

Sheikh Nawawi Al-Bantani's thoughts on disaster

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ABSTRACT

As an archipelago with a strategic area, Indonesia has a variety of potentials and is also prone to risks of disaster. The natural phenomena outlined should be understood by humans as Allah's representatives (khalifah) in prospering and managing the earth. Sheikh Nawawi Al-Bantani is one of the archipelago's scholars with multidimensional insights. His thoughts have been outlined in his books which consist of various fields. This paper tries to review Sheikh Nawawi al-Bantani's thoughts on disasters. The writing of this article uses the library research method. The results of this research include: 1) the definition of disaster in the Qur'an, namely calamity, fitnah, and bala'. 2) Human efforts in managing disasters include two main things, namely through preventive action (prevention) and practical action or how to overcome when at some point humans are hit by a disaster which includes mitigation and preparedness for disasters, emergency response attitudes, recovery (recovery of conditions after a disaster). 3) The value of Islamic education in disasters includes spiritual dimensions, cognitive dimensions, social affective dimensions, and psychomotor dimensions.

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INTRODUCTION

Recently, Indonesia has been hit by various disasters. Indonesia's location on the "ring of fire" causes Indonesia to occupy a high disaster risk. The number of disasters increased significantly from 1970 to 2020 (Wang et al, 2023). Based on data from the National Disaster Management Agency (BNPB), it is reported that the number of disasters that occurred was 1778 times with a distribution of 658 floods, 605 extreme weather, 321 landslides, 154 forest fires, 18 tidal waves and abrasion, 15 earthquakes, 5 droughts, and two volcanic eruptions (BNPB, 2023)].

Natural disasters are a necessity in human life. Disasters are events or series of events that threaten and disrupt people's lives and livelihoods caused by both natural and non-natural factors and human factors resulting in many human casualties, environmental damage, property losses, and psychological impact (Wekke, 2021). Post-traumatic stress disorder, depression, anxiety disorders, and substance use disorders are among the most serious psychological effects of disasters or traumatic events.

Disaster can strike at any time, so disaster preparedness is a must for humans. Human attitudes towards disasters are so diverse. Some consider disasters to be a curse from God due to human sin and disobedience. On the other hand, there are those who view that God has tested man's patience, so that when he passes the test he will achieve a higher degree in His sight. Wrong theological views about the nature of disasters can lead to unproductive actions. Conversely, an optimistic theological view in responding to disasters is a good entry point in post-disaster reconstruction. In the theory of Disaster Risk Management, it is said that disasters occur due to the meeting of threats with the vulnerability of the local community minus the available capacity (Mustaqim, 2015).

In the human view, logical scientific explanations related to disasters only satisfy intellectual reasoning, but do not provide spiritual tranquility and stability of vertical dependence on Allah SWT, the Creator of the universe. Therefore, understanding the phenomenon of natural disasters is important to be approached from a spiritual and moral (religious) perspective through disaster mitigation education (Wahab, 2023). Handling the problem of disasters actually requires various approaches, not only economic, political, or psychological approaches, but also theological approaches. Moreover, the Qur'an is also believed to be the highest source of value for Muslims, even it is also a source of inspiration to find solutions in dealing with various life problems including disaster problems (Mustaqim, 2015).

Humans are caliphs who are made by Allah as managers of the earth. It is appropriate for humans to understand their nature to maintain, manage, and make the best use of nature, not to destroy or exploit it for personal interests that harm many people. After all, the disasters that exist on this earth are part of human actions (QS. Ar-Rum: 41).

Sheikh Nawawi Al-Bantani is an Indonesian Muslim intellectual who has multidimensional insights and takes part in the international sphere. Sheikh Nawawi's Islamic education thinking is not only centered on *ubudiyah* but also touches on nature. This paper will explain some of Sheikh Nawawi Al-Bantani's thoughts, including: (1) thoughts on disasters, (2) the role of humans in dealing with disasters, and (3) the value of Islamic education in disasters.

METHOD

This paper uses the library research method, which relies on library materials as a source of information to answer about the main ideas of Sheikh Nawawi Al-Bantani in the perspective of Islamic education. Library research limits its activities to library collection materials only without the need for field research (Zed, 2018). The stages of research carried out are collecting relevant data such as books, scientific articles, and others then the data will be read, studied, and recorded. After all stages are completed, the data is analyzed by means of content analysis so that conclusions can be drawn regarding Sheikh Nawawi Al-Bantani's thoughts on disasters.

