



# **Disaster-Safe Education Unit (SPAB) training program implementation at unit level basic education in Mamuju: the perspectives of Islamic education**

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## **ABSTRACT**

This study focuses on examining the implementation of the Disaster Safe Education Unit (SPAB) training program at the unit level of basic education in Mamuju from the perspective of Islamic education science. Through qualitative field research, it was found that SPAB at the elementary education unit level in Mamuju District, with its pillars of safe school facilities, disaster management, and disaster prevention and reduction education, represents one of the preparedness programs in facing disasters that is imbued with Islamic educational values. One of its objectives was to realize collective safety in various dimensions of human life. The implementation can be observed through the integration of Islamic educational materials in the SPAB training program, which is further reinforced through internalization, habituation, and intervention. The internal factors supporting this initiative include the strong commitment of schools to realizing the SPAB training program, while internal obstacles include the limited readiness of schools in implementing the three pillars of the SPAB training program. External support factors include the strong backing from the government and the community, while external obstacles include the unpredictable nature of disasters in terms of their form, timing, and location. The results of the SPAB training program implementation indicate the strategic role of Islamic education science in shaping the awareness of individuals and communities, strengthening the three SPAB pillars through the training program and curriculum integration, both conceptually and practically.

**Keywords:** Disaster-Safe Education Unit (SPAB), Islamic education; curriculum learning

## 1. INTRODUCTION

The existence of an educational institution naturally becomes a place of learning that is safe and comfortable for every student in it. This is supported by what was stated by Likik et al., as quoted by Rizkia Mutiara Ramadhani, that educational institutions must be a safe place for all, especially for students. However, data from the Ministry of Education and Culture states that approximately 75 percent of a total of 355,270 educational institutions have a high level of risk of disaster (Rizkia Mutiara Ramadhani, 2020: 107). This reality provides an illustration of how important it is to create an education system that can provide security guarantees for the parties involved in it from disaster. This is in line with what was stated by Fika Ariani that education implemented in various educational institutions must provide a stimulus to every student to be actively involved in minimizing disaster risk (Fika Ariani, 2021: 110).

In the context of implementing character education in Indonesia as an integral part of the embodiment of immanent values in Islamic education, Jamal Ma'mur Asmani suggests that character values related to the environment can be identified by caring for the environment such as cleanliness, orderliness, to the balance of ecosystems in the environment in which they exist. With these character values, they tend to try to prevent various activities that are harmful to the environment, such as throwing garbage anywhere, scribbling on school facilities, and the like. This attitude will of course be followed by strategic efforts to deal with environmental damage such as cleaning the environment, carrying out greening, and the like. To realize character values related to the environment which is the character values itself, character education must integrate these character values in learning activities (Asmani, 2011: 39) What Asmani put forward is an integral part of implementation of Islamic education science which always has concern in strengthening students' concern for the surrounding environment. Preservation of the environment from various destructive actions is part of a preventive measure against the coming of a disaster. In line with what was stated by Asmani, Aunillah (2011:97) argued that Islamic education is expected to create several axiological impacts on students, which in this case are, 1) shaping moral human beings, 2) shaping Indonesian people who are intelligent and rational, 3) shaping Indonesian people who are innovative and like to work hard, 4) shaping people who are optimistic and confident, 5) and shaping Indonesian people who have a patriotic spirit or a principle that fosters love for the motherland.

One of the educational paradigms that has constructive relevance to the embodiment of Islamic education is how implemented education can reinforce students in avoiding disasters. According to Law no. 24 of 2007 concerning Disaster Management, as quoted by M. Toha, states that a disaster can be understood as an event or a series of events that threatens and disrupts people's lives and livelihoods caused, both by natural factors and/or non-natural factors as well as human factors, resulting in the emergence human casualties, environmental damage, property losses, and psychological impacts (M. Toha, 2007:05) In line with what M. Toha stated, Fadhlurrahman Aryo Wicaksono argued

that disaster is a risk that can be found at any time in the implementation of education so that a system of guidance in education that is responsive to disasters is needed.

Based on Regulation Number 33 of 2019 issued by the Minister of Education and Culture regarding the Implementation of the Disaster Safe Education Unit Program, commonly known as the SPAB Program, it aims to prevent and manage the impact of disasters in educational units (Ministry of Education and Culture, <https://spab.kemdikbud.go.id/>). The purpose of organizing this activity is to enhance the resources' ability in educational units to cope with and reduce disaster risks, improve the safety of educational unit facilities and infrastructure against disasters, provide protection and safety to students, educators, and education personnel from disaster impacts, ensure the continuity of educational services in units affected by disasters, offer educational services tailored to the characteristics of disaster risk and the needs of educational units, restore the impact of disasters in educational units, and promote the self-sufficiency of educational units in implementing the SPAB program.

