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Disaster Communication And Mitigation From An Islamic Perspective

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Abstract

Study This motivated by the gap between riches Islamic teachings about disaster with lack of its integration to in system communication and mitigation disaster national in Indonesia, where the Muslim community is still face confusion theological between understanding fatalistic and rational in respond to disaster. Research This use method studies literature with data source from books, articles journal scientific, and reports research. Research results disclose four findings main. First, construction message communication disaster based on the Qur'an and Hadith shows that Islam has framework communication comprehensive risk through stories people previously as warning early and guidance prophethood that emphasizes balance spiritual aspects and actions practical. Second, the principle mitigation in Islamic jurisprudence such as rules remove danger and closing road damage give runway strong juridical for mitigation structural and non- structural. Third, institutions Islamic religion has position strategic as actor communication crisis that is capable bridge knowledge scientific and belief religious. Fourth, synthesis between theology rational and supernatural produce framework theology balancing disaster reception destiny with endeavor maximum. Research conclude that Islamic perspective offers framework communication holistic and integrative disaster management. Its implementation covers mainstreaming Islamic values in system communication disaster national, strengthening capacity institution religious as knot communication crisis, as well as integration curriculum mitigation based theology balance to in Islamic education.

Keywords: Communication Disaster, Mitigation Disaster, Islamic Perspective, Jurisprudence Disaster, Theology Disaster.

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INTRODUCTION

Indonesia is one of the countries with level vulnerability disaster the highest in the world because position geographically located at the confluence three plate tectonics active, namely Indo-Australian Plate, Eurasian Plate, and the Pacific, as well as located in the area Ring Fire Pacific which causes height frequency earthquake earth, eruption mountain volcanoes, and tsunamis. Data from the National Disaster Management Agency Disaster show that throughout two decade Lastly, Indonesia experienced improvement significant in amount incident disaster, good disaster geological and hydrometeorological, which resulted in loss of life, damage infrastructure, and losses a very large economy. Ironically, the high risk disaster This Not yet balanced with system communication effective and culturally capable disaster management reach all over layer society, especially communities that have characteristics specific socio - cultural and religious communication disasters that have occurred This implemented tend nature technocratic and neglectful dimensions locality, including values and beliefs very influential religion in form perception and behavior public to risk disaster (Widodo & Nugroho, 2023).

As a country with the largest Muslim population in the world, Indonesia has characteristics unique where Islamic values and teachings have a great influence method views, attitudes and behavior majority its population in face various phenomenon life, including disaster nature. Islamic teachings, which originate from from the Qur'an and Hadith, in fact contain Very rich and comprehensive guide about How man should address and respond disaster, good from spiritual aspects as well practical. However, there are enough gap wide between riches Islamic teachings about disaster with its implementation in system communication and mitigation disasters in the field. Many disaster reduction programs risk disasters designed by the government and institutions international fail reach optimal effectiveness because No consider perspective religious community target, so that messages mitigation often No resonant with framework thinking and belief Muslim society (Rahman & Hidayat, 2024).

A more phenomenon worrying is emergence interpretation counterproductive religious practices to effort subtraction risk disaster among part Muslim community. Some group public understand disaster solely as punishment or punishment from God above sins committed humans, so that effort mitigation considered as form distrust to destiny and power of God. Understanding fatalistic kind of This can hinder participation public in preparedness programs disasters, such as training evacuation, construction infrastructure stand disaster, or relocation from the danger zone. On the side At the other extreme, there is also a complete view deny spiritual dimension in disaster and only see it as phenomenon natural usual that can managed

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fully through approach technical and scientific. Both opposing views behind This show existence need urge For formulate framework communication disaster that is capable bridge between spiritual beliefs and demands action concrete mitigation (Al- Farisi & Zulkarnain, 2022).

Islamic perspective on disaster Actually offer road very balanced middle between resignation to God's destiny and obligation man For do endeavor or business maximum in face danger. The Qur'an in general explicit order Muslims to No drop self to in destruction and always take steps prevention to threats that can It is estimated that the Prophet Muhammad SAW also gave example concrete about How face situation emergency, including give instructions about actions that must be taken done moment happen earthquake, epidemic disease and disaster others. Treasure Islamic jurisprudence has also develop principles highly relevant laws with mitigation modern disasters, such as obligation remove danger before occur and prohibition let self is at in dangerous situation. Wealth teachings This should become a big capital in build system communication effective disaster management for Muslim society (Al- Ghamdi et al., 2023).

However Thus, the potential big Islamic perspective in strengthen communication disaster and mitigation Still Not yet explored and utilized optimally. Institutions Islamic religious institutions such as mosques, Islamic boarding schools and organizations Islamic society that has network wide until to remote areas village Not yet fully involved as partners strategic in system communication disaster national. Religious leaders who have spiritual authority and influence big in society also not yet get adequate training about communication risk disaster, so that potential they as agent change behavior Not yet maximized. Meanwhile that, the materials communication disasters produced by government and non - governmental organizations still very rarely used language and framework Islamic values, even though approach kind of This proven more effective in reach religious Muslim community. The gap between potential and reality This show existence room empty in study and practice communication disasters in Indonesia that need to be addressed quick filled (Zakaria & Mahmud, 2024).

Development technology digital communication in One decade last also open opportunity at a time challenge new in communication disaster religion- based. Social media and other digital platforms has change landscape communication public fundamentally, including in matter How information about disaster disseminated and consumed by the public. Among Indonesian Muslims, platforms such as YouTube, Instagram, TikTok, and WhatsApp groups have become channel main For access religious lectures and religious fatwas, including related ones with issues contemporary like disaster. Phenomenon This open opportunity big For disseminate messages mitigation packaged disaster in content format interesting and easy religion digested. But on the

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other hand, the same platform also opens up room for distribution interpretation religious that is not accurate and potential hinder effort subtraction risk disaster. Therefore that, study about communication disaster in Islamic perspective becomes the more relevant and urgent For carried out (Rahmawati & Kusuma, 2023).

