

**Crisis Management Strategy in Disaster Mitigation in
Educational Institutions**

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ABSTRACT

One of the crises that often occurs is the unpreparedness of educational institutions in dealing with sudden natural disasters. The Al-Quran and Hadith as a way of life for Muslims have provided guidance in responding to various crises that have hit, especially in schools so that education and learning activities can continue even in an emergency after a natural disaster. The purpose of this study is to examine how to respond to natural disasters, especially in schools, in terms of the interpretation of QS Ali Imran verse 200 and thematic hadiths. This study uses the thematic interpretation of the Qur'an and hadith. With this thematic interpretation method, it is hoped that it can reduce the subjective ideas of the mufassir, because one verse with another verse related to the theme is critically dialogued, so that it is expected to produce more objective conclusions. The data collection technique in this study was library research (Library Research book survey), namely a research technique by examining a number of texts or documents related to the subject matter. The result is that according to QS Ali Imran verse 200 and several hadiths related to the theme it is found that Allah commands to always be patient in facing every disaster and strengthens patience so that you can react to it with a calm heart and guard against despair. Next is an order to be prepared in the face of disasters that have occurred and that will occur in

schools consisting of the planning, implementation and monitoring stages. Then followed by orders to increase piety in order to avoid calamity and dampen Allah's wrath so that people become lucky and safe in the afterlife.

Keywords: *crisis management, natural disasters, schools*

INTRODUCTION

Crisis management is an effort that must be made by every organization to overcome various crises that occur. Poor crisis management can destroy an organization's reputation because a crisis can change the pattern of life in an organization. This represents an opportunity to build a reputation and shape the organization and overcome problems. important in an organization. Crisis management is different from risk management which can assess potential threats and find the best way to avoid threats while crisis management deals with threats that have already occurred.

Crisis management for an organization can provide the ability to provide a systematic response when a crisis occurs. This response allows an organization to continue its daily work while the crisis is being managed because after all a crisis cannot stop the activities as they should. Furthermore, systematic crisis management creates early detection or early warning systems. Many crises can be addressed or at least managed more effectively through early investigation. In addition, organizations must utilize the expertise of the right individuals from various fields to plan and manage crisis situations (Darling, 1994).

The potential for crisis almost always targets organizations so that understanding the crisis and how to manage a crisis is very necessary. Dennis L. Wilcox and Glen T. Cameron stated that a crisis is an extraordinary event

that cannot be avoided by every organization, even the largest organization in the world (Glen, 2006).

A crisis cannot be predicted when it will come. A crisis can happen anywhere, anytime, and to anyone. A crisis occurs without bringing an instant solution with it. It requires preparedness and a strategy that is planned long before the crisis occurs. According to Robert P. Powell, a crisis is an unexpected event, has a dramatic impact, sometimes unprecedented, that pushes an organization into chaos and can destroy the organization without any real action (Firsan, 2011).

One of the crises that is often found in various mass media, especially in Indonesia, is the large number of educational institutions affected by natural disasters so that teaching and learning activities are disrupted or cannot be carried out.

Indonesia, which is one of the countries located in *the Ring of Fire* or world's ring of fire, must be prepared to face various risks of natural disasters such as volcanic eruptions, earthquakes, floods, landslides and tsunamis.

Natural disasters such as earthquakes and tsunamis have certainly caused great damage to various sectors of Indonesian society, including the education sector. One of the largest earthquakes in world history occurred in Indonesia on December 26, 2004, precisely in the Indian Ocean area around Simeuleu Island, Nanggroe Aceh Darussalam (NAD) Province with a magnitude of 8.9 on the Richter Scale. This earthquake caused a tsunami that devastated Banda Aceh City, the West coast of NAD Province and Nias Island with hundreds of thousands of fatalities.

Quoting from the page of *the Directorate of Elementary Schools of the Ministry of Education and Culture*, which refers to the disaster-resilient education book issued in 2019, it states that from 2000-2018 there were 12

million students or learners, and more than 60,000 educational units affected by disasters.

