

Disaster Education In The Perspective Of The Quran

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ABSTRACT

Countries around the world suffer disasters that have an impact on death, material loss, and deep psychological trauma for disaster victims. One of the ways to minimize the impact of major disasters is to initiate pre-disaster measures through disaster education. This research seeks to find the concept of disaster education from the perspective of the Qur'an. The method used in this study is qualitative, with a literature review through thematic (maudhu'i) interpretation. The results of this study indicate that disaster education from a Quranic perspective is an effort to provide knowledge about disaster issues based on the Islamic teaching. Disaster Education is carried out by introducing the community to disasters and their types, such as earthquakes in QS. Al-A'raf [7]: 78, the volcano erupts in QS. An-Naml [27]: 88, tsunami in QS. Al-Infitar [82]: 3, flood in QS. Al-Ankabut [29]: 14, drought in QS. Yusuf [12]: 48, and infectious disease outbreaks in QS. Al-Anfal [8]: 133. Furthermore, it provides disaster prevention education by inviting the public to protect the environment from damage in QS. Al-A'raf [7]: 56 and try to save yourself from a life-threatening disaster in QS. Al-Baqarah [2]: 195. The Qur'an also urges Muslim to pray when disaster strikes in QS. Ar-Rum [30]: 33, don't give up in facing disasters, and remain optimistic about life after disasters in QS. Az-Zumar [39]: 53. Furthermore, Qur'an teaches Muslims to assist disaster victims in both material and immaterial (prayers) in QS. Al-Maidah [5]: 2

KEYWORDS

Education, Disaster, and the Qur'an



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Introduction

There are several countries in the world that are prone to disasters, including Indonesia which has a high potential for various disasters such as earthquakes, tsunamis, landslides and volcanic eruptions. Disasters often occur in Indonesia because geologically it is traversed by the confluence of three tectonic plates, namely the Indo-Australian plate, the Eurasian plate and the Pacific plate. Indonesia is also a country that has volcanoes which are part of a series of volcanoes along the Asia-Pacific which is commonly called the Ring of Fire (Amri et al, 2016). The earthquake that occurred later had the potential to generate tsunami waves like what happened in Aceh in 2004 (Agussaini et al, 2022), this disaster event became the concern of the world's citizens because the negative impact was so great for the people of Aceh and its surroundings. In 2022 several disasters will occur in Indonesia, including the earthquake in Cianjur, West Java and the eruption of Mount Semeru in East Java. In the future, the potential for disasters will become a very worrying threat to the people of Indonesia, considering that there are so many active volcanoes in Indonesia that they can erupt at any time releasing volcanic gases which are dangerous and can affect the sustainability of environmental ecosystems (Hermon, 2015).

No human being on this earth wants a disaster to occur, because disasters have resulted in many deaths, destroyed infrastructure, damaged buildings, broken communications, and left deep psychological trauma for disaster victims (Tetsuya et al, 2023). After the disaster, many victims experienced stress, frustration and depression due to the loss of family members, property, homes and livelihoods. The refugee camps were crowded with victims who had to change their lifestyle from being comfortable to being concerned while hoping for help to come.

Disasters occur due to several factors, first due to natural factors such as earthquakes, tsunamis, hurricanes, droughts, volcanic eruptions and others. The second factor is due to bad human behavior and disregard for the environment, such as throwing garbage in rivers which then causes floods, as well as bad human behavior in cutting trees in forests, hills and slopes without rules which results in landslides. If humans have awareness and concern for preserving nature, it can minimize the occurrence of floods and landslides.

In countries with a high potential for disasters, it is very important to carry out educational efforts related to disaster prevention and management to minimize the impact of casualties, material and other losses. Disaster education is provided so that people have good knowledge about the types of disasters and how to prevent and deal with them when a disaster occurs. Especially for children, disaster education really needs to be given as early as possible on a regular basis, considering that children are the generation that will be responsible for maintaining the balance of the environmental ecosystem in the future.

