



# Design of *Pitutur Luhur Jawa* Message Based on the Quran Using Technology for Community Literacy

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## Abstract

*Pitutur Luhur Jawa* is starting to be forgotten by society because of the influence of modernization, which threatens its existence *Pitutur Luhur Jawa* and triggers the erosion of community resilience in the face of disaster. Erosion of values *Pitutur Luhur Jawa* should not happen to the Indonesian Muslim community because it is deep *Pitutur Luhur Jawa* contains the value of integration between social, cultural and religious norms to form the unique value of Indonesian national identity. This research aims to explore the values of *Pitutur Luhur Jawa* is facing disaster by maximizing digital media opportunities as a preservation effort *Pitutur Luhur Jawa*. This research method uses research and development methods (R&D) as a step in planning and developing DigiPitur with a religious anthropology and thematic interpretation approach. The results of this research try to offer an idea for revitalizing *Pitutur Luhur Jawa* as a sform of *indigenous knowledge* which can be the basic capital in building community resilience to face disasters through the DigiPitur platform. DigiPitur is an acronym for Digital *Pitutur Luhur* which is an inventory acceleration platform as well as a dissemination medium *Pitutur Luhur Jawa* in facing disaster through the use of digital media. This platform specifically integrates the inventory and dissemination of the *Pitutur Luhur Jawa-based virtual community* so that it can invite and educate the wider community about *Pitutur Luhur Jawa* in facing disaster through the use of digital media. DigiPitur can be a revitalization solution as well as a preservation effort *Pitutur Luhur Jawa* to maintain national culture and identity.

## INTRODUCTION

Indonesia has the potential for a catastrophe that could destroy the order of human life. A catastrophe is a natural disaster or disaster that occurs suddenly and threatens human life (Arrazaq et al., 2021; Pangaribuan, 2023). Catastrophes can occur in various regions with different periods. Yogyakarta is one of the regions in Indonesia that has the potential for disaster (Zamil et al., 2022). This is a consequence of the location of this region which is at the meeting of the Eurasian, Indian-Australian and Pacific tectonic plates, and is traversed by the Asia-Pacific Ring of fire (*ring of fire*). This

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condition threatens to create a catastrophe in the form of an earthquake, tsunami and volcanic eruption in Yogyakarta (Arif, 2020). Several catastrophic events that have occurred in Yogyakarta and were destructive include the earthquake in 1840-2006, the tsunami in 1840-2006 and volcanic eruptions in 1768-2010 (Lavigne et al., 2000; Marfai, 2019).

In facing disasters, communities need to have resilience, starting from before a disaster occurs as a mitigation measure or reducing the impact of a disaster, during a disaster as a form of emergency response to a disaster, to after a disaster occurs as an effort to reconstruct and recover after a disaster (Al Idrus, 2022). One of how community resilience in facing disasters can be realized is through *indigenous knowledge* or local wisdom possessed by a community. Marfai et al., (2019) stated that the empirical experience of community entities over a long and continuous period regarding various processes that occur and existing environmental dynamics, including catastrophic events, has provided extensive and in-depth experience and knowledge in public. This is then referred to as local wisdom. Furthermore, Marfai et al., (2019) also revealed that local wisdom has an important role and can contribute to dealing with disasters, which in turn can support community resilience, thereby creating sustainability in human life.

The people of Yogyakarta, as part of Javanese society, are known to have *indigenous knowledge* in the form of very noble philosophical values or *prestige* (Magnis-Suseno, 1984). From a Javanese cultural perspective, disaster mitigation measures as well as post-disaster reconstruction and recovery efforts exist in the concept of living principles. These life principles were created so that there is harmony in life so that life will run well, safely and peacefully. To achieve this goal the elders Java creates *noble advice* or advice that is packaged philosophically and becomes a noble guide to life (*the rule of life*). The essence of *noble advice* is to create harmonization of life both in the microcosm (human relationship with humans), macrocosm (human relationship with the universe), and mahakosmos (human relationship with Allah SWT) (Dewantoro, 2018). *Pitutur Lubur* teaches that life is necessary to get *along in harmony* with fellow human beings, care for all the contents of the universe, and serve and surrender to Allah SWT. When harmonization of life has been created, society will be ready to face all existing threats, including disasters (Hariadi, 2020). These values are the basic capital for humans in facing disasters, both in disaster mitigation, emergency response during a disaster, and recovering after a disaster.