The Quran and Hadith as a guide to life for Muslims have provided guidance in responding to various crises that occur in order to overcome all situations that occur, especially in schools, so that educational and learning activities can continue to be carried out even in emergency conditions after a natural disaster.

The purpose of this scientific research is to determine the planning, implementation and supervision in post-natural disaster crisis management for students in schools using the approach of the Al-Quran QS Ali Imran verse 200 and thematic Hadith.

THEORITICAL REVIEW

Crisis Management

According to the Great Dictionary of the Indonesian Language, management has several meanings, namely, the effective use of resources to achieve goals, or the leader who is responsible for the running of the organization or organization. The first meaning emphasizes more on the effective use of resources. Thus, it is more directed at the object to be run, namely the use of resources. While the second meaning emphasizes the responsible leader. The responsible leader here is clearly the subject who will use the resources (Nitisusastro, 2009). With management, humans are able to practice effective and efficient methods in carrying out their work (Khasanah, 2010). So management is a business activity carried out by a group of people which includes planning, organizing, directing and controlling in an efficient manner to achieve a certain goal (Anoraga, 2004).

The management functions that are generally known as "POAC" are Planning, Organizing, Actuating and Controlling. These functions must be carried out by all those who sit and have responsibilities such as department heads, administration departments and so on (Naja, 2004).

The word crisis comes from the Greek word crisis (xpion), which means decision. When a crisis occurs, the organization must decide what to do, such as moving left, shifting right, down or up, fighting or running away. A crisis is a major, unexpected event that has the potential to have a negative impact on the organization and its stakeholders. This event may significantly damage the organization, its employees, the products and services produced by the organization, its financial condition, and its reputation (Barton, 1993). Crisis management is a form of response and effort in responding to and solving problems from a crisis that arises through a crisis management strategy that is possible to do. Crisis management strategy is a way or method used by management to overcome a crisis that occurs. Crisis is often seen as a frightening event, so most organizations choose to avoid it (Yulianti, 2020)

Crisis management strategies can vary depending on the type, source, and impact of the crisis itself. Crisis as a situation that can cause physical and non-physical damage such as events that endanger human life and damage the organizational system and the environment as a whole (Kriyantono, 2012). Crisis is a problem that definitely occurs in every company, both problems in daily operations and major problems that can damage the company's image (Rengkuan, 2022)

Of course, management in dealing with things like this must make a decision to prevent casualties, monitor damage that may occur and take back business activities to ensure the organization's business (Soemirat, 2014). The impact of the crisis is chaos which is a disaster that can harm the organization

itself and the surrounding community. With the crisis, it will disturb the surrounding community and can even indirectly threaten the image of the organization. Another impact of the crisis is the loss of trust and the bad reputation of an organization in the eyes of the public.

According to Coombs (2007), what an organization can do when experiencing a crisis is as follows:

- a) The pre-crisis stage, which is the prevention stage that seeks to reduce the risks known to lead to a crisis. This stage has the following steps:
 - a) Having a crisis management plan that is updated once a year.
 - b) Having crisis management updated once a year.
 - c) Conducting a test of the plan and team management at least once a year.
 - d) Preparing several crisis management messages.
- b) Crisis response, namely the stage that explains what the organization does when a crisis is felt.
- c) Post-crisis, which is the stage where the organization returns to operating as usual. The crisis is no longer the main concern of management, but still requires attention.

According to Steve Fink as quoted by Kasali, he divides the stages that a crisis goes through using medical terminology that is commonly used to see the stage of a disease that attacks humans. These stages are as follows (Rhenald. 1994):

1. Prodromal stage

In this stage, potential characteristics and symptoms of a crisis are visible. This phase can be said to be an early warning when a crisis begins to occur. A crisis at this stage is often forgotten because the organization can still move agilely. The prodromal stage is often called the warning stage

because it gives a sign of danger that must be addressed immediately. If managers fail to interpret or capture this signal, the crisis will shift to a more serious stage, namely the acute stage.