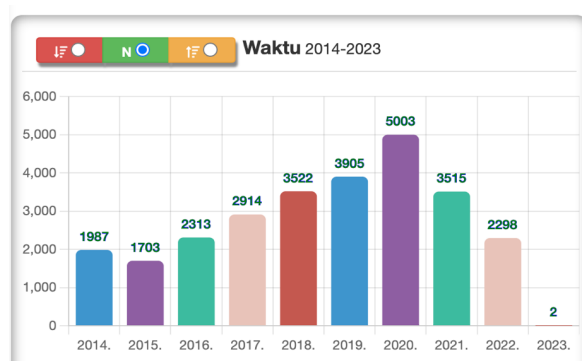
In disaster education, what is actually needed is not only an economic, social, and political approach, but also a religious approach. One of the religious guidelines that can be used as a source in educating the community about disasters is the Al-Qur'an. The moral values contained in the Qur'an can be used as a guideline for teachers in educating students at school about disasters, parents in educating their children at home, as well as community leaders and religious leaders in educating the public. Al-Qur'an-based disaster education can be used as an insight as well as a solution in efforts to prevent and manage disasters, especially in Muslim-majority societies like Indonesia.

Method

This type of research is qualitative using literature research (library research). This research is intended to understand the phenomenon of disasters that occur and how to educate on disaster from the perspective of the Al-Qur'an as the main source of literature. The method used in this study is maudhu'i interpretation or thematic interpretation with the initial step of determining the theme to be studied, compiling verses and hadiths that have relevance to the theme being discussed, as well as elaborating themes, verses with related scientific theories. discussed themes. Through these steps, a comprehensive and integral understanding of disaster education will be obtained according to the Qur'an (Al-Farmawiy, 2002).

Results

Disasters are events caused by natural factors and human actions which result in damage and destruction, loss of life, loss of property, and psychological impact on disaster victims (Usiono et al, 2018). Indonesia is a country that often experiences disasters (Setyowati, 2019). Disasters that have occurred in Indonesia have been recorded, namely floods, landslides, abrasions, tornadoes, droughts, forest and land fires, earthquakes, tsunamis, and volcanic eruptions. The following data was taken on January 4 2023 from the National Disaster Management Agency starting from 2014 until early 2023.



Based on the statistical data above, in the last 10 years the disasters that have occurred in Indonesia have increased significantly, 2020 is the peak of disaster cases in Indonesia, totaling 5003 disasters. Based on data from the National Disaster Mitigation Agency, over the last 10 years there have been 8,226 tornadoes, 7,952 floods, 6,943 landslides, 2,762 forest and land fires, 370 droughts, 334 earthquakes, abrasion 249 times, floods accompanied by landslides 175 times, volcanic eruptions 136 times, tsunamis 9 times, and earthquakes accompanied by tsunamis 6 times (BNPB, 2023).

Disaster is an event that is enshrined in the Qur'an, when referring to the Qur'an there are several words that have the same meaning as disaster, namely the words *mushibah*, *bala*, *slander*, *doom*, *facade*, *halak*, *tadmir*, *tamziq*, *iqab*, and *nazilah* (Muhammadiyah, 2018). The word *mushibah* is found in QS. Al-Baqarah [2]: 156, QS. An-Nisa [4]: 79, and QS. As-Shura [40]: 30 (Al-Baqi, 1992). In these verses the word *mushibah* is interpreted as bad events that befall humans. According to M. Quraish Shihab, the word *mushibah* in the Qur'an is a disaster that occurs among the causes of bad human behavior (Shihab, 2002). The word *bala'* is found in QS. Al-A'raf [7]: 168 which has the meaning of all disasters that afflict humans (Religious Department of the Republic of Indonesia, 2011). The word *slander* is found in QS. Al-Anbiya [21]: 35 which means trials or tests in the form of bad and good (Firdausyiah, 2022), and disasters are a bad test for humans (Hamka, 1982). The word *doom* of which is found in QS. Al-Sajdah [32]: 21 which has the meaning of punishment for human violations or sins that have been committed. The word *facade* of which is mentioned in QS. Ar-Rum [41]:30, in this verse the word *facade* has the meaning of damage due to bad human attitudes towards the environment. The word *halak* has the meaning of perishing as found in QS. Al-Qhashash [28]: 78. The word *tadmir* in QS. Al-Isra [17]: 16 has the meaning destroyed. The word *tamziq* in QS. Saba [34]: 19 has the same meaning of destruction as the meaning of the word *tadmir*. The word *iqab* in QS. An-Nahl [16]: 126 has a counter meaning. In the Qur'an the term *iqab* is repeated 20 times which is generally used to indicate a painful reply (Ministry of Religion of the Republic of Indonesia, 2009). Said *nazilah* in QS. Al-Hijr [15]: 90 which means the misery that is sent down.

