

**CRITICAL ANALYSIS OF *MAQĀṢIDĪ TAFSĪR* ON DISASTER MITIGATION
IN THE STORY OF PROPHET LŪṬ: AN EXAMINATION OF THE
INTERPRETATION OF Q.S. AL-ḤIJR: 61-74**

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Abstract

This research is motivated by the complexity of disasters that occur in the latest era but trigger disaster mitigation responses that tend to be passive. In the Qur'an, indications of disaster mitigation are presented through the narrative Lūṭ story. However, the story of Lūṭ is often read with reference to the centrality of the sexuality of the Sodomites, so that aspects of disaster mitigation are often marginalized. The interpretation of Q.S al-Ḥijr (15):61-74 also tends to be read textually so that it does not touch the *maqāṣid* aspect behind the verse. On these problems, this study seeks to answer, how the critical analysis of *maqāṣidi tafsīr* on Disaster Mitigation in Q.S al-Ḥijr (15): 61-74. This question intends to explore what the *maqāṣid* behind the presence of disaster mitigation orders in the story of the prophet Lūṭ. The results showed that the *maqāṣid* aspects of the verse are *hifdz al-dīn*, *hifdz al-nafs*, *hifdz al-nasl*, *hifdz al-'aql* and *hifdz al-mâl*. At the same time, the *maqāṣid* dimension is the value of humanity represented in the humanism of Lūṭ who helped his people and the value of freedom of choice for the people of Lūṭ to follow Lūṭ's da'wah by leaving the abominable act so as to obtain salvation. By using the analysis of *maqāṣidi tafsīr*, an interpretation is obtained that goes beyond the internal aspects of the text so that the purpose behind the presentation of the story of Lūṭ in this verse is increasingly revealed. This makes *maqāṣidi tafsīr* bring up a unique perspective of novelty so that the principles of disaster risk management can be deduced for related institutions.

Keywords: Disaster Mitigation, Lūṭ, *Maqāṣidi Tafsīr*

Abstrak

Penelitian ini dilatarbelakangi oleh kompleksitasnya bencana yang terjadi di era mutakhir namun memantik respon mitigasi bencana yang cenderung pasif. Di dalam al-Qur'an indikasi mitigasi bencana telah dihadirkan melalui narasi kisah Lūṭ. Akan tetapi kisah Lūṭ seringkali dibaca dengan mengacu pada sentralitas seksualitas kaum Sodom, sehingga aspek mitigasi bencana seringkali termarginalkan. Pemaknaan Q.S al-Ḥijr (15):61-74 juga cenderung dibaca secara tekstual sehingga belum menyentuh aspek *maqāṣid* di balik penghadiran ayat. Atas problem tersebut, penelitian ini berusaha menjawab, bagaimana analisis kritis *Tafsīr Maqāṣidī* atas mitigasi bencana pada Q.S al-Ḥijr (15): 61-74. Pertanyaan ini bermaksud untuk menggali apa *maqāṣid* di balik penghadiran perintah mitigasi bencana pada kisah nabi Lūṭ. Hasil penelitian menunjukkan, bahwa aspek *maqāṣid* pada ayat tersebut, adalah *hifdz al-dīn*, *hifdz al-nafs*, *hifdz al-nasl*, *hifdz al-'aql* dan *hifdz al-mâl*. Sementara dimensi *maqāṣid*-nya adalah nilai kemanusiaan yang terepresentasi pada humanisme Lūṭ yang menolong kaumnya dan nilai kebebasan memilih bagi kaum Lūṭ untuk mengikuti dakwah Lūṭ dengan meninggalkan perbuatan keji sehingga memperoleh keselamatan. Dengan menggunakan analisis *Tafsīr Maqāṣidī* maka diperoleh penafsiran yang melampaui aspek internal teks sehingga tujuan di balik diadakannya kisah Lūṭ pada ayat ini semakin ditampakkan. Hal ini menjadikan *Tafsīr Maqāṣidī* memunculkan perspektif kebaruan yang khas, sehingga prinsip-prinsip manajemen resiko bencana dapat dideduksi bagi lembaga terkait.

Kata Kunci: Mitigasi Bencana, Lūṭ, *Tafsīr Maqāṣidī*

Introduction

One of the crucial issues that plague the Indonesian people today is the occurrence of disasters everywhere. Disasters seem to be a '*mandatory tradition*' that continues to hit endlessly.¹ This is common when viewed through a geographical perspective because Indonesia as an archipelago is indeed located in the *ring of fire* which has indications of disaster-prone areas.² Among the disasters that have occurred in Indonesia in the last decade are earthquakes on Bawean Island, floods in Demak, volcanic eruptions in Sulawesi, landslides in West Lampung, and other natural phenomena that have colored the social activities of Indonesian society. The presence of disasters has an impact on the vacuum of activities, damage to facilities, and post-

¹ Wendi Parwanto, "Teologi Bencana Perspektif Hadis : Mendiskusikan antara yang Menghujat dan yang Moderat," *Al-Bukhari : Jurnal Ilmu Hadis* 2, no. 1 (2019): 69.

² Widia Arum, "Mengapa Indonesia Sering Terjadi Gempa Bumi? Ini Penyebabnya," *Detik.news*, n.d. detikNews, <https://news.detik.com/berita/d-6520613/mengapa-indonesia-sering-terjadi-gempa-bumi-ini-penyebabnya>, diakses pada tanggal 17 April 2024 pukul 9:20.

disaster.³ For all the complexity of disaster problems, the word '*disaster*' exists to fill the news pages on the media homepage.

On the issue of disasters, it turns out that not a few people are ignorant in responding to them. Ignorance and a lack of public awareness of disaster mitigation are among the various factors that cause risk opportunities due to disasters.⁴ This is in line with the observations made by the Deputy for Disaster Prevention and Readiness of BNPD, who said that the factor that causes high disaster casualties is the population that continues to live in areas claimed to be dangerous. The population's belief to survive is motivated by many things, such as a capitalistic lifestyle,⁵ fatalistic claims to the mystical or having separate knowledge about disasters.⁶

If you look at the Qur'an, you will see indications of disaster mitigation in the prophets stories and previous people.⁷ Through stories in the Qur'an, the issue of disasters by looking at productive responses to disasters has been exemplified in, for example, the steps of Noah who prepared logistics and built ships in anticipation of floods (Q.S al-Mu'minūn: 27),⁸ The dream story of the prophet Joseph who mitigated pre-disasters by making long-term investments before the onset of famine (Q.S Yūsuf: 47)⁹ and disaster mitigation is captured in fragments of verses scattered in other surahs. One of them is captured in a series of verses in the narrative of the story of the prophet Lūṭ identified in Q.S al-Ḥijr (15): 61-74.