2. Acute stage

This stage is the stage where people say “a crisis has occurred”. An acute crisis is often referred to as the point of no return. This means that once the signals that appear in the prodromal stage are ignored, it will enter the acute stage and cannot be returned. Damage has begun to appear, reactions have begun to come, issues have spread widely. However, how much other losses will emerge depends very much on the actor controlling the crisis.

3. Chronic stage

This stage is often referred to as the clean up phase or post mortem. This stage is also often called the recovery or self-analysis stage, because this stage can last for a long time, even longer than the actual crisis stage. Cost demands, counterattacks from opponents, media coverage, investigations and legal actions will prolong the effects of this crisis. In organizations this stage is often referred to as structural change.

4. Resolution stage

This stage is the healing stage and the last of the four stages of crisis. Although the major disaster is considered to have passed, crisis managers must remain cautious, because research in crisis cases shows that crises do not simply stop at this stage. Crises generally take the form of a cycle that will bring back the original state (prodromal stage).

Natural disasters

According to Law No. 24 of 2007, a natural disaster is an event or series of events that threaten and disrupt people's lives and livelihoods caused

by both natural and/or non-natural factors and human factors, resulting in human casualties, environmental damage, Natural disasters are disasters caused by events or a series of events caused by nature, including earthquakes, tsunamis, volcanic eruptions, floods, droughts, hurricanes, and landslides. Natural disasters include floods, landslides, tsunamis, hurricanes, earthquakes, whirlwinds and volcanic eruptions, while disasters caused by humans include forest fires, ecological damage, and radiation from chemicals. Disasters are events or series of events that threaten and disrupt people's lives and livelihoods caused by both natural and/or non-natural factors and human factors, resulting in human casualties, environmental damage, property losses, and psychological impacts (Nursyabani, 2020).

The Quran has mentioned the phenomenon of disasters in many verses, and combines the understanding of science and the Quran to produce the best understanding of the phenomenon of natural disasters in Indonesia. Basically, in the Quran there are several verses in the Quran about natural disasters:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared on land and in the sea because of what the hands of men have earned. Allah will make them taste a part of that which they have done, that they may return to the right path. (QS Ar-Rum: 41)

Disasters are often categorized into three types, namely (1) natural disasters, namely disasters caused by natural factors such as earthquakes, tsunamis, volcanoes, eruptions, floods, droughts, hurricanes, and landslides. (2) non-natural disasters, namely disasters caused by events or a series of non-natural events, including technological failures, modernization failures, epidemics, and disease outbreaks, and (3) social disasters, namely those

caused by events or a series of events caused by humans, including social conflict between groups or between communities, and terror.

According to Law No. 24 of 2007, Indonesia as an archipelagic country that is in a geographical, geological, hydrological and demographic position makes Indonesia very vulnerable to various natural and non-natural disasters so that it is often referred to as a "disaster supermarket". Indonesia's geographical position is at the meeting point of three earth plates, namely Eurasia, Pacific, and Indo-Australia which causes Indonesia's position to be unstable, easily shifted, and of course prone to earthquakes, tsunamis and landslides. Geographically, Indonesia is also located in the fire belt area or what is known as the "ring of fire" where 187 volcanoes line up from west to east. In addition, Indonesia's geographical position is in an area marked by weather turmoil and dynamic climate fluctuations which make Indonesia prone to natural disasters such as storms, typhoons, tropical cyclones, floods and others.

In facing natural disasters, disaster mitigation is needed as a positive response to reduce negative impacts. Mitigation is an effort that has several objectives, namely to recognize risks, awareness of disaster risks, mitigation planning, and so on. It can be said that disaster mitigation is all efforts starting from prevention before a disaster occurs to handling after a disaster occurs.

METHOD

This type of research uses library research which aims to collect data and information with the help of various materials available in the library related to the research. This study uses the thematic interpretation method. It is undeniable that thematic interpretation studies have become a trend in the development of modern era interpretation. The main theme in this study is

natural disasters. With this thematic interpretation method, it is expected to reduce the subjective ideas of the interpreter, because between one verse and another verse related to the theme are dialogued critically, so that it is expected to produce more objective conclusions.

