

Disaster Management and Lessons from the Story of Prophet Noah: Integrating Structural and Non-Structural Approaches in Addressing Flood Risks

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Abstract:

This study aims to examine the occurrence of floods in the story of Prophet Noah as found in the Quran. A qualitative approach is chosen to gain a deep understanding of disaster management integration based on the narrative of Prophet Noah. The primary data source for this research is the Quran, specifically the chapters related to the story of Prophet Noah, supplemented by previous works exploring the Quranic perspective on disaster management. The data collection process involves a comprehensive literature review, gathering information from both primary and secondary sources. The research aims to understand the concept of disaster management, especially in the context of the story of Prophet Noah, by analyzing the Quranic text extensively to explore guidance and values related to disaster management. The data analysis consists of two main stages. Firstly, a narrative analysis is conducted to identify the steps taken by Prophet Noah in facing the flood disaster and exploring values that can be adopted in the context of contemporary disaster management. Secondly, a comparative analysis is conducted with previous research to highlight similarities and differences in the findings. Limitations of the study involve interpretations and religious contexts, with a primary focus on the story of Prophet Noah in the realm of disaster management. The research findings are expected to be translated into practical recommendations, enriching contemporary disaster management approaches. Overall, this study aims to provide valuable insights into the potential application of Prophet Noah's narrative for understanding and enhancing disaster management amid ongoing global changes.

Keywords: *Disaster Management, Prophet Noah, Flood Risk, Structural Approach, Non-Structural Integration.*

Abstrak:

Penelitian ini bertujuan untuk mengkaji kejadian banjir dalam kisah Nabi Nuh seperti yang terdapat dalam Al-Quran. Pendekatan kualitatif dipilih untuk mendapatkan pemahaman mendalam tentang integrasi manajemen bencana berdasarkan naratif Nabi Nuh. Sumber data utama untuk penelitian ini adalah Al-Quran, khususnya surah yang berkaitan dengan kisah Nabi Nuh, serta didukung oleh karya-

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karya sebelumnya yang mengeksplorasi perspektif Al-Quran terkait manajemen bencana. Proses pengumpulan data melibatkan studi literatur menyeluruh, mengumpulkan informasi dari sumber-sumber primer dan sekunder. Penelitian bertujuan untuk memahami konsep manajemen bencana, terutama dalam konteks kisah Nabi Nuh, dengan menganalisis teks Al-Quran secara mendalam untuk mengeksplorasi petunjuk dan nilai-nilai terkait manajemen bencana. Analisis data terdiri dari dua tahap utama. Pertama, analisis naratif dilakukan untuk mengidentifikasi langkah-langkah yang diambil oleh Nabi Nuh dalam menghadapi bencana banjir dan mengeksplorasi nilai-nilai yang dapat diadopsi dalam konteks manajemen bencana kontemporer. Kedua, analisis perbandingan dilakukan dengan penelitian terdahulu untuk menyoroti kesamaan dan perbedaan temuan analisis. Keterbatasan penelitian melibatkan interpretasi dan konteks keagamaan, dengan fokus utama pada kisah Nabi Nuh dalam ranah manajemen bencana. Temuan penelitian diharapkan dapat diterjemahkan menjadi rekomendasi praktis, memperkaya pendekatan manajemen bencana kontemporer. Secara keseluruhan, penelitian ini bertujuan memberikan wawasan berharga tentang potensi penerapan naratif Nabi Nuh untuk memahami dan meningkatkan manajemen bencana di tengah perubahan global yang terus berlangsung.

Kata Kunci: *Manajemen Bencana, Nabi Nuh, Risiko Banjir, Pendekatan Struktural, Integrasi Non-Struktural.*

INTRODUCTION

Disaster management, a comprehensive framework encompassing prevention, mitigation, preparedness, emergency response, and recovery, is crucial in addressing the increasing frequency of global disasters. Earthquakes, floods, landslides, and other natural phenomena pose persistent challenges, demanding humanity's adaptation to Earth's dynamic conditions. Instead of perceiving disaster stories solely as fate or trials, they should be seen as valuable lessons, warranting careful consideration (A. Z. Ali, 2012).

