



## THE ROLE OF RELIGIOUS FIGURES IN COMMUNITY RESILIENCE IN DISASTER-PRONE AREAS

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### **Abstract:**

Religious leaders in Indonesia are one of the keys to the success of community resilience to disasters, especially in socializing and communicating disaster resilience and giving early warnings appropriately and accurately to the community. The purpose of this study is to explore the role of religious figures in disaster resilience among Muslim communities affected by the eruption of Mount Kelud. This research uses a qualitative approach using interpretive phenomenological methods. Purposive sampling is the way used in this study, with criteria: religious and community leaders who live in Pandan Sari Village, Ngantang District, Malang Regency, have experienced or been affected by the eruption of Mount Kelud, and are not deaf. Semi-structured interviewing methods were used, and Colaizzi's model approach was used for analysis. The results of the study found that there were five themes, including (1) being active in disaster management planning activities; (2) being active in the involvement of cooperation and protection of Muslim communities in the village; (3) playing an active role as a disaster volunteer; (4) play an active role as a presenter of information against early warning; (5) play an active role in physical mitigation. The recommendation that can be given is the need for religious figures to be involved in every disaster mitigation activity in the village area because the role of religious figures greatly affects the resilience of community disasters in the village area.

**Keywords:** Eruption; Mount Kelud; Role of Religious Figures; Society; Toughness.

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## INTRODUCTION

Indonesia is a country that is highly vulnerable to natural disasters, especially in areas such as East Java, which face significant risks from events such as earthquakes and volcanic eruptions<sup>1</sup>. In this context, effective community resilience strategies are

<sup>1</sup> Tiodora Hadumaon Siagian and others, 'Social Vulnerability to Natural Hazards in Indonesia: Driving Factors and Policy Implications', *Natural Hazards*, 70.10 (2014), 1603–17 <<https://doi.org/10.1007/s11069-013-0888-3>>.

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essential to reduce the impact of such disasters. This article discusses the important role of religious leaders in enhancing disaster preparedness and response, especially after the eruption of Mount Kelud, highlighting their contributions to communication, community organizing, and emotional support in strengthening the resilience of affected communities.

Religious figures have an important role as a source of information, consultants, advocates, and educative in life in the community, including the Muslim community. Seeing the importance of the role of religious figures shows the effectiveness of a figure who is able to influence social change or development and build the character of society. The role of religious figures is to provide spirit in uncertain situations, one of which is the character of society that is resilient to disasters while maintaining the ethics of religious and dignified life in the midst of life's challenges<sup>2,3</sup>. The role of religious figures during disasters is one of the keys to community resilience to disasters, wherein disaster resilience is needed in figures who are able to communicate and socialize disaster responsiveness correctly, precisely, and accurately against various disaster risks that may occur. The proper role of religious figures as educators and consultants in community life plays a big part in reducing the risk of disasters in a community<sup>4</sup>.

The needs of Muslim communities when affected by disasters are the same as the needs felt by the community during other post-disasters: the community becomes sensitive, expects the involvement of all or part of local leadership recognized by the local community, and expects social togetherness, the equality of fair and equitable assistance, here is the need for the role of religious leaders<sup>5</sup>. Natural disasters often cause injuries, material losses, mental and livelihood falls, and environmental damage, including conditions in Pandan Sari village, Ngantang District, Malang Regency. Mental fall and livelihood require the role of religious figures who are able to increase motivation and spiritual spirit, with the role of good religious figures able to contribute positively to the mentality of a religious society<sup>6</sup>.

The condition of Pandan Sari village is geographically located close to the crater of Mount Kelud; in 2014 mid-February, Pandan Sari village conditions such as a "dead village," 300 houses severely damaged<sup>7</sup>, and problems that arise when disasters result in the economy of the community paralyzed, where most of the village land is used as a livelihood for residents as farmers. The impact of the disaster, including the eruption of Mount Kelud, resulted in direct impacts, indirect impacts, and continued impacts, such as disruption of a village's economic development plan and increasing community poverty rates; the people of Pandan Sari-Ngantang-Malang Regency experienced all

<sup>2</sup> Supartini Supartini, 'Peran Tokoh Agama Dalam Meningkatkan Sikap Keberagamaan Masyarakat Dusun Pucung Desa Sendang Kec. Ngrayun Kab. Ponorogo' (IAIN Ponorogo, 2018).

