

Quranic Perspective on Disaster Management: Analysis from Prophet Yusuf A.S History

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ABSTRACT

Purpose: Disasters like the pandemic are something that happens to humans and other lives. Islam recommends that people avoid harmful behaviors. In addition, the Quran is the main guide in life so that people can always refer to it. The objective of this study was to exploit the method of preparation for disaster risk based on approach from Prophet Yusuf.

Methodology: This study is qualitative research that uses a content analysis from Surah Yusuf in the Quran to explore a Quranic approach based on Prophet Yusuf history in planning and preparation to avoid the risk of disaster.

Results: This study shows that the disaster preparedness is one of the crucial factors in managing disaster risk. Identify Pre-Disaster Inventory Strategies is one of the strategies can reduce the risk of disaster damage. This study also found the link between disaster preparedness strategies and leaders' moral values. Believing in the supernatural, patient, honest or righteous in the face of disasters is a characteristic that leaders and the public need in the face of disasters.

Application/Originality/Value: This study gives effect to the need to formulate guidelines for future risk management strategies. Therefore, this study provides suggestions on guidelines for future risk management strategies especially in the face of pandemic outbreaks.

Keywords: *Content analysis, Quranic approach, planning management, risk of disaster.*

1. INTRODUCTION

Revealing the historical background of human disasters has several purposes. One is to identify a strategy for disaster relief. In this context we ask questions such as: what is the best way to prepare for a disaster? Or is disaster a matter of no preparation? From these answers, we may learn about the habit of disaster, and we can identify possible goals for disaster intervention. Looking at the last few decades, it can be summarized that disaster studies have been useful for this effort [1]

The other purpose is to classify disaster response methods based on the risk of damage caused or to predict risk. For classification, also called pattern recognition, the type of question is whether disaster

affects society, country, and relationship between countries. What is the effect of the disaster on the economy of society, the nation, and the world? However, risk-based predictions are as important as how much the individual is aware of the country's loss from disaster. How many individuals in the community or nation can feel in the years ahead? These two concepts, classification and risk prediction have received different attention from researchers.

Etkin (2016) classifies disasters into three: natural disasters due to certain factors such as earthquakes, volcanoes, global warming resulting in drought in some places, increasing types of infectious diseases or seasonal changes that result in reduced food production [2]. Second, technology caused disasters such as industrial wastes, hazardous materials brought to many

areas such as Chernobyl Ukraine in 1986 [3]. Third, human-caused disasters such as pest, epidemics, starvation [4] massacre in Nanking (1937) and Tiananmen China field (1989) [5] and virus corona (covid-19) pandemic (WHO 2020).

Thus, the issue of national development after the disaster including covid-19 is an important issue for any affected country. This is because it involves the well-being of the people and the country. The national leadership needs to ensure that the redevelopment measures include the economy to ensure the well-being of the people. The development of post-disaster national stability must be done well and carefully. Development planning can have an impact on the people and the country and the economy effectively and efficiently from the right goals and in the short term. Post-disaster economic development planning should be given attention to addressing issues of economic inequality of the poor, crime issues, famine crisis, famine, food crisis or employer dismissal issues [6].

The development of the world is getting better. The development of technology and science undeniably gives the effect of convenience to humans. The comfort of life is more pronounced than the development of the world of science. Vehicle technology, skyscrapers, medical technology and human capabilities break through space are among the contributors to the world's progress and modernity today. But there is no denying that the potential progress of the dredged world from biologically and non-biologically abundant natural resources also poses a major potential threat to the destruction and destruction of human life and the environment. For example, in Indonesia in 2018, there were 2,930 geological and hydrometeorological disasters. In detail, the disasters that occurred in Indonesia in 2018 include 30 earthquakes, 760 floods, 52 volcanic eruptions, 374 forests and land fires, 130 droughts, 548 landslides, tsunamis twice, tidal waves 35 times, and 997 twisters (BNPB, 2017) [7]. The data shows the potential for disaster frequency to be higher. Disasters happen in a succession.

Crisis is a scary post-disaster threat. The damage caused by the Covid-19 pandemic is widespread in various fields such as economics, human relations, banking, and health [8]. The redevelopment of the world due to the disaster must be planned with new norms and requires innovation in moving it forward.

