

The efforts to instill the Qur'an through MDMC (analysis of humanism values) in Pronojiwo, Lumajang

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ABSTRACT

Indonesia is a country with a disaster-prone area. In 2022, BNPB recorded 3,494 disasters in Indonesia. Dominated by natural disasters, followed by extreme weather and landslides. Natural disasters are events that cannot be predicted when and where they will occur, one of which is an eruption. The eruption is a natural disaster that threatens many regions in Indonesia, especially in East Java. Many problems have occurred as a result of volcanic eruptions both materially and non-materially. This study aims to determine the form of humanism applied by the Muhammadiyah Disaster Management Center (MDMC) team to the victims of the eruption that occurred in Pronojiwo, Lumajang. The method used in this research is the descriptive analysis method. The analysis in this study used the theory of humanism. The results of the study show that MDMC's actions apply humanistic theory to post-disaster survivors' post-learning social activities, direct inductive thinking, focus on practice, and emphasize the importance of survivor participation in learning. MDMC also implements humanism in Islam which is built based on pure humanity taught by the holy book Qur'an; humanize humans.

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INTRODUCTION

Infographic data of BNPB for 2022 shows that during 2022 at least 3,494 disasters were recorded. Dominated by natural disasters, followed by extreme weather and landslides. The impact was that

there were 851 fatalities, 46 missing, 8,725 people were injured, and 5,385,711 people had to be evacuated.¹

At the end of 2021, there was a natural disaster, namely the eruption of Mount Semeru. This phenomenon occurred less than a year after the last eruption in January 2021.² Mount Semeru is a constant source of volcanic activity, with around 40 recorded eruptions between 1818 and 2007 (Siswowitzjojo et al., 1997). Meanwhile, Semeru has erupted more than 70 times until 2021 (Fiantis et al., 2019). Semeru's activities have developed since 1967 and have never stopped until now.³ The active site of Mount Semeru is Jonggring Saloko Crater which is located to the southeast of Mount Mahameru.

The Semeru incident did not only have a physical impact. Survivors also experienced severe long-term psychological effects that affect mental health. Some survivors became depressed after the eruption and they became different in social relations, religious beliefs, and opinions. Grief, shock, and the trauma of losing a loved one can lead to mental disorders and even psycho-social conditions.⁴ In addition, anxiety about death, fear of further disasters, and feelings of loneliness and boredom increase survivors worry.⁵

The impact of the disaster that caused psychological needs to be handled seriously. The psychological aspects affected by this disaster involve emotional and cognitive aspects. Survivors are vulnerable to trauma due to the loss of loved ones, their homes, property, and destroyed rice fields.⁶ If this post-eruption trauma is not treated seriously and left for a long time, it will impact psychological and physical complications of survivors. These complications can become permanent, thus interfering with the survivors' survival (Flannery, n.d.). Psycho-social support with therapy is a way to reduce the psychological impact on survivors (Psycho-social Support for Post-Eruption Mount Semeru Disaster Survivors | JPM (Journal of Community Empowerment), 2022; Murdiono et al., 2020) activities such as play therapy (Afiati et al., n.d.; Handoyo et al., 2020; Ria et al., 2021), self-motivation (Ria et al., 2021), and bibliotherapy techniques (Rahmat & Budiarto, 2021). This psycho-social support is prioritized for children and the elderly because they are vulnerable to experiencing the strongest trauma.

The term "al-Ma'un" based on classical interpretation can also be understood as the small things that humans need in their daily lives to help fellow human beings in small kindnesses. In a broader sense, the word al-Ma'un means "to help" or "assist" in every difficulty. MDMC (Muhammadiyah Disaster Management Center) is a disaster management institution led by the central Muhammadiyah that engaged in disaster management activities according to the definition of disaster management activities in Mitigation and Preparedness, Emergency

Response, and Rehabilitation activities.⁷ In carrying out the initial assessment, MDMC Lumajang personnel formed a coordination post for the emergency response to the eruption of Mount Semeru

¹ BNPB, Indonesian Disaster Data, accessed at <https://bnpb.go.id>, internet: accessed on December 29, 2022..

² MAGMA Indonesia, PRESS RELEASE Volcanic Activity of Mount Semeru – East Java, January 16, 2021, accessed at <https://magma.esdm.go.id>, internet: accessed on December 29, 2022.