<sup>3</sup> Siti Rochmatul Fauziyah, 'Peran Tokoh Agama Dalam Masyarakat Modern Menurut Anthony Giddens' (UIN Sunan Kalijaga, 2014) <<https://digilib.uin-suka.ac.id/id/eprint/13880/>>.

<sup>4</sup> Judith Schlehe, 'Anthropology of Religion: Disasters and the Representations of Tradition and Modernity', *Religion*, 40.2 (2010), 112–20 <<https://doi.org/10.1016/j.religion.2009.12.004>>.

<sup>5</sup> Elizabeth Petersen, 'Working with Religious Leaders and Faith Communities to Advance Culturally Informed Strategies to Address Violence against Women', *Agenda*, 30.3 (2016), 50–59 <<https://doi.org/10.1080/10130950.2016.1251225>>.

<sup>6</sup> M Alie Humaedi, 'Penanganan Bencana Berbasis Perspektif Hubungan Antar Agama Dan Kearifan Lokal', *Analisa Journal of Social Science and Religion*, 22.2 (2015), 211–25.

<sup>7</sup> Deny Setiawan, 'Pendidikan Kewarganegaraan Berbasis Karakter Melalui Penerapan Pendekatan Pembelajaran Aktif, Kreatif, Efektif Dan Menyenangkan', *JUPIIS: Jurnal Pendidikan Ilmu-Ilmu Sosial*, 6.2 (2014), 61–72 <<https://doi.org/10.24114/jupiis.v6i2.2285>>.

three impacts. The role of religious leaders in Muslim communities affected by disasters also determines the resilience of the community in terms of physical and spiritual in the face of disasters, and religious approaches strongly influence post-disaster recovery actions<sup>8,9,10</sup>.

Seeing the importance of the resilience of the Muslim community to the disaster that occurred in Pandan Sari village, Ngantang District, Malang Regency, it is necessary to see the extent of the contribution of religious leaders to the Muslim community in disaster-prone areas. Thus, the purpose of this research is to examine the role of religious figures in the resilience of the disaster of the Muslim community in Pandan Sari Village, Ngantang District, Malang Regency, which was affected by the eruption of Mount Kelud.

## **RESEARCH METHODS**

The research conducted in this study employs a qualitative approach, specifically utilizing interpretive phenomenological methods to explore the role of religious figures in disaster resilience among Muslim communities affected by the eruption of Mount Kelud. The following steps outline the detailed process undertaken in this research.

### ***They defined the research objectives***

The first step involved clearly defining the objectives of the study. The primary aim was to investigate how religious leaders contribute to community resilience in the face of disasters, focusing on their roles in communication, organization, and emotional support.

### ***Selecting the Research Design***

A qualitative research design was chosen to allow for an in-depth exploration of participants' experiences and perceptions. This approach is grounded in the theoretical framework of interpretive phenomenology, which emphasizes understanding individuals' lived experiences and the meanings they attach to those experiences<sup>11</sup>.

### ***Sampling Strategy***

The study employed purposive sampling to select participants who met specific criteria. The criteria included being a religious or community leader residing in Pandan Sari Village, Ngantang District, Malang Regency, and having direct experience with the Mount Kelud eruption. This targeted approach ensures that the data collected is relevant and rich in context.

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<sup>8</sup> Rahim Ali Sheikhi and others, 'Role of Religious Institutions in Disaster Risk Management: A Systematic Review', *Disaster Medicine and Public Health Preparedness*, 15.2 (2021), 239-54 <<https://doi.org/10.1017/dmp.2019.145>>.

<sup>9</sup> Adisaputri Gianisa and Loic Le De, 'The Role of Religious Beliefs and Practices in Disaster: The Case Study of 2009 Earthquake in Padang City, Indonesia', *Disaster Prevention and Management*, 27.1 (2018), 74-86 <<https://doi.org/10.1108/DPM-10-2017-0238>>.