The data collection technique in this study is a library research book survey, which is a research technique by reviewing a number of texts or documents related to the topic of discussion. This technique is used to obtain appropriate literature in research by collecting research data sources. The sources in this study use two types of sources, namely primary data sources (interpretation of the Ministry of Religion, interpretation of Jalalain and interpretation of Ibnu Katsir, and several book sources) and secondary data sources (natural science books, disaster management guidebooks and research methodology books).

Data analysis was carried out by analyzing and reviewing verse by verse based on the understanding contained in the verse, which was then grouped into verses of the Qur'an and arranged logically, so that it is hoped that the research on the Qur'an can reveal the whole thing related to the methodology of the Ministry of Religion's interpretation of verses on earthquakes (Nasir, 2010).

The method used by the author is the *maudhu'i* method, namely the method of interpreting the Qur'an by collecting verses that are interconnected with each other in a particular discussion or theme by paying attention to the orderly arrangement of the revelation of the verses and explanations and their correlation with other verses from which a conclusion will then be drawn.

One of the figures, Abdul Hay Farmawi (2001), has created a *maudhui* method with the following steps: determining the problem to be discussed, collecting verses related to the topic of discussion, compiling a sequence of

verses by looking at the asbabun nuzul, understanding the correlation of the verses in the surah , organize the discussion in a perfect framework, complete it with relevant hadith, study the verses by compiling a conclusion.

RESULTS AND DISCUSSION

The Quran is a holy book containing verses that have the main function as a guide for all mankind, both in relation to God and humans with the universe. Thus, what is explained in the Quran is not only related to faith or law, but there are also instructions for understanding the secrets of the universe, including how an educational institution can manage every crisis that occurs after a natural disaster. The object of the interpretation study in this study is QS Ali Imran verse 200 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe, be patient, strengthen your patience, remain alert at the borders (of your country), and fear Allah so that you may be successful. (QS Ali Imran verse 200)

Interpretation of the Republic of Indonesia Ministry of Religion from QS Ali Imran verse 200:

(يَا أَيُّهَا الَّذِينَ آمَنُوا) O you who believe, (اصْبِرُوا وَصَابِرُوا) Be patient all of you in obeying Allah by abandoning immoral acts and all prohibitions by staying away from them and repenting, and strengthening your patience towards the calamities that befall you and the behavior of people that may be painful, (وَرَابِطُوا) And remain prepared in facing enemies on the borders of your country always committed to the path of Allah, (And fear Allah by obeying His

commands and avoiding His prohibitions, that you may be among the successful, (لَعَلَّكُمْ تَفْلِحُونَ) that is, you will receive a great and eternal reward, for your obedience and patience. At the end of this verse Allah warns believers with four commands, namely patience, strengthening patience, commitment in the way of Allah, and piety. These four things will lead someone to gain luck, victory and happiness, in this world and in the hereafter.

Tafsir Jalalain (Jalaluddin Al-Mahalli and Jalaluddin As-Suyuthi) from QS Ali Imran verse 200:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا (O you who believe, be patient) obey and face adversity and avoid evil, وَصَابِرُوا (and strengthen your patience) facing the disbelievers until they are no more patient than you, وَرَابِطُونَ (and remain alert and ready) in the struggle, وَاتَّقُوا اللَّهَ (and fear Allah), And in every circumstance (so that you may be successful) in seizing Paradise and escaping from Hell.

Tafsir Ibn Katsir (Ismail bin Umar Al-Quraisyi bin Katsir) from QS Ali Imran verse 200:

In this verse, believers are commanded to be patient in practicing their religion which is approved by Allah, namely the religion of Islam. Let them not abandon it, whether in good times or in bad times and in times of poverty or wealth, until they die while embracing Islam. Let them be patient and firm in facing enemies who hide their religion. Al-murabatah means staying in a place of worship and not moving away from it. According to another opinion, what is meant by murabatah is waiting for another prayer time after praying. Thus according to Ibn Abbas, Sahl ibn Hanif and Muhammad ibn Ka'b Al-Qurazi, and others.