Within the Quranic narratives, the story of Prophet Noah emerges as a focal point for this research. Extending across various surahs, including the dedicated Surah Nuh, this story holds significance as Prophet Noah, tracing his lineage to Prophet Idris, uniquely interacted with nature, likely encountering tsunamis or other disasters (Alim, 2016).

This study employs the literature review method to contextualize its themes within existing scholarship, steering clear of unnecessary repetition. The primary focus is on analyzing Prophet Noah's story, emphasizing his role in addressing societal deviations and navigating natural disasters, particularly the iconic flood narrative—a subject of continuous study (Alghiffary, 2016).

Additionally, previous research by Basiron (2013; 2015), Ismail et al. (2022), and Ayalon (2015) significantly contributes to understanding disaster management from a Quranic perspective. Basiron's work explores Quranic references and hadiths, particularly in studying earthquakes, while Ismail et al. (2022) delve into the Quranic perspective on disaster management through Prophet Yusuf's history. Ayalon (2015) provides insights into natural disasters in the Ottoman Empire.

This paper aims to build upon existing research, examining disaster management through the lens of Prophet Noah's story, integrating structural and non-structural approaches to address flood risks.

The urgency of this research lies in its attempt to integrate structural and non-structural approaches in disaster management, drawing inspiration from Prophet Noah's narrative. As disasters persist as a global challenge, this study seeks to contribute to a comprehensive understanding of effective strategies for mitigating flood risks and managing their aftermath. By exploring the Quranic narratives alongside existing research, this paper aims to provide valuable insights for contemporary disaster management practices.

METHOD

This research adopts a qualitative approach with a focus on the narrative analysis of the flood events in the story of Prophet Noah in the Quran (Maxwell, 2008). The reason for choosing this approach is to gain a deep understanding of the integration of disaster management based on the story of Prophet Noah.

The main data source for this research is the Quran, particularly the chapters related to the story of Prophet Noah, such as Al-A'raf, Yunus, Hud, Al-Anbiya', Al-Mukminun, Asy-Syu'ara, Al-Ankabut, Asy-Shaffat, and Al-Qamar. Additionally, the study refers to previous works, such as the research by Basiron (2013; 2015), Ismail et al. (2022), and Ayalon (2015), which discuss the context of disaster management from the perspective of the Quran.

The data collection process involves a literature review to gather information from primary and secondary sources. The focus is on understanding the concept of disaster management, especially in the context of the story of Prophet Noah, and analyzing the Quranic texts in-depth to explore guidance and values related to disaster management (Lune & Berg, 2017).

The data analysis consists of two main stages. Firstly, narrative analysis is employed to identify the steps taken by Prophet Noah in facing the flood disaster and explore values that can be adopted in the context of contemporary disaster management. Secondly, a comparison is made with previous research by Basiron, Ismail, and Ayalon to identify similarities and differences in the findings.

The limitations of this research involve interpretations and religious contexts, with a primary focus on the story of Prophet Noah from the perspective of disaster management. The research findings are expected to be translated into practical recommendations to enrich contemporary disaster management approaches. Thus, this study is anticipated to provide valuable insights into the potential application of the story of Prophet Noah in understanding and enhancing disaster management in the context of ongoing global changes

RESULT AND DISCUSSION

The Story of Prophet Noah (Nuh) in Dealing with Natural Disasters

Prophet Noah lived in the region of Armenia (Eastern Europe, around the Caucasus, Black Sea) where there were large trees (wooden trees). It is thought-provoking for us to consider how he cut down the trees and crafted a ship that had to endure months of sailing, carrying both humans and animals. While school books mention the evolution of human civilization from ancient times through various eras such as the Stone Age, Bronze Age, Iron Age, and Megalithic period, it becomes challenging to comprehend the life of people inside the ark during the voyage.