<sup>10</sup> Abdur Rehman Cheema and others, 'Unnoticed but Important: Revealing the Hidden Contribution of Community-Based Religious Institution of the Mosque in Disasters', *Natural Hazards*, 71.1 (2014), 2207-29 <<https://doi.org/10.1007/s11069-013-1008-0>>.

<sup>11</sup> Jonathan A Smith, Michael Larkin, and Paul Flowers, *Interpretative Phenomenological Analysis: Theory, Method and Research* (sAgE Publications ltd, 2021).

### **Data Collection Techniques**

Data was gathered through semi-structured interviews, allowing for flexibility in responses while ensuring that key topics were covered. This method is effective in qualitative research as it encourages participants to share their thoughts and feelings in their own words, providing deeper insights into their experiences. Additionally, observational techniques were employed to gather contextual information about the community and the role of religious figures during disaster response.

### **Conducting Interviews**

The interviews were conducted respectfully and openly, fostering a comfortable environment for participants to share their experiences. Each interview was guided by a set of open-ended questions designed to elicit detailed responses about the participants' roles and contributions during the disaster.

### **Data Analysis**

The collected data was analyzed using Colaizzi's method, which involves several steps: reading and re-reading the transcripts to gain a comprehensive understanding, extracting significant statements, formulating meanings from these statements, and organizing them into themes. This systematic approach allows for the identification of common patterns and insights related to the role of religious figures in disaster resilience<sup>12</sup>.

### **Validation of Findings**

Participants were given a chance to go over the themes and interpretations drawn from their interviews as part of the member-checking process, which was used to guarantee the validity of the results. This step helps to confirm the accuracy of the data and the researchers' interpretations.

### **Reporting Results**

Finally, the results were compiled and presented in a structured format, highlighting the key themes identified in the analysis. The findings were contextualized within the broader literature on disaster resilience and the role of religious leaders, providing a comprehensive understanding of their impact on community preparedness and response.

## **RESEARCH RESULT**

Religious figures have an important role as a source of information, consultants, advocates, and educative in life in the community, including the Muslim community. Seeing the importance of the role of religious figures shows the effectiveness of a figure who is able to influence social change or development and build the character of society<sup>13</sup>. The role of religious figures is to provide spirit in uncertain situations, one of

<sup>12</sup> Thomas J Goehl and others, 'Simple High-pressure Liquid Chromatographic Determination of Trisulfapyrimidines in Human Serum', *Journal of Pharmaceutical Sciences*, 67.3 (1978), 404-6 <<https://doi.org/10.1002/jps.2600670336>>.

<sup>13</sup> Supartini.

which is the character of society that is resilient to disasters while maintaining the ethics of religious and dignified life in the midst of life's challenges<sup>14,15</sup>.

***First Theme: active in disaster management planning activities***

Religious leaders in Pandan Sari village are one of the spearheads in the success of the disaster management planning program where religious figures help the village, where Pandan Sari village officials, as the spearhead of the government, become very important in their efforts to build preparedness in disaster management of Pandan Sari villagers, especially the resilience of Muslims.

Village government officials, together with religious leaders, must be able to become the motor of the disaster management movement in the Pandan Sari village area, meaning that in this case, every Pandan Sari village government official must understand and understand what a disaster is and how to behave if a disaster occurs to save its citizens without having to rely on other parties.

".... Our religious figures in danger hamlets helped before there was a disaster... from the village like the tahlil activities of mothers, conveyed information, although we do not know yet, but we have been given a warning..."(W2)

".... Before the eruption disaster occurred, religious leaders did a very good role; he gave notice when in tahlil, he was very active in conveying to the community." (W3)

"... we participate in making regulations in the village involved in planning, participating in disaster resilient village planning, Disaster Risk Planning forum." (TA 1)

"... participate in the tahlil environment informing disaster anticipation for disaster safety, participate in making village maps for evacuation, participate in Woro-Woro through mosques, with sirens, and the most effective with mosque speakers." (TA 3)

The Pandan Sari village government, together with religious leaders, became a very important part of disaster planning and management efforts; this is because the village, aside from leading the government, is also a direct community regulatory center that contacts and interacts in the Pandan Sari village area. Pandan Sari Village has the capacity and resources to facilitate disaster management activities. It is in line with the capacity concept of the International Strategic on Disaster Reduction (ISDR), which is the ability of affected communities (disasters) to deal with it with its resources.

