

Disasters and Religious Resilience in Indonesia: A Review

Abdullah Muslich Rizal Maulana¹, Dzihni Durratun Nikmah²

Universitas Darussalam Gontor Ponorogo

e-mail: amrizalm@unida.gontor.ac.id, dndzihni@gmail.com

ABSTRACT

Various disasters that occur in Indonesia are caused by several factors that can trigger casualties, environmental damage, property losses, and even adverse psychological impacts. The presence of such disasters causes pressure on disaster victims both from external and internal factors that can raise doubts or difficult situations that can threaten one's religious practice. This paper aims to show the role of religious communities towards disaster victims in Indonesia in order to increase the religious resilience of people affected by disasters. From the results of the research that has been done, it can be concluded that disaster victims in Indonesia will be able to go through the difficulties and pressures caused by disasters if they stick to religious practices and teachings socialized by religious communities. Religion teaches many important things concerning social benefit. Individuals and communities who feel pressure and sadness when faced with trials must hold fast to religious values in order to survive and find a way out of the complexity of the problem at hand.

Keywords: *Disaster; Mitigation; Religious Resilience*

Submission	Accepted	Published
14-02-2024	20-05-2024	17-06-2024

Copyright:

@ Abdullah Muslich Rizal Maulana,
Dzihni Durratun Nikmah (2024)

First Publication Right:

JSA : Jurnal Studi Agama

License:



This article is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)

because it is a gathering place for three large plates and nine small plates that form complex plate meeting paths and cause Indonesia to be a region that is very prone to earthquakes. Apart from natural disasters, Indonesia is also a country that has several kinds of disasters, such as social disasters (Wihartati, 2014, p. 278), to the recent health disaster, namely Covid-19. The variety of disasters that occur causes trauma effects in people who are victims of disasters also make their situation more vulnerable to mental health such as the emergence of anxiety and depression if not

INTRODUCTION

Judging from its geographical location, Indonesia is in a very active tectonic zone,

(Abdullah Muslich Rizal Maulana, Dzihni Durratun Nikmah/Disasters and Religious Resilience in Indonesia: A Review)

treated immediately (Karsih, 2022, p. 174). Physical assistance in the form of clothing, food, and shelter as well as health assistance to victims of natural disasters and social disasters, can be handled directly by the government or other institutions, while mental, and psychological disorders cannot be handled with physical assistance. But special treatment is needed both spiritually and psychologically. (Wihartati, 2014, p. 278)

Many parties help each other deal with disasters that occur in Indonesia, such as from the government, religious communities, institutions and so on. Indonesia is a multicultural country and has several kinds of religions with the majority of the population being Muslim. Then from several religions in Indonesia, the author will explain the spiritual handling by Islam which requires their people not to be apathetic, selfish and individualist when they find disaster victims in misery and suffering. This is in accordance with what is explained in the Qur'an that the phenomenon of disasters must be a shared responsibility as human beings, so as not to make differences in race, ethnicity, culture, religion and national unity as a hindrance in providing social assistance. (Qadri, 2021, p. 113)

But on the other hand, some modern people who have known the greatness of science and technology actually have acute concerns to cause apathy or indifference, (Kasim et al., 2021, p. 106) which causes more and more Indonesians to become victims due to lack of knowledge about the disaster itself. There are weaknesses in religious resilience that cause disasters due to misconceptions of religion. For example, suicide bombings, which are defined by surrendering completely to the religion they believe in. So there was a case of suicide bombing as a human defense for his religion in the name of jihad. (Nurani & Nurdin, 2018, p. 81)

The number of fatalities in each disaster event indicates the need for an evaluation or form of mitigation socialization, which can be carried out by utilizing religious studies related to environmental conservation by involving religious elites. The need to provide a basic understanding in theological and sociological terms regarding disaster mitigation will certainly be very useful for society, especially those who make religion the most important factor in life. (Arifin, 2019, p. 5)

For this reason, the author wants to discuss the importance of the role of religious communities in disaster mitigation. Because of the support and

assistance provided, it can have a good impact on the victims of the disaster and victims feel guided in the resilience of the disaster that occurs, thus eliminating feelings of resignation and adding insight into disasters and can reduce the number of disaster victims.

