

INFORMATION LITERACY, DISASTER FIQH, AND POLICY ADVOCACY: A STUDY OF NAHDLATUL ULAMA'S VISION IN NATIONAL DISASTER MITIGATION

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Abstract

Indonesia is a country with a highly critical vulnerability to natural disasters due to its geographical location and the impacts of climate change. The involvement of non-state actors, such as Nahdlatul Ulama (NU), is crucial in driving responsive public policies through the articulation of Fiqh Bencana (Disaster Jurisprudence). This study aims to analyze how NU's theological vision on disasters is constructed and transformed into substantial political advocacy strategies, using a case study of the disaster management movement in North Sumatra in late 2025. Employing a qualitative method with in-depth interviews involving key figures from LBM-NU, LPBI-NU, Muslimat NU, GP Ansor, and the beneficiaries, this study finds that NU has successfully bridged "heavenly language" (theological ethics) and "bureaucratic language" (technocratic management) through a Civil Islam approach. The results indicate a synergistic division of roles among LBM-NU as the provider of macro-micro legal legitimacy, LPBI-NU as the tactical-institutional translator, Muslimat NU as the guardian of gender inclusivity, and GP Ansor (Bagana) as the field executors. The NU Peduli (NU Cares) movement during the disasters in late 2025 in North Sumatra serves as empirical evidence of this collaboration's effectiveness in dismantling cultural fatalism and filling the gaps in the government's technocratic hegemony.

Keywords: Disaster Jurisprudence (Fiqh Bencana), Political Advocacy, Civil Islam, Nahdlatul Ulama, Mitigation

INTRODUCTION

Indonesia's geographical location in the Ring of Fire makes it vulnerable to a wide spectrum of natural disasters. However, the complexity of disaster management in Indonesia lies not only in technical-geographical issues but also in sociopolitical dimensions and regulatory preparedness. In this context, religion often presents itself in two contradictory ways: as a source of societal fatalism or as a driving force for resilience. As the largest Islamic organization in Indonesia, Nahdlatul Ulama (NU) has shifted from merely providing charitable aid to becoming a substantial political actor, actively intervening in policy through the articulation of Disaster Fiqh (Islamic Jurisprudence). (Independent, 2026)

The involvement of religious organizations in the public policy sphere is often viewed as an attempt to "sacralize" politics. However, for NU, the transformation of religious ideas into practical political action is a manifestation of *maslahah ammah* (public welfare). Through the Disaster Management and Climate Change Institute (LPBI-NU) and intellectual forums such as *Bahtsul Masail*, NU has constructed a mitigation vision that is not only based on science but also rooted in religious morality. This phenomenon is interesting to study because it demonstrates how a theological vision can be transformed into an advocacy instrument to influence the direction of national mitigation policy. (Sukomardojo et al., 2023)

Although studies on NU's role in the socio-political sphere are abundant, literature specifically examining the intersection between Islamic theology (Disaster Fiqh) and political advocacy strategies in national mitigation policy remains limited. Most previous studies have focused on Nahdlatul Ulama's (NU) role in religious moderation or electoral politics. (Safiuddin, 2024) There is a research gap in the literature regarding how NU uses its religious authority to lobby for policies and influence draft state regulations related to environmental safety and disaster management. (Fariza & Handayani, 2022).

In the context of information literacy, disaster mitigation cannot be separated from the ability of communities to access, understand, evaluate, and use disaster-related information appropriately. Disaster information is not merely technical data about hazard maps, evacuation routes, or emergency procedures, but also involves the interpretation of risk, the credibility of information sources, and the capacity of communities to translate information into preventive action. In Indonesia, where religious authority remains socially influential, religious organizations such as NU can function as mediators between scientific disaster knowledge and community-based understanding. Through religious language, ethical reasoning, and community networks, NU has the potential to transform disaster information into practical awareness that is more accessible, trusted, and culturally meaningful for Muslim communities.

