

Flood Disaster in Kendari City

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FLOOD DISASTER IN KENDARI CITY SOUTHEAST SULAWESI PROVINCE (STUDY THE HADITH OF THE PROPHET PBUH AND AL-QUR'AN)

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ABSTRACT

This study entitled: "Flood Disaster in Kendari City, Southeast Sulawesi Province". There are two causes of flooding that hit Kendari City, Southeast Sulawesi Province, namely, indirect and direct causes. Indirect causes are in fact the most dominant causes of environmental damage. This means that the damage to the ecosystem, in this case humans, has no role, for example, volcanic eruptions, earthquakes, tsunamis, and others. Meanwhile, those were directly limited by humans are forced to exploit the environment excessively because of urgency, greed, or perhaps a lack of awareness of the importance of protecting the environment, for example cutting down forests illegally, littering, damming river flows so that they shrink and others. The purpose of this research is as a distribution writer to the community to always take care, use, and maintain, either directly or indirectly, so that we all avoid floods. This research method uses qualitative research, which seeks to produce descriptive data in the form of (words) the words of the Prophet Muhammad, which are related to flood disasters. The results of this study are, (1) Finding the causes of the flood disaster in Kendari City; (2) Analysis of the flood disaster according to the Prophet's Hadith; (3) Analysis of flood disasters according to the Qur'an.

INTRODUCTION

Humans are entrusted to take care of this nature. This is the position of caliph, as stated in the Qur'an in the QS. Al-Baqarah: 30 verse. In his role as caliph,

2 humans must take care, utilize and maintain, either directly or indirectly. This mandate covers the earth and everything in it, such as mountains, sea, water, clouds and wind, plants, rivers, animals, so that humans can have good behavior. A clean lifestyle is an important part of human efforts to protect the environment.

Therefore, do not let environmental damage, and if it happens, then humans must be responsible for the damage, even more so, about 70% of the land itself. It is a very extraordinary miracle, it turns out that sea water is very different from ordinary water that humans feel from mountains or rainwater. Some sea water tastes salty and some doesn't, but there are also many animals, fish and plants that can live in it. This salty taste is actually needed by humans too, not only as a food flavoring, but as a boost.

The companions as the first generation, who received the greatest mandate for the continuity of Islamic law, were to accept and carry out all the mandates of the Prophet. The essence of that mandate is contained in the Koran and Hadith, as he said when nearing the end of his apostolate, he said: "I have left for you two kinds, who will not go astray after holding on to both, like the book of Allah (Al-Qur'an) and my sunnah." (Narrated by Al-Hakim and Abu Hurairah)

Thus, if you pay attention, how complete, beautiful, and useful Allah's creation is. Hopefully we can be grateful by caring for it and protecting it, without causing damage, because Allah does not like people who do damage. Allah says in QS. Al-Qasas / 28: 77:

وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

MEANS

And do not do mischief in the earth, for Allah does not like those who do mischief.

In the interpretation of the Qur'an Karim QS. Al-Qashash verse 77 by Mahmud Yunus explained that "Let the hereafter claim with that wealth and do not forget your fate in the world. Do well to people, as God has done good to you. Never do a disaster on earth."

In Tafsir Ibn Katsir it is explained that Allah swt., Gives advice to seek what is bestowed by Allah swt., In the form of enjoyment and wealth of the world with the aim of obedience to Allah swt., So as to obtain happiness in this world and in the hereafter.

As the caliph, human beings should carry out God's provisions and laws on earth. It is man's duty to protect and preserve the earth, as well as to avoid the bad things that can destroy nature. All this for the benefit of human beings themselves in their lives from generation to generation.