The author will classify the kinds of disasters that occur in Indonesia, which include natural disasters or disasters that occur due to natural events, social disasters or disasters that occur due to human actions, (Yunanto & Aryanto, 2022, p. 89) and Covid-19 disasters. Then from this grouping, the researcher tries to describe how the condition of the victims after the disaster, followed by looking for data on the various efforts made by the religious community towards disaster victims. In the future, the data will describe the relevance of religious resilience to disaster-affected communities. The focus of this research is disaster, the role of religious communities and religious resilience in society.

Reviewing the thesis written by Nurul Izzah Tawil with the title Social Support and Religiosity Towards Resilience of Natural Disaster Survivors in Palu, Central Sulawesi, has similarities with research in the form of the influence of social support and religiosity on resilience in natural disaster survivors. Thesis

DOI: <https://doi.org/10.19109/jsa.v8i1.21900>
Muhammadiyah Disaster Management Center (MDMC) Dalam Penanggulangan Bencana Banjir di Kota Makassar Tahun 2019, written by Fitriani M. in 2020, It explains the role of MDMC in overcoming flood disasters in Makassar City and has similarities with this paper, namely discussing the role of religious communities towards disaster victims. Thesis *Agama dan Bencana: Analisis Perspektif Teologis Masyarakat terhadap Gempa Bumi Pidie Jaya Tahun 2016*, written by Munawir in 2018, This research shows the correlation between religion and disaster in the view of the people of Pidie Jaya in 2016. Researcher will take several references from this thesis regarding religion and disaster from the community's theological perspective on the earthquake that occurred in the Pidie area, Aceh in 2006. Secondary data sources that will be used in this research include additional literature related to disasters and religious resilience in Indonesia.

RESEARCH METHODS

The type of research used is qualitative research, which is research based on objective observation of participation in a social symptom or phenomenon. The author will examine the kinds of disasters that occur in Indonesia, such as natural disasters, non-natural disasters, and social disasters, as well as

health disasters such as Covid-19. Then, from the phenomena that have been analysed, researchers will look for their relevance to the religious resilience of disaster victims in Indonesia, so that the author makes disaster victims the object of the following research.

This research uses the content analysis method in the writing process, which is a step taken to obtain information and content from the text conveyed in the form of symbols. In analysing the data, the researcher used the descriptive analysis method. By collecting data from various literature studies, researchers tried to describe various disasters by looking at the influence of the role of religious communities on the religious resilience of disaster victims and defining and looking for relevance between the two.

The approach used is through a phenomenological approach. Where in collecting data on religious phenomena, researchers need to investigate, in the sense of paying attention to the relationship between data related to the community that is the object of study, namely disaster victims in Indonesia.

The author collects data on various disasters and their relevance to religious resilience through library research in the form of books, journals, and other scientific

works. The source of data for writing this research is taken from the literature study to support the truth of the research.

RESULTS AND DISCUSSION

1. Religious Resilience

Various kinds of disasters that befall Indonesia cause their own impacts on their people. Not a few of the victims of the disaster felt deep trauma, property losses, grief due to the loss of relatives, family and loved ones. With so many sad things experienced, they need support both sociologically, religiously and psychologically. The impacts that occur also vary, for example, natural disasters that have occurred in Pamekasan since the beginning of 2023 have reached 596 events (antaranews.com, 2023) and are natural disasters that cause losses to the community even though there are no casualties. (Asy'ari, 2018, p. 157)

The tsunami disaster that hit Aceh in 1907 and 2004 had its own traumatic impact on the people of Aceh. So that capital is needed in the form of norms or values that can come from religion and socio-cultural order. Aceh has strong mental resilience in facing disasters because it has a strong foundation derived from religious values. (Kasim et al., 2021, p. 67) People who lost their possessions and

families later survived the tsunami but had strong religious beliefs helped them through the difficult time.