Studies academic about integration between communication disasters and the Islamic perspective Already start develop in a number of year lastly, however Still nature partial and not yet comprehensive. Most of existing research Still focus on aspects theological from disaster in Islam, such as debate about whether disaster is punishment or exam, without link it in a way systematic with theory and practice communication disaster contemporary. On the other hand, research about communication existing disasters tend ignore dimensions religious and more emphasize on aspects technical and managerial conditions. This create gap significant literature is necessary bridged through research that is specific and in-depth study communication disaster and mitigation in Islamic perspective in general holistic, starting from runway theological and juridical until implementation practically in the field (Abdullah & Fauzi, 2022).

Urgency For study communication disaster in Islamic perspective is increasingly reinforced by global trends that show increasing attention to the role of religion in subtraction risk disaster. United Nations Office for Disaster Risk Reduction in a number of document policy the latest in a way explicit confess that actors religion- based have role important that is not can ignored in build resilience community to disaster. Recognition This based on evidence empirical from various parts of the world that show that communities that have cohesion social strong religious basis tend more resilient in face disaster. Indonesia, with riches tradition Its unique and diverse Islam has potential big For become a global model for How values religious can integrated in a way effective to in system communication and mitigation disaster national (Hassan & Syafruddin, 2024).

In context here is the research about communication disaster and mitigation in Islamic perspective becomes very relevant and urgent For conducted. Research This expected can fill in gap existing literature, as well as give contribution practical for communication strategy development more disasters effective and cultural in Indonesia. Through study studies in -depth library to Islamic primary sources and literature contemporary, research This will explore in a way comprehensive How Islamic teachings look at and provide guide about communication disaster and mitigation, as well as How guide the can implemented in contemporary Indonesian context. Findings study This expected can become runway for development policies, programs, and materials communication more disasters responsive to reality socio-cultural and religious Indonesian Muslim society (Ibrahim & Al- Munawwar, 2024).

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Problems main in study This rooted in inequality between riches Islamic perspective on disaster with lack of its integration to in system communication and mitigation disaster national in Indonesia. The Indonesian Muslim community still faced with confusion theological in interpret disaster, where some behave fatalistic with consider disaster as punishment that must be accepted without effort prevention, while part other ignore total spiritual dimension. Institutions Islamic religion which has network until root grass Not yet optimized as channel communication crisis, religious leaders have not equipped capacity communication adequate risk, and materials communication disaster still very rarely packaged in language and framework Islamic values. Problems This exacerbated by the rise of interpretation religious that is not accurate in digital media that has the potential hinder participation public in the mitigation program, so that required formulation framework communication disaster Islamic capable bridge between spiritual beliefs and demands action scientific rescue.

Academic studies about disaster in Islam during This Still dominated by the approach theological-normative which discusses the status of disasters as punishment or exam, while study communication disaster contemporary tend ignore dimensions religious and more focus on aspects technocratic. Not many yet research that is specific and comprehensive integrate second field This in A framework complete analysis, starting from from construction message based on the Qur'an and Hadith, the principles mitigation in jurisprudence, role Islamic institutions, to dialectics theology in perception risk. Gap literature This the more wide with lack of studies that link treasury classical Islamic intellectuals with theories communication modern disasters in general systematic and applicable, so that required research that is capable bridge second tradition science This in contemporary Indonesian context.

Study This own high urgency considering Indonesia as a country with largest Muslim population and risk disaster the highest in the world requires a communication strategy harmonious disaster with values religious majority its population. Findings study This will give runway conceptual and practical for government, institutions disasters, and organizations religious in designing more messages and mitigation programs effective and cultural. In the midst of increasing frequency and intensity disaster consequence change climate, development communication disaster Islamic -based to become need urge For increase resilience the Indonesian Muslim community, as well as make Indonesia a global model of religious integration in subtraction risk disaster.

Study This aim For explore and analyze in a way comprehensive construction message communication disaster based the values of the Qur'an and Hadith, identifying principles

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mitigation structural and non- structural in treasury classical and contemporary Islamic jurisprudence, analyzing role strategic institution Islamic religion as actor communication crisis in Muslim community, as well as study dialectics between theology rational and supernatural theology in form perception risk disaster. Through fourth objective specific said, research This intend to formulate framework communication disaster An integrative, holistic and contextual Islamic approach that can implemented in system countermeasures disasters in Indonesia.

METHOD

Study This use approach qualitative with type study studies literature or library research which focuses on studies deep to various relevant literature with theme communication disaster and mitigation in Islamic perspective. Election type study studies literature based on characteristics problem research of a nature conceptual-theoretical and requires exploration comprehensive to treasury classical Islamic intellectuals and documented contemporary in form texts written. Study literature allows researchers For do search, identification, and analysis to the thoughts of scholars, Muslim intellectuals, and academics contemporary about how Islam views and responds phenomenon disaster from dimensions communication and mitigation. Type study this is very appropriate used Because object study in the form of ideas, concepts, and thoughts that are spread in various literature that is not Possible reachable through study field conventional, but rather need reading critical and synthetic to sources authoritative textual. More Far again, study literature give freedom for researchers For conducting intertextual dialogue between Islamic primary sources such as the Koran and hadith with literature secondary in the form of books of interpretation, fiqh, theology, as well as research contemporary in field communication and management disaster (Creswell & Creswell, 2023).

Data sources in study This consists of from three category main mutual complement and strengthen validity findings research. Category First is books scientific which includes classical and contemporary interpretation books, books on Islamic jurisprudence from various schools of thought, works Islamic theology, as well as books academic contemporary about communication disaster and management risk disasters written by experts in the field. Category second is articles journal published scientific papers in journal national and international reputable which is specific discuss about communication disaster religion- based, perception risk disasters in the Muslim community, the role of institution religious in countermeasures disasters, as well as integration Islamic values in mitigation disaster. Category third is report results research published by institutions study leading organization humanity religion- based, and related international bodies

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with subtraction risk disaster in the community religion- based. Criteria inclusion in election data sources include relevance substantive with topic research, authority science author, as well as availability access to text complete (Zed, 2023).

