

## ***Pesantren* as a Pillar of Social Resilience: Islamic Education and Disaster Mitigation in East Java**

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Submitted: 07-10-2025

Revised: 06-12-2025

Accepted: 10-12-2025

**ABSTRACT.** This study aims to explore the role of Islamic education in pesantren in building social resilience in disaster-prone areas in East Java, Indonesia. Using a qualitative approach through case studies at three pesantren (Pesantren Ar-Rosyid, Pesantren Tangguh Bencana, and Pesantren Tebuireng), the research identifies how pesantren integrate Islamic values such as *tawakkal* (trust in God), *sabar* (patience), *ukhuwah* (brotherhood), and *ta'awun* (cooperation) into disaster mitigation and post-disaster social recovery activities. The empirical findings show that pesantren not only teach students mental and social resilience but also actively collaborate with the community and government in disaster recovery efforts. The findings highlight that pesantren play a central role in building strong social networks, which are crucial for accelerating post-disaster recovery. Pesantrens are also involved in disaster education, teaching practical skills and profound social values. These findings have practical implications for the development of faith-based disaster mitigation policies and the use of pesantren as strategic partners in disaster mitigation and recovery programs at both the local and national levels. This research also contributes to social resilience theory by adding a spiritual dimension and integrating religious values into community-based social resilience strategies.

**Keywords:** *Disaster mitigation, Islamic education, Pesantren, Social networks, Social resilience*

 <https://dx.doi.org/10.32678/tarbawi.v11i03.12098>

**How to Cite** Sirojuddin, A., & Pramitha, D. (2025). *Pesantren* as a Pillar of Social Resilience: Islamic Education and Disaster Mitigation in East Java. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 11(03), 525–538. <https://dx.doi.org/10.32678/tarbawi.v11i03.12098>

### **INTRODUCTION**

Islamic education is critical in shaping individual character and increasing social resilience, especially in areas prone to natural disasters (Fu & Zhang, 2024). *Pesantren*, an Islamic educational institution that has long existed in Indonesia, not only aims to teach religious knowledge but also to develop social and moral aspects that can form a resilient society in the face of various crises. Education in Islamic boarding schools teaches religious values such as *tawakkal*, *sabar*, *ukhuwah*, and *ta'awun*, which can help individuals and communities to face life's challenges, including natural disasters (Abdullah, 2014). Previous research has shown that education grounded in religious values can enhance individuals' and communities' social resilience, enabling them to adapt, survive, and recover from disasters (Lickona, 1996; Norris et al., 2008). Therefore, Islamic education taught in Islamic boarding schools has excellent potential to strengthen the community's social resilience, especially in areas that often face natural disasters.

Various recent studies have examined the relationship between character education and social resilience. Research by Lickona (1996) indicates that character education that integrates moral and religious values can help individuals develop the social and mental skills needed to cope with stress

and crisis. Similarly, the theory of social resilience is put forward. Norris et al. (2008) suggest that communities with strong social networks and good institutional capacity are better able to survive and recover after disasters. Although many studies have examined the importance of education in building social resilience, very few have examined in depth the role of Islamic education, especially in Islamic boarding schools, in disaster-prone areas (Choudhury et al., 2021; Sun et al., 2018). This research aims to fill this gap by delving deeper into how *pesantren* can strengthen social resilience through education grounded in Islamic values.

Previous research has focused chiefly on formal or non-religious education to strengthen social resilience and disaster mitigation (Anam et al., 2024). For example, some studies have examined the application of disaster education in formal schools without considering the religious dimension, which can shape mental and social forces (Dhofier, 1982). However, few have studied how the religious values taught in Islamic boarding schools can strengthen social networks supporting post-disaster recovery. In addition, although *pesantren* have a strategic position in society, there has been no research that specifically focuses on the social role and mora of Islamic values-based *pesantren* that can increase social and mental resilience in the *pesantren* education ecosystem which aims to explore the possibility that Islamic education in *pesantren* through the application of Islamic values in the curriculum and daily activities, can strengthen social resilience in disaster-prone areas (Lombard, 1984).

This gap is crucial for further research, as Islamic boarding schools (*pesantren*) offer a unique approach to education, integrating strong Islamic values with practical learning that can be directly applied in everyday life (Annalakshmi & Abeer, 2011). This research aims to address this gap by examining how education in Islamic boarding schools can strengthen social resilience through the application of Islamic values, including *tawakkal* (trust in God), *sabar* (patience in facing trials), *ukhuwah* (brotherhood), and *ta'awun* (cooperation) (Abidin, 2012; Akhdad, 2020). These values not only shape individual mental resilience but also strengthen social bonds within the Islamic boarding school community and its surroundings, which is crucial in disaster-prone areas. One Important Aspect to be studied is how the *pesantren* curriculum can integrate disaster knowledge with a religious perspective, thereby creating an effective model of disaster education grounded in Islamic values (Suyadi et al., 2020).