The main provision that the people of Aceh have in facing disasters is their strong religion, that is, they depend all their affairs on Allah swt. In any condition, the people of Aceh always ask for help and ask their God, Allah who is All-Seeing, All-Hearing, All-Knowing, and Who gives affection. Because for the people of Aceh itself, religion is the main social capital in dealing with various problems to disasters such as tsunamis and earthquakes. Aceh also has good psychological resilience when it was in the colonial period against the colonials because it has a strong spirit in religion and aqidah.(Kasim & Nurdin, 2021, p. 225)

In addition, after the disaster, survivors need trauma counseling services due to the stress and severe depression they feel. Victims of child age really need to be helped because every child has his or her future in order to build new hope. For parents, there is a need for trauma counseling guidance, namely in order to understand and accept the reality that is happening now, be able to forget the disaster that has occurred and start a new life.(Nirwana, 2016, p. 126) In addition,

counseling can also condition emotional stability.

In the midst of the many impacts that hit disaster victims in Indonesia, every victim needs a support, either from family, friends, or special people who provide comfort when sharing stories and experiences to help find a way out of the condition that is being felt. According to Sarafino and Smith (2010), social support is defined as a form of attention, comfort or appreciation received by individuals or groups and has a positive effect on a person's physical and psychological either directly or indirectly.(TAWIL, 2021, p. 4)

The support can be obtained in the form of mitigation before a disaster occurs by means of socialization from religious forums such as *Majlis Tarjih*, *Bahtsul Masail*, can also be implemented in the form of *majlis taklim*, *pulpit Friday sermon*, recitation and similar activities. Which involves religious elites, people who have religious integrity and who manage religious activities can optimize and play a role in increasing public understanding of the importance of disaster mitigation. Because most people still hold on to religious symbols to respond to the activities they face in their daily lives(Arifin, 2019, p. 5). So that with the many supports obtained, it can strengthen the Indonesian people, especially disaster

victims, in facing problems and sadness received after a disaster. It can be interpreted that disaster resilience is the capacity of a community or community that has the potential to be affected by disasters but can adapt to the defense of the social system of its community. (Kasim et al., 2021, p. 67)

2. The Role of Religious Communities in Disaster Victims

The occurrence of a disaster invites many parties to help its victims, the initial task that should provide assistance is from the local government and central government, then certain groups, such as religious communities, Indonesian Red Cross groups to relatives. As done by the Ministry of Religious Affairs to help victims due to natural disasters that occurred in West Sumatra, namely by collecting funds and distributing them to disaster victims and communities affected by natural disasters such as floods, earthquakes and so on. Which is also assisted by the Central Ministry of Religious Affairs which has collaborated with several University agencies to research areas related to natural disasters and try to find and find solutions to minimize adverse impacts when disasters occur. (Pramono et al., 2019, p. 101)

The assistance provided by religious communities is not only material but also immaterial, namely in the form of knowledge. The research that has been pursued by the Ministry of Religious Affairs has yielded results in the form of a guideline for dealing with disasters, what to do starting from pre-disaster, when a disaster occurs, to post-disaster. Mitigation or socialization of these guidelines can be carried out by local governments, religious counselors, or religious communities in the form of explaining to the community how the process to deal with disasters that occur and overcome them. The Ministry of Religious Affairs also rescued religious texts from educational institutions in West Sumatra, considering that the texts were a description of the thoughts of previous scholars who were rich in religious and social values. (Pramono et al., 2019, p. 102)

