

Community Responses to Flooding in Tanjung Pura District, North Sumatra: A Qur'anic Perspective on Surah Ar-Rum (30:41)

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Abstract

Flooding that struck Tanjung Pura District, North Sumatra, at the end of 2025 resulted from the interaction between hydrometeorological factors and environmental degradation caused by human activities. This study aims to analyze the responses of flood-affected communities and examine the relevance of Surah Ar-Rum (30:41) as a foundation for psychoecological healing and the development of ecological awareness from an Islamic perspective. The study employed a qualitative approach with a phenomenological design. Data were collected through in-depth interviews with flood-affected residents and analyzed thematically, followed by interpretative analysis using Tafsir al-Misbah, Tafsir al-Azhar, and Tafsir an-Nur. The findings reveal that community responses evolved from panic and anxiety toward stronger social solidarity, enhanced spirituality, and greater ecological awareness. The interpretation of Surah Ar-Rum (30:41) emphasizes that environmental degradation caused by human actions serves as a divine reminder for humanity to restore harmonious relationships with God, fellow human beings, and nature. These findings demonstrate that Qur'anic values provide a conceptual foundation for psychoecological healing while fostering sustainable ecological awareness among disaster-affected communities.

Keywords: *Ecological Awareness; Flood; Flood-Affected Communities; Psychoecological Healing; Surah Ar-Rum.*

Abstrak

Banjir yang melanda Kecamatan Tanjung Pura, Sumatera Utara, pada penghujung tahun 2025 merupakan dampak dari interaksi antara faktor hidrometeorologi dan degradasi lingkungan akibat aktivitas manusia. Penelitian ini bertujuan menganalisis respons masyarakat terdampak banjir serta mengkaji relevansi Surah Ar-Rum ayat 41 sebagai landasan penyembuhan psikoekologis dan penguatan kesadaran ekologis dalam perspektif Islam. Penelitian menggunakan pendekatan kualitatif dengan desain fenomenologi. Data dikumpulkan melalui wawancara mendalam terhadap masyarakat terdampak banjir dan dianalisis secara tematik, kemudian diinterpretasikan dengan pendekatan tafsir menggunakan *Tafsir al-Misbah*, *Tafsir al-Azhar*, dan *Tafsir an-Nur*. Hasil penelitian menunjukkan bahwa respons masyarakat berkembang dari kepanikan dan kecemasan menuju terbentuknya solidaritas sosial, peningkatan spiritualitas, dan kesadaran ekologis. Penafsiran Surah Ar-Rum ayat 41 menegaskan bahwa kerusakan lingkungan yang dipicu oleh perilaku manusia merupakan peringatan agar manusia melakukan refleksi, memperbaiki hubungan dengan Allah, sesama manusia, dan alam. Temuan ini menunjukkan bahwa nilai-nilai Al-Qur'an dapat menjadi landasan konseptual bagi penyembuhan psikoekologis sekaligus mendorong terbentuknya kesadaran ekologis yang berkelanjutan pada masyarakat terdampak bencana.

Kata Kunci: Banjir; Kesadaran Ekologis; Masyarakat Terdampak; Penyembuhan Psikoekologis; Surah Ar-Rum.

A. Introduction

In recent years, the phenomenon of hydrometeorological disasters has become one of the most frequent environmental threats in Indonesia. Causing the frequency and impact of floods to increase in various regions Sulistya, 2021 At the end of November to early December 2025, the island of Sumatra, including the regions of Aceh, North Sumatra, and West Sumatra, was hit by flash floods and landslides triggered by extreme and prolonged rainfall. This phenomenon is not just an ordinary natural cycle. It was exacerbated by a tropical cyclone, causing rivers to overflow suddenly and submerging thousands of villages¹.

Langkat Regency, North Sumatra Province, is one of the areas with a high frequency of flood vulnerability due to its location in a lowland area traversed by several major river basins, such as the Wampu River, Batang Serangan River, Besitang River, and Secanggang River. Based on mapping analysis, the high flood vulnerability is concentrated in the eastern part of Langkat Regency, covering the districts of Tanjung Pura, Gebang, Secanggang, and Besitang. The high risk in those areas is triggered by the lowland topography and the main river flows that cross them. This vulnerability is exacerbated by land-use changes, which lead to a reduction in water absorption areas².