The interpretation of Q.S al-Ḥijr (15), especially the 65th ayat on the lafadz فَأَسْرَ بِأَمْرِكَ يَبْقَعُ مِّنَ النَّاسِ an indication of disaster mitigation education with implications in the form of evacuation orders carried out by the prophet Lūṭ with his family and selected people. However, if we look at some classic interpretations that portray information about the story of the prophet Lūṭ, they often view the story of Lūṭ only by highlighting certain aspects. Although formatted in a thematic pattern, the interpretation tends to lead to general centrality themes such as the homosexual phenomenon of the people of the prophet Lūṭ, the punishment that destroyed the people of the prophet Lūṭ, and in the format of other general themes. Previous

³ Abdul Karim, "Integration of Religious Awareness in Environmental Education," *Qudus International Journal of Islamic Studies* 10, no. 2 (2022): 416.

⁴ Abdullah Ahmad et al., *Bunga Rampai Sains, Teknologi, dan Statistika Dalam Islam*, 1 ed. (Yogyakarta: UII, 2023), 35.

⁵ Maghfur Ahmad, "Three sufi communities guarding the earth: A case study of mitigation and adaptation to climate change in Indonesia," *Al-Jami'ah* 57, no. 2 (2019): 364.

⁶ Moch. Nur Ichwan, *Eko-Teologi Bencana, Aktivisme Sosial dan Politik Kemaslahatan*, 1 ed. (Bandung: PT Mizan Pustaka, 2012), 20.

⁷ Kerwanto, "Wawasan Al-Qur'an Tentang Mitigasi Bencana," *Islam Transformatif: Jurnal Kajian Islam dan Perubahan Sosial* 1, no. 2 (2024): 39.

⁸ M Kautsar Thariq Syah dan Putri Lailatus Sa'adah, "Disaster Management and Lessons from the Story of Prophet Noah : Integrating Structural and Non-Structural Approaches in Addressing Flood Risks," *Definisi: Jurnal Agama dan Sosial-Humaniora* 2, no. 2 (2023): 132.

⁹ Momon Sudarman, "Analisis Struktural Terhadap Informasi Kitab Suci: Mitigasi Bencana Hydrometeorologi dari Pengalaman Nabi Yusuf AS," in *Prosiding Balai Arkeologi Jawa Barat*, 2021, 432, <https://doi.org/10.24164/prosiding.v4i1.38>.

interpretations left out the aspect of disaster mitigation. The interpretation of Q.S Al-Ḥijr (15): 61-74 is also often loaded with linguistic elements, leaving the *maqāṣid* aspect behind the presence of a series of verses in the story of prophet Lūṭ and his people.

As far as the search has been done, studies making disaster mitigation and the story of Lūṭ in the Qur'an as the object of research are often carried out in a general format. There are at least 3 typologies of previous research that can be classified with the following mapping. *First*, the study that focuses on the sexuality of the prophet Lūṭ by Santi Hasibuan,¹⁰ Nur Rofiah dkk,¹¹ and Andreas & Daniel.¹² *Second*, the study highlights the values aspect of the story of the prophet Lūṭ, such as moral value¹³ and education value.¹⁴ *Third*, Reading the story of Lūṭ in cross perspectives such as semiotic perspective¹⁵ and munāsabah-psychological perspective.¹⁶ *Fourth*, disaster mitigation in the story of prophets, such as Noah and Joseph. The series of studies left aspects of disaster mitigation focused on the story of the prophet Lūṭ.¹⁷ The reading of the story of Lūṭ in previous studies also cultivated a literal perspective.

By mapping previous studies, this research seeks to complement previous studies by presenting disaster mitigation ideas that rely on the experience of the prophet Lūṭ through Q.S al-Ḥijr (15): 61-74 from the perspective of *Maqāṣidī Tafsīr* analysis. This effort is important to find the *maqāṣid* behind the presence of mitigation orders as well as to strengthen the theological aspects of disaster mitigation. This makes the principles of disaster risk management presented through *Maqāṣidī* analysis have the potential to be deduced by related disaster agencies. To provide a more specific formulation of the problem, it can be represented as follows, How is the *Maqāṣidī Tafsīr* analysis of Disaster Mitigation in Q.S al-Ḥijr (15): 61-74? This question intends to find what the *maqāṣid* behind the presence of disaster mitigation

¹⁰ Santi Marito Hasibuan, "Kisah Kaum Nabi Luth dalam Al-Qur'an dan Relevansinya terhadap Perilaku Penyimpangan Seksual," *Yurisprudencia: Jurnal Hukum Ekonomi* 5, no. 2 (2019): 201–223.

¹¹ Aletmi Aletmi, Nur Rofiah, dan Ahmad Yani, "Seksualitas Kaum Sodom dalam Perspektif Al-Qur'an (Revitalisasi Homoseksual Dalam Kisah Kaum Luth. as Berbasis Tafsir Ilmi)," *Islamika : Jurnal Ilmu-Ilmu Keislaman* 19, no. 02 (2019): 63–78.

¹² Andreas Kristianto dan Daniel K Listijabudi, "Kisah Luth (Lot) dan Kejahatan Kaum Sodom: (Suatu Perbandingan Lintas Tekstual dalam Al-Qur'an dan Alkitab)," *Theologia in Loco* 3, no. 1 (2021): 82–115.

¹³ Azlia Fasya Kintara Rizka Amalia, Siti Ardianti, "Nilai-Nilai Moral Dalam Kisah Nabi Luth," *MAQOLAT: Journal of Oslamic Studies* 1, no. 3 (2023): 105–112.