So beautiful and orderly is the nature of God's creation. In addition to rainwater, the earth's belly also produces many springs. Both rainwater and springs

meet on the surface of the earth; meet the needs of all beings. How the process of rain permeating in the soil and then being stored in rock formations at a certain depth should teach us to use water wisely and carefully in treating it. The human tendency is exactly the opposite as if everything could be taken at will. When, irresponsible human beings start by exploiting natural resources excessively, then disasters are inevitable. Large floods in the rainy season and long droughts in the dry season occur due to deforestation, damage through massive logging and illegal logging. As a result, soil fertility began to decline and food production decreased. Ecosystems are disrupted, and life is threatened. The situation will get worse when environmental rehabilitation efforts fail to compete with the high rate of damage and in fact it is the work of man himself who causes damage on land and at sea as God says in QS. Ar-Rum / 30: 41:

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

MEANS

It has been seen that the damage on land and at sea was caused by the actions of human hands, so that Allah would feel for them a part of (the result) of their actions, so that they would return (to the right path).

This verse explains that there has been damage on land and at sea. This damage can be in the form of natural pollution, so that nature is no longer suitable for living things. It can also take the form of natural destruction so that it can no longer be used. Among the damage on land is the destruction of flora which results in flooding, landslides, and loss of life balance due to the depletion of fauna. Meanwhile in the sea, the damage can be in the form of sea pollution which results in the destruction of marine life, extinction of marine animals, and so on.

From some of the descriptions above about the damage to the environment on land and in the sea, the occurrence of floods that causes nature to be damaged and brings people suffering loss and suffering, is caused by human hands. This is what makes the author interested in writing by focusing on the flood disaster that occurs every year in Kendari City, Southeast Sulawesi Province. Floods that always occur in Kendari City, Southeast Sulawesi, result from illegal felling of trees, eviction of mountains for the construction of BTN houses, dumping garbage everywhere and so on.

DEFINITION AND HISTORY OF FLOOD DISASTER

Disaster

Disaster (Al-Bala'), al-bala' in the form of an earthquake (natural disaster) can be understood that, the terrible event that occurred in the Khandak war, whose influence and reception response varied among Muslims, which in essence, is Al-bala '(test) is complete and detailed for them, to see the true believer and the hypocrite clearly and beyond doubt.

Disaster is often identified with something bad. Parallel to the term disaster in English, the etymology comes from the word *dis* which means something unfavorable **and** *astra*, which means star. Disaster means an event precipitated by stars (events falling stars to earth). Disasters are inseparable from human history. Humans struggle and continue to struggle to be free from disaster (free from disaster).

In this struggle, mitigation practices were born, namely planned and sustainable actions in order to reduce the long-term impact on life and property in a disaster-stricken area, such as mitigating floods, droughts, earthquakes and others. Among the mitigation actions are managing resources, studying impacts and risks, developing mitigation plans, and implementing plans and monitoring progress.

These four processes are the responsibility of the State and the community together. The state must formulate policies, work programs / activities, and tools for implementing these mitigation measures. The floods that have hit Jakarta, for example, will paralyze the economy of other cities. An earthquake in one area that swallows up a large number of souls is a loss of beloved family and invaluable creative resources, as happened in Bantul and others.

From the above background, if it is related to the flood disasters that often occur in Kendari City, Southeast Sulawesi Province, it is not much different, namely the lack of government attention to the carelessness of human hands towards the environment, including evicting mountains to move their land to another place, for the construction of BTN houses, Illegal felling of trees, dumping of rubbish in the scattered places, as well as a malfunctioning of the waterways, resulting in flooding, and many people experiencing losses to the people of Kendari City, so this is what made the author research the title.

Flood

Floods are events of the sinking of land (which is usually dry) due to increased water volume. Floods can occur due to excessive water expansions in a place due to heavy rains, overflows of river water, or breaking of river dams. In many arid areas of the world, the soil has poor water absorption or the amount of rainfall exceeds the soil's ability to absorb water. When it rains, what sometimes happens is sudden flooding caused by filling dry drains with water. This flood is called flash floods.

In prehistoric times, several major floods are thought to have occurred based on the evidence found, including:

- a. The inundation of the Mediterranean Sea (Mediterranean Sea) approximately 6 million years ago. Previously it was a desert after continental movements closed the Gibraltar Strait (between 8 or 5.5 million years ago).
- b. The inundation of the Black Sea due to the increasing level of the Mediterranean sea with the end of the last ice age (about 5600 BC).

