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*Imam Sujoko*

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### The Contribution of Islamic Scholars in Addressing Earthquake and Tsunami (The Study of Malay Minangkabau Manuscripts)

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#### Abstract

*The aim of this paper is to examine the contribution of Minangkabau muslim scholars in responding to the earthquake and tsunami based on the manuscript of earthquake takwil. The manuscript of the earthquake takwil becomes the window to see how great the contribution of muslim scholars in addressing the natural phenomenon in Minangkabau particularly earthquake and tsunami. In term of natural disaster, this study has been interestingly discussed since the deadly earthquake and tsunami of 26 December 2004 hit Aceh which killed more than 280.000 people. People become traumatized and feared especially the people who live in the areas affected by the earthquake and tsunami. In addition, Indonesia is prone to earthquakes and tsunamis because it lies on the “Ring of Fire”—the line of frequent quakes and volcanic eruptions that circles virtually the entire Pacific rim. The paper looks at problems: (1) Why are people traumatized and afraid in facing earthquakes and tsunamis? (2) Why are the younger generations not asking muslim scholars about the causes and effects of the earthquake and tsunami? Applying philological, historical, social and educational approaches, this article argues that the manuscript of the earthquake takwil as the evidence that people need muslim scholars in explaining natural disaster. muslim scholars teach the students in surau about the cause of the earthquake and its takwil. Earthquakes and tsunamis have long been studied by Minangkabau muslim scholars. Therefore, it needs attention and reinforcement of knowledge for Muslim scholars of West Sumatra now in accordance with the times in addressing natural phenomena such as earthquakes and tsunamis.*

**Keywords:** Islamic scholars, earthquake, tsunami, earthquake takwil (explanation).

#### A. Introduction

Indonesia has been hit by several deadly earthquakes and tsunami. These natural disasters make the Indonesian people traumatized and scared that a similar incident will occur in their place. Moreover, Indonesia lies on “Ring of Fire”—the line of frequent quakes and volcanic eruptions that circles virtually the entire Pacific Rim. As it is written by Arif (2012a), “the regions located in this area have great potential

to natural disasters”. The series of “Ring of Fire” Pacific are the areas where 90 per cent earthquakes occurred in the world (Arif, 2010.p.163). Several earthquakes have hit some regions in Indonesia, to name a few: earthquakes caused by the eruption of Tambora in Sumbawa Nusa Tenggara Timur in 1815, Mount Krakatau in the Sunda Strait on August 27, 1883 (Arif, 2012b.p.41), in 1861 a large-scale tectonic earthquake had also hit the western coast of northern Sumatra.





The epicenter was estimated in the offshore of South Aceh. (Suryadi, 2004.pp. 190-191). On June 28, 1926 there was an earthquake in West Sumatra which was occurred several days. It affected houses of stone collapsed and hundreds of people died crushed by buildings in Padang Panjang Region. (Radjab, 1950. pp.127-132). Approximately, more than 354 people died. The earthquake occurred in Aceh on December 26, 2004, earthquake in Yogyakarta on May 27, 2006, earthquake in Tasikmalaya on September 2, 2009 (Sukandarrumidi, 2010.p.26), earthquake in Bengkulu, Bima Nias, Mentawai and other areas of Indonesia.

Against this backdrop, it is known that natural disasters such as earthquakes and tsunamis are not newly one, but those have occurred frequently in Indonesia. These disasters are then recorded through memories and described in the handwriting what so-called manuscripts. These manuscripts contain the information about the shape of the magnitude of the eruption of Krakatoa written by Muhammad Saleh that where there are several titles in his writings. The first edition titled *Syair Negeri Lampung yang Dinaiki Oleh Air dan Hujan Abu* (42 pages) in November 1301 H or 1883/1884 M. Then followed by the the second edition, it was published in Singapore on 2 Safar 1302 H (21 November 1884), the third edition of the poem entitled *Syair Lampung dan Anyer dan Tanjung Karang Naik Air Laut* (49 pages) was published by Haji Said. The third edition was also published in Singapore, 27 Rabiul Awal 1301 H, and the fourth edition of Poetry titled *Inilah Syair Lampung Karam Adanya* (36 pages) which was also published in Singapore on 10 Safar 1306 H (October 16, 1888) (Suryadi, 2010.pp.x-xi).

Minangkabau (West Sumatra today) has long been suffered natural disasters, as a result of geography that allows the friction plates of the earth's surface. Besides these aspects, in Minangkabau there are also several active volcanoes that would create a natural disaster. The natural conditions have been embedded in the collective

memory of the community. It often appear in traditional proverb, advice, metaphors, saga, manuscripts or prose. Therefore, the emergence of manuscripts of the earthquake necessarily indicates that the earthquake is an important event and stick to the memory of the community, so we need a solution to explain the subject and the effects of the earthquake which are felt by the people; hence it appears on an article on the interpretation of the earthquake. Interpretation of this earthquake is known as the earthquake takwil.