¹⁴ M. Yarni dan Muhammad Ridha, "Nilai Dalam Kisah Alqur'an," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran dan Hadis* 2, no. 2 (2022): 124–133.

¹⁵ Wildan Tafiq dan Solehudin Ishmatul Karimah, "Kisah Nabi Luth dan Kam Sodom dalam Al-Qur'an (Analisis Semiotika Saussure dan A.J Greimas)," *Jurnal Penelitian Ilmu Ushuluddin* 3, no. 3 (2023): 281–297.

¹⁶ Thoriqul Aziz dan Ahmad Zainal Abidin, "Munasabah Psikologiah," *Nun* 5, no. 2 (2019): 151–183.

¹⁷ Hendri Utami, *Tafsir Maqashidi Tentang Mitigasi Bencana Dalam Al-Qur'an Surah Yusuf* (UIN Sunan Kalijaga Yogyakarta: Tesis Magister Ilmu Al-Qur'an dan Tafsir UIN Sunan Kalijaga, 2024).

orders in the story of the prophet Lūṭ. The question will be the focal point of this research.

This research departs from the argument that by making *Maqāṣidī Tafsīr* as a knife to analyze the story of Lūṭ which is reported in Q.S al-Ḥijr (15): 61-74, it will make the idea of disaster mitigation more alive. In a sense, the idea will appear strong from a theological aspect on the one hand and influence more productive actions on the other, such as the *maqāṣidī* aspect framed in the concept of one of them, namely *hifdz al-Nafs* as an encouragement and spirit to save themselves from disaster.

There are 10 different places that narrate the story of the prophet Lot and his people, namely Q.S al-A'râf/7: 80-84, Q.S Hūd/11: 77-83, Q.S al-Ḥijr /15:61-74, Q.S al-Anbiyâ'/21:74-75, Q.S as-Syu'arâ'/26:160-175, Q.S an-Naml/27:54-58, Q.S al-Ankabūt/29:28-35, Q.S aş- Şāffāt /37: 133-138, Q.S az-Zāriyāt /51: 32-37 dan Q.S al-Qamar/54: 33-40, This research specifically makes Q.S al-Ḥijr (15): 61-74 the focus of research. This is based on the content of the verse which has indications of disaster mitigation with a variety of implied commands compared to other verses. Other verses that also narrate aspects of disaster mitigation in the story of Lūṭ are used as supporting sources if needed. By using the type of literature study research, primary data is obtained from Q.S al-Ḥijr (15): 61-74, and secondary sources are obtained through a search of *Tafsīr*, books, journals, articles, and other literature that has relevance to the research. The selection of *Tafsīr* in exploring the story of Lūṭ is based on the wealth of information about *Qaṣaṣul anbiyā'* in some of these interpretations.

This research uses the descriptive-interpretative method with *Maqāṣidī Tafsīr* as a data analysis knife. The reason researchers chose *Maqāṣidī Tafsīr* as a lens in reading Q.S al-Ḥijr (15): 61-74. *First*, the scope of *Maqāṣidī Tafsīr* is not limited to legal verses, but can also be applied to verses of stories, gender relations, *amtsâl*, eschatological and theological. *Second*, citing the arguments expressed by Abdul Mustaqim, namely 1) *Maqāṣidī Tafsīr* can bridge the deadlock of interpretation that tends to be textual and liberal. 2) *Maqāṣidī Tafsīr* has a strong epistemological link with Islamic civilization. 3) *Maqāṣidī Tafsīr* has a more sophisticated methodological tool than hermeneutics. 4) *Maqāṣidī Tafsīr* can be seen as a philosophy of interpretation that represents the spirit of productive and dynamic interpretation. *Maqāṣidī Tafsīr* seeks to reveal the Divine message that can be applied to the context of different spaces and times.¹⁸ This series of arguments makes *Maqāṣidī Tafsīr* relevant for reading the story verse that is the centrality of this research.

In conducting research studies based on *Maqāṣidī Tafsīr*, several steps need to be considered, first determining the research theme, formulating academic problems, collecting verses thematically, conducting searches related to issues with several authoritative sources, grouping verses according to research issues, conducting

¹⁸ Aksin Wijaya dan Shofiyullah Muzammil, "Maqasidhi Tafsir: Uncovering and Presenting Maqashid Ilahi-Qur'ani into Contempory Contet," *Al-Jami'ah* 59, no. 2 (2021): 463.

linguistic analysis, seventh understanding the historical and current context, eighth looking for *wasīlah* and *ghôyah*, ninth analyzing with *maqāṣidi* aspects and tenth drawing conclusions.¹⁹

Definition of Disaster Mitigation

Literally, disaster mitigation comes from two words, namely 'mitigation' and 'disaster'. Mitigation or in other words, mitigation is an action that can reduce the seriousness or severity of something.²⁰ The English word 'disaster' comes from the Latin words *dis* and *aster*. *Dis* means bad and *aster* means star, meaning an event caused by an undesirable astrological configuration.²¹ In a broader sense, disasters can have meteorological and geological causes.²² Disaster mitigation is also defined as all efforts made to reduce disaster risk. This step is important as the main starting point of disaster management. With disaster mitigation, the possibility of losses incurred due to disasters can be minimized, both disaster victims and material losses that affect human activities.²³ This interpretation is in line with the excerpt from Article 1 paragraph 6 of PP no.21 of 2008 concerning disaster risk minimization, which can be done through physical development and awareness of the community's ability to deal with disasters.²⁴

In reality, disaster mitigation can be classified into two traits, namely structural mitigation and non-structural mitigation.²⁵ as an effort to minimize hazards, structural mitigation can be done through the physical construction of buildings such as earthquake-resistant houses, and the use of technical methods such as volcanic activity detection devices. Meanwhile, non-structural mitigation can be done through the establishment of policies, socialization, and provision of information to the community for each disaster,²⁶ such as earthquakes, floods, landslides, tornadoes, tsunamis, forest fires, volcanoes, droughts, etc. Socialization can be in the form of counseling and distribution of pamphlets. With the collaboration between the two properties of disaster mitigation, the community's sensitivity to disasters will be stronger and the impact caused by disasters can potentially be minimized.