In Islam, *Pitutur Lubur* which is a form of advice, has a very special value and is the language of the Alquran in conveying the teachings of truth. This is as the Prophet Muhammad SAW said: “*Religion is advice*” (HR. Bukhari and Muslim). This shows that advice is something important, advice is the main support of religion, and advice is the core of religion (Asmaya, 2012; Al-Atsari, 2018; Wibowo, 2022). Furthermore, *Pitutur Lubur* which is the result of the historical experience of a social entity, also becomes the basis for believers in facing life, including disasters, because *Advice* is in the form of advice taken from the life experiences of previous people (Mucharomah, 2017; Zein et al., 2020; Humaedah, 2021). This is as Allah SWT says in Alquran surah Hud verse 120.

Thus, cultural construction should take the form of *Pitutur Lubur* which is a form of *indigenous knowledge* this strengthens the soul of Indonesian Muslims in forming resilience in facing disasters. This is because this cultural construction is supported by cultural and religious pillars. However, according to Marfai, (2019), *indigenous knowledge* Society is now starting to be threatened by the intervention of modernity and capitalism. In line with this, Hariadi, (2020) also stated that the values of *Pitutur Lubur Jawa* as *indigenous knowledge* of Javanese society began to be eroded due to the current modernization which formed pragmatism, hedonism and individualism.

*Pitutur Lubur Jawa* as *indigenous knowledge* Javanese people can become the basic

capital in facing disasters, both before, during and after a disaster occurs, *Pitutur Lubur Jawa* is actually starting to be forgotten by society. This is sad because this condition threatens the existence of *Pitutur Lubur Jawa* and triggered the erosion of community resilience in the face of disaster. Erosion of values in *Pitutur Lubur Jawa* should also not happen to the Indonesian Muslim community because it is deep *Pitutur Lubur Jawa* contains the value of integration between social, cultural and religious norms so as to form the unique value of Indonesian national identity. Seeing this reality, this article tries to offer an idea for revitalizing values. *Pitutur Lubur Jawa* as a form *indigenous knowledge* which can be the basic capital in building community resilience to face disasters. DigiPitur is an acronym for Digital *Pitutur Lubur*. An inventory acceleration platform as well as a dissemination medium *Pitutur Lubur Jawa* in facing disaster through the use of digital media. This platform specifically integrates the inventory and dissemination stages of the *Pitutur Lubur Jawa* based *virtual community* so that it can invite and educate the wider community about *Pitutur Lubur Jawa* in facing disaster through the use of digital media. DigiPitur can be a revitalization solution as well as a preservation effort *Pitutur Lubur Jawa* to maintain national culture and identity.

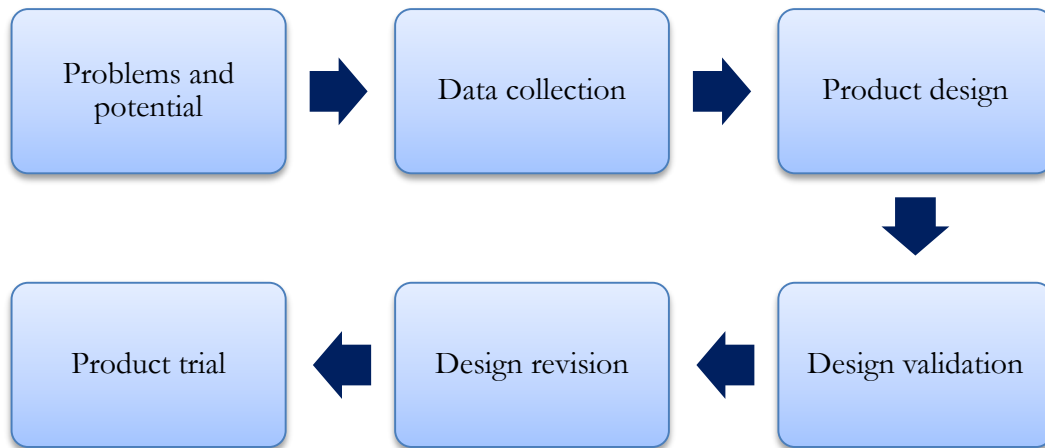
Javanese society is known as a society that has certain principles of life *prestige*. These principles of life were created so that there is harmony in society so that life will run well from one generation to the next (Nurgiyantoro, 2011; Idrus, 2012; Kurnianto, 2015). To achieve this goal the Javanese elders created *Pitutur Lubur* which is addressed to his children and grandchildren and hopes *advice* is practiced in running his life. *Pitutur Lubur* this is in the form of advice or advice packaged philosophically about how to achieve harmony in life and become a good member of society. Through this advice, the elders hope that all members of the community will continue to adhere to noble life guidelines (*the rule of life*) and implement and respect these advice consciously and correctly. They also hope that their children and grandchildren, wherever and whenever, will always remember to maintain good behavior, adhere to character, manners and morals, not be arrogant, be polite and be humble (Sunardi, 2022).