The same role was also carried out by the Ministry of Religious Affairs of the Banten region when there was a tsunami in the Sunda Strait to reach the coast of Anyer and Caritan. The Ministry of Religious Affairs provided assistance in the form of establishing disaster posts in the worst-hit areas affected by the tsunami. Also provide assistance in the form of basic needs such as food, clothing, and medicine and other necessities entrusted to the committee and

coordinator of the disaster post so that it can be distributed fairly and equitably. In addition, the Banten Regional Ministry of Religious Affairs held a joint recitation every Sunday night on the beach after the disaster as a way to ask Allah Almighty for protection. Religious counselors give lectures or advice to local communities and victims to take lessons from the incident, so that the community can better protect and maintain nature, obey God's commands and stay away from His prohibitions, then hold dhikr activities together to relieve anxiety and trauma in victims. (Ulumi et al., 2019, p. 28)

Another role that religious institutions can play to help disaster victims can come from local religious communities such as communities can provide services such as psychological support, shelter facilities, early warning facilities such as loudspeakers in mosques, organizational infrastructure, and support structures for vulnerable and poor families. They can also provide assistance collected and provided by the community to disaster victims. Because these religious institutions are present for the community during disasters, spread access on social networks, become local volunteers, civil society leaders, and religious institutions can also implement disaster recovery and disaster risk reduction programs. (Joakim & White, 2015, p. 195)

(Abdullah Muslich Rizal Maulana, Dzihni Durratun Nikmah/Disasters and Religious Resilience in Indonesia: A Review)

And religion is seen as a solution for victims affected by disasters, because it has been proven that the higher the religious form of an individual, the higher the religious life in the midst of society. (Pramono et al., 2019, p. 102) Therefore, the community needs help and guidance through the religious community in dealing with the disaster they are experiencing.

Because of research on disasters, the relationship between religion and health in post-disaster focus states that someone who apostates after a disaster have a lower level of health, and psychological recovery can be done by maintaining their faith. It concluded that religious forms have an important component for the recovery of disaster-affected individuals and communities whose role religious leaders can play, such as taking authority when victims seek trustworthy communities, trustworthy government institutions for post-disaster support and guidance. Therefore, religious leaders can take the position of spokespersons to restore communities and deliver policies on disaster risk reduction by disseminating disaster mitigation guidelines. (Joakim & White, 2015, p. 195)

3. Disaster Mitigation

Mitigation is an effort action taken to reduce or eliminate losses and casualties that may occur during a disaster by preparing for it before a disaster occurs. In Law No. 24 of 2007 concerning Disaster Management, mitigation is defined as a series of efforts made to minimize the risk and impact of disasters, both through infrastructure development and providing awareness and ability to deal with disasters. (Juhadi & Herlina, 2020, p. 13)

The law also states that disaster mitigation is one of the disaster management activities, consisting of: *First*, pre-disaster activities, which include prevention activities, are efforts made to drastically reduce and even eliminate the threat of disasters by controlling the environment. Mitigation, or activities focused on reducing the negative impact of a disaster. Preparedness, is a phase of careful preparation of actions to be taken to reduce losses and develop plans for relief and treatment during disasters. As well as early warning, by not underestimating disaster-prone areas and always paying attention to small signs of disaster. (Irwansah, 2023, p. 43)

Second, activities during disasters, including emergency response activities, phases to carry out emergency actions to save yourself and assets that can be carried such as assets and important documents. Details that can be done are by instructing

victims to the evacuation camp, finding and rescuing victims, ensuring security at the location, calculating losses due to disasters, using equipment in emergency conditions that have been prepared in advance, sending material assistance, and providing shelter. SAR (search and rescue) activities also need to be carried out to search for victims who have not been found. As well as post-disaster activities, which include activities, in this phase it is not clear what time will be needed but every individual, family and community will try to restore their condition to normal by repairing their homes, finding temporary housing, returning to school and working. Rehabilitation and reconstruction, just like the recovery of individuals and communities will try to return to their pre-disaster functions, but require rehabilitation from trauma caused by disasters. (Juhadi & Herlina, 2020, p. 13)

