

Religious Education in the Mitigation Space: The Significance of the Muhammadiyah Enlightenment Movement for West Sulawesi Earthquake Survivors

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ABSTRACT

Purpose – This study aims to describe analytically the active religious education carried out by Muhammadiyah elements for earthquake survivors in Ahu, West Sulawesi. The research data were obtained through participatory observation, in-depth interviews, and document review.

Design/methods/approach – All data obtained were analyzed using Miles and Huberman's paradigm combined with Von Eckarberg's hermeneutic phenomenological analysis model.

Findings – The findings and discussion of this research conclude as follows; (1) The enlightenment movement in the field of religious education for survivors in Ahu Village is an integral part of the disaster mitigation program by Muhammadiyah. MDMC volunteers implemented the program for early childhood, kindergarten, and primary education, as well as for groups of survivors from among adults. The religious education program is non-formal, and its implementation uses a contextual learning approach. (2) The religious education program for the survivors is significant, not only because of the process of transferring knowledge but also the process of mental and spiritual enlightenment for the survivors. This process enables the survivors to be more assertive and patient and can respond positively to the reality of the disaster that befell them. (3) Conceptually, the enlightenment movement through active religious education carried out by MDMC can be categorized as a disaster risk reduction effort that is non-physical and is part of the concept of disaster mitigation.

Research implications/limitations – Thus, this research is expected to have implications for efforts to develop a mitigation model based on religious education for survivors.

Practical implications – The entire series of religious education processes carried out by MDMC for survivors, conceptually or in scientific theory, has meaning or is very significant in shaping survivors' mental attitudes and religiosity.

ARTICLE HISTORY

Received 4 Des 2021

Revised 25 February 2022

Accepted 30 June 2022

KEYWORD:

Disaster Mitigation, Religion, Education



Jurnal Pendidikan Islam



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How to Cite: Alifuddin, Muhammad, Suarni, Alhamuddin, Fanani, Ahmad (2022) Religious Education in the Mitigation Space: The Significance of the Muhammadiyah Enlightenment Movement for West Sulawesi Earthquake Survivors. *Jurnal Pendidikan Islam*, 11(1), 61-75. <https://doi.org/10.14421/jpi.2022.111.61-75>

1. Introduction

The West Sulawesi earthquake, 15 January 2021, is a “taqdir” or logical consequence of this country’s geographical and geological position. Experts say that geographically and geologically, Indonesia is prone to various natural disasters, such as earthquakes, tsunamis, volcanic eruptions, and floods. This reality can occur considering that Indonesia is in the Pacific Ring of Fire route, a group of active volcanoes where almost all of the world’s earthquakes occur. This country is also the meeting place of three major tectonic plates: the Indo-Australian, Eurasian, and Pacific Plates, so there is a vast potential for earthquakes, including liquefaction and tsunamis ([Literasi Publik, 2022](#)). The problem is that every earthquake has social, cultural, and economic implications for the survivors.

The education sector is one of the socio-cultural areas affected by every earthquake. The BNPB report stated that 103 school buildings were damaged, consisting of 39 severely damaged, 19 moderately damaged, and 45 severely damaged ([Persada, 2021](#)). In addition to destroying school infrastructure, the earthquake can potentially cause psychological trauma to educators and students ([Weaver & Preston, 2003](#)). Moving on from the reality and conceptual assumptions that might occur to the victims of the West Sulawesi earthquake sparked the author’s interest in examining the role of Muhammadiyah in encouraging, animating, and evoking the socio-cultural and religious situation of the survivors through active education. This research focuses on survivors in Ahu Village and aims to prove Muhammadiyah’s concern and social role in carrying out mitigation. In addition, this study also aims to critically and analytically examine the social actions of Muhammadiyah elements in the area of education which is part of Muhammadiyah’s “primordial” concern.

How active and many researchers have studied the role of Muhammadiyah in carrying out disaster mitigation. Baydawi found 3 (three) things related to Muhammadiyah’s mitigation movement: (1), Muhammadiyah builds a positive perspective on disaster. Consequently, Muhammadiyah must promote awareness and urgency of environmental protection, risk, and vulnerability management. (2). To realize the above goals, Muhammadiyah established a Disaster Management Center (MDMC), which focuses on implementing disaster relief and recovery initiatives, including disaster mitigation and anticipation through Disaster Preparedness Schools and Hospitals. (3). In carrying out its social mission, MDMC refers to or is guided by the concept of al-Ma’un theology and the principles of universal humanism (al-nas), building relationships of understanding (ta’aruf), cooperation (ta’awun). In order to fulfill the rights of the survivors, Muhammadiyah, through MDMC, works with various community parties at the local, national and international levels. Muhammadiyah can escape the (sectarian) da’wah trap and assist all victims and survivors in an elegant and non-discriminatory way ([Baidhaw, 2015, p. 167](#)).