Allah Sends Prophet Noah as a Warning

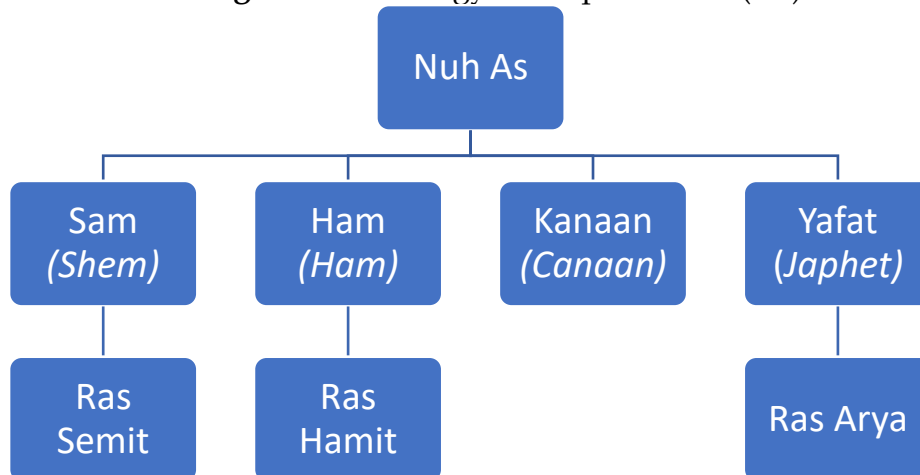
Before the disaster struck, Allah sent Prophet Noah to deliver the message of monotheism to the people of Rasim who worshiped idols in the region around the Euphrates and Tigris rivers (Faruk & Manshur, 2022). During Noah's mission, there was a tyrant king named Darmasyil. Allah Subhanahu Wa Ta'ala stated:

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

"Indeed, We sent Noah to his people, [saying], 'Warn your people before there comes to them a painful punishment.'" (Quran, Surah Nuh 71:1)

This verse explains that Allah sent Prophet Noah to his people to convey His religion, urging them to fear His severe punishment before it arrived. Prophet Noah was the third prophet and messenger of Allah after Adam and Idris.

Figure I. Genealogy of Prophet Noah (AS)



Source: Lajnah Pentasihan Musaf Al-qur'an, (2012)

He was sent to his people who worshiped idols. Allah commanded Noah to call his people to believe in Him and cease idol worship. Allah threatened severe punishment if they ignored this warning. Furthermore, Allah Subhanahu Wa Ta'ala stated:

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ

"He [Noah] said, 'O my people, indeed I am to you a clear warner.'" (Quran, Surah Nuh 71:2)

The phrase "indeed I am a clear warner for you" indicates that he was sent specifically to his people, not to others. Prophet Noah did not say, "indeed I am a clear warner for you all," as it would imply being sent to people other than his own. Noah immediately began his mission to fulfill his prophetic duty. He stated that he was a true messenger of Allah, inviting them to believe and abandon idol worship. In the next verse, Allah Subhanahu Wa Ta'ala stated:

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا

"[Saying], 'Worship Allah, fear Him and obey me.'" (Quran, Surah Nuh 71:3)

In this verse, Noah's call is explained as follows:

They should worship only Allah, the One True God, with the order to perform all obligatory acts and refrain from all prohibited acts. From Allah's command to worship

only Him, it can be understood that the religion practiced by Noah's people involved polytheism.

They should fear Allah, meaning they should fulfill all His commands and abstain from all that He forbids.

They should obey all that is commanded and forbidden because it comes from Allah. Obedience to Noah means obedience to God. To worship Allah properly and be conscious of Him, Noah's people needed to follow his guidance and example.