Volcanic earthquakes and tectonic earthquake—the particular kind of earthquakes—have often followed by tsunami. This incident occurs naturally from geological processes. In addition, it is viewed as a disaster because it often brings the material and non-material loss for humans. In Minangkabau, several earthquakes that occurred in 1833 and 1861 on a large scale were recorded (Hadler, 2010.p.242). The earthquake in 1926 is also recorded by several resources. As it was written by Radjab (1950), “earthquake in 1926 brought huge losses, especially material loss”. It was informed that many permanent houses collapsed in Padang Panjang. Besides material loss, the earthquakes also have an impact on mental health. Fear and anxiety make people mentally disturbed at the time. An earthquake in 1926 made people terrified. They then went to the mosque, and asked the advice of the father Muhammad Radjab. His father was a traditional islamic scholars and he explained that this earthquake was a bad sign, and there was no other way but surrendered to God (Radjab, 1950.p.128). Under the circumstances, the islamic scholars were present as “interpreter” which brought peace to the community, although his takwil was bad sign and the public was aware of the behavior so that they repented. The interpretations of the earthquake then written in the corpus of manuscript, known as Earthquake Takwil.

The manuscript of Earthquake Takwil is evidence that communities need local wisdom to what they experienced, in

this case coming from islamic scholars. Islamic scholars taught the students and the community in the mosques of the causes of the earthquake and its takwil. Takwil in the sense here is a sign, assuming that everything that happens has lessons, whether as a good sign or bad sign. Minangkabau society needs to be based on religious interpretation was marked by numerous manuscript found Takwil earthquake in various surau in Minangkabau region. Takwil earthquake was ever become popular due to the frequent occurrence of the earthquake on that region.

Nowadays, the manuscript has been forgotten and the Islamic scholars have been left behind by the community when an earthquake hit that region. Further, Islamic scholars are no longer as an interpreter about the earthquake and tsunami. Islamic scholars are now no longer teaching about earthquakes and their takwil. When an earthquake happens, people will ask BMKG, internet, TV, radio and other social media. However with so many sources of information, the society is more confused and scared and often panics when an earthquake happens. It's really dangerous when the earthquake and tsunami happen.

As an informative base, the manuscript of Takwil on earthquake can be a window to know the socio-religious communities when the text were produced and taught. This manuscript may provide an explanation for the contribution of islamic scholars and mental and spiritual attitude of a community to the earthquake and tsunami. Therefore, the manuscript of Takwil on earthquake becomes important to be appointed as the topic of the events in seeing the contribution of islamic scholars in addressing the earthquake and tsunami. Although few studies, such as Yusri (2013), have been conducted reserach this topic, there are still loopholes that need to be interpreted from a source. In this case, the writer will give some picture of the manuscript of Takwil on earthquake in Minangkabau, especially the newfound manuscripts and has not been touched by previous researchers. Researchers

can also see how the contributions of islamic scholars in addressing the earthquake and tsunami based on the manuscript of Takwil on Earthquake.

## **B. Method**

This study uses philological, historical, social, and educational approaches.

## **C. Result and Discussion**

### **C.1. The Identification of the Manuscript of Earthquake Takwil**

As mentioned earlier that the manuscript of Earthquake Takwil is one of the manuscripts that were popular in its time. This is proved by the discovery of more than fifteen variants of the manuscripts of Earthquake Takwil in the various regions of West Sumatra. Most of the manuscripts are in coastal regions. There are about 12 manuscripts of Earthquake Takwil originating from the coast that have been identified by Yusri Akhimuddin (2013) and analyzed in his thesis. There are two manuscripts in the mosque of Lubuh Ipuh Kurai Taji, one manuscript in the mosque of Tapi Aie Pakandangan, one manuscript in Tanjung Medan Ulakan, all three mosques are located in the district of Padang Pariaman. Next, one manuscript is found in the mosque of Paseban Koto Tangah Padang (Yusuf, 2006.p.282). The manuscript about earthquakes is also possibly kept in other mosques, but not yet accessible. In the study, Yusri concluded that the manuscript of Ulakan version is the oldest manuscript.

Besides coastal areas, there are also four manuscripts of Earthquake Takwil found in Darek, namely one manuscript in the mosque of Malalo, regency of Tanah Datar, one manuscript in Biaro, one manuscript in Mungka, Lima Puluh Kota, and one manuscript in Padang Panjang. The discovery of four manuscripts of Earthquake Takwil can be considered new because there is no literature talking about it yet. In sub discussion we will introduce the

the manuscript of Surau Ulakan and three manuscripts in Darek.