FINDINGS

Biography of Sheikh Nawawi Al-Bantani

Sheikh Nawawi Al-Bantani has the full name Muhammad Nawawi bin Umar bin 'Arabi. In his religious capacity he is known as Muhammad Nawawi al-Syekh Al-Jawi al-Bantani. He was born in Tanara Village, Tirtayasa District, Serang, Banten, West Java in 1813M/1230H and died in Ma'la Mecca Saudi Arabia in 1897M/1314H. Sheikh Nawawi is more popular with the nickname Sayyid Ulama al-Hijaz, as in the pages of his tafsir book. Through genealogical tracking, he is the 12th descendant of Maulana Syarif Hidayatullah (Sunan Gunung Jati, Cirebon). Sheikh Nawawi's lineage reaches Muhammad SAW through his father KH. Umar and his mother Zubaidah (Siregar, 2007).

Since childhood, Sheikh Nawawi was directed by his father to become a scholar. The sciences learned from his father included basic knowledge of Arabic (Nahwu and Sharaf), Fiqh, Tauhid, and

Tafsir. After educating his son directly, his father handed him over to KH Sahal, a famous scholar in Banten. After Banten, Nawawi went on to Purwakarta scholar, Kyai Yusuf. At the age of 15, Nawawi along with two of his brothers went on the Hajj pilgrimage and stayed in Makkah for three years. He used this opportunity to study Kalam, Arabic language and literature, Hadith, Tafsir and especially Fiqh (Siregar, 2007).

Nawawi's strong motivation made him stay in Makkah to study with great scholars born in Indonesia and other countries such as Makkah, Hijaz, and areas around Makkah. He also studied in Egypt. Among his famous teachers were Imam of the Grand Mosque Sheikh Ahmad Khatib Sambas, Abdul Gani Bima, and others. Then he continued his studies with great scholars in Egypt and Sham (Syria), then he returned to his homeland to develop his knowledge. The situation in his homeland was not favorable, so he returned to Makkah and stayed there until he died. In this second holy land, he studied under the guidance of famous scholars, including Sheikh Khatib Sambas, Abdul Gani Bima, Yusuf Sumbulaweni, and others. Thanks to his intelligence and perseverance, he became one of the most respected students at the Grand Mosque. When Sheikh Ahmad Khatib Sambas became the imam of the Grand Mosque, Nawawi was appointed to replace him. Since then he has been the imam of the Grand Mosque with the nickname Sheikh Nawawi al-Jawi (Siregar, 2007).

Sheikh Nawawi was also active in writing various books. According to M. Th. Moutsma and A.J Wensinch, and Harun Nasution his books are classified in several fields, namely: (1) The field of Kalam Science (Islamic Theology), including the Book of Fath al-Majid (1298 H), Tijan Al-Darari (1301 H), Kasyifah al-Saja (1292 H), etc. (2) Fiqh (Islamic law), including At-Tausyeh (1314 AH), Sulam Al-Munajat (1297 AH), Nihayah Al-Zain (1297 AH), and others. (3) The field of morals (Sufism), including Qami' al-Tughyan 'ala Mandzumah Shu'b al-Iman (1296 AH), Salalim al-Fudhala' (1315 AH), Maraqi' al-Ubudiyah (1298 AH), and others. (4) Arabic language and literature, including Fath Ghafir al-Khatihyah 'ala al-Kawakib al-Jaliyah fi Nazm al-Jurumiyah (1298 AH), al-Fushush al Yaqutiyah (1299 AH), and others. (5) In the field of Hadith Interpretation, he wrote the commentary Murah Labid or Munir (1305 AH) which consists of 2 volumes, and Tanqih al-Qaul (no year) in the field of hadith (Siregar, 2007).

Sheikh Nawawi's Thoughts on Disaster

According to Sheikh Nawawi, nature is important because it has implications for Islamic education. Nature is the empiric field and place where humans live in the world, so belief in the characteristics of nature will affect a person's view of how he behaves towards nature and what nature was created for (Siregar, 2007).