However, Prophet Noah's invitation was not well-received by his people. Not only that, but he also faced challenges in his mission from his own family. His wife led the rebellious faction, and his son Canaan opposed the call to truth given by Prophet Noah (Samosir, 2019). Therefore, Prophet Noah complained to Allah, "O my Lord, indeed I have invited my people [to truth] night and day, but my invitation has only increased them in aversion." Allah Subhanahu Wa Ta'ala stated:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

"He [Noah] said, 'My Lord, indeed I invited my people [to truth] night and day.'" (Quran, Surah Nuh 71:5)

Prophet Noah complained about his people's attitude to Allah, stating that despite calling them day and night, they remained indifferent. Moreover, the more he called them, the more they distanced themselves and fled from the call. Allah Subhanahu Wa Ta'ala further stated:

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا

"And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance." (Quran, Surah Nuh 71:7)

This verse explains that Prophet Noah complained every time he invited them to believe and abandon idol worship so that their sins might be forgiven. Initially, those idols were symbols of power and represented the love for five righteous individuals who lived in the time of their ancestors. History mentions that before Prophet Noah (AS) was born, there were five righteous individuals with noble character, always performing righteous deeds and prostrating to Allah SWT. In the Quran, Allah detailed the names of these five righteous individuals. Allah Subhanahu Wa Ta'ala stated:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

"And they said, 'Never leave your gods and never leave Wadd or Suwa', or Yaghuth and Ya'uq and Nasr.'" (Quran, Surah Nuh 71:23)

However, the majority of the people of Prophet Noah (AS), known as the Rasim tribe, remained in disbelief. They plugged their ears to avoid hearing his call, covered their faces so as not to see him, and acted out of hatred. Moreover, they became increasingly defiant and arrogant. They refused to accept Prophet Noah's invitation and threatened to expel him and his followers. The Rasim tribe even accused Prophet

Noah of being misguided. At that time, Prophet Noah (AS) constructed an ark, and those who saw it ridiculed him. Subsequently, water began to emerge from various places. Noah was commanded to gather animals and believers into the ark (Sopian, 2017). Prophet Noah and his followers boarded the ark. He called and invited his son to join them, but his son sought refuge on top of a mountain. A massive wave then separated them, and in the end, his son drowned.

The Flood of Prophet Noah and Disaster Preparedness Management

As the sins of Prophet Noah's people accumulated, including denial, immorality, and wickedness, Allah commanded Noah to build a massive ship, unprecedented and never to be matched in size. Allah informed Noah that when His inevitable punishment, an unstoppable torment for the sinful, arrived, Noah would not be able to retract his prayers and supplications. Noah might have felt compassion upon witnessing the punishment befalling his people, as hearing about it was not the same as witnessing it directly (Ibnu Katsir, 2007).

The flood that befell the people of Prophet Noah was an unprecedented catastrophe in the history of the Earth. It was a mass punishment, a divine retribution for their disbelief, and a cleansing of the Earth from their wicked deeds. Al-Syaukânî, in his exegesis Fath Al-Qadîr, explained the severity of the flood disaster as described in the Quranic verses: “*fa- fatahnā abwāb al-samā` bi mā'in munhamir*” (We opened the doors of the heavens with pouring water), meaning 'water poured down heavily.' “*Wa fajjarnā al-ardha 'uyūnan*” means “We made the whole earth springs of gushing water.” According to ‘Ubaid ibn ‘Umair, Allah commanded the Earth to release water, causing springs to gush forth (Maulida, 2019).