Javanese people view life as a form of service so they need to carry out noble deeds and must carry them out honestly and sincerely because this is a form of moral responsibility and a manifestation of loyalty, love, affection and respect for the Creator, each other and the universe. Based on this axiological basis, the emergence *Pitutur Lubur Jawa* describes that life consists of three spheres, namely microcosm (human relationship with humans), macrocosm (human relationship with the universe), and mahakosmos (human relationship with Allah SWT) (Hariadi, 2020). *Pitutur Lubur Jawa* is essentially a noble value that was born from the motherland as a form of national culture. Through true appreciation and practicing it seriously, noble qualities will be realized, such as wisdom that will make humans always close to Almighty God and able to realize peace, prosperity, safety and beauty of the world and all its contents. Thus, this research focuses on examining values *Pitutur Lubur Jawa*, in facing disaster, understands its relevance to the values in the Alquran, and provides innovation in its revitalization efforts through the use of digital media.

## METHODS

This research method or research method uses the development research method (*Research and Development*) or commonly called research (*R&D*) which aims to create a product and test the effectiveness of the product (Azmi et al., 2020; Syaifullah & Surawardi, 2020; Asmaldi et al., 2022). This is similar to the view of Sugiyono (2013), who stated that research uses development (*R&D*) which produces the product. The product created from this research is an application that is integrated with digitalization *Pitutur Lubur Jawa* was developed and designed to meet people's needs for cultural literacy in the era of digitalization. Related this application is designed for users' smartphones so that people who download this application can use it anytime and

anywhere. This application development system will follow the development model according to Sugiyono, (2013) with steps including:



**Fig 1. Research method R&D**

DigiPitur was developed through the method of research and development (R&D) by combining qualitative case study (field) methods. Research development can be interpreted based on two objectives; the first is the development of product prototypes, and the second is the formulation of methodological suggestions for the design and evaluation of product prototypes that have been developed (Salim, 2019). Research and development is generally defined as research that contains stages to produce new products or improve existing products. The product in question does not have to be in physical form such as books, teaching aids, learning modules, and so on. However, it also includes products in the form of software, such as applications, data processing programs, and others.

There are four steps commonly carried out in this research and development, namely i) preliminary investigation, ii) theoretical cultivation, iii) empirical testing, iv) documentation, analysis, and reflection on the process and results (Salim, 2019). This research aims to develop Digital Pitutur Luhur Jawa (DigiPitur). DigiPitur was developed to build a digitally literate generation so that current technology can be used well and wisely. This research data was collected using the principles of primary and secondary data. The method used in problem analysis is a religious anthropology approach. The anthropology of religion approach is used to describe the role of religious communities in an action as a consequence of interpreting religious dictums as part of the cultural elements that surround human life (Rosidah, 2011). Apart from that, this research also uses a thematic interpretation approach (*maudhu'i*). The thematic interpretation approach is used to explore and collect various verses of the Alquran related to cultural values, especially those related to *Pitutur Luhur Jawa*, then analyzed from various aspects, such as the historical background of the revelation of a verse (*asbab al-nuzul*), linguistic construction (*al-asalib al-lughawiyah*), and the relationship of one verse to another verse (*Munasabat Al-Ayah*) to summarize a particular view (Sakni, 2013).