The relationship between fiqh law and the role of kiai in disaster management shows the strong understanding of the community that disaster is a test, warning, punishment/punishment, or destiny given by Allah SWT. Because it comes from Allah

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<sup>14</sup> Timiney Figueroa, 'When Life Demands, Faith Supplies: Empowering Women to Overcome Life's Challenges by Forging a Relationship Between Faith and Resilience' (Virginia Union University, 2024).

<sup>15</sup> Carla Martha Monasterios Gutierrez, 'Coping with Critical Life Situations: Perspectives from Pentecostal Christians and Secularists About Coping with Critical Life Situations', 2021.

SWT, the only best attitude is to be patient and sincere and accept all the damage, pain, sadness, and pain caused by disasters<sup>16,17</sup>. Another view holds that disaster is something that must happen because it is part of a natural process. Another approach in disaster studies is to place disaster as a form of social change. Disasters are seen in conjunction with the long history and evolution of mankind. Putting people and society at the center of the study, the site of the catastrophe problem is really not in nature but in the inequity and vulnerability that exist inside civilization.

Warnings, protection, knowledge, expertise, access to both material sources and knowledge, networks, and sources of assistance can mitigate the impact of natural events and enhance human ability to recover from the effects. Thus, it is actually the human hand that determines whether a natural event becomes a disaster or an ordinary natural event. Allah also says in surah Ar-Rum verse 41 which reads<sup>18</sup>:

Meaning: *"It has been seen that damage on land and at sea is caused by how the hands of men may make them taste some of their deeds, that they may return (to the right path)." (Q.S. Ar-Rum 41).*

Man, as the caliph of Allah on the face of the earth, assumes the duty and function of maintaining this earth and its contents. It is undeniable that natural disasters that occur in humans are caused by humans themselves who never care about their mission. The role of religious figures during disasters is one of the keys to community resilience to disasters, where disaster resilience needs figures who are able to communicate and socialize disaster responsiveness correctly, precisely, and accurately against various disaster risks that may occur. The proper role of religious figures as educators and consultants in community life plays a big part in reducing the risk of disasters in a community<sup>19,20</sup>.

### ***The second Theme: active involvement of cooperation and protection of Muslim communities in the village***

Religious leaders are active in helping and succeeding in the development of disaster-resilient villages in Pandan Sari village, where active in cooperation engagement with various sectors of society (religious leaders, village officials, NGOs) and the government (TNI, POLRI, BPBD, Puskesmas) in the protection of the community, especially Muslims in Pandan Sari Village, Ngantang District, Malang Regency. Pandan Sari village people who live in disaster-prone areas affected by the eruption of Mount Kelud can be protected from the adverse impacts of the disaster that hit their territory.

<sup>16</sup> Imam Aji Cahyono, Alfiyatul Azizah, and Andri Nirwana An, 'Resilience to Calamity in Qur'anic Perspective', *Al-Afkar, Journal For Islamic Studies*, 7.2 (2024), 975-93 <<https://doi.org/10.31943/afkarjournal.v7i2.1035>>.

<sup>17</sup> Mohd Kamal Hassan, 'Contemporary Psychological Disorders and the Spiritual Therapy from the Qur'an and the Sunnah', *Revelation and Science*, 11.1 (2021) <<https://doi.org/10.31436/revival.v11i1.271>>.

<sup>18</sup> Afif Suaidi and Moh Nur Arifin, 'Ideological Tendencies in the Six English Qur'an Translation on Qs. Ar-Rum 41', *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 22.2 (2021), 279-300.

<sup>19</sup> Zakiyuddin Baidhawy, 'The Role of Faith-Based Organization in Coping with Disaster Management and Mitigation: Muhammadiyah's Experience', *Journal of Indonesian Islam*, 9.2 (2015), 167-94.