Langkat Regency was struck by a flood disaster with an intensity surpassing previous years. The Tanjung Pura District recorded the most severe damage. The flood not only inundated residential areas, educational facilities, places of worship, and public facilities but also submerged the Trans-Sumatra Highway, which is a strategic route connecting North Sumatra and Aceh provinces³. The water level in several locations reached over one meter, causing the wheels of the economy, education, and public services to come to a standstill for days. Due to the large number of residents being isolated in their homes and health service centers, the government, security forces, and volunteer teams immediately carried out evacuation processes. From a scientific perspective, understanding this flood phenomenon is not only viewed as a consequence of extreme rainfall⁴.

¹ Ratna Dewi, Darmadi, and Muhammad Saleh, "Banjir Sumatera Sebagai Pemicu Kesadaran Publik Tentang Kerusakan Lingkungan," *Urnal Riksa Cendikia Nusantara* 2, no. 1 (2026): 50–56, <https://doi.org/10.5281/zenodo.18245606>.

² Muhammad Ridha Syari'i Damanik et al., "Analisis Penyebab Banjir Dan Upaya Penanggulangannya: Studi Kasus Di Kecamatan Medan Maimun Kota Medan," *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 5, no. 3 (2025): 699–707, <https://doi.org/10.56832/edu.v5i3.2009>.

³ Redaksi, "Data Dampak Bencana Alam Banjir Kabupaten Langkat Tahun 2025," 2025, <https://suarain.com/data-dampak-bencana-alam-banjir-kabupaten-langkat-tahun-2025/>.

⁴ Kementerian Komunikasi dan Digital Republik Indonesia, "Kolaborasi BNPB, Pemda Dan Masyarakat Pulihkan Permukiman Terdampak Banjir Di Tanjung Pura, Langkat," accessed July 14, 2026, <https://www.komdigi.go.id/berita/artikel-gpr/detail/kolaborasi-bnpb-pemda-dan-masyarakat-pulihkan-permukiman-terdampak-banjir-di-tanjung-pura-langkat>.

Research proves that the risk of increased flooding in Langkat Regency, particularly in Tanjung Pura District, is triggered by a combination of hydrometeorological factors and anthropogenic factors. High rainfall indeed serves as the initial trigger, while the impact is exacerbated by the damage to water catchment areas, the conversion of forests into plantation areas due to deforestation, the reduction of river capacity due to sedimentation, the lack of drainage infrastructure, and regional management that is not based on disaster risk mitigation. Making floods a tangible manifestation of the interaction between natural phenomena and human activities that alter the balance of the ecosystem⁵.

The impact of flood disasters is not limited to structural damage or the paralysis of the economic sector alone, but also extends to the psychological, social, and spiritual realms of the community. Personally, they are often faced with the shock of trauma, the peak of anxiety due to financial uncertainty, and the reconstruction of their perspective on the meaning of life. However, on the other hand, this crisis has activated social capital in the form of strengthened solidarity, mass mutual aid, logistics mobilization, and volunteer involvement in the rescue and rehabilitation phases. Various collective responses that emerged prove that the way communities respond to disasters is greatly determined by their educational background, socio-economic conditions, life experience track record, and theological understanding⁶.

In the context of Muslim communities, the phenomenon of disaster is often articulated as a test, a divine warning, or a line of fate that demands spiritual fortitude. Such an understanding holds significant spiritual value, but in practice, it often gives rise to a fatalistic attitude, where disasters are accepted as God's will without the awareness to change behaviors that contribute to environmental degradation. On the contrary, some members of society are beginning to view floods as a consequence of excessive natural exploitation, thus necessitating a collective responsibility to preserve environmental sustainability. The difference in how disasters are interpreted is what makes it interesting to study, as it will affect the patterns of adaptation, mitigation, and recovery of the community post-disaster⁷.

The environmental psychology perspective explains that disaster recovery for victims is not sufficient thru physical rehabilitation alone, but also requires a psychoecological approach, which is the process of restoring psychological conditions built alongside the regrowth of the human relationship with the living environment. This approach positions nature not only as a

⁵ Ritnawati et al., *Manajemen Bencana Banjir: Dari Mitigasi Hingga Pemulihan*, 2025.