The victims after being affected by the disaster need to be restored to their original state. Religion can take on its role to empower and accompany victims from all sides so that victims can deal with their own problems to help each other. The empowerment can be in the form of da'wah, which is divided into several parts; a.) Da'wah is in the form of good advice. That is to give advice to others in the form of good instructions by using good language

also considering his mental condition that is being shaken, so that the message reaches the heart and is received by the victim. The advice is in the form of positive values that occur after a disaster, whether it is part of a disaster or part of a test. b.) Da'wah with treasure. Victims of natural disasters such as floods, earthquakes, landslides, and tsunamis will feel very lost for property and sad to part with their families. So da'wah in the form of assistance such as access to food, water, clothing, shelter and even medicine will greatly help the victim and reduce the psychological burden of the victim. c.) Da'wah with concrete action. Seeing the psychological condition of victims who are down, training is needed *Trauma Healing* to return to its original state. When victims recover from their fear and anxiety about the spirit of building and restoring everything that is damaged, rebuilding infrastructure, trying to restore the economy, and social relations improve. d.) Proselytizing with group action. Based on Allah's words in the Qur'an: "And hold you all to the ropes (religion) of Allah, and do not scatter," guided the spirit of the group to always recover from disasters by providing counseling and guidance to disaster victims. (Wihartati, 2014, p. 290)

Analysis/Discussion

Factors that cause disasters to occur, namely: a.) Natural Factors. That is, natural

DOI: <https://doi.org/10.19109/jsa.v8i1.21900>

disasters can occur when, where, and to anyone. With increasingly sophisticated technology does not allow humans to be completely free from natural disasters, because technology only notifies and anticipates the occurrence of natural disasters so as to minimise the number of victims and losses arising from these disasters. b.) Human Factors. factors caused by humans are because humans as fellow creatures are unable to take care of nature properly, humans damage nature by carrying out massive exploitation, with their greed taking a lot of unlimited natural wealth to cause natural damage and make nature no longer friendly. Until nature demonstrates that humans cannot be friends with nature, despite the fact that humans are still very dependent on nature for food, drink, making clothes, making houses, being a source of economic income and so on. Humans take a lot of natural resources without limits and do not think about the impact of the damage will be a disaster for humans themselves.

Researcher argue that natural disasters are natural events that occur without warning and can occur due to natural factors themselves or due to human actions, and the occurrence of natural disasters is God's will as a warning to his servants. so that individuals who survive these events, many experience severe

shock, stress, depression, and post-disaster trauma.

There are many factors that affect a person's mental resilience, one of which is religious factors, especially in the aspect of faith and belief. Aqidah will foster patience and mental resilience in believers who are being hit by trials and calamities. Because religion will provide guidance in life to deal with difficulties and calm the mind. And religion is needed as a balancer and coordinator in responding and behaving in the face of unfavourable conditions such as disaster victims in Indonesia. (Pismawenzi, 2015, p. 149)

In the aftermath of a disaster, survivors need trauma counselling services due to the severe stress and depression they feel. Child victims are especially in need of counselling because every child has a future to build new hope for. For parents, trauma counselling is necessary in order to understand and accept the current reality, forget the disaster and start a new life. (Nirwana, 2016, p. 126) In addition, counselling can also condition emotional stability.

In the midst of the many impacts that hit disaster victims in Indonesia, each victim needs support, whether from family, friends, or special people who provide comfort when sharing stories and

experiences to help find a way out of the conditions being felt. According to Sarafino and Smith (2010), social support is defined as a form of attention, comfort or appreciation received by individuals or groups and has a positive effect on a person's physical and psychological state either directly or indirectly. (TAWIL, 2021, p. 4)

Other support can be obtained in the form of mitigation before disasters occur by means of socialisation from religious forums such as majlis tarjih, bahtsul masail, can also be carried out in the form of majlis taklim, Friday khutbah pulpit, recitation and similar activities. Involving religious elites, people who have religious integrity and who manage religious activities can optimise and play a role in improving people's understanding of the importance of disaster mitigation. Because most people still hold on to religious symbols to respond to the activities they face in their daily lives. (Arifin, 2019, p. 5) So that the amount of support obtained can strengthen the Indonesian people, especially disaster victims, in dealing with the problems and grief received after the disaster.