This research was conducted across several Islamic boarding schools in East Java, an area prone to natural disasters such as floods, landslides, and earthquakes (Gianisa & Le De, 2017). East Java was chosen because it has many Islamic boarding schools, which play an important role in the community's social life and education. Several Islamic boarding schools in this area have also shown an active role in disaster risk reduction and post-disaster recovery (D. J. Norris et al., 2008). Therefore, Islamic boarding schools in East Java are very relevant locations for research on how Islamic education can strengthen social resilience. Since *pesantren* are often located in rural areas prone to disasters, this study will also examine how the social structure within *pesantren* can support post-disaster community recovery (J. E. Norris et al., 2012).

This study analyzes three Islamic boarding schools in disaster-prone areas: Ar-Rosyid in Jember (flood-prone) and the Disaster Resilient Islamic Boarding School in Pasuruan (known for its preparedness). These schools were chosen due to their strong social influence and involvement in disaster risk reduction and recovery activities. The significance of this research lies in exploring how *pesantren* can serve not only as centers for religious education but also as vital institutions for fostering social resilience in communities facing disasters. By examining how values such as *tawakkal*, *sabar*, *ukhuwah*, and *ta'awun* are taught, this study contributes to understanding the role of faith-based education in enhancing social bonds and community recovery. It also offers a model for integrating religious values into disaster preparedness, providing valuable insights for educational and disaster-mitigation policies in Indonesia and beyond.

## **METHOD**

### *Research Design*

This study employs a qualitative approach to understand the role of Islamic education in *pesantren* (Islamic boarding schools) in building social resilience in disaster-prone areas. A qualitative approach was chosen because the phenomenon under study is complex and requires an in-depth exploration of social values, interpersonal interactions, and the educational dynamics within *pesantren*, which quantitative methods cannot adequately address. The case study approach was selected to provide a detailed and contextual understanding of how *pesantren* contribute to social resilience (Creswell, 2018; Miles & Huberman, 1994). Case studies allow for a deep examination of a specific phenomenon in its natural context, providing valuable insights into the role of *pesantren* in disaster preparedness and recovery.

### *Participants*

The units of analysis in this study are the *pesantren* (Islamic boarding schools) located in disaster-prone areas: *Pesantren Ar-Rosyid* in Jember, *Pesantren Tangguh Bencana* in Pasuruan, and *Pesantren Tebuireng* in Jombang. The unit of observation includes key actors within the *pesantren*, including caretakers (*pengurus pesantren*), students (*santri*), and alumni. Additionally, the study observes the surrounding community members who interact with these *pesantren* in disaster-related activities. The analysis level involves individuals, institutions, and communities, with a focus on how *pesantren* engage in disaster mitigation and post-disaster recovery efforts (Arifin, 2020).

### *Instruments*

The data collection methods include the following instruments: Semi-structured interviews with the caretakers of the *pesantren*, students, alumni, and local community members. The interview guidelines focus on exploring their experiences with Islamic education and the *pesantren's* role in disaster mitigation and recovery. Participatory observation of activities within the *pesantren*, particularly those related to disaster preparedness, such as evacuation drills, aid distribution, and community collaboration in post-disaster recovery. Documentation from the *pesantren's* records, such as reports on disaster-related activities, photos, and videos that illustrate the *pesantren's* involvement in recovery efforts (Moleong, 2017).

### *Procedure*

The data collection process will be carried out in three phases: 1) Preparation phase: Initial visits to the *pesantren* to introduce the research, explain the purpose, and obtain permission for conducting the study. A schedule will also be arranged for interviews and observations. 2) Data collection phase: Field visits will take place over 2 months, with two visits per week to conduct semi-structured interviews and observations (Braun & Clarke, 2006). The interviews will be conducted with caretakers, students, alumni, and community members, while observations will focus on disaster preparedness and recovery activities within the *pesantren*. 3) Data analysis phase: The data collected from interviews, observations, and documentation will be analyzed thematically to identify key patterns and themes related to social resilience, Islamic values, and disaster recovery (Yuliani, 2018).