This study focuses on the method of preparation for disaster based on the preparatory practices conducted by the Prophet Yusuf based on the surah Yusuf in al-Quran. The study will explain in the next section how to prepare and develop the Prophet Joseph's preparations and explore the probability of estimating disaster damage. In recent years, disaster preparedness approaches have received increasing attention. Therefore, this study explains how to prepare for the

disaster conducted by the Prophet Yusuf in order to protect the Egyptian government from the crisis and its surrounding area from the outbreak.

2. LITERATURE REVIEW

Disasters can cause harms to individuals and the country. Disaster damage is not just physical, but it also has an impact on the regional and national's level. Widespread disasters can cause harm to people, the environment, and the infrastructure. According to Hewitt (1997) that disasters can disrupt various functions of human life and even cause crisis in society to escalate [9]. Disaster impact management requires ongoing efforts to minimize disasters in accordance with post-disaster needs.

Disaster outbreaks also cause risks to communities at the village and city level. A study conducted by Sarmiento (2020) showed the risk of disaster to the city community [10]. Disaster risk reduction can be done by minimizing and protecting the affected person [11]. Disaster planning needs to be done to reduce the amount of damage and losses in the future because of hazards and social and natural disasters at the level of individuals and communities. Disaster risk reduction strategy (PRB) needs to get the attention of stakeholders in the lower ranks to the national. Based on four cases selected from the Latin America region against areas vulnerable to natural disasters of earthquakes and landslides, Sarmiento (2020) proposes three options for reducing the risk of (1) voluntary collective insurance; (2) structural strengthening with comprehensive housing insurance; and (3) hybrid parametric insurance [11]. So, the experimentation on how to deal with social disasters and environmental disasters from conventional means by focusing on residual risk management to risk management methods that have a positive impact on the quality of life of beneficiaries and reduction of physical vulnerability of the built environment in the short and medium term. Alternative approaches and systematic processes to design Flood Risk Reduction policies aimed at the poor and vulnerable need to be taken even with limited funds [11].

The risk of damage caused by natural disasters only results in physical loss and does not affect the rest of the country's economy [12]. War, armed conflict, technological damage such as nuclear explosion can cause widespread damage to regional and national economies [13]. United Nations Disaster Relief Coordinator (UNDRCO, 1991) divides disaster damage into two Sudden-onset disasters (floods, hurricanes or earthquakes) and Slow-onset disasters (floods and droughts) that can have longer-term effects and reduce community financial savings, national investment,

demand for daily goods -day and reduced regional and national productivity [14].

The risk of catastrophic damage also poses a threat to various parts of life. Threats to the tourism section, for example, are an actual threat. This is due to damage to nature, which is the destination of the tourism itself, as well as damage to the loss of life of the guard and manager of the tourist site. The phenomenon of disasters causes a direct effect on the tourism part that causes losses from both metered and nonmaterial angles. Wahyuningtyas Study (2020) shows the picture and willingness of people in tourist areas in the face of disaster phenomena [15]. The results of the study showed the community is less willing in the face of disasters. The community does not have adequate supplies from the point of willingness of knowledge and attitudes, policies, emergency management, disaster warning systems, and mobilization of resources. Therefore, the lack of public willingness to face the risk of disaster has implications for disaster mitigation management that does not run well following the standards set by the government [15].

Disasters also affect the mode of selection to the dwellings to be inhabited after the disaster occurs. Land ownership guarantees and the mode of placement of residential homes also affect the affected communities. The government and stakeholders need to pay attention to the vulnerable communities affected by the disaster ranked as villages and cities. A study conducted by Sarmiento (2020) showed a comprehensive relationship between land ownership guarantees, access to credit, housing improvements, and the expected outcome of safer housing. This affects communities affected by the disaster and can reduce the risk of disaster [11]. study of eight informal settlements in six Latin America and Caribbean countries in 2017-2018 found residential mode and land tenure situations could predict changes in disaster risk factors such as the physical condition of residence and the social condition of residents [11]. The study also showed: (1) securing residential housing alone does not automatically address the problems of affected communities. Similarly, securing housing does not automatically lead to post-disaster housing improvements to safer residential homes; and (2) residential houses that are occupied have problems with land (illegal) or housing that is easily affected by natural disasters are often ignored rather than getting a distribution of aid. In addition, post-disaster rehabilitation and reconstruction programs often do not concern this group, which makes them vulnerable to repeated natural disasters in the future. The increase in the positive mode of land and housing selection is influenced by housing conditions, especially access to utilities (i.e., water, waste, and energy). Interested parties (the government) need to take post-disaster rehabilitation and reconstruction measures by taking a

more effective approach as a way to improve the safety and quality of life of people affected by disasters.