Asbabun nuzul from QS Ali Imran verse 200 :

Ibnu Murdawaih said. has told us Muhammad ibn Ahmad, has told us Musa ibn Ishaq, has told us Abu Juliaifah ali ibn Yazid Al-Kufi, has told us Ibn Abu Karimah. from Muhammad ibn Yazid from Abu Salamah ibn Abdur Rahman who said that the friend Abu Hurairah ra came to us one day, then he said, "Do you know, O son of my brother, regarding what this verse was revealed?" namely: "Remember, in fact at the time of the Prophet SAW there were no wars that required them to be prepared on the borders of their country. However, this verse was revealed regarding a people who filled the mosques, performed prayers at their respective times. and they did remembrance of Allah in it." It is with regard to them that this verse was revealed, (اصْبِرُوا) be patient in performing the five daily prayers. (وَصَابِرُوا) and strengthen your patience in restraining your desires and lusts, (وَرَابِطُوا) and remain in your mosques. (وَاتَّقُوا اللَّهَ) and fear Allah from all that is harmful to you, (أَعْلَانُكُمْ تُفْلِحُونَ) that you may be successful. .

Referring to several interpretations of QS Ali Imran verse 200 above and to make it easier to understand this verse in the context of post-disaster crisis management in schools, the discussion in this study will be divided into three main themes, namely: patience in facing disasters, preparing to face disasters in the future, increasing piety to Allah so that one will obtain good fortune and safety in the world and the hereafter.

1. Be patient in facing disasters

(يَا أَيُّهَا الَّذِينَ آمَنُوا) O you who believe, (اصْبِرُوا وَصَابِرُوا) Be patient all of you in obeying Allah by abandoning immoral acts and all prohibitions by staying away from them and repenting, and strengthening your patience

towards the calamities that befall you and the behavior of people that may be painful. In this verse Allah reminds the believers to always be patient in every trial and disaster that occurs.

The word patience comes from the Arabic *shabara shabura – shabran – shabaratan* which means “to bear” or “to hold something back” which means being patient, not rushing, not responding, waiting calmly (Amin, 1982).

Patience in Islamic terms is being firm and resistant to influences caused by religion to face or oppose influences influenced by lust (Al-Ghozali, 1994).

There are only two conditions for a servant, namely getting pleasure or getting a test from Allah SWT. If someone gets pleasure he is grateful, and if he gets a disaster he is patient, then his faith is perfect. As the Prophet SAW said:

“How amazing is the matter of a believer. All his matters are good and that is not possessed by anyone other than a believer. (That is) When a blessing befalls him, he is grateful and that is good for him and when a calamity befalls him, he is patient and that is good for him.” (Narrated by Muslim No.2999)

Patience is a special characteristic that can only be possessed by humans, which is a characteristic that is not possessed by animals as a factor of their deficiency, and also angels as a factor of their perfection (Al-Qardhawy, 2003).

Patience is a source of unlimited rewards from Allah. Allah says in the Qur'an :

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

“And indeed We will give you a test, with a little fear, hunger, lack of wealth, souls and fruits. And give good news to those who are patient.” (Q. S. Al-Baqarah:155)

Humans are given various trials in the form of joy and sorrow, blessings and calamities, the purpose of which is to find out who among His servants is able to face these trials and continue to strive and remain patient. Therefore when trials come and disasters come one after another So be patient with trust and surrender to Allah alone. This value of patience must live in every self so that it becomes a light for a Muslim person who can guard against despair. This is because patience is the spirit of faith and a field of reward for those who are determined when facing trials, both in difficult and happy times.

Referring to QS Ali Imran verse 200, when a natural disaster occurs, it is appropriate for a Muslim to be patient (اصْبِرُوا) and remind each other to be patient (وَاصْبِرُوا), including teachers at school who must always motivate students to be patient in facing various disasters that occur.

Indonesian society itself uses the concept of patience a lot both in the context of religion and culture. In everyday life, this concept is widely used by people when facing various psychological problems such as stress, disasters, or being angry. Therefore, the concept of patience is generally studied in the context of morality and religion (Sabar, 2011).