### *Data Analysis*

The data analysis process includes the following steps: 1) Coding the data: Sorting and categorizing interview, observation, and documentation data based on key themes, such as solidarity, social cooperation, and Islamic values in disaster preparedness. 2) Data triangulation: To ensure the validity of the findings, the data from interviews, observations, and documentation will be cross-checked and compared for consistency. 3) Member checking: After analysis, member checking will be conducted with selected informants to verify the accuracy and credibility of the findings. 4) Peer debriefing: To enhance the reliability and validity of the analysis, discussions with colleagues who

are experts in the field will be held to ensure that the analysis aligns with the existing literature and theoretical frameworks (Miles & Huberman, 1994).

*Validity and Reliability*

To ensure the validity and reliability of the data, this study will apply several strategies commonly used in qualitative research, including member checking, which involves informants in verifying the findings to ensure that the interpretations align with their perspectives. Data triangulation: Using multiple sources of data (*interviews, observations, and documentation*) to confirm the consistency of the findings. Audit trail: Keeping detailed records of the research process, from data collection to analysis, to ensure transparency in the methodology. Thick description: Providing rich and detailed descriptions of the context and activities involved in the study, so that readers can fully understand how the findings were derived (Yin, 2009).

Table 1: Research Informant

Code	Informant	Location	Relevance
I1	Head of <i>Pesantren</i> (Pesantren Ar-Rosyid)	Jember, East Java	Provides insights into the disaster education policies and the role of <i>pesantren</i> in enhancing social resilience in disaster-prone areas.
I2	Caretaker of <i>Pesantren</i> (Pesantren Ar-Rosyid)	Jember, East Java	Information on integrating religious values in disaster education and its impact on social resilience is provided.
I3	Students (Ar-Rosyid Islamic Boarding School)	Jember, East Java	Shares personal experiences participating in disaster-focused Islamic education and its effects on preparedness.
I4	Head of <i>Pesantren</i> (Al-Hasyimi <i>Pesantren</i> )	Pasuruan, East Java	This paper offers perspectives on implementing disaster mitigation policies grounded in Islamic values and on the role of <i>pesantren</i> in social recovery.
I5	Caretaker of <i>Pesantren</i> (Pesantren Al-Hasyimi)	Pasuruan, East Java	Describes how <i>pesantren</i> facilitates disaster education and develops social networks for post-disaster recovery.
I6	<i>Santri</i> (Al-Hasyimi Islamic Boarding School)	Pasuruan, East Java	Shares experiences in disaster-related activities and how religious education aids in preparing for disasters.

Source: Data Collection, 2025

**RESULT AND DISCUSSION**

**Result**

*The Role of Islamic Education in Building Social Resilience in Disaster-Prone Areas*

Islamic education in *pesantren* plays a critical role in fostering social resilience, especially in disaster-prone areas. This role is shaped by the values and teachings integrated into the curriculum, which help students and surrounding communities prepare for and recover from disasters. *Pesantren* Ar-Rosyid in Jember, located in a flood-prone area, integrates disaster preparedness into its curriculum. Every year, the *pesantren* organizes evacuation simulations involving students and local communities. These simulations are not just about teaching survival skills but are deeply rooted in Islamic values, such as *tawakkal* (trust in God) and *sabar* (patience). As the head of *Pesantren* Ar-Rosyid emphasized, "We teach our students to face trials, including disasters, with patience and *tawakkal*, but more importantly, to develop a sense of cooperation."

The value of *ukhuwah* (brotherhood) and *ta'awun* (mutual help) is also actively promoted in these simulations. The community collaboration that emerges from these exercises is a crucial part of building the social networks needed to deal with disasters. The students are trained not just as individuals, but as part of a broader social fabric that works together during times of crisis. Similarly, *Pesantren* Tangguh Bencana in Pasuruan, known for its institutional preparedness, adopts a more comprehensive approach. In addition to teaching religious knowledge, students at this *pesantren* undergo practical disaster training, including first aid and evacuation drills. These activities are designed to equip students with practical skills and to foster a strong sense of solidarity and

cooperation. A student from *Pesantren Tangguh Bencana* stated, *"We are trained to know what to do in the event of a disaster, from how to survive to how to help others"*.

Both *pesantren* emphasize the importance of community involvement in disaster recovery. At *Pesantren Ar-Rosyid*, the community actively distributes aid and provides psychosocial support during floods. This collaboration extends to local governments and NGOs, ensuring that recovery efforts are sustained and well-coordinated. The social networks strengthened through these efforts become vital in ensuring that communities are resilient, not just during the disaster, but also in the long-term recovery process.