### **C.2. The Manuscript of Earthquake Takwil – Ulakan (Earthquake and Tsunami)**

The manuscript of Earthquake Takwil found in Ulakan-Pariaman has been digitized by the manuscript institution namely SULUAH Padang. The discovered manuscripts are copies of the original manuscript. This manuscript is copied to the local paper with the length and width 21 x 16 in Malay Arabic and Malay Minangkabau. There are 15 lines per page. It consists of 30 pages containing about earthquake and tsunami and the earthquake takwil with 6 (six) pages.

This manuscript begins with the title “Inilah pada menyatakan ta’bir gempa di dalam tahun dua belas bulan” (in red ink). Then the contents of the text is followed by readings a’udhu billahi min al-syaithan al-rajim. Bismillah al-rahman al-rahim. This text talks about the earthquake, tsunami and the causes of earthquakes and earthquake takwil in one year, twelve months and in accordance with the time of prayer, such as Subuh, Dhuha, Zuhur, Ashar, Magrib, dan Isha.

This manuscript contains about tsunami and it is written in the following text; Article states the ta’bir of earthquake in the month of Rajab. If the earthquake happens at the dawn (Subuh), it is a sign that the country will be prosperous and obtain joy and grace from Allah ta’ala, wallahu a’lam. If the earthquake moves at Dhuha, it means that harsh seawater (tsunami) will come.

From this manuscript we learn that actually the islamic scholars in Minangkabau has long talked about the earthquake and tsunami. Tsunami mentioned in the text as “harsh sea water will come”. The text describes that if an earthquake happens at Duha in Rajab month, a tsunami will happen, although it is not stated in term of ‘tsunami’ because the word ‘tsunami’ comes

from the Japanese language that is popular in Indonesia after the earthquake and tsunami happened in Aceh in 2004.

By the manuscripts of Earthquake Takwil taught to the students, it makes students are more alert and on standby for evacuation in case an earthquake happens at Duha.

This manuscript is found in the mosque of Ulakan Pariaman located in coastal areas. This manuscript also informs us that the tsunami which ever happened in this area was then written by islamic scholars, although the islamic scholars do not call it by the tsunami, they called it as the “rushing sea water “. The term of tsunami is different depends on the islamic scholars, in this manuscript it referred to as “ rushing sea water “ while Muhammad Salih called the tsunami in his manuscript as the “rise of sea water” as the title of the manuscript Syair Lampung dan Anyer dan Tanjung Karang Naik Air Laut which was written in 1301 H.

According to Ulakan manuscript, earthquake will result a tsunami if an earthquake occurs at the time of Dhuha. When we consider the earthquake and tsunami in Aceh which was happening at the time of Duha, Sunday, December 26, 2004 7:59 AM. The Minangkabau islamic scholars have long talked about the earthquake and tsunami, but we have been less noticed. This is because the manuscripts of Earthquake Takwil have not yet touched during this time and also we have not learned well.

Indonesia is prone to earthquakes and tsunamis, islamic scholars should play an active role in explaining to the society about earthquakes and its takwil and effort of what to do in case an earthquake and tsunami happen. For areas located in coastal areas, it needs to be built a sturdy mosque and it can be used as a shelter. Now there is an effort from government to make shelter in coastal areas, but it is less well maintained and even has a lot of damage. If the mosque at the same time serves as a shelter, the society can use the mosque as a place of worship, the venue for the wedding, the place for education and

evacuation in case a tsunami happen, so that people do not have to run to the hill which has long distance from the coast, resulting gridlocked and they finally caught up on the road. The experience of the earthquake and tsunami in Aceh in 2004 proved that many mosques that survived from the tsunami. It can be used as study materials for tsunami evacuation in the future.

### **C.3. The Manuscript of Earthquake Takwil – Biaro**

This manuscript of Earthquake Takwil is from Biaro, Ampek Angkek, Agam district. Based on the physical, the manuscript is in good condition with the words that can be read clearly. The manuscript sized 28.5 x 19.5 cm with text blocks 20 x 11.8 cm. The manuscript uses a European paper with Propatria watermark. The manuscript of this variant found at the end of Jalalain Tafseer. From a total of 300 pages of this manuscript, the manuscript of Earthquake Takwil consists of only two full pages. The Earthquake Takwil is taught by the islamic scholars simultaneously with Jalalain Tafseer.