<sup>20</sup> National Research Council and others, *Building Community Disaster Resilience through Private-Public Collaboration* (National Academies Press, 2011) <<https://doi.org/10.15642/JIIS.2015.9.2.167-194>>.

Pandan Sari village community, together with religious leaders and the village government, increased the role of the community to reduce the risk of disaster. Therefore, the Tangguh Bencana Village program is encouraged so that the community can maintain the preservation of nature and optimize the natural resources in the village area. The preparation of evacuation sites far from the central point of eruption and the danger of the impact of the eruption is very important, and it has been done through good cooperation from Muslim communities, religious leaders, village government officials, NGOs, and the central government.

"..... we together with PUSKESMAS are involved in detecting vulnerable groups, detecting vulnerable groups such as the elderly, pregnant women, children... to rescue themselves, their families, and the surrounding environment, and protect victims during the eruption of Mount Kelud..." (TA2)

"... If health, we motivate people to seek treatment, manage active resources, play an active role, there is respectful work as well, participate in the protection of productive assets. Religious leaders play an active role in being able to help the needs of the community in anticipating disasters. "(TA1)

Religious leaders, together with health workers, NGOs, and village governments, actively help protect vulnerable Muslims, such as the elderly, pregnant women, babies, and children. Vulnerable families and those at risk of disaster are a priority in protection so that the unique needs of disaster victims are met, and they are able to survive and reorganize their lives in the future. The needs of Muslim communities when affected by disasters are the same as the needs felt by the community during other post-disasters: the community becomes sensitive, expects the involvement of all or part of local leadership recognized by the local community, and expects social togetherness, the equality of fair and equitable assistance, here is the need for the role of religious leaders<sup>21</sup>.

### ***Theme 3: play an active role as a disaster volunteer***

Pandan Sari village religious leaders play an active role as volunteers in the pre-disaster in Pandan Sari village, namely by participating in supporting the preparation of planning policies, disaster risk reduction, prevention and preparedness efforts, and capacity building for Muslim-majority communities in Pandan Sari village.

"... The role of religious figures is very good, especially during the recovery after the eruption of the foreign, people want to relax in terms of spirituality, comfort, and awareness of life...." (W5)

".... The impact when the mountain, religious figures are very involved in the village resilient disaster, the role of religious figures is played, active participation in village community cooperation activities is always involved,

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<sup>21</sup> Humaedi.

the volunteer team involves religious leaders, volunteers, and spirituality...."  
(W6)

"... In 2014, religious leaders collaborated with cross-sectors to await the participation of disaster victims so as not to be affected by the eruption; people are scattered; some 250 people survive in the village; we look for the water source above, look for victims of the impact of the eruption, ..." (TA2)

Religious leaders in Pandan Sari village also support activities on emergency response such as rationing and evaluation, health, emergency education, logistics, and others, as well as acting as volunteers in post-disaster times such as emergency repair and psychosocial recovery. With a good role from religious leaders as volunteers, of course, disaster management can be implemented quickly, precisely, integrated, effectively, efficiently, transparent, and responsibly. The people of Pandan Sari village, especially Muslims, become very safe and conducive from the threat of the danger of the eruption of Mount Kelud because of the good coordination of religious leaders as volunteers when affected or post-disaster rehabilitation. The role of volunteers in the event of no disaster can be divided into two parts, namely, at the time of mitigation and at the time of potential disaster. The role of volunteers at the time of mitigation is to implement joint community training, counsel the community, provide information to the community, increase community awareness, and provide disaster simulation training.

The role of volunteers at the time of potential disaster is monitoring the development of threats and vulnerabilities of the community, emergency response counseling, provision and preparation of basic needs fulfillment goods, provision and preparation of goods, materials, and equipment for the recovery of facilities and infrastructure, preparation of evacuation locations and early warning<sup>22</sup>. The role of volunteers in the event of a disaster is to conduct search, rescue, and evacuation, provision soup kitchens, fulfillment of basic needs, provision shelters / temporary housing, protection of vulnerable groups, repair/emergency recovery, provision information systems and psychosocial assistance of disaster victims<sup>23</sup>.