- c. As the ice age in North America ended, a major flood occurred due to the rupture of an ice dam holding Lake Agassiz.
- d. Missoula floods in Wasingtin, also due to the breaking of the ice dam.

Flood disaster is a test, warning, cursing, or calamity from Allah Almighty, which is given to His servants, both as people who are obedient to worship Allah SWT., Especially to people who are far from obeying Allah, who are not aware so that his actions are more damaging to the environment resulting in floods.

TYPES OF FLOODS AND CAUSES OF FLOODS

Flash flood

This flood is usually defined as a flood that occurs only 6 hours after heavy rains have started. Usually it is also associated with the number of cumulus clouds that accumulate in the sky, lightning or harsh lightning, tropical storms or cold weather. Because this flood was coming very quickly, warning of the danger to the residents around the place must be flash as well, and immediately began rescue efforts and preparations to mitigate the effects.

Generally, flash floods are due to overflowing of very heavy rainwater, especially when the riverbanks are fragile and cannot hold enough water. Other causes are, a) dam failure to hold back an increasing volume of water, b) ice that suddenly melts, or c) other major changes upstream. The susceptibility to flash floods will increase if the area is steep slopes, rivers are shallow, and the volume of water is much greater than stored, water flows through narrow valleys and when thunder rains occur.

River overflow flood

This type of flood differs from flash floods in that it occurs after a long process, although it may escape observation that the arrival of a flood is sudden and locking. In addition, river overflow floods are mostly seasonal or annual and can last for days or weeks without stopping. The cause is the avalanche of areas that are usually able to withstand excess water, melting snow that accumulates during winter, or sometimes the result of both. Floods occur along the river system and its tributaries, capable of inundating large areas and encouraging the overflow of independent river valleys (which are not tributaries). Floods that overflow from rivers other than the main river are commonly known as sending floods.

The magnitude of the flood depends on several factors. These include soil conditions (moisture in the soil, vegetation above ground, depth of snow, ground conditions such as 'bare' soil, covered with bricks, cement blocks, concrete, etc.). Historical data of river overflows that hit cities in the main valley prove that protective measures were unreliable, due to the variety of sources of

flooding, which were not only from the main river but also from the tributaries.

Beach flooding

As a flood that is associated with the occurrence of tropical storms (which are called sea cyclones or typhoons). Floods that bring disaster from overflowing rainwater often get worse due to storms triggered by strong winds along the coast. Salt water inundates land as a result of one or the combination of the effects of a tidal wave, storm, or tsunami (tidal wave). Just like river overflow floods, heavy rains that fall over a wide geographic area will produce massive flooding in the positional valleys that approach the river mouths.

Floods are often considered a natural disaster, meaning they occur naturally. In fact, the increasing number of people building in flood-prone areas is growing even faster than the speed at which engineers can design better protection for them that is driving flooding.

In addition, rapid population growth combined with ineffective resource management has led to new types of flooding. Forested upstream areas to "capture" excess water have been turned into pasture for livestock or into agricultural land, so that the reservoir valleys have much less power to hold the incoming water. The land which is now no longer bound by tree roots is prone to landslides, adding to the risk of multiple disasters and the riverbanks that were once filled with vegetation as a protective "fortress" in the surrounding area have been cleared, then collapsed, causing river water to more easily flow in the opposite direction. The height is equal to or lower than the river. The floods are getting more frequent, more sudden and worse.

Another new flood feature is urban flash floods. Because it can be said that there is almost no "bare" land which functions naturally as a water absorber, heavy rains directly flow over the surface in the yards of buildings that have been cemented, on the sides of asphalt roads and so on. Not to mention there is a dry season sending dust, dirt, trash and weeds which eventually block the pipe holes in the surface. The water that was on the road, from the highway to the residential road made of concrete and asphalt, had nowhere else to go unless it continued to form its own lane on the surface of the road, flooding the area.

