



## Understanding of Disaster Fiqh in the Matter of Worship in Times of Natural Disasters (Study in Tanjung Raya District, Religious Regency, West Sumatra)

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### Abstract

Natural disasters such as floods and earthquakes often hinder the normal implementation of worship, especially in terms of purification and prayer. However, the public's understanding of the leniency (rukhsah) of worship regulated in Islamic jurisprudence is still limited, including in the Tanjung Raya area, West Sumatra. This research aims to reveal the extent of public understanding of the implementation of worship in emergency conditions and how fatwas and fiqh principles can be implemented in the context of disasters. This study uses a qualitative-descriptive method with in-depth interview techniques with community leaders, as well as document analysis of fatwas of the Indonesian Ulema Council (MUI) and disaster fiqh literature. The results of the study show that the majority of people have the spirit of carrying out worship but have not fully understood the leniency such as tayammum, praying in unclean clothes, praying plural, or performing prayers in a state of awrah that is not completely covered. The lack of counseling and socialization is the main factor in this low understanding. Therefore, systematic disaster fiqh education is needed by religious authorities and related institutions so that people can continue to worship legally and following Sharia in emergencies.

**Keywords:** Disaster Fiqh, Worship in Emergencies, Islamic Jurisprudence

## INTRODUCTION

Disasters are a series of events that threaten and disrupt the sustainability of life and the source of livelihood of the community. This event can be caused by natural, non-natural, or human behavior factors, which have the potential to cause significant impacts in the form of casualties, environmental damage, economic losses, and disturbances. (Fillah, Azmi Sahid 2020). Geographically, Indonesia is located in an area known as the *Ring of Fire*, which is the Pacific Ring of Fire which consists of about 187 active volcanoes that stretch from west to east of the archipelago. In addition to volcanic vulnerability, Indonesia's location between two continents and two oceans makes it highly influenced by weather dynamics and tropical climate. This condition makes Indonesia vulnerable to various geohydrometeorological natural disasters, such as hurricanes, typhoons, tropical cyclones, and floods. (Mahendra 2023)

West Sumatra Province, located in the western part of the island of Sumatra, is one of the areas with a high level of vulnerability to seismic activity in Indonesia. This is due to its position on the path of tectonic plate confluence and is crossed by several active faults, including the Mentawai fault. These geological conditions make this area prone to earthquakes with the potential for a significant impact on people's safety and lives. (Wafda1 2023) Natural disasters are a phenomenon that often occurs both in Indonesia and in various parts of the world, with a relatively high frequency. Each type of disaster has a varied impact, not only in the form of material losses such as infrastructure damage and loss of property but also moral impacts that affect the psychological and social conditions of the affected communities. (Heryati 2020)

During the period from January to October 2023, based on provisional data from the Disaster Management Operational Data Center (Pusdalops PB) of West Sumatra Province, there were 364 disaster incidents recorded in all districts/cities. Strong winds are still the main cause of disasters with the highest frequency, reaching 202 events, followed by landslides with 61 events, and floods with 53 events. (Rinaldy 2023)

When facing disaster situations, Muslims are often faced with challenges related to fiqh, especially in the context of mahdah worship. (Agni Abdul Basith, May Satunnisah 2023) In the condition of disaster victims, there is often confusion about the implementation of worship in emergencies. (Azhari 2022) Worship in Islam not only serves as a form of spiritual obedience, but also has an important role in forming, organizing, and developing the ideal Muslim personality. This goal can only be achieved if worship is carried out with the right understanding and in accordance with the teachings of the Shari'a. Inaccuracies in carrying out religious rituals can result in distortions of human consciousness as caliphs on earth, which in turn can encourage deviant behavior. This behavior has the potential to contribute to environmental and social damage, which ultimately triggers disasters as a form of collective consequences for humanity. (Karim 2021)

This research is strengthened by a number of previous studies that have thematic relevance. One of them is a study conducted by Suyadi entitled '*The Fiqh of Disaster: The Mitigation of Covid-19 in the Perspective of Islamic Education-Neuroscience*'. In the study, it was found that the approach to disaster jurisprudence can be expanded not only from a medical aspect but also from a theological and educational perspective. These findings emphasize that disaster management from an Islamic perspective is not partial, but rather includes dimensions that are integrated to support the spiritual

and intellectual resilience of the ummah.(Suyadi, Zalik Nuryana 2020) Next in "Comparative Analysis of Disaster Fiqh in the Perspective of Muhammadiyah and Nahdlatul Ulama" Fiqh Muhammadiyah explains in detail the practical procedures and steps of worship in dealing with disasters, while Fiqh Nahdlatul Ulama only explains practical guidelines in dealing with disasters. (Farkhan, Kamsi 2020)