Allah further stated:

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكُفْرِينَ دِيَارًا

“And Noah said, 'My Lord, do not leave upon the earth from among the disbelievers an inhabitant.'” (Quran, Surah Nuh 71:26)

Despite the continuous rejection and opposition to his message, Prophet Noah never gave up and consistently invited his people to worship Allah. The rejection from the people of Rasim was so strong that fathers supposedly left instructions to their children never to follow Noah's teachings. Eventually, a deep hatred developed among the generations towards Prophet Noah. Therefore, Allah warned Noah:

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

“Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever.” (Quran, Surah Nuh 71:27)

Eventually, Allah commanded Prophet Noah to build a massive ark to save those who believed. Meanwhile, those who rejected Noah's message were destined to be drowned in the great flood (Jenihansen, 2023). Allah instructed Noah:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ

“And construct the ship under Our observation and Our inspiration, and do not address Me concerning those who have wronged; indeed, they are [to be] drowned.” (Quran, Surah Hud 11:37)

Due to Noah's exceptional status, Allah commanded him to build the ark, allowing it to carry his followers and two of every kind of animal, bird, and creeping creature. The relentless rain caused a prolonged and widespread flood across the Earth. Allah revealed to Noah that none would believe except those who had already followed him, and he was instructed not to grieve over the lies and mockery of the disbelievers because Allah would drown them all (Alhamid, 1995). Allah stated:

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۗ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

“Until, when Our command came, and the oven overflowed, We said, 'Load upon the ship of each [creature] two mates and your family, except those for whom the decree [of destruction] has preceded, and [include] whoever has believed.' But none had believed with him, except a few.” (Quran, Surah Hud 11:40)

As the floodwaters rose, the ark sailed on the waves like mountains. Noah called out to his son, who was at a distant place:

وَهِيَ تَجْرِي فِيهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرَلٍ يُبَيِّنُ لِرِجَالِهِمْ أَن رَكِبُوا مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ

“And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], 'O my son, come aboard with us and be not with the disbelievers.'” (Quran, Surah Hud 11:42)

In the midst of the anxiety of the people facing the threat of the flood, Prophet Noah, as the chosen messenger of Allah, received the reward of being saved from the disaster by boarding the covered ark (Santosa, 2012). The flood, characterized by torrential rain, storms, and hurricanes, created panic among humans. They ran in all directions seeking safety, fell to their knees in despair, and the thunderous sound of lightning terrified every creature, causing all trees to be uprooted.

With a substantial and heavy load on board, combined with its large size, an immense flood was required to lift the ark to the summit of Mount Judi. Referring back to Surah Hud 11:42.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ

“Until when Our command came and the oven overflowed...” (Quran, Surah Hud 11:40)

الْأَرْضَ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَفَجَّرْنَا عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ

“We opened the doors of the heavens with pouring water, and We caused the earth to burst with springs, and the waters met according to a matter that had been decreed.” (Quran, Surah Al-Qamar 54:11-12)

The combination of these verses explains that the flood resulted from both heavy rainfall and water springing from the earth. Thus, the great flood occurred due to exceptionally heavy and intense rain, as a consequence of Allah opening the doors of the heavens. The rainwater entered the valleys where Noah's people lived, causing a massive deluge. The simultaneous eruption of fierce storms led to water gushing forcefully from the valleys (Lajnah Pentasihan Musaf Al-qur'an, 2012). Therefore, according to Muhajir, the significant flood still originated from the sky. It seems that the valley where Noah's people resided resembled a basin.

The Relationship Between Great Floods and World Civilizations

a. Sumerian Civilization

The key figure associated with the flood in Sumerian civilization is Ziusudra, a righteous king who received a divine message about a forthcoming worldwide flood accompanied by a hurricane and heavy rain. Ziusudra protected human and animal species by constructing a ship. The Sumerian Flood story is considered the first written account of the global flood myth, appearing in nearly every ancient world culture (Hayton, 2020). The seemingly universal treatment of this story has led some to believe that such an event must have occurred, eliciting independent responses from people of different cultures who created their own versions of the narrative.

b. Mesopotamian Civilization

The Epic of Gilgamesh narrates the story of a great flood, with the protagonist, Gilgamesh, stranded on the summit of Mount Nisir between the Deluge and the Euphrates River in Iraq. This flood story consists of 12 poems, where Gilgamesh is commanded by the gods to build an ark and leave all his belongings behind, experiencing a flood, hurricane, and seven days and nights of rain (Ghafory-Ashtiany, 2015).

