

# REVITALIZATION OF DISASTER THEOLOGICAL CHARACTERISTICS IN THE PERSPECTIVE OF THE QURAN

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**Abstract:** The risks and impacts of natural disasters and humanity have twisted people perceptions of sin and mistakes that are not entirely true. There are orientation, purpose, and the distinction between natural disasters and disasters in the concept of disasters in the Quran. The ideological doctrine of disasters such as *'iqāb*, *fitnah*, *mushībah*, or *'azāb* in the Quran is made unilateral claim without considering the geographical and disaster aspect. The disasters are now evolving into implicative social phenomena rather than cause and effect. This research aims to provide a more balanced explanation in describing the concept of disaster in the Quran by using disaster and paradigm of social change theory. By employing the thematic interpretation method with a structural semantic approach, it is expected to give a new perspective on the concept of disaster. The results are: the first, conceptually natural disasters have restorative, regenerative and humanistic goals. The second, the disaster phenomena have the spirituality dimension to restore common sense and human ethics. The third, the disasters have various forms and characteristics as a consequence of human deeds more as grace than wrath. Therefore, the disaster orientation is not considered as hatred but as God's grace or affection for human.

**Keywords:** orientation of disaster; disaster characteristics; spirituality.

**Abstrak:** Resiko dan dampak bencana alam dan kemanusiaan telah membentuk persepsi masyarakat tentang dosa dan kesalahan yang tidak sepenuhnya benar. Terdapat pembeda antara bencana alam dan bencana serta orientasi dan tujuan dalam konsep kebencanaan di dalam Alquran. Masalah yang muncul kemudin adalah doktrin teologis bencana seperti *'iqāb*, *fitnah*, *musibah*, atau *azab* dalam Alquran dijadikan klaim sepihak tanpa mempertimbangkan aspek geografis dan kebencanaan. Bahkan bencana kini berkembang menjadi fenomena sosial yang bersifat implikatif dari sekedar sebab akibat. Penelitian ini bertujuan untuk memberikan penjelasan yang lebih berimbang dalam menjelaskan konsep bencana dalam Alquran dengan menggunakan teori bencana dan paradigma perubahan sosial. Melalui metode tafsir tematik dengan pendekatan semantik struktural diharapkan dapat memberikan perspektif baru tentang konsep kebencanaan. Hasilnya, pertama, bencana alam secara konseptual memiliki tujuan restoratif, regeneratif dan humanitis. Kedua peristiwa bencana memiliki dimensi spiritualitas untuk mengembalikan akal sehat dan budi pekerti manusia. Ketiga, bencana memiliki beragam bentuk dan karakteristik sebagai konsekuensi perbuatan manusia lebih sebagai rahmat ketimbang murka. Dengan demikian, orientasi bencana bukan sebagai kebencian tetapi lebih sebagai rahmat atau kasih sayang Tuhan kepada manusia.

**Kata kunci:** orientasi bencana; karakteristik bencana; spiritualitas.

## Introduction

Various events of natural disasters and humanity in principle have a variety of perspectives, paradigms and broad implications of just a matter of false claims and sins that have been perceived and believed by the Muslim community.<sup>1</sup> Those

perceptions do not infrequently cause social conflict and hostility between regions in Indonesia. It occurs due to the weak concept understanding of the moral ideas in the Quran that discuss the issue of disaster. In fact, the consolidation of disasters is not limited to the dimensions of wrong and sin but involves aspects of geographical structure and natural phenomena that are beyond human capabilities. Experts believe that disasters that occurred are understood as one of the failures

<sup>1</sup> Boirs N. Porfiriev, *What Is a Disaster? Perspectives On The Question*, ed. E.L.Quarantelli, (London and New York: Routledge, 1988), pp. 8-11.

of normative systems or cultures and traditions so that it needs strategy and readiness of values to better social change in terms of morality.<sup>2</sup> The statement above became the starting point for the problem of disasters that occurred because the loss of the individual or social principles foundation, and ecological piety.

For example, disaster based on the side of humanitarian social construction; humanitarian disasters are actually a duplication of the war or social vulnerabilities that cause social conflicts due to prolonged gaps in justice and welfare to the following environmental damage that resulted in disasters alternated throughout the year. Similarly, natural disaster as an impact of the strengthening influence of modernity over traditions that have been believed to be a tool to understand the reality of nature.<sup>3</sup> Thus, it is very reassuring that disaster events can occur starting from the fading aspects of moral discipline, ecological wisdom, modernism, gasoline structure and part of natural phenomena.

Ironically, in the midst of adversity as disaster victims who should need help and sympathy instead turned into justification to weaken each other groups, ethnicities and certain religions by calling it a sinner, cursed and so on. These unsympathetic statements have in essence hurt the sense of justice and humanity that is not appropriate in terms of national and religious ideology. Even religion does not believe in one's faith to sympathize and empathize with others.

People afflicted with calamity and *'azâb* are irrational. In fact, the form of punishment has a variety of terms such as; *mushîbah*, *fitnah*, *'azâb* dan *balâ'*. When referring to each theological argument, it has a specific purpose each other. For example, the term *mushîbah* which denotes the meaning of difficulties and damage to humans

caused by human error itself but has the potential to give awareness to the culprit not to return to the same mistake. It is also happened in the term of *balâ'*, which aims to test the obedience of human in order to remember his God and return the filthy human soul to chastity. These two terms are in reasonable territory as human beings, who have forgetfulness, mistakes and sins and do not last long.

