



Earthquake Disaster Risk Reduction Based on Islamic Religious Education Curriculum in Indonesia

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Abstract:

This paper discusses earthquake risk reduction based on Islamic religious education curriculum. Indonesia is an archipelago located at the confluence of tectonic plates. This causes frequent earthquakes. In an effort to reduce the risks caused by the earthquake the Government, through the Minister of National Education since 2010 has given serious attention to the issue of disasters. One of them is through the integration of disaster lessons into the school curriculum. This paper analyzes the Disaster Risk Reduction based on Islamic Religious Education Curriculum. The result is that fiqh, creed, morals, al-quran and Hadith are very worthy to be integrated with disaster lessons.

Keywords: Islamic education teaching, disaste risk reduction, earthquake

INTRODUCTION

The Government, through the Minister of National Education since 2010 has given serious attention to the issue of disasters. In the Circular of the Minister of National Education No. 70a / SE / MPN- / 2010 concerning Mainstreaming Disaster Risk Reduction in Schools, the Minister of National Education calls on all Governors, Regents and Mayors in Indonesia to organize disaster management in schools through 3 things, namely: (1) Empowerment institutional role and ability of the school community, (2) Integration of DRR into the Curriculum of Formal Education Units, both intra and extra curricular, (3) Building partnerships and networks between parties to support the implementation of DRR in schools.

This government's attitude can be interpreted as a follow-up of various international decisions. This effort is a concrete manifestation of the support of the United Nations Development Program (UNDP), the National Disaster Management Agency (BNPB) and the Disaster Education Consortium to the Ministry of National Education which began in 2008. Forms of concern can be seen through the formulation of a Disaster Risk Reduction Mainstreaming Strategy in schools be an attachment along with the teaching module on DRR integration compiled by the Curriculum Center as a guideline in organizing DRR in schools. Mainstreaming DRR into the school curriculum has short and long term goals.

The short-term goal is to make children safer during disasters and make them agents of change that can spread knowledge to a wider audience, especially their own families. The long-term goal is to prepare children as future generations with knowledge of prevention, mitigation and disaster preparedness. Disaster experts believe that children are an asset of the state that needs to be protected as an investment for future generations. School is a place where children spend most of their time. Secretary of the Directorate General of Primary and Secondary Education Management, Ministry of National Education Dr. Sutanto, S.H., M.A. also stated, it is necessary to make schools as a safe place for disasters as well as a place for children to learn knowledge about how to save themselves and reduce the risk of disasters in their environment. This is important because disasters often occur during study hours when children are in school. DRR policy in primary and secondary schools helps children play an important role in saving lives and protecting community members in the event of a disaster (Rahma, 2018).

Providing education about disaster risk in the school curriculum is very helpful in building awareness of the issue in the community. In addition to their important role in formal education, schools must also be able to protect children from natural disasters. Investment in strengthening the structure of school buildings before a disaster occurs, will reduce costs / long-term budget, protect the next generation of young people, and ensure continuity of teaching and learning activities after a disaster.

Socialization through educational institutions about disaster risk and safety in schools are the two main priorities to be carried out. This is stated in the Hyogo Frame Works Framework which has been adopted by 168 countries, including Indonesia. Integrating DRR into the national education curriculum and providing safe and saving school facilities are also two priorities that contribute to a country's progress towards a millenium development goal (Anonim, 2016).

The main objective of this campaign is to promote the integration of disaster risk into school curricula in countries prone to natural disasters. It also promotes safe construction and adjustment of school buildings that are able to withstand hazards. To achieve this goal, appropriate steps are needed by promoting best practices, how useful education can be in reducing disaster risk and safety in schools for vulnerable communities.

Socialization, education, and campaigns aimed at school stakeholders. These parties include students, teachers, educational policy makers, parents, engineers, builders, and so on. It also addresses government agencies responsible for issues of disaster management, the National Education Minister, political leaders at the national level, decision makers in the community, and local authorities. Messages that can be conveyed include: (1) education about disaster risk can strengthen children and help build greater awareness in the community; (2) school building facilities that can save lives and protect children as the nation's next generation from natural disasters; and (3) education about disaster risk and safety facilities in schools will help countries towards the achievement of the Millennium development goals (Undp, 2017)

Various government efforts gradually led to encouraging results. Society, especially in this case the students in formal education institutions benefit directly. Expected results include; (1) central and regional governments to invest in disaster resistant school building facilities and direct the education curriculum on disaster risk nationally; (2) raising awareness as a positive impact of education about disaster risks and safety in schools; and (3) enhancing action and using good practices to mobilize coalitions and partnerships, building capacity of available resources to conduct education training on disaster risk and safety in schools.