³ Badan Geologi, *Evaluasi Aktivitas G. Semeru Status Waspada Sampai Dengan Tanggal 27 April 2014, Pukul 24.00 Wib*, accessed at <https://vsi.esdm.go.id/index.php/gunungapi/aktivitas-gunungapi/444-evaluasi-aktivitas-g-semeru-status-waspada-sampai-dengan-tanggal-27-april-2014-pukul-2400-wib>, internet: accessed on December 29, 2022

⁴ Sosial Budaya (*Anxiety Care Indonesia Hadir Memulihkan Mental Pengungsi Erupsi Semeru - Metro Sulteng*, t.t.), accessed at <https://www.metrosulteng.com/sosial-budaya/pr-5193675601/anxiety-care-indonesia-hadir-memulihkan-mental-pengungsi-erupsi-semeru>, internet: accessed on December 29, 2022.

⁵ Opinion, *Merawat Kesehatan Mental Penyintas Bencana*, accessed at <https://nasional.sindonews.com/read/620059/18/merawat-kesehatan-mental-penyintas-bencana-1638778357>, internet: accessed on December 29, 2022.

⁶ Infografis, *Dampak Psikologis Korban Bencana | Indonesia Baik*, accessed at <https://indonesiabaik.id/infografis/dampak-psikologis-korban-bencana>, internet: accessed on December 29, 2022.

⁷ MDMC, *Profile of Muhammadiyah Disaster Management Center*; Internet: accessed on December 26, 2022.

supported by Lazismu in deploying logistical assistance. Besides that, East Java MDMC requested additional personnel from Yogyakarta and Central Java.⁸ The assistance sent is in the form of:

Type of assistance	Amount of assistance
Family kit	500
Logistics	3.221 packages
Ready-to-eat food	10.314 packages
Medical personnel	25 people
Complementary residence	200

Figure 1: data sources obtained from (Admin, 2021, 2021; Muhammadiyah Sends 15,000 Masks, 500 Family Kits and Assigns a National Emergency Medical Team to Support Emergency Management in Semeru, 2021; Muhammadiyah, 2022)

Every citizen has right education without exception, including children with special with special needs. This stated in Law Number 20 of 2003 concerning the National Education System article 5 paragraph (2) which reads citizens who have physical, emotional, mental, intellectual and/or social disabilities have right to receive special education. From the mandate of this law government has prepared educational facilities for children with special needs, those with emotional and behavioral disorders. Emotional and behavioral disorders exist in children with special needs have characteristics dominant and stand out from negative side rather than positive. Behaviors often carried out are often disturbing and detrimental to other children such as fighting behavior, destructive behavior, likes to be alone, and dirty words likes to command and often behaves insolently without manners and ethics. Characteristics are complex and often similar to emotional and behavioral disorders are difficult to detect and analyze so that errors often occur in provision of educational services that are appropriate to characteristics of children with special needs, (Indonesia & Barat, 2019; Persada & Efendi, 2018; Wati, 2014). Because of this negative behavior, many schools refuse them to get proper education in regular schools, for various reasons one of which is unavailability of qualified and qualified teaching staff to guide them. And even if there are schools that want to accept these children, they must be far away from their homes so many children with special needs cannot get education they want.

Everywhere, children with special neds from year to year there will always be and appear. For this reason, the government is obliged to facilitate these educational services in accordance with Law Number 20 of 2003 facilities are not only in urban areas but must be comprehensive to level of rural areas. The facilities provided are not only at elementary level but also at intermediate level, so the program or teaching and learning activities for children with special needs can be continued. Children with special need's child is really prepared.

Educational services required by children with special needs are stated in Law number 20 of 2003 and also supported by Government regulation number 17 of 2010 as form of implementing the law especially article 133 concerning education providers in the regulation it's explained that children with special need is given opportunity to get an education like any other normal child regardless of the side with special needs. It's necessary to study characteristics of children with special needs, factors that cause disturbances in children with special need, right approach used to overcome these special needs, as well as the right educational service model to help these children with special needs in learning and developing talent and creativity.

⁸ MDMC (Muhammadiyah Disaster Management Center), News (Muhammadiyah Kirim 15.000 Masker, 500 Family Kit Dan Tugaskan Emergency Medical Team Nasional Dukung Penanganan Darurat Di Semeru, 2021) accessed at <https://mdmc.or.id/muhammadiyah-kirim-15-000-masker-500-family-kit-dan-tugaskan-emergency-medical-team-nasional-dukung-penanganan-darurat-di-semeru/>, internet: accessed on December 30, 2022.