Research on Muhammadiyah’s social role in disaster mitigation can also be seen in Putra Agina Widyaswara Suwaryo’s study, *The Role of the Muhammadiyah Disaster Management Center in Disaster Mitigation*. Suwaryo mentioned that MDMC took part in disaster mitigation in Kebumen Regency, such as active involvement in disaster socialization and forming a Disaster Resilient Village facilitator. Meanwhile, the difficulties encountered are the not-yet-optimal role of all MDMC members in disaster management, starting from pre-emergency response and post-disaster ([Suwaryo et al., 2020, p. 38](#)). Likewise, Kiki Rasmala Sari’s research examines the Role of Muhammadiyah Institutions in Disaster Mitigation in Sinjai Regency. Sari concluded that in its efforts to mitigate the disaster in Sinjai, MDMC still encounters many obstacles, so synergy with other institutions is needed. ([Sani & Syamsuddin, 2020, p. 44](#)).

Even though all of the studies above reviewed or focused on their studies regarding the social role of MDMC in mitigating natural disasters that occurred in the country, they did not specifically review the dedication of Muhammadiyah exponents in encouraging religious education for disaster survivors. Throughout the search on related matters, the author has only found one article that focuses explicitly

on the role and educational services of MDMC for survivors, as carried out by Abdul Sakban: *The Role of MDMC in Educational and Psychosocial Services for Children Affected by the Earthquake in North Lombok District*, Sakban found the role MDMC's significant role in providing educational and psychosocial services can have a positive impact on earthquake victims, especially children (Sakban, 2020, p. 60). Although describing problems around education, Sakban's study does not explicitly describe how MDMC elements encourage or drive religious education as the focus of this research. This fact distinguishes this research from previous studies.

In general, education can be interpreted as the dissemination and internalization of values from various cumulative experiences in the form of beliefs, attitudes, and knowledge and their application in positive and beneficial values from one generation to the next. (Daulay, 2009, p. 142). In the Constitution of the Republic of Indonesia No. 20 of 2003 concerning the National Education System Chapter I Article 1, education is defined as a conscious and planned effort to realize learning and the learning process so that students effectively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character and skills for himself, society, nation, and state.

The Indonesian government regulations have explained related to the notion of religious education: "religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and/or become experts in religious knowledge and practice their religious teachings (UU No. Tahun 2007 Tentang Pendidikan Agama Dan Keagamaan, 2007). Slightly different from the view above, Ahmad D. Marimba stated that religious education is a conscious effort to provide both physical and spiritual guidance based on Islamic religious laws to form a prominent personality according to Islamic standards and a personality with Islamic religious values. (Alhamuddin, 2018), choose and decide and act based on Islamic values, and be responsible for Islamic values (Marimba, 1964, p. 23). Practically, religious education emphasizes exemplary aspects or real-life demonstrations, and children learn by imitating, adapting, and integrating themselves into an atmosphere. Because of this, it is religious exercises and habituation that should be emphasized more, for example, practicing prayer, praying, reading the Qur'an, memorizing verses or short letters, praying in congregation in mosques and prayer rooms, habituating good morals and character, fasting and so on (Muhaimin & Mujib, 2016, p. 294).

In Law Number 24 of 2007, mitigation is mentioned as a series of efforts to minimize disaster risk through physical development, awareness, and capacity building in dealing with disaster threats. In general, mitigation contains an effort to reduce and/or eliminate victims and losses that may arise, either through structural or non-structural approaches. Structural mitigation aims to reduce disaster risk through physical development and technical engineering of disaster-resistant buildings. In contrast, non-structural mitigation is an effort to reduce disaster risk that is non-physical, such as policies, community empowerment, institutional strengthening, and awareness (Wibowo et al., 2014). Mitigation is necessary for all types of disasters, both natural disasters and artificial disasters. Richard Sylves argues that the concept of mitigation includes decisions to do (take action) what and where related to the community's health, safety, and welfare problems in the form of predetermined plans to be implemented later as a risk reduction program. Mitigation is an ongoing social action to reduce risks to life and property and their impacts. Next, another important thing related to mitigation is the calculation of cost-effectiveness incurred with risk reduction that will occur, including the possibility of physical and social risks in the future (Sylves, 2019, p. 21).