The spread of misinformation, fatalistic interpretations, and unverified narratives during disaster events shows the urgency of strengthening disaster information literacy. In many cases, communities do not only need accurate information, but also guidance to distinguish between credible disaster warnings, religious interpretations, rumors, and politically motivated narratives. NU's Disaster Fiqh can therefore be understood not only as a theological response to disaster, but also as an information literacy framework that guides people in interpreting disaster knowledge responsibly. By combining religious legitimacy, social networks, and advocacy capacity, NU contributes to shaping a mitigation culture in which disaster-related information is not merely received passively, but critically understood and translated into collective preparedness.

This article aims to fill this gap by exploring two main issues: first, how NU constructs its vision of Disaster Fiqh as a mitigation paradigm; and second, how NU's political advocacy strategy promotes more inclusive and equitable national mitigation policies. Using the lens of substantial Islamic politics, this study argues that NU's advocacy is not merely the activity of an ordinary civil society organization, but rather a moral political movement that seeks to integrate Islamic values into the state's legal structure for the sake of national safety.

RESEARCH METHOD

This research uses a qualitative approach with a case study method to explore Nahdlatul Ulama's political advocacy strategy through Disaster Fiqh (Islamic Jurisprudence) in response

to extreme weather, floods, and landslides in North Sumatra by the end of 2025. Primary data was obtained through in-depth interviews conducted in May 2026. Key informants were selected using a purposive sampling technique representing the NU leadership structure, autonomous bodies, and tactical wings at the regional level. These included: the Chairperson of the Bahtsul Masail Institute (LBM-NU) of North Sumatra, the Chairperson of the Disaster Management and Climate Change Institute (LPBI-NU) of North Sumatra, the Chairperson of Muslimat NU of North Sumatra, and the Chairperson of the Central Executive Board of GP Ansor of North Sumatra. To test the validity of the data, this study employed source triangulation techniques. Triangulation was conducted by comparing and cross-referencing the results of interviews from various parties, namely between information obtained from elite/structural figures of NU (LBM-NU, LPBI-NU, Muslimat NU, and GP Ansor) with narratives and empirical data from residents who survived the natural disaster at the end of 2025 in North Sumatra as direct beneficiaries. Secondary data were analyzed from official organizational documents such as the PBNU Disaster Fiqh Book, the Bahtsul Masail legal product, and Law No. 24 of 2007 concerning Disaster Management. All collected data were analyzed interactively by adopting the qualitative data analysis model from Miles, Huberman, and Saldana (2014), which includes three simultaneous activity flows, namely: data reduction, data presentation, and conclusion drawing/verification.

RESULT AND DISCUSSION

Construction of Nahdlatul Ulama's Disaster Fiqh Vision as a Paradigm

The successive natural disasters that have struck this country are actually events laden with theological and ecological meaning when viewed through the lens of Nahdlatul Ulama (NU). As a representative of an Islamic mass organization that firmly upholds the principles of tawassuth (moderation) and tawazun (balance), NU rejects the fatalistic understanding that considers disasters purely as absolute destiny that must be accepted without any preventive efforts. (Timur, n.d.) On the contrary, NU scholars view most disasters, especially hydrometeorological disasters such as floods and landslides, as a real result of the loss of natural balance damaged by human greed itself. This view is in line with the word of Allah SWT in the Qur'an, Surah Ar-Rum verse 41:

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

"There has been visible damage on land and in the sea caused by the actions of human hands; Allah wants them to feel some of (the consequences of) their actions, so that they return (to the right path)." (Qs.Ar-Rum Verse: 41)

In this verse, Nahdlatul Ulama (NU) interprets disaster not merely as divine wrath, but as a warning and ecological alarm, urging humanity to immediately repent (taubatan nasuuha) of nature by halting all forms of exploitation that damage the earth. This shift is firmly rooted in Ash'arite theology through the concept of al-kasb, in which NU emphasizes that humans have an obligation to carry out outward endeavors amidst God's destiny. In this context, disaster mitigation is positioned as a form of obligatory "human effort" to avoid the risk of destruction (tahlukah). (Budimansyah & Nurdin, 2022)

Nahdlatul Ulama reinterprets the human position by emphasizing that the safety of life and environmental sustainability are integral parts of Maqasid al-Shariah. NU broadens this spectrum by mainstreaming Hifdz al-Biah (protecting the environment) as a pillar supporting life alongside Hifdz al-Nafs (protecting the soul). This paradigm shift implies that disaster management is not merely a social action, but rather a religious mandate equivalent to ritual worship, where organizations have a theological obligation to advocate for mitigation policies to save human lives. (Bencana et al., 2025)