It can be interpreted that disaster resilience is the capacity of a community or society that has the potential to be affected by disasters but can adapt to the defence of

the social system of its community (Kasim et al., 2021, p. 67). Suprpto (2020) defines resilience as the ability of individuals to survive when facing difficult conditions that arise from within so that they can get out of these conditions well. Meanwhile, Reivich and Shatte (2002) define resilience as a person's inner resilience and the ability to adapt to a difficult condition that causes a person to be under pressure. Campbell-Sills and Stein (2007) added that resilience is a person's ability to bounce back from unpleasant conditions. Tawil (2021) in his thesis then defines resilience as an individual's ability to overcome difficult unpleasant conditions such as pressure caused by problems and be able to bounce back after dealing with these conditions. (TAWIL, 2021, p. 3) Then the author concludes that religious resilience is the condition of someone who is able to survive in difficult conditions when facing disasters by holding religious values so that they can return to their original condition properly.

Because life runs with its own spiritual guidance, it is necessary for religious guidance as a process of providing spiritual assistance to the spiritual or soul in order to be able to be in harmony with God's provisions and instructions, so as to achieve happiness in life in the world and hereafter. Religious guidance given to all Muslims is

DOI: <https://doi.org/10.19109/jsa.v8i1.21900>
based on the Qur'an and Hadith which are guidelines as well as the key to peace of mind when experiencing problems and problems in life. (Shani, 2020, p. 29)

Looking back at the people of Aceh in the face of various trials of life. The people of Aceh used religion as social capital in the face of disaster, namely when the Acehnese people were hit by various conflicts for decades while fighting against the invaders. The reason the people of Aceh were able to survive was because Aceh was known as an area blessed and glorified by Allah, giving Aceh the nickname Serambi Mekkah, and Aceh was also one of the first areas to embrace Islam. In addition, the Acehnese people are physically strong, as proven in history when facing colonialism and natural disasters, and they have a strong mentality because of the teachings of faith and tawhid that are rooted in the soul. So much so that they are willing to sacrifice their lives in the face of disasters and calamities, or to fight in the way of Allah, not to mention wealth. (Kasim et al., 2021, p. 68)

This is why the Acehnese people are able to survive in the face of disasters, both man-made conflict disasters such as murder, abduction, persecution and rape, and natural disasters such as tsunamis and earthquakes, which occur because of God's

fate and will. They believe that religion has strengthened them, as well as the belief that destiny is God's will that must be accepted and followed, so it can be concluded that the key to the resilience of the Acehese people lies in their strong religion. (Kasim et al., 2021, p. 68)

For the disaster-prone country of Indonesia, it is necessary to build disaster resilience in order to protect religion, soul, offspring, property and human spirit, as this is in line with the main objective of Maqasid Sharia. Therefore, it is obligatory for Muslims to raise awareness to prevent disasters and to be able to adapt to disaster situations. When communities are disaster resilient, the risks and impacts of disasters can be minimised. The necessary adaptations include physical, economic and social systems to build disaster resilient communities. Physical adaptation can be done by building infrastructure, economic adaptation by improving the management of resources available to the community, and social system adaptation, such as changes in the social order when an area is infected with a plague, the Prophet forbids people from outside to enter the country, and people who are in the area affected by the plague are forbidden to leave and return to the country. According to Bukhari Hadith No. 5289, the Prophet said: "If you hear of a plague (tha'un) that infects a

(Abdullah Muslich Rizal Maulana, Dzihni Durratun Nikmah/Disasters and Religious Resilience in Indonesia: A Review)