Any disaster that occurs from the perspective of the Qur'an is by Allah's permission based on natural laws that Allah has established as in QS. At-Tagabun [64]: 11, in this verse M. Quraish Shihab provides an explanation that Allah's permission for a disaster to occur does not mean that Allah automatically approves or likes what happens, Allah does not prevent disasters because it is part of the system and natural law that Allah has created cause and effect or what is commonly called a causal relationship. Humans are required to always be introspective of the disasters that occur and to evaluate how far their actions conform to the system and natural laws that have been established by God (Shihab, 2002).

When facing a disaster, humans must not despair and only lament their fate, because this behavior is not a solution to a disaster. Humans must be optimistic and rise from the disasters they experience, and make disaster events a lesson to continue to improve themselves (Baidhawiy, 2015). According to Hamka, in the face of a disaster every human being must not stop trying, all resources, efforts and intelligence must be used when facing a disaster (Hamka, 1982). In addition to being optimistic, the attitude that humans must have is to remain patient with the disasters that they experience and always prepare themselves in the face of disasters that will occur in the future.

One of the functions of the Al-Qur'an was revealed to humans as a guide for humans in living their lives in the world, including instructions on how to behave in the face of disasters. Al-Qur'an instructions related to disasters can be used as a source in an effort to provide disaster education to the public. There are several reasons for the importance of disaster education, namely: First, to provide basic knowledge about disasters. Communities must not close themselves from disaster knowledge, the mindset of the community must be open to receiving all forms of information and data related to disasters to minimize the risk of disaster impacts. Second, Disaster education can provide enthusiasm and motivation in dealing with disaster situations that occur. Enthusiasm is the capital to rise from all the downturns caused by the disaster. Third, disaster education can build unity, solidarity and social care. Disaster education can foster a sense of shared responsibility in protecting nature and environmental sustainability. In the event of a disaster, social solidarity can encourage people to help each other regardless of different religious, ethnic and cultural backgrounds. Sympathy and empathy can grow through disaster education. Fourth, disaster education can minimize the impact of fatalities and other losses. Simulations carried out during disaster education can add insight into disaster prevention and management.

In the Al-Qur'an there are verses that hint about disaster education. These verses are scattered in several letters in the Qur'an with informative and solutive language related to disaster education. The following are signs from the Qur'an regarding steps in disaster education:

1. Disaster Introduction

The initial stage in conducting disaster education is to introduce the community to disasters and their types. This is in order to increase public knowledge in dealing with and reducing the risk of major disasters, especially for people who live in disaster-prone areas. There are several factors that cause many victims in disasters, namely the lack of public understanding of disasters and their dangers, the lack of information and early warning that causes unpreparedness to face disasters, the community's

indifference to disaster education, and the factor that disaster socialization is not optimal given by policy makers to public.

From the perspective of the Qur'an, disaster recognition is an attempt to provide useful news as well as a warning. This is in line with the prophetic mission of the Prophet Muhammad mentioned in QS. Al-Furqon [25]: 56, in that verse Wahbah Az-Zuhayli explains that the Prophet Muhammad had the duty of being a messenger and a warner. What the Prophet Muhammad conveyed is the truth so that humans can get safety, for people who deny or do not care about what the Prophet Muhammad conveyed will get misery and suffering (Az-Zuhayli, 2018). The important message in this paragraph is that all forms of information aimed at safety and security must be known, understood and implemented, especially if this information concerns the safety of human souls.

The Qur'an provides information about disasters and their types, some of which are based on previous stories of the Prophets and their people, such as the earthquake that befell the Thamud in the story of Prophet Saleh in QS. Al-A'raf [7]: 78, the volcano erupts in QS. An-Naml [27]: 88, the tsunami disaster in QS. Al-Infithar [82]: 3, the flood disaster experienced by Noah's people in QS. Hud [11]: 25 and QS. Al-Ankabut [29]: 14 (Suyadi, 2020, p. 2), drought disaster in QS. Yusuf [12]: 48, natural damage due to human actions in QS. Ar-Rum [30]: 41, and the epidemic of infectious diseases in QS. Al-Anfal [8]: 133. The stories related to disaster events described in the Qur'an are presented in a beautiful literary form that can attract the attention of listeners to take important lessons from these stories (Al-Qattan,