c. Babylonian Civilization

A source from the second half of the 3rd century BC during the reign of King Antigonus I provides the story of a Babylonian priest of the god Marduk named Berossus (Chester et al., 2019). Berossus claimed to have written the history of his country in Greek. The book tells the story of a massive deluge. Once, there was a king named Xisuthras who dreamt that God warned him of a hurricane that would cover the earth, destroying crops and saplings. God instructed him to build an ark before the storm struck. Xisuthras, his wife, children, and the ship's captain survived. The king prostrated himself before God and offered a sacrifice as a gesture of gratitude (Ismail et al., 2022).

d. Greek Civilization

Deucalion, the son of the god Prometheus, experienced a great flood due to the wrath of the god Zeus (Chalyan-Daffner, 2018). Zeus decided to destroy an entire generation of morally corrupt, cruel, and disobedient humans. Deucalion, attempting to control the bestial nature of humanity, pleaded with Zeus to spare humanity, but Zeus had decided to wipe out that wicked generation. Only Deucalion and his wife,

Pyrrha, survived. Prometheus then instructed Deucalion to build an ark, worship Zeus upon survival, and offer a sacrifice in gratitude (Aksa, 2020).

e. Asian Civilizations

During the reign of Yao in China, a famous flood known as the Gun-Yu flood occurred (Ghafory-Ashtiany, 2015). In the Andaman Islands, there is a story of their deities sending a massive flood to punish those with wicked behavior. According to their tradition, only four people survived – two men and two women. In India, Burma, Australia, and the Malay Archipelago, there are tales of a flood engulfing the earth due to human sins, and stories of virtuous individuals surviving by boarding a ship (S. A. Ali, 1922).

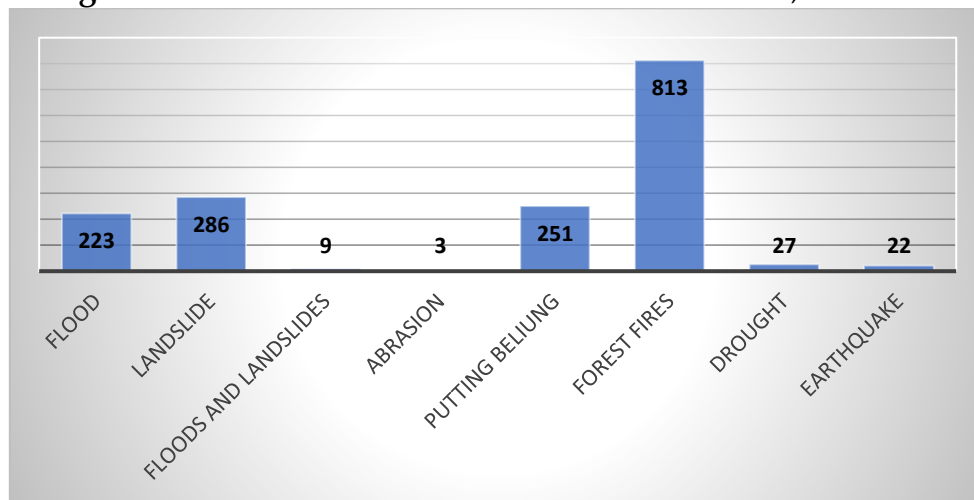
Implementation of Disaster Preparedness Management Today

Natural disasters result from a combination of natural and human activities. Due to human vulnerability and inadequate emergency management, disasters can lead to financial losses, structural damage, and even death (Parwanto, 2008). Disaster management is a dynamic process developed from classical management functions, including planning, organizing, task allocation, control, and supervision in disaster response (Pusat Pendidikan dan Pelatihan Sumber Daya Air dan Konstruksi, 2017a). Disaster prevention involves activities aimed at reducing or eliminating the risk of disasters, both by reducing the threat of disasters and the vulnerability of those at risk (Kemenhan RI, 2016).