⁶ Yokhebed Tisda Januarista, Kismiyati, and Mohammad Faizal Ulkhaq, "Prevalence and Intensity of Endoparasitic Helminth on Swamp Eel (*Monopterus Albus*) from Natural Caught and Cultivation," *IOP Conference Series: Earth and Environmental Science* 718, no. 1 (2021): 012013, <https://doi.org/10.1088/1755-1315/718/1/012013>.

⁷ Wignyo Adiyoso and Hidehiko Kanegae, "The Preliminary Study of the Role of Islamic Teaching in the Disaster Risk Reduction (A Qualitative Case Study of Banda Aceh, Indonesia)," *Procedia Environmental Sciences* 17 (2013): 918–927, <https://doi.org/10.1016/j.proenv.2013.02.110>.

living space but also as part of the trauma healing process and the formation of ecological behavior. Thus, community recovery does not stop at the emotional aspect, but rather evolves into a collective awareness to maintain environmental balance as an effort to reduce the risk of future disasters⁸.

The Qur'an has provided a theological foundation regarding the relationship between humans and nature thru the words of Allah Swt. in Q.S. Ar-Rūm verse 41, which states that corruption on land and at sea occurs due to the actions of human hands so that they may taste some of the consequences of their deeds and return to the right path. This verse shows that disasters are not only understood as natural phenomena or simple divine punishments, but rather as moral and ecological consequences of human actions that exceed limits. Therefore, the interpretation of Q.S. Ar-Rūm verse 41 is highly relevant in building an Islamic ecotheology paradigm that positions humans as stewards responsible for maintaining the balance of nature⁹.

Several previous studies have discussed the relationship between Q.S. Ar-Rūm verse 41 and environmental issues. Research¹⁰ examines the dimensions of ecological damage in the verse¹¹ analyzes the concept of fasād thru a maqāsidī interpretation approach, while¹² compares the interpretations of Hamka and M. Quraish Shihab regarding environmental exploitation¹³ studies the views of Tafsir al-Misbah by M. Quraish Shihab on natural exploitation and environmental damage in Q.S. Ar-Rūm verse 41 and Q.S. Al-A'raf verse 36. Other studies also relate the verse to environmental hermeneutics, Islamic law, or maqāsid al-syarī'ah. However, most research still focuses on the analysis of tafsir texts or environmental damage issues and has not specifically linked the experiences of flood-affected communities in Tanjung Pura District with the psychological and social responses that emerge. This gap is what constitutes the novelty of this research.

⁸ H. Suriani et al., "Pemulihan Trauma Healing Bagi Korban Bencana Alam Melalui Edukasi Kebencanaan, Ketahanan Pangan, Pemberdayaan Ekonomi Desa Simpur Jaya Kecamatan Ketambe Berbasis Pendekatan Pembelajaran Sosial Emosional (SEL)," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 3 (2026): 19707–19713, <https://doi.org/10.31004/jerkin.v4i3.5373>.

⁹ Muhammad Iqbal et al., "Banjir Dan Kerusakan Hutan Dalam Tinjauan Q.S Ar-Rum Ayat 41: Refleksi Teologis Atas Krisis Ekologis," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 4 (2026): 23677–23683, <https://doi.org/10.31004/jerkin.v4i4.3409>.

¹⁰ Ismi Aulia Lathifah et al., "Studi Tafsir Tentang Dimensi Kerusakan Dalam Q.S. Ar-Rūm Ayat 41," *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya* 4, no. 3 (2025): 498–507.

¹¹ A. Wulandari, U. Almas, and N. L. N. N. Najiyah, "Menelusuri Makna Term Fasād Dan Relevansinya Terhadap Kasus Kebakaran Hutan Dan Lahan: Analisis Atas Qs. Ar-Rum Ayat 41 Perspektif Tafsir Maqashidi," *Qudwah Qur'aniyah: Jurnal Studi Al-Qur'an Dan Tafsir* 2, no. 2 (2024): 114–132, <https://ejournal.lp2m.uinjambi.ac.id/ojs/index.php/qudwah/indexi>.