¹⁹ Abdul Mustaqim, “‘Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam’, Pidato, Pengukuhan Guru Besar Bidang Ulumul Quran pada Fakultas Ushuluddin dan Pemikiran Islam Universitas Islam Negeri (UIN) Sunan Kalijaga,” *UIN Sunan Kalijaga* 9 (2019): 40–41.

²⁰ Kamus Oxford dalam Callan Rahmadyvi, “Mitigasi Adalah Apa? Ini Pengertian dan Contohnya,” *detikedu*, 2024.

²¹ Wikipedia, “Bencana,” n.d. <https://id.m.wikipedia.org/wiki/Bencana> diakses pada tanggal 3 Mei 2024 pukul 11:54.

²² Wahana Komputer, *Pemodelan SIG untuk Mitigasi Bencana* (Jakarta: PT Elex Media Komputindo, 2015), 2.

²³ Ismail Suardi Wekke, *Mitigasi Bencana*, ed. Abdul, 1 ed. (Pabean Udik Indramayu Jawa Barat: Penerbit Adab, 2021), 11.

²⁴ Padang, “Mitigasi Bencana, <https://www.pta-padang.go.id/pages/mitigasi-bencana>” diakses pada tanggal 20 April 2024 pukul 5:43.

²⁵ Sri Julie Rahmawati, *Enslikopedia Mitigasi Banjir* (Surakarta: PT. Borobudur Inspira Nusantara, 2016).

²⁶ Aminudin, *Mitigasi dan Kesiapsiagaan Bencana Alam* (Bandung: Penerbit Angkasa, 2021), 9.

In addition, disaster management efforts need to be carried out by relying on disaster mitigation elements which are divided into three types, namely pre-disaster mitigation, mitigation during disasters, and post-disaster mitigation.²⁷ Pre-disaster mitigation in general can be manifested through disaster management warnings and disaster response socialization. Meanwhile, mitigation during disasters can be done through rescue and evacuation during disasters and post-disaster mitigation can be done through rehabilitation and reconstruction.²⁸

***Maqāṣidī Tafsīr*. Contextual Tafsīr Promoting the Uses of Beneficence**

Maqāṣidī Tafsīr is a 'new' genre of interpretation, to say nothing of a new one. This is because long before that, the term '*Maqāṣid al-Syaṅ'ah*' had already emerged in the study of *Ushūl Fiqh*. It became widely known because it was introduced by Abdul Mustaqim during his inaugural professorship at UIN Sunan Kalijaga Yogyakarta. Abdul Mustaqim developed the theory of *maqāṣid al-syaṅ'ah* in the discourse of tafsir studies by departing from the assumption that *maqāṣid al-syaṅ'ah* as a theory can certainly be created.

In simple terms, *Maqāṣidī Tafsīr* can be interpreted as an approach to interpreting the Quran with an emphasis on the *maqāṣid al-Qur'ān* and *maqāṣid al-syaṅ'ah*, so that the implications of the interpretation pattern are not only fixated on the literal meaning but also reveal the maqāshid behind the presence of a verse. The object of *Maqāṣidī Tafsīr* interpretation is also not limited to legal verses, but verses of stories, gender relations, proverbs, theology, and eschatology can also be studied with the *Maqāṣidī Tafsīr* approach. By exploring the *maqāṣid* aspect, the interpretation of the Qur'an is considered more lively, productive, and dynamic.²⁹

Interpretation of the Story of Prophet Lūṭ in Q.S al-Ḥijr (15): 61-74

As an effort to explore the *maqāṣid* behind the presentation of the story of Lūṭ in Q.S al-Ḥijr (15): 61-74, it will display first some of the interpretations of the Mufasssīr from the classical to the contemporary era. The series of verses in Q.S al-Ḥijr (15): 61-74 are as follows:

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبِرَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ (٦٥) وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمَرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ (٦٦) وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ (٦٧) قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ (٦٨) وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ (٦٩) قَالُوا أَوْمَ الْعَلَمِينَ (٧٠) قَالَ

²⁷ Uca dan Rosmini Maru, *Mitigasi Bencana (Pemetaan Dan Zonasi Dacrah Rawan Longsor dan Banjir)* (Malang: Media Nusa Creative, 2017), 10.

²⁸ BPDD Grobogan, Sistem Penanggulangan Bencana, <https://bpbd.grobogan.go.id> diakses pada tanggal 25 Juni 2024 pukul 6:59.

²⁹ Mustaqim, “Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam”, Pidato, Pengukuhan Guru Besar Bidang Ulumul Quran pada Fakultas Ushuluddin dan Pemikiran Islam Universitas Islam Negeri (UIN) Sunan Kalijaga,” 13.

هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ (٧١) لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ (٧٢) فَأَخَذَهُمُ الصَّيْحَةُ مُشْرِقِينَ (٧٣) فَجَعَلْنَا عَلَيْهِمْ سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً ۖ مِنْ سِجِّيلٍ (٧٤)

So when the messenger came to the followers of Lūṭ, he (Lūṭ) said, "Surely you are people whom we do not know," (The messengers) replied, "Actually we have come to you with the punishment which they have always denied. And we have come to you with the truth and indeed, we are the righteous. So go out at the end of the night with your families and follow them from behind, and none of you look back, and proceed to where you are commanded." And We decreed upon him (Lūṭ) that they should be utterly destroyed at dawn. And the people of the city came (to Lūṭ's house) rejoicing (at the arrival of the guest). He (Lūṭ) said, "Verily they are my guests; so do not disgrace me, and fear Allah and do not bring me into disgrace!" (They) said, "Have we not forbidden you from sheltering people?" He (Lūṭ) said, "They are my daughters (of the land) (marry them) if you wish to do so."