In introducing disaster to the community, there are several ways that can be done, namely through an interactive communication approach between parties providing information such as officials, community leaders, religious leaders, teachers, and parents to the community. Disaster information submitted must use language that is easy to understand, and the information conveyed can be accounted for as true. If the information provided is wrong and misleading, it will actually create a commotion. Disaster recognition can also be conveyed through the media of television, newspapers and radio. In today's digital era, disaster introduction can also be conveyed through social media such as Facebook, Instagram, YouTube and Twitter. But the public also needs to be aware of hoax news that can mislead and exacerbate the situation. Therefore,

2. Disaster Prevention

In QS. Al-Baqarah [2]: 30 is informed that the position of humans on earth as caliphs has the task of maintaining, managing and caring for the earth to the maximum. The task is given because humans are considered worthy and capable with all the knowledge they have. With the knowledge possessed, humans can identify,

research, explore, and provide solutions to problems on this earth. In QS. Al-Ahzab [33]: 72 explains that God entrusts humans as bearers of the task of managing the earth and everything in it (Danarta, 2022). Then in QS. Hud [11]: 61 there is a human task as the prosperity of the earth, because humans have the potential and have the readiness to prosper the earth properly so that it can be utilized by future generations (Abdillah, 2001). Therefore, human position on earth is very important and strategic in maintaining the balance of nature and maintaining ecosystems on earth. In managing the earth, humans must not abuse their authority, because what humans do will be accounted for before Allah. If he is unable to carry out his duties as caliph on earth, disaster will come to humans. According to M. Quraish Shihab, the meaning of the caliphate in QS. Al-Baqarah [2]: 30 has four elements, the first element is humans as caliphs, the second element is the earth, the third element is the duty of humans, the fourth element is Allah who gives tasks to humans. The four elements are related, the relationship between humans and the earth is a mutual relationship that requires each other, humans need natural resources for survival, vice versa the universe needs humans as guardians and preservers of natural resources. While the relationship between humans and God is the relationship between creatures and God, humans who are given the task of caliph will be held accountable before God (Shihab, 1993).

In providing disaster education, disaster prevention measures must be socialized to the community. In the Al-Qur'an there are signs related to disaster prevention, namely the prohibition of causing damage to the earth as contained in QS. Al-A'raf [7]: 56. There are several factors underlying the damage to the earth, namely the factor of excessive exploitation of natural resources for personal gain or for several people regardless of the adverse impacts that occur (Karim, 2022), for example forest exploitation by carrying out illegal logging which causes flooding, loss of biodiversity, reduced water resources, and soil fertility to turn into arid. The factor of marine exploitation which is often carried out by irresponsible persons, such as catching fish using explosives and overfishing by over-capturing marine resources so that fish populations can decrease drastically, sea pollution due to waste water disposal and oil spills which have a negative impact on marine ecosystems (Mashar, 2021). Mine exploitation factor is excessive without regulation which has an impact on environmental damage. Technological factors that are not environmentally friendly can cause air pollution, such as pollution produced by fuel combustion technology from vehicles (Rangkuti et al, 2020), as well as waste that is categorized as hazardous from factories. marine pollution due to the disposal of waste water and oil spills which have a negative impact on marine ecosystems (Mashar, 2021). Mine exploitation factor is excessive without regulation which has an impact on environmental damage. Technological factors that are not environmentally friendly can cause air pollution, such as pollution produced by fuel combustion technology from vehicles (Rangkuti et al, 2020), as well as waste that is categorized as hazardous from factories. marine

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To prevent environmental damage, there must be an attitude of care and love for the environment. Humans in general only realize the importance of caring for the environment if a disaster or environmental damage has occurred which has resulted in material and non-material losses. The causes of environmental damage are often ignored and prevention efforts in the form of protecting the environment are not carried out. If it is realized that the earth and everything in it was actually created for humans, on earth humans can live, have fun, enjoy the beauty of nature, and develop offspring. Therefore there is no reason not to care about and love the earth as one of God's creations and gifts. The manifestation of an attitude of care and love for the environment is to maintain the balance of the universe and not cause damage to the earth.