DRR education itself contains two major themes. First, is DRR education in the context of natural disasters. Secondly, DRR education in the context of social disasters, namely violent conflict. Disasters are not always synonymous with natural disasters (natural disasters) but also man-made disasters (in this case social conflict and terrorism (Amsa, 2016). However, in its development, social conflict (UU No. 7 Tahun 2012) and terrorism (UU No. 9 Tahun 2013) were issued in the type of disaster after the birth of a new law (Act) on the handling of social

conflict and terrorism that stands alone. Therefore, education to students is deemed urgent by the government.

DRR education is interpreted as increasing student capacity in understanding disaster. The pre-requisites to become a Disaster Preparedness School must meet several parameters of school-based risk reduction which are used, among others: (1) education policies to promote risk reduction, (2) risk reduction using the peer youth approach, (3) a healthy and safe school environment, (4) contingency plans for risk reduction in schools and school-based risk reduction efforts that support improved health and community preparedness (PPB, 2011).

The integration of Earthquake DRR into the curriculum has not yet referred to the 2013 Curriculum which is well known as K13. The integration referred to still refers to the Education Unit Level Curriculum (KTSP). The Education Unit Level Curriculum is an embodiment of the mandate of RI Law No. 20 of 2003 concerning the National Education System. As explained in article 1 verse 11, the curriculum is a set of plans and arrangements regarding the content and subject matter as well as the methods used to guide teaching and learning activities (Sabda, 2006) In other words, the education curriculum is a set of plans and arrangements regarding objectives, basic competencies, standard material, and learning outcomes, as well as ways used as guidelines for organizing learning activities to achieve basic competencies and learning objectives (Mulyasa, 2008).

The Islamic Education curriculum, is a conscious and planned effort in preparing students to believe, understand, appreciate, and practice Islamic teachings through guidance, teaching and training activities (Nazarudin, 2007).

The existence of the PAI curriculum has significant functions and roles that may not be shared by other curricula. The intended functions include; First, as a development function. The PAI curriculum seeks to develop and improve students' faith and piety towards Allah SWT. which has been implanted in a family environment. Second, distribution function. PAI curriculum functions to channel students who have special talents in the field of religion, so that they develop naturally and optimally, it is even expected to be developed further so that it becomes a hobby that will benefit themselves and many people. Third, the repair function. PAI curriculum functions to correct mistakes, deficiencies, weaknesses of students in the beliefs, understanding, and practice of the teachings of Islam in daily life, especially in terms of belief (aqeedah) and worship. Fourth, prevention functions. The PAI curriculum functions to ward off negative things both from the environment in which they live, as well as from outside cultures that can endanger themselves and thus inhibit their development into fully Indonesian people. Fifth, the adjustment function. The PAI curriculum seeks to adapt the environment to both the physical and social environment and can slowly change its environment in accordance with Islamic teachings (Ramayulis, 2005).

The actions and policies taken by the school stakeholders are in accordance with national and international policies, including the Hyogo Framework for Action (HFA) 2005-2015. As explained earlier, this HFA contains three strategic objectives and five priority activities for the 2005-2015 period. National Action Actions for Disaster Risk Reduction (RAN PRB) 20062009 issued by Bapennas, Presidential Regulation No. 8 of 2008 concerning the National Disaster Management Agency, and so forth.

The policy of integrating DRR through this curriculum is a form of practice of Law No.20 of 2003 concerning the National Education System Article 38 Paragraph (2), which states that the curriculum for basic and secondary education is developed in accordance with its relevance by each group or educational unit and committee schools / madrasas under the coordination and supervision of the education office or district / city religious department office for basic and provincial education for secondary education (UU No. 20 Tahun 2003)

At the madrasa level, the PAI curriculum that is relevant to PRB consists of three subjects, namely al-Qur'an-Hadith, Aqeedah-Akhlaq, and Fiqh.

RESEARCH METHOD

This research uses research methods. Study of literature. In conducting scientific research, systematic engineering techniques must be carried out to facilitate the steps to be taken. Likewise what the author did in this study, the first step is to conduct a literature study on books that discuss the Theory of Constraints, journals, and research that has been done. Data obtained from this literature study will be used as a reference for making research missionaries. Data collection is done by direct survey or from the literature. The type of data used consists of 2 types, namely:

1. Primary data. Primary data is data obtained directly through the subject of the questionnaire.
2. Secondary data. Secondary data is supporting data sourced from existing literature or references. Secondary data is on the questionnaire.