Muqatil bin Sulaiman in his tafsir said the prophet Lūṭ went with his wife and two children namely Raitsa and Zaghratsa at dawn. Prophet Lūṭ was ordered to walk behind his family and warned them not to turn around until they continued to walk towards the city of Syam.³⁰

At-Thabari in his interpretation states that the series of the story of Lūṭ in Q.S al-Hijr (15): 61-74 tells the story of Lūṭ and his people. This story begins with the arrival of His messengers to Lūṭ. The arrival of the messenger brought news of the coming adzab, so the messenger ordered Lūṭ to go with his family for the rest of the night. Lūṭ and his family were ordered not to look back during the journey and to continue the journey until they reached the place that Allah ordered. The narrative continues with the joy that Lūṭ's people felt when they learned of the existence of Lūṭ's very handsome guest. The excitement was accompanied by the hope of dishonoring them. However, their bad plans were known by Lūṭ, so Lūṭ ordered them to honor his guests. Lūṭ insisted that the people of Lūṭ marry the women who had been legalized for them. But they still disobeyed until Adzab destroyed them.³¹

The series of verses in Q.S al-Hijr (5): 61-74 by Ibn Katsir tells about the arrival of angels to the house of Lūṭ with a handsome appearance. The arrival of the angel was to clarify the punishment that would befall the people of the prophet Lūṭ. For this reason, Lūṭ was ordered to go with his family for part of the night and for Lūṭ to be behind his family. The next command was directed so that Lūṭ and his family would not look back. The narration of the verse continues with the response of the people of Lūṭ to Lūṭ's guest who resembles a handsome young man. The response of Lūṭ's people was very happy and wanted Lūṭ's guest as the object of their sexuality. But this was

³⁰ Muqatil Ibn Sulaiman, *Tafsir Muqatil bin Sulaiman* (Beirut: Muassasah al-Tarikh al-'Arabi, 2002), 433.

³¹ Imam Ath-Thabari, *Tafsir Ath-Thabari* (Jakarta: Pustaka Azzam, 2007), 837–858.

strongly opposed by Lūṭ who ordered his people to vent their sexual desires on women in accordance with the sharia. Against the orders they ignored, as a result, the people who disobeyed were destroyed by being showered with hard stones and the land was overturned.³²

Wahbah az-Zuhaili in *Tafsir al-Munir* explains that the arrival of angels to Lūṭ to inform the destruction of the people of Lūṭ. Then it will save Lūṭ and his followers except his disbelieving wife. The arrival of the angels resembled a handsome young man so that this unsettled Lūṭ. Lūṭ was worried that his people would be unkind to his guests. Then to obtain salvation, Lūṭ and his followers were ordered to take their families and followers away from part of the night. While Lūṭ and his troops were ordered to continue walking until they reached Sham without turning their heads at all. The next series of verses narrates the excitement of Lūṭ's people after receiving news of the presence of Lūṭ's beautiful guest. Their desire was oriented towards the tendency of sexual desire towards the people of Lūṭ. For this action, Lūṭ then preached before his people by including advice to go to women who were lawful for them. But the actions of the people of the prophet Lūṭ increasingly exceeded the limits so that the punishment could not be avoided.³³

In Hamka's view, the reason the prophet Lūṭ was ordered to take his troops away at night was so that it would not be known and disturbed by the disobedient people of Lūṭ. The prophet Lūṭ was ordered to follow behind his people so that none of his people would be left behind. Then the prophet Lūṭ and his people were not encouraged to look back so that they would not see the enormity of the disaster that was happening.³⁴

Tafsir an-Nur states that through this series of verses, it is explained that the angels came to the prophet Lūṭ, while the prophet Lūṭ did not recognize them. The angels conveyed the purpose of their arrival to give good news of the coming punishment to the people who had deceived Lūṭ. Furthermore, the angels emphasized that their arrival was to clarify the punishment that had not been believed by the people of Lūṭ. With this news, Lūṭ and his family were invited to leave their hometown before the punishment was inflicted. The next series of verses narrates the excitement of the people of Sodom who wanted to do homosexual acts with Lūṭ's handsome guest. With all his efforts, Lūṭ prevented his people from marrying women according to the sharia. However, the people of Lūṭ remained in their stance, so they were destroyed through the punishment that befell the city of Sodom.³⁵

Sayyid Quthb in the *Tafsīr fi Zilalil Qur'ān* mentions the arrival of the Angel to the prophet Lūṭ to justify the evidence of Allah's threat to the people who committed

³² Ibnu Katsir, *Tafsir Ibnu Katsir*, 1 ed. (Bogor: Pustaka Imam asy-Syafi'i, 2003), 20–24.

³³ Wahbah az-Zuhaili, *Tafsir al-Munir* (Jakarta: Gema Insani, 2016), 309–318.

³⁴ Buya Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional PTE LTD, 1990), 3868.

³⁵ Teungku Muhammad Hasbi ash-Shiddiqy, *Tafsir al-Qur'anul Majid an-Nur* (Semarang: PT Pustaka Rizki Puteras, n.d.), 2186–2192.

abominable acts. In addition, the news of salvation also occurred to Lūṭ and his family with hints of steps to save themselves. Among other things, by hastening to leave at night before dawn, so that Lūṭ would be behind them and so that they would not look back until they reached their destination. The narrative then leads to the response of Lūṭ's people's interest in his guest. Lūṭ tried to protect the honor of his people by influencing the nature of manliness and arousing the piety of his people to Allah. However, the people of Lūṭ became more arrogant and persecuted the prophet Lūṭ. So the narrative boils down to the punishment that befell the people of the prophet Lūṭ.³⁶

Quraish Shihab in the interpretation of al-Mishbah explains the arrival of the Angel to the prophet Lūṭ to bring the truth of the threat of disaster that befell the people of Lūṭ. After announcing the punishment for the people of Lūṭ, Lūṭ was ordered to leave with his people with some suggestions. These suggestions lead to salvation efforts that become the ultimate goal. The next series of verses switches to a description of the dialog after the people of Lūṭ learn of the existence of Lūṭ's handsome guest. Their tendency was to want to have sex with Lūṭ's guest. Seeing the deviant behavior of the people of Lūṭ, the prophet Lūṭ then advised them with full protection. However, the people of Lūṭ remained in arrogant and exceeded their limits. For this behavior, the people of Lūṭ were finally destroyed by overturning their country.³⁷