DOI: <https://doi.org/10.19109/jsa.v8i1.21900>
country, do not go there, but if it infects a country and you are in it, do not go out and run away from it". So running a good social system requires a detailed and comprehensive understanding of religion and adherence to the rules. (Purnomo & Solikhah, 2021, p. 384)

Therefore, reducing the risk and impact of disasters in Indonesia requires the contribution of all parties such as the government, religious communities, youth organisations, and even the awareness of each individual. The role of religious communities in mitigating and coping with disasters will have a good impact on all victims and will have a positive impact on religious resilience towards disaster victims in Indonesian society.

CONCLUSION

From the discussion written by the researcher above, several conclusions and points can be drawn. On the issue of disasters and religious resilience in Indonesia, the researcher found that the role of religious communities towards disaster victims in Indonesia can promote religious resilience and make communities disaster resilient.

The many disasters that occur in Indonesia are a source of deep sadness for the victims. The loss of property, family, and even loved ones makes people anxious

and fearful of disasters. Restoring social order in the community then requires the role and support of various parties. The government must be at the forefront in providing assistance when disasters occur, serving the community well, rebuilding social systems damaged by disasters, and can be supported by religious communities, religious teachers and volunteers.

This is because high levels of individual and community religiosity and the role played by religious communities have a significant influence in supporting and facilitating the effective recovery of victims, which will further strengthen their religiosity resilience so that they can recover quickly from the trauma they experience.

REFERENCES

- antaranews.com. (2023, December 25). *Pamekasan hadapi 596 kejadian bencana alam sejak awal 2023*. Antara News. <https://www.antaranews.com/berita/3886659/pamekasan-hadapi-596-kejadian-bencana-alam-sejak-awal-2023>
- Arifin, A. Z. (2019). Merekonstruksi Peran Agama Dalam Proses Mitigasi Bencana: *Talenta Conference Series: Local Wisdom, Social, and Arts (LWSA)*, 2(1), Article 1.

DOI: <https://doi.org/10.19109/jsa.v8i1.21900>
<https://doi.org/10.32734/lwsa.v2i1.580>

- Asy'ari, Q. (2018). ANALISIS DAMPAK SOSIAL EKONOMI PASCA BENCANA DI KABUPATEN PAMEKASAN (Studi Kasus Banjir, Longsor dan Kekeringan di Pamekasan 2007). *J-MACC : Journal of Management and Accounting*, 1(2), Article 2. <https://doi.org/10.52166/j-macc.v1i2.1186>
- Irwansah, I. (2023). *PELIBATAN TNI DALAM PENANGGULANGAN BENCANA DITINJAU DARI UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 24 TAHUN 2007 TENTANG PENANGGULANGAN BENCANA* [Masters, UNIVERSITAS ISLAM SULTAN AGUNG]. <http://repository.unissula.ac.id/30795/>
- Joakim, E. P., & White, R. S. (2015). Exploring the Impact of Religious Beliefs, Leadership, and Networks on Response and Recovery of Disaster-affected Populations: A Case Study from Indonesia. *Journal of Contemporary Religion*, 30(2), 193–212.
- Juhadi, J., & Herlina, M. (2020). *Pendidikan Literasi Mitigasi*