The custom of the government rehabilitates victims of social and natural disasters. But it is a challenge for the government to act effectively and quickly to reduce risks and restore the socioeconomic functioning of their communities. In addition, the recovery of psychological aspects because of trauma is also a challenge that cannot be underestimated. Policymakers (local and central governments) need substantial analysis to provide targeted assistance. But time and employees certainly require expertise to do so. Finucane study (2020) shows the need for the government to conduct an analysis on how to balance the needs of short- and long-term communities [16]. Post-disaster challenges need serious attention. This, if ignored, can deepen the injustice that increases vulnerability to catastrophic affects. The government needs to make a plan of willingness to deal with disasters and willingness to help victims of disaster victims to move and influence the nature, speed, and inclusivity of community recovery. Injustice for communities affected by disasters needs to continue. Equality campaigns in getting help before and after disasters are a noble practice. Finucane (2020) suggests the need to realize a framework of vulnerability / injustice framework to create concepts on how to improve disaster recovery and avoid continued injustice when considering the diverse needs of society over a long period [16].

Whereas in the Islamic literature, the Quran has warned people of the catastrophic outbreaks of human beings resulting from their own crimes. Unplanned local development can cause floods [17]. However, the concept of destiny is one of the important aspects of the discipline of Islamic science. Based on the history of human civilization, the Koran and many hadiths discuss the concept of accepting God's destiny to nature. However, some can be designed to prevent disaster. The catastrophic flood that plagued the people of Noah [18], a land split that caused the Luth people to disappear into the earth into a catastrophic event that plagued mankind as a result of human rebellion against God [19]. Other natural disasters such as flash floods, earthquakes, landslides are likely due to human greed pursuing modernity to building buildings that result in environmental degradation of the environment. Islam provides a solution to mitigate and mitigate the devastating effects of the disaster.

The development of the country's economy as a result of disasters has meant a change in the direction of the better in terms of increased value and utility from development [20][21]. Economic development requires innovation from a strategic standpoint, both a method and an object to achieving the aspiration of building a post-Covid-19 economy. However, development has its main enemies - incapacity, ignorance, outdated science

and technology that lead to poverty [22]. All countries have struggled even with these issues.

Increasing public understanding of vulnerability and disaster hazards needs to be continued by stakeholders. Education on the willingness to face disasters should not be underestimated. Central and local governments need to work together and work together to improve the resilience of communities facing disasters before and after disasters. The action needs to be done by the parties who get the mandate to take care of the community. But there is no denying that overlap applies in solving post-disaster problems. The consistency of the directives also confuses the people. Similarly, implementing community resilience to disasters before, during and after the disaster occurs mutually between interested parties. Adekola Study (2020) discusses two fundamental key areas in a joint effort to build community resilience to the dangers of natural disasters: (1) stakeholder understanding of community resilience as a concept; and (2) difficulties related to the risk assessment process and readiness faced by local stakeholders in building community resilience [23]. The study shows the existence of different interpretations of community resilience among stakeholder groups. Adekola (2020) suggests the need for the formation of better perceptions of interested parties [23]. The need for disaster hazard vulnerability education should be given to leaders and people to reduce the risk of disaster. Therefore, there is no denying the need to establish perceptions and communication of disaster risk to everyone. But the complications of communicating about events with low-high probabilities, territorial perceptions, risk priority competition, and challenges in managing hazards in the context of limited resources are inevitable.

Therefore, disaster preparedness is a continuous process of change to raise awareness of the risks associated with disasters that could damage both the individual and the country's income and in the long run. Todaro (1997) say that development is a process of developing various fields and involves major changes in the structure of society, mentality and government departments at the national level. Therefore, the views of researchers and experts on development are what develops [24]. The theory presented in this study is that disaster preparedness is a development in itself and builds disaster preparedness and national preparedness for disaster and causes damage to various fields including the effects on the economy and society.

3. RESEARCH DESIGN

This study uses a qualitative method approach. Qualitative methods are an appropriate approach for exploring specific fields of study [25]. Methods of data collection are based on the content analysis from Surah Yusuf in al-Quran to provide the planning theory for

preparation on disaster risk. While data analysis uses a descriptive analysis approach.