## RESULTS AND DISCUSSION

Comprehensively, based on the results of observations, interviews and literature studies on this topic, information data was found regarding the main focus of research in studying values. *Pitutur Luhur Jawa*, in facing disaster, understands its relevance to the values in the Alquran, and provides innovation in its revitalization efforts through the use of digital media. The data that has been collected is then analyzed systematically and comprehensively by reducing the data from observations, interviews and documentation with the main focus of the research through activity categories adapted to the research problem formulation, along with their distribution:

### Conception *Pitutur Luhur Jawa* in Islam

Javanese society is known as a society that has certain principles of life *prestige*. These principles of life were created so that there is harmony in society so that life will run well from one generation to the next. To achieve this goal the Javanese elders created *Pitutur Luhur* which is addressed to his children and grandchildren and hopes *advice* is practiced in running his life. *Pitutur Luhur* this is in the form of advice or advice packaged philosophically about how to achieve harmony in life and become a good member of society. Through this advice, the elders hope that all members of the community will continue to adhere to noble life guidelines (*the rule of life*) and implement and respect this advice consciously and correctly. They also hope that their children and grandchildren, wherever and whenever, will always remember to maintain good behavior, adhere to character, manners and morals, not be arrogant, be polite and be humble (Sunardi, 2022).

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In Islam, *advice* is a manifestation of the concept of “*mau'izah hasanah*”. Linguistically, *mau'izah hasanah* consists of two words, namely *mau'izah* and *hasanah*. Say *mau'izah* derived from the word *wa'adzā ya'idzu-wa'dzan'idzatan* which means advice, guidance, education, and warning. Meanwhile, *hasanah* is the opposite of *sayyi'ah* which means goodness (Maidin, 2020). According to some linguists and interpretation experts, *al-mau'izah hasanah* is defined as good lessons and advice containing warnings, speech, example, direction and prevention in a language style that is impressive or touching and is imprinted in the conscience (Al-Bilali, 1989). The Quran explicitly discussed the matter of advice in QS. Hud verse 120.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۖ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

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Meaning: *And all that we relate unto the story of the messengers is in order that thereby we may make your heart firm. And herein bath come unto the Truth and an exhortation and a reminder for believers* (QS. Hud: 120)

According to Wahbah Az-Zuhaili, (2018) the verse explains that practice advice (*al-mau'idzah*) is a manifestation of Islamic teachings in the form of a combination of truth and belief (*al-haq*) as well as pointers to good and permanent practices (*adz-dbiker*) as stated in the paragraph above. From this verse it can also be seen that Islam is a religion of advice. This is in line with the words of the Prophet Muhammad that “*Religion is advice*” (HR. Bukhari and Muslim). Furthermore, according to Wahbah Az-Zuhaili, (2018) the verse above illustrates that the stories of the prophets and apostles as well as the previous people contain advice in the form of truth, confidence, and reminders that can be used as lessons and guidance for believers in going through life.

The concept contained in the Quran surah Hud verse 120 can be interpreted as a concept of adaptability (*adaptive capacity*) which produces a shape *setting* culture and behavior of society. The culture that exists today is the result of long struggles in every national, ethnic and tribal entity which demands the ability to adapt. This adaptability

is greatly influenced by community characteristics and the existence of environmental phenomena, including the existence of catastrophic threats (Luers et al., 2003). Thus, it can be understood that *Pitutur Lubur* what exists today is a manifestation of the results of adaptation and lessons learned from previous people which are passed down to the next generation as a form of strengthening a society's ability to respond to various disturbances that threaten its life. In the context of Javanese society, one of these threats is catastrophe. Therefore, *Pitutur Lubur Jawa* needs to be used as a guide as a form of advice in facing the threat of catastrophe.

However, now *Pitutur Lubur Jawa* is starting to be threatened and eroded by the intervention of modernity and capitalism which is manifested in the form of pragmatism, hedonism and individualism (Marfai, 2019; Hariadi, 2020). Togetherness, which was previously practiced based on solidarity and selflessness, is now based on economic factors or material rewards in the form of money. The flow of modernization has also resulted in the erosion of manners and politeness. Social phenomena like this show symptoms of social behavior in society which sociologically are called symptoms of erosion of cultural values. This erosion of cultural values results in the erosion of moral foundations, spirituality and humanity. This erosion of cultural values is then replaced by new values that are far from local cultural roots.

