

Natural Disasters are Punishment: Viewed from the Ecotheology of Islamic Religious Education and Science in the Lubuk Napal Community

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ABSTRACT

Phenomena in society show that natural disasters are often understood as a form of punishment from God due to human behavior that damages the environment and violates moral values. This view causes a difference in understanding between religious perspectives and scientific explanations about the causes of natural disasters. The purpose of this study is to analyze the community's view of natural disasters as punishment from the perspective of ecotheology in Islamic Religious Education (PAI) and science. The methodology in this study uses a mix method approach with a case study design. This study involved several respondents from people with different age and occupation backgrounds. The research instrument consisted of a questionnaire consisting of (1) Perception of natural disasters whether punishment, (2) Science perspective on disasters, (3) Perspective on PAI ecotheology, (4) Integration of Religion and Science, (5) Environmental awareness and interview sheets. The data was obtained by distributing the questionnaire through a focus group discussion (FGD). The data obtained was analyzed by trigulation of data to produce comprehensive findings. The results of the study show that some people still view natural disasters as punishment, while the perspectives of ecology and science explain that disasters are also the result of environmental damage and human activities. The implications of this study show the importance of integrating religious and scientific understanding to increase people's ecological awareness in protecting the environment.

1. INTRODUCTION

Natural disasters are an inseparable part of the dynamics of human life. In recent decades, the intensity and impact of disasters such as earthquakes, floods, landslides, tsunamis, and volcanic eruptions have shown an increasing trend, both locally and globally. These events not only cause physical damage and material losses but also leave significant psychological, social, and spiritual consequences for affected communities (Na'iem et al., 2026). Natural disasters in the Islamic perspective are often associated with the terms '*azab* (punishment), *ibtilla'* (test), and *tazkirah* (reminder). According to the interpretation of Ibnu Katsir, punishment sent in this world has educational and preventive functions, serving as a warning so that humans do not become further immersed in wrongdoing and deviation. Worldly punishment is understood as a form of Allah's mercy, intended to remind humanity to return to the right path (Thohir, 2025). Natural disasters have become one of the main challenges for contemporary human civilization. Indonesia, as an archipelagic country located in the Pacific Ring of Fire, has a very high level of vulnerability to various types of disasters (Muhammad et al., 2026). Data from Badan Nasional Penanggulangan Bencana (BNPB) shows that throughout 2024 there were 3,472 disaster events, dominated by hydrometeorological disasters totaling 3,449 incidents, or about 99.34%. Although this number decreased compared to 2023, which reached 5,383 events, the impacts were actually more significant, especially in terms of fatalities. BNPB recorded 540 deaths, 11,531 people injured or ill, 8,136,271

displaced persons, and 80,304 houses damaged (BNPB, 2025) (Sari et al., 2025). The main problem is the dichotomy of understanding: whether natural disasters are solely God's punishment or neutral natural phenomena. This dichotomy has implications for people's attitudes, between fatalistic (resignation without mitigation) and rationalistic (ignoring the spiritual dimension) (Lubis, 2019). Differences in perspectives on natural disasters pose quite serious problems. Some people consider disasters as punishment from Allah due to human sins (Rahma & Khoirudin, 2024). This view makes them tend to give up and not take preventive measures, so that the impact of disasters can be even greater due to a lack of risk readiness. On the contrary, there are people who see disasters only as natural phenomena that can be explained scientifically (Amiruddin & Lumbaa, 2024). This view does encourage rational actions such as mitigation, but risks ignoring the spiritual, moral, and ethical values in man's relationship with nature (Anam, 2024). There are also those who comment that natural disasters are a test from Him, aimed at increasing the degree of piety on His side (Thohir, 2025). These three extreme views are equally problematic. If we only consider disasters as punishment, people can become fatalistic and passive. If it only sees it as a natural phenomenon, society can become overly rational and ignore the spiritual message. Therefore, there needs to be an approach that combines two sides: religion and science, so that disasters are understood in their entirety and society can be wiser.