- Bencana Di Sekolah* (Vol. 1). Parist Penerbit.
- Karsih, K. S. (2022). Pengaruh Bimbingan Spiritual terhadap Resiliensi Korban Pasca Bencana Tanah Longsor di Huntara Lapangan Lebak Limus Desa Kiarapandak, Kecamatan Sukajaya Kabupaten Bogor. *Jurnal Perspektif*, 15(2), Article 2.
- Kasim, F. M., & Nurdin, A. (2021). Religion as a Social Capital in Realizing Disaster Resilience in Aceh. *Atlantis Press SARL*, 495. <http://creativecommons.org/licenses/by-nc/4.0/>
- Kasim, F. M., Nurdin, A., & Rizwan, M. (2021). Agama, Modal Sosial dan Ketahanan Masyarakat dalam Menghadapi Bencana di Kota Banda Aceh. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 23(1), Article 1. <https://doi.org/10.25077/jantro.v23.n1.p66-73.2021>
- Kusmajaya, S., & Wulandari, R. (2019). KAJIAN RISIKO BENCANA GEMPABUMI DI KABUPATEN CIANJUR. *Jurnal Dialog Penanggulangan Bencana*, 10(1), 39–51.
- Nirwana, H. (2016). KONSELING TRAUMA PASCA BENCANA. *JSA : Jurnal Studi Agama* Vol 8 No 1 Juni 2024: 21-35
DOI: <https://doi.org/10.19109/jsa.v8i1.21900>
Ta'dib, 15(2), Article 2.
<https://doi.org/10.31958/jt.v15i2.224>
- Nurani, H., & Nurdin, A. A. (2018). PANDANGAN KEAGAMAAN PELAKU BOM BUNUH DIRI DI INDONESIA. *Journal of Islamic Studies and Humanities*, 3(1), 79–102.
- Pismawenzi. (2015). HUBUNGAN RELIGIUSITAS DENGAN KETAHANAN MENTAL MASYARAKAT PINGGIR PANTAI SEBAGAI DAERAH RAWAN BENCANA GEMPA TSUNAMI DI KOTA PADANG. *Tajdid*, 18(2).
- Pramono, Putra, A., Bustamam, R., Chairullah, C., & Hidayat, A. T. (2019). *Peran Kementerian Agama dalam mitigasi bencana di Sumatra Barat* (L. Sandora, M. D. Chaniago, S. Sudarman, & J. Hendrajaya, Eds.; Cetakan I). Puslitbang Lektur, Khazanah Keagamaan dan Manajemen Organisasi, Badan Litbang dan Diklat, Kementerian Agama RI bekerjasama dengan International Centre for Aceh and Indian Ocean Studies (ICAIOS).
- Purnomo, & Solikhah, P. I. (2021). Konsep Kurikulum Pendidikan Islam Berbasis Ketahanan Bencana.

Jurnal Pendidikan Agama Islam Al-Thariqah, 6(2), Article 2.
[https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).8054](https://doi.org/10.25299/al-thariqah.2021.vol6(2).8054)

Qadri, A. (2021). Bencana dan Tindakan Kepedulian Sosial dalam Keberagaman: Studi Komparasi Kitab Suci al-Qur'an dan Alkitab. *Khazanah Theologia*, 3(2), Article 2.
<https://doi.org/10.15575/kt.v3i2.11667>

Shani, P. M. (2020). *PERANAN PEMBIMBING AGAMA DALAM MENANGANI KORBAN PASCA BENCANA ALAM DI DESA PAREREJO KECAMATAN GADINGREJO KABUPATEN PRINGSEWU*. UNIVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG.

TAWIL, N. I. (2021). *DUKUNGAN SOSIAL DAN RELIGIUSITAS TERHADAP RESILIENSI PENYINTAS BENCANA ALAM DI PALU SULAWESI TENGAH*. Universitas Muhammadiyah Malang.

Wihartati, W. (2014). DAKWAH PADA KORBAN BENCANA ALAM DAN BENCANA SOSIAL. *JURNAL ILMU DAKWAH*, 34(1).

DOI: <https://doi.org/10.19109/jsa.v8i1.21900>
<https://journal.walisongo.ac.id/index.php/dakwah/article/view/487/439>

Yunanto, M. K., & Aryanto, E. (2022). PENANGGULANGAN BENCANA SOSIAL: STUDI KASUS BENTROK/TAWURAN DI KALANGAN MUDA. *PARADIGMA: Jurnal Ilmu Administrasi*, 8(1), Article 1.