Love and concern for the environment must be instilled by parents and teachers in their children and students, because they are the generation that will protect the environmental ecosystem in the future. Parents at home must accustom their children to protecting the environment, for example not throwing garbage in the wrong place, then teachers at school must teach their students to maintain the balance of the natural ecosystem. If environmental awareness education is not given to children and students, then the problem of environmental damage in the future will be even more complex (Kosim, 2022).

3. Actions in a Disaster

In the Qur'an, taking steps to save yourself when a disaster occurs is an obligation. This is as implied in QS. Al-Baqarah [2]: 195, in this verse there is an important message so that humans maintain their safety and security from something that is destructive and dangerous, such as when an earthquake occurs in a moderate position indoors, you have to go out to find an open area to avoid building collapse due to earthquake. If a tsunami occurs, efforts must be made to stay away from the location where the tsunami occurred and look for a high place to save yourself. If a volcano erupts, avoid the location of mountain slopes, valleys and lava flow areas,

When referring to the Qur'an, there are stories of the Prophets that can be used as inspiration about the importance of saving oneself from disaster. Among the stories enshrined in the Qur'an are the events of the flood disaster during Noah's time, when Noah received information that a flood would come, then Noah built a large ship as a

form of disaster anticipation and a shelter from flooding. Then Noah invited the public to get on board carrying all the necessities including the animals. The flood events during Noah's time are immortalized in QS. Hud [11]: 38-44. Then another disaster that is enshrined in the Qur'an is the earthquake that occurred during the time of Lut, at that time Lut received a warning that an earthquake would occur in his area, After receiving this information, Lut and his family (except his wife) left their territory to save themselves from the disaster. The story of Lut is told in the Qur'an in QS. Hud [11]: 81. The lesson from the story of Nuh and Lut is the importance of evacuating if there are disaster warnings such as floods, earthquakes, volcanic eruptions, tsunamis, and others. Society should not just remain silent in the area where the disaster occurred if there is already a warning that a disaster will occur, that is tantamount to allowing themselves to fall into destruction.

During the time of the Prophet Muhammad, there was a case of an infectious disease called the Plague of the Year. The annual epidemic was a disaster that resulted in fatalities and paralyzed social and economic activities. The action of the Prophet Muhammad during the plague epidemic was to order people to stay in their homes and not carry out activities outside the home to avoid transmission of the plague epidemic. What the Prophet Muhammad did is a form of action that must be imitated when an infectious disease disaster occurs. For the past two years, the world has been hit by the Covid-19 outbreak, the first case of which occurred in Wuhan, China. The Covid-19 case quickly spread to all countries in the world, including Indonesia. The impact of Covid-19 has changed the order of human life, the health sector has experienced severe shocks, the economic sector has been paralyzed in an instant, the social sector is experiencing changes in life behavior, and the education sector is experiencing changes in the learning system (Fatmawati, 2021). There were so many victims who died as a result of the Covid-19 outbreak and all hospitals in the world were filled with Covid-19 patients (Marcelinus, et al, 2022). Under these conditions, every effort has been made to minimize casualties, one of which is implementing social distancing, namely social movements to maintain distance, reduce social interaction, and avoid crowded places. Work and study activities are centered at home with all family members. This was done in an effort to suppress the case of Covid-19 which is very dangerous for human life. Social distancing is an act that is justified in Islam, because it includes a way to avoid destruction. Islamic teachings do not justify a person doing something that can harm and harm himself and others, even in the case of an epidemic, the Prophet Muhammad ordered to avoid disease outbreaks by concentrating on activities at home and avoiding crowds. Taking actions in an effort to maintain personal and community safety is an action that is in accordance with the objectives of Islamic law, namely Hifdz an-Nafs or protecting the soul.

D. Praying During Disasters

From the perspective of the Qur'an, when humans experience a disaster, they are ordered to pray, as stated in QS. Ar-Rum [30]: 33 and QS. Al-Mu'min [40]: 60. Prayer is a spiritual activity in the form of human requests and supplications to God through speech and heart with full hope, such as when experiencing a disaster asking God for protection and security. Prayer is a medium of communication between humans and God that can calm the human soul when in trouble and trouble. For Muslims, prayer is a form of faith and obedience to Allah which has been exemplified by the previous Prophets. Prayer activity is a form of human weakness and powerlessness before God.