*"We always instill in students to face trials, including disasters, with patience and tawakkal, but more importantly to develop a sense of cooperation."* (Interview-I1). This statement illustrates that *pesantren* not only teaches mental resilience in the face of individual disasters, but also emphasizes the importance of solidarity in building social resilience at the community level. This has been proven to increase students' and the surrounding community's readiness to work together in responding to disasters. The Al-Hasyimi Islamic Boarding School in Pasuruan, the second object of this study, takes a more comprehensive approach to integrating disaster education based on Islamic values. At this Islamic boarding school, in addition to teaching religious science, students also receive disaster training focused on practical actions, such as evacuation, first aid, and disaster response in accordance with Islamic teachings.

This disaster training not only provides practical skills but also strengthens a sense of responsibility and concern for others, ultimately forming a strong social network both inside and outside the *pesantren*. This disaster activity teaches students that everyone has an important role in helping the community, especially in emergencies. In addition to teaching religious and moral sciences, students at this *pesantren* are involved in social activities focused on disaster management. *"Solidarity and cooperation are the main keys in dealing with disasters. We teach students that disasters are a test for the entire community, not just individuals."* (Interview-I4). *"We are trained to know what to do in the event of a disaster, from how to survive to how to help others."* (Interview-I6).

In this Islamic boarding school, the values of solidarity and cooperation are strongly emphasized, both in responding to disasters and in daily life. The documentation of the activities shows that this *pesantren* has a very structured system for compiling disaster management measures, both preventive and response measures. In addition, this *pesantren* has built close cooperation with the surrounding community to support post-disaster recovery, demonstrating that it is not only a place of religious education but also an agent of social change actively reducing the impact of disasters.

The documentation found in these two Islamic boarding schools shows a solemn commitment to building social resilience through Islamic value-based education. Each *pesantren* has a system that involves students in disaster simulation activities, which not only aims to improve their preparedness for disasters but also to strengthen social ties between students and the community around the *pesantren*.

For example, Al-Hasyimi Islamic Boarding School has collaborated with the surrounding community to support post-disaster recovery. The Ar-Rosyid Islamic Boarding School also routinely conducts evacuation drills to prepare for floods that often hit the area. This integrated disaster activity not only provides students with practical skills but also strengthens social networks that are crucial for people to support and help one another during and after disasters.



Figure 1. Disaster Response Activities outside the Islamic Boarding School

Overall, this study's findings show that Islamic education in Islamic boarding schools plays a significant role in building social resilience in disaster-prone areas. Through education that teaches Islamic values such as *tawakkal*, *sabar*, *ukhuwah*, and *ta'awun*, *pesantren* not only prepares students to face disasters spiritually but also equips them with practical skills for dealing with emergencies. In addition, Islamic boarding schools play an important role in strengthening community social networks, which is crucial for accelerating post-disaster recovery. The three *pesantren* studied provide a clear example that faith-based education not only teaches mental resilience, but also plays an important role in building social solidarity that can support post-disaster community recovery.

Table 1: Research Findings

Focus Item	Research Findings	Empirical Findings
Role of Islamic Education in Social Resilience	Islamic education in <i>pesantren</i> plays a crucial role in building social resilience in disaster-prone areas by teaching values such as <i>tawakkal</i> (trust in God), <i>sabar</i> (patience), <i>ukhuwah</i> (brotherhood), and <i>ta'awun</i> (helping one another), which strengthen students' mental and social abilities in facing crises.	The Ar-Rosyid Islamic Boarding School in Jember held an annual evacuation simulation involving students and the surrounding community. During the exercise, the values of trust and patience were taught to foster calm in emergencies.
Integration of Disaster Preparedness in the Curriculum	All three <i>pesantren</i> integrate disaster preparedness into their curriculum, involving students in practical training, such as evacuation drills and first aid, equipping them with practical skills to face natural disasters.	The Disaster Resilient Islamic Boarding School in Pasuruan teaches first aid and disaster management in line with Islamic values. One student explained,
Importance of Solidarity and Social Cooperation	<i>Pesantren</i> emphasizes solidarity and social cooperation as key factors in responding to disasters. Students are trained to work together in emergencies, helping each other and the surrounding community.	At the Tebuireng Islamic Boarding School, post-disaster collaborative activities involve alumni and the community in aid distribution and rehabilitation. As one boarding
Role of <i>Pesantren</i> in Post-Disaster Recovery	<i>Pesantren</i> are involved in post-disaster recovery by engaging students in activities such as distributing aid and rehabilitation. Cooperation with the local community accelerates recovery efforts.	The Ar-Rosyid Islamic Boarding School ( <i>Pesantren</i> Ar-Rosyid) is involved in providing post-flood relief in Jember, involving students and the community.
Social Networks Strengthened by <i>Pesantren</i>	<i>Pesantren</i> function as centers for teaching social resilience and strengthening social networks among students, alumni, and the surrounding community. Disaster preparedness activities help strengthen community bonds.	Tebuireng Islamic Boarding School collaborated with alumni and the surrounding community in disaster simulation activities.