Research (Widiastuty & Anwar, 2025) emphasizing that Islamic ecotheology is a concept that integrates the spiritual dimension with concern for the environment. The main foundation of Islamic ecotheology rests on three main principles, namely monotheism, caliph, and trust. These three concepts emphasize that humans do not play the role of absolute owners of nature, but rather as managers who have a moral and religious responsibility to maintain balance (*Mizan*) and ensure the sustainability of the ecosystem. Research (Syaifulloh, 2025) shows that the environmental crisis is not only a technical problem, but also a moral and spiritual problem of humans. The study of Islamic ecotheology emphasizes that human beings as caliphs have the responsibility to maintain the balance of nature, and environmental damage is the result of failure to carry out this mandate. Research (May, 2025) states that the concept of Islamic ecotheology based on monotheism, trust, and caliphate can be an ethical solution to the global environmental crisis by integrating spiritual values and ecological actions. In an international context, research (Maslani, 2023) Ecotheological studies also affirm that religion has an important role in shaping human behavior towards the environment, because ecological crises are rooted in the moral crisis of humans themselves. In addition, the research (Iqbal, 2025) Putting forward the integration of Islamic values in sustainable policies and lifestyles shows that protecting the environment is not only a social obligation, but also part of worship. Based on these problems, alternative solutions are needed through an Islamic ecotheological approach that is able to integrate spiritual values and ecological awareness. This approach emphasizes that protecting the environment is part of human worship and responsibility as caliphs on earth (Saputra, 2026). In addition, there needs to be a paradigm shift in understanding disasters, from what was originally considered as a mere punishment to a warning and consequence of human behavior towards nature. The integration of Islamic values in education, policy, and daily life is also an important step in building sustainable environmental awareness (Suyudho & Purwoko, 2026). Although there have been many studies on ecology and environmental science, there is still a gap in research that integrates the two perspectives specifically in the context of natural disasters and the concept of punishment. Some studies tend to discuss theological or scientific aspects separately, so they do not provide a complete and comprehensive understanding. Therefore, this research has novelty in examining natural disasters through an integrative approach between Islamic ecology and

science. This research not only examines religious texts, but also relates them to scientific explanations and social realities of society. Thus, it is hoped that it will generate a new understanding that disasters are not merely punishment, but also part of the mechanisms of nature and the consequences of human behavior. The purpose of this research is to analyze the concept of natural disasters from the perspective of Islamic ecotheology and science, examine the relationship between disaster and the concept of punishment, and formulate a comprehensive and integrative understanding. The urgency of this research lies in the increasing global environmental crisis that requires a multidisciplinary approach, not only based on science but also on spiritual values. Thus, this research is expected to contribute to building deeper ecological awareness and encourage more responsible human behavior towards the environment.

2. METHODS

This research method uses a mixed methods approach with a case study design (Muliansyah & Irwansyah, 2026). Mixed method research is a research approach that combines two methods at once, namely qualitative methods (which focus on meaning, experience, and description) and quantitative methods (which focus on numbers, statistical data, and measurements). According to Creswell & Plano Clark (2015, p. 1088), the mixed research method is a procedure that involves collecting, analyzing, and integrating quantitative and qualitative methods in a single study or series of studies, with the aim of understanding research problems in more depth (Azhari et al., 2023). By combining the two, researchers can get a more complete picture of a problem (Answer, 2021). This type of research is used when researchers want to provide additional perspectives in a study. For example, a policymaker needs data in the form of numbers as well as stories or narrative explanations about a problem. Under such conditions, researchers can use data collection techniques through tests (to obtain quantitative data) and non-tests (to obtain qualitative data). In this way, the information obtained from various sources will complement each other, so that the results of the research will be more detailed, rich, and in accordance with the needs (Vebrianto et al., 2020). The subjects of this study were members of the Lubuk Napal community who were at least 17 years old and possessed knowledge of or experience related to natural disasters. The study involved 35 respondents in the quantitative phase through questionnaire distribution and three informants who were purposively selected for in-depth interviews. The selection of informants was based on their ability to provide relevant information regarding religious and scientific perspectives on natural disasters. Data were collected using three techniques: questionnaires, interviews, and documentation. The questionnaire was employed to obtain quantitative data concerning community perceptions based on five research indicators, namely: perceptions of natural disasters as divine punishment, scientific perspectives on disasters, Islamic Religious Education (PAI) ecotheological perspectives, the integration of religion and science, and environmental awareness. In-depth interviews were conducted to explore more detailed information regarding participants' interpretations of natural disasters and the relationship between religious and scientific aspects in understanding such phenomena. Documentation was utilized as supporting data, including relevant literature, field notes, and other related documents. Data analysis was carried out in two stages. Quantitative data were analyzed using descriptive statistics, including percentages and mean scores, to identify respondents' perception trends across each research indicator. Qualitative data were analyzed through the processes of data reduction, data display, and conclusion drawing. To ensure the validity of the findings, data triangulation was conducted by comparing information obtained from questionnaires, interviews, and documentation. Finally, the quantitative and qualitative findings were integrated to generate a more comprehensive understanding of community perceptions of natural disasters from the perspectives of Islamic ecotheology and science. This research was conducted through sequential stages, starting with