Allah has created nature with order and harmony. In addition to harmony and conformity, this nature was also created with destiny (certain measures) from the beginning. Allah's law (sunnatullah) on this nature is certain and no one can change it. With this certainty and order, the laws of nature are repetitive and objective. Repeated means, management (taskhir) and experiments on nature in the same conditions, will get the same results. While objective means, sunnatullah (Allah's law) applies to anyone, regardless of whether he is a Muslim or non-Muslim, good person or bad person. According to Sheikh Nawawi, in addition to certain measurements of each type of nature, also the nature of nature or sunnatullah runs on the basis of causal law, not by chance (Siregar, 2007).

Thus the nature of the universe according to Sheikh Nawawi consists of six principles, namely: (1) the existence of the universe was created by Allah with certainty, (2) the law of Allah (sunnatullah) is permanent (never changes) or runs continuously, (3) the nature of this natural sunnatullah is repetition, (4) sunnatullah is objective, (5) the creation of nature has wisdom or purpose, namely so that it can be studied and researched so that it is useful for life, and (6) this universe runs on the basis of causal laws (Siregar, 2007).

The principles of the universe according to Sheikh Nawawi also have implications for disasters on earth. Disasters are part of the sunnatullah that runs continuously, repeatedly, objectively. The Qur'an is a book revealed by Allah to humans that has an inclusive nature. Everyone who has certain knowledge can analyze the Qur'an scientifically, including analyzing the nature of disasters in the Qur'an [10]. Disaster events according to the text of the Qur'an and Hadith can be classified into two types, namely natural disasters and non-natural disasters. Natural disaster events include earthquakes [Q.S. al-A'raf (7): 78], volcanic eruptions [Q.S. An-Naml (27): 88], tsunamis [Q.S. Infithar (82): 3], landslides, floods [Q.S. al-'Ankabūt (29): 14], and droughts [Q.S. Yūsuf (12): 48]. Non-natural disasters include technological failure [Q.S. Al-Rum (30): 41], epidemic/plague [Q.S. Al-Anfal (8): 133], social conflict or social unrest [Q.S. Al-Rum (30): 41], terror [Q.S. Al-Maidah (5): 33] (PP Muhammadiyah, 2018).

According to Maragustam, there are three key words that point to the notion of disaster in the Qur'an, namely musibah, fitnah, and bala'. The meaning of musibah in the Qur'an is found in several verses, namely: [QS. Al-Baqarah (2): 156], [QS. Ali Imran (3): 165], [QS. An-Nisa' (4): 62] and [QS. Ar-Rum (3): 48], [QS. Luqman (31): 17], [QS. Al-Hadid (57): 22], and [QS. At-Taghabun (64): 11] (Maragustam, 2007).

According to an-Nawawi in Maragustam, in [QS. Ali Imran (3): 165] the Muslims were afflicted with calamity in the battle of Uhud because they committed sin, left the center of defense, and were greedy for the *ghanimah*. The calamity in [QS. Luqman (31): 17] is a hard thing in carrying out His commands and avoiding His prohibitions. Calamities happen to the hypocrites [QS. An-Nisa' (4): 62 and 79] as a result of their actions that decide cases by following Thaghut and turning away from Allah's law. Thus, it can be interpreted that calamities arise as a result of human actions (Maragustam, 2007).

In [QS. Al-Baqarah (2): 156] and [QS. Al-Hadid (57): 22] it is mentioned that calamities come from Allah through His sunnah. According to Nawawi in Maragustam, the purpose is to see the quality of one's faith whether he is able to be patient and surrender to Allah's provisions or not, and all disasters from Allah have been written in Lauhul Mahfuzh. In [QS. At-Taghabun (64): 11] and [QS. Ar-Rum (3): 48] it is more explicitly stated that calamities are the authority of Allah. A person is not afflicted with calamity except by Allah's permission. According to Nawawi in Maragustam, a person will not be afflicted with calamities either related to religion or worldly matters such as life, family and property except by Allah's permission, namely His destiny and will.

Bala' is something unfavorable or favorable that befalls directly from God without human involvement. Representations of the meaning of bala' are taken from [QS. Al-Baqarah (2): 49 and 155], [QS. Al-A'raf (7): 141], [Ibrahim (14): 6], [Al-Kahf (18): 7], [QS. Muhammad (47): 31], and [QS. Al-Fajr (89): 15-16]. Bala' which is unpleasant is found in [Ibrahim (14): 6], and bala' which is related to something pleasant is found in Surah [Al-Kahfi (18): 7] and [QS. Al-Fajr (89): 15-16]. The purpose of bala' according to Nawawi is to measure the quality of one's faith. *Taklif* is also a *bala'* directly from Allah [QS. Muhammad (47): 31], to test the quality of faith and patience to bear the severity of *Jihad fi sabilillah*.