With this paradigm shift, NU provides a holistic explanation of disasters; disasters are not merely viewed as negative events, but also as a means for introspection and spiritual improvement. In the modern era, this concept is highly relevant for building resilience, maintaining emotional balance, and strengthening social solidarity amidst various challenges such as natural disasters, pandemics, and global crises. This study also underscores the importance of applying Qur'anic values in facing disasters, so that theology does not stop at the text but is manifested in community resilience. (Abror & Junaidi, 2024)

This philosophical foundation is concretized through the concept of "Disaster Jurisprudence," mandated since the 32nd Congress in 2010. Using the principle of Maslahah Mursalah, NU asserts that disasters are not isolated natural events, but rather political responsibilities that must be guided by the fiqh principle of "Tasharruful imam 'ala ar-ra'iyah manuthun bil mashlahah" (A leader's policies towards his people must be based on the public interest). Through this principle, NU views the state as having a legal (sharia) obligation to create a robust mitigation system. The state's failure to protect its citizens is categorized as neglecting the leadership's mandate. This provides theological legitimacy for NU to critically intervene in the budgetary structure and development priorities within national mitigation policies, which are often reactive. (Nu, 2025)

NU's Political Advocacy Strategy in Promoting Inclusive Mitigation Policies

Policy advocacy carried out by NU structural elements in North Sumatra creates a unique encounter space as well as epistemological tension between religious theological ethics and the rigidity of state administration. The use of religious terms or local wisdom such as "Sedekah Alam" is not merely a poetic choice of words, but a strategy of transvaluing values so that mitigation programs have moral binding power for the traditional Nahdliyin community. However, in formal coordination spaces at the regional level, this sociological-religious approach often clashes with the regional government's assessment parameters which tend to be materialistic, quantitative, and administrative (Bencana et al., 2025). Based on the results of the researcher's interviews, efforts to bridge this linguistic dualism require the formulation of a down-to-earth "Religious Standard Operating Procedure." The Chairperson of the LBM-NU North Sumatra emphasized:

"Our main task at LBM-NU is to be a bridge that transforms the political vision of humanity and the sacred texts of the yellow books into ready-to-use operational guidelines. The LBM decision text, which was initially full of theological terms and Arabic quotations, we changed the format into a very concise and down-to-earth work instruction document or SOP (Standard Procedure) for Religious Affairs. For example, we issued a clear instruction that if an earthquake or landslide occurs during a prayer service, then saving oneself must be prioritized and the prayer may be canceled, because protecting life (hifdzun nafs) is the main obligation at that time."

The most crucial structural barrier to national mitigation policies at the local level is the tendency of local governments to biasedly prioritize physical-structural projects (such as embankments, retaining concrete, and sensor devices) because their success indicators are considered more measurable technocratically. Conversely, non-structural program proposals put forward by civil society groups such as Nahdlatul Ulama (NU), including Islamic boarding school-based disaster education, strengthening community mentality, and disaster jurisprudence literacy, are often marginalized. Furthermore, a cultural barrier exists in the form of a fatalistic attitude among some religious communities, who view disasters purely as divine will, without the need for rational anticipation. (Review, 2024)

However, when an acute crisis occurs, the failure of technocratic bureaucracy and this barrier of cultural fatalism are successfully patched up and broken down by the tactical flexibility of the NU Civil Islam movement through the LPBI-NU and other autonomous bodies. The LPBI-NU was formally established at its 32nd Congress in Makassar in 2010 to shift the organization's paradigm from charitable to professional, systematic, and scientific disaster management integrated with the spirituality of Islamic boarding schools (*pesantren*). LPBI-NU North Sumatra acts as a "technical translator" in the field, integrating abstract philosophical-theological doctrines into institutional programs such as "Disaster Resilient Villages" (Destana). (Nu, 2025)