In 2014, the eruption of Mount Kelud was considered more devastating than in 1990, although it only lasted no more than two days and took four fatalities, not as a direct result of the eruption. The first eruption that occurred was a type of explosion (explosive) that caused a fairly heavy gravel rain felt by the community. The lack of casualties is the goal of the role of volunteers during disaster response and before disasters occur.

#### ***Fourth Theme: play an active role as an information presenter against early warning***

The ability of religious leaders in Pandan Sari village is very competent in the delivery of information, especially in providing early warnings carried out in the community through various religious forums, such as Islamic studies in mosques, congregational prayer activities in mosques, Jama' Tahlil forums and Diba'an. Early

<sup>22</sup> Arti Novelia Trisnawati, Dina Sunyowati, and Setya Haksama, 'Legal Protection Disaster Response Volunteers (PERKA Study No. 17 of 2011 Regarding Disaster Management Volunteer Guidelines)', *Airlangga Development Journal*, 7.1 (2023).

<sup>23</sup> Trisnawati, Sunyowati, and Haksama.

warning is very important to be given to the community so that they are calm and able to anticipate what actions they should take before and after the disaster so that they, especially Muslims, are able to be both physically and psychically.

"... Religious figures are involved in the tahlil environment informing disaster anticipation for disaster safety, participating in the making of village maps, for evacuation, participating Woro-Woro through mosques, with sirens, which is most effective with mosque speakers...."(TA 1)

".... Religious figures always need to be involved and play an active role in disaster activities; for example, if there is news related to disasters, then the role of religious figures in Pandan Sari village is needed to convey in tahlil, diba', and mosque worshipers delivered in each hamlet. related to information and warnings against the eruption of Mount Kelud..."(W 1)

Good communication from religious leaders to Muslims in Pandan Sari village helps advocate for the government in the delivery of information related to the eruption of Mount Kelud disaster that occurred at that time so that government support to Pandan Sari Village can be conveyed well to the village community. Precise, fast, and accurate information conveyed by religious leaders, able to calm the people affected by the disaster. Natural disasters often cause injuries, material losses, mental and livelihood falls, and environmental damage, including conditions in Pandan Sari village, Ngantang District, Malang Regency. Mental fall and livelihood require the role of religious figures who are able to increase motivation and spiritual spirit, with the role of good religious figures able to contribute positively to the mentality of a religious society<sup>24</sup>.

#### ***Fifth Theme: playing an active role in physical mitigation***

Activities in the pre-disaster stage are closely related to the term disaster mitigation, which is an effort to minimize the impact caused by the disaster. Disaster mitigation includes both planning and implementing various actions to reduce risk, and so far, many have been ignored. In the pre-disaster stage, this is very important because, before the disaster, it has been prepared to minimize the impact obtained during the disaster and after the disaster. For this reason, the National Disaster Management Agency (BNPB) was formed as one of the organizations that pay special attention to disasters in Indonesia, and the Regional Disaster Management Agency (BPBD) aims to help reduce and overcome disaster risks in each region.

".... Religious leaders are involved in cooperation between village communities, only exercises, only, increasing community participation at the level of hamlets, villages, *motivating* worshipers, participating in the protection of productive assets such as mosques, roads, schools, there are health departments..."(TA 3)

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<sup>24</sup> Erin P Joakim and Robert S White, 'Exploring the Impact of Religious Beliefs, Leadership, and Networks on Response and Recovery of Disaster-Affected Populations: A Case Study from Indonesia', *Journal of Contemporary Religion*, 30.2 (2015), 193–212 <<https://doi.org/10.1080/13537903.2015.1025538>>.

Disaster mitigation in Nurjanah et al is an effort to reduce the risk posed by disasters (in the event of disasters)<sup>25</sup>. The focus in disaster mitigation is to reduce the impact of the threat so that the negative impact caused will be reduced. Disaster mitigation activities in Law No. 24 of 2007 on disaster management are a series of efforts to reduce disaster risk, both through physical development and awareness and increased ability to deal with disaster threats. In general, disaster mitigation activities are the provision of regulations and arrangements, sanctions, and awards to provide understanding and awareness to humans and to help them reduce the impact of a disaster.