As a result of flooding in Kendari City, Southeast Sulawesi Province

The causes of floods and landslides that often occur in Kendari City in every rainy season are caused by:

a. Illegal logging to be used as home appliances, home furniture, offices, and building tools.

b. Opening of agricultural land, construction of BTN houses, buildings. Recently, the area of native natural forest in Kendari City is shrinking at an alarming rate.

c. Some people use springs or rivers to use them as a place to dispose of rubbish, sewers or water channels made by the government, starting to banish their lack of function due to the lack of awareness of some people to clean them, even as a place for dumping garbage.

From the three causes above, until now, Kendari City has lost forests, and part of the hill as a place to retain land to avoid the floods that every year befall the people of Kendari City, illegal logging of trees, resulting in flooding, landslides, dry water, Kendari City community feels every year. Some were damaged and lost their homes carried away by the flood, and the floods carried germs that caused illness to death. There is also a mountain of landslide falling down on the house resulting in casualties. There is also a house that is submerged in water for days and its inhabitants are suffering from cold, itching and casualties. And the flood that hit the city of Kendari water mixed with mud as happened at the time of the Prophet, in Medina. Banir is what hit Kendari City every year, even two, three times a year.

ANALYSIS OF NATURAL DISASTERS: THE PERSPECTIVE OF HADITH AND THE QUR'AN

According to the Hadith

The sins and immorality that humans commit are at least caused by their carelessness or carelessness. The tragedy that he experienced was only part of his mistakes, because Allah still bestows His mercy on him and He forgives many of his mistakes, so that these mistakes do not result in disaster on him. Therefore, when people are struck by a tragedy, they should immediately reflect on the mistakes they have committed, both those related to the rights of Allah and the rights of fellow humans, especially parents, neighbors and fellow Muslims.

This is important so that humans do not scapegoat other people or spirits, all of which lead to shirk. People who do reflection and awareness of their mistakes and sins after a disaster then Allah will forgive and wash away their sins. As explained in the hadith, the narration of al-Bukhari (816 AD) and Muslim (820 AD) from 'A'isya, Rasulullah saw., said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللَّهُ بِهَا عَنْهُ حَقِّي الشُّوْكَةِ يُشَاكِلُهَا (مُتَّفَقٌ عَلَيْهِ)¹

¹ Abu 'Abdillah Muhammad bin Isma'il al-Bukhari, Sahih al-Bukhari, Juz, VII; (Cet. I; al-Riyad: Dar 'Alam al-Kutub, 1417 H/1996 M), h. 2.

MEANS

Rasulullah saw., Said: There is no one calamity that befell a Muslim, but Allah will erase his sin because that disaster includes a thorn that pierced him.

As with al-bala', calamity also does not differentiate the targets it hits. It can happen to pious people (such as the prophets and messengers of Allah), or people who are disobedient. Although it is necessary to know that if he comes to a pious person, then that disaster must be seen as a test of faith (trial). Even if a disaster is outwardly unpleasant; but for wise people and pious people, in essence, it is interpreted as a means to increase the status of the believers with Allah. It is different for unbelievers, calamities are meant to repay their disbelief (QS. Al-'Araf / 7: 100)

Humans need awareness to always maintain, obey, maintain the commands and prohibitions of Allah SWT; Allah always takes care of His servants who always keep His commands and prohibitions, as the Prophet said; the following:

عَنْ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ يَا غُلَامُ إِنِّي أَعَلِمْتُكَ كَلِمَاتٍ اللَّهُ يَحْفَظُكَ
 اخْفِظْ أَخْفِظِ اللَّهَ تَجِدْهُ تُجَاهَكَ (واه الترمذی)²

MEANS

(Hadith narrated) from Ibn 'Abbas said: One day, I was behind the Messenger of Allah (may peace be upon him); then he said: "O child, I want to teach you some advice: Take care of God, He will surely take care of you. Take care of Allah, you will surely find Him before you (HR. At-Tirmizi)

One form of God's care for every human being is that each servant is accompanied by the Angels who take turns guarding him. They are in charge of God's command to guard it from all directions, both from the front and from the rear.