Natural disasters contribute to environmental damage (Pusat Pendidikan dan Pelatihan Sumber Daya Air dan Konstruksi, 2017b). According to Law Number 24 of 2007, a disaster is an event or series of events that threaten and disrupt the lives and livelihoods of the community caused by natural and/or non-natural factors and human factors, resulting in casualties, environmental damage, property damage, and psychological impact. Ongoing climate change has caused various disasters with broader impacts, such as floods, landslides, droughts, storms, and land fires (Peraturan Menteri Pekerjaan Umum Dan Perumahan Rakyat Republik Indonesia No. 23 Tahun 2020 Tentang Rencana Strategis Kementerian Pekerjaan Umum Dan Perumahan Rakyat Tahun 2020-2024, 2020).

As an example, in 2023, various natural disasters occurred in Indonesia, as indicated by the data below:

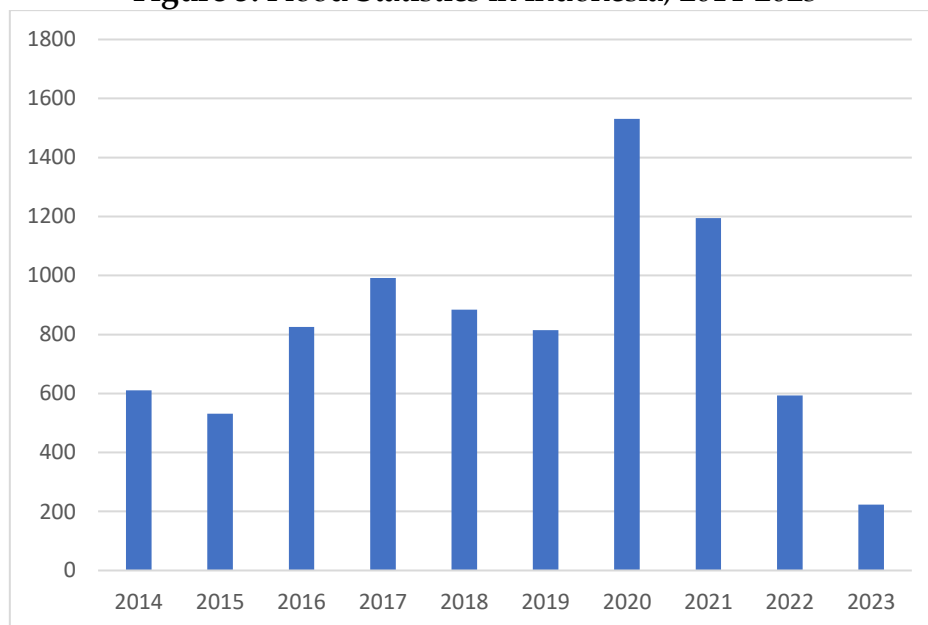
Figure 2. Statistics on Natural Disasters in Indonesia, Year 2023



Source: BNPB Accessed on October 14, 2023, at 16:23

The numerous natural disasters in Indonesia have provided valuable lessons for the Indonesian community. The significant loss of life and property in these disasters occurred due to the lack of knowledge and preparedness among the people in anticipating such calamities (Kementerian Pekerjaan Umum dan Perumahan Rakyat Republik Indonesia, 2022). Additionally, these events have increasingly raised awareness about the importance of disaster planning and management to minimize their destructive impact.

