

From Disaster Fiqh to Humanitarian Governance: Muhammadiyah's Social Jurisprudence and Disaster Response in Indonesia

Syahril

Universitas Muhammadiyah Bandung
syahril@umbandung.ac.id (Corresponding Author)

Abstract

This article examines how Muhammadiyah transforms Islamic legal and ethical reasoning into an institutional system of disaster governance. Rather than conducting a systematic literature review, the study employs qualitative historical-doctrinal documentary analysis. Its principal corpus is *Fikih Kebencanaan* and its English edition, *Coping with Disaster: Principle Guidance from an Islamic Perspective*, read alongside the institutional development of the Muhammadiyah Disaster Management Center (MDMC) and triangulated with empirical studies of Muhammadiyah's mitigation, preparedness, emergency response, and recovery practices. The analysis finds that disaster fiqh operates through a three-level normative architecture: basic values, general principles, and concrete guidance. This architecture reframes disaster from divine punishment into a condition shaped by hazard, exposure, vulnerability, human responsibility, and the regularities of creation. It also converts religious commitments—mercy, justice, mutual assistance, protection of life, and the rights of survivors—into operational principles such as needs-based aid, non-discrimination, professional competence, accountability, psychosocial care, and risk reduction. Muhammadiyah's distinctive contribution lies in the institutional translation of collective *ijtihad* through MDMC, schools, hospitals, universities, mosques, volunteers, and cross-sector partnerships. The article conceptualizes this arrangement as resilience-oriented social fiqh: a form of public jurisprudence in which religious interpretation is tested and embodied across the disaster cycle. Its strength is the integration of doctrine, scientific knowledge, humanitarian standards, and organizational infrastructure. Its unresolved challenges include uneven local capacity, the risk of relief dependence, fragmented data, volunteer sustainability, and the need to connect emergency response with structural vulnerability reduction. The study argues that social fiqh becomes socially consequential only when normative reasoning is linked to institutions capable of protecting dignity before, during, and after disaster.

Keywords: Muhammadiyah; disaster fiqh; social fiqh; MDMC; humanitarian governance; disaster risk reduction; resilience.

Dari Fikih Kebencanaan Menuju Tata Kelola Kemanusiaan: Fikih Sosial Muhammadiyah dan Respons Kebencanaan di Indonesia

Abstrak

Artikel ini mengkaji bagaimana Muhammadiyah mentransformasikan penalaran hukum dan etika Islam ke dalam suatu sistem kelembagaan tata kelola kebencanaan. Alih-alih menggunakan *systematic literature review*, penelitian ini menerapkan analisis dokumenter kualitatif dengan pendekatan historis-doktrinal. Korpus utama penelitian ini adalah *Fikih Kebencanaan* beserta edisi bahasa Inggrisnya, *Coping with Disaster: Principle Guidance from an Islamic Perspective*, yang dibaca secara berdampingan dengan perkembangan kelembagaan Muhammadiyah Disaster Management Center (MDMC) serta ditriangulasi dengan berbagai studi empiris mengenai praktik Muhammadiyah dalam mitigasi, kesiapsiagaan, tanggap darurat, dan pemulihan pascabencana.

Hasil analisis menunjukkan bahwa fikih kebencanaan beroperasi melalui tiga lapis arsitektur

normatif, yaitu nilai-nilai dasar, prinsip-prinsip umum, dan panduan operasional. Arsitektur ini merekonstruksi pemahaman tentang bencana, dari semata-mata dipandang sebagai hukuman Tuhan menjadi suatu kondisi yang dibentuk oleh bahaya (*hazard*), tingkat keterpaparan (*exposure*), kerentanan (*vulnerability*), tanggung jawab manusia, serta hukum-hukum keteraturan ciptaan Allah. Pada saat yang sama, arsitektur tersebut menerjemahkan komitmen keagamaan—seperti kasih sayang, keadilan, tolong-menolong, perlindungan jiwa, dan pemenuhan hak-hak penyintas—ke dalam prinsip-prinsip operasional berupa bantuan berbasis kebutuhan, non-diskriminasi, profesionalisme, akuntabilitas, layanan psikososial, serta pengurangan risiko bencana.

