

# Post-Disaster Social Dynamics and the Role of Islamic Education for Children in Relocation Areas: A Systematic Literature Review

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**Abstract:** This study examines the relationship between post-disaster social dynamics and Islamic education for children, focusing on relocation after the Mount Semeru eruption. It explores how shifts in social structure and values affect children's learning in Taman Pendidikan Al-Qur'an (TPQ), informal institutions that support moral and emotional development. Using a qualitative library research method, the study finds that TPQs play a key role in fostering spiritual resilience, supporting character education, and aiding psychological recovery. The research concludes that Islamic education contributes not only to religious instruction but also to social cohesion and identity formation. Therefore, TPQs should be integrated into post-disaster recovery frameworks, with continuous support from stakeholders to strengthen their role as agents of social transformation.

**Abstrak:** Penelitian ini mengkaji hubungan antara dinamika sosial pasca bencana dan pendidikan Islam anak, khususnya setelah relokasi akibat erupsi Gunung Semeru. Fokusnya pada bagaimana perubahan struktur dan nilai sosial memengaruhi pembelajaran anak di Taman Pendidikan Al-Qur'an (TPQ), lembaga non-formal yang mendukung pembentukan moral dan pemulihan emosional. Melalui metode studi pustaka kualitatif, hasilnya menunjukkan bahwa TPQ berperan penting dalam membangun ketahanan spiritual, mendukung pendidikan karakter, dan membantu pemulihan psikologis. Penelitian menyimpulkan bahwa pendidikan Islam berkontribusi tidak hanya dalam pengajaran agama, tetapi juga dalam memperkuat kohesi sosial dan pembentukan identitas kolektif. Oleh karena itu, TPQ perlu diintegrasikan dalam kerangka pemulihan pasca bencana dengan dukungan berkelanjutan dari para pemangku kepentingan agar tetap berfungsi sebagai agen transformasi sosial.

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## INTRODUCTION

Social dynamics is a concept that refers to various processes of social change occurring within society due to internal and external factors. One of the most influential external factors affecting social change is natural disaster. In the context of Indonesia, a disaster-prone country, the eruption of Mount Semeru in December 2021 serves as a concrete example of how a disaster can drastically reshape the social order of a community. The disaster caused significant losses, including the destruction of homes, damage to public facilities, and psychological trauma especially among children.

In the aftermath of a disaster, communities face not only physical and material challenges but also social and spiritual ones. Changes in social structure, value systems, norms, and patterns of communication among residents become part of the complex social dynamics that must be addressed. This is where education particularly Islamic education for children, provided by institutions such as *Taman Pendidikan Al-Qur'an* (TPQ) plays a crucial role. TPQs serve as centers for spiritual, moral, and social development, which are greatly needed in times of crisis and during the transition period following a disaster.

Natural disasters have profound and multidimensional impacts on society—not only physically and economically, but also socially and spiritually. In the Indonesian context, the eruption of Mount Semeru in December 2021 exemplifies how a disaster can drastically reshape the social structure of affected communities. The event led to widespread displacement, loss of property, psychological trauma, and the fragmentation of social ties, particularly in relocation settlements. One of the most vulnerable groups in such settings is children, who often experience severe disruptions to their educational and spiritual development.

Islamic education for children in this context is not merely about teaching Qur'anic reading and writing; rather, it serves as a medium for character building, trauma healing, and fostering social solidarity among fellow survivors. As emphasized by Maunah (2016), value education in Islam not only instills norms but also nurtures collective awareness and social responsibility. Therefore, religious education holds great potential as a foundation for social and spiritual resilience.

In post-disaster contexts, religious education for children, particularly through non-formal institutions such as *Taman Pendidikan Al-Qur'an* (TPQ), plays a strategic role in maintaining moral values, emotional stability, and community resilience. TPQs not only serve as centers for learning to read and understand the Qur'an but also function as social spaces that foster solidarity, identity, and psychological recovery. As noted by Al-Dabbagh (2021), religious instruction can provide trauma-informed spiritual care for children recovering from crisis situations, strengthening their *spiritual resilience*.

Several studies have addressed the role of religious education in post-crisis recovery. For example, Rahman & Omar (2020) explored the integration of Islamic education in refugee camps to support displaced children's psychological and spiritual needs. Meanwhile, Akbar et al. (2022) emphasized the importance of religious pedagogy in strengthening social cohesion in disaster-prone regions.