RESULTS AND DISCUSSION

PRB Based on Al-Qur'an and Hadith Subjects

The theme of the DRR Earthquake is integrated in the material of the Qur'an and Hadith mainly taken from the QS. al-Zalzalah and al-Qari'ah.

Among them is Aqeedah Akhlak, with al-Qur'an-Hadith but more prominent related to the earthquake is the study of al-Qur'an-Hadith. The material in the Qur'an and Hadith related to the earthquake is the Qur'an but more emphasis on the letter az-zalzalah. In the context of disaster education, children are invited to imagine the conditions when an earthquake occurs. In this activity, the disaster they had experienced was imagined for a few moments. This is intended so that children are more prepared and alert, and pray a lot asking God to be given peace and safety.

In some verses the Qur'an teaches humans not to use natural resources excessively. Islamic law does not blame the functionalization of natural resources for the personal and collective interests of citizens. But Islam forbids over-exploitation of natural resources. Overexploitation will result in a disaster. As the word of God in QS an-Nahl: 112 In another section there are verses that clearly emphasize the importance of caring for and protecting the environment, both through greening, forest conservation and all efforts that allow the preservation of the environment and natural resources. The command regarding the need to protect nature and the environment in the Qur'an is based on logical theological arguments. First, that all beings, both living and inanimate objects, glorify Allah Almighty. This is as the word of God in QS al-Isra 44: 44 which means:

The seven heavens, the earth and all that is in it glorify Allah. and there is nothing but glorify by praising Him, but you all do not understand their prayer beads. Verily, He is Most Gracious, Most Forgiving.

Second, nature has life. He has feelings and is affected by the attitude of living things around him. For example, mountains obey God's command to submit; birds obey Him; heaven and earth weeping because of the tyranny made by humans. This is described by Allah in the QS. al-Saba '10 which means:

And verily We have given David our blessings. (we say): "O mountains and birds, glorify repeatedly with David", and We have softened the iron for him. Likewise in QS ad-Dukhan: 29. Then heaven and earth did not weep for them and they were not given respite.

Besides teaching humans to do physical endeavors, the Qur'an also commands humans to carry out spiritual endeavors, as contained in the QS. al-Anbiya: 83. Hadith as an explanatory function (mubayyin) to the Qur'an also contains many commands to take various preventive actions against disaster threats. Among the famous traditions contained in Sahih Bukhari *ضالاً ولا تضرهم ولا آراً* (No danger should befall on yourself or others).

In addition to teaching preventive action before a disaster occurs, the hadith also provides how a Muslim must act in the aftermath of an earthquake. Among the relevant Hadith on the issue of disaster is narrated by Ibn Abbas RA as follows:

Ibn Abbas said: Not the slightest wind blows unless the Prophet SAW knelt on his knees, while praying: "O Allah, make him mercy and manganese he tortures." History of Shafi'i and Thabrani. From him: That he prayed with six bowing 'and four prostrations during an earthquake, and he said: "This is how to pray (if seen) a sign of God's power."

The above hadith clearly explains how the Prophet set an example for how a Muslim acts when an earthquake strikes.

PRB based on Aqidah Akhlak Subjects

Aqeedah moral material that is taught needs to be emphasized more on teaching optimistic attitude in everyday life. Part of this attitude is to multiply the thayyibah sentence and faith on the last day. In Aqeedah Akhlak, a lot of material is relevant to DRR, but on optimism, faith on the last day, and multiplying thayyibah sentiments, more emphasis.

The DRR policy into the curriculum can be felt directly by its benefits the students. Teaching Aqeedah Moral to children is a teaching that has more value. Childhood is when someone forms characters in trying new things. Therefore, various conceptual school policies (DRR curriculum) followed by concrete steps in the field received positive responses from students.

In the subject of Aqeedah Morals has another important meaning related to earthquake-based DRR. Stressing points on this material teaches that students always adhere to the righteous aqeedah and noble character. Some important points contained in the textbook Aqidah-Akhlaq subjects contain important messages of the role of humans as caliphs on earth. Nature and its contents are the responsibility of humans as caliphs on earth. Another moral message is that humans are expected to love nature and always try to care for it, maintain their own safety, help others, even put others on themselves.