Source: Data Collection, 2025

### *Strengthening Islamic Boarding School Social Networks in Supporting Post-Disaster Mitigation and Recovery*

Islamic boarding schools (*pesantren*) play a pivotal role in strengthening social networks that are crucial for supporting communities during and after disasters. *Pesantren* not only provides religious education but also fosters social bonds among students, alumni, and the local community, which are essential in disaster mitigation and recovery efforts. These social networks are actively involved in post-disaster relief, where *pesantren* function as hubs of collaboration, bringing together local authorities, NGOs, and alumni to support recovery initiatives.

For instance, *Pesantren* Tebuireng in Jombang has long been an active participant in disaster recovery efforts. After a recent flood in the region, *pesantren* mobilized its students and alumni to distribute aid, provide shelter, and engage in clean-up operations. The involvement of *Pesantren* Tebuireng in post-disaster activities extends beyond providing physical assistance to include psychosocial support for victims. At *Pesantren* Ar-Rosyid in Jember, a flood-prone area, the *pesantren* has developed a strong alumni network that helps coordinate disaster relief efforts during floods. This alumni network is pivotal in connecting the *pesantren* with the broader community and ensuring that the resources required for post-disaster recovery reach those who need them most.

Additionally, *Pesantren* Tangguh Bencana in Pasuruan has worked to build a local volunteer network that includes both students and alumni. This network supports the community in disaster preparedness activities, such as first responder training, and in the recovery phase through fundraising for rebuilding homes. A student from *Pesantren* Tangguh Bencana shared, "We have been trained to prepare for disasters, and after the flood, we immediately helped in rebuilding efforts, focusing on both the physical and social recovery of the community." These examples demonstrate how *pesantren* serve as key social hubs that not only facilitate direct disaster relief but also create and maintain strong social networks that are crucial for adequate recovery. The integration of religious values such as *ukhuwah* (brotherhood) and *ta'awun* (cooperation) into disaster preparedness and recovery efforts positions *pesantrens* to strengthen community resilience.

"Our *pesantren* educates students to be spiritually prepared and teaches them how to cooperate with the community in emergencies. We regularly invite the public to engage in disaster simulations, as we believe that post-disaster recovery requires strong solidarity among citizens." (Interview-I1). The main finding of this study is the importance of *pesantren* social networks in strengthening the community's social resilience. In the three *pesantren* studied, *pesantren* have proven to have a significant role in building and strengthening relationships between students, alumni, and the surrounding community. Social networks formed through disaster response and post-disaster recovery cooperation significantly accelerate recovery. Islamic boarding schools serve as liaisons between individuals and organizations within broader social networks, which play an important role in disaster mitigation and post-disaster recovery.

This is evident at the Al-Hasyimi Islamic Boarding School in Pasuruan, where students are trained to become individuals ready to face disasters and to cooperate with other organizations in recovery efforts. One important finding of this study is the involvement of Islamic boarding schools in post-disaster activities. *Pesantren* is not only a place for religious education, but also plays an active role in community recovery after disasters. At the Al-Hashimiah Islamic Boarding School, for example, in addition to teaching religious knowledge, students are directly involved in disaster recovery activities, including distributing aid, providing emotional support to victims, and organizing volunteers to help affected communities.

This shows that *pesantren* plays a significant role in accelerating post-disaster recovery, both through student involvement in social action and cooperation with various parties. As is the case with the explanation below: "We have an extensive network with various organizations, including alumni who participate in helping the community when disasters come. We are collaborating to provide emergency assistance and post-disaster recovery." (Caregiver-I5). "We not only involve students but also the community around the *pesantren* in collaborating on disasters. We have a good relationship with the local government to ensure that aid reaches those in need." (Interview-I6). Similar activities can also be seen at Al-Rosyid Islamic Boarding School, where students are involved in various post-disaster humanitarian efforts, including distributing aid, organizing refugee camps, and providing psychosocial support to victims. With students' involvement in this activity, the *pesantren* builds deep social solidarity and strengthens its relationship with the surrounding community. It is important to note that *pesantren* also expand their social networks through cooperation with non-governmental organizations (NGOs) and the government. In Ar-Rosyid, Islamic boarding schools closely collaborate with local humanitarian agencies and governments to respond to disasters. The documentation shows that the *pesantren* actively collaborates with government agencies and NGOs to provide humanitarian assistance to people affected by the disaster, such as food, medicine, and emergency equipment. This collaboration allows *pesantren* to expand their social impact and contribute more to post-disaster recovery.