Research conducted by Muhammad Taufikur Rorhman on "Legal Problems of Prayer During Disasters According to the Decision of the Muhammadiyah Tarjih Council" revealed that there is a dispensation or leniency in the implementation of prayers, especially mandatory prayers. The findings of the study show that in disaster conditions, the implementation of prayer can be carried out by pluralizing prayer as a form of convenience that is allowed in Islamic law.(Muhammad Taufikur Rorhman Moh. Nurhakim 2023) Mohamad Muhajir in his research entitled "Awareness and Attitude of Pakem Sleman Residents towards Disaster Response: A Review of Muhammadiyah Disaster Fiqh" found that in a major disaster emergency, the practice of prayer even in the condition of wearing unclean clothes or awrah that is not fully covered is acceptable. This condition is understood as a manifestation of the principle of difficulty (*masyaqqah*) and fatigue (*Haraj*) in fiqh, which provides leeway for the ummah in carrying out worship in the midst of an emergency.

Previous research that has been conducted by various circles has focused more on the context of Disaster Fiqh reasoning, medical, theological, and educational approaches, as well as the views of Muhammadiyah Fiqh and Nahdlatul Ulama Fiqh. This research can provide an overview of the public's understanding of how Disaster Fiqh can be implemented in worship during natural disasters.

## RESEARCH METHODS

This research was carried out in Tanjung Raya District, Agam Regency, West Sumatra, which was purposively chosen as the study location because this area is one of the areas most often affected by natural disasters throughout 2023. The research uses a qualitative approach,(Farouk 2003) with the aim of gaining a deep understanding of social phenomena, especially related to public perception and understanding of disaster jurisprudence as a guideline in carrying out worship in the midst of emergencies.

The data sources in this study are divided into two categories, namely primary data and secondary data. Data collection techniques were carried out through in-depth interviews with community leaders and affected residents, direct observation in the field, and documentation of events and worship practices in disaster conditions. The main focus of the data collected is to describe and analyze the level of understanding and implementation of the concept of rukhsah (relief of worship) in the context of disasters.

The data obtained were analyzed with a descriptive-analytical approach, which aims to present findings in the form of a systematic narrative, describing the meaning of the observed social actions. This approach is holistic, seeking to understand the social, cultural, and religious background of the subject being thoroughly studied. The selection of this approach is considered appropriate to explore the motives, behaviors, and responses of the community to the socio-religious realities that arise in disaster situations.

## RESULTS AND DISCUSSION

### 1. Fiqh of Disasters

Etymologically, the term *Fiqh* comes from the verb "faqihā – yafqahu – fiqhan" which means to understand or understand deeply. (Khallaf n.d.) In a terminological sense, *Fiqh* refers to the science that discusses practical Islamic sharia laws (*Amaliyah*) obtained through detailed and specific postulates. The Muhammadiyah Tarjih and Tajdid Council (MTI) interprets *Fiqh* in a broader scope, i.e. as a set of Islamic provisions classified into three main levels (Achmad, Shodiq Abdullah, Akhmad Shodikin 2022): first, the basic values (*Al-Qiyam Al-Asasiyah*) which is the ethical and spiritual foundation; second, general principles (*Al-Ushul Al-Kulliyah*) which is a guideline in making laws; and third, concrete legal regulations (*Al-Ahkam al-Far'iyah*) which regulates the practical aspects of the daily life of Muslims.

