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The relevance of disaster education values in the Qur'anic perspective

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Abstract
Many verses in the Qur'an discuss disasters, providing guidance and lessons for humankind. These narratives serve as preventive efforts against calamities, highlighting the Qur'an's role in disaster management from a theological perspective. The Qur'an not only addresses disasters in general but also advocates for inclusive disaster management, emphasizing the importance of involving all segments of society regardless of age, gender, ethnicity, race, religion, geography, and particularly individuals with disabilities. This study employs a qualitative research method with a phenomenological approach to explore the meaning and role of the Qur'an in inclusive disaster management. The analysis focuses on verses that correlate with inclusive disaster response and their interpretation through *Tafsir al-Misbah* by Quraish Shihab. Findings indicate that the Qur'an offers substantial guidance on inclusive practices in managing disasters, including preparedness, emergency response, and recovery phases. These values underscore the Islamic principle of equality and collective responsibility in responding to crises, highlighting the necessity of involving vulnerable groups in disaster mitigation efforts.

Keywords: Qur'an; disaster education; inclusive management; disaster mitigation; Islamic values

INTRODUCTION

The Qur'an holds an essential position in Islamic teachings, serving as both guidance and a comprehensive code of life. This is affirmed in Surah Al-Baqarah (2:2), which states, *"This is the Book about which there is no doubt, a guidance for those conscious of Allah."* As the primary source of Islamic teachings, the Qur'an consists of various components, including theological concepts, historical narratives, parables, and moral guidance (Darmayanti, 2019). Unlike systematically and chronologically structured academic texts, the Qur'an follows a *tawqīfī* structure—its order was determined by the Prophet Muhammad based on divine revelation (Sri Pujilestari, 2022). Therefore, its subject matter alternates between theological, legal, historical, and eschatological themes, proving that the Qur'an is not a human-authored manuscript but a divine revelation.

What distinguishes Qur'anic stories from historical narratives is the Qur'anic storytelling style (*taqṣīṣ qur'ānī*), which is non-linear. The stories in the Qur'an are not fictional; rather, their truths can be verified and traced through scientific inquiry (Aqidatur Rofiqoh, 2017). Among such stories are narratives involving disasters, which

contain educational values. Theoretically, disasters are defined as threatening events that result in loss—whether human, material, or psychological. The Qur'an contains several surahs that address disasters, such as Surah Al-Ḥadīd (57:22):

"No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being—indeed that, for Allah, is easy."

Disasters in theory are categorized into natural, non-natural, and social disasters. Natural disasters include geological (earthquakes, tsunamis, volcanic eruptions) and hydrometeorological (floods, fires, droughts, storms) phenomena. The Qur'an, comprising 30 parts (*juz'*), 114 chapters (*suwar*), and 6236 verses, addresses several types of disasters. For instance, earthquakes are mentioned in Al-Zalzalah (99:1–3), Al-A'rāf (7:91), Al-'Ankabūt (29:37), Al-Wāqi'ah (56:4), Al-Mulk (67:16), and Al-Fajr (89:21). Tsunamis are implied in At-Takwīr (81:6) and Al-Infiṭār (82:3). Volcanic eruptions are referred to in An-Naba' (78:20), Al-Mursalāt (77:7), An-Nāzi'āt (79:32), and Al-Ḥāqqah (69:14).

The Qur'anic accounts of disasters offer profound *lesson learned* values, positioning the Qur'an as a conceptual and philosophical foundation for disaster management. These narratives enhance public awareness and understanding of the nature of disasters (Kerwanto, 2024). The Qur'an uses multiple terms to describe disaster-related phenomena: *muṣībah* (harmful events), *balā'* (tests or trials), *'adhāb* (divine punishment), *fasād* (corruption or wrongdoing), *halāk* (destruction by divine will), *tadmīr* (ruin), *tamzīq* (social collapse due to human actions), *'iqāb* (retribution), and *nāzilah* (calamity or misfortune) (Tanjung, 2013; Dadah, 2021; Ilham, 2023).

Ideally, disaster management should be inclusive, involving all sectors of society regardless of age, gender, ethnicity, race, or religion, especially including people with disabilities. Islam emphasizes equality, as evident in many divine revelations advocating cooperation, mutual respect, and the embrace of diversity. Indeed, the creation of human diversity is meant to encourage empathy and mutual recognition among humankind.

METHOD

This study employs a qualitative research methodology with a phenomenological approach. The phenomenological approach is selected to examine the relevance of Qur'anic verses in supporting the implementation of inclusive disaster management. Data were collected through exploration and analysis of Qur'anic verses that have a correlation with the principles and practices of inclusive disaster management. These verses were subsequently interpreted using *Tafsīr al-Miṣbāḥ* by Quraish Shihab.