"... Kerjsama in the government and the volunteer team is very active, religious figures are active in planning, now that the disaster is more active, in the making of maps, making temporary gathering points..." (TA 2)

"... The good role in religious figures in Pandan Sari, BPP Songgoriti, we are asked the task of BPB, which we need now paralon, we install paralon together with BPD to find clean water sources, ...." (TA1)

According to the regulation of the head of BNPB No.4 of 2008 concerning the preparation of disaster management plans, disaster mitigation can be classified into active mitigation and passive mitigation<sup>26,27</sup>. Passive mitigation activities include the preparation of laws and regulations. Disaster-prone map making and problem mapping. Creation of guidelines/standards/procedures. Making brochures/posters. Assessment of the characteristics of the disaster. Disaster risk analysis. The establishment of a disaster task force organization. It is strengthening social units in society. The precautions included in active mitigation are the creation and placement of warning signs, hazards, and prohibitions on entering disaster-prone areas. Supervised the implementation of various regulations on spatial arrangement and so on related to disaster prevention. Basic disaster training. Counseling and increased public vigilance. Procurement of evacuation routes. The manufacture of structures that serve to prevent, secure, and reduce the impact caused by disasters, such as embankments, dams, earthquake-resistant buildings, and the like. According to Priyambodo, two important elements form the basis for successful disaster mitigation: microcosm and macrocosm. (1) microcosm is the development of human consciousness, namely on the mindset and lifestyle or habits in everyday life; and (2) macrocosm is the development of an environment that is friendly to the life of living things that live in it and to the

<sup>25</sup> Rufaida Nurjanah, Dwiana Estiwidani, and Yuliasti Eka Purnamaningrum, 'Penyuluhan Dan Pengetahuan Tentang Pernikahan Usia Muda', *Kesmas*, 8.2 (2013), 56–60 <<https://doi.org/10.21109/kesmas.v8i2.343>>.

<sup>26</sup> Haryani Haryani and Ezra Aditya, 'Assessment of Beach Abrasion Vulnerability Levels and Directions for Space Utilization in Central Pariaman District Pariaman City', *Sumatra Journal of Disaster, Geography and Geography Education*, 4.2 (2020), 225–33 <<https://doi.org/10.24036/sjdgge.v4i2.338>>.

<sup>27</sup> Supriyati Andreastuti, Agus Budianto, and Eko Teguh Paripurno, 'Integrating Social and Physical Perspectives of Mitigation Policy and Practice in Indonesia', *Observing the Volcano World: Volcano Crisis Communication*, 2018, 307–20 <[https://doi.org/10.1007/11157\\_2016\\_36](https://doi.org/10.1007/11157_2016_36)>.

environment itself<sup>28</sup>. In order to create a friendly nature, two things must be considered: the environment's features and the natural rules.

## **DISCUSSION**

The role of religious figures in enhancing community resilience, particularly in disaster-prone areas, has garnered increasing attention in recent years. Social Capital Theory posits that social networks and relationships are crucial for collective action and community resilience, with recent studies reinforcing this notion by demonstrating that communities with strong social ties are better equipped to respond to disasters<sup>29,30</sup>. Religious leaders often serve as pivotal figures in fostering social cohesion, facilitating communication, and mobilizing resources during crises, thereby enhancing trust and collaboration among community members<sup>31</sup>. Furthermore, the principles of Community-Based Disaster Risk Reduction (CBDRR) emphasize the importance of local knowledge and community participation in disaster management<sup>32</sup>. Recent research has highlighted the effectiveness of CBDRR approaches, showing that integrating local knowledge into disaster preparedness plans significantly improves community engagement and resilience<sup>33</sup>. In this context, religious leaders leverage their understanding of local customs to engage community members in resilience-building activities. Trust is another critical factor in disaster management, influencing how communities respond to warnings and engage in preparedness activities. Research indicates that communities are more likely to heed disaster warnings from trusted sources, such as religious leaders<sup>34</sup>. It aligns with findings that religious figures effectively disseminate information and mobilize community action during disasters. Additionally, psychological resilience, which refers to the ability to cope with and recover from adverse events, is significantly influenced by social support<sup>35</sup>. Religious leaders provide not only logistical support but also emotional and spiritual guidance, helping individuals cope with the psychological impacts of disasters. Recent studies have underscored the role of faith-based organizations in providing psychosocial support during disasters,

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<sup>28</sup> B Priyambodo and Sarifin Sarifin, 'Lobster Aquaculture Industry in Eastern Indonesia: Present Status and Prospects.', 2009 <<https://www.cabidigitallibrary.org/doi/full/10.5555/20093336783>>.