**Fiqh of Disasters** It is a branch of knowledge that comprehensively discusses various aspects related to disasters, ranging from conceptual understanding of the nature of disasters, and the right perspective on the event, to the response needed when disasters occur, such as mitigation, emergency response, recovery, fulfillment of victims' rights, and the implementation of worship in emergency conditions. (Muhammadiyah 2018) Further Disaster Fiqh can be interpreted as intellectual and spiritual efforts in understanding, formulating, and determining attitudes and actions towards natural disasters based on the values and guidelines contained in the Qur'an and. (Setiawan Gunardi, Mualimin Mochammad Sahid 2019)

### 2. Dynamics of Worship Implementation in the Face of Natural Disasters

#### a. The Practice of Thaharah in Emergencies

In disaster situations, people often face various obstacles, including limited access to clean water, water crises, and health problems that prevent the use of water for purification purposes. This condition often has an impact on the implementation of worship, especially prayer, because some people do not know the existence of leniency (*rukhsah*) in Islamic law which regulates the procedure of purification when water is not available. As a result, not a few choose to leave prayer because they feel that they do not meet the legal requirements for worship. Leaving the prayer without the permissible *rukhsah* is a serious violation of the teachings of Islam. In facing this kind of obstacle, the sharia provides a solution in the form of *tayamum*, which is purification by using dust or holy soil as a substitute for ablution' or obligatory bathing. This provision is based on the words of Allah SWT. in Surah al-Mā'idah verse 6, which states:

وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

And if you are sick, or on a pilgrimage, or come from a place of defestation, or you have touched a woman, and you have not received water, then pray with a good (holy) soil; wipe your face and your hands. Indeed, Allah is Forgiving and Forgiving. [Q.S. al-Nisha (4): 43].

*Tayamum* is a form of leniency (*rukhsah*) in purification that is allowed in Islam when it is not possible to use water, either due to its absence or other reasons such as health reasons or emergency conditions. The procedure of *tayamum* has been exemplified directly by the Prophet PBUH to his companions and narrated in various authentic hadiths. The *tayamum* procedure following the guidance of the Prophet Muhammad PBUH includes the following steps: first,

clapping both palms on the surface of dust or soil that is believed to be sacred; second, blowing or waving hands to remove excess dust; third, rub the face using both palms; and fourth, rubbing both hands up to the wrist.

#### b. Implementation of Prayer with Unclean Contaminated Clothes

In Islamic teachings, cleanliness and modesty in dress are part of spiritual preparation before the implementation of worship, especially prayer. The Qur'an explicitly commands Muslims to wear proper and clean clothes as a form of respect for worship. This is confirmed in the word of Allah:

﴿يَا أَيُّهَا آدَمُ خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلْ وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

O son of Adam, put on your beautiful clothes in every mosque, eat and drink, and do not excess. Indeed, Allah does not like those who are excessive. (Q.S. al-A'raf (7):31).

In fiqh law, one of the valid conditions for prayer is the cleanliness of clothes from uncleanness. If a person's clothes are exposed to impurities such as blood, human excrement, or other unclean objects, then in general the clothes should not be used to perform prayers. Under normal conditions, individuals are required to change their clothes to clean and holy ones. Nevertheless, in emergencies such as natural disasters where a person does not have access to change clothes, Islamic law provides leniency. The fiqh rule "*ad-darūrātu tubīḥul mahdẓūrāt*" (emergency allows forbidden things) is the basis that the obligation to pray must still be carried out even if formal requirements such as cleanliness of clothes are not fully met. In this context, prayer is still considered valid because of the justified sharia uzur. Sharia prioritizes the continuity of worship and does not burden a person beyond the limits of his ability.

#### c. Praying in Emergency Situations with an Imperfect Cover of the Awrah

In disaster conditions, it is not uncommon to find cases where people neglect the implementation of prayers because they are unable to cover the awrah perfectly. This can occur due to clothing limitations, damage to housing, or other emergencies that make it difficult to fulfill formal requirements for worship. However, within the framework of jurisprudence, such a situation is categorized as *ḥālah darūriyyah* (emergency), where there is legal leniency (rukhsah) for Muslims. As stated in the Qur'an:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

So fear Allah according to your ability. (Q.S. al-Taghābun (64): 16)

#### d. The practice of Performing Prayers in Disaster Emergencies

In emergency conditions such as during a disaster or disaster standby period, the implementation of prayer is allowed to take the convenience (rukhsah) that has been determined by the sharia. One form of this relief is the implementation of plural prayers, which is combining two prayers at one time. This combination can be done in two ways, namely *plural taqdim* (combining prayers at the time of the first prayer) or *plural ta'khir* (combining prayers at the time of the second prayer), according to the situation and abilities of the individual affected by the

disaster. The evidence on which it is permissible to pray plural prayers in difficult or emergency circumstances can be found in a sahih hadith from Ibn Abbas RA: From Ibn 'Abbas, it is narrated that the Prophet PBUH performed the plural zuhur and ashar prayers in Medina, not out of fear or on the way. Abu Zubair asked Sa'id, "Why did he do that?" Sa'id replied, "I asked Ibn Abbas as you asked me." Ibn Abbas then explained, "He did this so as not to make it difficult for any of his people" [HR. Muslim].