ANALYSIS AND DISCUSSION
Disaster Management in Islam

There are various interpretations of disaster in the Qur'an. A disaster is not solely a manifestation of divine wrath, but can also serve as a test or a sign of divine love intended to encourage human piety. Therefore, disasters should be responded to with positive and proactive measures rather than despair or fatalism. The Muhammadiyah Tarjih Council outlines three stages of disaster management: preventive measures, emergency response, and recovery efforts.

The Relevance of Disaster Education Values in the Preventive Phase

Preventive disaster management in the Qur'an can be observed through the prophetic narratives that reflect preparedness in the face of adversity. One notable example is the story of Prophet Yūsuf (Joseph) in Surah Yūsuf (12:47–49), who effectively anticipated and mitigated the impact of a coming famine:

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ – ٤٧

He said, "You will plant for seven consecutive years as usual; and what you harvest, leave it in its spikes, except for a little which you eat."

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ – ٤٨

"Then will come after that seven hard years which will consume what you have saved for them, except a little from what you preserve."

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ – ٤٩

"Then thereafter will come a year in which the people will be given rain and in which they will press (wine and oil)."

The story begins with the King of Egypt's dream about seven fat cows devoured by seven thin ones, and seven green ears of corn along with seven dry ones. Prophet Yūsuf interpreted this vision as a divine sign of a forthcoming sequence of abundance followed by scarcity. Under divine guidance, he initiated an effective mitigation plan—by increasing agricultural productivity and organizing food stockpiling during the prosperous years to sustain Egypt through the lean years. According to Muḥammad Rashīd Riḍā in *Tafsīr al-Manār*, this strategy preserved Egypt's food security and minimized the impact of the natural crisis. Another significant preventive example is the story of Prophet Nūḥ (Noah). Long before the arrival of the great flood, Allah commanded Nūḥ to construct a massive ark:

"And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are to be drowned" (Qur'ān, Hūd: 37).

Even though the weather was still calm, Prophet Nūḥ complied, building a vessel of unprecedented scale. This reflects the importance of proactive planning and preparedness—even in the absence of visible danger. As M. Kautsar Thariq Syah (2023) explains, this narrative teaches that disasters often strike unpredictably, and readiness is an obligation both individually and collectively.

The Relevance of Disaster Management in the Emergency Phase

The emergency phase in disaster management refers to the immediate response efforts conducted during and shortly after the occurrence of a disaster. These efforts typically involve evacuation, rescue operations, protection of property, and fulfillment of basic needs for affected populations. The Qur'an provides spiritual guidance for Muslims in responding to calamities with faith and patience. This guidance is articulated in **Surah al-Baqarah (2:155–157)**, which outlines a theological framework for resilience and acceptance in the face of trials:

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ وَبَشِّرِ ٱلصَّٰبِرِينَ – ١٥٥

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.

ٱلَّذِينَ إِذَآ أَصَـٰبَتْهُم مُّصِيبَةٌ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ – ١٥٦

Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."

أُوْلَـٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُوْلَـٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ – ١٥٧

Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

These verses emphasize that adversity is an inevitable part of human existence and serves as a divine test. The prescribed response is *ṣabr* (patience) and *tawakkul* (reliance upon Allah), paired with the utterance of the remembrance:
"Innā lillāhi wa innā ilayhi rāji'ūn" – *"Indeed we belong to Allah, and indeed to Him we will return."*

This spiritual response, while internal, contributes to psychological resilience and collective calmness during emergency situations. It also reinforces community solidarity, compassion, and coordinated action—crucial elements in emergency disaster management.

The Relevance of Disaster Management in the Recovery Phase

The recovery phase refers to the post-disaster period during which efforts are made to restore affected communities to their pre-disaster conditions, both physically and psychologically. This includes trauma healing, infrastructure reconstruction, and economic revitalization. The Qur'an emphasizes the importance of self-transformation and proactive renewal in the aftermath of adversity, particularly in **Surah ar-Ra'd (13:11)**:

لَهُۥ مُعَقِّبَـٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ – ١١

For each one are successive [angels] before and behind him who protect him by the decree of Allah. Verily, Allah does not change the condition of a people until they change what is in themselves. And when Allah wills harm for a people, there can be no repelling it; nor have they any protector besides Him.