The person who is able to keep Allah in his life is the person who always does good (al-hasanah), which means all good deeds based on faith and sincerity towards the peak of good deeds of human deeds. According to Toshihiko Izutsu, "hasan word like khair word, it has a very wide scope. Hasan is an adjective that can be applied to almost any event that is considered "pleasant, satisfying, beautiful, praiseworthy," whose scope includes human life that is religious, and worldly.

In navigating the ark of life in this world, human beings will face various unwanted events, such as al-bala 'in the form of disasters and other difficulties of life. However, for a human being who has perfect faith in God will be able to give birth to the belief in himself that God is a Substance that rejects and gives. He is the only Rabb and Substance that must exist to be worshiped, in His hands are all the kingdoms and control of the heavens and the earth, and

² Lihat Abu 'Isa Muhammad bin 'Isa bin Surah al-Tirmizi, *al-Jami' al-Sahih*, Juz IV, (Beirut: Dar al-Fikr, 1400 H/1980 M), h. 231.

what He wills will surely happen, and vice versa. Man who has strong faith, strong relationship and communication with his God, will really be noticed and guarded by Him from all the trials that will befall him, as the Word of God in QS. Al-Ra'd / 13: 11:

لَمُعَقَّبَاتٌ مُّبِينَاتٌ يَتَوَلَّوْنَ مِنْ خَلْفِهِ يَحْفَظُوْنَ لَهُ مِنْ أَمْرِ اللَّهِ

MEANS

(For humans) there are angels who take turns, in front of and behind him, they guard him by the command of Allah.

From the above description, it can be seen that the Koran calls faith and al-bala 'as very important elements for humans, in order to live a true life, which leads them to gain good luck in this world and in the hereafter, avoiding a life in vain. In the world, and avoid the hellfire in the hereafter. Humans who believe always stay away from destructive actions, for common safety in the world and in the hereafter, while those who do not believe always cause disastrous damage, torment society, and even destroy nature.

The words of the Prophet PBUH, narrated from Abu Salamah about the flood:

عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ أَعْتَكْتُ الْعَشْرَ الْوَسْطَ وَاعْتَكَفْنَا مَعَهُ يَغْنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا كَانَ صَبِيحَةَ عَشْرِينَ مَرَّ بِنَا وَنَحْنُ نَنْقُلُ مَتَا عَنَا فَقَالَ مَنْ كَانَ مُعْتَكِفًا فَلْيُكُنْ فِي مُعْتَكِفِهِ إِنِّي رَأَيْتُ هَذِهِ اللَّيْلَةَ فُتْسِيئَتِهَا وَرَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطَيْنٍ وَعَرِيشُ الْمَسْجِدِ جَرِيدٌ فَهَاجَتْ السَّمَاءُ فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّ عَلَى أَنْفِهِ وَجِبْهَتِهِ أَثَرَ الْمَاءِ وَالطَّيْنِ.³

MEANS

During the time of the Prophet, he often experienced flooding in Medina, among others, the Hadith of the Prophet. When the morning of the twentieth day, he passed and we were moving our equipment, so he said: "Whoever gives an'tikaf should be in place!" I was prostrating on the muddy ground, the ceiling of the mosque was made of date palm midribs, so the sky flooded it with rain. "Then, I looked at the forehead and nose of the Prophet, there were marks of muddy water "(HR. Ahmad, Number, 10610)

In another Hadith about the dangers of floods narrated from Anas ra. Said; The people of Medina were hit by a drought during the time of the Prophet. When he was delivering a sermon on Friday prayer suddenly a man stood up and said; "O Messenger of Allah, all livestock have perished and life has become difficult, so pray to Allah to bring down water for us! "So he, peace be upon him, lifted his palms and prayed. Anas said; "At that time the sky was like a clear glass and then the wind came, which led to the clouds, the clouds gathered, the sky sent its mouths (meaning heavy rain). We went out in cash (from the mosque) and fell into the flooded water until we got to our houses and the rain continued to displace them until the following Friday. Then the man or someone else stands up and says; "O Messenger of Allah, the houses have become damaged (due to the flood), so pray to Allah to stop the rain". So he