Kontribusi khas Muhammadiyah terletak pada penerjemahan hasil *ijtihad* kolektif ke dalam praktik kelembagaan melalui Muhammadiyah Disaster Management Center (MDMC), sekolah, rumah sakit, perguruan tinggi, masjid, relawan, dan kemitraan lintas sektor. Artikel ini mengonseptualisasikan model tersebut sebagai **fikih sosial berorientasi resiliensi**, yaitu suatu bentuk yurisprudensi publik yang menjadikan interpretasi keagamaan diuji sekaligus diwujudkan dalam seluruh siklus penanggulangan bencana. Kekuatan pendekatan ini terletak pada integrasi antara doktrin keagamaan, pengetahuan ilmiah, standar kemanusiaan, dan infrastruktur organisasi. Namun demikian, masih terdapat sejumlah tantangan yang perlu diatasi, antara lain ketimpangan kapasitas di tingkat lokal, risiko ketergantungan terhadap bantuan, fragmentasi data, keberlanjutan relawan, serta perlunya menghubungkan respons darurat dengan upaya pengurangan kerentanan struktural. Penelitian ini berargumen bahwa fikih sosial hanya akan memiliki dampak sosial yang nyata apabila penalaran normatif dihubungkan dengan institusi yang mampu melindungi martabat manusia sebelum, selama, dan setelah terjadinya bencana.

Kata-kata Kunci: Muhammadiyah; fikih kebencanaan; fikih sosial; Muhammadiyah Disaster Management Center (MDMC); tata kelola kemanusiaan; pengurangan risiko bencana; resiliensi.

INTRODUCTION

Indonesia's exposure to earthquakes, tsunamis, volcanic eruptions, floods, landslides, epidemics, and other hazards makes disaster governance a recurring moral and institutional problem. A disaster is never only a physical event. Its consequences depend on where people live, the quality of buildings and public services, the distribution of information, the condition of ecosystems, the accessibility of health care, and the capacity of institutions to act before and after a crisis. Religious organizations are therefore important not merely because they can mobilize donations and volunteers, but because they shape how communities understand causality, suffering, responsibility, solidarity, and hope. Their interpretations may encourage preparedness and mutual care, or, when framed fatalistically, may deepen vulnerability and discourage risk reduction (Gaillard & Texier, 2010; Wisner, 2010).

Muhammadiyah provides a significant Indonesian case because it combines a reformist Islamic orientation with a dense network of schools, universities, hospitals, clinics, social services, mosques, women's organizations, youth organizations, and local branches. Following repeated experiences of large-scale disasters, especially the 2004 Indian Ocean earthquake and tsunami, the movement progressively consolidated disaster management as a specialized organizational field. The disaster center initiated in 2007 was institutionalized after the 2010 Muhammadiyah congress as the Muhammadiyah Disaster Management Center (MDMC), with a mandate extending from mitigation and preparedness to emergency response, rehabilitation, reconstruction, organizational strengthening, and networking (Baidhaw, 2015). This development transformed disaster relief from an episodic charitable reaction into a more systematic form of humanitarian governance.

The institutional development of MDMC was accompanied by a doctrinal innovation. The Majelis Tarjih and Tajdid, working with MDMC and relevant experts, formulated Fikih Kebencanaan at the Twenty-Ninth National Tarjih Conference in 2015. Its English version, *Coping with Disaster: Principle Guidance from an Islamic Perspective*, was published in 2016. The document deliberately employs fiqh in a broad sense. Fiqh is not restricted to isolated legal rulings about prayer, fasting, burial, or purification during emergencies. It also encompasses theology, ethics, social obligations, rights, public responsibility, and disaster management. The normative structure is organized into basic values, general principles, and concrete rules, thereby connecting worldview with institutional practice (Majelis Tarjih dan Tajdid & MDMC, 2016).

This broad meaning raises an important conceptual question. What kind of fiqh emerges when religious reasoning addresses a complex public problem that requires geology, medicine, psychology, logistics, engineering, environmental science, public administration, law, and humanitarian standards? The answer cannot be reduced to the addition of several emergency exemptions to classical chapters of worship. Disaster fiqh represents a reorientation of Islamic jurisprudence toward collective vulnerability and institutional responsibility. It asks not only what an individual believer may do during an emergency, but also what organizations, professionals, governments, and communities ought to build before a hazard becomes catastrophic.