2. Methods

The study related to the focus of the problem was carried out in an analytical descriptive manner concerning qualitative data using the phenomenological method. All data were obtained through involved observations and in-depth interviews with several informants, especially volunteers,

community survivors, community and religious leaders, and all parties related to the research focus (Koentjaraningrat, 1973). For the accuracy of observation and interview data, the authors also reviewed information from several documents, especially from the media covering the events. So that the rhythm and way of thinking and/or Muhammadiyah's working pattern in carrying out the enlightenment movement can be found by the authors, the researcher must study many details and place himself in the sense of being present at the location/place of events (being there), both intellectually and emotionally. Clifford Geertz calls this method a thick description, the consequence of which is that it requires researchers to understand the partiality of this culture and be directly involved with local cultural actors (Sutrisno & Putranto, 2005, p. 212). Data analysis was carried out continuously, and during the process, coding was carried out on the things found based on the context and perspective of the participants (Mills & Gay, 2019, p. 29). The procedure adopted refers to the analytical mechanism of Mathew B Miles, and Huberman combined with the phenomenological method from von Eckartsberg (Miles et al., 2018).

3. Results

3.1. *Ahu Village in the West Sulawesi Earthquake Vortex and Muhammadiyah Social Service Initiative*

An earthquake shook the people of West Sulawesi with a magnitude dent in one of the biggest disasters in the history of local people's lives Starting in 2021, especially for people living in two regencies, Mamuju and Majene. One of the disaster areas that were quite severe was Ahu Village, West Tapalang District, Mamuju Regency, West Sulawesi. In this area, most of the residents' residential houses, especially buildings made of bricks, suffered light, moderate, and heavy damage. Some of them are even level with the ground. This condition caused many residents to be forced to flee and set up emergency shelter tents in the field, and some even set up tents in the hills for fear of aftershocks.

The community's spiritual atmosphere is increasingly uncertain and "muddy" with information through online media which states that there is a potential for aftershocks that are bigger than before. The people's worries found their footing when on 30 January 2021, there was a shock with a magnitude of 4.5, followed by a bigger shock of 5.2 on 3 February 2021. Because aftershocks occur between 15 and 18 days from the start of the big earthquake, it becomes very reasonable for local people to find a place that guarantees their safety and inner peace. Moreover, the location of the settlement of the Ahu Village community is right on the seafront, so the hallucinations of the people trapped in delusions about the earthquake and tsunami are increasingly dominant. This reality has strengthened their desire to move immediately and make emergency shelter tents in hilly areas.

Based on this reality, MDMC, one of the social elements active in providing social and humanitarian services to affected communities, takes strategic steps to carry out advocacy and mitigation. The social services MDMC provides are not only for the people of Ahu Village but cover almost all affected areas. Therefore, since the beginning of the incident, namely on 15 January 2021, Muhammadiyah has directed and instructed its resources from all over the archipelago to take the initiative and take an active part in helping the victims of the West Sulawesi disaster. Follow up PP instructions. Muhammadiyah, MDMC, as an institution specifically for disaster management, established POSKOR in Mamuju City. The MDMC Coordination Post occupies a 20 x 30 square meter building in the Fastabiquil Khairat Muhammadiyah Mosque Complex. MDMC POSKOR can be stated as the most significant volunteer coordination post other than that owned by the government (Interview with Amin, Chairman of MDMC Southeast Sulawesi).

In addition to establishing POSKOR as a coordination center, MDMC also built several POSYAN or service posts as the cornerstone of Muhammadiyah's social activities for affected communities. Muhammadiyah built a place in Ahu Village to provide services to the local community. Based on the data obtained, at POSYAN Dusun Ahu, 42 MDMC volunteers work to help the local community. The Ralawan come from Palu, Central Sulawesi, Sidrap South Sulawesi, Kendari, Southeast Sulawesi, and Pasang Kayu Mamuju. MDMC volunteers working in the field provided logistical support services, erected emergency shelters and health and evacuation services, and actively honed the survivors' intellect, which was integrated with religious values. Alternatively, in other words, in carrying out its social activities in Ahu Village, MDMC also carries out religious education activities for survivors (Interview with Agustian from Pusdatin POSKOR MDMC Ahu).