³ Hadis Riwayat Ahmad, dari Abu Sa'id, Hadis Nomor: 10610.

saw; smiled then said: "HAWAALAINAA WALAA 'ALAINAA" O Allah, move the rain around us and don't make it rain that destroys us. "Then I saw the clouds scattering around Medina like a crown on the head (means the clouds scattered around the city of Medina). From the description of the Hadith it becomes a lesson for us to always pray to Allah to avoid drought, and avoid flooding.

According to the Al-Qur'an

Al-Qur'an indicates the existence of a hierarchy of calamities or calamities that are inflicted on believers. The disaster referred to include three things, such as *asal-ba'sa* (narrowness and desolation), *al-darra'* (suffering), and *al-ba's* (war). These three things, according to Mahmud Syaltut (1893 AD), are the most prominent things, which all complaining people complain about. The word calamity itself is used by the Qur'an 10 times in addition to 67 times other forms of the same root word are all used for something unpleasant. Even so, it is necessary to remember that everything that is unpleasant, when you think about it, must be correct and true. Allah says in QS. Al-Shura / 42: 30 stated that:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ يُعَاقِبُ أَغْثُ كَثِيرٍ

MEANS

And whatever calamities that befall you Then are caused by the deeds of your own hands, and Allah forgives most (of your mistakes).

This verse affirms that the sins and immorality that humans commit are at least due to their carelessness or carelessness. The tragedy that he experienced was only part of his misery, because Allah still bestowed His mercy on him and He forgave many of his mistakes, so that these mistakes did not result in disaster on him. Therefore, when people are struck by a tragedy, they should immediately reflect on the mistakes they have committed, both those related to the rights of Allah and the rights of fellow humans, especially parents, neighbors and fellow Muslims. This is important to do so that humans do not scapegoat other people or spirits. All of which lead to shirk. People who do reflection and awareness of their mistakes and sins after a disaster then Allah will forgive and wash away their sins.

According to Muhammad Husain al-Tabataba'i, calamity is any event that befalls humans that are unwanted and have a negative effect. Disasters can be in the form of illness, loss in business, loss of property, loss of loved ones, natural disasters, epidemics, lost wars, famine, and doomsday. As a solution, it is necessary to underline what happens in society, all of which are signs of Allah's power.

In the Qur'an, there are several terms that can be identified as forms of natural disasters that have befallen past peoples, including:

Rajfah

As the Word of God follows:

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ

MEANS

Because an earthquake struck them, they became corpses strewn in their dwellings. (Surah Al-A'raf / 7: 78)

This verse refers to the people of the Prophet Saleh, Samudra. Rajfah was a great shock. There are also those who identify rajfah with shaihah, which is a loud sound that makes the earth shake. From here, the word rijfah means "a mountain erupts until it comes out of lava" causing an earthquake.

Sha'iqah

As in the Word of God

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُفٍ
فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ

MEANS

And as for Thamud, We gave them guidance, but they preferred blindness (to error) rather than guidance (QS. Fussilat / 41: 17)

Tern Shaiqah originally meant الهدى الكبيرة (loud voice). According to linguists, the term shaiqah has three meanings, such as الموت (death) is found in surah Zumar / 39: 68, العذاب (punishment) in surah an-Nisa / 4: 153, and النار (fire), in surah ar-Ra'd / 13: 13. There are also those who understand sha'iqah as a form of sound that comes out of a cloudy cloud that contains water that emits fire so as to destroy whatever it befalls. From here, the word sha'iqah is interpreted as lightning or lightning that makes a very terrible sound.