***Maqāṣidī Tafṣīr* Analysis of Q.S al-Ḥijr (15): 61-74 on Disaster Mitigation**

In the realm of this study, after tracing the identification of verses related to disaster mitigation in the story of the prophet Lūṭ, in addition to Q.S al-Ḥijr (15): 61-74, found 1 other place that has an indication, namely: Q.S Hūd(11): 81

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصْلَوْا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ
إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

“Verily we are messengers of your Lord, they will not harm you, so go out with your families at the end of the night and let none of you look back, except your wife. Verily, she (too) will be afflicted with what has befallen them”

In the context of asbabun nuzul in the series of verses 61-74 Q.S al-Ḥijr, it cannot be found, because *asbābun nūzūl* in Q.S al-Ḥijr only appears in 5 places, while related to the information of the revelation of Q.S al-Ḥijr, it is explained that chronologically this surah was revealed in the second Mecca period with the order of the 57th surah. The identification of this surah by Noldeke contains a substance that is partly the same as the surahs that descended before and after it. The purpose of narrating the story of the prophet Lūṭ and his people in Q.S al-Ḥijr is to explain to

³⁶ Sayyid Qutb, *Tafsīr Fi Zhilalil Qur'an* (Jakarta: Gema Insani Press, 2003), 130–51.

³⁷ M Quraish Shihab, *Tafsīr al-Mishbah (Pesan, Kesan dan Kescerasian al-Qur'an)* (Lentera Hati, n.d.), 145–154.

those who believe in the mercy and favor of Allah as well as explain the punishment inflicted on those who disbelieve in Allah.³⁸

If we look at the aspect of the *munāsabah* verse, the previous verse describes the arrival of angels to the prophet Ibrahim with a few moments of dialog. Then the angels visited the house of the prophet Lūṭ in a handsome form. The arrival of the angel has the purpose of informing the people of the prophet Lūṭ of the punishment that will befall them. This narrative is represented in Q.S al-Ḥijr: 61-64. So the fragment in verse 65 becomes important information received by the prophet Lūṭ to immediately rush to leave the location of the settlement before the disaster comes. So the next verse describes the clarity of the determination of the punishment that befell the people of Sodom, namely the people will be destroyed by Allah (66). The following verses 67-69 explain some of Lūṭ's people who came with the desire to commit homosexual acts with Lūṭ's guests. As a form of protection for his guests, the verse information is then complemented with an alternative that Lūṭ offered to his people to marry the daughter of the prophet Lūṭ (70-71).³⁹

After looking at the *munasabah* of the verse, in the *Maqāṣidī Tafsīr* theory, there are also aspects that need to be considered, namely the aspects of *wasilah* and *ghoyah*. The category of disaster mitigation that relies on the story of the prophet Lūṭ, shows the urgency of evacuating to obtain life safety. Thus, mitigation measures in the form of pre-disaster evacuation are a means of survival (protecting the soul). By referring to the level of disaster mitigation that can lead to breaking the risks caused by disasters, a set of disaster mitigation efforts can be said to be '*wasīlah*'. While safety/survival is the '*ghôyah*' of the efforts that have been made.

***Maqāṣid* of Disaster Mitigation in Q.S Al-Ḥijr (15): 61-74**

In the previous discussion, it can be seen that the Mufasssirs present the interpretation of Q.S al-Ḥijr (15): 61-74 with editorial harmony. Their interpretations lead to an agreement on the command to avoid the punishment that Allah sent down to the people of Lūṭ as well as certain prohibitions to obtain salvation. Through the perspective of *Maqāṣidī Tafsīr*, it will be obtained a deep *sir/maqāshid* related to the commands and prohibitions referred to in the wording of the verse. In analyzing the benefit aspect, *maqāshid* theory also needs to collaborate with other sciences in an integrative-interconnection manner, so that it can be connected with scientific and social-humanities theories.⁴⁰ This effort is made to find the context of the presence of

³⁸ Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi Yang Disempurnakan)* (Jakarta: Widya Cahaya, 2008), 256.

³⁹ M. Quraish Shihab, *Tafsir Al-Mishbah (Pesan, Kesan dan Keserasian Al-Qur'an)* (Tangerang: Lentera Hati, 1999), 144–161.

⁴⁰ Huzaifah, "Tren Baru Tafsir Maqashidi ala Abdul Mustaqim," *Tanwir.id*, n.d., <https://tanwir.id/tren-baru-tafsir-maqashidi-ala-abdul-mustaqim/> diakses pada 28 April 2023 pukul 9:14.

verses with a wider range. The dimensions of maqāshid in Q.S al-Ḥijr (15): 65 are as follows:

1. ***Hifdz al-Dīn*** (Protecting the Believers as an Effort to Maintain the Existence of Religion)

The aspect of maintaining religious values in Q.S al-Ḥijr (15): 61-74 is represented in the invitation of the faithful to go with the prophet Lūṭ. Some interpreters do not give any gaps related to the order for Lūṭ to immediately leave with his family and believers to save themselves. This aims to maintain the existence of the religion held firmly by the chosen people, namely those who believe and are on the path of piety. This tendency has the potential to preserve religious values while strengthening faith in the truth of promises and threats as well as strengthening the piety of the people who were in the ranks of the prophet Lūṭ.

In addition, the munasabah of the verse also shows that the editor who survived the disaster was the only one who believed. This is an indication that destruction, in reality, is only addressed to those who disbelieve in bad behavior. Destroying the disbelievers has a maqāshid so that the believers are awake, not affected by vile behavior, as well as a protection against being deceived by immorality. Thus, the sire behind the presence of this story implies Allah's safeguarding of the believers from disasters that have the maqāshid of safeguarding the preservation of religion. Thus, if Lūṭ is not explicitly commanded to invite his family and believers in Q.S al-Ḥijr (15): 61-74, then what would have happened is the extinction of the generation of believers who are influential for upholding the existence of religion.

2. ***Hifdz al-Nafs*** (Pre-Disaster Evacuation Efforts as an Alternative to Save Lives)

The concept of protecting the soul in Islam includes the safety of life, offspring, and honor. In the story of Lūṭ, the angel ordered Lūṭ with his family and loyal people to leave the area that had been indicated to be hit by a disaster. This has the purpose of safety intended for the prophet Lūṭ, his family, and his troops. The aspect of life safety in the story of Lūṭ is included in the level of *dhorūriyyah*, which requires immediate evacuation in an effort to survive. So if it is not fulfilled, it will result in the endangerment of human life and even result in death. In the current context, the effort to evacuate is still urgent when signs of disaster have been echoed by the authorities.