Data collection techniques in study This done through a series procedure systematically started from stage identification and tracing source until stage documentation and data cataloging. Stage First is identification sources that are carried out with using keywords specific in Indonesian, English and Arabic through various academic databases, catalogs digital library, repository institutions and machines seeker academic For find relevant literature with topic research. Keywords used including communication Islamic disaster mitigation disaster Islamic perspective, Islamic disaster communication, Islamic disaster mitigation, fiqh al- kawarith, and i'lam al- kawarith fi al-Islam. Stage second is search and collection source in a way physique both digital and physical with access university libraries, international digital libraries, journal databases electronics, as well as digital book collection for get text complete from sources that have been identified. Stage third is verification and selection sources that are carried out with read abstract, table of contents, and sections key from every source For ensure relevance and quality academic stage. fourth is documentation and cataloging carried out with take notes information bibliographic in a way complete (Bowen, 2021).

Data analysis techniques used in study This is analysis content qualitative or combined qualitative content analysis with analysis discourse critical or critical discourse analysis for get deep and comprehensive understanding about communication disaster and mitigation in Islamic perspective. Analysis content qualitative implemented For identify, categorize, and interpret patterns emerging themes from overall data sources that have been collected. Analysis process started with reading repetitive to all over data sources for get understanding holistic, continued with the coding process open For identifying relevant units of meaning, grouping codes to in categories thematic, and finally synthesis categories the to in themes big that becomes findings research. Meanwhile that, analysis discourse critical used For dismantle structure ideology and relations the power contained in discourse Islamic disasters, including How texts religious constructed, interpreted, and reproduced in context socio-political certain. Approach analysis discourse critical allows researchers For No only understand what the text says, but also reveals what is hidden behind text, including interests ideological, theological, and political that form discourse disaster in Islamic traditions (Krippendorff, 2022).

Testing techniques validity of data in study studies literature This done through four criteria main adapted from the concept of trustworthiness in study qualitative, namely credibility,

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transferability, dependability, and confirmability. Credibility or credibility is tested through technique triangulation source that is compare and verify information from various type different data sources, such as compare interpretation from the classical interpretation book with contemporary interpretation books, or compare findings from book academic with article journal scientific, for ensure consistency and accuracy interpretation. Besides In addition, peer debriefing was also carried out with discuss findings beginning with expert in the fields of interpretation, jurisprudence and communication disaster For get input critical strengthening validity interpretation. Transferability or distraction guaranteed through presentation thick and detailed description about context research, data sources, and analysis processes. Dependability or dependency guarded through an audit trail that documents the entire research process in a way transparent, start from search source, selection literature, analysis process, to withdrawal conclusion, so that allows other researchers to track and replicate steps research. Confirmability or certainty guaranteed through a reflexivity journal that records position subjectivity researchers, assumptions initial, and potential biases that may be influence interpretation (Lincoln & Guba, 2022).

All over procedure methodological the implemented in a way systematic and planned in three stages main research. Stage First is stage orientation and preparation which includes determination focus research, preparation framework conceptual, identification beginning sources key, and development instrument data collection in the form of sheet documentation and guides analysis. Stage second is stage exploration and data collection which includes search intensive to sources that have been identified, read and recorded systematic, as well as organizing data into in system catalog that facilitates the analysis process. Stage third is stage analysis and synthesis which includes implementation technique analysis content qualitative and analytical discourse critical in a way sequential and iterative testing data validity, withdrawal conclusion, and compilation report research. Every stages implemented with notice principle accuracy, diligence, and sufficiency referential For ensure that findings produced truly reflect reality the textual being studied and not just construction subjective researcher (Sugiyono, 2024).

RESULTS AND DISCUSSION

Construction Message Communication Disaster Based on the Values of the Qur'an and Hadith

Literature review to various literature Islam contemporary disclose that construction message communication disaster in Islamic perspective has foundation very strong epistemology that is sourced from texts holy main Muslims. The holy book Al-Qur'an in detail explicit and implicit

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load narratives disasters experienced by the people previously as lesson valuable for generation after that. In perspective modern communication, stories the can understood as form communication risk divine purpose build awareness collective about connection cause and effect between behavior humans and their occurrence disaster. The Qur'an uses diverse terminology in referring to events disaster like disaster, bala ', slander, punishment, and iqab, each of which has nuances meaning different and contains message specific communication in accordance with context and causes occurrence disaster said. Diversity terminology This show that Islam has framework communication a very rich and not a disaster can reduced only on one perspective single (Al- Farabi, 2023).

Search deep against contemporary interpretation books published in the period 2021-2025 shows existence shift paradigm in understand verses disaster from a purely individualistic approach eschatological going to a more approach integrative with knowledge modern knowledge. The interpreters contemporary the more emphasize that verses that tell about destruction the people of 'Ad, Thamud, Madyan, and the people of Prophet Lut did not only contain moral-spiritual messages but also messages relevant ecological and geological with discourse mitigation disaster moment this. Story the people of 'Ad who were destroyed with wind typhoon during seven Evening eight day, for example, now interpreted No only as punishment but also as indication existence phenomenon natural extreme that can studied in a way scientific For interest warning early. Likewise with story flood great during the time of the Prophet Noah perspective contemporary can reviewed from corner view hydrology and change global climate that requires preparedness community (Rahman & Al- Hasani, 2022).

Related hadiths of the Prophet Muhammad SAW with disasters also provide guide very applicable communication for Muslims in face various type disaster. Rasulullah SAW gave very clear instructions about What should done when happen earthquake earth, eclipse, plague disease, and drought. In context communication modern disasters, hadiths the contain elements important like warning early, instructions action immediately, management panic mass, and recovery psychological post disaster. The Prophet Muhammad SAW taught prayers specific functions No only as spiritual coping mechanisms but also as message communication that calms and leads to action positive. Hadith about prohibition enter affected areas epidemic and prohibition go out from area for example, is protocol quarantine which was very advanced for its time and remains relevant until the modern pandemic era (Ibrahim, 2024).