Shaihah

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ

MEANS

And a loud voice thundered over the wrongdoers, and they died in their homes, (QS. Hud / 11: 67)

In another verses:

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَتِنَا وَأَخَذْنَا الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ

MEANS

And when Our punishment came, We saved Shu'aib and those who believed with Him with the grace of us, and those who did wrong were destroyed by a thundering voice, and they died lying in their homes. (Surat Hud / 11: 94)

The word shaihah originally meant a very loud voice (screaming). So, the word shaihah can be interpreted as lightning or thunder which is very loud and terrible to the point of deafening, which is also deadly.

From some of the descriptions of the above explanation, it can be seen that in the beginning the word mushbah meant "about or hit". Indeed what is about it is something fun. However, when the Qur'an uses the word mushibah itself, it means something unpleasant that befell humans.

Earth reversed

As in His Word:

فَأَرْسَلْنَا عَلَيْهِمُ الْغُلُوطَ فَانزَلُوا الْجَزَاءَ الْفَلَمَلُ الصَّافِرِ عَوَالِدَهُمُ الْبَيْتُ فَصَلَّتْ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ

MEANS

So when Our punishment came, We made the land of the people of Lut who was above and below (we turned it over), and We showered them with stones from the ground that was burning repeatedly, (Surat al-A'raf / 7: 133)

Regarding the interpretation of the earth turning to this verse, the scholars have different opinions, especially between classical and modern commentators, for example between at-Tabari and Muhammad 'Abduh. According to at-Tabari, the earth of the Prophet Lut was completely reversed. Meanwhile, according to 'Abduh, the earth is turned upside down here, the scenario is almost like a tsunami. The argument for this area is still over there today, although only traces of it. Apart from the differences of scholars regarding the natural events that befell the people of the Prophet Lut, but certainly the news is a very terrible natural disaster.

Based on the historical facts mentioned above, it is only natural that we can all take care of this nature as well as possible so that there is no catastrophic disaster in the form of an inverted earth and a tsunami that can destroy humans.

Floods and pests

As in His Word:

فَأَرْسَلْنَا عَلَيْهِمُ الْغُلُوطَ فَانزَلُوا الْجَزَاءَ الْفَلَمَلُ الصَّافِرِ عَوَالِدَهُمُ الْبَيْتُ فَصَلَّتْ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ

MEANS

So, We send them typhoons, grasshoppers, fleas, frogs and blood as clear evidence, but they still boast and they are a sinful people (Surah Al-A'raf / 7: 133).

What is meant by a typhoon is a very heavy and prolonged rain that destroys plantations, rice fields and fields. There are also those who understand typhoons as mudflows that come from several directions so that they cover high places. Meanwhile, Jarad is a kind of grasshopper that attacks rice fields, fields, crops, eats grain, causing crop failure.

Tornado

As in the Word of God:

وَأَمَّا عَادًا فَهُلُّكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَنَّى أَنِ بِآيَاتِ اللَّهِ كَذِبٌ يُفْتَنُونَ فَأَنزَلْنَا الْفُجَّارَ فِيهَا صَرْصَرًا عَنَّا فَجَاءَ عَادًا عَجَازًا يَخِيذُوا يَتَفَتَنُونَ وَالَّذِينَ هُمْ يُنَادُونَ لِلَّهِمِّنْ بَنَاتِهِ

MEANS

So, as for the people of Thamud, they were destroyed with a very loud voice. As for the people of 'Aad, they were destroyed by a very cold, very strong wind, which Allah beat them on for seven nights and eight days continuously; Then you saw the people of Aad at that time lying dead as if they were empty (rotten) stumps of date palms (QS. Al-Haqqah/69:6-8)

Regarding the interpretation of the word tagiyah, there are two opinions, namely; first, the word tagiyah contains three meanings, including saibah, rajfah, and sa'iqah; second, the word tagiyah comes from the word tugyan. That is, they are punished for their actions that have greatly exceeded the limits that are termed by the Qur'an with kafaru and kazabu, while rih sarsar 'atayah is a very strong wind with very cold air, which comes from all directions. According to Imam al-Mulawi as quoted by al-Biq'a'i, the word sar does not only mean "very cold", but the word also means very hot.