A hadith narrated by Ibn Abbas RA states that the Prophet PBUH once prayed Zuhur and Asr, as well as Maghrib and Isha, in Medina without rain or fear. This shows that relief in the form of plural prayer is not only intended for traveling conditions (safar) or danger but also in other difficult conditions (*masyaqqah*), including disaster situations.

For individuals who are in a disaster evacuation situation, where the implementation of prayer on time is not possible due to conditions that endanger the safety of life, the obligation to pray remains unfulfilled. In Islam, prayer is the main obligation that is only excluded in certain conditions such as loss of mind (*al-junūn*), menstruation, and puerperation for women. As for emergencies, such as during evacuation or in conditions of threat to safety, the implementation of prayers can be postponed until a possible and safe time.

In principle, there is no solid basis in the sharia for qadha to pray for those who deliberately leave it without a permissible *uzur*. Scholars generally agree that prayer that is deliberately abandoned is a great sin that is not enough to be atoned for just by qadha, but must be accompanied by sincere repentance. It is different if the prayer is not carried out because of the shari'i rudeness, such as falling asleep or forgetting, then Islam provides leeway to perform the prayer once the obstacle is removed. This is as affirmed in the hadith of the Prophet Muhammad PBUH from Abu Qatadah, that the companions complained to him about their negligence in performing prayers due to sleep. The Prophet PBUH said: *"Indeed, there is no sin for a person who sleeps. The negligence occurs in the person who is awake. So if any of you forgets or falls asleep and does not perform the prayer, let him perform it when he remembers it."* (Narrated by al-Tirmidhi).

Emergencies that cause a person to lose prayer time, such as during the evacuation process in a disaster, can be analogously likened to the condition of a person who falls asleep or forgets. The similarity (*'illah*) that is the basis of this analogy lies in the element of involuntariness in abandoning the obligation of prayer. In both circumstances, individuals do not deliberately ignore the shari'a commands but are forced by circumstances beyond their control.

#### e. Duration of the Implementation of Rukhsah Japlural in Disaster Situations

In a hadith narrated by Ibn Abbas r.a., it is explained that the Prophet (peace and blessings of Allaah be upon him) once traveled and stayed in a place for nineteen days, and during that time he performed the qashar prayer. From Ibn Abbas Ra., it is stated that the Prophet PBUH lived in an area for nineteen days and always performed the qashar prayer. Therefore, when we travel for nineteen days, we always perform the qashar prayer, and if it is more than that, we perform the prayer perfectly [HR. al-Bukhari].

Meanwhile, in the context of disasters, there is no definite time limit that determines when plural prayers can be performed. The determination of plural tense in this condition

depends on the loss of the factors of difficulty (*masyaqqah*) and urgency (*ḥaraj*). As long as the emergency is still ongoing and causes significant obstacles in the implementation of prayers on time, then during that time rukhsah in the form of plural prayers is still justified. This provision is based on the rules of jurisprudence which state that "*al-masyaqqah tajlibu at-taysīr*" (difficulty brings convenience) and "*al-darūrātu tubīḥu al-maḥzūrāt*" (emergency allows forbidden things).

Following the hadith from Ibn 'Abbas, it is stated that the Prophet PBUH performed the zuhur and ashar prayers in Madinah, not out of fear or on the way. Abu Zubair asked Sa'id, "Why did he do that?" Sa'id replied, "I asked Ibn Abbas as you asked me." Ibn Abbas then explained, "He did this so as not to make it difficult for any of his people" [HR. Muslim].