Literature hadith contemporary published in the years final this also highlights How The Prophet Muhammad SAW taught communication disasters of a nature inclusive and empowering

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community. The Prophet did not only communicate with his friends as individual but also build system communication community that allows information about danger disseminated with fast and accurate. Use muezzin For announce danger, instructions For gather at the mosque when happen eclipse, and command For each other help moment happen hunger is forms communication disaster based a very effective community. In context contemporary Muslim society, communication models prophecy This can adapted become system warning early mosque -based and community-based that integrates wisdom local with modern technology (Hasan & Mahmood, 2023).

Synthesis between messages of the Qur'an and hadith with theory communication disaster contemporary produce framework unique and comprehensive communication. One of the findings important is that Islam does not positioning disaster solely as punishment but also as exams, warnings, and even grace hidden wisdom. Perspective multidimensional This allows communicator disaster For compile messages that are not causing spiritual trauma but still push preparedness and action concrete mitigation. Communication disaster Islamic emphasize balance between accept destiny with open -minded and do endeavor maximum For reduce risk disaster. Concept This in line with principle communication modern risk that emphasizes importance build resilience psychological community without ignore action prevention practical (Al- Ghamdi et al., 2022).

More Far again, study library This find that narrative disaster in the Qur'an and Hadith own structure message that pays attention aspect cognitive, affective, and behavioral aspects balanced. Aspect cognitive reflected from information factual about causes disasters and signs warning early. Aspect affective appear from touching narrative emotion such as fear, hope, and empathy towards the victim. Meanwhile behavioral aspects are realized in form instructions action real thing that must be done before, during, and after disaster. Structure message tripartite this is very relevant with theory communication persuasive contemporary which emphasizes importance touch three psychological domains man in a way simultaneous For produce change sustainable behavior (Yusuf et al., 2024).

Findings study This confirm that messages disaster in the Qur'an and Hadith own extraordinary relevance normal with framework communication risk contemporary research latest in field communication disaster and religious psychology shows that Muslim communities tend to respond more positive to messages packaged mitigation in language and framework mark religious they. Approach integrated communication scripture references with information scientific proven more effective in increase preparedness disaster compared to with full

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communication secular. This is happen Because message religious own resonance strong emotional and spiritual with Muslim audience, so that message mitigation No perceived as information foreigners who come from outside system mark they (Rahmawati & Setiawan, 2023).

In more context specific, study about effectiveness message communication disaster religion- based in Southeast Asian Muslim societies reveals that use stories of the Qur'an as analogy in campaign preparedness disaster capable increase retention information and motivation For act. Exposed communities message associated mitigation with the story of Noah shows greater understanding Good about importance system warning early warning and evacuation. While those who receive message mitigation without reference religious tend own level greater compliance low to protocol safety. Findings This confirm that communicator disaster need consider literacy religious audience in designing effective communication strategies (Sulaiman & Mokhtar, 2022).

Aspect important other necessary discussed is challenge in communicate draft destiny in context mitigation disaster. Research about perception risk disaster among Indonesian Muslims shows existence tension between understanding theological traditional which tends to fatalistic with demands modern preparedness. Some respondents in studies the believe that disaster fully is God's will that is not can prevented, so that effort mitigation considered as form uncertainty to destiny. However, the same study also found that that greater understanding deep about draft destiny taught by contemporary scholars precisely can push behavior more mitigation proactive. Understanding that Allah commands man For guard self from danger become runway strong theology For support reduction programs risk disaster (Fitriani & Hidayat, 2024).

Dimensions psychological from communication disaster religion- based also gets attention in literature contemporary. A studies international about religious coping in survivors disasters in Muslim - majority countries show that spiritual beliefs play a role role double in context disaster. On one side, belief that disaster own spiritual meaning can help survivors accept reality and reduce symptoms of psychological trauma. On the other hand, the interpretation that disaster is punishment can creates feelings of guilt and stigma which actually hinder recovery psychological. Therefore that, communication disaster Islamic need designed with Be careful For avoid framing that can cause impact psychological negative impact on disaster victims (Mohammed & Ibrahim, 2021).

Integration between wisdom local Islam with technology modern communication also becomes increasingly popular themes relevant in discourse communication disaster contemporary research about utilization of social media For spread message mitigation disasters

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among urban Muslims show that content that combines quote verses of the Qur'an with infographics scientific own level greater engagement and dissemination tall compared to content that only containing information scientific. Phenomenon This show that There is a strong need among modern Muslims to accept information disasters that are not only accurate in a way scientific but also meaningful spiritually. Social media, with its characteristics that allow personalization messages, becoming the ideal platform for implementing communication strategies disaster targeted religion- based (Karim & Abdullah, 2023).

From a broader perspective critical, research about discourse disaster in Indonesian Islamic media reveals existence contestation narrative between various group religious in interpret disaster. Group traditionalists tend emphasize spiritual and moral aspects, while group modernist more highlight aspect scientific and technological contestation this, if No managed with good, can confusing public and reduce effectiveness communication disaster. However, the same study also found that that approach integrative that accommodates second perspective in a way proportional can produce narrative disasters that are richer and accepted by the spectrum larger audience wide. The challenge is How bridge difference epistemological This in framework coherent and unambiguous communication contradictory (Wahyuni & Rahman, 2024).

At the level practical, implementation communication disaster based on the Qur'an and hadith need close collaboration between authority religious and institutional disaster. Study about the role of fatwas in increase preparedness disasters in Indonesia show that the fatwa issued by the Indonesian Ulema Council regarding mitigation disaster own impact significant to change behavior Muslim society. The fatwa states that effort mitigation disaster is part from religious obligation to provide strong legitimacy for reduction programs risk disaster. However, the effectiveness of this fatwa is highly dependent on effective socialization. through network religious beliefs that exist in society. Therefore that, strengthening capacity communication of local religious leaders become key success of communication strategy disaster religion- based (Nugroho et al., 2023).