However, there remains a noticeable gap in the literature concerning the specific role of TPQ in relocation settings post-disaster, particularly in the Indonesian context. Most existing research focuses either on formal educational settings or on general community adaptation, without exploring how grassroots religious institutions operate and adapt within new social environments formed after forced relocation.

Nevertheless, the effectiveness of Islamic education in post-disaster situations cannot be separated from the prevailing social dynamics. The diversity of community backgrounds in relocation areas, limited resources, and changing community structures present unique challenges to the sustainability of religious education programs. In many cases, TPQs must adapt to emergency conditions, employ flexible teaching methods, and build cross-sector partnerships in order to survive and function optimally.

This study is crucial to gain a deeper understanding of how the relationship between social dynamics and Islamic education for children is constructed and interpreted in post-disaster contexts. By examining various sociological and Islamic educational literature, this paper aims not only to build theoretical understanding but also to offer policy recommendations to strengthen the role of religious education as part of a comprehensive and sustainable social recovery system.

## **METHOD**

This study employed a qualitative library research approach with a systematic literature review framework to examine the relationship between post-disaster social dynamics and Islamic education for children. The process was carried out through several structured stages to ensure methodological rigor and allow replication by other researchers. Literature was collected from several reputable academic databases, including Scopus, Web of Science, ScienceDirect, Google Scholar, as well as national databases such as Garuda and DOAJ Indonesia.

This study applied specific inclusion and exclusion criteria to ensure the relevance and quality of the selected literature. Articles were included if they focused on Islamic education for children—particularly in the context of disasters or community relocation—or addressed themes related to social dynamics or trauma recovery. Both empirical and theoretical studies written in either Indonesian or English were considered. Exclusion criteria comprised non-academic opinion pieces, duplicate publications, unverified online content, articles unrelated to Islamic education or children, and those lacking methodological clarity. From an initial pool of 112 sources, 54 articles were identified after title and abstract screening. Following a full-text review, 30 key sources were selected for in-depth analysis. This selection process followed a simplified PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework to ensure methodological transparency and accountability.

The selected literature was analyzed using a thematic analysis approach, identifying recurring patterns within the following themes: The role of Islamic education in post-disaster contexts, The function of TPQ in building community

resilience, Social transformation in relocation areas, Character and value education for children. These themes were then synthesized to construct a conceptual framework linking post-disaster social change with the strategic role of Islamic education.

To ensure validity, cross-comparison was conducted between national and international sources. Theme triangulation was used to minimize bias in data interpretation. Reliability was strengthened through transparent documentation of the process, including the screening and coding stages, which were reviewed by two independent researchers.

## RESULT AND DISCUSSION

This study synthesizes findings from diverse literature to explore how post-disaster social dynamics affect Islamic education for children, especially through the role of *Taman Pendidikan Al-Qur'an* (TPQ). Rather than treating each topic in isolation, this discussion integrates insights from disaster sociology, educational psychology, and Islamic pedagogy to construct a cohesive understanding of the unique interplay between social disruption and religious learning.

### Post-Disaster Social Dynamics and Educational Disruption

Natural disasters cause not only material losses but also deep transformations in the social fabric. As observed in relocation settlements following the Mount Semeru eruption, community members face disintegration of social norms, changes in leadership structures, and a loss of communal routines. According to Drabek and Hoetmer (1991), such disruptions lead to a redefinition of social roles and require adaptive mechanisms for societal recovery.

In these circumstances, education becomes more than a means of knowledge transfer—it is a central tool for rebuilding identity and cohesion. However, conventional education systems often struggle to adapt to the complexities of temporary or resettled communities. This is where Islamic non-formal education like TPQ becomes crucial.

### The Role of TPQ: Between Religious Learning and Social Recovery

TPQs, operating with community-based flexibility, have shown a capacity to respond to both educational and psychosocial needs. As noted by Al-Dabbagh (2021), faith-based institutions can offer spiritual care to children experiencing trauma. In relocation settings, TPQs help preserve continuity in religious practices and offer a familiar cultural anchor amidst uncertainty. Their informal structure allows them to function even in makeshift environments homes, tents, or shared communal spaces.

Moreover, TPQs promote spiritual resilience, defined as the capacity of children to maintain hope, faith, and purpose during crises. This aligns with Skinner's behaviorist theory, where religious rituals and repetition build character and reinforce positive responses. When children are engaged in Qur'anic recitation, moral storytelling, and communal worship, they are not only educated but emotionally supported.