While referring to the fragment of the command contained in Q.S al-Ḥijr (15): 61-74 with the wording *وَأْمُضُوا حَيْثُ تُؤْمَرُونَ* shows a message of determination to focus on achieving safety. In the context of that time, Lūṭ and his troops were ordered to continue walking according to Allah's guidance. In the current context, the cue is in line with government policies/authorities that have conducted disaster response socialization. Against the advice of the authority, it should have a goal in the form of benefit. So people are required to obey and focus on maintaining safety according to

the rules that have been recommended, such as immediately evacuating themselves when they know a disaster will occur.

The attitude of focus is further represented in the prohibition of looking back. When viewed through various interpretations, the prohibition aims not to see the ferocity of the disaster that occurred as well as not to be affected by the property left behind. If examined through psychological aspects, the effect of losing personal property and wealth does have a significant psychological impact. Feelings of anxiety about loss, have an impact on instability to move on to more advanced things (move on - move more productively). Only thinking about something that is left behind / hoarded, will only invite protracted regrets that cause stress.⁴¹ Through the story of Lūṭ, this prohibition is reflected as well as to reduce the emotional shock when witnessing the severity of the disaster that was happening. With these various intentions, having sir so that Lūṭ and his people 'focus' on achieving the goal of safety.

3. *Hifdz al-'Aql* (Learning Knowledge about Disaster Mitigation)

In the story of the prophet Lūṭ represented in Q.S al-Hijr (15): 61-74, *hifdz al-'Aql* can be achieved maqashidnya by studying the story. Because by studying with reasoning, humans will gain understanding, so that the context of disaster mitigation in this verse can be actualized in the form of actions based on knowledge. This interpretation is in line with Jasser Auda who developed the concept of *hifdz al-'aql* with the term development of reason and mind.⁴²

In Q.S al-Hijr (15): 61-74, disaster mitigation can be understood by pre-disaster self-evacuation efforts after knowing the dangers that will occur. Thus, the current context is still relevant to apply to response actions to disaster hazards, such as volcanic eruptions, landslides, earthquakes, and other disasters that have been detected. These actions are inseparable from the concrete knowledge gained from learning information about disasters.

4. *Hidz al-Nasl* (Protective as a Representation of a Father's Concern for His Child)

The command to immediately leave the hometown addressed to Lūṭ, his family, and the faithful. In historical records, Lūṭ with the name Lūṭ bin Haran bin Azara bin Nahur bin Suruj bin Ra'u bin Falij bin 'Abir bin Shalih bin Arfahsad bin Noah married a woman named Walihah and was blessed with 2 daughters named Raitsa and Zaghratsa.⁴³

⁴¹ PKIP UNAIR, "Aspek Psikologi Berperan Penting Untuk Korban Bencana," 2021 <https://unair.ac.id/aspek-psikologi-berperan-penting-untuk-korban-bencana/> diakses pada 30 April 2024 pukul 15:42.

⁴² Jasser Auda, *Mengembangkan Hukum Islam Melalui Maqashid Syariah* (Bandung: Mizan, 2015), p. 57.

⁴³ Rizem Aizid, *Kitab Sejarah Terlengkap 25 Nabi Terkemuka* (Yogyakarta: Noktah, 2014), 217.

In the wording of the verse, except for Lūṭ's wife, Lūṭ's family who went with him were his daughters. By taking his two daughters with him, it implies that the prophet Lūṭ has taken care of offspring in line with the aspects of *hifdz al-nasl*. This care was shown by Lūṭ by taking his two daughters away from the disaster site. This is not merely without reason, but Lūṭ's protective instinct for his son is done with the religious education that Lūṭ always teaches his son. So against this guarding, regeneration has been sought by the prophet Lūṭ to contribute better in the future.

5. *Hifdz al-Māl* (Preparing Provisions before Leaving Home)

The command to leave their hometown immediately was ordered by the Angel to the prophet Lūṭ, his family, and the chosen people. In the redaction of the verse, *وَأَمْضُوا حَيْثُ تُؤْمَرُونَ* Lūṭ's troops were ordered to continue their journey until they reached the place that had been signaled by Allah. In some interpretations, it is mentioned that the destination of the journey is the city of Sham. If the truth of the story of Lūṭ through archaeological discoveries, then the story of Lūṭ and his people who were destroyed occurred in the village of Sodom located on the border of Jordan and Palestine. The remains and evidence of the punishment are still visible in the Dead Sea. Thus, by relying on the distance traveled by Lūṭ and his people to walk to the Levant, it is impossible if they did not bring any supplies at all. This is in line with some of the anticipations that Lūṭ conveyed with a range of time that was mature enough to prepare the provisions that would be carried during the journey to Sham. For these efforts, the context of these supplies is in line with the aspect of safeguarding property framed in the concept of *'hifdz al-Māl* in *Maqāṣidī Tafsīr* with the rank of dhorūriyyat.

After obtaining the maqashid dimension framed in the concept of *'hifdz* in the *Maqāṣidī Tafsīr*, there is a 'fundamental value' that is also important to be revealed through the series of Q.S al-Ḥijr (15): 61-74. The fundamental values obtained can be represented as follows:

Humanity Value (Representation of Lūṭ as an Egalitarian Leader)

The fundamental value contained in Q.S al-Ḥijr (15): 61-74 on disaster mitigation is the value of humanity portrayed in Lūṭ's actions that reflect the value of humanism. In this context, the prophet Lūṭ did not just save himself personally. Furthermore, if seen in the editorial of Q.S al-Ḥijr (15): 65 there is a *lafadz* that shows the urgency of the prophet Lūṭ to be behind the troops. If examined through a variety of tafsir, the command has certain purposes. Among them is the interpretation of Quraish Shihab, which states that the command represents a true leader. Another representation also likens the leader to the captain of a ship. So that the embodiment of a leader is to serve the people. So the prophet Lūṭ reflects a leader who is responsible for the safety of his people.