<sup>29</sup> Daniel P Aldrich and Michelle A Meyer, 'Social Capital and Community Resilience', *American Behavioral Scientist*, 59.2 (2015), 254–69 <<https://doi.org/10.1177/0002764214550299>>.

<sup>30</sup> Robert D Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon Schuster, 2000).

<sup>31</sup> Juergen Weichselgartner and Patrick Pigeon, 'The Role of Knowledge in Disaster Risk Reduction', *International Journal of Disaster Risk Science*, 6.6 (2015), 107–16 <<https://doi.org/10.1007/s13753-015-0052-7>>.

<sup>32</sup> John Twigg, *Disaster Risk Reduction: Mitigation and Preparedness in Development and Emergency Programming* (Overseas Development Institute (ODI), 2004) <<https://pesquisa.bvsalud.org/portal/resource/pt/des-19001>>.

<sup>33</sup> A S A Ferdous Alam and others, 'Agriculture Insurance for Disaster Risk Reduction: A Case Study of Malaysia', *International Journal of Disaster Risk Reduction*, 47.8 (2020), 101626 <<https://doi.org/10.1016/j.ijdrr.2020.101626>>.

<sup>34</sup> Joakim and White.

<sup>35</sup> Fran H Norris and others, 'Community Resilience as a Metaphor, Theory, Set of Capacities, and Strategy for Disaster Readiness', *American Journal of Community Psychology*, 41.3 (2008), 127–50 <<https://doi.org/10.1007/s10464-007-9156-6>>.

reinforcing the notion that religious leaders contribute significantly to the emotional recovery of affected individuals<sup>36</sup>.

Recent research has further illuminated the role of religious leaders in disaster resilience. For instance, a study by Zubaidi explored the impact of religious leaders on disaster preparedness in Indonesia, finding that their involvement significantly improved community awareness and preparedness levels<sup>37</sup>. Similarly, research results emphasized the active role of religious figures in volunteer efforts during disasters, highlighting their importance in community mobilization and support<sup>38,39,40</sup>. These contemporary insights validate the ongoing relevance of religious leaders in disaster management and underscore the need for their inclusion in resilience-building initiatives. In conclusion, the contributions of religious figures in fostering resilient communities are multifaceted, encompassing social capital, community-based approaches, trust in communication, psychological support, and active participation in disaster management. Future research should continue to explore the dynamics of religious leadership in disaster contexts, particularly in diverse cultural settings, to further understand their impact on community resilience.

## CONCLUSIONS AND SUGGESTIONS

In conclusion, the role of religious figures in enhancing community resilience is multifaceted, encompassing social capital, community-based approaches, trust in communication, psychological support, and active participation in disaster management. The findings of this study, supported by relevant theories and recent research, highlight the indispensable contribution of religious leaders in fostering resilient communities. Future research should continue to explore the dynamics of religious leadership in disaster contexts, particularly in diverse cultural settings, to further understand their impact on community resilience.

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<sup>36</sup> Joakim and White.

<sup>37</sup> Zakaria Zubaidi, 'Perencanaan Komunikasi Badan Penanggulangan Bencana Daerah (BPBD) Dalam Mengurangi Risiko Bencana Di Kota Medan' (Universitas Islam Negeri Sumatera Utara, 2018) <<http://repository.uinsu.ac.id/5208/>>.

<sup>38</sup> Joey Ager, Elena Fiddian-Qasmiyah, and Alastair Ager, 'Local Faith Communities and the Promotion of Resilience in Contexts of Humanitarian Crisis', *Journal of Refugee Studies*, 28.2 (2015), 202–21 <<https://doi.org/10.1093/jrs/fev001>>.

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