The key word in the third definition of disaster in the Qur'an is fitnah (trial). Fitnah is a human action either from an individual or a group of people that does not only affect the despots, but the whole world (despots and righteous). The meaning of fitnah is represented in [QS. Al-Anfal (8): 25 and 28], [QS. Al-Furqan (25): 20], and [QS. Al-Anbiya' (21): 35]. To avoid this fitnah, it is obligatory to nahi munkar, if it is ignored then the whole is in a state of sin and allows the fitnah to occur. The purpose of fitnah according to Nawawi in Maragustam is to see whether a person is sick of being afflicted with something unpleasant and whether he is grateful when he is given something pleasant or not (Maragustam, 2007).

DISCUSSION

The Human Role in Facing Disaster

In Sheikh Nawawi's view, man was created in a balanced and perfect form. Physically he can stand upright perfectly and balanced and is equipped with reason, the ability to understand, gain knowledge, and be virtuous. Allah created man with various elements, namely being able to speak, hear, see, and reason. Humans are given both biological (external) and psychological (internal) abilities, which in principle describe human potentials, namely physical and psychological potentials (reason, heart, lust, and spirit) (Siregar, 2007).

The word *jism* (body) is mentioned twice in the Qur'an, namely in [QS. Al-Baqarah (2): 247] and [QS. Al-Munafiqun (63): 4]. These two verses show the importance of the body in human life and is part of the human identity that must be considered, because with the strength of the body can help humans navigate life on earth. But on the contrary, the limbs can also plunge a person into negative actions.

The word brain is often mentioned in the Qur'an regarding its great position while being reminded of the human obligation to use it. The brain is also the pillar of religion, as the basis for the task of *khalifah* and *'ubudiyah*. The function of reason according to Sheikh Nawawi is to think, ponder, and examine an object so as to lead humans to believe in Him. In addition, according to Sheikh Nawawi, the brain also functions to contemplate and consider the good and bad of something. Someone who does not use his mind will be worse than livestock. The intellect also functions as *tazakkur* (*dhikr* / remembrance) and *tafakkur*, which is thinking about Allah's creation.

The position of humans on earth according to Islamic education experts is as *khalifah* and *'ubudiyah*. *Khalifah* according to Sheikh Nawawi is used by the Qur'an for anyone who is given the power to manage both large and limited areas. *Khalifah* has the potential to prosper the universe and also has the potential to make mistakes and mistakes due to following the desires and temptations of the devil. The function of the caliph in the prosperity of the universe is not only limited to the caliph is still alive, but also must think about its management for the prosperity of the next generation. In addition to being a caliph, humans are also given the position of *'ubudiyah* to Allah. The word *'ubudiyah* according to him not only includes *mahdhah* worship (prayer, fasting, etc.) but also *ghairu mahdhah* worship (worship that is general, which has not detailed rules of practice) (Sregar, 2007).

Humans as caliphs should carry out the duties mandated by Allah in prospering the earth. Disasters that exist on this earth are part of *sunnatullah* which is beyond human control. As a caliph, humans are tasked with managing them well. The perspective of disaster management includes two main things, namely through preventive action (prevention) and practical action or how to overcome when at some point humans are hit by a disaster which includes mitigation and disaster preparedness, emergency response, recovery (recovery of conditions after a disaster) (PP Muhammadiyah, 2018).

Preventive action (prevention) in disaster management can be done by understanding the law of causality, namely having a complete understanding of why a disaster occurs. In addition, to fully understand the nature of oneself as a *khalifah* (representative of Allah on earth) in managing the universe as commanded by religion (PP Muhammadiyah, 2018). In addition to being a caliph, humans are required to *'ubudiyah*, namely all human activities must be framed with the value of *mardatillah* and happiness in the hereafter. While the function of humans as caliphs is how to organize life and cultivate this universe for the prosperity of humans now and future generations, as well as *'ubudiyah* (Ismail, 2015).

To minimize the process of disaster occurrence, among the things that can be done is to strengthen the community system in a certain area, i.e. not necessarily all people in an area study it in depth, but there must be those who have knowledge or experience in dealing with disasters so that other community members benefit from the knowledge they have experienced. In addition, it requires

community members with the willingness, care and access to learn about the history of past disasters, technology to protect homes from disasters so that disasters can be minimized, preparedness to live in an emergency when people need to evacuate because their homes are threatened or severely damaged and have a rebuilding plan (PP Muhammadiyah, 2018).