4. RESEARCH PROBLEM

Redevelopment requires heroic effort and sacrifice. The need for recovery and development of the country including the economy is due to several reasons, the fact that many countries are having an economic impact on public and national income due to lockdown [26]. Differences in living standards among citizens have made post-disaster economies including the Covid-19 worse because many workers in the B40 economy have been affected by the lack of adequate workspace [27][28][29].

Development efforts are also believed to have an impact on other issues such as political, social and cultural issues [30]. Ironically, the absence of preparedness theories forms the basis for implementation that supplies a clear picture of disaster preparedness and post-disaster recovery. Neither disaster management experts nor post-disaster reconstruction have received the word of "consensus" (*ijmâ'*) on the most important part of disaster preparedness methods and how disaster preparedness processes work. Based on this background, the research gap can still be filled to analyze the form of disaster preparedness methods. This is because there is a need to develop disaster preparedness including other disasters besides Covid-19 to maintain the country's stability.

This discussion provides a counterpoint to the choice of disaster preparedness policy development strategies that can be used to accelerate the process recovery of post-Covid-19 for communities and countries. Therefore, this study was conducted to answer the following research issues:

1. What is pre-disaster strategy of Prophet Yusuf make before the disaster?
2. What qualities do humans need in order to be prepared for disaster?

5. DISCUSSION ON FINDINGS

Discussion on findings state as below:

a. *Identify Pre-Disaster Inventory Strategies*

The narration of the story of the Prophet Yusuf to the Prophet Muhammad through the word of Allah Almighty as illustrated by the Quran in surah Yusuf verse 3: "We revealed to you (O Muhammad) the best of stories." The editorial of the story indicates the seriousness of the event being broadcast [31]. Among the greats of Prophet Yusuf's surrealism are the stories of the Prophet, the righteous, the angels, the devil, the animals, the history of government and leaders, business, scholars, men, women and their temptations,

the dead, the head and the head, the interpretation of dreams and their political connotations. and life, management of life, patience of exams, wisdom and moral highness [32].

Based on the analysis of the Qur'anic contents from Surah Yusuf, the preparation of disaster preparedness to save the people and the country is divided into three phases as shown in the following table:

TABLE 1: METHOD OF PLANNING YUSUF BASED ON YUSUF 'S SURAH

No	Method of planning Prophet Yusuf	
1	Individual planning	verses 7-18
2	Future plans for national development	verse 46
3	First 7-year planning	verse 47
4	Second 7-year planning	verse 48
5	Annual planning is general to the country	verse 49
6	Human relationship planning	verses 58-65 verses 88-91
7	Security planning to protect the country	verses 67-77

The Prophet Yusuf was chosen to carry out the mission of the savior of the land of Egypt and the vicinity of the coming drought was to begin with the interpretation of the dream of a king. The interpretation of the king's dream is the starting point for a wise strategy for dealing with future disasters on a sound basis. Foreseeing these risks and supplies, the Egyptians were able to cope with the emergencies and the devastating effects of the catastrophic disaster that would befall them.

Based on the interpretation of the king's dream, the Prophet Yusuf also supplied guidance on disaster preparedness planning. He then asked the king to be appointed as the trustee to conduct the project planning for the disaster. This is as stated in the surah of Yusuf verse 55:

“(Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)”.

The appointment of the Prophet Yusuf as treasurer was an especially important start to the risk of a catastrophic disaster and a timely decision. This is

because if the predictions are correct but the people who do the trusts do not have good integrity, they will destroy and sink the country into ruin. This is in line with the purpose of human creation with the important goal of being a caliph and prospering the earth as Allah says in surah al-A`raf verse 10.

The interpretation of the king's dream shows that efforts and preparedness strategies are at risk for future famine outbreaks as well as the strategies of the people and the country from being trapped in disasters. It also serves as a strengthening of the faith of Muslims in recognizing misfortune with the permission of Allah and the ability to devote themselves to preparing for disaster. The same is true of the impact of the planning strategies implemented to maintain the well-being of the people and the nation in their economic development.



DIAGRAM 1: THE PROCESS OF PREPARING FOR DISASTER BY PROPHET YUSUF

b. *Development of Individual Characteristics*

The formation of individual characters is a crucial factor in preparing for a disaster. According to Mallia (2015), a proper attitude and character of the individual is essential in the face of disaster in order to reduce the trauma arising from the disaster [33]. Prophet Yusuf before appointed as treasurer of Egypt, he underwent various stages of training and preparation as a leader [32][34].