METHOD

This research is qualitative descriptive studying about humanism value to know the efforts to instill Qur'an through MDMC

FINDINGS AND DISCUSSION

Humanism Values

Broadly, humanistic learning theory is defined as a process in which physical and mental activities are carried out for maximum development. Learning in a narrow sense is defined as a series of overall personality formation that seeks to master the treasures of the house of knowledge (Sumantri & Ahmad, 2019). Physical growth does not provide behavioral development. Changes or developments are solely caused by learning processes, such as changes in habits, various knowledge competencies, attitudes, and skills (Ismail, 2013).

According to humanism, humans can control their own lives and behavior, and have the right to develop their own attitudes and personality (Sumantri & Ahmad, 2019). In addition, according to a humanist view, learning is designed to humanize humans, and a success in learning is marked by a good understanding of himself and his environment (Sumantri & Ahmad, 2019). It is the study with the aim of achieving the highest possible level of self-actualization. Humanistic theory tries to understand learning behavior from the learner's perspective rather than the observer (Arbayah, 2013).

Humanistic theory is applied in post-disaster survivors' post-learning social activities, direct inductive thinking, focus on practice, and is emphasized the importance of survivor participation in learning. It can be applied to discussions to enable survivors to express themselves in front of an audience, which is also explained in the application of Carl Rogers' humanist theory to the study of Islamic religious education (Prajoko & Abrori, 2021). The success of this implementation is marked by the comfort and enthusiasm of the survivors in the learning process, as well as positive changes in mindset, behavior, and self-control.

Based on Abraham Maslow's learning theory, the humanistic perspective demands potential learners in the process of growth and development and the freedom to find their way of life.⁹ Humanistic considers the learner as an independent subject to decide his life goals. Learners are led to be responsible for their lives and those around them (Arbayah, 2013). This perspective is closely associated with Abraham Maslow's (1954, 1971) belief that exclusive basic needs must be satisfied before higher needs can be satisfied (Mahrus & Itqon, 2020), it is depicted in the pyramid below:



Figure 2: source <https://www.indopositive.org/2019/08/5-tingkatan-dalam-teori-hirarki.html>

⁹ Binus University, Faculty of Humanities, Article ("Implementasi Teori Belajar Humanisme dalam Pandangan Abraham H. Maslow & Carl Rogers," t.t.), accessed at <https://pgsd.binus.ac.id/2021/07/08/implementasi-teori-belajar-humanisme-dalam-pandangan-abraham-h-maslow-carl-rogers/> internet: accessed on December 30, 2022.



Figure 2: source <https://www.simplypsychology.org/maslow.html>

The word humanism generally also has a meaning that refers to human efforts to find and make sense of the essence of life. Humanism is also often interpreted as a way for humans to understand their existence concerning life, including seeking an understanding of human values and even religious-spiritual values (Hadi, 2012). The vision of humanity aims to perfect humanism. This goal can be achieved humanely, humans do not have to be human, but must be homo human. Humanism in common can also be understood as a teaching that does not depend on doctrines that do not give individual freedom. Meanwhile, religious humanism always gives freedom to each individual in making choices in life, religion, opinion, or demanding their rights, but the basic values and human rights of others are still considered (Djayadin & Fathurrahman, 2020).

Islam means a calm religion. It is following the basic nature of Islam which is *rahmatan lil'alam* which means Islam is a belief that brings mercy and prosperity to all of the universes regardless of ethnicity and type of creatures on this earth (M.Ag, 2018). Islam is here to influence the world because its teachings contain and uphold humanism. Islam views human life as noble. Humanity is a concept that existed and developed rapidly during the Renaissance, similar to liberalism and rationalism (Widayat, 2018).

In Islam, Islamic humanity also places humans in a very central position in life.¹⁰ No object is more widely discussed origin in humans. *Ad interim* Islamic humanity bases its thinking on two main principles, the first is monotheism and the second is the Qur'an (Aprison, 2016). *Tauhid* means that the source of human freedom originates from the domination of all foreign powers other than oneself, which means the primordial bond between gods and humans since birth. Meanwhile, the Qur'an is the primary source of teachings that place human beings in the true nature, from which Islamic human values are studied and deepened.