On the other hand, human error and sin as a factor in the occurrence of disasters are also not fully justified. Because there are other factors that cause the tragedy of natural disasters not as punishment but as a natural cycle phenomenon for natural sustainability in maintaining the balance of nature.<sup>4</sup> The balance of nature is integrally influenced by the function of ecological sustainability.<sup>5</sup> So it is very possible that a disaster tragedy is not forced by human error factors but is a natural cycle and very likely a region that is geographically disaster prone.

Nevertheless, Islamic literature scholars who sourced in the Quran comprehend that the phenomena of natural and humanitarian disasters have a strong correlation with the bad deeds and human sins that cause in natural damage and humanitarian conflict. Based on the results of studies on similar studies there are at least three related research themes, are; the first is study of *'azâb* or disaster in theological perspective, the second is socio-cultural and third the study of disaster. Based on the three classifications theological study of *'azâb* or disaster tends to be partial in certain terms without mentioning the characteristics of each key term about disaster. Meanwhile the second study looks more at the efforts of local wisdom and human moral responsibility in disaster issues and the third purely examines disasters in the perspective of disasters from the content of geological scientific.

<sup>2</sup> Havidan Rodriguez, Enrico L. Quarantelli, and Russell R. Dynes, eds., *Handbook of Disaster Research*, (New York: Springer, 2007), p. 50.

<sup>3</sup> Judith Schlehe, "Anthropology of Religion: Disasters and the Representations of Tradition and Modernity," *Religion*, vol. 40, no. 2 (2010), pp. 112-120, <http://dx.doi.org/10.1016/j.religion.2009.12.004>.

<sup>4</sup> Andri Nirwana, "Musibah Dalam Perspektif Al Qur'an," *Al Muashirah*, vol. 10, no. 2 (2013), pp. 142-156.

<sup>5</sup> David Etkin, *Disaster Theory: An Interdisciplinary Approach to Concepts and Causes*, (2016), pp. 4-5.

For example, ‘*azâb* aims as a warning and a lesson for human to return of self-purity<sup>6</sup> with the various forms of torment.<sup>7</sup> Then discussing ‘*azâb* or disaster as human actions and as a phenomenon that cannot be controlled by humans is very relevant in the view of Quraish Shihab. He said disaster is sometimes an unavoidable natural disaster or in the other hand as a consequence of human so that a plan of mitigation and protection of nature from irresponsible hands.<sup>8</sup> So understanding disaster as a painful event must be accompanied by an importance cause of disaster understanding, the way of that view and how to response it.<sup>9</sup> So it can be the basis understanding about disaster is not about submission but it is about how efforts to overcome it.

On the basis of anxiety, this study aims to complete the previous study more comprehensively to see the phenomenon of ‘*azâb* in two things, namely disaster and calamity. So choosing a thematic interpretation approach through structural semantic methods will be able to provide a more detailed and comprehensive representation which is then analyzed using disaster theory. So the debate of ‘*azâb* is not limited to theological problems of wrong and sin but more progressive about humanism awareness and ecological restoration.

Various terms referring to natural disasters and humanity in the Quran can be traced through the key terms of *fitnah*, *mushîbah*, *balâ’* and ‘*azâb*. These key terms have a variety of meanings

<sup>6</sup> Abdul Rahman Rusli Tanjung, “Korelasi Perbuatan Dosa Dengan Azab Yang Diturunkan Allah Dalam Perspektif Al Qur’an,” *Analytica Islamica*, vol. 1, no. 2 (2012), pp. 308-317. Umar Latif, “Konsep Fitnah Menurut Al-Qur’an,” *Jurnal Al-Bayan*, vol. 22, no. 31 (2015), pp. 71-89; Lilik Ummi Kaltsum, “Cobaan Hidup Dalam Al Qur’an (Studi Ayat Fitnah Dengan Aplikasi Metode Tafsir Tematik),” *Ilmu Ushuluddin*, vol. 5, no. 2 (2018), pp. 132-174.

<sup>7</sup> Yoga Riyandi, “Varietas Azab Di Dunia Dalam Al-Qur’an (Penafsiran Tematik QS. Al-Ankabut: 40),” *Al-Dzikra: Jurnal Studi Ilmu al-Qur’an dan al-Hadits*, vol. 14, no. 1 (June 30, 2020), pp. 79-98.

<sup>8</sup> Moh. Syafi’, “Teologi Bencana Menurut Qurais Shihab Dan Implikasinya Bagi Bencana Di Indonesia,” *Cita Ilmu*, vol. xiii, no. 26 (2017), pp. 159-172.

<sup>9</sup> Rohit Jigyasu, *What Is a Disaster? New Answer to Old Questions*, ed. Ronald W. Perry and E.L. Quarantelli, (America: United States of America, 2005), pp. 107-108.

and objects that differ from each other despite that have the same purpose. To make it easier to answer the question, it is formulated into several questions, those are; the first, how the concept of disaster in the Quran. Second, how disaster factors occur in the perspective of disaster. Third, what the purpose of disaster and calamity phenomenon is, in the Quran. From the formulation of the research problem, a research methodology was created to deal with aspects of the study validity.

## Method

This study employed a thematic interpretation analysis method in the form of structural semantics with disaster theory. In the perspective of disaster theory damage to nature, it could be understood in three characteristics, namely; natural, technological and human caused.<sup>10</sup> The analysis can be measured through disaster motif and the aim in the study of text as a paradigm of social change. Of course the analysis of both should be seen in language functions; the language has a function as intrapersonal, it means a medium for problems solving such as, thinking, memorizing and so on.