This manuscript begins with the sentence “This chapter tells about the earthquake” in red ink. After the sentence, the author directly gives the Earthquake Takwil by the name of the month and time of prayer. Earthquake Takwil could be a good sign or a bad sign. This manuscript is no talk about the tsunami. It is caused perhaps by the islamic scholars who wrote it in Darek or Minangkabau inland area which is far from coast that is Biaro (the area located between Bukittinggi and Payakumbuh). According to information received, the manuscript is a relic of Shaikh Abdussamad, known as Shaykh Biaro (died in the late 19th century). He was one of the leading islamic scholars of his day. In the early 19th century he built mosque that he used to teach religious knowledge from various academic disciplines.

### **C.4. The Manuscript of Earthquake Takwil – Mungka**

This Earthquake Takwil is stored in the collection of Surau Baru. The physical manuscript had rotted due to water seepage, but the paper is still readable. The manuscript sized 30 x 23 cm with no text block (text written across the page). The manuscript uses a European paper with Propatria writing. This manuscript is a script of Minhajut Thalibin, chapter of Marriage: the manuscript of Earthquake Takwil consists of two pages and it is at the center of the manuscript.

Like the manuscript of Earthquake Takwil of Biaro, this text begins with a sentence which shows the content that reads “this chapter talks about the earthquake”. After the sentence, the author describes directly takwil of every earthquake that refers to the Muslim lunar month (Hijriyah month) and time of prayer. This manuscript is also no talk about the tsunami.

Earthquake Takwil of Mungka is a relic of Sheikh Muhammad Djamil (died in 1971), one of the charismatic scholar in the area. In addition as a scholar, he was also an educational figure. For the latter he established a madrassa (school) in Koto Tuo. Madrasah was once one of the goals of students to seek knowledge from various areas at that time.

### **C.5. The Manuscript of Earthquake Takwil – Padang Panjang**

This manuscript is stored in the collection of Mr. Maswirman in Padang Panjang. The physical manuscript is in good condition with the words that can be read clearly. The manuscript sized 16.5 x 10 cm and text blocks sized 12.3 x 7 cm. The manuscript uses a European paper with the watermark picture of an elephant. Besides the writing text, the manuscript also contains some illustrations of amulet.

This manuscript consists of several different texts. The first text is about the study of body, in accordance with the concept of the dignity of seven. The second text is



about physiognomy, between meaning and interpretation of each body movement. The third text is about dream interpretation, the meaning of dreams from dream of meeting people, animals, or other strange happenings. Finally, the text of the Earthquake Takwil. Earthquake Takwil is described in details, begins with an explanation of the origin of the earthquake based on cosmology.

Related to the manuscript of Earthquake Takwil, the anonymous author gave an introductory explanation before mentioning takwil of each earthquake. For example, this chapter states about the earthquake. The earth moves such as women and men, because the earth is delivered by Allah Ta'ala on the horns of bulls, bull stands upon a rock, stone stands on top of the fish, the fish stand on the water, the water stands above lightning, lightning is above the thunder, thunder is above the clouds, the clouds is above kebat, kebat is above ramang, ramang is above the Kalam, the Kalam is on the power (Quadrat) of Allah Ta'ala, no one knows except Allah Subhanahu wa-Ta'ala whatsoever Almighty God made all of nature, know all the ants in the light and the darkness in the life (?), because Allah Subhanahu wa-Ta'ala makes an angel who holds the sky. And perhaps Allah Ta'ala shows His clothes (power) and He commanded the angel to pull the veins of the Earth, the Earth was pulled by the leg veins then there is an earthquake. So we want to know what is good and evil of its ta'bir, as the word of Allah Subhanahu wa-Ta'ala (?) syai 'la-tataharraku dzaarrah bi-idzni Allah means nothing else but nevertheless moving something to the commandment of God because of the earthquake probably moving, see thee shall He said (the manuscript of Padang Panjang: 1)

At the beginning of the text the author mentions the earth moves like a man and a woman. The analogy of man and woman could be interpreted that the earth is like living thing that is sometimes moving, sometimes being silent. Furthermore, the author mentions that the earth is located

above the horns of bulls, bulls are above the fish, the fish is above the water, until the last he stated that it is based on qudrat (power) of God. This explanation is a common in cosmology. The explanation is consists of two full pages. On page 3, the author gives takwil of each earthquake by the Muslim lunar month (Hijriah month) and time of prayer. Perhaps this is the importance of paying attention of Hijriah year and the time of prayer, because the earthquake and tsunami is more influenced by the moon, then we study the movement of the moon. Hijriah year is guided by the movement of the moon and earth.

The owner of this manuscript informs that the manuscript of Earthquake Takwil came from his family. His ancestors are known to be one of the local islamic scholars who have a relationship with Ulakan science. In one of the other manuscripts in his collection is found a pedigree of Tarekat Syattariyah tipped to Kusa'i Habibullah Sheikh Sultan. No wonder this text is similar to the text of the Earthquake Takwil of Ulakan discussed above.