The objectives of community-based disaster risk reduction are: (1) increasing community readiness in disaster risk reduction, (2) increasing community capacity in disaster risk reduction-based development, (3) preparing disaster risk reduction-based development plans in a participatory manner, (4) implementing disaster risk reduction-based development models (Kurniadi et al, 2020).

Understanding one's existence as a caliph on earth cannot be separated from preventive disaster management efforts. Allah endowed human beings with reason and it is with this reason that Allah revealed the religion of Allah (Agung et al, 2018). The ability to think that he is equipped with from Allah makes humans have the ability to understand science, through which humans can identify, describe, and provide solutions to problems on earth.

In addition to prevention efforts, practical disaster management actions include three aspects, namely mitigation and disaster preparedness, emergency response, and recovery (recovery of conditions after a disaster). Disaster mitigation is a pre-disaster action that aims to minimize the impact of disasters, both through infrastructure development and providing awareness and ability to face disaster threats (Noor, 2014). Disaster mitigation efforts are in line with Allah's word Surah Yusuf: 47-49. Quoted from Godschalk, D. R. et al, the objectives of disaster mitigation include preventing loss of life, reducing human suffering, informing the public and authorities about disaster risks, and reducing damage to infrastructure, property, and economic resources (PP Muhammadiyah, 2018).

Besides the three things above, Islam also has a concept in disaster risk reduction (DRR) which is described in the form of a cycle. Each stage of disaster mitigation in Islam has a normative basis taken from the Qur'an as the source of Islamic law (Syadzili, 2007), as in the following cycle:

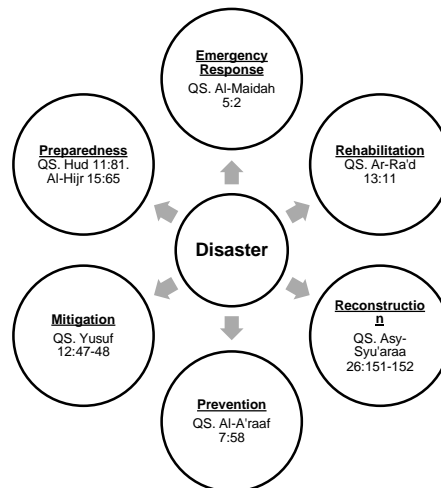


Fig 1. Cycle of disaster risk reduction (DRR)

Based on this figure, disaster risk reduction aims to: (1) reducing threats, (2) reducing vulnerability, and (3) increasing capacity. As for some disaster prevention measures (pre-disaster) can be done: (1) preventive measures, (2) mitigation measures, (3) preparedness measures. Meanwhile, after a disaster occurs, it can be done: (1) emergency response actions, (2) rehabilitation actions, and (3) reconstruction actions. Each phase of disaster mitigation in Islam has its own basis taken from the main source of Islamic law (the Qur'an). This is in accordance with the predicate of Islam which has been known as rahmatan lil 'alamin (mercy for all of nature) (Zamroni, 2011).

The three main components of disaster mitigation are: (1) hazard assessment, needed to identify the population, threats to assets, and the level of threat. This stage produces a disaster mitigation map. (2) warning, needed to warn the public about the impending disaster, this is based on authorized sources. (3) preparedness, includes knowledge of the affected area and warning systems to know when to evacuate, when to return once it is safe, or when to relocate (PP Muhammadiyah, 2018).

Emergency response in the context of disaster is a series of activities carried out in the process of disaster events immediately to deal with the adverse effects caused, which include: evacuation of victims, property, fulfillment of basic needs, protection of vulnerable groups, management of refugees, and emergency recovery. Among the objectives of emergency response activities are to save human survival, reduce the suffering of victims, and minimize material losses. The spirit of saving human life is found in Surah Al-Maidah (5) verse 32.

The term post-disaster recovery, according to Law No. 24/2007, includes rehabilitation (repair phase) and reconstruction (development phase). The main objective of rehabilitation and reconstruction is to rebuild better, faster and more precisely so as to increase community resilience from disasters that may occur again in the future. The rehabilitation and reconstruction phase usually begins after the emergency response period is considered over. The rise of the community to carry out recovery is in accordance with the Qur'an Surah Yusuf (12) verse 87.