Natural disasters are a warning to those who survive and those who are far from the scene. People who are not affected by disasters also experience trials from disaster events such as; those who are safe are obliged to help those who are in need, those who are alive are obliged to take care of the bodies of those who have died, those who still have a lot of wealth are obliged to provide

food and clothing and help with all their abilities to those who have lost everything. Rasulullah SAW said:

"Whoever relieves a believer's distress (sorrow) in the world, Allah will ease his distress on the Day of Resurrection. Whoever makes things easier for someone who is in a difficult situation, Allah will give him ease in this world and the hereafter. Whoever covers someone's disgrace, Allah will also cover his disgrace in this world and the hereafter. Allah will always help His servants, as long as the servant helps his brother." (HR. Muslim no. 2699)

2. Be prepared for natural disasters

The sentence (وَرَابِطُوا^ط) which means and always be ready with commitment in the way of Allah implies that schools must prepare themselves in facing the possibility of disasters that will occur. In accordance with the focus of this research, several stages in post-disaster crisis management will be explained as follows:

a. Planning in Disaster Management for Students in Schools

According to Wisenblit, crisis planning can be done by forming a team that is responsible for managing the crisis. Each position in the team has specific responsibilities and clear tasks. When there is no crisis, this team is tasked with monitoring and reviewing the organization's operations, namely organizational regulations, performance, internal conditions, public opinion, media coverage, and internal and external environmental conditions (Ngurah, 1999).

Planning in Disaster Management in Schools is a process of assessment followed by planning for physical protection, planning for capacity development in carrying out emergency response, and planning for educational continuity, at each school level up to educational authorities at all

levels, both district/city, province and national. Disaster Management in Schools is determined through the authorities in the education sector at the national, provincial, district/city levels and at the school community level (including students and parents of students), in collaboration with partners in the field of disaster management, to maintain a safe learning environment and plan for educational continuity both in times of non-disaster and when a disaster occurs, in accordance with international standards. Allah SWT says regarding the importance of planning:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife). Have faith in Allah. Indeed, Allah is very careful about what you do. (QSA1-Hasyr verse 18)

The verse above states that the planning process is very necessary to face something that will happen tomorrow, including in facing a crisis after a natural disaster. Disaster Prevention and Risk Reduction Education or more often referred to as Disaster Risk Reduction Education (DRR) is a long-term activity and is part of sustainable development. Through education, it is hoped that disaster risk reduction efforts can achieve broader targets and can be introduced earlier to all students, which can ultimately contribute to individual and community preparedness for disasters. Disaster Prevention and Risk Reduction Education must be designed to build a culture of safety and a resilient community.

Schools must form a disaster management committee in the school that will coordinate all related elements to be stronger and ready in disaster risk

reduction (DRR) efforts in schools. Parents of students or guardians can also make this agreement after receiving an explanation from the school. Another agreement that should be made is an agreement with the surrounding community regarding DRR efforts, so that efforts made by the school, parents of students or guardians, and also by the school students can be coordinated with efforts made by the community around the school.

A participatory school disaster management plan will always be developed and updated every year, and will never be a document that is considered finished. When in the planning process, make sure all documents are in one place in the office that can be seen and accessed by everyone. The success of a plan is in the planning process, and not judged from just a pile of bound documents. Therefore, it is very important for the School Disaster Management Plan to be socialized to all related parties, including the principal, teachers and other education personnel, students and parents of students or guardians, school guards, representatives of the surrounding community (RT/RW) and other related parties. If this document is updated, efforts to socialize the new document must also be carried out.