3.2. *Active MDMC Education for Earthquake Survivors*

Muhammadiyah and education are like two sides of a coin that are "impossible" to separate. Since the beginning of its existence, Muhammadiyah has shown its dedication to education for this country long before Indonesia's independence. James L. Peacock explained that in 1939 Muhammadiyah had established 1,744 schools of all levels (Peacock, 2017, p. 68), and now that number is growing. Referring to historical facts such as Peacock's data, it can be stated that education is Muhammadiyah's DNA, so wherever it exists, this organ always tries to organize educational activities at all levels, both formal and non-formal.

Efforts to empower the community through the enlightenment of reason are not only carried out by Muhammadiyah in stable socio-political conditions. In conditions where this country was under pressure from the behavior of the Dutch and Japanese colonialists, Muhammadiyah continued to provide educational services. Likewise, in remote villages such as the Papua region, Muhammadiyah exists to enlighten people's minds through education (Laksana, 2017). In this context and perspective, it is impossible to deny that Muhammadiyah, in its mitigation activities, carries out its educational function to provide educational services to the survivors of the West Sulawesi earthquake. For Muhammadiyah, the mandate to carry out educational activities, especially for vulnerable groups, is necessary. It is considering that historically and culturally, Muhammadiyah has tied itself to al-ma'un theology, where education is one of its elements (Gunawan, 2018, p. 163).

Besides providing logistics distribution services and building emergency shelter tents, MDMC volunteers also carry out educational service activities. The educational services are non-formal and target early childhood, kindergarten, and elementary schools. In addition to elementary school children, the volunteers actively provide regular education services to residents. For more details, the following will briefly describe the religious education services run by volunteers during the emergency response period in Ahu Village (Interview with Amin).

a. Learning while playing for early childhood and kindergarten

One of the social elements of society that is very important to get attention is early childhood and kindergarten. Children in the early age group are social elements that need more attention because they cannot yet care for and provide for their own needs. Nakamura said disasters had the most significant impact on the most vulnerable groups, especially children. It is because children directly experience, feel, and witness the impact caused by the age factor and are still immature psychologically (Nakamura, 2005, pp. 377–384).

Responding to the risk and vulnerability of children to disaster risk, the 1989 UN Convention states that disaster risk reduction by adults in early childhood is an effort to protect children's rights and child welfare (Peek et al., 2018). BNPB Regulation No. 4 of 2008 explains

that disaster risk reduction programs are efforts that can be made to reduce the impact of disasters. Disaster risk reduction in children is not only preventive but also curative, given the implications of the earthquake for survivors, one of which is triggering stress and even depression. Based on this reality, assisting children after the earthquake is very urgent. In that context, MDMC, in its mitigation activities, apart from providing logistics distribution services, health also provides psychosocial assistance that is integrated with education services for children (Admin, 2021). Ninin, one of the MDMC volunteers, mentioned that there were several activities carried out by MDMC to provide religious education services to the Ahu people. Especially for early childhood education, services in the form of psychosocial advocacy, among others, are carried out by playing while learning together, either in tents or in nature and/or open fields (Interview with Nining as MDMC psychosocial volunteer).

Petrucci, as quoted by Chairul Anam, stated that in every disaster event, individuals try to protect their resources, such as property, social role, energy (time and monetary investment), and personal characteristics (self-confidence). Losing resources due to a disaster can cause emotional distress for survivors. It was further stated that the common symptoms found or occurring among disaster victims were fatigue, confusion, disturbed concentration, impaired concentration, anxiety, depression, grief, sleep disturbances, changes in eating patterns, substance abuse, and so on. As mentioned, several effects that befall survivors vary widely, ranging from mild to advanced to Post Traumatic Stress Disorder (PTSD) (Anam et al., 2019). Natural disasters such as the West Sulawesi earthquake broadly impact people's lives in various sectors. Therefore interventions should be emphasized in the psychosocial context or at the community level, not individuals. The importance of building community resilience when facing disasters by emphasizing activities at all levels, from prevention to rehabilitation. According to Kharismawan, one of the approaches that can be encouraged in carrying out rehabilitation for survivors is to educate and train the community about resilience or toughness (Kharismawan, 2008).

In that context, MDMC, in carrying out mitigation activities, cooperates with several volunteers or educators to carry out psychosocial activities for survivors. These activities are combined with various activities that have educational value to restore the community's creative and productive spirit, as well as so that the survivors, both children, youth, and adults, can be free or minimize the potential stress caused by the earthquake. These activities include studying together in refugee camps, open fields, and/or places where learning is possible. Especially for early childhood and kindergarten, active education is carried out by playing while learning (Interview with Amin).