The reality mentioned above is sad because this condition threatens existence *Pitutur Lubur Jawa* and triggered the erosion of community resilience in the face of disaster. Whereas *Pitutur Lubur Jawa* has an important role in dealing with disasters. This was proven during the Bantul earthquake disaster in 2006. This catastrophic event devastated the lives of the people of Bantul and its surroundings. At that time, values *Pitutur Lubur Jawa* lives during society and is the full strength and main capital of society to recover and recover after the earthquake. Thanks for coming *Pitutur Lubur* This Java, the people of Bantul can do *recovery* post-earthquake faster than imagined (Hariadi, 2020). This shows that *Pitutur Lubur Jawa* can shape the spirit and encourage people to recover more quickly after a disaster. Apart from that, during the 2010 Merapi eruption, *Pitutur Lubur Jawa* also plays a role in increasing public awareness and preparedness in facing the threat of the Merapi eruption. Thanks to values *Pitutur Lubur* growing in these communities, the impact of the Merapi eruption can be minimized (Marfai, 2019). This shows that *Pitutur Lubur Jawa* plays an important role in efforts to reduce disaster risk. Based on these catastrophic events, it can be seen that, in the context of disaster management, *Pitutur Lubur Jawa* can be placed at each stage of disaster management, starting from pre-disaster as a mitigation effort, during a disaster as an emergency response effort, to post-disaster as a reconstruction effort. Besides that, *Pitutur Lubur Jawa* can also be used for endurance, fighting power and resilience in the face of disasters.

### **Digitalization Implementation Strategy *Pitutur Lubur Jawa* via DigiPitur**

DigiPitur is an acronym for Digital *Pitutur Lubur* an inventory acceleration platform as well as a dissemination medium *noble advice* Java in facing disaster through the use of digital media. This platform specifically integrates the inventory and dissemination stages *Pitutur Lubur Jawa*-based *virtual community* so that it can invite and educate the wider community about *Pitutur Lubur Jawa* in facing disaster through the use of digital media. DigiPitur can be a revitalization solution as well as a preservation effort *Pitutur Lubur Jawa* to maintain national culture and identity. DigiPitur is based on three basic principles, namely the philosophical value of wisdom (having wisdom values *prestige* which can be studied for its meaning in facing disasters), applicable (relevant to current developments), and sustainable (giving impact to the next generation).

DigiPitur is a form *virtual community* which encourages the involvement of the entire community in an initiative and participatory manner to be involved in the inventory *Pitutur Lubur Jawa*. The public as contributors can add or upload forms *Pitutur*

*Luhur Jawa* into the DigiPitur platform. To encourage community participation as contributors, there are *rewards* to people who actively upload forms *Pitutor Luhur Jawa*. Upload *Pitutor Luhur Jawa* by contributors will go through a selection process by the DigiPitur team before being distributed widely. The selection process is carried out based on three basic principles of DigiPitur, namely the philosophical values of wisdom, applicability, and sustainability. After going through the selection process, the forms *Pitutor Luhur Jawa* that has been uploaded by contributors will be broadcast by the DigiPitur team in the form of video content. Video content was selected due to its primary goal of preservation *Pitutor Luhur Jawa* is the younger generation and 75% of the younger generation prefer video content compared to other types of content (Wijaya & Kokchang, 2023). It is hoped that the selection of video content can provide a more interesting picture regarding meaning and use *Pitutor Luhur Jawa* is facing a catastrophe for the younger generation.

The video content creation process will be carried out by the DigiPitur team. Video content in DigiPitur can take the form of feature videos, documentaries, motion graphic animations, dramas, and various other forms of video creation. This video creation aims to increase the diversity of the video content produced so that it can attract people's interest in watching. Video content will be displayed using social media, including *Instagram*, *YouTube*, *Facebook*, and *Tiktok*. Social media was chosen because as many as 86% of the young generation in Indonesia carry out online activities using social media (IDN Research Institute, 2022). It is hoped that the choice of social media can target the younger generation appropriately in conservation efforts *Pitutor Luhur Jawa*. On each display of DigiPitur video content, viewers can interactively provide reactions, responses, or discussions between users. The DigiPitur concept can be modeled as follows:



**Fig 2. DigiPitur Concept Model**

This DigiPitur concept model was designed as a product created by researchers as an application that is integrated with digitalization *Pitutor Luhur Jawa* was developed and designed to meet people's needs for cultural literacy in the era of digitalization. Related this application is designed for user *smartphone* so that people who download this application can use it anytime and anywhere. Below the author will show the platform of the application.