¹² F. I. N. Sutrisno and M. Azmi, "Eksplorasi Lingkungan Dalam QS. Ar-Rum Ayat 41 (Studi Komparasi Tafsir Al-Azhar Dan Al-Misbah)," *Mashahif: Journal of Qur'an and Hadits Studies* 5, no. 1 (2025), <https://urj.uin-malang.ac.id/index.php/mashahif/article/view/14198>.

¹³ A. A. Pratama and P. Rahman, "Eksplorasi Alam Dan Kerusakan Lingkungan Dalam Perspektif Tafsir Al-Misbah," *SIGARUDA JOURNAL: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi Dan Pendidikan* 1, no. 2 (2025): 435–442.

This research aims to answer how the community affected by the flood in Tanjung Pura District responds to and interprets the flood disaster they experienced; and how the perspective of interpreting Q.S. Ar-Rūm verse 41 can serve as a basis for the community's response to the flood disaster, as well as ecological awareness based on the values of Q.S. Ar-Rūm verse 41. Thus, this research is expected to enrich the contextual interpretation of the Qur'an regarding environmental issues while also providing conceptual contributions to the development of disaster mitigation approaches that integrate psychological, ecological, and spiritual dimensions.

B. Research Methods

This research uses a qualitative approach with a phenomenological design, aiming to explore the meaning of experiences encountered by several individuals regarding a phenomenon so that the researcher can obtain the essence of those experiences. The phenomenological approach is employed because the research seeks to understand the lived experiences of communities affected by floods in responding to and interpreting the disaster, and then to interpret those experiences¹⁴.

The research was conducted in Tanjung Pura District because it is the area with the highest flood impact level in Langkat Regency, North Sumatra Province during the flood event at the end of 2025. The selection of the location was made with the consideration that the area experienced the most significant impact from the flood. The data collection technique was conducted thru in-depth interviews to obtain direct informants. Exploring the experiences of the community during floods, how they interpret disasters, the forms of psychological and social responses that emerge, and their views on the relationship between floods caused by environmental damage and floods. Then provide an interpretation of Q.S. Ar-Rum verse 41. Studying the verse thru several Nusantara tafsir books such as Tafsir al-Misbah by M. Quraish Shihab, Tafsir al-Azhar by Hamka, and an-Nur by Muhammad Hasbi ash-Shiddieqy. The interpretation results in a theological construction regarding the impact of human behavior and societal response to natural disasters, psycho-ecological healing, and ecological awareness based on the values of Q.S. Ar-Rūm verse 41.

C. Discussion

1. Hydrometeorological Crisis and Ecological Degradation Triggering Flood Disasters in Langkat Regency in 2025

The flood that struck Langkat Regency at the end of 2025 should not be merely understood as a consequence of increased rainfall intensity, but rather as a result of the

¹⁴ Ahmad Nasir et al., "Pendekatan Fenomenologi Dalam Penelitian Kualitatif," *Innovative: Journal of Social Science Research* 3, no. 5 (2023): 4445–4451, <https://j-innovative.org/index.php/Innovative/article/view/5256>.

interaction between the hydrometeorological crisis and the declining environmental carrying capacity. The National Disaster Risk Study of North Sumatra Province by¹⁵, states that a disaster is triggered by the interaction between hazard, vulnerability, and the region's capacity to face the threat. Therefore, the extent of the damage caused by floods is not only determined by meteorological factors but is also influenced by ecological conditions, river basin degradation, and changes in land use that do not adhere to sustainability principles.

At the end of November to early December 2025, the Sumatra region experienced extreme rainfall triggered by the formation of Tropical Cyclone Senyar in the Malacca Strait area. The atmospheric system increased the supply of water vapor to the western region of Indonesia, triggering high-intensity rain that lasted for several consecutive days. This condition caused the discharge of several rivers to increase drastically, including the Wampu River, which is the main hydrological system of Langkat Regency. Although extreme rainfall served as the initial trigger, various studies indicate that the extent of the damage caused cannot be separated from the ecological condition of the watershed area, which has been under pressure due to land use changes. Therefore, the flooding that occurred is the result of the interaction between atmospheric factors and human activities¹⁶.