identifying the research problem and formulating research questions. Next, a literature review related to Islamic ecotheology, disaster theology, and science education was conducted. Afterward, a research instrument, a Likert-scale questionnaire and an interview guide, were developed, and then validated through expert review. Quantitative data collection was conducted by administering the questionnaire through focus group discussions (FGDs), while qualitative data were obtained through in-depth interviews and documentation. Quantitative data were analyzed using descriptive statistics with the help of SPSS, while qualitative data were analyzed through a process of reduction, presentation, and conclusion drawing. The results of the analysis were then triangulated and integrated to strengthen the findings. In the final stage, this study drew conclusions and formulated recommendations based on the results obtained.

3. RESULTS AND DISCUSSION

RESULTS

3.1 Public Perception of Disasters as Punishment

The results of the questionnaire given to 35 respondents showed that the theme of natural disasters is still one of the topics that is quite challenging to understand. The main difficulties of the respondents lie in understanding the basic concept of disasters as punishment, the process of integration between religious and scientific perspectives, and the application of ecotheological values in protecting the environment.

No	Indicator	Introduce yourself
1	Perception of Disaster as Punishment	78,57%
2	A Scientific Perspective on Disasters	85,52%
3	PAI's Ecological Perspective	87,31%
4	Integration of Religion and Science	84,14%
5	Environmental Awareness	87,14%

The results showed that respondents' understanding of natural disaster phenomena was in the good to very good category, with the percentage of indicators ranging from 78.57%–87.31%. These findings are in line with ecotheological theories that emphasize the importance of a balance between humans and nature. In the indicator of disaster perception as punishment, the results of the study show that some people still view natural disasters as punishment. This is reflected in the indicator of disaster perception as punishment which obtained the lowest percentage, which was 78.57%. These findings suggest that traditional views still exist, although they are not dominant. The perspective of science (85.52%) and ecology of PAI (87.31%) shows that respondents are able to understand disasters not only as natural phenomena, but also as part of human responsibility in protecting the environment. This strengthens the integrative view seen in the indicators of integration of religion and science (84.14%), where respondents are able to connect scientific explanations with religious values. High environmental awareness (87.14%) also emphasized that respondents had a preventive attitude, in accordance with Islamic teachings about humans as caliphs who are obliged to preserve the earth. In accordance with the results of the answer, the respondents also said *"From the scientific side, disasters are understood as natural phenomena, for example the shift of the earth's plates or weather cycles, which function to maintain the balance of the planet. The focus is on mitigation, early warning technology, and spatial planning so that casualties can be minimized. Meanwhile, from a theological perspective, disasters are seen as a spiritual message from Allah SWT. which can be in the form of punishment for the unjust, a rebuke for people to return to the right path, or a test to improve the degree of believers through patience. The focus is more on moral improvement, repentance, and humanitarian solidarity. So, natural disasters are essentially physical phenomena that can also be spiritual instruments. The best way is to see it as a natural phenomenon for*

preventive measures, as well as a spiritual reminder for self-evaluation." The following is the Table of Descriptive Test of the Granular Questionnaire

		Statistics																				Total
		P01	P02	P03	P04	P05	P06	P07	P08	P09	P10	P11	P12	P13	P14	P15	P16	P17	P18	P19	P20	Total
N	Valid	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35
	Missing	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean		3.7143	3.7429	3.9143	4.3429	4.5429	4.2857	4.0000	4.4857	4.3429	4.1714	4.4571	4.3714	4.1714	4.1714	4.0857	4.4000	4.3143	4.3714	4.2000	4.5429	84.6286
Median		4.0000	4.0000	4.0000	4.0000	5.0000	4.0000	4.0000	5.0000	4.0000	4.0000	4.0000	4.0000	4.0000	4.0000	4.0000	4.0000	4.0000	4.0000	4.0000	4.0000	85.0000
Std. Deviation		.98731	.91853	.81787	.59125	.78000	.57248	.54233	.65849	.80231	.66358	.56061	.54695	.70651	.66358	.61220	.60391	.67612	.59832	.67737	.56061	7.88553
Minimum		2.00	1.00	1.00	3.00	1.00	3.00	3.00	3.00	1.00	2.00	3.00	3.00	3.00	3.00	3.00	3.00	3.00	3.00	2.00	3.00	63.00
Maximum		5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	100.00
Sum		130.00	131.00	137.00	152.00	159.00	150.00	140.00	157.00	152.00	146.00	156.00	153.00	146.00	146.00	143.00	154.00	151.00	153.00	147.00	159.00	2962.00