In order to build or train children's brain intelligence while playing in post-disaster situations, survivors are also invited to play with puzzles. Playing disassembly or puzzles is an educational game recommended by experts to be presented to children. In their mitigation efforts, the volunteers assigned to educate the survivors also prepared several puzzles or games to assemble and disassemble. The types of puzzles prepared include numbers, fruit, letters, etc., Prepared by volunteers in the form of numbers, letters, and fruit. The various puzzles were given to the survivors, and the volunteers accompanying the children were encouraged to assemble the puzzles that had been prepared beforehand. Especially for kindergarten children, apart from playing and telling stories, they are also taught to recognize numbers and letters and write in fun ways and methods. The volunteers introduced the concept of numbers to the survivors by singing and showing pictures, hunting for numbers, shaking numbers, guessing numbers, etc. While introducing letters connecting dots, letter puzzles, flashcards, etc. (Interview with Rasmal as an MDMC volunteer).

The choice of playing while learning applied to children in evacuation is not without reason. Several research results show that playing is an integral part of childhood life. Play is a unique medium for facilitating the development of language expression, communication, emotional, social, decision-making, and cognitive development in children. In this case, the play activities carried out by children reflect their physical, intellectual, emotional, and social abilities. Gordon & Browne, as quoted by Sujiono, states that play is an actual activity and work in someone's childhood and a reflection of a child's growth (Sujiono et al., 2014).

Apart from playing puzzles, they also learn to draw and color. This learning process is carried out in tents specially designed as study rooms and in the open nature. To expedite teaching and learning activities, all drawing materials and equipment have been prepared by volunteers, and to facilitate the process or transfer of knowledge, learning activities for children who are survivors are accompanied and guided by volunteers in carrying out learning activities. The coloring and drawing learning activities were continued with encouragement to explain briefly the meaning of the paintings they had drawn (Interview with Intan as a volunteer).

Another form presented by volunteers as learning materials for survivors from early childhood and kindergarten is listening to stories and fairy tales. The stories presented are generally educational stories that contain religious and moral values. It is the same with fairy tales, in general, archipelago fairy tale packages that contain ethical messages but are delivered humorously. The storytellers and fairy tales are student volunteers who have been trained or given training (Interview with Amin). So in, telling stories or describing various stories and fairy tales can be exciting testing and spark joy for the children who are the audience. Even so, among the storytellers, some read or describe the story without accompaniment with good expressions and intonation.

In order to give a religious color to his educational activities, Islamic values are naturally integrated into learning activities. In drawing and coloring activities, for example, in addition to pictures of nature, trees, fish, and houses, pictures of houses of worship are also displayed. Similarly, the choice of sung song motifs is generally Islamic in nuance. The transmission of religious values was also visible when the volunteers started the learning process by giving Islamic greetings, for example, by saying: "Assalamu alaikum warahmatullahi wabarakatuh," guiding them to read basmalah and continuing with praying. Various prayers were also taught to the child survivors by "singing" or sounding prayer sentences with pleasant tones and intonations so that children could easily and quickly memorize the prayers in question.

b. Study Room for Basic Education Survivors

In Government Regulation No. 17 of 2010 concerning the management and implementation of education, it is stated that *basprimaryucation* is the level of education in the formal education pathway that underlies the secondary education level, which is held in elementary school education units or *Madrasah Ibtidaiyah* or other equivalent forms and forms a unit of continuing education in education units in the form of Junior High Schools or *Madrasah Tsanawiyah* or other equivalent forms. Referring to PP 17 of 2010 as stated above, primary education is education with a duration of 9 years consisting of 6 years at the Elementary School (SD) level and three years at Junior High School (SLTP) or an education unit that equivalent (Government Regulation No. 17 of 2010).

By the level, the learning characteristics of elementary school-aged children and junior high school as a continuation unit of elementary school are very different from those of early childhood and kindergarten. Therefore the treatment of the two will be very different.

Realizing these differences in characteristics, the active learning model in education carried out by MDMC volunteers for student subjects was done differently. Considering that active education during the emergency response period was temporary and to fill the tense atmosphere felt and experienced by the survivors, the learning atmosphere was designed naturally and non-formal. Another fact is that education encouraged by volunteers for survivors of elementary and junior high school children is not meant to be a “replacement” for formal learning based on or referring to the curriculum as it is.