## The Concept Plan of Disaster Characteristics Perspective of the Quran

There are various terms in the Quran that indicate the concept of disaster such as, *mushîbah*, *fitnah*, ‘*azâb* and *balâ’*. Based on the four terms above, disaster in the form of *fitnah* usually befalls those who do not do sin and error but a matter of proportionality in utilization and orientation that actually aims to restore human to remember God. The causative factors are none other than the motivation of wealth, power and descent that cause human to be far from the truth or lost.<sup>11</sup> It is different from two others term, such as *mushîbah* and ‘*azâb* that is disaster

<sup>10</sup> Etkin, *Disaster Theory: An Interdisciplinary Approach to Concepts and Causes*.

<sup>11</sup> Muhammad Sibam Rusydi Zaini, *Mu’jam Al Mufahras Li Ma’anil Qur’an*, (Beirut-Lebanon: Dar al Fikri, 1995), 1st ed, pp. 57-58.

for them who did wrong, transgression and sin. Nevertheless, 'azâb meaningfully is not revealed but in hereafter during there are still those who carry it out.

When referring to Islamic literature, the term 'azâb has a more complex dimension than other terms that will be explained later. While the term *fitnah* which is a *jama'* form of the word *فتن* - *فتن* means trials or lessons as a result of mistakes.<sup>12</sup> The term *fitnah* can be searched in several surah in Quran, such as; Q.S. al-Baqarah [2]: 102, 191,193, 211, 217; Q.S. Âli 'Imrân [3]: 7; Q.S. an-Nisâ' [4]: 91; Q.S. al-Mâ'idah [5]: 71; Q.S. al-Anfâl [8]: 25, 28, 39, 73; Q.S. at-Taubah [9]: 47, 48, 49; Q.S. Yûnus [10]: 85; Q.S. al-Isrâ' [17]: 60; Q.S. al-Anbiyâ' [21]: 35, 111; Q.S. al-Hajj [22]: 11, 53; Q.S. an-Nûr [24]: 63; Q.S. al-Furqân [25]: 20; Q.S. al-'Ankabût [29]: 10; Q.S. al-Ahzab [33]: 14 Q.S. ash-Shaffât [37]: 63; Q.S. az-Zumâr [39]: 49; Q.S. al-Qomar [54]: 27; Q.S. al- Mumtahanah [60]: 5; Q.S. At-Taghâbun [64]: 15; Q.S. al-Mudatsir [74]: 31.<sup>13</sup> Di tempat lain terdapat Q.S. Thâhâ [20]: 90 Q.S. al Furqân [25]: 20; Q.S. al-Ahzâb [33]: 14; Q.S. Shâd [38]: 24; Q.S. al-Hadîd [57]: 14; Q.S. al-Burûj [85]: 10.<sup>14</sup>

Ibn Arabi supposed that *fitnah* or slander is *ikhitbâr* which means lessons with various forms ranging from wealth, children and *dzalim* deeds. Meanwhile Ibn Hajar added it with the test of all evil. That is because of a slanderous calamity can be the form of bliss or evils. While in the Quran slander has a variety of understanding that are not less than 11 meanings such as; shirk, test or *balâ'*, 'azâb, sin until as 'ibrah.<sup>15</sup>

A person afflicted with a misfortune shall be referred to as a *maftûn* means *majnûn* who lost his/her mind. This means that a person who is afflicted by slander is referred to as a person who is lost from the truth so that it needs to

be warned or reminded in order to return to the truth and his/her mind.

While *balâ'* is understood as failure which becomes message or test in order human will become better in life, so that the failure is more as a relief than a punishment. It is no wonder if the failure of *balâ'* also overwrite people who obedient to God.<sup>16</sup> The aim of disaster concept is to know and measure the patience and gratitude of human<sup>17</sup>. The usage of it is like as in surah Q.S. al-Anfâl [8]: 17. So that the variety of pleasure is often regarded as good is a part of *balâ'*. The concepts of disaster include in surah Q.S. al-Baqarah [2]: 100, 214; Q.S. Âli 'Imrân [3]: 140-147, 154, 165-167, 179, 186; Q.S. al-A'râf [7]: Q.S. Hûd [11]: 7168 Q.S. al-Anbiya' [35]: 21; Q.S. al-'Ankabût [29]: 2-3; Q.S. al-Ahzâb [33]: 11; Q.S. as-Shafat [37]: 101-110; Q.S. Muhammad [47]: 31; Q.S. al-Mulk [67]: 2; Q.S. al-Fajr [89]: 16.

Linguistically between failure *fitnah* and *balâ'* both have the same aim, it is to give the message for human, although both have some different. Those differences are; first, *fitnah* has a broader meaning than *balâ'*. Second, many of the verses of the Quran alternately interpret *fitnah* as *balâ'* and vice versa. Third, *lafadz balâ'* always associated with the name of Allah Swt.<sup>18</sup> Thus it can be explained that both *fitnah* and *balâ'* aim to show the truth to human in order to return to the basis of morality and transcendental piety for the sake of humanity and the balance of nature.

On the other hand, the concept of disaster as a *mushîbah* in English is understood as misfortune, calamity or disaster.<sup>19</sup> So calamity is functioned for the way of righteousness for human. Disasters can be in the form of good or bad so that people must take lessons from disaster events. In the Quran

<sup>12</sup> Abul Fadal Jamaluddin Muhammad bin Makram bin Manzur al-Afriqi Al-Misri, *Lisan Al Arab*, (Beirut: Dar al Shadr, 1885), pp. 3344-3347.

<sup>13</sup> Muhamma Abdul Baqi', *Mu'jam Al Mufahras Li Al Fadzi Al Qur'an*, (Mesir: Dar al Kutub, 1945), p. 512.