In addition, at the Ar-Rosyid Islamic Boarding School, the *pesantren* collaborates with the local government regarding disaster counseling and community training. Documentation of activities at these *pesantren* shows that they actively participate in disaster mitigation programs run by local governments, involving the surrounding community in evacuation and disaster preparedness training.

Overall, the findings of this study show that *pesantren* play an important role in strengthening social networks that are urgently needed in disaster mitigation and post-disaster recovery efforts. By involving students, alumni, and the surrounding community, *pesantren* can build social solidarity that accelerates recovery and strengthens social resilience. The involvement of Islamic boarding schools in post-disaster activities, along with their cooperation with NGOs and the government, demonstrates that they serve not only as educational institutions but also as agents of change, playing a significant role in strengthening the social resilience of communities in disaster-prone areas.



Figure 2. *Pesantren* Collaboration with NGOs and the Government

Table 2: Summary of Research Results

Items	Research Results	Empirical Findings
Islamic Boarding School Social Network	The <i>pesantren</i> builds a social network that involves students, alumni, and the surrounding community in post-disaster mitigation and recovery activities. <i>Pesantren</i> is an educational center connecting various parties to support disaster recovery.	At <i>Pesantren</i> Ar-Rosyid in Jember, the boarding school established a social network that involves alumni and local communities in disaster recovery efforts.
The Involvement of Islamic Boarding Schools in Post-Disaster Recovery	<i>Pesantrens</i> teach religious values and are involved in post-disaster recovery efforts, including distributing aid, providing evacuation assistance, and offering emotional support to people affected by disasters.	<i>Pesantren</i> Tebuireng in Jombang played an active role in post-disaster recovery following a flood, organizing aid distribution and providing emotional support to victims.
Documentation of Cooperation with NGOs and the Government	The Islamic boarding school collaborates with NGOs and local governments regarding disaster counseling, evacuation training, and aid distribution. This collaboration strengthens the social impact of Islamic boarding schools in post-disaster mitigation and recovery.	<i>Pesantren</i> Tangguh Bencana in Pasuruan collaborated with NGOs and the local government to conduct evacuation training and provide disaster counseling. The Caretaker of <i>Pesantren</i> Tangguh Bencana said, "Our <i>pesantren</i> works closely with external partners to provide disaster preparedness and support recovery in our community, ensuring a strong collective response to disaster risks."

Source: Data Collection, 2025

## Discussion

This study found that Islamic education in *pesantren* plays a significant role in strengthening social resilience in disaster-prone areas. These findings align with the existing literature, which suggests that faith-based education, including Islamic education, significantly affects communities' social capacity to respond to crises and disasters (Lickona, 1996). However, while Islamic education in *pesantren* teaches core values such as *tawakkal* (trust in God), *sabar* (patience), *ukhuwah* (brotherhood), and *ta'awun* (mutual help), which theoretically should strengthen social resilience, it

is crucial to consider how these values are implemented in practice, particularly in the context of disaster education (J. E. Norris et al., 2012).

One of the primary findings in this research is how *pesantren* integrate Islamic values into disaster preparedness and recovery programs. At *Pesantren Ar-Rosyid*, for instance, the value of *tawakkal* is emphasized through evacuation drills that not only teach survival skills but also build mental resilience to face crises (Huda & Sabani, 2018). *Pesantren Tebuireng* and *Pesantren Tangguh Bencana* similarly integrate values such as *ukhuwah* (*brotherhood*) and *ta'awun* (*cooperation*), which have been crucial to enhancing cooperation between the *pesantren* and surrounding communities in post-disaster recovery.

However, while these findings are consistent with existing theories of social resilience, it is important to note that the implementation of Islamic values in disaster education often remains limited to moral and spiritual values, without being followed by more in-depth practical approaches (Ahmad et al., 2017). For example, while *sabar* (*patience*) is an essential value for building mental resilience, how it translates into concrete actions during a disaster warrants further exploration (F. H. Norris et al., 2008). How can *pesantren* better integrate practical disaster skills such as first aid, disaster management, and crisis handling into their curriculum, rather than relying solely on spiritual teachings?