### **C.6. Mosque, Islamic scholars, the Manuscript of Earthquake Takwil**

The spread of Earthquake Takwil follows the network of mosques. From the temporary observation, the manuscript of Earthquake Takwil is owned by influential islamic scholars. At least this assumes that islamic scholars teach the geological sciences, especially the science of earthquakes and its takwil to his students and the society around the mosque and islamic scholars become a place to ask and to complain when the earthquake struck. This makes the islamic scholars should have knowledge of the earthquake and tsunami and the manuscript of Earthquake Takwil becomes one of the source of such knowledge.

Mosque became one of the important educational center since the 17th century, which was began when Sheikh Burhanuddin Ulakan established a mosque in Tanjung

Medan (Firdaus, 2014. 1; Duski, 2004). The mosques gradually grew and became the basis of Islamic education, not just in the west coast of Sumatra, but also in inland. Mosque itself was originally a institution within the imperial system of Pagaruyung which was a monastery for monks. However, after the arrival of Islam, mosque was adopted into Islamic educational institution led by a scholar or a tuanku. Mosque in Minangkabau is generally located at high altitude and storied. On the ground level is a place for praying, study and deliberation, on the level of two is for beds for the students and for learning of science lessons and the Tarekat teaching for certain students. So mosque is as a place of worship, a place of learning, a bed and a place of deliberation and a place to ask for the community to islamic scholars who are in the Now islamic scholars are no longer as a place to ask about the earthquake and tsunami. Scholar is now no longer teaching about earthquakes and its takwil. In case of an earthquake, islamic scholars are abandoned by society, the society prefer to ask to BMKG, Internet, TV, radio, and other social media. But with so many sources of information the public is more confused and scared and often panic when an earthquake happens. It's really dangerous when the earthquake and tsunami struck.

Digging a manuscript is not as same as digging up the grave, finding the bones, putting them together, displaying in the museum and finished. Digging a manuscript is an effort of codex revitalization (manuscript material / tangible) and text (manuscript content/ intangible) to be relevanced with life now. Therefore islamic scholars now have to understand the earthquake and know how to react and explain to the community to be calm and not panic when the earthquake and tsunami struck.

Islamic scholars should know the characteristics of the earthquake. As stated by Ade (2016) in broad outline the characteristics of the earthquake have two types:

First, the characteristics of the vibe of

“Slow Earthquake” are: (1) earthquake waves are swinging gently and repeatedly with low frequency / slow and large deviations. (2) People who are sleeping can not feel this earthquake so it can be fooled. (3) When the earthquake lasted more than one minute, it is estimated the strength of the earthquake range from 7-9 SR.

The impacts of “Slow Earthquake” are: (1) Do not cause strong damage against the construction of buildings. (2) most likely to be able to provoke a dangerous Tsunami (over 3 meters).

At the time of a “slow / swinging earthquake” happens, it occurs several phenomena as follows: (1) The tsunami early warning system is fooled. (2) The building is not much damaged. (3) The public communications network continues to function. (4) The electricity network continues to function. (5) The water supply network is not compromised. (6) The transportation network is not compromised. (7) The safety of society and officer seems not threatened. (8) The individual / community / officer is in much confusion to take rescue action. (9) At night, a sleeping person can not know (fooled) that there is an earthquake that is likely followed by Tsunami. (10) 35 minutes later comes the brunt of the Tsunami. Second, the characteristics of the vibe of “Quick Earthquake” are: (1) Begins with vibration and roaring sound and crackling of the earth. (2) Followed by a wave of earthquakes felt stomping up and down repeatedly. (3) Finished with earthquake waves in all directions making it difficult to stand. (4) If an earthquake lasted more than one minute, it is estimated the strength of the earthquake range from 7-9 SR.

The impacts of “Quick Earthquake” are (1) Damaging heavy construction building. (2) Causing cracks / deformation of soil. (3) Some of the cracks followed by bursts of muddy water, (4) Generating a minor tsunami (less than 1 meter) that is not dangerous.

At the time of a quick / stronger / damaged earthquake happens, it occurs

some chaos conditions as follows: (1) The building was crumbling. (2) The public communication network is not functioning. (3) The electricity network is disconnected. (4) The water supply network is disturbed. (5) The transport network is disrupted. (6) The safety of society and officers are threatened. (7) The government is disrupted so that each individual / community should be able to save themselves independently, nothing helps.

Thus it can be concluded, if there is a “slow / swinging earthquake” and lasts longer (more than 1 minute), it is a sign of the ensuing tsunami, immediately save yourself! Go immediately to the highest place, above the building or go away from the beach.