The terms above are not explicitly stated as "natural disasters", but as "punishment of Allah" which is total (azab isti'sal). However, if these terms are understood by positioning ourselves in the midst of them, then the punishment is nothing but a very terrible natural disaster. Whereas, the disaster is categorized as punishment, warning, or trial / test, it is related to a person's behavior and beliefs, not events; because any mention of natural events cannot deny the social reality that occurred at that time, namely natural disasters.

Surah Al-Haqqah can also be understood that the definition of Al-Haqqah according to language means that is sure to happen, the Day of Resurrection is named Al-Haqqah because it will happen. Meanwhile, what is meant by "a loud sound" is a very loud lightning which causes a thunderous sound to destroy.

From the description above, it can be understood that Al-Haqqah is an event that will definitely happen like the Day of Judgment, while the sound of thunder indicates a coming of hard rain, and often results in the sound of thunder representing sick people, often even resulting in lightning death.

Flood impact

In a volume that is not too large, flooding can actually provide benefits, among others, it can flush water pollutants that clog the waterways, maintain soil moisture and restore barren / dry land bridges, increase groundwater reserves, protect the river's biological environment (ecosystem) by providing nesting sites, breeding and feeding more fish, birds and wild animals. Therefore, the most important thing is how to make sure that the flood is not a potential disaster. Because if not then the impact of the flood will be very large.

What is certain is that flooding will cause buildings to be damaged or destroyed as a result of: the lunge power of the flood water, being dragged by the current, the erosion of puddles, landslides around / under the foundation, being hit or eroded by collisions with heavy objects being swept away. Physical losses tend to be greater when buildings are located in mountainous valleys rather than in open lowlands.

Flash floods will hit whatever it passes. In beach areas, major damage occurs due to storms that lift the waves of sea water-damage will occur when the waves arrive and at the time they return to the sea, mud, oil and other materials that can contaminate land, air and clean water will be carried away by flooding and deposited on damaged land or in buildings. Landslides are likely to occur if the land is not strong enough to be hit by water and is eroded / collapsed, water that crashes or flows swiftly can knock down and drown humans and animals even if the water is relatively not deep.

Floods also cause the entire land to be completely destroyed or harvested completely, while many livestock die so that post-flood food supply will be disrupted. When the flood comes, the granary can collapse, sink, get flooded or be washed away by the water, all its contents rot. Grains such as unhulled rice / rice, wheat, corn, others spoil quickly even though they have only been stagnant for a while. Then there was a food crisis.

In cases of flooding so far, most food losses have occurred due to damaged food stocks, including those that are still on the land. Damage to food crops in paddy fields or in fields depends on the type of crop and how long it has been inundated. There are plants that die quickly only after being inundated for a while, some are able to withstand the attack of water but eventually die if the water is not absorbed by the soil and continues to stagnate. This kind of case occurred in Bangladesh during the 1988 floods. In big cities, such as Jakarta, floods have stopped business activities, so that the daily material loss is estimated to reach billions of rupiah. So if you pay attention to the floods that hit several places in Indonesia, especially in Kendari, it has caused a lot of eco-

conomic losses to the community, especially since the floods in Kendari City occur once a year, sometimes twice a year.

CONCLUSION

Floods are a provision that has been set by Allah swt., and to avoid floods that endanger human beings, we need to maintain environmental sustainability, maintain cleanliness, maintain forests, stop the evacuation of mountains, and maintain the cleanliness of gutters or rivers, so as to avoid floods. Some Hadith and verses of the Qur'an as a guide to religious and national life, human beings should learn, appreciate, practice, and realize to preserve this world, and avoid all prohibitions that can destroy, destroy nature as a place provided by God for intercourse, and worship Him. Some verses of the Qur'an as a guide to religious and state life, it is better for people to study, appreciate, and practice the Qur'an, because the Qur'an is a guide, and a distinction between right and wrong.

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