In one of the important parts of the textbook, the importance of the role of humans as khalifah is emphasized. The Caliphate of mankind on earth explained, that God created humans from Adam until the end of the day is so that humans not only carry the mission of servitude to God, but also care for nature and not make damage in it, because nature and its contents were created for their needs. Humans are required to do work that can guarantee the sustainability of nature and every action that damages nature and has the potential to cause a hazard (hazard) of disaster must be avoided. Forms of hazard measures such as disproportionate exploitation of mountains can damage the ecosystem of stability in the earth.

PRB based on Fiqh Subjects

The dimension of fiqh in all Islamic teachings occupies an important position. If dimensions Sufism teaches more emphasis on the inner aspect (esoteric), but fiqh emphasizes the dhohir (exoteric) dimension. Fiqh is more dealing with problems of daily life of Muslims. Therefore, the dimensions of fiqh teachings in the overall construction of Islamic teachings emphasize more aspects of the social-social order, even state. Therefore, this fiqh dimension is

known as the realm of positive law. He regulates the formal life of Muslims horizontally (human with human and human with nature) and vertical (human with God).

In the horizontal role of fiqh, experts (ulama) make efforts to reconstruct Islamic teachings to answer contemporary problems, including the issue of disaster. Most of the doctrines of fiqh contain guidance (procedures) for worship. This can easily be seen in the classical (yellow) book which is a reference for teaching in Islamic boarding schools or other Islamic educational institutions.⁴⁰ Actual themes in accordance with the dynamics of contemporary people are certainly not yet codified in classical fiqh law, including the issue of disaster (This earthquake). At the beginning of the various disasters in Indonesia, various codified Islamic teachings in terms of fiqh, theology and Sufism did not necessarily find references in Islamic teachings. Various problematic phenomena, including the issue of disaster, must be found the basics of reference in Islamic teachings to be further reconstructed in answering as well as the Muslim's reference.

Fiqh is a guide for Muslims in worshiping Allah and muamalah (horizontal) with fellow human beings. Fiqh subjects contain a lot of material that is actually relevant to DRR. The parts of fiqh material that can be reconstructed into DRR are parts that teach human relations with fellow humans (social worship). The scope of this material in fiqh is greater than the material part that teaches human relations with God (mahdlah worship). The fiqh material that is relevant to DRR, among others, is that in human life, we must always maintain general cleanliness both ourselves and the environment. In addition, in fiqh there is also a section that teaches about muamalah. In this section, humans are expected to always maintain the limits that have been set in exploring nature, and not do isrof behavior (excessive) and tabdzir (scattering). The subject of fiqh has several big goals or agendas, namely what is called fiqh in maqashid al-shari'ah (the purpose of sharia). Maqashid al-shari'ah includes five things, namely guarding religion (Hifdz al-Din), protecting oneself (Hifdz al-Nafs), guarding reason (Hifdz al-'Aql), protecting offspring (Hifdz al-Nasl), and protecting treasure (Hifdz al-Mal). The five maqasid above, in their application have many similar missions with the DRR, among them in hifdz al-Nafs for example, all potentials and possibilities that could endanger themselves or others and others must be prevented. This principle is in accordance with the rule of Usul al-Fiqh which reads; Daf'ul mafassid muqaddam ala Jalbi alMashalih (preventing damage takes precedence over taking good). In fact the five maqashid above would not have been possible without the available natural facilities. While nature itself requires care so that no catastrophe. Integrated Fiqh lessons in DRR are not only related to earthquake disasters. But it is also related to more basic environmental issues, such as optimal use and management of water.

CONCLUSION

Disaster Risk Reduction (DRR) based on proven education curriculum integration significantly beneficial in the dissemination, education, and even practical actions in disaster management. Islamic education can be elaborated conceptually and praxis in efforts to reduce the hazard (threat) and vulnerability (vulnerability) of the community in dealing with disasters (specifically Earthquakes). Islamic Religious Education has a significant role in the short, medium, and long term for students in the processes and important stages related to dissemination, education, outreach, and even disaster praxis.

The conceptualization of Islamic education in this DRR certainly cannot be separated from the previous systemic-conceptual efforts that have been designed by the parties. The various efforts referred to are the birth of various declarations, agreements, and legislation,

even decisions related to the phenomenon of disaster. The birth of the Hyogo Framework Action (HFA), the National Action Plan (RAN), Law no. 24 of 2007, up to the Ministry of National Education Decree in DRR.

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