The Islamic figure who conveyed the understanding and details of humanism in Islam was Muhammad Arkoun (Munir, n.d.). Humanism was developed by Muhammad Arkoun more or less in the 4th century Hijri or 10 AD. Arkoun gives the view that Islamic humanity has three typologies, namely: 1). literary humanism, 2). religious humanism, and 3). philosophical humanity. Of the three forms of Islamic humanism, the main discussion is the discourse of human action, humans using gods or humans using fellow creatures (Munir, n.d.).

A humanist civilization will give birth to a form of human liberation from all forms of injustice. This situation requires all of its parts to work together mutually so that it can produce formulations that can only work with one another without denying the interests of one of them.

¹⁰ Masjid Jendral Sudirman, article *Humanisme Islam Menurut Jeol L. Kremer Pada Masa Renaisans*, accessed at <https://mjscolombo.com/humanisme-islam-menurut-jeol-l-kremer-pada-masa-renaisans>, internet: accessed on December 31, 2022.

Islamic humanism is not extreme, neither deifies nor demeans the position of human beings. Islamic humanity places humans in the row of revelations from Allah SWT.¹¹ Humanism in Islam is built based on pure humanity taught by the holy Qur'an (Muhtadi, n.d.). The concept of Islam also teaches its people that Allah SWT, who is omnipotent, does not build anything in vain, including humans. This concept can lead to disparities between Islamic humanism and Western humanity.

The understanding of humanity from the circulation of philosophy point of view is an understanding that upholds the value and dignity of human beings in all their forms as a result of which humans occupy a very high, central, and crucial position, both in theocentric-philosophical contemplation and in the simplicity of everyday life.¹² In common terminology and the history of philosophy, humanism has several meanings. First is presuming the rational individual to be of the highest value. The second is conjecturing the individual as the final source of value. Third is serving the cultivation of creative development and individual moral development in a rational and meaningful way without reference to supernatural concepts (Bagus, 2022). The focus of this view is on the elite position of the individual and human rationale. Both are used as references for the sake of dedication to creativity and morality, which are secular and even atheist. Lorenz Cantik in his philosophy dictionary also explained the notion of humanity, that humanism as a philosophy means viewing rational individuals as the highest being, viewing individuals as the highest value, and aimed at fostering individual creative and moral development in a meaningful, rational way without referring to supernatural concepts. (Bagus, 2022).

A humanist attitude or humanizing behavior is a necessity that every human being has in acting, speaking terms, feeling as well as behaving in demand individually and socially. In the Qur'an, many verses talk about humans.

أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَى اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ

“O mankind, indeed We have created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted . (Q.S Al Hujurat: 13).¹³

In Surah Al-Hujurat verse 13, this verse does not address believers, but it addresses humans. It means that this verse describes the basic principles of human relations. What is clear is that this verse emphasizes the unity of human origins by showing the equality of human degrees. It is not natural for someone to be proud and feel superior to others, not only between one nation, ethnicity, skin color, and others, which leads to asserting that all human beings have the same level of humanity in the sight of Allah. There is no difference between one tribe and another. There is also no difference in human values between men and women because everything has come from a male and a female. The purpose of this verse is for humans to know each other. The stronger the recognition of one party to another, the more opportunities there are for mutual benefit. The introduction is needed to draw from each others lessons and experiences to increase piety to Allah SWT. The impact is reflected in the peace and prosperity of worldly life and the happiness of the hereafter.

Islam views the position of humanism must be understood as a basic concept of humanity that does not stand alone and is free. As a result, conveying the notion of "humanizing human beings" must be related to theology. In this context, the Qur'an views humans as Allah's "successive authority" or "caliph" on this earth. Allah's word reads:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

¹¹ UIN Maulana Malik Ibrahim Malang, Artikel (*ISLAM DAN WACANA HUMANISME*, t.t.), accessed at <https://uin-malang.ac.id/r/131101/islam-dan-wacana-humanisme.html>, internet: accessed on December 30, 2022.

¹² Abidin, Zainal, *Filsafat Manusia*, (Bandung: Penerbit Rosadakarya, 2001), p. 39

¹³ Ministry of Religion, *Al-Qur'an and its Translation*, (Jakarta: Foundation for Al-Qur'an Interpreters and Translators, 2003), 847

Meaning: "Remember when your Lord said to the Angels: "Indeed, I will make upon the earth a successive authority". They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know which you do not know."¹⁴

In that case, God has equipped human beings intellectually and spiritually. Humans have the capacity and knowledge to determine things in their lives. Therefore, freedom is a divine gift that is most important in efforts to function as caliph.