Yusuf faced various challenges in life. For example, the malice of his brother's jealousy (Surah Yusuf verse 8) was due to the greater love of their parents (Prophet Ya'qub) to Yusuf (surah Yusuf verse 9). This situation triggered the desire of Yusuf 's brothers to obtain the love of Prophet Ya'qub by removing him as a hindrance. Various plans have been proposed to eliminate the Prophet Yusuf either killing or throwing him into the desert (Surah Yusuf verse 9). In addition there was a suggestion that Yusuf be dropped into the well so that a troupe would take him to a distant place (Surah Yusuf verse 10) [35]. However according to Ibn Kathir (2000) the plan had the wisdom of God to send Yusuf to the palace of Egypt [36].

TABLE 2: PROCESS OF DEVELOPMENT OF INDIVIDUAL CHARACTERISTICS BASED ON YUSUF 'S SURA

No	Item	Surah Yusuf	Content analysis
1	Dream Interpretation Science	verse 6	God taught the Yusuf the science of dream interpretation the dream as the greatest miracle.
		verses 4 & 5	Yusuf dreamed of seeing the 11 stars, the sun, and the moon bowing to him.
2	Dream Science	verses 36-42	Yusuf interpreted the prisoner's dream in prison. Yusuf interpreted the King's dream
		verse 5	Yusuf was told by his father (Ya`qub) not to tell his dream to his brother as it would cause them malice.
3	Supernatural News	verse 55	Yusuf appointed as treasurer
		verses 93-96	Yusuf told his brother to bring his clothes that made him see again.

Thus, facing disaster requires planning just as the Prophet Yusuf's brothers planned to dispose of it. Strategic planning plays an important role in facing a disaster [37][38]. The right attitude toward disaster is to prepare for a person with good morals. This is evident from the noble character of the Prophet Yusuf when confronted with his brother after he became Minister in Egypt. Thus, the strategy of the Prophet Yusuf before the disaster was to shape a person with Islamic morals. It needs to be prepared for disaster. Yusuf's personal formation of trust was a fundamental requirement. Because of the greed of the Yusuf's brothers, they could not bear the trust of keeping the earth from harm and evil. Even internal pressures such as Satan have caused them to do wrong and could damage the lives of the people and the country.

Another important characteristic that Yusuf had to develop was that of being patient in receiving tests. This attitude must be prepared before facing life's challenges, as well as slandering slander so that it does not commit treason to the country. Trust and patience have a close bond. Yusuf's ability to keep the country trustworthy in preparing and carrying out the project to save Egypt

from the outbreak of famine and patience to realize those goals based on these two qualities [39][40].

Moreover, good behavior is the result of patience. Yusuf reacted favorably to his brothers' unruly behavior. Good practices are also needed to deal with economic downturns, deterioration, and disaster recovery. Thus the good practice of patiently and generous to the fate of Allah who knows the secrets behind an event will have a positive impact on individuals of their own community and nation in general as enumerated in surah al-Baqarah verse 216 [41].

The next self-preparation is faith in supernatural. The Prophet Ya'qub explained to the Prophet Yusuf about the supernatural that only Allah knows as Allah Almighty says in surah Yusuf verse 18:

"They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help can be sought".

Belief in the supernatural gives us the confidence that God is omniscient and has written to all mankind whatever he wishes and is pleased with his decisions. Beliefs make us more prepared to deal with disasters with happy souls (*reda*) [42].

The next setup is the *shura* (deliberation) system. Yusuf gave the people a chance to consider his views. This practice also helps the public according to the word of Allah in surah al-Syura verse 38. The practice of *shura* is believed to be related to preparing for the disaster together. In addition, the practice of *shura* has to do with economic development in terms of consideration which is in line with the public good [43]. Thus, the Prophet Ya'qub was considerate when he loved Yusuf more than any of his brothers even though he loved all his children. Therefore, the quality of choice is the basis of consideration in the *syura*.

The next attribute to be created in yourself is gratitude. Gratitude brings the added benefit of other favors as recorded in surah Ibrahim verse 7. The Prophet Yusuf greatly appreciates everything he has experienced without disputing it. A grateful attitude gives you the benefit of the disaster. He was calm in the face of the disaster he was facing and the drought he was about to face [44]. In addition to the nature of faith and piety (surah Yusuf verse 18), honesty, keeping yourself from following the lusts (surah Yusuf verse 9), repentance (surah Yusuf verses 97-98) are the qualities needed in shaping the good personal to prepare facing a catastrophic outbreak.