<sup>14</sup> Subhi Abdur Rauf Ashri, *Mu'jam Al Maudhu'i Lil Ayat Al Qur'an*, (Kairo-Mesir: Dar al Fadhilah, 1990), p. 594.

<sup>15</sup> Ibrahim bin Abdullah ad Duwais, *Al Fitnah Ma'naha Wa Al Hikmah Fi Dau'i Al Kitab Wa Al Sunnah*, (2007), pp. 29-34.

<sup>16</sup> Hasan Izzuddin Jamal, *Mu'jam Wa Tafsir Lughawi Lil Kalimat Al Qur'an*, (Riyadh: Maktabah Malik Fahd, 2003), p. 216.

<sup>17</sup> Abu Husain Ahmad bin Faris bin Zakariya, *Mu'jam Maqayis Lughah*, (Dar al Fikri, 1979), p. 292.

<sup>18</sup> Abdul Hamid bin Abdurrahman al Syaibani, *Al Fitnatu Wa Mauqifu Al Musliim Minha Fi Dhau'i Al Qur'an*, (Riyadh: Dar al Nasr, 2005), pp. 39-40.

<sup>19</sup> Rohi Baalbaki, *Mu'jam Al Maurid*, (Beirut-Lebanon: Dar al 'Ilmi al Malayin, 1995), 7<sup>th</sup> ed, p. 1050.

*mushîbah* is scattered in various surah: Q.S. Hûd [11]: 81, 89; Q.S. Ar-Rûm [30]: 36, 48; Q.S. Shâd [38]: 36; Q.S. al-Hadîd [57]: 22; Q.S. at-Taghâbun [64]: 11; Q.S. Âli 'Imrân [3]: 117, 120, 153, 146, 165, 172; Q.S. an-Nisâ' [4]: 62, 72, 73, 78, 79; Q.S. al-Mâ'idah [5]: 49, 52, 106; Q.S. al-Hajj [22]: 11, 35; Q.S. al-Baqarah [2]: 156, 264, 265, 266; Q.S. Luqmân [31]: 17; Q.S. as Syûrâ [42]: 30, 39, 48; Q.S. an-Nahl [16]: 34; Q.S. az-Zumar [39]: 51; Q.S. al-A'râf [7]: 100, 131, 156; Q.S. at-Taubah [9]: 50, 51, 52, 90, 120; Q.S. al-Fath [48]: 25; Q.S. al-Anfâl [8]: 25; Q.S. ar-Ra'du [13]: 13, 31; Q.S. an-Nûr [24]: 43, 63, 64; Q.S. al-Qashas [28]: 48, 74; Q.S. al-Hujurât [49]: 6; Q.S. Yusûf [12]: 56; Q.S. Ghafir [40]: 28; Q.S. al-An'âm [6]: 124; Q.S. Yunûs [10]: 107; Q.S. al-Hadîd [57]: 22.

Meanwhile '*azâb* from words عذب - عذبا - عذبه which lexically means a catastrophe of a torment, punishment that makes a person difficult or suffering of an *azâlî* nature.<sup>20</sup> In English, '*azâb* is introduced as to punish, to torture, excruciate, afflict.<sup>21</sup> Etymologically '*azâb* is a punishment caused by sin and wrongdoing or transgression, Q.S. at-Thalâq [65]: 8. Meanwhile, operationally is the form of punishment which inflicted upon a person who commits sins and transgressions. For example of '*azâb muhîn* characteristic which has insulting impact and not based on the analysis of the language namely *nakirah* or *ma'rifah*.<sup>22</sup> According to Abu 'abdillah al Husain bin Muhammad ad-Damaghani in his book *al-Wujûh wan nazâir fî Lafdzil Qur'ân*, stated that *lafadz 'azâb* has nine interpretation. From that interpretation, there are at least three models of the torment implementation or punishment imposed by God, namely; the world, the grave and the hereafter. From those dimensions '*azâb* is more as severe torment.

Dimensionally, the term disaster that contains the meaning of punishment as a result of human

actions can be found in various expressions in the Quran such as; '*iqâb* which means severe torment that include in Q.S. ar-Ra'du [13]: 6. Likewise the term of *ba'sa* atau *ba's* means very painful torment that include in Q.S. al-Kahfi [18]: 2. This is for those who do wrong. Furthermore, *rijz* means '*azâb* which is painful for As for those who strive against Our revelations, seeking to undermine them—for them is a punishment of a painful plague. Q.S. Saba'[34]: 5.

*Intiqam* means '*azâb* inflicted causes deny and neglect the verses of Allah Swt. Q.S. al-A'râf [7]: 136 Thus did Fir'aun and his *ummah*. There is also *akhadz*, means '*azâb* inflicted for people who denies of Allah verses and it is because their sins, Q.S. al-Baqarah [3]: 11. While *ihlâk* means '*azâb* related to torturing and destroying the luxurious also those who commit iniquity in their country, Q.S. al-Isrâ' [17]: 16.

The other terms, such as *sua* means ugliness as '*azâb* which big and associated with retaliation for people who deny the verses of Allah Swt. also turned, Q.S. al-An'âm [6]: 157. Also there is term *gadhâb* means anger, wrath, up to damnation. The punishment will be upon those who have exceeded the limits and the iniquity of Allah Swt.