If there is a “quick earthquake” which is shaking and stomping strongly, it is a sign of followed by the destruction of the building, immediately save yourself! Immediately avoid the collapse of the building. Run above the building or field.

In the education system of mosque are at least three things in synergy, where the students in this case refer to as *urang siak*, teachers refer to as *islamic scholars*, and materials refer to as science that was taught. Three things are interconnected so that education of mosque becomes a dynamic in the golden age.

*Urang siak* (students) are willing to sacrifice even their lives to study the science of religion and to serve the teachers. They come from far away places, a tiring journey to get to mosque. They had no other desire than to study. The typology of students like these make students as *urang siak* when they actually run on the interests of science so that they become *islamic scholars* and after returning to their village, they establish mosque in their village.

The aspect after the existence of *urang siak* is the teacher in this case called scholar. A *islamic scholar* is the person who has learned quite a long time and gains proficiency in fields that he has learned. Most *islamic scholars* in Minangkabau have

a teacher-student relationship with Sheikh Burhanuddin. When a prospective scholar follows *halaqah* in mosque, he morally can be called as a scholar as a place to ask. After he is considered capable by his teacher, he was appointed as the caliph. Thus he has the authority to teach and establish mosque.

Last aspect is science that is taught in mosque. Various subjects are taught in mosque, among others, *tawheed*, *fiqh*, and *sufism*. All three major science in Islam are accompanied by the supporting sciences such as Arabic, *mantiq* (logic), *tafseer* and science lessons (Firdaus 2013). The last part of the lesson in the mosque is science lessons, the science about things beyond reason, such as knowing good and bad times. Earthquake *Takwil* can be categorized as part of science lessons. In this case the *islamic scholars* are more focused on *takwil* science or science lessons. Perhaps for the present *islamic scholars* should understand earth science, geology, and science lessons at the same time, so that *islamic scholars* can contribute again amongst the people.

*Takwil* in the terms used today can be interpreted as a sign or an address. In various disciplines, *takwil* is normally associated with the meaning of the text that is *majazi*. Therefore, the earthquake *takwil* is an effort of getting meaning of the earthquake events.

Based on the science lessons learned and taught in mosque through the manuscript of Earthquake *Takwil*, the sciences can be ascertained that it spreads through the network of students who have completed education at a mosque. When a student is appointed as a teacher in his village, typically he will serve the society. The position can be increased to scholar as a role model when he successfully develops a mosque. In that position he will teach about earthquakes and its *takwil* as well as a place to ask for the society and to ask for his opinion on earthquake *takwil*. In the past, the *islamic scholars* took part in responding to the earthquake and tsunami.

From this description, it is emphasized that *islamic scholars* give a huge contribution in addressing the earthquake and tsunami

especially through the science of Earthquake Takwil that is taught to students. By learning about the earthquake and tsunami by islamic scholars, then when an earthquake happens, people are not panic. They go to the mosque to get guidance from islamic scholars as their teacher.

### C.7. The Relevance of Study of the manuscripts of Earthquake Takwil with Life Now

Digging a manuscript is not as same as digging up the grave, finding the bones, putting them together, displaying in the museum and finished. Digging a manuscript is an effort of codex revitalization (manuscript material / tangible) and text (manuscript content/ intangible) to be relevanced with life now.

Of the four manuscripts are considered in this paper, the variants of the manuscript of Earthquake Takwil of Padang Panjang and Ulakan can be considered as fairly complete manuscripts. This completeness because the scriptwriter describes the introduction before providing a description of the earthquake takwil.

The descriptions of Earthquake Takwil have a religious dimension. There are at least three things that can be seen from Earthquake Takwil, especially the manuscript of Earthquake Takwil of Padang Panjang, namely earthquake and cosmology, earthquake, prayer, Hijriyah year, and earthquake as a sign good and bad. They are as follows:

### C.8. Earthquake and Cosmology

As transliteration that is already mentioned above that: *this chapter states about the earthquake. The earth moves such as women and men, because the earth is delivered by Allah Ta'ala on the horns of bulls, bull stands upon a rock, stone stands on top of the fish, the fish stand on the water, the water stands above lightning, lightning is above the thunder, thunder is above the clouds, the clouds is above kebat, kebat is*

*above ramang, ramang is above the Kalam, the Kalam is on the power (Qudrat) of Allah Ta'ala, no one knows except Allah Subhanahu wa-Ta'ala whatsoever Almighty God made all of nature, know all the ants in the light and the darkness in the life (?), because Allah Subhanahu wa-Ta'ala makes an angel who holds the sky. And perhaps Allah Ta'ala shows His clothes (power) and He commanded the angel to pull the veins of the Earth, the Earth was pulled by the leg veins then there is an earthquake. So we want to know what is good and evil of its ta'bir, as the word of Allah Subhanahu wa-Ta'ala (?) syai 'la-tataharraku dzaarrak bi-idzni Allah means nothing else but nevertheless moving something to the commandment of God because of the earthquake probably moving, see thee shall He said (the manuscript of Padang Panjang, p. 1-2).*