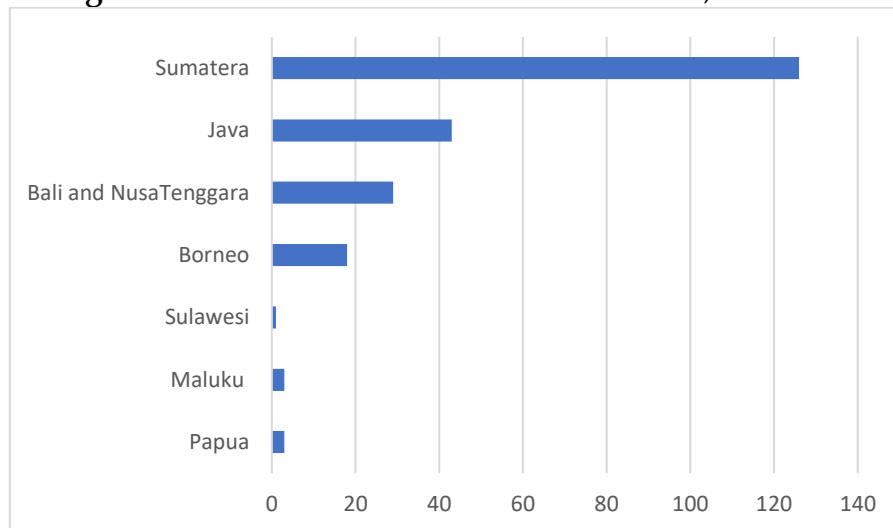
Figure 3. Flood Statistics in Indonesia, 2014-2023



Source: BNPB Accessed on October 14, 2023, at 16:23

Floods occur when water inundates an area that is typically not submerged over a certain period. Floods usually happen due to continuous rainfall leading to the overflow of rivers, lakes, seas, or drainage systems, exceeding the water-bearing capacity of the rainwater. Flood disasters are often localized, affecting one area while leaving others unscathed. Therefore, official information about floods typically comes from responsible regional institutions such as the Regional Disaster Management Agency (BPBD).

Figure 4. Flood Control Statistics in Indonesia, 2014-2023



Source: BNPB Accessed on October 14, 2023, at 16:23

Flood control is fundamentally complex, involving various engineering disciplines such as hydrology, hydraulics, watershed erosion, river engineering, river morphology, sedimentation engineering, flood control system engineering, urban drainage systems, and water structures (Pusat Pendidikan dan Pelatihan Sumber Daya Air dan Konstruksi, 2017a). The success of flood control programs also depends on other aspects related to social, economic, environmental, institutional, legal, and other factors. Immediate actions during flood disasters include handling adverse impacts, encompassing rescue and evacuation of victims, property, basic needs fulfillment, protection, refugee management, and infrastructure and facility recovery (Puslitbang Sumber Daya Air, 2014). All efforts are made to prevent disturbances and losses to the community or to reduce and mitigate the magnitude of flood-induced losses.

Structural efforts, such as the construction of physical infrastructure like dams and reservoirs, should be complemented by non-structural activities to enhance public awareness and engage all stakeholders in reducing flood disaster risks (Kementerian Pekerjaan Umum dan Perumahan Rakyat Republik Indonesia, 2021). However, as we know, structural control alone is not sufficient to address floods; a non-structural approach is also necessary. A social approach and integrated flood management involving all parties are crucial.

CONCLUSION

Disaster management can be defined as all efforts or activities carried out in the context of prevention, mitigation, preparedness, emergency response, and recovery related to disasters at stages before, during, and after the disaster. Before the disaster occurs, Allah sent Prophet Noah to his people to convey His religion, urging them to fear His imminent severe punishment, believe, and follow His teachings. Prophet Noah is the third prophet and messenger of Allah after Adam and Idris. At that time, Allah commanded Noah to build a massive ship that had never existed before and would not be surpassed by any ship afterward.

In the midst of the anxiety faced by the community confronting the danger of a flood disaster, Prophet Noah, as the chosen prophet sent by the beloved God, received the reward (blessing) of being free (safe) from the threat of the disaster. However, in the current context, all efforts are made to ensure that floods do not cause disruptions and losses to society or to reduce and minimize the magnitude of losses caused by floods. Various structural efforts through the construction of physical infrastructure such as dams and reservoirs must be complemented by non-structural activities to enhance public awareness and engage all stakeholders in efforts to reduce the risk of flood disasters.

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