Based on the various forms of torture or punishment, term '*azâb* is the closest word to the meaning of a punishment of a negative nature, for example in surah Q.S. al-A'râf [7]: 141, Q.S. Hûd [11]: 76, 82 and others. This term in particular have different characteristics, one of them is in the surah Q.S. Luqmân [31]: 24. Diverse characteristics of '*azâb* include in 18 natures which found in the Quran to be adjective participle of '*azâb*. Those characteristics are spreaded in 140 verses of the Quran, such as:

'*Azâbun alîm*, means a painful torment which includes in surah Q.S. al-Baqarah [2]: 10. The characteristic of '*azâb* has sprade of verses, like as Q.S. al-Baqarah [2]: 104, 174, 178; Q.S. Âli-'Imrân [3]: 21, 77, 91, 177, 188; Q.S. an-Nisâ' [4]: 18, 138, 161, 173; Q.S. al-Mâ'idah [5]: 36, 73, 94; Q.S. al-An'âm [6]: 70; Q.S. al-A'râf: [7]: 73; Q.S. at-Tawbah [9]: 3, 34, 39, 61, 74, 79, 90; Q.S. Yûnus [10]: 4, 88, 97; Q.S. Hûd [11]: 48, 102; Q.S. Yûsuf [12]: 25;

<sup>20</sup> Hasan Izzuddin Jamal, *Mu'jam Wa Tafsir Lughawi...*, p. 109.

<sup>21</sup> Rohi Baalbaki, *Mu'jam Al Maurid...*, p. 755.

<sup>22</sup> Hana Sofia Hakimies and Mohd Nazri Ahmad, "Khitab Adhab Muhin Dan Rahsia Penggunaanya Dalam Al-Quran," *AL-TURATH JOURNAL OF AL-QURAN AND AL-SUNNAH*, vol. 5, no. 2 (December 24, 2020), pp. 59-67.

Q.S. Ibrâhîm [14]: 2, 6, 14, 7, 22; Q.S. al-Hijr [15]: 50; Q.S. an-Nahl [16]: 63, 104, 117; Q.S. al-Isrâ' [17]: 10; Q.S. Taha [20]: 71; Q.S. al-Hajj [22]: 25; Q.S. al-Mu'minûn [23]: 4; Q.S. an-Nûr [24]: 19, 24, 63; Q.S. al-Furqân [25]: 37; Q.S. as-Syu'arâ' [26]: 21, 26, 201; Q.S. al-Ankabut [29]: 23. Q.S. Luqmân [31]: 7; Q.S. al-Ahzâb [33]: 8; Q.S. Saba' [34]: 5; Q.S. Yâsîn [36]: 18; Q.S. as-Sâffât [37]: 38; Q.S. ad-Dukhân [44]: 11; Q.S. al-Jâsiyah [45]: 8,45,11; Q.S. al-Ahqâf [46]: 24, 46, 31; Q.S. al-Fath [48]: 6, 17, 25; Q.S. al-Mujâdilâh [58]: 4; Q.S. al-Hasyr [59]: 15; Q.S. as-Saff [61]: 10; Q.S. at-Thagâbun [64]: 5; Q.S. al-Mulk [67]: 28; Q.S. Nûh [71]: 1; Q.S. al-Muzammil [73]: 13; Q.S. al-Insân [76]: 31; Q.S. al-Insyiqâq [84]: 24.

Continue, *shadîd* or *ashaddul 'azâb*, which has the character as severe punishment that includes in surah Q.S. Âli-'Imrân [3]: 56. The characteristics of *shadîd*, including in several surah, like as; Q.S. al-An'âm [6]: 124; Q.S. al-A'râf [7]: 164, 165; Q.S. Hûd [11]: 102; Q.S. al-Isrâ' [17]: 58; Q.S. al-Hajj [22]: 2; Q.S. an-Naml [27]: 21; Q.S. Saba' [34]: 46; Q.S. Fâtir [35]: 7, 10; Q.S. Fussilat [41]: 27; Q.S. an-Nisâ' [4]: 84; Q.S. as-Syu'arâ' [42]: 16, 26; Q.S. al-Hadîd [57]: 20; Q.S. al-Mujâdilâh [58]: 15; Q.S. at-Thalâq [65]: 10; Q.S. at-Tahrîm [66]: 6; Q.S. al-Hâqqah [69]: 10. Q.S. al-Burûj [85]: 12. *Ghalizh* means a great torment Q.S. Hûd [11]: 58; Q.S. Ibrâhîm [14]: 17; Q.S. Luqmân [31]: 24; Q.S. Fussilat [41]: 50; Q.S. at-Tahrîm [66]: 6.

It is not much different from the previous '*azâb* characteristics, it is '*azâbun 'adzim*, means the greatest torment/'*azâb*, Q.S. Âli-'Imrân [3]: 176, Q.S. an-Nisâ' [4]: 93; Q.S. at-Tawbah [9]: 101; Q.S. an-Nahl [16]: 94, 106; Q.S. an-Nûr [24]: 11, 14, 23; Q.S. al-Jâsiyah: [45]: 10. These characteristics are similar to '*azâban kabîra*/'*azâbun akbar*, means characteristics of a big torment like as in surah: Q.S. al-Furqân [25]: 19; Q.S. as-Sajadah [32]: 21; Q.S. az-Zumar [39]: 26; Q.S. al-Qalam [68]: 33. In another place, it also found that the characteristic of '*azâb* like as '*azâbun Muhîn*, means humiliating torment, Q.S. al-Baqarah [2]: 90; Q.S. Âli-'Imrân: [3]: 178; Q.S. an-Nisâ' [4]: 14, 37, 102, 151; Q.S. al-Hajj [22]: 57; Q.S. al-Furqân [25]: 69; Q.S. Luqmân [31]: 6; Q.S. al-Ahzâb [33]: 57; Q.S. Saba' [34]: 14; Q.S. ad-Dukhân [44]: 30; Q.S. al-Jasiyah [45]:

9; Q.S. al-Mujadilah [58]: 5, 9, 16. The form of *azâb* above is similar in characteristic of '*azâbun Yukhzihi*/'*azâbun akhza*, which has the meaning of a humiliating torment including in surah Q.S. Hûd [11]: 39; Q.S. az-Zumar [39]: 40; Q.S. Fussilat [41]: 16.