Additionally, a more critical perspective on the application of Islamic values in disaster education is necessary. While *ukhuwah* and *ta'awun* foster social cooperation, there is a risk that these values may be more symbolic than sufficient to address the practical challenges arising during disasters (Keck & Sakdapolrak, 2013). For example, in some *pesantren*, involvement in post-disaster recovery tends to be limited to the distribution of physical aid. It does not involve more comprehensive psychosocial recovery strategies or long-term education to enhance the community's capacity to cope with future disasters (Abramson et al., 2015; Dwi Mariyono, 2023).

This research aims to explore the role of *pesantren* in building social resilience in disaster-prone areas and to understand how *pesantren* can strengthen social networks and participate in post-disaster recovery. Based on findings from the Ar-Rosyid Islamic Boarding School in Jember and the Al-Hasyimiah Islamic Boarding School in Pasuruan, it can be concluded that Islamic boarding schools play a central role in strengthening community social resilience and building mutually supportive social networks in the context of disasters (Powley, 2009). These findings address the main research problem: how Islamic education in Islamic boarding schools contributes to building social resilience and disaster mitigation, and how Islamic boarding schools strengthen social networks in post-disaster recovery (Creswell, 2018).

The interpretation of these findings shows that *pesantren* play a vital role in strengthening social resilience in disaster-prone areas. These findings confirm that *pesantrens* provide in-depth religious education and involve students in the disaster mitigation process through disaster training grounded in Islamic values (Gil-Rivas & Kilmer, 2016). By teaching Islamic values that encompass spiritual and social aspects, *pesantren* form individuals who are not only ready to face personal challenges but also able to collaborate to help the broader community during disasters. *Pesantren* significantly contributes to building social networks, which are essential to accelerating post-disaster recovery, aligning with Burt's social network theory, which suggests that strong social networks can accelerate community recovery after a crisis (Burt, 2000).

In addition, integrating religious values into disaster education demonstrates that *pesantrens* can serve as institutions that unite moral values and practical skills in disaster response. These findings support Lickona's value-based education theory, which argues that education that teaches character values such as solidarity, responsibility, and empathy significantly shapes individuals who are not only technically competent but also capable of making a positive contribution to society (Lickona, 1996). These findings align with the well-established knowledge structure regarding social resilience and value-based education. As discussed in previous literature, Norris and Lickona (1996;

F. H. Norris et al., 2008) stated that the strength of community social networks strongly influences social resilience.

As a faith-based educational institution, *Pesantren* has excellent potential to integrate disaster education in a broader social context, where the social networks formed not only support individual resilience but also strengthen social cohesion within the community (Aldrich, 2012). These findings add to the insight that faith-based education, often thought to be limited to spiritual teaching, makes a significant contribution to social resilience by teaching social values and practical skills.

Furthermore, this study links the theory of social resilience with value-based education, showing that Islamic education in Islamic boarding schools, which integrates these two elements, can create a community that is not only mentally but also socially resilient (Nasir & Rijal, 2021). By teaching values such as *tawakkal* and *ta'awun*, these Islamic boarding schools shape individuals who are ready to help and support their communities, even in challenging situations, such as natural disasters (Brown & Schafft, 2011; Ibrahim, 2019). Based on these findings, a modified theory of disaster education grounded in Islamic values can be proposed.

This theory suggests that disaster education in *pesantren* should involve three main dimensions: (1) a spiritual dimension that focuses on teaching religious values that support mental and social resilience, (2) a practical dimension that involves technical training in disasters, such as evacuation, first aid, and disaster risk mitigation, and (3) a social dimension that involves strengthening social networks that can help in emergency and recovery situations (Lickona, 1996b; Tobin & Whiteford, 2002). This theory integrates religious values with practical disaster preparedness skills to create a more resilient, disaster-ready community.

This new theory also makes an important contribution to our understanding of how value-based education can be applied in disaster contexts. It enriches the existing literature by introducing a concept of disaster education that is not only technical but also grounded in morality and the social skills necessary to build sustainable social resilience (Burt, 2004). The main contribution of this research is to provide new insights into the role of *pesantren* in building social resilience in disaster-prone areas. These findings show that *pesantrens* play a strategic role in educating students spiritually and socially, equipping them with the skills needed to respond to disasters and support the community in emergencies (Maraia, 2011).