The inception of the SPAB Program is not incidental; empirically, numerous schools and educational institutions are susceptible to disasters. In response to this, Bakti et al. (2023:225) noted that there are 52,902 schools in earthquake-prone areas, 2,417 schools in tsunami-prone areas, 1,685 schools in regions prone to volcanic eruptions, 54,080 schools in flood-prone areas, and 15,597 schools in landslide-prone areas.

Based on preliminary observation data obtained from the SPAB Joint Secretariat in Mamuju, it was noted that there were approximately 78 piloting and impact schools targeted for the SPAB training program in the Fiscal Year of 2021. However, these schools were considered not to have shown maximum results. In 2021, a total of 1,279 individuals participated in the training program; however, this number was still deemed insufficient. The target schools, impact, and trained participants did not reach their optimum potential due to their limited responsiveness. Moreover, the lack of understanding among school members, who did not perceive this training as very important, contributed to the issue.

Additionally, the integration of curriculum subjects with disaster risk reduction education was not fully realized. Furthermore, the lack of supporting facilities and human resources within the facilitating team highlighted the need for further training and mastery of the material. These challenges underline the necessity of assessing strengths and weaknesses after planning and implementing the program. In light of these concerns, the researcher initiated a study titled "Implementation of the SPAB Training Program at the Mamuju District Basic Education Unit Level: Perspectives of Islamic Education." This study is a part of the academic tradition that addresses contemporary and updated issues, aiming for objective and comprehensive exploration.

## 2. METHODS

This study uses a descriptive qualitative research method using an inductive approach as a step to answer the research focus and the problem formulation. This research method is used because it can clearly and comprehensively describe the

problems taken, and can answer problems and draw conclusions based on the data that has been taken. In the data collection process, the researcher used data collection techniques consisting of in-depth interviews, participatory observation, documentation, and reference searches.

The collected data is then processed using several structured stages, which in this case are: 1) editing as a process of re-examining the data obtained to see the completeness, clarity, suitability, and relevance of other data with the aim of all data can be used to answer the formulation of research problems that have been made (Nazir, 2003:346), 2) classifying as a process of reducing existing data by compiling and classifying the data obtained into certain patterns or certain problems to make it easier discussion (Lexy J. Moleong, 2006: 204), 3) analyzing as a process of summarizing data in a form that is easy to understand and easy to interpret so that the relationship between research problems can be studied and tested (Moh. Kasiram, 2008: 128), 4) and concluding as the process of drawing conclusions from the data obtained after being analyzed to obtain answers to the reader's anxiety from what is presented in the background of the problem (Nana Sudjana and Awal Kusuma, 2008:28).

### **3. RESULTS AND DISCUSSION**

The results of the research and discussion as formal findings in answering various research problems that were determined from the start can be described as follows:

#### **a. Description of the Disaster Safe Education Unit Training Program at Unit Level Basic Education in Mamuju: the Perspective of Islamic Education**

The disaster education program through the implementation of the SPAB training program is basically a learning activity for school residents about information on regional potential, general introduction to disaster, steps to reduce disaster risk through disaster risk assessment, forming a school alert team and preparing disaster risk reduction action plans. This means that the real aim of disaster education is no longer action to reduce the impact of risk, but so that a disaster has zero impact. The disaster education model is implemented in the form of SPAB training programs and disaster simulations on an ongoing basis. The aim of implementing the SPAB training program is to increase disaster awareness (emergency preparedness) for school members so that they have simple knowledge and skills about disaster risk reduction education. Responding to this, Muh. Taslim is one of the government's programs in minimizing disasters, especially for school residents so that parties in it can learn safely and comfortably (Muh. Taslim, Interview, 27<sup>th</sup> of February 2023). Based on researchers' observations, it was found that the implementation of the SPAB training program at The Mamuju District Education Unit is implemented with reference to the triadic relationship of the provision of safe school facilities, disaster management, and disaster prevention and risk reduction education. In the perspective of Islamic education, the implementation of the SPAB training program at the Education Unit Level of Mamuju District has a constructive relevance to the values of Islamic education that carries the spirit of *hifdz al-nafs* which in its conceptual and

practical framework can be understood as an effort to mainstream Islamic educational values in realizing safety in human life.