Indonesia needs to learn from Japan, which is one of the countries located in the Ring of Fire like Indonesia, so it experiences many natural disasters. In Japan, as a form of anticipation, there is a Disaster Education program that is carried out in various government and private institutions including schools. This program is carried out several times a year and is intended for all kindergarten, elementary, junior high and high school students. Every September 1st, Japan commemorates it as Disaster Management Day, the activity carried out is conducting Disaster Drills throughout the region. In Japan, the education sector adheres to regulations such as BNPB Regulation Number 4 of 2012 concerning Disaster-Safe Schools, which includes

regulations such as requiring schools to have two floors, equipped with evacuation routes that students can use to get to a gathering point or safe place. In addition, Japan also carries out structural and non-structural mitigation. Structural mitigation such as construction of earthquake-resistant houses, strong coastal embankments and other infrastructure, while non-structural is done through education, campaigns and others. Learning from foreign countries that education, training and simulation need to be the main roots for communities in various regions in Indonesia so that communities are not only responsive after a disaster occurs but are also alert and able to act before and after a disaster.

b. Implementation of Disaster Management for Students in Schools

Post-disaster educational activities must continue to be implemented with the concept of temporary emergency education so that all available efforts and resources must be optimally deployed to ensure that children can get their right to education during the emergency response period, the transition from emergency response to recovery until the educational unit is restored to provide educational services. The period for organizing emergency education units is decided based on an evaluation of the recovery of educational services in terms of management, facilities and infrastructure, learning processes, conditions of students, educators and education personnel at the affected educational units. The model for organizing emergency education units is adjusted to the emergency conditions that occur. Emergency conditions can differ according to the characteristics of the impact caused by the disaster, for example the impact of an earthquake will be different from the impact of a flood, so the model for organizing emergency education units will be different.

The selection of the emergency education unit model is decided based on the determination of policies by the Government and Regional Government.

After a disaster, schools must carry out rehabilitation and construction. Rehabilitation is the repair and restoration of all aspects of educational services with the main goal of normalizing or running properly all aspects of the school after a disaster. While reconstruction is the rebuilding of all infrastructure and facilities in the school so that educational and learning activities can run normally again.

The objectives of organizing Emergency Education Units are: a) Providing opportunities for children who experience natural disasters and/or social disasters to obtain the right to education. b) Expanding educational access services as soon as possible after a disaster occurs, for school-age children who are children who experience natural disasters and/or social disasters. c) Providing fulfillment of the need for a safe learning environment, there is a guarantee of protection from all forms of violence, neglect, and exploitation, and psychosocial assistance for children affected by natural disasters and/or social disasters. d) Alleviating the psychological impact of natural disasters/or social conflicts by providing a sense of normalcy, stability and building hope for the child's future. e) Conveying important messages related to the risks arising from an emergency condition due to natural disasters and/or social disasters (Ministry of Education and Culture, 2018).

During the emergency response to a disaster, the government, related institutions and local residents must work together to set up emergency tents or even open fields as learning facilities for students. In addition, trauma healing activities need to be carried out to restore the psychosocial condition of students who are victims of natural disasters. Trauma healing that can be done also varies according to the place where the activity is carried out, such

as reading fairy tales together, playing educational games, watching various educational films and so on so that students are no longer traumatized after a natural disaster.

c. Supervision in Disaster Management for Students in Schools

The person in charge of disaster management in the field of education refers to the Decree of the Minister of Education and Culture 234/P/2018 concerning the Secretariat for Disaster Management of the Ministry of Education and Culture with the implementing members listed in the Decree and the Special Education Alert Unit (SIGAP) team as stated in the Decree of the Director General of Primary and Secondary Education Number 343/D.D6/KEP/KP/2017. In implementing emergency response both during the emergency alert period, emergency response and emergency transition to recovery and after the emergency is determined by the Authorized Official, the Secretariat of the PB of the Ministry of Education and Culture will activate the Education POS and be under the Disaster Emergency Management Command Post. The Education POS consists of members of the Secretariat of the Ministry of Education and Culture, the SIGAP Team, the Provincial/District/City Education Office, and non-governmental organizations (Ministry of Education and Culture, 2018).