Langkat Regency, geographically, indeed has characteristics that are prone to flood disasters. This region is traversed by several major river basins, including the Wampu River, Batang Serangan River, Besitang River, and Secanggang River, which originate in the Bukit Barisan Mountain Range and flow into the eastern coast of Sumatra. The topographic characteristics dominated by lowlands in the eastern part cause the water flow from the upstream area to naturally concentrate in the downstream region, particularly in the sub-districts of Tanjung Pura, Gebang, Secanggang, and Besitang. BNPB data places the area as a region with a high flood threat level due to the combination of hydrological factors, topography, and the density of community activities along the riverbanks¹⁷.

¹⁵ Badan Nasional Penanggulangan Bencana (BNPB), "Dokumen Kajian Risiko Bencana Nasional Provinsi Sumatera Utara 2022–2026" (Jakarta, 2021), https://inarisk.bnpb.go.id/pdf/SUMATERA_UTARA/Dokumen_KRB_Nasional_Sumatera_Utara_2022-2026.pdf.

¹⁶ A. Junaedi Karso and Sri Wulandari, *Misteri Kayu Gelondongan Versus Banjir Sumatera Aceh 2025 Dan Penanggulangannya*, 1st ed. (Purbalingga: CV Eureka Media Aksara, 2026), https://books.google.com/books/about/Misteri_Kayu_Gelondongan_Versus_Banjir_S.html?id=u9veEQAAQBAJ.

¹⁷ Yeeri Badrun, Harun Mukhtar, and Setiawan Ardi Wijaya, "Respon Kebencanaan Hidrometeorologi Lintas Provinsi (Sumatera Barat, Sumatera Utara, Dan Aceh)," *Jurnal Pengabdian UntukMu Negeri* 10, no. 1 (2026): 169–174, <https://doi.org/10.37859/jpumri.v10i1.11226>.

Mapping flood vulnerability in Langkat Regency using the integration of river buffers and InaRISK BNPB data based on Geographic Information System (GIS)¹⁸ this study shows that areas with the highest vulnerability levels are concentrated in the eastern part of Langkat Regency, particularly in the sub-districts of Tanjung Pura, Gebang, Secanggang, Besitang, as well as parts of Hinai and Padang Tualang. The high vulnerability in the area is influenced by three main characteristics: the proximity of settlements to the main river, the dominance of lowland topography, and the high population density which increases the level of exposure to flood threats. The integration of spatial analysis shows that areas within a radius of 0–100 meters from the riverbank have the highest vulnerability levels because they are directly impacted when the river's discharge increases.

The vulnerability is not only caused by the physical characteristics of the area. In recent years, the upper watershed area of the Wampu River has experienced significant land cover changes due to the conversion of land for plantations, the opening of residential areas, mining activities, and the reduction of forested areas. These changes have resulted in a decreased ability of the watershed to absorb rainfall, increase infiltration, and control surface runoff. When the cover vegetation decreases, most of the rainwater is no longer absorbed into the ground, but instead flows quickly toward the river body or surface runoff. At the same time, the erosion process in the upstream areas increases sedimentation, which reduces the river's capacity to hold water flow. The accumulation of these two processes causes the Wampu River and other rivers in Langkat Regency to overflow more easily during heavy rainfall¹⁹.

Such conditions show that the floods in Langkat Regency are the result of an ecological crisis that has developed gradually. The issue of flooding can no longer be viewed as a seasonal phenomenon that recurs every year, but rather as a cause of the weakening of the ecological functions of the river basin due to the density of human activities. The degradation of the upstream area will always impact the increased risk of disasters in the downstream area because all components within a river basin work as an interconnected system. Thus, the damage that occurs in the upstream area ultimately manifests in the form of increased frequency, extent of flooding, and flood damage in the downstream area such as Tanjung Pura District.

¹⁸ Damanik et al., "Analisis Penyebab Banjir Dan Upaya Penanggulangannya: Studi Kasus Di Kecamatan Medan Maimun Kota Medan."

¹⁹ A. S. Thoha et al., "Spatial Distribution of Flood Vulnerability in Langkat Regency, North Sumatera Province, Indonesia," *IOP Conference Series: Earth and Environmental Science* 1188, no. 1 (2023): 012009, <https://doi.org/10.1088/1755-1315/1188/1/012009>.