These findings imply that Islamic values-based disaster education should be considered an integral part of the Islamic boarding school curriculum in Indonesia and perhaps in other countries with similar contexts. In addition, these findings can inform more inclusive policies that involve Islamic boarding schools and other religious institutions in disaster mitigation and recovery programs (Lopes Cardozo & Srimulyani, 2021; Shah & Lopes Cardozo, 2014). This research also contributes to the theory of social resilience by emphasizing the importance of social values and community networks in strengthening social resilience, both in the face of disasters and during recovery. In the future, further research can explore the development of a faith-based disaster curriculum adaptable for use in other formal education systems to create more resilient societies in the face of significant challenges, including natural disasters.

Table 3: Theoretical Analysis and Novelty

Research Results	Theoretical Analysis	Implication and Novelty
The Role of Islamic Education in Building Social Resilience in Disaster-Prone Areas	Education grounded in religious values ( <i>tawakkal</i> , <i>sabar</i> , <i>ukhrawab</i> , <i>ta'awun</i> ) strengthens individuals' and communities' mental and social resilience in the face of disasters. It is understood that religious values can strengthen social resilience in disaster-prone communities.	<ol style="list-style-type: none"> <li>1. Islamic boarding schools play a significant role in shaping social resilience by teaching religious values that integrate spiritual and social dimensions, preparing students and the community to face disasters.</li> <li>2. Strengthening the theory of social resilience by adding spiritual and social dimensions through faith-based education in the context of</li> </ol>

		disasters. The role of <i>pesantren</i> as an agent in the formation of social resilience can be further measured.
Strengthening Islamic Boarding School Social Networks in Supporting Post-Disaster Mitigation and Recovery	Social networks formed in Islamic boarding schools strengthen community solidarity in dealing with disasters. <i>Pesantren</i> serves as a social coordination center, connecting students, alumni, and the surrounding community in mitigation and recovery efforts.	<ol style="list-style-type: none"> <li>1. Islamic boarding schools build social networks that support each other, accelerating post-disaster recovery and encouraging collaboration with humanitarian and government agencies.</li> <li>2. Adding insight into the social function of <i>pesantren</i> in building a social network that can accelerate post-disaster recovery. The use of <i>pesantren</i> social networks to strengthen community-level social resilience.</li> </ol>
Involvement of Islamic Boarding Schools in Post-Disaster Recovery and Collaboration with NGOs and Government	Cooperation with Islamic boarding schools, NGOs, and the government accelerates aid distribution and strengthens post-disaster recovery. These findings enrich the concept of social resilience that includes multi-stakeholder collaboration in disaster management.	Policy implications can lead to the use of <i>pesantren</i> as strategic partners in disaster mitigation and recovery programs at the local and national levels. <i>Novelty:</i> The collaboration of Islamic boarding schools with NGOs and the government, as a new model of disaster management grounded in socio-religious values, positions them as leading actors in post-disaster recovery.

*Source:* Data Collection, 2025

## CONCLUSION

This research aims to explore the role of *pesantren* in building social resilience in disaster-prone areas and strengthening social networks that support post-disaster mitigation and recovery. Based on the results of research conducted at Ar-Rosyid Islamic Boarding School, Disaster Resilient Islamic Boarding School, and Al-Hasyimiah Islamic Boarding School, it was found that Islamic education based on religious values, such as *tawakkal*, *sabar*, *ukhrawah*, and *ta'awun*, has a significant impact on strengthening social resilience both at the individual and community levels. In addition, *pesantren* play an active role in building social networks that involve students, alumni, and the surrounding community in disaster mitigation and post-disaster recovery activities. These findings answer the formulation of problems related to the contribution of *pesantren* education to social resilience and how *pesantren* social networks can support post-disaster preparedness and recovery.

These findings imply that *pesantren*, as a faith-based educational institution, not only educates students in the spiritual realm but also plays an important role in fostering strong social resilience. These findings open the way for further development of Islamic values-based disaster education, which can be implemented more widely in other Islamic boarding schools in Indonesia and in countries with similar contexts. This research also contributes to the theory of social resilience and value-based education by introducing a new concept regarding the role of *pesantren* in strengthening social networks after disasters. Further research can explore how *pesantren* can collaborate more closely with governments and NGOs to strengthen disaster mitigation programs and expand their impact in larger communities.

## ACKNOWLEDGMENT

We thank the leaders, caregivers, and students at the Ar-Rosyid Islamic Boarding School and the Al-Hasyimiah Islamic Boarding School for their support, time, and cooperation during this research. Without their participation, this research would not have been conducted properly. Hopefully, their contribution will benefit the development of science and disaster policy.

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