The term social fiqh is used in this article as an analytical category rather than as a claim that Muhammadiyah has formally adopted a single doctrine bearing that exact name. It refers to jurisprudential reasoning that treats social conditions and institutional arrangements as part of the object of law and ethics. Social fiqh is concerned with the protection of persons, the distribution of responsibilities, the design of collective action, and the translation of religious values into public systems. In the Muhammadiyah case, disaster fiqh becomes social fiqh when theological interpretation, humanitarian ethics, professional knowledge, and organizational capacity are integrated across the disaster cycle.

Existing studies have made several important contributions. Baidhaw (2015) connected Muhammadiyah's disaster work with Al-Ma'un theology, universal humanism, mutual recognition, mutual assistance, survivor rights, and non-discriminatory service. Hilman (2018) showed how Al-Ma'un ethics and inter-organizational cooperation shape MDMC's management concept. Fauzi (2019) situated Fikih Kebencanaan within Muhammadiyah's expanded model of fiqh, in which jurisprudence moves beyond individual legal acts toward a holistic hierarchy of values, principles, and rules. Empirical research in Kebumen documented MDMC's participation in disaster education, resilient-village facilitation, mangrove planting, health clusters, and health-team training (Suwaryo et al., 2020). Suyadi et al. (2020) demonstrated that the framework was extended to the COVID-19 pandemic through health services, reconstruction of emergency worship, and public education. These studies, however, have usually examined theology, legal reasoning, or organizational practice separately.

This article integrates those dimensions through a historical-doctrinal reading of the documentary corpus. It asks four questions: How does Muhammadiyah reconstruct the meaning and causality of disaster? How does disaster fiqh connect basic values, general principles, and practical guidance? Through which institutions is that reasoning translated into disaster governance? What conceptual model best explains the

relationship between religious interpretation, humanitarian standards, and community resilience? The central argument is that Muhammadiyah's disaster response can be understood as resilience-oriented social fiqh. This model is neither a purely textual legal doctrine nor a secular management system decorated with religious language. It is an institutional architecture in which normative interpretation directs expertise, coordinates organizational resources, protects survivor rights, and learns from practice.

CONCEPTUAL FRAMEWORK

Social fiqh as public jurisprudence

Classical fiqh developed sophisticated rules governing worship, transactions, family relations, adjudication, and public order. Yet modern collective risks expose the limitations of treating fiqh only as a catalogue of individual acts. Disasters involve causal chains and organizational failures that are distributed across time and institutions. Unsafe land use, environmental degradation, weak construction, inaccessible information, poverty, discrimination, and inadequate health systems can convert hazards into mass suffering. A jurisprudence concerned with public welfare must therefore address the conditions that produce vulnerability, not only the conduct of persons after harm has occurred.

Social fiqh may be defined as disciplined Islamic normative reasoning about social relations, institutional responsibilities, and collective goods. Its object is not merely the isolated individual but the person embedded in communities, organizations, ecosystems, and public systems. This does not dissolve fiqh into sociology or policy analysis. Normative authority remains grounded in revelation and the interpretive tradition. However, accurate legal and ethical judgment requires knowledge of the world to which norms are applied. In Muhammadiyah's epistemological vocabulary, bayani reasoning from texts must interact with burhani reasoning based on rational and empirical knowledge, while ethical-spiritual sensitivity prevents technical management from becoming indifferent to suffering (Farkhan et al., 2021; Fauzi, 2019).

This understanding is compatible with maqasid-oriented reasoning. The protection of life, intellect, property, family, religion, dignity, and the conditions necessary for human flourishing cannot be achieved solely through post-disaster charity. It requires risk reduction, public education, preparedness, competent response, and equitable recovery. Maqasid is therefore not an abstract declaration that 'Islam seeks welfare.' It functions as a grammar for linking moral purposes to concrete responsibilities, evaluating trade-offs, and assessing whether institutional arrangements actually protect vulnerable groups.