2. Response of Communities Affected by Flood Disasters: Emotional, Social Solidarity, and Ecological Awareness Post-Disaster

Hydrometeorological disasters not only impact material damage but also change psychological conditions, social relationship patterns, and the way society interprets the relationship between humans and the environment²⁰. Disaster psychology studies explain that affected communities generally go thru a multi-tiered response phase, starting from the emotional shock phase, the social adaptation phase, until a new meaning is formed regarding the experienced event²¹. The same pattern is observed in the community of Tanjung Pura District after the major flood at the end of 2025.

Research²² on the spirituality of flood-affected communities in Bireuen Regency shows that the psychological dynamics of the impacted communities occur thru three main stages. The first stage is "acute emotional response," characterized by the emergence of panic, fear, confusion, and anxiety when the flood arrives suddenly. The second stage is "religious coping," which involves the use of religious values as a mechanism for emotional control thru prayer, worship, remembrance, and reliance on God. The third stage is "spiritual meaning-making," when those affected begin to view the disaster as a moment for self-reflection and the beginning of an awareness to improve the relationship between humans and the environment. The psychospiritual adaptation model shows that the post-disaster recovery process is a gradual and continuous journey, not just the disappearance of waterlogged areas.

Field research results in Tanjung Pura District. Based on interviews with the affected community, the first responses that emerge when the flood arrives are "panic response," "shock," and "confusion" because the water level rises very quickly. The informants stated that the first actions taken were not individual self-rescue, but rather securing family members, moving valuable items to higher ground, and seeking information about the surrounding environmental conditions. The response indicates that in the early phase of a disaster, the survival response mechanism is more dominant than the community's ability to conduct a rational risk assessment Mujahidin & Murdhani, 2024.

²⁰ Hayatul Khairul Rahmat and Desi Alawiyah, "Konseling Traumatik: Sebuah Strategi Guna Mereduksi Dampak Psikologis Korban Bencana Alam," *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 6, no. 1 (2020): 34–44, <https://doi.org/10.47435/mimbar.v6i1.372>.

²¹ Moh. Riflin L. Nakoe, *Manajemen Bencana*, First Edit (Gorontalo: CV Duta Sablon, 2022).

²² Nur Azizah and Ahmad Arif Daulay, "Spiritualitas Masyarakat Dalam Menghadapi Musibah Banjir: Dinamika Respons Emosional Dan Religious Coping," *Absorbent Mind* 6, no. 1 (2026): 108–123, https://doi.org/10.37680/absorbent_mind.v6i1.9835.

Interview results also show that after the emergency conditions began to be controlled, the community immediately established communication with neighbors, village heads, village officials, and local government to obtain evacuation and logistical assistance. This phenomenon indicates the emergence of social coping built thru the community's social capital. In the perspective of community psychology, social support functions as a protective factor that can reduce post-disaster stress levels while also enhancing individuals' ability to adapt to crisis situations. These findings are in line with the research by Najamudin & Hidayat, 2024, which explains that collective behavior based on faith and togetherness serves as the main capital for communities in reducing the impact of disasters. The values of mutual cooperation, helping each other, and neighborly concern are manifestations of the aspect of *ihsan* that strengthen the social resilience of the community when facing disasters.

Nevertheless, the psychological recovery process of the community does not stop after the water recedes. Most informants admitted to still feeling prolonged anxiety, especially when it rains with high intensity. The feeling of worry that floods will occur again causes the community to be more vigilant about weather changes, with some even admitting to having difficulty sleeping during heavy rain at nite. These symptoms indicate the presence of post-disaster anxiety, which is anxiety that arises from a traumatic experience of a previous disaster **Sunny dan Setyowati 2020**. In disaster psychology studies, this condition is a common response experienced by affected communities because the memory of the threat is still strongly stored, so any stress and stimulus resembling the previous experience can trigger the same emotional reaction.

The phenomenon reinforces the research findings on "Trauma Healing Based on Islamic Spirituality"²³, which state that the recovery of disaster victims cannot be achieved thru physical rehabilitation alone. Victims require a psychological recovery process that takes place gradually thru trauma assessment, emotional stabilization, counseling, strengthening spirituality, community support, and ongoing assistance. This approach is important because post-disaster trauma often does not manifest physically, but it affects the quality of life, sense of security, and the community's ability to resume daily activities.