**b. Disaster Safe Education Unit Training Program Implementation at Unit Level Basic Education in Mamuju: the Perspective of Islamic Education**

The implementation of the SPAB training program at the Education Unit Level of Mamuju District in the perspective of Islamic education can be found from the existence of three structured steps as described by Muh. Taslim that internalization, habituation and intervention are three series of the implementation of the SPAB training program at the Mamuju District Education Unit Level. All three are a series that cannot be separated from one another. Through internalization, students are directed to instill the values of Islamic education which are loaded with normative theological cues in realizing safety in human life. In the context of habituation, students are directed to make habituation in their lives how to take various actions that can prevent disasters from occurring while minimizing the destructive impact if a disaster does occur in an educational institution environment. In the intervention section, it is necessary to strengthen the authority for those who have it to intervene to prevent disasters or minimize their destructive impact (Muh. Taslim, Interview, 27<sup>th</sup> of February 2023). The same thing was stated by Siti Halimah Tari that the implementation of the SPAB training program at the Education Unit Level of Mamuju District in the perspective of Islamic education was carried out by strengthening the delivery of various materials related to the SPAB training program at the Education Unit Level of Mamuju District which was adjusted to the Qur'an or hadith verses that are in line with the material on disaster provided. Apart from that, many students are also trained to carry out various kinds of simulations in dealing with various types of disasters (Siti Halimah Tari, Interview, 7<sup>th</sup> of March 2023)

**c. Supporting and Inhibiting Factors for the Disaster Safe Education Unit Training Program Implementation at Unit Level Basic Education in Mamuju: the Perspective of Islamic Education**

The supporting factor for the implementation of the SPAB training program at the Mamuju District Education Unit level from an internal perspective of Islamic education is the school's strong commitment to realizing the SPAB training program. This was emphasized by Andi Nurhaerati that the commitment of schools in Mamuju District to creating disaster-safe educational institutions is quite large considering that there is a bitter memory that inspires their awareness and commitment to creating a disaster-safe educational environment (Andi Nurhaerati, Interview, 11<sup>th</sup> of March 2023). The supporting factors that are external in nature are the strong support from the government and the community in creating an environment for educational institutions such as schools that are safe from disasters.

The inhibiting factor for the implementation of the SPAB training program at the Education Unit Level of Mamuju District in the perspective of internal Islamic education is the limited readiness of schools in realizing the three pillars of the SPAB training program

which consists of providing safe school facilities, disaster management, and prevention and risk reduction education disaster. This was described by Muh. Taslim that the limited ability of schools to realize the three pillars of the SPAB training program is a separate obstacle because the limited budget in realizing the three pillars of the SPAB training program makes efforts to realize it not optimal (Muh. Taslim, Interview, 27<sup>th</sup> of February 2023). In relation to the external inhibiting factors, the typology of disasters is still difficult to predict the form, time and place of the disaster. This is certainly understandable considering that the typology of disasters is a determining factor in how to carry out the implementation of the SPAB training program at the Education Unit Level of Mamuju District from the perspective of Islamic education itself. Muh. Taslim said that even though the biggest disaster that ever hit Mamuju District was an earthquake, this does not mean that the implementation of the SPAB training program that was implemented only led to disasters in the form of earthquakes. This requires the implementation of an SPAB training program that is dynamic in its application (Muh. Taslim, Interview, 27<sup>th</sup> of February 2023)

#### **d. Results of the Implementation of the Disaster Safe Education Unit Training Program at Unit Level Basic Education in Mamuju: Perspectives of Islamic Education**

The results of the implementation of the SPAB training program show that there is a strategic role for Islamic education in shaping individual and community awareness in strengthening the three pillars of the SPAB training program, both conceptual and practical dimensions. Responding to this, Andi Nurhaerati stated that the existence of the SPAB training program had provided a strengthening of community understanding, especially for school or educational institution residents who are aware of the importance of how to make various preparations as a form of anticipation when a disaster comes suddenly. This awareness, in turn, further strengthens the three pillars of the SPAB training program (Andi Nurhaerati, Interview, 11<sup>th</sup> of March 2023). What Andi Nurhaerati put forward proves how when public awareness is formed, especially among school residents or educational institutions, this will result in the emergence of a pattern of thoughts, patterns of attitudes, or patterns of action that are wiser in preserving the environment where it has ontological, epistemological, or axiological relevance to Islamic education.

## **CONCLUSION**

In conclusion, this study indicates that the Disaster Safe Education Unit (SPAB) at the elementary education unit level in Mamuju District, incorporating safe school facilities, disaster management, and disaster prevention and risk reduction education, stands as a disaster preparedness initiative infused with Islamic educational values. One of its primary objectives is to achieve collective safety across various aspects of human life. The integration of Islamic educational materials into the SPAB training program strengthens its implementation through processes such as internalization, habituation, and intervention. Internal support for this initiative is derived from the school's steadfast commitment to realizing the SPAB training program. Conversely, internal challenges stem from the limited readiness of schools to implement the three pillars of the SPAB program.

Externally, the program receives strong backing from both the government and the local community. However, external hindrances include the unpredictable nature of disasters concerning their form, timing, and location. The outcomes of the SPAB training program implementation underscore the strategic role played by Islamic education in enhancing individual and community awareness, bolstering the three pillars of the SPAB training program in both theoretical and practical dimensions.

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