When extreme weather, flash floods, and landslides struck North Sumatra in late 2025, encompassing the cities of Medan, Karo, Deli Serdang, Langkat, and Mandailing Natal, synergy across NU's autonomous agencies successfully broke through the technocratic barrier that had paralyzed government coordination. LPBI-NU North Sumatra independently carried out physical rescue operations, opened alternative routes, and built emergency bridges to enable logistics to reach isolated villages (such as in Gang Kenangan, Katamso, Medan, due to the overflowing Deli River, and in Langkat Regency). This is confirmed by testimonies from residents who stated that the NU team directly worked together to dig through thick mud and help clear access roads buried by landslide material. (Putri et al., 2026)

To overcome fatalism at the grassroots level, NU implemented a tactical division of labor approach that synergized the epistemic "brain" of LBM-NU and the field execution "muscle" driven by GP Ansor (Banser/Bagana). Disaster Fiqh (Islamic Jurisprudence) material was integrated directly into the Banser Basic Training curriculum in North Sumatra. Bagana personnel who received technical SAR training from the National Disaster Management Agency (BNPB), the Regional Disaster Management Agency (BPBD), or the National Search and Rescue Agency (BASARNAS) were equipped with the theological belief that saving lives is part of a legitimate humanitarian jihad. The Head of the GP Ansor North Sumatra Regional Leadership Council (PW) explained that during the disaster at the end of 2025, Banser Bagana members worked shoulder to shoulder with BASARNAS to clear landslide material, evacuate residents, carry elderly people, and secure evacuation post areas. (Nu, 2025)

One of the most crucial contributions of the Nahdlatul Ulama (NU) Civil Islam movement in addressing the weaknesses of national mitigation policies on the ground is responsive and inclusive gender mainstreaming (PUG). In general, normative disaster management policies often lump together general classifications of refugees, thus neglecting the specific needs of women and children. (Riyanto et al., 2023)

Through the concept of Maqashid al-Shariah, specifically Hifdz al-Nafs (protecting the soul) and Hifdz al-'Irdh (protecting honor), Muslimat NU of North Sumatra successfully articulated gender-specific needs into practical advocacy and field operations during the

disasters of late 2025. Muslimat NU divides this approach into two dimensions of humanistic fiqh rules: first, Fiqh of Safe Space (Privacy & Honor), which requires the provision of partitions or tents specifically for families to prevent sexual violence; Second, the Fiqh of Reproductive Health and Emergency which places gender-specific logistics (sanitary napkins, diapers, underwear, baby milk) as primary emergency needs equivalent to staple foods. (Roslan et al., 2024). The Chairperson of Muslimat NU North Sumatra explained their concrete advocacy and operational strategies in disaster areas (Karo, Deli Serdang, Langkat, and Mandailing Natal):

"Our advocacy strategy with the government is not conducted in a confrontational manner, but rather through Partnership-Based and Cultural Policy Advocacy. At the regional level, Muslimat NU uses a strategy of infiltrating aspirations through official forums such as Musrenbang. We bring real data from the field to ensure that the mitigation budget and regional emergency fund allocations do not neglect the provision of women- and child-friendly facilities, such as lactation posts and trauma healing. On the ground, our first concrete action was to establish public kitchens to ensure clean, healthy, and halal food, and to move quickly to distribute thousands of special aid packages."

National Mitigation Model Based on Civil Islam

As a synthesis, the ideal mitigation model for Indonesia is not a rigid dichotomy between the state's technocratic technological advancement and the moral authority of religion, but rather a holistic integration (tawazun) of both. Indonesia needs a mitigation model based on Civil Islam, a synergistic space that balances the formal power of the state (technical instruments, budget, and regulations) with the power of religious community organizations (social capital, robust grassroots networks, and moral legitimacy) to achieve community resilience. (Kamal et al., 2025) In advocating for mitigation policies, Nahdlatul Ulama (NU) consistently applies the principle of tawazun proportionally. NU does not emphasize one role to the extreme, but rather moves dynamically as a representative of civil society, voicing the fulfillment of citizens' sense of ecological justice, while simultaneously serving as a cooperative strategic partner for the government. The state provides macro-infrastructure, while religious organizations like NU step in to bridge the socio-cultural gaps by repackaging the administrative instructions of disaster laws into a calming religious language that is readily adhered to by the community. With this integrated model, ecological justice and community resilience are no longer mere administrative slogans, but rather concrete practices that protect all levels of society from the threat of future disasters. (Umam et al., 2025)