Principle Mitigation Structural and Non- Structural in Manuscript Jurisprudence Classic and Contemporary

Exploration to treasury Islamic jurisprudence from period classic until contemporary disclose riches principles highly relevant laws with draft mitigation modern disaster. Manuscripts fiqh written by leading scholars throughout history Islamic civilization contains discussion deep about not quite enough answer individuals and countries in prevent danger before happened. The

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fundamental principle underlying all over discourse This is rules jurisprudence which states that danger must removed as far as maybe. Rule this, which is in terminology principles jurisprudence known as al- dharar yuzal, become runway philosophical for all over effort mitigation structural and non- structural in Islamic perspective. The jurists from various sect agreed that prevent danger more prioritized than treat the impact, a very harmonious principles with draft mitigation preventive in management modern disasters (Al-Zahrani, 2023).

In context mitigation structural, literature jurisprudence classic give surprising attention to aspect technical development resilient infrastructure disaster. Fiqh books muamalah and criminal acts load discussion details about standard construction building, spatial planning city, and obligations government For ensure security infrastructure public. Scholars such as Imam al-Mawardi in his book which discusses about law Islamic state administration emphasizes that the state is responsible answer For build embankment retainer flood, regulate drainage urban areas, and ensure that building public No endanger its users. Principles not quite enough answer this country Then known in jurisprudence contemporary as obligation preventive government that if ignored can cause consequence law and accountability before God and humans (Al-Qahtani & Al-Subaihi, 2022).

Rules sadd al- dzari'ah which means close road going to damage is instrument very important methodological in construction law mitigation Islamic disaster. The scholars of ushul jurisprudence develop rules This as mechanism preventive For prevent occurrence danger before too late. In its application in context disaster, rules This give justification strong law for government For apply regulations restrictions development in the region vulnerable disaster, although development that is basically permissible or may in a way law. Implementation rules this also allows authority For do relocation force to communities living in danger zones high, because maintain they are on site the The same with let they walk going to destruction. Perspective This give runway ethical and legal for policy possible mitigation considered controversial from corner view right basic liberal human (Al- Khalidi, 2024).

Discussion about right neighbors in Islamic jurisprudence also has very significant implications to mitigation non- structural disasters. Fiqh books in detail set about obligation somebody For No build something that can endanger his neighbor, well in form construction physique and activities that cause risk. A owner land, for example, is prohibited dig a well that is too deep near with foundation House his neighbor Because can cause collapse. Prohibition this, in perspective mitigation contemporary, is form spatial arrangement micro which aim prevent disaster structural at the level community. More Far again, fiqh also regulates about obligation

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collective For clean water channels and prevent blockage that can cause flood, which is embryo will from the concept of mutual cooperation in mitigation disaster based community (Ridwan & Al-Attas, 2023).

Development jurisprudence environment or fiqh al- bi'ah in a number of decade final the more strengthen foundation theological and juridical for mitigation disaster in Islam. Contemporary scholars develop framework jurisprudence which is specific discuss about not quite enough answer man as a caliph on earth in guard balance ecosystem. Damage environment that causes disaster natural No Again viewed solely as destiny, but rather as consequence from negligence man in operate trust Caliphate. Perspective This bring implications serious law, namely that destruction environment that causes disaster can categorized as action criminals whose perpetrators must accountable in a way law. Jurisprudence environment contemporary also adopts principle caution or the precautionary principle that has been known in law environment international, and integrate it with framework maqashid sharia (Al- Jayyusi et al., 2024).

Relevance principles jurisprudence classic with management disaster contemporary become the more real in context improvement frequency and intensity disaster consequence change climate. Research latest in field law Islamic environment shows that instruments jurisprudence developed by the jurists classic own adequate flexibility For accommodate challenges new ones that haven't been unimaginable in their time. The rules sadd al- dzari'ah, for example, can applied For give justification law for policy subtraction emission carbon that triggers change climate, because although activity produce emissions at the beginning permissible, however when in a way accumulative proven leading to disaster climate, then activity the must limited. Flexibility methodological This show that Islamic jurisprudence has capacity highly adaptive to issues contemporary (Hassan & Kamali, 2023).

In discourse mitigation structural, research about standard building stand earthquake in perspective maqashid sharia give valuable insights about How fundamental values of Islam can operationalized become standard technical. Protection soul which is one of objective main sharia demand existence strict regulations to construction buildings in the area vulnerable earthquake. Standard building stand earthquake No Again viewed as choice technical only, but as implementation from religious obligation to guard safety soul. Implications from perspective This is that neglect standard safety in construction can categorized as sinful negligence, no just violation regulations administrative approach based maqashid This potential increase compliance to standard mitigation structural among devout Muslims (Abdurrahman & Faruq, 2022).

Spatial planning and planning aspects city in Islam also gets highlight in literature

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contemporary research historical about planning classical Islamic cities as Baghdad, Cairo, and Cordoba show that the planners Muslim cities have consider factors risk disaster in design urban they. Election high location For settlements, arrangements wide road For make it easier evacuation and development system integrated drainage is proof that mitigation disaster has become an integral part of Islamic civilization. However, the same research also highlights that contemporary Muslim cities tend ignore inheritance planning this, so that become more prone to to disaster. Revitalization principles planning adaptive Islamic city to risk disaster become an urgent agenda (El- Masry & Siddiqui, 2024).

Dimensions economy from mitigation disaster in perspective jurisprudence also began get attention from researchers contemporary. Instruments Islamic finance such as endowments and zakat have potential big For funding mitigation programs disaster. Waqf, which is traditional used For finance infrastructure public such as mosques, schools and homes sick, can expanded its coverage For covers infrastructure mitigation disaster like embankments, evacuation shelters, and systems warning early. While zakat, with provision that one of group recipient is those who are affected disaster, can allocated No only For response post disaster but also for reduction programs risk disaster. Innovation in this Islamic philanthropy open opportunity new For financing mitigation ongoing disasters (Khan & Rahman, 2021).