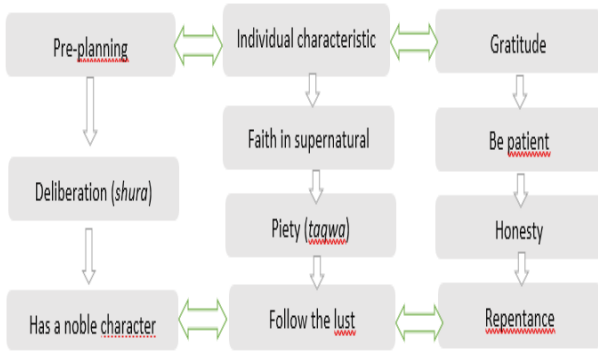


DIAGRAM 2: INDIVIDUAL CHARACTERISTIC OF PROPHET YUSUF’S INVENTORY

The effectiveness of the plan of Joseph had to focus on the ability and ingenuity of man. But it is inadequate in the face of the duration of the disaster, but it requires the power of piety that is based on piety. Socialization and education of disaster vulnerability needs to continue to be educated to leaders and communities. Interested parties (leaders) need to immediately make such preparations. They can do periodically it. We expect the seriousness of the government to socialize the dangers of disasters to help the community make physical preparations as well as strong mentality during and after the disaster. Announcement of disaster supplies to people in disaster-prone areas and not disaster-prone areas. This is to reduce the risk of disaster if it occurs at an unexpected time.

But on the contrary, negative perceptions of the government and lead to low trust in government institutions. This contrasts with the study conducted by Wahyuningtyas (2020) on the low public trust in government institutions when disaster socialization is rarely done [15]. Wahyuningtyas found that the situation of people in the Tangsi Beach area of Lombok who do not trust government institutions because of the neglect of the sociological function of the affected communities [15]. Conversely, when individuals are satisfied with their role in life, and satisfied with relationships with others, then social functions will develop. So, the government needs to play their part in moving their functions and responsibilities so that people want to change their perception of disasters. In this way, the characteristics of the individual need to be strengthened in the face of disaster. As well as the integrity of leaders, also plays a significant role in the success of disaster risk reduction. In addition, Joseph showed characteristics as a policy maker in providing adequate information in the preparation for disasters [45].

6. CONCLUSION

Human life or other life is surrounded by unforeseen circumstances. Defamation, natural disasters, or pandemics are among human contexts. Preparation for

disaster relief should be done to minimize the risk to a minimum. Failure to prepare poses a greater risk to the economy as well as to the post-disaster mentality. Preparation strategies are used to predict future risks. The preparation made is not only self-reliant but requires the help of God. Humans cannot be satisfied with the state of fun until they forget to prepare.

Therefore, the outbreak of catastrophe that is always around humans is not inevitable. However, with the right attitude and attitude from humans can reduce the damage caused by the disaster. Usha plans to reduce the risk of being specifically targeted by leaders who are trusted to lead an organization. The high risk of loss of life, the destruction of property, can be minimized. Islam takes environmental protection seriously from harm. Even environmental care is part of the perfection of faith. Every human being must take on the responsibility of preserving nature as a trust in God. Natural sustainability will be guaranteed for future generations to inherit.

Islam is a religion that cares about human behavior and actions that can lead to disaster. The Quran guides mankind in preparing for disaster. This study found that the contents of Surah Yusuf gave him exposure to the methods of planning and preparedness for disaster. The Prophet Yusuf conducted his plan carefully and prepared for the risk of disaster carefully and gradually. The preparation of human capital through transforming the attitudes of individuals and leaders, having good morals, effective communication, knowledge, and skill transformations are among the strategies to deal with disaster. The distribution of expert information to leaders determines disaster preparedness policies. The choice of trustworthy individuals, honest knowledge and integrity is the path to the well-being of the people and the nation in the face of the catastrophe. While the lazy attitude is intentional, avoidance of preparation for challenging times, betrayal of trust or ignorance can cause the country to face disaster. Therefore, there is a need to develop guidelines for future disaster preparedness and management strategies to reduce disaster risk.

AUTHORS’ CONTRIBUTIONS

The suggestion from the results of this study is that the formation of leaders and citizens who are trustworthy, efficient, and with integrity have an important role in facing the threat of disaster danger before, during and after the disaster. The administration of the country must pay attention and take the example of the approach of the story of Prophet Yusuf to prepare the country and the people to face the challenges of disaster.

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