This text contains a cosmological knowledge (natural science). In the manuscript read as *He commanded the angel to pull the veins of the Earth, the Earth was pulled by the leg veins then there is an earthquake*. In modern science we now know earthquakes are caused by the movement of tectonic plates (the crust). In the text there are words veins of earth. Perhaps the word veins of the earth is what is meant with the earth's crust. In science the earth's crust moves in accordance with the processes of nature, according to religious beliefs, of course there must be Allah who moves it. In this text is described that it is moved by angels commanded from Allah SWT. Although in religion it can be categorized as *isra'iliyat* because it does not have valid referral sources, but the most emphasized in this discussion is the phrase *la-tataharraku dzaarrak bi-idzni Allah*. The message of this sentence is that no other than the earthquake event because of the power of Allah.

### C.9. Earthquake, Prayers, and the Year of Hijriyah

In the written text, starting in the month of Muharram if an earthquake



happens at Shubuh time, it means there will be a fight (chaos). If an earthquake happens at Dhuha time, it means receiving blessings and mercy, and if at an earthquake happens at Zuhur time, it means there will be a fight (chaos). If an earthquake happens at Ashar time, it means that something will be moved from a place and to a place. If an earthquake happens at Magrib time, it means that there are many drunk people and war. If an earthquake happens at Isya time, it means receiving mercy from Almighty God (the manuscript of Padang Panjang, p. 2-3)

The time reference of Earthquake Takwil is the five times of prayer a day plus Dhuha. The reference is because of the importance of doing the prayer in the early hours of time for Muslims, because earthquakes often occur in times of prayers and Dhuha

The Islamic scholars give takwil about seismic calculations of Hijriah year. Hijriah year uses the movement of the moon. According to geologists, the moon's gravitational force affects the earth. This causes sea water drawn up by the month, resulting a rising tide of sea water. Earthquakes often occur during a full moon, because the force of gravity at the time of full moon is very high. When we consider the earthquake and tsunami in Aceh in 2004, it was the age of the moon at the time of 14 days or a full moon.

### **C.10. Earthquake as a Sign of Good and Bad**

As written in the manuscript: starting in the month of Shafar if an earthquake happens at Shubuh time, it means that king will do good thing in the land, and the land receive a blessing. If at an earthquake happens at Dhuha time, it means there will be a war. If at an earthquake happens at Zuhur time, it means there comes perfection. If an earthquake happens at Ashar time, it means receiving mercy of human from Almighty God. If an earthquake happens at Magrib time, it means that something will be moved

from a place and to a place. If an earthquake happens at Isya time, it means that there will be torment and we should wear holy clothing and odors so the torment will resist. (the manuscript of Padang Panjang, p. 3-4).

As mentioned earlier in the manuscript that "everything has lesson", the earthquake could be a sign of good and bad. Earthquake can be marked with a good sign when people feel calm. However, its interpretation can be bad, so there will be solutions that are offered, namely the society is expected to wear a pure clothing to resist the torment. The meaning of holy clothing can be understood as majazi, so that people perform worship in earnest and repent.

There is also an earthquake that resulting harsh sea water (tsunami), then this is where Islamic scholars need to find a solution, for example, people immediately run to a high place or mosque, the sturdy and storied mosque is necessary for Islamic scholars to convey knowledge to people about religion, earthquake, and tsunami. Besides, the mosque can also be used as a shelter and place of marriage and the feast for the society. So the earthquake is not only giving a bad interpretation, but also a good one. So Islamic scholars have important role providing direction and contribution to society when the earthquake and tsunami struck.

### **D. Conclusion and Recommendation**

Islamic scholars have been made a major contribution to society in addressing the earthquake and tsunami. Islamic scholars signify the earthquake as a sign, and then they submit every action to the Creator, so people become peaceful and closeness to God. The existence of seismic interpretation based on of the Islamic lunar month could be an indication that the society is asked to consider the past calendar year as a guide. Although references to prayer remind people who work for religious orders, especially doing prayers at the beginning of time.

Although they did not have the

advanced technology and modern geological knowledge yet at that time, but they continued to prepare for an earthquake, then simultaneously made islamic scholars as a reference. Islamic scholars act as counselors and find solutions when disaster strikes. By studying the Earthquake Takwil, islamic scholars bring the society closer to the Creator.