According to Quraish Shihab's interpretation in *Tafsīr al-Miṣbāḥ*, the term *mā bi-anfusihim* implies both internal values and collective societal behaviors. The verse teaches that sustainable recovery and transformation following a disaster require introspection, behavioral change, and proactive effort. This spiritual foundation encourages communities to rise from adversity with renewed moral and structural commitment.

The principle highlighted in this verse aligns closely with modern post-disaster recovery strategies, which emphasize psychological rehabilitation, social reintegration, and empowerment of affected individuals. The verse also implicitly calls for institutional and communal reforms to build resilience against future calamities.

Inclusive Disaster Management in the Qur'an

Islam promotes equality and social inclusion, principles that are vital to inclusive disaster management. This concept refers to disaster risk reduction, emergency response, and recovery efforts that actively engage vulnerable groups without discrimination based on gender, age, geography, ethnicity, religion, or disability. According to Cano (2020), inclusive disaster management must ensure the meaningful participation of all individuals, particularly marginalized communities.

One of the most explicit Qur'anic references to inclusive values is found in **Surah ʿAbasa (80:1–10)**, where Allah gently rebukes the Prophet Muhammad ﷺ for inadvertently neglecting a blind man, ʿAbdullāh ibn Umm Maktūm, who sought knowledge:

عَبَسَ وَتَوَلَّىٰ – ١

He frowned and turned away

أَن جَآءَهُ ٱلْأَعْمَىٰ – ٢

Because there came to him the blind man.

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ – ٣

But what would make you perceive, [O Muhammad], that perhaps he might be purified

أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰ – ٤

Or be reminded and the remembrance would benefit him?

أَمَّا مَنِ ٱسْتَغْنَىٰ – ٥

As for he who thinks himself without need,

فَأَنتَ لَهُۥ تَصَدَّىٰ – ٦

To him you give attention.

وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ – ٧

And not upon you [is any blame] if he will not be purified.

وَأَمَّا مَن جَآءَكَ يَسْعَىٰ – ٨

But as for he who came to you striving [for knowledge]

وَهُوَ يَخْشَىٰ – ٩

While he fears [Allah],

فَأَنتَ عَنْهُ تَلَهَّىٰ – ١٠

From him you are distracted.

According to al-Biqāʿī, the use of the third-person form "ʿabasa" (he frowned) rather than a direct address shows Allah's compassion in correcting His Prophet. The verses emphasize the dignity and right to access knowledge for people with disabilities, and their prioritization in religious and educational engagement. As Quraish Shihab (2002) affirms, these verses illustrate the egalitarian essence of Islam, where social status or physical ability should never determine one's value or access to divine knowledge.

The moral values derived from *Surah ʿAbasa* apply directly to disaster contexts. Those who are physically able should ensure the inclusion and protection of persons

with disabilities in all phases of disaster management, particularly in evacuation, shelter access, and post-disaster care. Another foundational source for inclusive values in Islam is **Surah al-Ḥujurāt (49:10–13)**, which underscores themes of equality, mutual respect, and human dignity:

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ – ١٠

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ ... – ١١

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them…

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ – ١٣ ...

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.

These verses provide a theological foundation for inclusive policies in disaster management by emphasizing that human diversity is a divine design. Discrimination based on gender, ethnicity, or disability contradicts Islamic ethics. Promoting inclusive environments not only fulfills human rights standards but also aligns with Qur'anic values of justice and mercy.

CONCLUSION

The Qur'an provides comprehensive guidance for all aspects of human life, including the domain of disaster management. Through various narratives and divine instructions, the Qur'an offers insights and *lesson learned* values that can inform and enrich contemporary disaster management frameworks. Several Qur'anic verses address the three key phases of disaster management:

1. **Preventive phase** – exemplified in Surah Yūsuf (12:47–49), which highlights strategic preparation for drought.
2. **Emergency phase** – reflected in Surah al-Baqarah (2:155–157), emphasizing patience and trust in divine wisdom during trials.
3. **Recovery phase** – guided by Surah ar-Raʿd (13:11), which stresses the necessity for internal change and collective reform.

Beyond these stages, the Qur'an strongly promotes inclusive principles in disaster response. The verses in Surah ʿAbasa (80:1–10) and Surah al-Ḥujurāt (49:10–13) explicitly teach values of equality, justice, and respect for human dignity. These moral teachings should guide the development and implementation of inclusive disaster management strategies that ensure the active involvement of all community members, particularly those who are most vulnerable, including persons with disabilities.

Thus, Qur'anic principles—when properly interpreted and applied—can significantly enhance the ethical foundation and practical inclusiveness of disaster management systems in Muslim-majority societies and beyond.

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