The School Committee is a school component that is also very necessary to provide full and direct support to schools in implementing disaster management in schools. The School Committee, as an independent institution, is formed and plays a role in improving the quality of service by providing considerations, direction and support for personnel, facilities and infrastructure, as well as supervision in implementing natural disaster

management in the school concerned. In relation to supervision, Allah SWT says:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Say (to Muhammad): “Work! Allah will see your work, and His Messenger and the believers. You will be returned to the Knower of the unseen and the seen. Then He will inform you of what you used to do.” (QSA-t-Taubah verse 105)

The verse above implies the importance of supervision in the managerial process including schools that need to be supervised in the implementation of crisis management after a natural disaster. The school committee in carrying out supervision must involve school administrators, teachers' councils, staff or education personnel, student organizations, parents or guardians of students, residents around the school, related parties such as the education office, BNPB (National Disaster Management Agency), police, firefighters, local governments, mass organizations and so on. All are expected to be able to synergize and mutually supervise the implementation of disaster management and the continuity of the education process (Suharwoto, 2015).

3. Increase your devotion to Allah so that you will obtain luck and safety in the afterlife

The disaster that occurred is one form of test given by God to humans. A test in the form of something unwanted such as a natural disaster is certainly a means to increase goodness (reward) or to reduce sin.

The Quran also explains that one of the causes of disasters is due to bad human actions, as Allah says in QS Ar-Rum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمَلُوا لَعَلَّهُمْ يَرْجِعُونَ

“Corruption has appeared on land and in the sea because of what the hands of men have earned. Allah will make them taste a part of that which they have done, that they may return (to the right path).” (QSAr-Rum verse 41)

In line with the verse above, Rasulullah SAW once said in the following hadith:

"If immorality spreads among my people, Allah will send down a general punishment." Umm Salamah asked: O Messenger of Allah, are there not pious people among them? Rasulullah answered: Yes. Umm Salamah said: Why are they affected too? The Messenger of Allah answered: They were hit by the same misfortune as the others, but later they received Allah's forgiveness and His approval" (HR. Ahmad No. 27355)

In the hadith above, the Messenger of Allah said that the cause of the emergence of punishment is due to human actions. When humans commit sins, punishment will be brought by Allah SWT even though in the place of sin there are still people who believe and do good deeds.

Quoting QS Ali Imran verse 200, it is fitting for Muslims to increase their faith and piety (وَاتَّقُوا اللَّهَ) so that they can reduce the wrath of Allah SWT. In line with this, Allah SWT says in QS Al-A'raf verse 96:

"And if the people of the lands had believed and been pious, We would have opened up to them various blessings from the heavens and the earth. However,

they denied (the messengers and Our verses). So, We tortured them because of what they always did.” (QSAl-A'raf verse 96)

Disaster becomes a warning when humans are negligent about Allah's commands, they always disobey and deny Allah's blessings. The purpose of disaster as a warning is to remind people to return to Allah's path (piety) and repent for all the sins and immoralities they have committed, so that Allah's greater punishment does not come again. Because seeing the natural disaster that occurred in Cianjur at the end of 2022, in just a matter of seconds an earthquake can destroy buildings and houses that look sturdy, causing quite a few victims.

Through various disasters that occur, Muslims should introspect themselves, have they avoided Allah's prohibitions and carried out their obligations as Muslims or even the opposite, namely ignoring what has become an obligation such as performing the five daily prayers, fasting, paying zakat, giving alms and so on. Therefore, let's increase our piety and faith so that we are kept away from natural disasters so that we are included among the lucky people (تَفْلِحُونَ) and are safe in this world and the hereafter.

CONCLUSION

Based on QS Ali Imran verse 200 and several hadiths related to the theme, it is found that Allah commands to always be patient in facing every disaster and strengthen patience in order to respond to it with a calm heart and be protected from despair . Next is the command to be prepared in facing disasters that have occurred and will occur in schools consisting of the planning, implementation and supervision stages. Then followed by the command to increase piety by increasing worship, avoiding sins, increasing

prayer and surrendering to Allah (tawakkal) in order to avoid disasters and reduce the wrath of Allah so that they become lucky and safe people in the world and the hereafter.

The results of this study are expected to be a guideline, especially for education *stakeholders*, in responding to natural disasters that occur suddenly so that they are better prepared to face and overcome various crises that occur.

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