Next, '*azâbun Muqîm*, means eternal torment, Q.S. al-Mâ'idah [5]: 37; Q.S. at-Tawbah [9]: 68; Q.S. Hûd [11]: 39; Q.S. az-Zumar [39]: 40; Q.S. as-Syu'arâ' [42]: 45. That characteristic is similar with '*azâbun Mustaqir*, also means as eternal torment, Q.S. al-Qamar [54]: 38. Also *Sû'l 'azâb*, means bad punishment, Q.S. al-Baqarah [2]: 49; Q.S. an-Naml [27]: 5; Q.S. az-Zumar [39]: 24,47; Q.S. al-An'âm [6]: 157; Q.S. al-A'râf [7]: 167; Q.S. al-Mu'minûn [23]: 45. Elsewhere there are also '*azâbun adna*, is as imminent punishment including Q.S. as-Sajadah [32]: 21, '*azâbun Qorîb*, means as imminent punishment including in surah Q.S. Hûd [11]: 64, Q.S. an-Naba' [78]: 40. It is different with the characteristics before, '*azâbun dî'afan*, means multiple punishments, Q.S. al-A'râf [7]: 38, Q.S. Sâd [38]: 61. The last, '*azâbun nukron*, has the meaning of unparalleled torment, Q.S. al-Kahfi [18]: 87; Q.S. At-Talâq [65]: 8.

### Characteristics of Disasters in Spritual, Restorative and Ecological Awareness

Theologically there are various forms of disaster in the Quran that should be understood as a consequence of life in the world so that no one needs to blame each other but race to make better changes, Q.S. al-Balad [90]: 2-7. So basically all forms of disaster are to encourage people to maximize all their potential to live better. Thus disaster is the destiny that God imposes as a consequence of human actions and the natural cycle in which the event is not to torment but to provide important lessons for a better next life. For example, people can be more pro-active in disaster prevention and mitigation. So the purpose of the disaster is clearly not just a natural and humanitarian phenomenon but also a social aspect of how the implications are caused after a disaster occurs and how to prepare to anticipate and minimize casualties.

Disasters that are God's will can befall

to people both individually and in whole. Geographically, the concept of disaster in the Quran has a restorative function for the survival of the earth, so that disasters in that point of view are very possible happened natural disasters that are cyclical or areas that are prone to disasters. Indonesia, for example, brings together three plates of earth between Indo-Australia, Eurasia and the Pacific plate that causes Indonesia's earth structure to be enclosed by active mountains as the world's ring of fire resulting in earthquakes. Thus, areas in disaster-prone can be understood as an essential part of *sunnatullah* that cannot be avoided but can seek the impact caused. So understanding geographic information systems as disaster response is very important to be the consumption of shared knowledge.<sup>23</sup>

The impact of a disaster according to Hermon (2015) can be distinguished from scope and its impact into two forms, namely actual and potential disasters. An actual disaster is a natural disaster then occurs suddenly and in small pieces so that the impact is not widespread. Unlike actual disasters, potential disasters are more caused as human actions have sustainable implications for future.<sup>24</sup> This proves that on the one hand scientifically catastrophic typology serves as restorative and exploitative impact on the other.

This form of disaster certainly has theological implications; according to Ichwan, Muslim attitudes to disasters can ethically be classified into two forms, namely: pacifistic fatalists and vitalist activist; one is more passive on the truth that sees it as destiny while the other is more as a human act although at some point the two can be done together.<sup>25</sup> Both extreme ethics is certainly not appropriate if you look at the purpose of disaster

so that people maximize the effort of life better or so-called vitalist activists. Such views are almost found in a variety of disaster terms, those are not to punish or oppress but rather as a guide and learning to promote a more moral and spiritual self-concept.

For example, the term of *fitnah* which are more inclined to the understanding of the test, the nature of which is so that people are more careful and not negligent or neglectful of the facilities of pleasure. Because of negligence there in will lead people to corruption and humiliation. Materialistic and consumptive behavior if it is not balanced with spiritual awareness will result in loss and ugliness. Therefore, a disaster in the form of slander (*fitnah*) is an event that must happen to people or *ummat* Prophet Muhammad so that needs careful steps, and important control is done so as not to occur slanderous disasters<sup>26</sup>.

Efforts to be able to control themselves in the view of Imam al Ghazali in *Ihyâ 'Ulûmiddin* can be done through reflective stages to know identity through efforts *murâqabah* which means efforts to always be close to the light of virtue and truth as the highest source of morality as well as doing *muhâsabah* which means introspection to the extent that the deeds done have been in accordance with what God wants and do the concept of *mu'aqabah* namely recognition of the greatness of God rather than the sense to Me.<sup>27</sup>

Essentially, *fitnah*, *balâ'* or *mushîbah* in the theological perspective of the Quran is more anthropocentric as a logical consequence of human function on the earth (as the leader or *khalifah*). For these purposes, people are given reason and religion in order to be positive by balancing the dimensional triangle between faith, humanity and nature synergistically and sustainably. So it is no wonder when Islam fundamentally explains the concept of greening theology as the implementation of faith and submission to God.<sup>28</sup>

<sup>23</sup> Brian Tomaszewski et al., "Geographic Information Systems for Disaster Response: A Review," *Journal of Homeland Security and Emergency Management*, vol. 12, no. 3 (2015), pp. 571-602.