SPSS descriptive analysis supports these findings, with the average questionnaire score in the range of 3.71-4.54. The item with the highest score was related to PAI ecology and environmental concern, while the lowest score was related to the perception of disaster as punishment. This shows that respondents' understanding is stronger in ecological and integrative aspects than in traditional views. Therefore, it can be concluded that people no longer view disasters solely as punishment, but as natural phenomena that have a scientific explanation and at the same time contain the value of spiritual reflection. According to the results of an interview with one of the communities, the following information was obtained: " *Disasters can indeed be a warning from Allah, but we must also be aware that the destruction of nature occurs due to man's own actions.*" From the results of the interview it was strengthened from the view of abuya Zulkifli Muhammad Ali said from one of the media: " *All the disasters that hit either in the ocean or on the land are not the will of Allah SWT but human beings who will, humans who look for problems, then as a result Allah brings this to happen*". From this view, it is strengthened from the words of Allah SWT Ar-rum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning: *Damage has been seen on land and at sea due to the actions of human hands. (Through that) Allah makes them feel some of their deeds so that they return (to the right path). Q.S Ar-Rum [30]:41*

3.2 Public Perception of Disaster as Punishment: Integration PAI & Science

From a scientific point of view, the verse of Q.S. Ar-Rum [30]:41 can be understood as a warning that the destruction of nature on land and sea is a direct result of human activities, such as deforestation, pollution, resource exploitation, and climate change. This verse is in line with modern scientific findings that show that many ecological disasters are triggered by man's own actions. To know whether a natural disaster is a punishment, it cannot be explained through science. Science itself is the process of seeking and discovering truth through science, by understanding the nature of beings and explaining the laws of nature (Kamaludin, 2021). From PAI's point of view, this verse is a warning that humans have a great responsibility as caliphs on earth to protect and preserve the environment. Efforts that can be made to avoid damage both on land and at sea include planting trees (reforestation), using open land, maintaining environmental cleanliness, and not cutting down trees without precautions. (Italiana et al., 2023). The visible damage is not just a natural phenomenon, but a sign that humans have been negligent in carrying out Allah's mandate. The main message of this verse is for people to realize their mistakes, return to the right path, and improve their relationship with God and the environment. As Allah SWT Q.S Al-Baqoroh 30 says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Meaning: *(Remember) when your Lord said to the angels, "I am going to make a caliph on earth."*

Based on the research results, it can be concluded that the public understands that disasters have scientific causes that can be explained through geological factors, climatology, and environmental damage. They view humans as caliphs responsible for preserving the environment. Respondents are able to integrate religious values and scientific explanations to understand natural disaster phenomena.