In addition to showing psychological impacts, the interview results indicate a change in the way the community interprets the causes of flooding. Some informants

²³ Siska Novra Elvina et al., "Trauma Healing Berbasis Spiritualitas Islami: Model Konseling Pasca-Bencana," *MIMBAR: Jurnal Media Intelektual Muslim Dan Bimbingan Rohani* 11, no. 2 (2025): 1–11, <https://doi.org/10.47435/mimbar.v11i02.4175>.

stated that floods occur due to the overflowing of river water as a consequence of heavy rainfall. However, some members of the community also associate floods with environmental damage caused by humans, such as deforestation, land conversion, river siltation, and poor waste management. These differing perspectives indicate that the community is beginning to build ecological awareness based on the post-disaster experiences they have personally encountered. This awareness indicates a transformation from an understanding initially oriented toward natural factors to the recognition of human involvement in increasing disaster risk²⁴.

The spiritual dimension is also an important part of the sustainable ecological process. The informants stated that the relationship between humans and nature cannot be separated from religious teachings. Disasters are viewed not only as natural phenomena but also as events that contain moral lessons for humans to be more careful in treating the environment. This understanding shows that religion functions as religious coping as well as a framework for healing from the traumatic experiences endured by society. In the Islamic perspective, humans as *khalīfah fī al-arḍ* are not only responsible for improving themselves after a disaster but also obligated to restore the balance of nature so that the same damage does not continue to recur in future generations²⁵.

Thus, the results of this study show that the response of the Tanjung Pura community to floods does not stop at the emotional phase of panic and anxiety, but develops into a process of social adaptation thru mutual assistance, then transforms into ecological and spiritual awareness regarding the importance of maintaining a harmonious relationship between humans and nature. This process indicates that post-disaster recovery is a psychoecological process, which is the psychological recovery that occurs simultaneously with the formation of ecological awareness and the strengthening of religious values²⁶.

3. Identification of the Interpretation of Q.S Ar-Rum (30): 41

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

Destruction has appeared on land and at sea caused by the hands of humans. (Through that) Allah makes them taste some of (the consequences of) their actions so that they may return (to the right path). Q.S Ar-Rum (30): 41.

²⁴ Irfan Maulana, Suci Febrianti, and Bintang Aditya Nugraha, "Intervensi Terapi Dukungan Psikologis Pada Korban Terdampak Bencana Yang Mengalami PTSD (Literature Review)," *Malahayati Nursing Journal* 5, no. 3 (2023): 647–659, <https://doi.org/10.33024/mnj.v5i3.8019>.

²⁵ Ahmad Redho Qurrota A'yun et al., "Krisis Dan Bencana Lingkungan Hidup Global: Apa Dan Bagaimana Tanggung Jawab Pendidikan (Islam)," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 4 (2025): 339–352, <https://doi.org/10.23969/jp.v10i04.38089>.

²⁶ Siti Murni, "Peran Agama Dalam Penanganan Trauma Kolektif Pasca Bencana Alam Di Indonesia," *Jurnal Educandumedia* 3, no. 3 (2024): 430–441, <https://doi.org/10.54373/imeij.v6i1.2566>.

The word zahara originally means "the occurrence of something on the surface of the earth." Therefore, because it is on the surface, it becomes visible, clear, and well-known. The word al-fasād according to al-Ashfahani is "the deviation of something from balance, whether slight or significant." This word is used to refer to anything, whether physical, spiritual, or otherwise. The word al-fasād in the Qur'an is associated with all human actions that contradict goodness, whether it be arrogance, neglecting Allah's commands, tyranny, disputes, and bloodshed²⁷.

Quraish Shihab in Tafsir al-Misbah interprets this verse as a strong indication of an ecological crisis, where corruption (al-fasād) is defined as the loss of balance and benefits in nature, both on land and at sea, due to human disobedience. Quraish Shihab emphasizes that this corruption manifests in widespread forms, such as ocean pollution, prolonged droughts, and social-moral crises. The phrase "tasting some of the consequences" in the latter part of the verse, Shihab underlines as a mercy from Allah. The disaster that occurs is not a full punishment, but rather a warning (tadzkirah) aimed at making people aware so that they can immediately reflect on themselves and return to the right path. Thus, disasters in the Islamic perspective function as a corrective learning experience rather than merely a repressive action.