Challenge implementation principles jurisprudence in policy mitigation disasters in contemporary Muslim countries No can ignored. Research about political law environment in Indonesia reveals existence gap between ideality jurisprudence environment with reality enforcement law. Although The Indonesian Ulema Council has issue a fatwa regarding preservation environment and mitigation disaster, its implementation Still face constraint significant structural and cultural interests. economy term short often defeat consideration safety term length, and enforcement weak laws make principles jurisprudence only become discourse without impact real. More strategies are needed comprehensive that integrates approach law, economics, and culture For transform values jurisprudence become effective policies and practices (Mubarak & Zuhri, 2023).

religious scholars and leaders in bridge jurisprudence with practice mitigation disasters also become focus study contemporary. Studies about influence sermon Friday to awareness mitigation disasters in the community coast show that messages mitigation delivered through pulpit religious own Power significant reach and influence. The congregation that routine listen an integrated sermon message mitigation with arguments jurisprudence show improvement more knowledge and preparedness tall compared to with group control. However, the effectiveness

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This really depends on the capacity of the preacher in linking texts jurisprudence with issues disaster contemporary. Therefore that, training and improvement the capacity of the preachers in issue disaster become urgent needs (Zakaria & Halim, 2024).

Religious Institutions as Actor Communication Crisis in Muslim Community

Islamic religious institutions have very strategic and unbeatable position replaced in ecosystem communication disasters in Muslim communities around the world. Mosques as institutions the most basic religious in Islam no only functioning as place of ritual worship, but also as a center communication, coordination, and mobilization community in various aspect life, including in situation emergency disaster. Islamic history records that during the time of the Prophet Muhammad SAW, the Nabawi Mosque in Medina functioned as a mosque as center command For various affairs community, including response to crisis and disaster. Tradition This continue throughout history Islamic civilization, where mosques have always been become place first target public when face situation emergency. Function the multifaceted nature of this mosque make it as knot communication ideal crisis in context contemporary Muslim society (Al-Mutairi, 2023).

Strategic role of mosques in communication disaster the more reinforced by the presence of infrastructure physical and social attachment to him. In a way physical, mosques in general is building public the biggest and strongest in a Muslim settlements, so that in a way natural become point evacuation gathering and shelter when disaster happened. The tall mosque tower can functioning as point observation and systems warning early visual, while hardener voice or mosque loudspeakers are channel communication the masses that reach all over community in a way instant. In social, the mosque has network structured communication through system management, group religious studies and congregation fixed that can mobilized with fast For spread information and coordination response. Combination between infrastructure physical and social capital This make the mosque as asset communication a very valuable crisis (Ahmad & Syed, 2024).

Islamic boarding schools and madrasas as institution traditional Islamic education also has potential big as actor communication disasters that have not yet occurred fully optimized. Institutions This own characteristics unique in the form of community learning that remains together in One environment, so that allows internalization values and skills mitigation disaster in a way more intensive compared to with institution education conventional curriculum Islamic boarding schools based on yellow books Actually has load teachings about not quite enough

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answer man to nature and each other are very relevant with mitigation disaster. However, the teachings This often Not yet elaborated and contextualized with issues disaster contemporary. Integration of education mitigation disaster to in curriculum Islamic boarding school is step strategic remember influence very large Islamic boarding school in form worldview of the Muslim community in Indonesia and several other countries (Fadlullah & Mulyadi, 2022).

Organization Islamic society such as Nahdlatul Ulama and Muhammadiyah in Indonesia have show impressive capacity in response disaster through institutions special that they form. NU with the Disaster Management Agency Disaster and Change Climate and Muhammadiyah with the Muhammadiyah Disaster Management Center has be a role model about How organization religious can transform become actor professional humanity without lost identity his religion. Second organization This has develop system communication structured crisis start from level national down to the branches in the villages, which allows coordination fast and effective response when disaster happened. Existence extensive network This is a very valuable social capital that cannot be owned by an institution government and non- governmental organizations secular (Abdullah, 2024).

One of the most interesting aspect from role institution religious in communication disaster is its capacity For bridge gap between knowledge scientific and belief religious. In Lots case, Muslim community in the area vulnerable disaster own resistance to information scientifically considered contradictory with their religious beliefs. Religious leaders who have spiritual authority and respected by the community can play role important as translator who communicates information scientific about risk disaster in religious language that can accepted. Fatwas and sermons issued by institutions religious can give legitimacy religious for actions possible mitigation initially considered as form distrust to God's destiny. The role of intermediation this is very crucial in the context in which the approach communication secular has failed (Hussein et al., 2023).

The effectiveness of the mosque as center communication crisis has validated by various study contemporary practices carried out in countries with significant Muslim population. Studies about the role of the mosque in response disaster earthquake the earth in Indonesia shows that the mosques in the area affected in a way spontaneous transform become center coordination assistance, emergency shelter, and support psychosocial for the survivors. The mosque administrators automatic take role as coordinator connecting field community with help external. Phenomenon This show that capacity response disaster mosque- based is not something that is necessary created from zero, but rather Already There is latently in structure social Muslim

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community and only need strengthened through training and support source adequate power (Wibowo & Syafruddin, 2022).

However, the same study also identified a number of weakness in system communication crisis mosque -based which is necessary overcome. First, the dependence on the structure leadership traditional in nature hierarchical sometimes hinder taking quick decision in situation emergency that requires response immediately. Second, the lack of integration with system warning early national build mosques often No get accurate and precise information time about threat disaster. Third, limitations source power and capacity technical make many mosques do not own equipment adequate communication For functioning as center information disaster. For optimize the role of the mosque as actor communication crisis, a strengthening program is needed systematic capacity that includes training management information disaster, provision equipment communication and integration to in system warning early national (Susanto & Raharjo, 2023). Systematic means think about all component with consider the role of each component and how interact One each other so that set goals can achieved completely (Azmi et al., 2022).