Disasters have a psychological impact on disaster victims, such as stress, frustration, and depression due to the loss of family members and property. Under these conditions, education and assistance are needed so that disaster victims do not despair. Education to always pray is important to avoid feelings of despair which is forbidden as implied in QS. Az-Zumar [39]: 53. With prayer one will rise and be motivated in dealing with disasters, and always be positive and wise in dealing with disasters. Praying can restore the fragile condition of the soul and the spirit to look to the future with a clear mind to live life after a disaster.

Prayer can bring a sense of optimism in humans so that the mental condition becomes strong. Optimism is not an attitude of resignation just sitting idly by while lamenting the fate that has happened, but an optimistic attitude is the strength of the spirit that resides within us to always try our best when experiencing difficulties and hardships in life. Optimistic people are always serious in overcoming life's problems and do not hesitate to rise from all adversities. Without optimistic behavior, humans will feel weak in spirit which leads to despair and loss of hope.

4. Helping Disaster Victims

In the perspective of the Qur'an, providing assistance to people affected by disasters is an obligation as implied in QS. Al-Maidah [5]: 2 and QS. At-Taubah [9]: 71. The importance of helping each other is based on that humans are social creatures who live side by side and need each other. Humans are not always happy and successful in living life, there must be times when the journey of life is sometimes sad and suffers from disasters. For those who are not affected by the disaster, it is obligatory to help victims who are affected by the disaster.

Helping disaster victims is a form of love and care between people which is a principle of Islamic teachings as in QS. Al-Anbiya [21]: 107, the word mercy in this verse does not only apply to fellow Muslims, but to all creatures in this universe. Providing assistance to disaster victims must not be discriminatory or based on a particular religion or ethnicity, and must not be treated unfairly because of dislike for a religion or ethnicity. In Islamic teachings, building solidarity and brotherhood is not only

limited to fellow Muslims, but to all human beings. In social life, the Prophet Muhammad was a person who was easy to get along with and did not make enemies of anyone just because he had a different religion (Kodir, 2022). The Prophet Muhammad always taught unity and brotherhood between Muslims and non-Muslims living in Medina. As explained in Islamic history, the people living in Medina consisted of different religious and ethnic backgrounds. Under the leadership of the Prophet Muhammad, the people of Medina lived in harmony, peace and help each other (Mukhtarom, 2019). What was exemplified by the Prophet Muhammad can be used as an example in providing assistance to disaster victims regardless of one's status and social strata.

There are several ways to help disaster victims, such as providing cash assistance through fundraising or donations, providing medical assistance in the form of medicines, sending medical personnel, and creating shelters for the victims. In addition to material assistance, it is important to give energy, thoughts and prayers to disaster victims.

Conclusion

Disaster education in the perspective of the Qur'an is an effort to provide comprehensive knowledge about disasters and steps to deal with disasters. Disaster is a reality faced by humans that can happen at any time. Al-Qur'an introduces the types of disasters, such as earthquake disasters in QS. Al-A'raf [7]: 78, the volcano erupts in QS. An-Naml [27]: 88, the tsunami disaster in QS. Al-Infithar [82]: 3, the flood disaster in QS. Al-Ankabut [29]: 14, drought disaster in QS. Yusuf [12]: 48, natural damage due to human actions in QS. Ar-Rum [30]: 41, and the epidemic of infectious diseases in QS. Al-Anfal [8]: 133. The Qur'an provides education regarding steps in dealing with disasters in order to minimize the impact of fatalities, material losses, and deep psychological trauma. Steps to prevent disasters are described in QS. Al-A'raf [7]: 56. Then step to save yourself from a life-threatening disaster in QS. Al-Baqarah [2]: 195. Pray when disaster strikes in QS. Ar-Rum [30]: 33, do not give up in the face of disasters, and remain optimistic about living after a disaster in QS. Az-Zumar [39]: 53. The next step is to provide assistance to disaster victims both materially and immaterially (prayers) in QS. Al-Maidah [5]: 2. The next step is to provide assistance to disaster victims both in material and immaterial forms (prayers) in QS. Al-Maidah [5]: 2. The next step is to provide assistance to disaster victims both in material and immaterial forms (prayers) in QS. Al-Maidah [5]: 2.

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