity in this study can be defined as “individual understanding” in the concept of Islamic learning and describes a commitment in doing what has been learned in his religion including his beliefs, behaviors and motivations. Islam is known as one of the largest religions in the world that believes in the teachings of the oneness of God. Islam is the only true religion before Allah (QS: Ali-Imran: 19). The basic word of Islam is “peace” (Muhammad Ali, 1990). It is also referred to as the religion of peace. Islam has two basic doctrines, namely unity to God (Allah), unity or brotherhood among human beings. Islam can be understood through the meaning and nature of Islam as Ad-din. The nature of Ad-din indicates a holistic way of life that consists of both aspects of what is believed and practiced by Muslims (Krauss, Hamzah, Juhari & Abdul Hamid, 2005). Ministry of Religion of the Republic of Indonesia (2000) Religion is a system that regulates the order of faith (belief) and worship of God Almighty and the rules related to the interaction of man and man and the environment. There are 6 recognized religions in Indonesia, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Kong Hu Cu. In Indonesia, the most widely believed and main religion is Islam until 87% of the remaining are those who believe in religions other than Islam. Non-muslim allowed to practice their own religious teachings, such as Buddhism, Hinduism, and Christianity and Kong Hu Cu. In this case, Islam is

known as the main religion of the Indonesian population because all Indonesians are majority Muslims and inherited this religion.

The impression of the prevailing upheaval has caused the Beutong Ateuh people to lose family experts, experience a miserable life, ignorance, live in poverty, and face psychological development disorders including disruption in the development of religious identity in exploring religious knowledge and disruption of their commitment to study religion. According to Kamsani (2014), the absence of parents in childhood will experience mental development disorders in the future both in adolescence and adulthood, because they have gone through a gloomy childhood.

After twenty years they lived after the conflict that they were only able to recite the Qur'an and memorize the recitation in Babul Ala Nurillah Beutong Ateuh Nagan Raya, Aceh Province. At this time in 2021 after twenty years of the incident, the community was only able to get up and revive the recitation in this Pondok (boarding school). Victims of conflict in 1998-2005 have resulted in the loss of heads of families due to kidnappings, massacres, and torture. Children who do not have parents tend to find it difficult to build their identity which will affect their upbringing from adolescence to adulthood (Mattis & Jagers, 2001).

Religious identity in this study is according to Krauss theory (Eric and Kraus 2011) which studies two dimensions, the first is a person's view of Islam and the level of one's belief in understanding his religion (Islamic worldview and spiritual belief), and the second is a person's personality in religion (religious personality) which has two sub studies namely ritual and mu'amalat (prosocial behavior).

conclusion

From the results of the investigation, there is correlation between trauma and religious identity, meaning that the trauma experienced by the victims of the conflict in Nagan Raya did affected to the religious identity of the victim in Beutong Ateuh. Although they have not been able to recite in the pondok for twenty years but their faith and Islam are still good in ritual, but they mu'amalat very low correlation that means the trauma make them mu'amalat poor and still in distrust for the others. The tragedy of July 23, 1999 was a tragedy that they had to accept even though it was very sad, they were able to rise on their own despite the difficult situation (the talent of live of Acehness), and they are very need our attention and economic support from all of us, as

well as government and NGO's. The economic support make them trauma not affected for the behaviour again.

Reference

- Amiruddin, H. (2008). Looking at the Future of Dayah in Aceh. Pena.
- Amiruddin Hasbi. (2006). Aceh and Serambi Makkah. Pena.
- Briere, J. (1989). from the SAGE Social Science Collections. All Rights Reserved. Journal of Interpersonal Violence, 4 (4), 151–163.
- Briere, J. (2020). The Inventory of Altered Self-Capacities (IASC) A Standardized Measure of Identity, Affect Regulation, and Relationship Disturbance. 9 (3), 230–239.
- Briere, J., & Faulkner, W. (2012). In CK Germer & RD Siegel (Eds.) (2012), Compassion and wisdom in psychotherapy (pp. 265-279). New York: Guilford. 1–13.
- Briere, J., & Scott, C. (2015). Complex Trauma in A dolescents an d A dults Effects and Treatment Complex trauma Trauma PTSD Complex PTSD Treatment of complex trauma. <https://doi.org/10.1016/j.psc.2015.05.004>
- Creswell, JW (2012). Educational research: Planning, conducting, and evaluating quantitative and qualitative research. In Educational Research (Vol. 4). <https://doi.org/10.1017/CBO9781107415324.004>
- Djumala Darmansyah. (2013). Soft Power for Aceh, Conflict Resolution and Decentralization Politics (first). PT. Gramedia Pustaka Utama.
- Eric, S., & Abd, K. (2011). 2011 Inventory (MRPI) Scoring Manual.
- Foa, EB, Ehlers, A., Clark, DM, & Tolin, DF (1999). The Posttraumatic Cognitions Inventory (PTCI): Development and validation The Posttraumatic Cognitions Inventory (PTCI): Development and Validation. Psychological Assessment, 11 (3 May 2014), 303–314. <https://doi.org/10.1037/1040-3590.11.3.303>
- Fonny Hutagalung, KH (2013). Trauma among adolescents victim of armed conflict and tsunami in aceh. 8 (1), 1–11.
- Grayman Jesse Hession, J., Good, MD, & Good, BJ (2009). Conflict Nightmares and Trauma in Aceh. Culture, Medicine and Psychiatry; New York, 33 (iss.2, June 2009), 290–312. <https://doi.org/10.1007/s11013-009-9132-8>
- Hanafiah hanafiah. (2017). International Journal of Human Rights in Healthcare Article information: Dayah collectively as a social movement.

- Hart, V. Der. (1996). Trauma: Contemporary Directions In Theory, Practice, And Research. In Book Chapter (pp. 1–12).
- Hatta Kusmawati, JM (2015). Accompanying students who are traumatized due to conflict through Tazkiyatun Nafs at Markaz Al-Aziziyah Banda Aceh.
- Mattis, JS, & Jagers, RJ (2001). A Relational Framework For The Study Of Religiosity And Spirituality In The Lives Of African Americans. 29 (5), 519–539.
- Mawarpury, M. (2018). Coping Analysis and Post-Traumatic Growth in Conflict-Exposed Communities. 3 (2), 211–222.
- Shabri, AM (2014). Analysis of education level and poverty in Aceh. Regional Education Council, 8 (26), 15–37.
- Syamsuddin Nazaruddin. (1985). The republican Revolt A study of Achehnese Rebillion. Institute of Souteast Asian Studies.