Gender roles in communication disaster based institution religious also began get attention in literature contemporary research about participation Muslim women in management disaster in Bangladesh reveals that institutions religious traditional tend marginalize Woman from the retrieval process decision in response disaster, even though Woman own invaluable knowledge and skills in communication risk at the level House ladder and community. Groups religious studies mothers who have been This viewed only as activity religious routine it turns out own potential big as channel communication effective risk reach segment frequent population neglected. Empowerment groups religious Woman This can increase reach and effectiveness communication disaster in a way significant (Sultana & Hossain, 2024).

In more context area, research about network communication inter-institutional religious in countermeasures disasters in Indonesia reveal pattern complex collaboration between mosques, Islamic boarding schools and organizations Islamic society. Although each institution own different characteristics and mass bases, in situation disaster they tend form network cooperation that goes beyond boundaries organizational and sectarian. Mosque from various affiliate religious each other share source power and information, Islamic boarding schools open the door For accommodate refugees without look at background behind sect they, and organizations religious big coordinate help through joint forums. The phenomenon of social capital this religion- based is very valuable assets in countermeasures disaster that needs to be addressed maintained and strengthened (Rohman & Farida, 2023).

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Technology digital communication opens opportunity new at a time challenge for role institution religious in communication disaster. Research about use of social media by mosques in Malaysia during pandemic show that many mosques have adapt with fast using digital platforms to still connected with the congregation. Original online sermons and lectures only functioning as substitute for direct worship it also turns out to be channel effective For spread information health and protocols safety. However, the same study also identified existence digital divide between mosques in urban areas that have source Power adequate with mosques in rural areas that are still limited access technology. The gap This potential create inequality in access information disasters that can make things worse vulnerability community rural areas (Ismail & Yusoff, 2022).

Mitigation education disaster at the Islamic boarding school as form communication crisis preventive also becomes increasingly popular themes relevant in discourse contemporary. Studies about integration curriculum mitigation disasters in Islamic boarding schools in West Java show encouraging results. Islamic boarding schools that have adopt module education disaster show improvement knowledge and preparedness significant santri, without reduce identity religion and traditions Islamic boarding school. Key his success lies in the approach integrative linking material mitigation with classic books that have been studied at Islamic boarding schools, so that material new No perceived as something foreign. Approach This can replicated in thousands Islamic boarding school others in Indonesia that have characteristics similar (Munawwaroh & Firdaus, 2024).

Dialectics Between Theology Rational and Supernatural Theology in Perception Risk Disaster

Tension between understanding theological character rational and supernatural in nature interpret disaster is one of the the most popular themes debated in contemporary Islamic discourse. School of thought supernatural theology tends to look at disaster as manifestation direct from God's will and power are not can understood entirely by reason human. In perspective this, disaster is punishment on sin, test faith, or a warning to humans return to the right path. Understanding This own strong roots in tradition theology Asy'ariyah which emphasizes God's omnipotence over all something, including law presumed cause and effect No valid in a way undoubtedly. Implications from view This is that effort mitigation disaster often considered not enough relevant, because however man trying, disaster will still happen if Allah wills (Al-Ghazali, 2021).

On the other hand, the school of thought theology rationality represented by contemporary Islamic thinkers develop a more approach integrative in understand connection

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between God's destiny and law nature regulates occurrence disaster. Perspective This No deny God's role as Creator and Ruler natural universe, but also acknowledges that God created natural universe with laws that are fixed and can be studied by humans. Disasters natural in perspective This is not intervention God immediately postponed it law nature, but rather consequence from working laws nature that has created by Him. Tsunamis, for example, are not happen because God suddenly decide For punish, but rather Because existence earthquake earth lower the sea that follows law geology that has established by Him. Understanding This open spacious room for effort mitigation, because If disaster happen through mechanism nature that can studied, then man can anticipate and reduce the impact through knowledge knowledge (Al-Attas, 2022).

Development jurisprudence environment as branch new in Islamic law is very interesting synthesis between second poles theology The initiators jurisprudence environment such as Yusuf al- Qaradawi and contemporary ulama other try build framework theological acceptance fully the omnipotence of God at once emphasize not quite enough answer man as a caliph who must prosper earth. In framework this, the disaster that occurred consequence damage environment is not solely destiny that must be accepted with surrender, but rather consequence from neglect trust the caliphate that must accountable. Understanding This push birth theology an environment that emphasizes that guard natural from damage is an integral part of faith, and vice versa, destroys natural is form sins that can invite disaster. Theology environment This become bridge that connects spiritual awareness with action concrete environment (Haddad & Nasution, 2024).

Manuscripts classic from tradition of wisdom or Islamic theosophy also provides valuable contribution in develop perspective holistic about disaster. Muslim philosophers such as Ibn Sina and Al- Kindi develop draft about natural as organism life that has internal balance. Disaster in perspective This happen when balance natural disturbed, both by internal and external factors external. Disturbances caused by human actions humans, such as deforestation forests and pollution environment, can trigger reaction manifested nature in form disaster. Understanding this is very much in tune with draft modern ecology about balance ecosystem and impact activity man towards him. The contributions of these Muslim philosophers show that tradition Islamic intellectuals have own awareness ecological Far before emergence movement modern environment (Al- Faruqi et al., 2023).

Dialectics between supernatural and rational theology in context disaster has become subject intensive research in contemporary Islamic studies. A studies empirical about perception risk disasters among Muslims in Indonesia show that typology theological somebody correlated

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significant with level preparedness the disaster. Respondents who have orientation strong supernatural theology tend own level greater preparedness low Because believe that disaster fully is God's business. On the other hand, respondents who have orientation theology rational show level greater preparedness high. However, what is interesting is that group the biggest is those who are in between second poles those who believe, namely those who believe God's destiny at once importance business human. Group This show the most positive response towards packaged mitigation programs with religious language (Maulana & Suryani, 2022).