Because the orientation is non-formal, the materials presented are adapted to the context and dynamics that develop and are experienced by survivors, namely by integrating religious values in the various learning packages delivered. The insertion of religious values has begun to appear when learning begins with greetings and continues with prayer. Memorizing of prayers is also given besides the children of survivors are also taught to recite the Koran. MDMC volunteers carry essential Quran learning collaboratively or with other volunteers, such as ASKAF, from Central Java. Learning and playing for elementary school children still seem to be implemented. Religious and ethical values are included through the messages and stories presented while asking or giving a quiz on the learning material presented. Stories and stories of the Prophets still dominate the religious learning content given to elementary school children.

c. Learn and Have Fun

Post-earthquake stress for survivors is unavoidable. Bearing that post-earthquake stress can be detrimental to health and have implications for survivors’ creativity and productivity, religious education is undoubtedly carried out in a relaxed, entertaining, and exhilarating atmosphere. Therefore, once a week during the one month that MDMC was in Ahu Village, the survivors were entertained by watching together in the field. So that watching together is not just entertainment that seems “rah-rah” in nature, a film is chosen that is full of educational values and depicts a story about the persistence of the struggle of a human child in responding to social and cultural situations. Therefore, one of the films screened for the survivors is “The Enlightenment” by a seasoned director, Hanum Bramantiyo.

The film Sang Pencerah depicts the story, struggle, and persistence of a man named Ahmad Dahlan in fostering and directing the community and the surrounding environment to become a complete Muslim person. Namely, Muslim individuals who carry out “pure” religious values based on the Quranic hadith but at the same time can behave reasonably. According to Amin, the screening of this film was carried out with the hope that the values and spirit of struggle, as shown by KH. In the film Sang Pencerah, Ahmad Dahlan can impact residents’ minds. So, in turn, this region can give birth to a generation that is resilient in dealing with disasters and, at the same time, can provide enlightenment to residents (Interview with Amin).

d. Insertion of Religious Values through Recitation and Ta’lim

During the 15 days I was in Ahu Village, I participated in two ta’lim recitation activities organized by the community with several MDMC volunteers. The recitation is essentially a neat integration between the traditions of the local community, namely the prayer against reinforcements held every Friday night during the emergency response period with the Muhammadiyah-style recitation tradition. Thus the counter-reinforcement event, which several MDMC volunteers also attended, was combined with religious learning activities in the form of lectures. In the first sermon I participated in, the material was delivered about the importance of responding to disasters with patience and continuing to consistently perform worship of Allah, especially prayer, concerning the content of the message in verse 153 of sura al-Baqarah.

In the second recitation with a larger, more significant congregation, the material refers to verse 155 of sura al-Baqarah, "And We will test you with a little fear, hunger, lack of wealth, lives and fruits. Moreover, give glad tidings to those who are patient." This verse is then elaborated with an explanation by the MDMC team that the earthquake that occurred and hit the people of West Sulawesi is a natural phenomenon whose reality must be accepted with grace. Compared to the disasters that occurred or hit the people of Paludan Aceh, the earthquake that hit the Ahu people was relatively small and light. Thus says Allah that we will test you with a small quantity of "fear"; earthquakes and all kinds of disasters cause the creation of space for fear in humans (Endiyono & Hidayah, 2019, p. 127). Earthquakes also bring hunger, a lack of wealth and soul, and a lack of fruits. In that context, a servant must be patient because of patience in the sense that survivors will benefit.

4. Discussion

As described above, the data clearly shows that the mitigation activities carried out by MDMC not only focus on physical and material social works and services, but MDMC shows concern for the education of survivors. To the situation, the implementation of educational services run by MDMC is non-formal. However, this does not mean that everything is done spontaneously, sporadically, and/or without planning and methods. Implementing religious education services by MDMC volunteers is part of a mitigation program driven by Muhammadiyah, which has been integrated with psychosocial programs. Because it is non-formal and carried out in "emergency" social situations, the patterns and approaches or methods are very contextual.

The contextual learning approach is applied to early childhood, kindergarten, elementary school, and adult age groups. Learning while playing which is applied to early childhood and kindergarten by taking advantage of the natural environment, which is very beautiful among the trees in the evacuation shelter, making children happy and free to move without being limited by building walls, as they experienced when studying at school during their childhood. Normal. In this way, apart from training children to construct knowledge from experience gained, they can be fresher and forget the "pressure" they are facing for a moment. A contextual approach in promoting religious education for elementary school survivors also makes it possible for children to understand and relate the events they experienced to the concepts of religious teachings about disasters. In this way, the subject can gain factual and actual knowledge.