Some of the definitions above show that humans are a central issue in humanism. Even in the end, humans become the top priority, so it is possible that in time religion will be reduced because of it. From each explanation, there are similarities and contrasts in interpreting the urgency of the humanism concept in life and science.

Analysis of Humanism Values in Eruption Cases Handled by the Muhammadiyah Disaster Management Center

Muhammadiyah through the Muhammadiyah Disaster Management Center (MDMC) moved immediately to respond to the incident. Chairman of the MDMC central leadership, Budi Setiawan, personally gave instructions to the MDMC Rehabilitation and Reconstruction Emergency Response Division to coordinate the emergency response. Specifically for the MDMC of Lumajang Regency, Budi Setiawan gave the mandate to form a Coordination Post and conduct a rapid assessment of the needs of the affected communities.¹⁵ MDMC Lumajang personnel need to carry out the initial assessment and make a coordination post for an emergency response to the eruption of Mount Semeru. MDMC supported by Lazismu mobilized logistical donations and additional personnel from Yogyakarta and Central Java.¹⁶

Most survivors of the Semeru eruption have been displaced and live in offices and evacuation sites, residents' houses, and some in Islamic boarding schools. At the time of assessment, shelters were not adequately prepared to protect individuals from monsoon conditions, including limited distribution of appropriate clothing, warm blankets, and adequate warm water.

	Location	Location
1	Penanggal	Refugee post
	Candipuro sub-district	Pavilion
	Candipuro Cooperative	Multipurpose building
2	Pasirian	Village Hall
	Gentengan Condro	Multipurpose building
3	Ulul albab boarding school	Multipurpose building
4	Tempe Tengah	Village Hall

¹⁴ Ministry of Religion of the Republic of Indonesia, Al-Qur'an and its Translation, refinement edition, (Lajnah Pentashihan Mushaf Al-Qur'an: Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia, 2019), 13. Interpretation: "Remember when your Lord said to the Angels: "Indeed, I will make upon the earth a caliph", that is, the word caliph means 'substitute', 'leader', 'ruler', or 'successive authority of the universe'

¹⁵ Lazismu, News Respon Erupsi Gunung Semeru, Muhammadiyah Turunkan Tim Terbaik dan Galang Donasi, accessed at <https://lazismu.org/view/respon-erupsi-gunung-semeru-muhammadiyah-turunkan-tim-terbaik-dan-galang-donasi>, internet: accessed on December 30, 2022.

¹⁶ MDMC (Muhammadiyah Disaster Management Center), News "Muhammadiyah Kirim 15.000 Masker, 500 Family Kit Dan Tugaskan Emergency Medical Team Nasional Dukung Penanganan Darurat Di Semeru", accessed at <https://mdmc.or.id/muhammadiyah-kirim-15-000-masker-500-family-kit-dan-tugaskan-emergency-medical-team-nasional-dukung-penanganan-darurat-di-semeru/>, internet: accessed on December 30, 2022

5	Pasru Jambe	Village Hall
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MDMC has distributed 3221 logistics packages, provided health services to 1777 people, and prepared 10314 ready-to-eat food packages which have been distributed to survivors of the Semeru eruption and volunteers in the field.¹⁷ Muhammadiyah National EMT (Emergency Medical Team) also sent 25 medical personnel consisting of doctors, nurses, midwives, pharmacists, and medical admins. The team's task area is divided into two. Those are the west and east of the Gladak Perak Bridge. The west area is in the Pronojiwo sub-district and the east area is in the Candipuro sub-district.¹⁸ Logistical assistance was sent in the form of 500 containers of family kits and Covid-19 logistics in the form of 15,000 masks, hand sanitizers, gloves, medicines, and other medical goods. The family kit in the form of toiletries is a collaboration with a networked mini-market, Alfamart.¹⁹ Muhammadiyah created 200 complementary housing units for Mount Semeru Hot Cloud survivors through MDMC with the support of Lazismu.²⁰