Challenge main in communicate mitigation disaster to audience with orientation supernatural theology is How avoid resistance psychological issues that arise when message mitigation perceived contradictory with fundamental beliefs about destiny. Research about effective communication strategies For conservative Muslim audience show that approach confrontational which is direct challenge supernatural beliefs tend to counterproductive. A more effective strategy effective is use texts holy That Alone For show that Islam teaches balance between trust and endeavor. The verses of the Koran command For take action prevention, such as paragraph about the need prepare strength For face enemy, can made into runway For push preparedness disaster without must deconstruct belief about destiny. Approach affirmative This more have a chance accepted Because No perceived as threat to identity religious (Zulkifli & Mahmud, 2023).

The role of religious leaders as opinion leaders in conservative Muslim community is crucial in bridge tension theological this. Research about influence kiai and ulama towards behavior mitigation disasters in the area vulnerable disaster in Java show that support from respected religious figures can in a way significant increase participation public in mitigation programs. When a religious teacher state that follow the mitigation program disaster is part from operate religious orders, resistance previous theological appear can melt with itself. Mechanism This show that communication disasters in the Muslim community do not can ignore structure leadership religious traditional. The most designed mitigation program in a way technically it will be fail If No get legitimacy from local religious leaders (Syafi'i & Muzakki, 2021).

Another dimension that is not lost importance is How theology disaster affect the recovery process psychological post disaster. Research international about role belief religious in Disaster trauma recovery in Muslim communities shows complex and sometimes confusing results paradoxical. On one side, belief that disaster is destiny and trials from God can help survivors accept fact and found the meaning behind suffering they, who are factor protective to disturbance stress post- traumatic. On the other hand, the interpretation that disaster is punishment on sin

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can creates feelings of guilt and stigma which actually make things worse suffering psychological. Therefore that, support psychosocial post disasters in the Muslim community need to be addressed designed with consider nuances complex theology this (Ahmed & Karimi, 2024).

Effort reconciliation between theology rational and supernatural in context disaster also found the momentum in movement theology the disaster that began growing among young Muslim intellectuals. This movement try articulate greater understanding balanced where God's omnipotence is not deny not quite enough answer human, and vice versa, recognition to law natural No reduce faith to the Creator law said. Study about discourse theology the social media disaster in Indonesia shows that narratives that attempt reconcile second perspective This tend get response positive from educated urban Muslim audience. This show existence strong need will framework more theological integrative that can accommodate Good spiritual needs as well as need practical in face disaster (Rahayu & Hermawan, 2023).

Theological education disaster For generation young Muslims become the more important remember they will facing an era of disaster projected will the more often happened. Research about perception disaster among Muslim students at several universities in Indonesia expressed existence confusion theological among generation young. They accept education science that teaches that disaster own explanation natural, but at the same time they are also exposed narrative religious associations disaster with punishment and signs apocalypse. Confusion This potential hinder involvement they in actions mitigation and adaptation change climate. Therefore that, integration perspective balanced theology to in curriculum education, both in institutions education general and religious, is urgent needs (Putri & Kurniawan, 2024).

CONCLUSION

Communication disaster and mitigation in Islamic perspective has foundation a solid and comprehensive epistemology, which is sourced from from integration between texts sacred Al-Qur'an and Hadith, treasures jurisprudence classic and contemporary, roles strategic institution religious, as well as dialectics between theology rational and supernatural. Construction message communication disaster based on the Qur'an and Hadith shows that Islam has own framework communication advanced risk, where the stories people previously functioning as message warning early and the hadiths of the Prophet provide guide applicable in face disaster in a way balanced between spiritual aspects and actions real. Principles mitigation contained in Islamic jurisprudence, such as rules remove danger, closing road damage, and protection soul as objective main sharia, giving runway strong legal and ethical for effort subtraction risk disaster, good in a

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way structural both structural and non- structural. Institutions Islamic religious institutions such as mosques, Islamic boarding schools and organizations Islamic society is proven own very strategic position as actor communication crisis that is capable bridge gap between knowledge scientific and belief religious Muslim community. Meanwhile that, dialectics between theology rational and supernatural shows that synthesis between reception destiny and endeavor maximum is key For build preparedness disaster without sacrifice faith. In a way Overall, the Islamic perspective offers framework communication holistic, integrative, and contextual disaster management that is not only touch dimensions physical and technical, but also spiritual, psychological and social dimensions Muslim community in face threat disaster.

Implementation results study This can realized through mainstreaming integration Islamic values in system communication disaster national with develop module training communication crisis based on the Qur'an and Hadith for religious leaders, volunteers disaster management and authorities local government vulnerable disaster. Institutions religious need strengthened its capacity as knot communication crisis through provision equipment system warning integrated early childhood with mosques, Islamic boarding schools and assemblies taklim, as well as training management information disaster for the caretakers and managers institution religious principles jurisprudence mitigation need adopted to in spatial planning regulations and standards construction buildings in the area vulnerable disaster with involving fatwa authority for give legitimacy religious to policy technical government. Curriculum education mitigation disaster based theology balance between destiny and endeavor must integrated to in system Islamic education, starting from Islamic boarding schools, madrasas, to college high Islam, for form a conscious generation of Muslims risk However still hold on steadfast in spiritual values. Fatwas and sermons disasters issued by organizations religious big need socialized in a way massive through pulpit Friday, social media, and networking community For increase literacy disaster Muslims in general wide. Religious funds like waqf and zakat are necessary optimized For funding mitigation programs preventive, no only response post disaster, with develop instrument waqf infrastructure disasters involving participation the Muslim community as a whole collective. Communication strategies that combine wisdom local Islam, digital technology, and inclusive religious language must developed For reach segment vulnerable Muslim communities, including women, elderly, and people with disabilities disability, with utilise network study groups and groups religious that has exist at the root grass.

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