As stated in the holy book, understanding religious values by connecting them directly with the natural phenomena that are happening makes it possible to create a deep appreciation. Conversely, connecting natural phenomena that are being temporarily experienced and occurring visibly in the subject's life with the values contained in religious teachings constitutes actual and factual knowledge. That is why the contextual approach seems to be the choice because, with this approach, the subject is not taught or stuffed with rote learning, but the subject experiences an active process, not only mentally, but this activity also occurs physically. Through physical activity, the subject's knowledge is actively formed or built using the process of assimilation of experience or material studied with the knowledge (schemata) that students already have, and this reality occurs or occurs mentally (Hidayat, 2012, p. 233). With the model and approach applied, students can thoroughly understand religious values through learning that is carried out contextually so that survivors during the emergency response period can continue to learn and not lose the orientation of religious values.

The disaster has caused the survivors to experience various facts and situations that are very likely to cause loss and/or material loss, property, and possibly even the loss of loved ones. In such conditions, the survivors need a footing to return to living upright. They also need a place to channel

their aspirations, hopes, and/or express their grievances as a result of the disaster to prevent or minimize Post Traumatic Stress Disorder (PTSD) (Anam et al., 2019, p. 2).

The presence of the government and volunteers with a variety of social activities that they carry out in the mitigation space more or less can be used as a backbone and or as a supplier of “energy” to the survivors during the emergency response. The energy channeled by the government and volunteers is not only in meaning or in the form of material objects such as logistics but also includes or is related to the intake of cultural and religious values. Volunteers supply cultural and religious values through educational activities in various forms.

Presenting active religious education in the mitigation space as shown by MDMC volunteers to survivors, apart from being intended to strengthen capacity for the enlightenment of reason, also aims to build spiritual strength and mental attitude of survivors. According to Piaget, education functions as a link between two sides, the growing individual and, on the other hand, the social, intellectual, and moral values that educators are responsible for encouraging these individuals. Individuals develop from birth and continue to develop; this development is causal (Sagala, 2013, p. 1). In principle, religious education activities and their derivations for survivors have a significant meaning for solid mental attitude in dealing with the pressures of post-disaster social situations.

Recognizing the importance of religious values as a mental stabilizer, plus building peace of mind to support survivors in developing their abilities and skills to interact with fellow humans and their natural surroundings, has encouraged several social organizations to integrate religious education programs into their social activities. MDMC, as a disaster management organ born from the womb of Muhammadiyah, also did the same thing. Moreover, since the beginning of its existence in this country, Muhammadiyah has made education on primary its primary activity. Therefore, transmitting religious values in the MDMC mitigation activities is undoubtedly necessary.

Volunteer activities in educating early childhood and kindergarten in refugee camps, such as drawing, and playing puzzles, were preceded by prayer and closed with prayer, not without benefits. Playing activities with various variations can foster children’s creativity. The process of learning activities with the play method plays a vital role in developing the potential possessed by children. Children become more enthusiastic and creative to participate in learning activities. Playing can encourage children’s cognitive development. Choosing is a method that can motivate children, arouse their curiosity, and develop their imagination. It is what was stated by Piaget, as quoted by Solehuddin, emphasizing that “play is the main tool for children to learn” (Solehuddin et al., 2014, p. 9).

Meanwhile, Masitoh says, “playing is also an essential demand and need for kindergarten children. Through play, children can satisfy the demands and developmental needs of motor, cognitive, creative, language, emotional, social, values, and attitudes to life (Masitoh, 2007, p. 94). Conny R. Semiawan, as quoted by Sabil Risaldy, said that playing is an activity chosen by children because it is fun, not because of gifts or praise. Through play, all aspects of child development can be improved. Children can explore to reinforce already known things and discover new things by playing freely. Through play, children can also develop all their potential optimally, both physical and mental, intellectual and spiritual, because playing in early childhood is a bridge for the development of all aspects (Risaldy, 2014, p. 29). Playing activities for children aged 3-6 years can optimize aspects of creativity, especially products and processes, using a child-centered approach characterized by dynamic interactions between teachers and children and/or between children and other children (Nurani & Mayangasri, 2017). The playing method can motivate children to learn; through this method, children will be in a pleasant atmosphere, and learning will become more attractive. The choice and application of the playing method by MDMC volunteers are very relevant in terms of the methods, objectives, and situations experienced by the students.