### **3. Understanding of Disaster Fiqh in the implementation of worship in times of disaster**

In disaster conditions such as floods or earthquakes, people often have difficulty accessing clean water as a condition for purification. The results of an interview with one of the Tanjung Raya community leaders, Mr. ZN stated: "*We know that if there is no water, it can be tayammum, but sometimes we doubt, is it legal to just wipe the dust on the hands and face?*" This statement shows a basic understanding of tayammum, but there are still doubts about its procedure and validity. According to MUI Fatwa No. 14 of 2014 concerning Guidelines for Worship in Emergency Conditions, if no water is found, it is permissible to purify by tayammum using holy soil or dust. Tayammum is a valid alternative as mentioned in QS. Al-Ma'idah (5): 6. However, ignorance of the correct procedures can affect people's confidence in carrying out worship.

Disasters often make people do not have clean or proper prayer clothes. In an interview with Mrs. NU, a female figure, said: "*If the clothes are wet with mud, we still pray. But there is a sense of security, fear that his prayer will not be accepted.*" Islam provides leniency in this regard. In an emergency, unavoidable impurities can be tolerated, as affirmed in the rule: "*ad-emergency tubihul mahdhurat*" (emergency allows for the forbidden). The MUI fatwa states that if it is not possible to change unclean clothes, then prayers are still carried out according to their ability and are considered valid.

In some cases, disaster victims do not have complete clothes to cover the awrah. This is a big challenge, especially for women. In the interview, Mr. AM said: "*Some only have sarongs, no mukuena. But they still pray with makeshift measures.*" According to the fatwa of scholars, if a person is unable to cover the awrah completely due to an emergency, then he is still obliged to pray according to the conditions. This is in line with the opinion of the scholars of fiqh and fatwa of the MUI No. 14 of 2014.

The implementation of prayer in a disaster atmosphere requires flexibility. For example, praying in the open, in tents, even on rubble. Mr. ZN explained: "*During the flood, we prayed on the wooden floor which was still dry, even though it was narrow and uneven.*" This is valid as long as the conditions and pillars of prayer are met. If standing is not possible, then it can be done while sitting or lying down, according to QS. Al-Baqarah (2): 286.

The people of Tanjung Raya also rarely know that prayer can be plural in times of disaster. The plural is considered only for travelers. However, the MUI Fatwa states that plural prayers in times of disaster are a form of sharia facilitation. Mrs. RM stated: "*We did not know that prayer could be plural. We guess it's just for people traveling.*" This understanding needs to be straightened out so that

people can take advantage of the convenience of Islam without feeling guilty.

One of the important findings in this study is the lack of understanding of the people of Tanjung Raya about the existence of *rukhsah* (relief) in the implementation of worship during a disaster. Most people still try to carry out worship under normal conditions, even though the situation and facilities are not possible. This was reinforced by the statement of one of the community leaders, Mr. MR (57 years old), who said: "*Many of our residents continue to pray as usual, even though their clothes and place are not suitable. They don't know that Islam gives leniency in emergencies.*" This ignorance is closely related to the lack of socialization about disaster jurisprudence by religious authorities. In fact, in Islam, there is the principle of "*la yukallifullahu nafsan illa wus'aba*" (QS. Al-Baqarah: 286) which is the basis that the obligation of worship can be adjusted to one's ability and condition. Similarly, in the rules of fiqh, it is stated: "*Al-masyaqqah tajlibut-taysir*" (Difficulties bring convenience).

## CONCLUSION

This study shows that the understanding of the people of Tanjung Raya, West Sumatra, regarding the implementation of worship in disaster conditions, is still limited, especially in terms of the implementation of *rukhsah* (relief) regulated in Islamic law. Although there is an awareness of the importance of maintaining worship, such as prayer and purification, many people do not know that Islam provides leniency in emergencies, as fatwa by the Indonesian Ulema Council (MUI) and is based on general principles in fiqh, such as "*al-masyaqqah tajlibut-taysir*" and "*la yukallifullahu nafsan illa wus'aba.*" The difficulty of getting clean water, proper clothing, or a safe place to pray is often not accompanied by an understanding of alternative legal shari'i, such as *tayammum*, praying with unclean clothes, or plural prayer. The lack of counseling and socialization of disaster fiqh is the main cause of this limited understanding. Therefore, systematic efforts are needed from religious authorities, educational institutions, and local governments to expand public knowledge about the implementation of worship following disaster conditions, so that worship can still be carried out legally, solemnly, and without burdensomeness.

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