Earthquake and tsunami cannot be predicted when it will occur, but we need to be alert. Thus it is recommended that the strengthening of science for islamic scholars in addressing the earthquake and tsunami. The government of the Republic of Indonesia, in this case the Ministry of Religious Affairs, must arrange the Islamic calendar as a standard for daily activities and associate them with natural phenomena, such as earthquakes and tsunamis occurring in Earthquake Takwil. Local governments are expected to build a three-storey and sturdy mosque in coastal areas, so that the mosque can be used as a place of worship and a shelter (a place for evacuation in case of earthquake and tsunami).

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### **Manuscripts**

The Manuscript of Earthquake  
Takwil. The collection of Biaro.

The Manuscript of Earthquake  
Takwil. The collection of Mungka.

The Manuscript of Earthquake  
Takwil. The collection of Padang Panjang.



## Writing Guidelines

# INSANIYAT Journal of Islam and Humanities

It is a scholarly journal published by the Faculty of Adab and Humanities, Syarif Hidayatullah State Islamic University Jakarta, Indonesia. It is a medium for scholarly discussion, description, and surveys concerning Islamic studies, literature, linguistics, culture, religion, art, archaeology, history, philosophy, library and information studies, and interdisciplinary studies. The journal is published twice a year (May and November).

### Guidelines

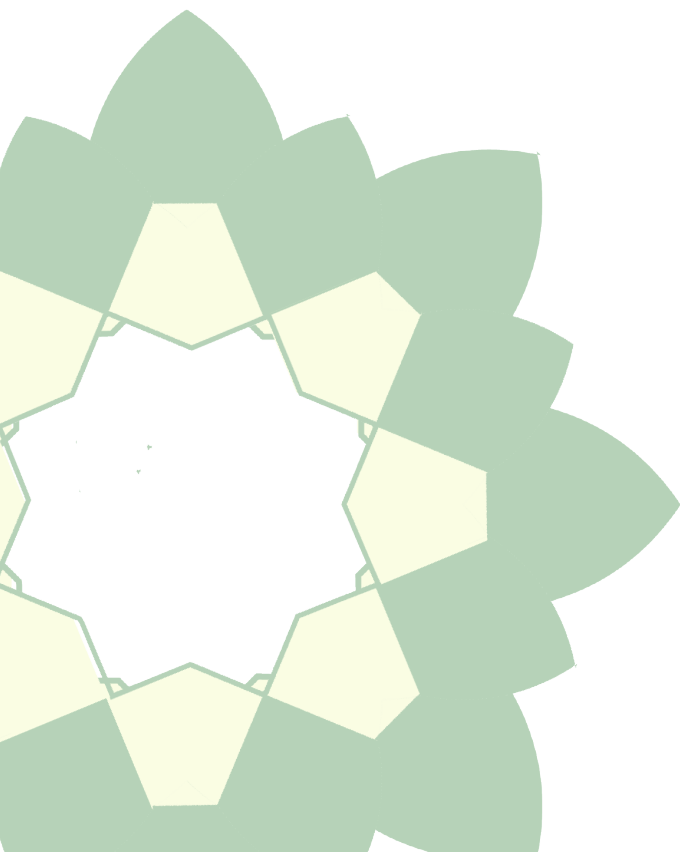
1. It has not been published elsewhere.
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3. The Manuscript typed with Microsoft Word, Font Times New Roman size 12, spacing 1 on A4 size paper with a margin of 3.5 cm from the left edge, 3 cm from the right edge, 3 cm from the top and bottom edges. The length of 15-20 manuscript pages including a list of references. Writer (s) must follow the journal template that can be downloaded at Insaniyat Open Journal System <http://journal.uinjkt.ac.id/index.php/insaniyat>
4. The article should be written in Arabic or English.
5. Article contains title; writer's name, author affiliation (department, faculty, university / or institution), complete address of the affiliation and Author's corresponding email.
6. Abstract is written for about 250 words. It pervaded research objectives, methodology, discussion and result, and conclusion with maximum 5 keywords that represent the research core.
7. The article consists of **Introduction** (background of study, research problem, research purposes, significance of the research and theoretical basis). **Method** (explaining the chronological research). **Discussion and Result** (containing analysis and result of the research), and **Conclusion**.
8. Citation and reference must follow APA style (American Psychological Association) sixth edition.
9. The references should used min 40% from primary source (International Journal).
10. The references used should be under 10 years (from now).
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Letters: ʾ, b, t, th, j, h, kh, d, dh, r, z, s, sh, s,d, t,z, ʿ, gh, f, q, l, m, n, h, w, y. Short vowels: a, i, u. long vowels: ā, ī, ū. Diphthongs: aw, ay. Tā marbūtā: t. Article: al-.  
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