The indication in Q.S Ar-Rum (30): 41 implies a close relationship between human morality and the order of life and the balance of nature. Islam views disasters not merely as coincidental natural phenomena but as triggered by human behavior that violates religious laws and disrupts social norms²⁸.

Hamka, in Tafsir al-Azhar, interprets this verse as a stern warning and a call regarding ecological damage on land and at sea, stemming from human greed and materialistic ambitions. According to Hamka, humans, who are entrusted as caliphs on earth, should act as reformers (mushlih) rather than destroyers for temporary gain. Through the phrase at the end of the verse "hopefully they will return," Hamka emphasizes that the door to repentance has not yet been fully closed. Humans are guided to introspect their intentions and reorganize their relationship with the Creator of the universe, firmly leaving behind the destruction on Earth.

Habib ash-Shiddiqy in Tafsir an-Nur emphasizes that before humans became greedy for wealth (becoming materialistic) and idolatrous with the luxuries of the world,

²⁷ Heri Puspito and Islamiyatur Rohmah, *Bencana Dalam Perspektif Sains Dan Islam*, First Edit (Sleman: Deepublish (CV Budi Utama), 2024).

²⁸ Muhammad Na'iem, Muhammad Zaid, and Nurul Aini Ustar, "The Concept of Disaster in Islamic Perspective: An Analysis of QS. Ar-Rum: 41, QS. Asy-Syura: 30, QS. Al-Anfal: 25, QS. Taubah: 126, and Authentic Hadiths" 5, no. 1 (2026).

this world was full of virtue and success, security, and tranquility. At first, humans lived in happiness until envy, greed, and avarice arose, all actions of humans that distanced them from goodness, and violations of religious law. Therefore, Allah sent His prophets to convey glad tidings and warnings, as well as to determine the law among humans in all matters they dispute. Therefore, a battle arose between the truth and falsehood. God also punishes the disobedient and destroys the ungrateful. He removes blessings from people and punishes them by bringing disasters that destroy their wealth and lives, so that they return to the truth.

Allah has created the harmony of nature, so humans are forbidden to destroy it. Therefore, the occurrence of environmental damage is a consequence of human negligence toward God's decree. Everything obeys Allah as the Creator and All-Knowing, and when humans, as creations, contribute to the destruction of that ecosystem balance, nature will show reactions that disturb human life. If humans greedily defy divine values in interacting with the environment, then environmental damage will occur²⁹.

Based on the Interpretation of the Ministry of Religious Affairs of the Republic of Indonesia, the word *al-fasād* (corruption) that occurs on land and at sea is a manifestation of the direct impact of human behavior that abandons religious law. Triggered by the dominance of lust and straying from human nature. *Al-Fasād* arises due to violations of God's laws, encompassing changes in morality, social inequality, and environmental exploitation. The purpose of showing the negative consequences on nature is so that humans can feel some of the repercussions of their actions and are expected to realize their mistakes and return to the right path thru the improvement of faith and ecological harmony.

This verse rejects the mistaken attitude of resignation in the face of disaster (fatalistic). Islam does not teach us to passively accept the situation, but rather demands that we introspect, improve our behavior, and maintain a sustainable balance with nature. For that reason, Q.S Ar-Rum (30): 41 serves as a strong theological foundation for building environmental ethics, preserving nature, and fostering ecological awareness based on Islamic values.

D. Conclusion

The flood disaster in Tanjung Pura District at the end of 2025 is a consequence of the disruption of environmental balance. The occurrence of the flood disaster also triggers various

²⁹ Nur Ilham Arifuddin, "Penanggulangan Kerusakan Lingkungan Alam Dalam Al-Qur'an Perspektif Tafsir An-Nûr Teungku Muhammad Hasbi Ash-Shiddieqy" (Universitas PTIQ Jakarta, 2023), <https://repository.ptiq.ac.id/id/eprint/1463/>.

psychological responses experienced by the community. Examining the interpretation of Q.S Ar-Rum verse 41 as a foundation for psychoecological healing to strengthen spirituality, psychological healing, social solidarity, and to foster sustainable ecological awareness with Islamic values.

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