<sup>24</sup> Dedi Hermon, *Geografi Bencana Alam*, (Jakarta: PT. Rajagrafindo Persada, 2015), pp. 19-23.

<sup>25</sup> Moch. Nur Ichwan, "Agama, Budaya Dan Bencana," in 1, edited by Agus Indiyanto and Arqom Kuswanjono, (Bandung: Mizan dan CRCS, 2012), p. 19.

<sup>26</sup> Muhammad bin Ahmad bin Ismail al Muqoddam, *Bashair Fi Al Fitan*, (Iskandaria: Dar Alamiyyah, 2008), pp. 9-11.

<sup>27</sup> Abu Hamid al Ghazali, *Ihya 'Ulumiddin*, (Semarang: Karya Puta, t.th.), Juz 4, pp. 381-395.

<sup>28</sup> Ahmad Suhendra, "Menelisis Ekologis Dalam Al Qur'an,,"

It is as well as the embodiment of the principle of *maqâshid al- syari'ah*.<sup>29</sup>

It is not enough to get there, it is important to realize that the relationship of harmony between nature and human is a relationship that is bound and affects each other so that awareness and learning of morality should be followed by responsibility as a religious human being. At this point morality and religion and disaster become a whole unity in maintaining the balance of the universe from damage.<sup>30</sup> It is not only that, the feeling of harmony to unite between human and nature is also recorded in various rituals and traditions that are so strong that we can see in Balinese society, for example they make tradition and religion as an instrument of detecting human morality and nature.<sup>31</sup>

Thus, disasters that affect the destruction of nature and humanity actually depart with God's will and human involvement in it. Therefore, the relationship of disaster and ecological balance is actually very strong in the characteristics of disasters in the Quran which should be seen in optimism rather than as fatalistic awareness.

Thus the function of religion and the role of Muslim intellectuals and religious figures should provide a logical, informative and spiritual explanation as a form of conciliation for the suffering that has occurred.<sup>32</sup> This view, for example, can be seen in the context of disaster *fiqh* that is able to synergize the idea of classical *fiqh* with health to overcome the disasters carried out by the Council of Tarjih Muhammadiyah.<sup>33</sup> In

ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin, vol. 14, no. 1 (2013), pp. 61–82.

<sup>29</sup> Suryani, "Penegasan Hifd Al 'Alam Sebagai Bagian Dari Maqashid Al Shari'ah," *Al-Tahrir*, vol. 17, no. 2 (2017), pp. 353–370.

<sup>30</sup> Enriko Tedja Sukmana, "Revitalisasi Keharmonisan Dunia (Menilik Relevansi Antara Moral, Agama, Dan Bencana)," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, vol. 14, no. 1 (2013), pp. 1-18.

<sup>31</sup> I Gusti Agung Paramita, "Bencana, Agama Dan Kearifan Lokal," *Dharmasmrti: Jurnal Ilmu Agama dan Kebudayaan*, vol. 18, no. 1 (2018), pp. 36–44.

<sup>32</sup> David K. Chester, "Theology and Disaster Studies: The Need for Dialogue," *Journal of Volcanology and Geothermal Research*, vol. 146, no. 4 (2005), pp. 319–328.

<sup>33</sup> Suyadi, Zalik Nuryana, and Niki Alma Febriana Fauzi, "The

addition, Islam has the idea of disaster to humanize people to be more moral and create a creative person both in order to increase vigilance and conduct disaster mitigation and better welfare by utilizing technological sophistication, for example: Integrated Disaster Information Cloud System which is able to provide information on disasters.<sup>34</sup> Thus, Islam rejects the fatalistic view that has been debated.<sup>35</sup>

Examples of such cases, it can be seen in the study of religious relations and disasters in Aceh society; disasters are believed to be god's will related to human sin as a warning or test that is not taken for granted but efforts to rise better ranging from structural and non-structural mitigation.<sup>36</sup> This is relevant in the research that has been done, that to conduct disaster recovery both in terms of victims and affected areas need integrative schemes on the knowledge and understanding of pre-disaster and post-disaster events. Therefore, efforts are to combine disaster mitigation mechanisms through endogenous and exogenous efforts. This is the function of religion and religious leaders both in terms of values and culture and religion as an institutional role for the people of Aceh, for example, it is able to foster positive feelings and optimism after the tragedy of the tsunami.<sup>37</sup>

Fiqh of Disaster: The Mitigation of Covid-19 in the Perspective of Islamic Education-Neuroscience Suyadi," *International Journal of Disaster Risk Reduction* (2020), pp. 178-192. <https://doi.org/10.1016/j.bbamem.2019.183135>.

<sup>34</sup> Tomoyuki Ishida et al., "Implementation of an Integrated Disaster Information Cloud System for Disaster Control Subject Extraction of the Emergency Response Headquarters by Eval- Uation Grid Method," *Journal of Internet Services and Information Security (JISIS)*, vol. 7, no. 4 (2017), pp. 1–20.

<sup>35</sup> J. C. Gaillard and P. Texier, "Religions, Natural Hazards, and Disasters: An Introduction," *Religion*, vol. 40, no. 2 (2010), pp. 81–84, <http://dx.doi.org/10.1016/j.religion.2009.12.001>.

<sup>36</sup> Wignyo Adiyoso and Hidehiko Kanegae, "The Preliminary Study of the Role of Islamic Teaching in the Disaster Risk Reduction (A Qualitative Case Study of Banda Aceh, Indonesia)," *Procedia Environmental Sciences*, vol. 17 (2013), pp. 918–927, <http://dx.doi.org/10.1016/j.proenv.2013.02.110>.