The Psycho-social team also conducted a rapid assessment for mapping psychological conditions. The results are that some survivors experienced shock, derealization, dissociation, anxiety & fear, grief, and crying. MDMC collaborates with Maharesigana UMM (Muhammadiyah University of Malang). UMM Student Community engages the psycho-social, does a screening routine by visiting people who are at risk or vulnerable groups; asks about the condition of matters relating to daily stress while in refugee camps.²¹ Common problems that occurred are: (1) Most survivors are separated from their extended family members during the first eruption and run without paying attention to anything. Some family members also require medical treatment, especially those who experienced burns, and must be referred to the nearest Community Health Center or the hospital. (2) Feelings of discomfort with refugee arrangements and issues that Mount Semeru will erupt again cause many people to still adjust to the response of their fear. (3) Stress caused by the continuous perception that the distribution is carried out unfairly or inadequately and that there is not enough supply for equitable distribution. They are also apprehensive about the potential of corruption with distribution and the post-management that does not regulate better. (4) They feel nothing can be done. Electricity only exists at certain points of refugee post, and there is no activity to fill the time, for example, occupation, education, vocational training, entertainment, and others. (5) Concerns related to children education.²²

Problems that occur in women and men are different; Women are more likely to worry about the safety of themselves and their children, while men are worried about their economic safety due to the loss of jobs. The mental health problems that occur in children are (1) they are not obedient and do not listen to parents (acting out); (2) they are showing strong dissatisfaction with the situation and challenges at that time (frustration); (3) they are fighting with others; especially among boys (aggressive behavior); (4) they are difficult to sit still (hyperactive behavior); (5) they are being quiet,

¹⁷ Lazismu, News "Respon Erupsi Gunung Semeru, Muhammadiyah Turunkan Tim Terbaik dan Galang Donasi," accessed at <https://lazismu.org/view/respon-erupsi-gunung-semeru-muhammadiyah-turunkan-tim-terbaik-dan-galang-donasi>, internet: accessed on December 30, 2022

¹⁸ ITB Ahmad Dahlan, Institution News "Tim Kesehatan Muhammadiyah Tangani Korban Letusan Semeru," accessed at <https://www.itb-ad.ac.id/2021/12/08/tim-kesehatan-muhammadiyah-tangani-korban-letusan-semeru/>, internet: accessed on December 30, 2022.

¹⁹ MDMC, News "Muhammadiyah Kirim 15.000 Masker, 500 Family Kit dan Tugaskan Emergency Medical Team Nasional Dukung Penanganan Darurat di Semeru," accessed at <https://mdmc.or.id/muhammadiyah-kirim-15-000-masker-500-family-kit-dan-tugaskan-emergency-medical-team-nasional-dukung-penanganan-darurat-di-semeru/>, internet: accessed on December 30, 2022.

²⁰ Muhammadiyah, News "Muhammadiyah Serahkan 200 Hunian Pelengkap Bagi Terdampak Erupsi Semeru," accessed at <https://muhammadiyah.or.id/muhammadiyah-serahkan-200-hunian-pelengkap-bagi-terdampak-erupsi-semeru/>, internet: accessed on December 30, 2022.

²¹ Result of Interview, with dr. Era Catur Prasetya, SpKJ on January 16, 2023

²² Result of Interview, with dr. Era Catur Prasetya, SpKJ on January 16, 2023

talking a little; social withdrawal (internalization behavior); (6) they often show fear and cry; Especially related to loud sounds and meeting many people.

The solutions made by MDMC to the problem are (1) have a special tent where children can play well without looking at the intimate relationships of adults from parents or other families; (2) disciplining assistance so that the arrival can be regulated; (3) maintain and share expectations; try to put things in positive; (4) while overcoming problems in children by inviting them to talk, involve children in activities, invite children to move as usual, describe the facts of the disaster; causes, actions, and solutions.²³

CONCLUSION

MDMC moves on disaster management activities under humanism taught by Islam, namely behaving humanizing humanism and reflecting humanism according to the perspective of Abraham Maslow that makes humans properly human. It is reflected in the actions that they have taken to the survivors of the disaster; conveying logistics needs, paying attention to the psychological health of survivors, and other actions. Indirectly these actions reflect that Islam is *rahmatan lil'alam*. It does not discriminate among ethnicity, race, nation, beliefs, and skin color.

As a whole, the MDMC team combed the refugee post to the affected hamlet to ensure the condition of the survivors. The MDMC team not only distributes assistance but also they carry out public health services and prioritize psychological survivors. Semeru eruption not only affects material damage but also affects a psychic pension, especially children who are vulnerable to the emergency response phase.

Various problems experienced are shock, derealization, dissociation, anxiety & fear, grief, and crying. The solutions made by the MDMC team to the problems are different for each problem, according to the problem felt.

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