DISCUSSION

The findings of this study indicate that some members of the community still perceive natural disasters as a form of punishment from Allah SWT, although this view is no longer the dominant understanding. This finding is consistent with the study conducted by (Rahma and Khoirudin, 2024), which explains that many Muslim communities continue to associate disasters with theological concepts such as musibah (calamity), bala' (trial), and azab (divine punishment). From an Islamic perspective, disasters may indeed be interpreted as tests, warnings, or punishments, depending on the context described in the Qur'an and Hadith. Therefore, not every natural disaster can be directly categorized as divine punishment, as the true nature and purpose of such events ultimately belong to the knowledge of Allah SWT, which cannot be fully comprehended by human beings. On the other hand, the results also reveal that the community accepts scientific perspectives in understanding natural disasters. This finding is reflected in the high percentage obtained for the scientific perspective indicator, indicating that respondents recognize disasters as natural phenomena with scientific causes. These findings support the study of (Amiruddin and Lumbaa, 2024), which argues that various disasters, including earthquakes, tsunamis, floods, and landslides, can be explained through natural processes as well as human activities that contribute to environmental degradation. Consequently, scientific approaches play an essential role in promoting disaster mitigation awareness and reducing disaster risks. By understanding the scientific causes of disasters, communities are better equipped to take preventive measures and develop adaptive strategies to minimize the impacts of future disaster events. In Islamic terms, disasters are referred to by several terms, among which the most basic are *Al-Baliyyah* or *Al-Dahr*, which means something that humans don't like, such as calamity or misfortune (Yuspitasari, 2023). There are various forms of disasters, some are sensory, namely affecting humans and the surrounding nature. Disasters experienced by humans can be in the form of personal or social disasters, such as illness, loss of property, death, riots, or war. Meanwhile, natural disasters include landslides, earthquakes, floods, volcanic eruptions, tsunamis, and others (Yuspitasari, 2023). In line with Hamka (d. 1402 H) in his commentary he explained that calamity is a form of disaster, both large ones such as mountain eruptions, earthquakes, and floods, as well as small ones that affect humans directly, such as illness (Jannah & Fathurrosyid, 2024). Disaster in the sense of the test given by Allah swt to man, is not only in the form of suffering, but can be in the form of goodness, as affirmed in Q.S.al-Anbiya*/21:35:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبَلُّوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِنَّا نُرْجِعُونَ

Meaning: Every living thing will taste death. We test you with evil and good as a trial. To Us you will be returned.

The verse affirms that God's tests can be both bad and good, and both come from Him. Through this test, people are encouraged to increase faith and piety, especially for those who are obedient. As an illustration, a person who receives blessings in the form of high positions or abundant wealth can draw closer to Allah with gratitude, but it is possible that these tests actually make him negligent and distance himself from Him. To understand whether natural disasters are included in punishment or disasters, it can be further examined, that disasters sent down by Allah swt, as information in the Qur'an, have at least three contexts of understanding, namely (1) Disaster as a test for believers, (2) Disaster as a warning or rebuke for mankind in general, (3) Disaster as punishment or punishment for humans who commit many sins and vices (P. N. Rahman et al., 2025). First, so as a test for the believers, this can be seen in Q.S.al-Baqarah/2:155-156:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَنَبَيِّرُ الصَّابِرِينَ (١٥٥)
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦)

Meaning: "And indeed We will give you a trial, with a little fear, hunger, lack of wealth, soul and fruits. And bring glad tidings to those who are patient. (155) Those are the people who, when calamity befalls them, say 'Innā lillāhi wa innā ilaihi rāji'ūn' (verily we belong to Allah and to Him we return). (156)''

Sayyid Quthub in interpreting the above verse states that it has become an inevitability for the soul to be affected by disasters and tested by fear, hunger, misery and the destruction of property, life and food. This is a provision to strengthen the faith of the believer in the duty that he must fulfill. So, finally after experiencing the test, they will certainly prove to be tough and feel it is difficult to betray Islam, because they remember the sacrifices they have made. The beliefs that a person embraces without testing, it will be easy for the adherents to abandon it, if at some point they are subjected to a severe test to test their faith. The heavier the tests and sacrifices, the more the value of aqidah will be raised in the hearts and souls of its adherents. In fact, the greater the suffering and sacrifice demanded by a creed that is his belief, the heavier it will be for a person to betray or abandon his faith, because his faith has been tested with various tests (Mastur & Adiguna, 2024). Through disasters, humans are tested whether they are able to accept with open hearts or even despair. If a person faces a calamity by saying the sentence *istirja'*, then he will get three virtues, namely salvation, mercy, and guidance from Allah (Mastur & Adiguna, 2024). As Allah SWT Q.S Al-Baqoroh says 156-157

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

Meaning: (i.e.) those who, when calamity strikes, they say "Innā lillāhi wa innā ilaihi rāji'ūn" (verily we belong to Allah and to Him alone shall we return). They are the ones who obtain forgiveness and mercy from their Lord and they are the ones who are guided.

Second, calamity as a warning, for every human being, calamity can be a warning for them to return to the right path. Disaster also reminds us that humans are actually weak creatures before God. In this way, God rebukes His servants who may be negligent or lost, so that they may realize their shortcomings and draw closer to Him (Maulida & Husniyah, 2025). As Allah SWT Q.S As-Shura 30 says:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

Meaning: Whatever calamity befalls you is due to the deeds of your own hands and (Allah) forgives many (of your mistakes).