The scope of rehabilitation and reconstruction activities includes four aspects, namely: (1) housing sector, (2) infrastructure sector, (3) psycho-social sector and (4) productive economic sector. The housing sector includes activities such as house cleaning, temporary shelter management, repairing community houses that have been damaged by disasters for reoccupancy, rebuilding to relocation in disaster-safe areas. The infrastructure sector includes the construction of roads and bridges, the provision of clean water, and the rebuilding of public facilities. The psycho-social sector includes health services and trauma healing, provision of health supplies, food and others. In the productive economic sector, including through the revitalization of farmer/fishermen groups, diversification/alternative agricultural/livestock business programs, etc (PP Muhammadiyah, 2018).

Islamic Education Values in Disaster

Axiology is a field of philosophy that talks about value. The issue of value is a matter related to human existence in all its aspects, both in relation to God, to fellow humans and themselves, as well as to the surrounding nature. Sheikh Nawawi talked a lot about the value system in Islam known as akhlaq and wrote many books specifically about Islamic morals. Sheikh Nawawi always frames his opinions with Islamic values (which are sourced from qauliyah/naql), namely the Qur'an and Hadith). Although he also recognizes the source of value from reason, it must be adjusted to religious values (PP Muhammadiyah, 2018).

The four principles of Islamic education values include: spiritual, cognitive, affective, and psychomotor. The spiritual domain is a personality that is faithful, pious, and grateful to God Almighty. Cognitive domain is related to memory, thinking, and reasoning processes. The affective domain is a domain that includes feelings, values, appreciation, enthusiasm, motivation, and attitudes. While the Psychomotor domain is based on concrete abilities, there are abilities that are abstract (Nafiati, 2021).

The first is the dimension of spirituality. Spiritual intelligence is the ability to understand the meaning and value contained in disasters, the wisdom they contain, and the ability to deal with disasters. In this case, a Muslim should realize that disasters are part of Allah's destiny in which there are lessons for humans. To minimize disasters, humans can maximize their role to *taskhir* (manage and use) natural resources for the prosperity of the present to the next generation. The results of the management of the universe are intended for humans to be able to take lessons from them so as to increase the strength of tawhid faith (Maragustam, 2007).

Second, the cognitive dimension which according to Ibn Qayyim includes exerting strength and ability to develop knowledge and broaden the horizons of thinking. The intellectual process of humans as creatures is to learn, research, and produce discoveries that provide benefits. Now many tools have been created to predict and detect disasters, including seismographs that function to measure earthquakes, buoys to measure earthquakes, anemometers, which are tools to measure wind speed that functions to predict the weather, and others (Siregar, 2021).

Third, the social-affective dimension, which is the ability to understand and feel what disaster victims are experiencing and respond appropriately. The response can be in the form of sympathy and empathy. In a disaster event, social sensitivity is needed for affected victims. Everyone should show their sympathy and empathy through what they can, whether it is helping financially (through fundraising and donations) or going directly to the affected locations. The hadith states: "The faith of one of you is not complete until he loves his brother as he loves himself." (HR. Imam al-Bukhari).

Fourth, the psychomotor dimension, which includes: physical movement behavior and coordination of motor skills in humans. Psychomotor education about disaster, including through disaster mitigation education for residents and school children, especially in disaster-prone areas and trauma healing training for residents so that they do not panic in facing and managing disasters. Providing sufficient insight for the community can reduce or even alleviate the risk of disaster.

CONCLUSION

Sheikh Nawawi al-Bantani is a charismatic Indonesian scholar with multidimensional insights and internationally recognized knowledge. There are three keywords for disaster in the Qur'an, namely *musibah*, *fitnah*, and *bala'*. Humans as caliphs on earth are tasked with managing disasters including two main things, namely through preventive action (prevention) and practical action or how to deal with when at some point humans are hit by a disaster which includes mitigation and preparedness for disasters, emergency response attitudes, recovery (recovery of conditions after a disaster). The value of Islamic education in disasters includes four dimensions: (1) the spiritual dimension, which is realizing that disasters are a decree from Allah and there is wisdom in it, (2) the cognitive dimension, which is human efforts in utilizing their intelligence to create something to minimize disasters, (3) the social affective dimension, which is the human social response to disaster events, and (4) psychomotor, which is the physical movement of humans in responding to disasters, including through disaster mitigation.

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