The same goes for the active folk tales of the archipelago, which are presented to kindergarten and elementary school-age children. The choice of storytelling is not only because of its function, which can be entertaining, but also because fairy tales for children can hone children's creativity and interest in reading. Through fairy tales, children can learn the values of the characters in the story content. If traditions or good habits like this continue, it will provide positive benefits for children's mental growth and development and even positively influence their lives in the future (Habsari, 2017, p. 25). Sulistyarini stated that folklore contains elements of the nation's noble values, especially character values and ethical and moral teachings. When examined in terms of moral values, folklore can be divided into individual, social, and religious, moral values. The individual moral values include (1) obedience, (2) courage, (3) willingness to sacrifice, honest nest, (5) fairness and wiseness, (6) respect and appreciation, (7) working hard, (8) keeping promises, (9) know reciprocation, (10) be humble, and (12) be careful in acting. Social and moral values include (1) cooperation, liking to help, (3) affection, (4) harmony, (5) liking to give advice, (6) caring about the fate of others, and (7) liking to pray for other people. Meanwhile religious moral values include (1) believing in God's power, (2) believing in God's existence, (3) surrendering to God or putting one's trust in God, and (4) asking God for forgiveness (Sulistyorini, 2011).

Transfer of knowledge and value through a learning approach carried out by volunteers, even if it is carried out, is non-formal with a contextual approach, as described previously, which has the potential to have significant meaning for survivors. Because of the approach, the subject experiences an active mental and physical process. In this way, there is a knowledge construction process that is activated by the process of assimilation of experience or material studied with the knowledge (schemata) that students already have, and this reality occurs or occurs mentally (Hidayat, 2012, p. 233). Even this process seems practically practiced or integrated by volunteers when providing recitation material as previously described. The recitation material appears to be explicitly described to motivate survivors to respond positively to the reality of a disaster by being patient and continuing to worship the Almighty. The description of the motivation referred to is related to the same reality as the Palu earthquake and tsunami in Aceh, whose implications were more devastating than those experienced by the survivors of West Sulawesi. By comparing events, subjects can be more aware of and spark an attitude of patience and "gratefulness because, in reality, the calamities that befell them are far lighter than those experienced by the people of Palu and Aceh.

Positive appeal, as contained in the content of the recitation, which was initiated jointly by volunteers and the local community, is significant considering that, in general, the survivors are in an unstable mental situation. From a psychological perspective, the symptoms of emotional disturbance that occur are a source of distress and can affect the ability of disaster survivors to organize their lives again. If it is not immediately responded to, it will result in survivors, families, and communities being unable to function correctly in life (Prawitasari, 2012). In this context, religious values play an essential role because, personally, high religious awareness influences the actualization of one's mental health in everyday life, manifested in the form of peace of mind, feelings of security, and peace (Alifuddin et al., 2021). Interpersonally, high religious awareness will also develop individual abilities and skills in interacting with other individuals and the natural surroundings (Fatchiya, 2007, p. 102). Thus, in principle, the whole series of religious education processes carried out by MDMC for survivors, in terms of concepts or scientific theory, has meaning or is very significant in shaping survivors' mental attitudes and religiosity.

5. Conclusion

Referring to the findings and discussion of the enlightenment movement in the realm of religious education in the mitigation space carried out by MDMC for earthquake survivors in Ahu Village, West

Sulawesi, it can be concluded as follows (1) Enlightenment movement in the field of religious education for earthquake survivors in Ahu Village is an integral part of the disaster mitigation program carried out by Muhammadiyah. MDMC volunteers implemented the program for early childhood, kindergarten, primary education, and groups of survivors from among adults. The religious education program is non-formal, and its implementation uses a contextual learning approach. (2) The religious education program for the survivors is significant, not only because of the transfer of knowledge that results in the enrichment of religious knowledge but also the mental and spiritual enlightenment process for the survivors. This process allows survivors to be stronger and more patient and have the ability to respond positively to the reality of the disaster that befell them and to remain creative and productive, especially for survivors from among adults. Meanwhile, for early childhood, kindergarten, and elementary school, religious education can minimize or even eliminate the potential for mental trauma due to the earthquake they experienced. (3) Conceptually, the enlightenment movement through active religious education carried out by MDMC can be categorized as a disaster risk reduction effort that is non-physical and is part of the concept of disaster mitigation. The transformation of religious values through education carried out in the mitigation space as an effort to divorce the survivors' minds is a necessary thing to be carried out in every disaster case and event. Therefore, further research and more technical matters regarding the significance of religious education in the mitigation space are urgent.

Declarations

Author contribution statement

Muhammad Alifuddin conceived the presented idea. Ahmad Fanani was data taker. Suarni and Alhamuddin perform data analysis. All authors discussed the results and contributed to the final manuscript.

Funding statement

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Data availability statement

The datasets generated during and/or analyzed during the current study are available from the corresponding author upon reasonable request.

Declaration of interests statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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