All forms of calamities, whether in the form of disasters or other difficulties, are closely related to human actions as explained in Q.S. Ar-Rum/30:41. Allah SWT reminds that the damage and evil that humans do to their environment will turn into a cause of destruction for themselves (Ramadan, 2026). This warning is intended so that people realize their mistakes and mistakes, so that they are encouraged to improve themselves and return to the right path. Naturally, the earth does have great disaster potential, but the occurrence of disasters is always in the will of Allah SWT as the Ruler of the universe. He is the one who determines whether the calamity is a test, a warning, or a devastating punishment, and everything goes according to the sunnatullah which is closely related to human deeds (Akbar & Muzakkir, 2025). Therefore, Allah warns people not to make mistakes and damage. This is affirmed in Q.S. Ash-Shu'ara/26:208–209:

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ, ذِكْرًا وَمَا كُنَّا ظَالِمِينَ

Meaning: And We do not destroy any land, but after there are those who warn it; to be a warning. And We have never been unjust

These verses provide two important messages for humans. First, Allah does not send down disasters that destroy a land unless its inhabitants are warned, invited to do good, and forbidden to do harm, but they still apply arbitrarily. If that happens, then Allah SWT will send down a devastating disaster. Second, disasters serve as a reminder for humans to repent immediately; If they remain negligent, then the next disaster could be even greater. Allah affirms that He does not act arbitrarily, but sends down punishment according to His justice, as affirmed in Q.S. Ash-Shu'ara/26:173.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ

This explanation shows that Allah SWT. has established the laws of nature that apply to humans: those who destroy will reap suffering, while those who build will obtain happiness. Humans are given complete freedom to choose their way of life, but every choice has consequences. Allah has given trust as well as power to humans to become the managers of the earth, namely as *caliphs fi al-ardh*, so that the responsibility of maintaining and preserving nature is a mandate that must be carried out with full awareness. Third, calamity as punishment, calamity as punishment is understood as a sign of Allah's wrath inflicted on those who sin and are far from faith. In the Qur'an it is emphasized that every punishment that is revealed to humans is a consequence of their disobedient, disobedient, disobedient and unjust behavior that they commit (Ahmad, 2018). The form of natural disasters caused by human sins contains at least 2 causes. First, as a punishment from Allah SWT which is absolute. Second, it is caused by human behavior that exceeds the limits of religious and human norms (M. S. A. Rahman, 2020). According to the respondent's answer, "*Some are purely because of punishment like some stories in the past, many people or prophets in the past were affected by disasters because as a result of their actions as a basis there are several verses in the Qur'an that explain it.*". The word punishment is often juxtaposed with the words 'adhim, aliim, muhiin, an nar, al-akhirah. As Allah SWT Q.S Al-Baqoroh 174 says:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Indeed, those who hide what Allah has sent down, the Book (Torah), and exchange it for a low price, they only swallow the fire of Hell into their belly. Allah will not greet them on the Day of Resurrection and will not purify them. For them it is a very painful punishment.

From the description of calamity and punishment, it can be understood that not every natural disaster should be immediately seen as punishment. Calamities have various functions, they can be a test for believers, they can also be a warning for people to return to the right path, and under certain conditions they can be a punishment for those who are disobedient. Therefore, when a disaster occurs, the wise attitude is not to rush to judge that it is a mere punishment, but to see it as an opportunity to introspect, improve oneself, and reaffirm the role of man as a caliph on earth. In this way, disasters can be a momentum to increase faith, patience, and concern for the environment and others.

4. CONCLUSION

The conclusion of this study shows that the public's understanding of natural disasters is in the good to very good category with percentages ranging from 78.57%–87.31%. The perception of disaster as punishment obtained the lowest score of 78.57%, which indicates that this view still exists but is not dominant. Meanwhile, the scientific perspective reached 85.52% and the ecological perspective of PAI reached 87.31%, indicating that people are beginning to understand disasters as natural phenomena related to human responsibility for the environment. The integration between religion and science was also classified as good with a percentage of 84.14%, which shows the ability of respondents to relate spiritual values and scientific explanations, and is supported by high

environmental awareness of 87.14%. Thus, natural disasters should not be directly judged or judged as punishment alone, but need to be understood wisely as a test, warning, and consequences of human behavior towards nature. Therefore, an integrative approach between religion and science is needed so that society is not fatalistic, but is able to increase ecological awareness and carry out its role as a caliph in preserving the environment.

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