Furthermore, an egalitarian attitude is also very evident in the prophet Lūṭ, because although the prophet Lūṭ was a leader, he was fully responsible for the safety of his family and loyal people. The same thing, if examined historically, this example has been exemplified by the Apostle when fighting and Umar's companions who serve the people.⁴⁴ So that through this verse can be drawn a leadership message, about the responsibility of a true and egalitarian leader. So the manifestation of a leader's attitude is in line with the spirit of human values that consider all humans equal and have the right to be treated equally, without glorifying certain superiorities.

The Value of Freedom (Freedom of Choice)

Another value reflected in this fragment of Lūṭ's story is the freedom of choice to stay or leave the village that has been indicated by the punishment. This can be traced through the narrative of a series of verses that show the preaching efforts of Lūṭ who invited his people to stay away from Sodomy behavior. Lūṭ emphasized that sexual perversion is an immoral mistake of nature. Furthermore, Prophet Lūṭ then preached that his people repent, return to the right path, and multiply good deeds.

This appeal was also accompanied by the threat of adzab that could potentially occur if the heinous act continued. Thus, the prophet Lūṭ's invitation effort is framed in the value of freedom of choice for the people of Lūṭ. Those who open the clarity of conscience and mature reason will choose to leave bad deeds to obtain salvation. However, the reality is that the majority of Lūṭ's people disobeyed and even expelled Lūṭ from their neighborhood. As a result of this transgression, in the end, the people of Lūṭ were destroyed by the punishment that they had denied.

Reflection of the Concept of Disaster Mitigation on the Experience of Prophet Lūṭ and His People

From the story of the prophet Lūṭ and his people that has been deduced above, the centrality is obtained which becomes the focus of study in this research. The concept of disaster mitigation becomes a search point so that this concept can be deduced through the story of the prophet Lūṭ and his people. Disaster mitigation about the handling structure can be done by including elements of disaster mitigation, namely pre-disaster, during-disaster, and post-disaster mitigation.

In the story of Lūṭ and his people framed in the series of Q.S al-Ḥijr (65): 61-74, pre-disaster mitigation is shown with pre-disaster literacy through da'wah that Lūṭ has echoed to his people. Prophet Lūṭ consistently called on his people to abandon homosexual behavior that had violated fitnah. Behavior that is considered 'immoral' is indicated to invite the wrath of God. So the potential for punishment that will befall the people of Lūṭ is very possible. Thus, Lūṭ as the leader of his people, has directly

⁴⁴ Ombudsman Republik Indonesia, 'Pelayanan Publik Khalifah Umar', <https://Ombudsman.Go.Id/> diakses pada tanggal 30 April 2024 pukul 16:36.

conducted education in the form of socialization to prevent the potential for disaster. This implication is in the form of a call to *'Don't do damage; don't do same-sex relationships'* and recommends that his grandfather channel sexual desires according to fitnah and shari'ah alone. All these efforts were made to reduce the risk of victims of the punishment that befell the city of Sodom.

The mitigation element during the disaster, seen from the efforts made by Lūṭ to immediately leave the hometown with some implied commands that must be done by Lūṭ and his followers, namely for Lūṭ to be behind his followers, not to turn his head during the trip and continue the journey to the destination. Some of these implied commands were alleged to have *maqāṣid-māqāṣid* that led to the salvation of Lūṭ and his followers. This can be seen through the analysis of the maqashid dimension that has been presented in the previous discussion. The post-disaster element is rehabilitation in a new place, namely the country of Syam, which in some narrations becomes the destination of the evacuation of Lūṭ and his followers. Through the truth of the promises and threats that have been presented through the destruction of the people of Lūṭ, it becomes a reflection for the believers to increase faith and piety in the new place of residence.

A series of critical analyses using the perspective of contextual interpretation - in this case, *Maqāṣidī Tafsīr*, then provides fresh air and enlightenment to the public to continue to make efforts to mitigate disasters. This effort seems to be in line with the Qur'an, which is a noble guide for all nature. So that the universal values revealed continue to be relevant to be applied and exist today. The efforts produced by *Maqāṣidī Tafsīr* reveal the intentions of the verse on disaster mitigation in the story of the prophet Lūṭ. This purpose is presented in detail and has the potential to develop disaster literacy in related institutions, such as by increasing socialization, disaster response literacy, social awareness, and instruction skills.

Conclusion

After analyzing Q.S al-Ḥijr (15): 61-74 by using the *Maqāṣidī Tafsīr* perspective, the following conclusions are obtained. *First*, the *Maqāṣidī Tafsīr* of disaster mitigation obtained *maqāṣid* aspects in Q.S al-Ḥijr, namely *Hifdz al-Dīn* with the rescue of Lūṭ and the faithful from the disaster, *Hifdz al-Nafs* in the form of disaster mitigation efforts made to obtain life safety, *Hifdz al-Nasl* in the form of the inclusion of Lūṭ's 2 daughters to go to avoid disaster, *Hifdz al-'Aql* by studying disaster mitigation and *Hifdz al-Mâl* in the form of preparing sufficient supplies before evacuating. The fundamental value reflected in the editorial of Q.S al-Ḥijr (15): 61-74 is the value of humanity represented in the humanism of Lūṭ who helped his people with full egalitarianism and the value of freedom with the breadth given to the people of Lūṭ to choose to follow Lūṭ's da'wah by leaving the abominable deeds so as to obtain salvation. This study provides enlightenment in the form of synthesis for related

disaster agencies to improve socialization, disaster response literacy, social awareness, and instruction skills.

By pointing out the conclusions of the research, this study is not comprehensive in containing the concept of disaster mitigation as a whole. This study only highlights indications of disaster mitigation contained in the story of Lūṭ in Q.S al-Hijr (15) verses 61-74, while the stories of other prophets are not shown. By only providing this limitation, it will provide opportunities for other researchers to expand the range of studies while exploring the idea of disaster mitigation more comprehensively through a variety of other perspectives. Thus, the embryo of *Qur'anic-Tafsīr Studies* will increasingly provide enlightenment and benefit to the public.

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