## Synthesis of Social Dynamics and Islamic Education

The novelty of this study lies in highlighting the interdependence between social adaptation and Islamic pedagogy. As communities are forced to reconfigure their identities and social interactions post-disaster, TPQs become sites where social norms, mutual trust, and collective values are gradually restored.

**Table 1. Synthesis of Social Dynamics and Islamic Education**

Theme	Manifestation in Post-Disaster Context
Social Disintegration	Displacement disrupts trust, routines, and shared values
Educational Continuity	TPQs operate informally to fill educational and spiritual gaps
Spiritual Resilience	TPQ rituals foster healing, discipline, and emotional strength
Social Reconstruction	TPQs nurture new networks of solidarity and collective identity

This table demonstrates how TPQs mediate between broken social environments and the effort to rebuild stable, value-based communities.

## Comparative Insight from Other Countries

In other disaster-prone nations such as Pakistan and Bangladesh, studies have shown that faith-based schools often outperform formal institutions in reaching displaced children quickly (Rahman & Omar, 2020; Ahmed et al., 2019). These institutions leverage existing trust networks and shared belief systems to rapidly restore structure in children's lives. The Indonesian experience especially in TPQ-based learning echoes this pattern but is uniquely rooted in strong communal religiosity and decentralization.

## Implication and Theoretical Contribution

This study contributes theoretically by positioning Islamic religious education not just as a cultural or theological process but as a social recovery mechanism. In post-disaster settings, the TPQ model demonstrates how education can function as a bridge between emotional trauma and community resilience. Future recovery frameworks should therefore integrate religious institutions as core actors—not peripheral ones—in psychosocial and educational rehabilitation.



**Figure 1. Implication and Theoretical Contribution**

The novelty of this study lies in its interdisciplinary approach that highlights the correlation between post-disaster social dynamics and Islamic education for children in relocation contexts, particularly through the role of *Taman Pendidikan Al-Qur'an* (TPQ). Rather than addressing educational or disaster issues in isolation, this research integrates perspectives from disaster sociology, educational psychology, and Islamic pedagogy to demonstrate how TPQs function as strategic spaces for fostering children's spiritual and social resilience. The study's focus on TPQs as agents of social recovery in resettlement areas distinguishes it from previous studies, which have generally centered on formal institutions or non-religious frameworks.

Theoretically, this study expands the understanding of Islamic education as a dynamic social mechanism in post-disaster recovery contexts. TPQs are shown to be not only centers for religious instruction but also effective instruments for restoring social norms, collective trust, and community identity. By portraying TPQs as intersections between spiritual healing and social reconstruction, this research offers a new analytical framework relevant to Islamic education and disaster management studies. Conceptually, it positions faith-based non-formal educational institutions as central—rather than peripheral—actors in the rehabilitation of disaster-affected communities.

The findings of this study bear significant practical implications for post-disaster recovery policymaking. Government agencies, humanitarian organizations, and educational institutions are urged to integrate TPQs into psychosocial and social rehabilitation frameworks—not merely as supplementary entities. Institutional support, funding, and capacity-building initiatives for TPQ educators should be incorporated into national disaster response strategies aimed at supporting affected children. In the future, collaborative approaches between the state, civil society, and religious institutions will be essential to strengthen

community resilience and accelerate sustainable recovery through value-based education.

## CONCLUSION

This study demonstrates that Islamic education for children through TPQ (*Taman Pendidikan Al-Qur'an*) plays a strategic role in post-disaster social recovery, particularly in relocation areas following the Mount Semeru eruption. TPQs function not only as centers for religious learning but also as spaces for psychosocial recovery, character development, and the reinforcement of social solidarity in communities experiencing disintegration.

Theoretically, this study offers a novel contribution by positioning Islamic education as a community-based instrument for social recovery, operating effectively within structurally limited and trauma-affected contexts. TPQs have proven capable of bridging the gap between shifting social dynamics and adaptive spiritual education processes. Practically, the findings recommend that non-formal educational institutions such as TPQ be actively integrated into post-disaster rehabilitation and reconstruction frameworks, supported by policy initiatives and institutional capacity-building. Government agencies, educational institutions, and religious organizations should recognize TPQ as a key actor not a supplementary one in sustainable social development efforts.

However, this study is limited by its reliance solely on literature review and lacks empirical field data. Future research is therefore encouraged to employ field-based approaches in disaster relocation areas to gain deeper and more contextual insights into the impact of Islamic education on children's social recovery.

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