Fig 3. DigiPitur platform display (DigiPitur play store, DigiPitur list display and DigiPitur login display)



Fig 4. DigiPitur platform display (homepage feature, book feature, education book feature, comic feature)

Islam teaches to create a system of values *mercy of the world* namely being a blessing for all nature. Javanese cultural values also teach life principles *Jendra Literature Hayuningrat Pangruwating Diyu* namely realizing the harmonization of life through *getting along in harmony* between fellow human beings, in harmony with and caring for the entire contents of the universe, as well as being devoted and surrendering to God Almighty (Dewantoro, 2018). From this framework, the spirit and values are built into DigiPitur content as a concept of *digital mediatization* which uses local cultural and religious wisdom into a positive, constructive and significant formulation to be able to preserve it *Pitutor Labur Jawa* through delivery on digital media to the public. DigiPitur as a dissemination medium *Pitutor Labur Jawa* is the embodiment of Allah command in QS. An-Nahl verse 125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ  
سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

Meaning: *Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright* (Q.S An-Nahl: 125)

In the verse above there is an editorial “*mau'izah hasanah*” which manifests as *advice*. In Ibn Katsir's interpretation, the verse above is a command of Allah SWT to Prophet Muhammad SAW to call people to worship God wisely. One of these calls to mankind is in the form of good lessons contained in the Alquran and Sunnah, covering the prohibitions and events that befell mankind in the past. The lesson should be used as a reminder to people about Allah SWT retribution against those who are disobedient. Exclamation value contained in the Quran Surah An-Nahl verse 125 became the foundation of DigiPitur as a dissemination media *Pitutur Lubur Jawa* in facing disaster through the use of digital media.

Islam as teaching has become a source of value for the formation of Islamic cultural ideals in the Javanese cultural community. Cultural ideals appear in the form of ideas which then form *Pitutur Lubur* with an Islamic character, including in facing disasters. Islam as a source of the value of cultural love is the basis for DigiPitur in inventorying and disseminating it *Pitutur Lubur Jawa* in the face of catastrophe. The values of Islamic teachings are the source of value creation *Pitutur Lubur Jawa* which is closely related to facing disasters and needs to be preserved includes:

#### **Caring for Nature**

The Alquran has given guidance in taking care of nature as Allah SWT says in QS. Al A'raf verse 56.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۗ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ٥٦

Meaning: *Work not confusion in the earth after the fair ordering (thereof) and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good* (QS. Al-A'raf: 56)

In Ibn Kathir's interpretation, the verse above explains that the destruction of nature, in this case, the occurrence of a natural disaster, is related to what humans do. This indicates that there is damage that arises as a result of human actions that underlie their actions in disobedience to Allah SWT.

The values in Islamic teachings became the source of its birth the *Pitutur Lubur* of the continent. In the context of Javanese culture, *advice* this is a cultural expression carried out by Javanese people to protect the safety of the world, both physically and mentally. Javanese people feel obliged to *hamemayu hayuning bawana* or beautify the beauty of the world. On the one hand, humans must maintain and improve their physical environment, while on the other hand, abstractly, humans must also maintain and improve their spiritual environment (Hariadi, 2020).

This view encourages that human life cannot be separated from the environment. Javanese say that humans should be environmentally wise because humans live side by side with nature so humans should not control or damage it so that nature does not get angry and cause disaster. *Advice from the continent* can be a basis for anticipating disasters that will occur. This anticipatory effort will encourage the growth of awareness among humans to always be careful in facing the threat of disaster through environmental conservation efforts.

#### **Always be alert and careful**

The command to always be alert and careful, especially against the threat of disaster, has been stated by Allah SWT in the QS. An-Nur verse 63.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۗ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۗ فَلْيَحْذَرِ  
الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ٦٣

Meaning: *Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messengers order, lest some trial befall them, or a grievous penalty be inflicted on them* (QS. An-Nur: 63)

Quraish Shihab, (2019) explained that the verse above is a command to humans to fear being punished by Allah SWT because of their disobedience to serious trials in the world such as being hit by disasters. We cannot avoid disasters, but we can minimize and reduce the impacts caused by disasters through perception that is always conscious and alert.