<sup>37</sup> Maila Dinia Husni Rahiem, "Faith and Disaster Resilience: What Can Islamic Education Teach Children to Help Prepare Them for A Disaster," *Tarbiya: Journal of Education in Muslim Society*, vol. 5, no. 2 (2018), pp. 178–192.

Furthermore, it should be emphasized that disaster is not important to be fatalistic by treating disaster as God's anger because it is impossible for the Merciful and Compassionate God to sacrifice human as the target of corruption unless caused by human's own actions. So disaster is not hatred but God's mercy, Q.S. al-Baqarah [2]: 155. Thus, the gift of common sense and the depth of spirituality should be a generating instrument to save human from suffering.

Similarly in the perspective of disaster risk reduction, Islam has the concept through ethical values such as submission to the dialectical relationship between human and God and between fellow human beings who must be in faith so as to encourage good deeds such as faith and righteous deeds. This perception is almost found in the missionary religious traditions, such as: Islam, Christianity and Judaism.<sup>38</sup>

Explicitly, the theological basis for disaster mitigation measures can be traced in the Quran such as; Disaster prevention strategies have emerged in the prophetic history of Yusuf As. to prepare food strength before a drought Q.S. Yûsuf [12]: 47-49. Similarly, the readiness to reduce the risk of disasters is a fundamental value of humanity contained in Q.S. al- Mâ'idah [5]: 32 also recovery and repair efforts to be more agile to disasters can be explored in Q.S. ar-Ra'du verse 11 which explain the importance of human efforts to change for the better.

So the disaster that is inflicted can be understood as God's grace or compassion that aims to remove sin and remind people of the spirit of spirituality to God. Even if it is a punishment or 'azâb, the disaster of 'azâb that is common happened in the world can be categorized as 'azâb *al adna* which means a low or light disaster. Because its low nature as opposed to

high associatively means 'azâb that happens in the world as it is included in various terms such as; *mushîbah*, *fitnah* and *balâ'*. On the other hand, geographically one forms of 'azâb is *al zalzalah* as found in some surah, like as Q.S. al-Zalzalah [99]: 1-8 and other verses which include with the happening of *thâ'un* means plague or virus.<sup>39</sup>

The view above is slightly different in the view of *mufassir* Hamka in al-Azhar interpretation. Hamka explained that the characteristics of the 'azâb nature are closely related to wrong deeds and sins that vary although it is not a few have in common. Hamka also thinks that 'azâb can happen in a world based on the background of sin. Next, almost in every interpretation of Hamka about 'azâb, it is so difficult to find God's torment, except comes from 'azâb its self. In addition, Hamka is also free to actualize the qualities of 'azâb to denounce people who are far from the values of *tawhid*, sharia and morals. Uniquely, Hamka in his interpretation does not hesitate to position the phenomenon of natural disasters as a form of 'azâb. Nonetheless, the debate arises in surah Q.S. as-Sajadah [32]: 21 which is the basic foothold of some scholars to see natural phenomena it is not as 'azâb. However, in view of other *mufassir* that is revealed is "part of 'azâb" which means a decrease in the intensity of the 'azâb itself into a slander, trials, or warnings only.

Similarly, Ibn 'Abbas saw "azâbul Adna" as a calamity and a disaster of the world. But this is very different from Hamka's opinion; the possibility of the scholars analyzing natural disasters that occur in the perspective of the world while Hamka in the perspective of hereafter. For Hamka as big as anything in the world is small. Apart from the various views *mufassir* concept of disaster in the Quran should also be seen in the perspective of disaster theory that is multi perspective. For example, from the geographical side for disaster prone areas with a considerable intensity is certainly common. But it is not with disaster-safe areas, perhaps because of the habitual factors.

<sup>38</sup> Mohsen Ghafory-Ashtiani, *View of Abrahamic Religions on Natural Disaster Risk Reduction, Hazards, Risks and, Disasters in Society* (Elsevier Inc., 2015), pp. 373-390. <http://dx.doi.org/10.1016/B978-0-12-396451-9.00021-4>; Lei Sun, Yan Deng, and Wenhua Qi, "Two Impact Pathways from Religious Belief to Public Disaster Response: Findings from a Literature Review," *International Journal of Disaster Risk Reduction* (2017), pp. 1-17, <https://doi.org/10.1016/j.ijdr.2017.10.004>.

<sup>39</sup> Muhammad bin Abdullah bin Shalih Suhaim, *Al Adzab Al Adna; Haqiqatuhu, Anwwa'uhu Dan Asbabuhu*, (Mekkah, 2009), pp. 10-15.

False claims and sins by and from human cannot be justified because it is impossible to treat the same as God's perception into a limited human perception.

## Conclusion

Disaster in the concept of the Quran in essence has a variety of terms and characteristics that describe the background of a disaster and the purpose of a disaster that all boils down to the efforts of how human returns to the awareness of common sense, morality and spirituality. Disaster is not torture but rather as God's affection in multidimensional wisdom both in restorative function, relational awareness of human and nature as well as optimism in life both in disaster mitigation efforts and internalizing the value of transcendental piety.

Based on a geographical point of view, the concept of disaster in the Quran on the one hand is the inevitable God's will that cannot be avoid but the impact and damage inflicted can be minimized by theological awareness that has been taught through the revelation of the Quran. On the other hand, disaster is God's way of educating people as a consequence of human function as a leader or *khalifah*, namely to carry out the vision and mission of servitude through the form of social piety and environmental piety. This is actually god's goal of the various calamities inflicted to form a spiritualist human to remain consistently in critical awareness of his chastity. So disaster is not a form of wrath of God but rather the mercy of God who wants salvation and great wisdom for human.

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