The effectiveness of this Civil Islam model was empirically tested when extreme weather, flash floods, and landslides struck North Sumatra in late 2025 (covering the cities of Medan, Karo, Deli Serdang, Langkat, and Mandailing Natal). While government bureaucracy faced limitations, NU elements, united under the unified command of the NU Cares Team Task Force (integrated with LAZISNU), immediately moved quickly to become the first to reach residents in evacuation posts. (Ilmia & Salsabila, 2025) This alliance not only distributed basic supplies but also carried out physical rescue operations, establishing dozens of emergency posts, opening alternative routes, and independently building emergency bridges to restore access to villages isolated by mud and landslides. This significant role is directly validated by testimonies from survivors who experienced the presence of Nahdlatul Ulama (NU) volunteers in clearing the thick mud that had submerged their homes and places of worship. (Rahman et al., 2022)

In its advocacy for mitigation policies, NU consistently applies the principle of proportional tolerance. NU does not emphasize one role to the extreme, but rather acts dynamically as a representative of civil society, voicing the residents' sense of ecological justice (serving as a moral bulwark and a voice for citizens' rights against destructive spatial planning policies or environmental permits), while simultaneously acting as a cooperative, strategic partner with the government. The state provides macro-infrastructure, while religious organizations like NU step in to bridge the socio-cultural gaps by repackaging the administrative instructions of disaster laws into a calming religious language that is readily adhered to by the congregation. With this integrated model, ecological justice and community resilience are no longer mere administrative slogans, but rather concrete practices that protect all levels of society from the threat of future disasters. (Jasin, 2025)

CONCLUSION

This study concludes that Nahdlatul Ulama (NU) in North Sumatra has successfully constructed a theology of disaster from a fatalistic perspective to a paradigm of progressive ecological endeavor. This paradigm was built by reinterpreting Maqasid al-Syariah to place Hifdz al-Biah (protecting the environment) on an equal footing with Hifdz al-Nafs (protecting the soul). This theological vision was then transformed into a substantial political advocacy strategy through a synergistic Civil Islam movement model. On the one hand, NU acts as a critical partner that patches the government's technocratic weaknesses through gender mainstreaming and the formulation of "Religious Standard Operating Procedures" in the regulatory space. On the other hand, NU utilizes its moral legitimacy and cultural structure to mobilize autonomous bodies (LBM-NU, LPBI-NU, Muslimat NU, and GP Ansor) as tactical-humanitarian executors at the grassroots level. Through this synthesis, the NU Peduli movement in the disaster at the end of 2025 proves that community resilience and inclusive ecological justice can be achieved when formal state instruments are integrated with religious social capital. This study has limitations due to its specific analytical focus on the locus of NU's structural and cultural movements at the North Sumatra regional level in responding to the hydrometeorological disaster at the end of 2025. Therefore, further research is recommended to examine the implementation of disaster theology and political advocacy strategies in other Islamic community organizations. Comparative studies between models of religious mass organization movements in Indonesia will provide a more comprehensive picture of the contribution of civil Islam in strengthening the national disaster mitigation system and policy.

SUGGESTION

Based on the findings of this study, Nahdlatul Ulama (NU), government agencies, and disaster management institutions should strengthen collaborative disaster mitigation by integrating Disaster Fiqh, scientific disaster knowledge, and community-based information literacy into disaster preparedness policies and programs. NU's organizational networks, including LBM-NU, LPBI-NU, Muslimat NU, and GP Ansor, should be further utilized to disseminate credible disaster information, reduce fatalistic interpretations, strengthen community preparedness, and ensure that the specific needs of vulnerable groups, particularly women, children, and the elderly, are incorporated into disaster response. Government institutions are also encouraged to formally accommodate religious and community-based perspectives within disaster education, mitigation planning, and policy formulation. Future

research should expand the geographical scope and conduct comparative studies involving other Islamic organizations and regions in Indonesia to examine how religious authority, information literacy, and civil society advocacy can contribute to more inclusive, adaptive, and sustainable national disaster mitigation policies.

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