The values in Islamic teachings about being alert and careful have given birth to *the great advice of Eling and Waspodo*. *Advice* this implies that everyone should always remember and be alert and not let their guard down or become complacent (Marfai, 2019). In the context of disaster management, *advice* this provides advice to always be prepared to face the threat of catastrophe. The community is obliged to always *be conscious* (remember) that their area is very vulnerable to catastrophic threats. Apart from that, the community must also always be *alert* (be careful) of the threat of catastrophe that will occur in the future.

### God Never Sleeps

In the Alquran, the guide to the lives of Muslims, God affirms his nature that never sleeps in QS. Al-Baqarah verse 255.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Meaning: *Allah there is no god but Him, the All-Living, the All-Sustaining. No drowsiness overtook Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who can intercede with Him except with His permission? He knows what is before them and what will come after them, and they include nothing in His knowledge except what He wills. His seat stretches across the heavens and the earth, and its preservation does not tire Him. And He is the Most High, the Greatest* (QS. Al-Baqarah: 255)

Quraish Shihab, (2019) explains that the verse above emphasizes that Allah SWT never sleeps and continuously takes care of His creatures so that only Allah has the right to be worshipped. The value of Islamic teachings has created *Pitutur Labur for God's wrestling No sleep Advice* this can be translated as Allah Does Not Sleep. *Advice* This Javanese contains the meaning that Allah does not sleep and will never sleep, in fact he always guides and leads humans whenever and wherever. *Advice* God's wrestling no sleep this provides a basis for humans so that in living life they should always be aware that there is God who is always with them. Likewise when facing trials in the form of disaster. Humans must ask Allah SWT for help. This will foster a complete spiritual mental attitude to form extraordinary resilience when faced with disasters.

### Harmony, Solidarity and Mutual Cooperation

In Islam, harmony is a teaching of social piety that does not recognize segregation and discrimination. As Allah SWT says in QS. Ali-Imran verse 103.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيٰتِهِ ۗ لَعَلَّكُمْ تَهْتَدُونَ

Meaning: *And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you that haply ye may be guided* (QS. Ali-Imran: 103)

Al-Qurthubi, (2018) explains that the meaning of this verse is that Allah SWT commands us to always uphold unity and harmony and avoid division. This is because an attitude of unity and harmony will tend to safety, while an attitude of division will tend to damage. The values of Islamic teachings have given birth *Pitutur Lubur from Rukun Agawe Santosa. Advice* This is one of the main guidelines for the lifestyle of Javanese people who desire harmony and peace in social interactions (Hariadi, 2020). Harmony proves that every member of society has the same attitudes and opinions. Apart from that, harmony between communities will also form a sense of solidarity and cooperation to create harmonization in social life. In the context of facing a disaster, the harmony and unity that live amid society will provide fighting power and the power to rise in the face of disaster. With harmony in society, collective awareness between communities will be formed so that difficulties resulting from disasters, such as economic, social and mental problems, will be overcome.

See the importance of *Pitutur Lubur* In the face of disaster, Java should have values *Pitutur Lubur Jawa* was revived in society. This is also based on empirical evidence that values *Pitutur Lubur Jawa* can be used as the main capital in disaster management efforts, both at the pre-disaster stage as an anticipatory and preparedness step (*Eling and Waspodo* and *Hamemayu Hayuning Bawana*), during a disaster as an emergency response step (*Allah No sleep* and *Rukun Awe Santosa*), as well as post-disaster as resilience, fighting power, and the ability to rise to recover after a disaster (*Rukun Awe Santosa*).

## CONCLUSION

DigiPitur is an acronym for Digital *Pitutur Lubur* which is an inventory acceleration platform as well as a dissemination medium *Pitutur Lubur Jawa* in facing disaster through the use of digital media. This platform specifically integrates the inventory and dissemination stages of *Pitutur Lubur Jawa*-based *virtual community* so that it can invite and educate the wider community about *Pitutur Lubur Jawa* in facing disaster through the use of digital media. Thus, DigiPitur is a platform for accelerating inventory and dissemination *Pitutur Lubur Jawa* can be a solution for revitalization as well as a preservation effort for *Pitutur Lubur Jawa* to maintain national culture and identity.

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