Disaster as hazard, vulnerability, and moral responsibility

A central problem in religious disaster discourse is the interpretation of causality. Explanations that identify every disaster as divine punishment may produce guilt, stigmatization, fatalism, or hostility toward survivors. They can also obscure preventable causes such as deforestation, spatial injustice, poor construction, and institutional negligence. Disaster studies distinguish hazards from disasters: an earthquake, flood, or eruption becomes catastrophic through interaction with exposure and vulnerability. This

distinction does not deny divine sovereignty. It recognizes regularities in creation and the human responsibility to understand and respond to them.

Fikih Kebencanaan reconstructs this relationship by rejecting a simplistic equation between disaster and punishment. Theological meaning is located in a broader understanding of God's mercy, justice, wisdom, and the created order. Human beings are called to patience and trust, but also to knowledge, preparation, environmental care, rescue, and the fulfillment of rights. Such a framework converts *tawakkul* from passivity into responsible reliance: persons act using available knowledge and resources while recognizing the limits of control. This approach also protects survivors from moral suspicion. Their needs, not judgments about their identity or presumed guilt, determine the humanitarian response (Baidhaw, 2015; Majelis Tarjih dan Tajdid & MDMC, 2016).

Humanitarian governance and organizational translation

Humanitarian governance refers to the norms, organizations, procedures, and partnerships through which protection and assistance are provided during crises. Faith-based organizations possess distinctive resources: moral narratives, trusted local leaders, volunteer networks, buildings, educational institutions, health facilities, fundraising channels, and long-term presence. These assets can support rapid mobilization and psychosocial recovery. They can also create risks if aid is used for proselytism, political advantage, organizational competition, or exclusion. The ethical quality of religious humanitarian action therefore depends on governance safeguards.

Muhammadiyah's documentary framework emphasizes humanity, impartiality, non-discrimination, independence from political and religious exchange, professional conduct, accountability, and respect for survivors. In organizational terms, MDMC coordinates multiple Muhammadiyah entities through a unified response rather than allowing uncoordinated units to compete at the disaster site. Schools and universities support education, research, volunteers, and facilities. Hospitals and health professionals provide medical capacity. 'Aisyiyah, youth organizations, community branches, mosques, and philanthropic institutions extend local reach. External partnerships connect the movement with government, humanitarian forums, and international standards. The relationship between doctrine and organization is thus constitutive: values become credible when institutions make them operational.

METHOD

This study employed qualitative historical-doctrinal documentary analysis. It did not count publications, estimate pooled effects, or synthesize a sample of prior studies as a systematic literature review. Instead, it treated Muhammadiyah's normative and institutional documents as primary data for reconstructing a public jurisprudence of disaster. The design combined doctrinal interpretation, diachronic institutional analysis, and theory-building. The objective was to explain how concepts, rules, and organizational practices are related, while avoiding a causal claim that documentary evidence alone cannot establish.

The principal normative corpus consisted of Fikih Kebencanaan, adopted at the Twenty-

Ninth National Tarjih Conference in 2015, and the 2016 English edition *Coping with Disaster: Principle Guidance from an Islamic Perspective*. The latter identifies the broadened meaning of fiqh and the three normative levels of basic values, general principles, and concrete rules. The institutional corpus included documentary accounts of the emergence and mandate of MDMC and published descriptions of its coordination, mitigation, response, and recovery functions. Because the study did not have direct access to all internal operational files, public institutional claims were treated as representations of organizational doctrine rather than automatically as verified performance.

Secondary empirical studies were used for triangulation. Baidhawry's (2015) study connected theology, humanitarian principles, prepared schools, prepared hospitals, and multi-stakeholder cooperation. Hilman (2018) examined MDMC's management concept in Ponorogo. Suwaryo et al. (2020) documented mitigation activities in Kebumen. Suyadi et al. (2020) analyzed the extension of disaster fiqh to COVID-19. Fauzi (2019) provided a conceptual account of Muhammadiyah's expanded fiqh reasoning, while Farkhan et al. (2021) clarified its comparatively strong use of contextual and empirical reasoning. These studies were not aggregated as a review corpus; they functioned as external checks on interpretations drawn from the primary documents.

The unit of analysis was a normative or institutional statement concerning one of seven domains: disaster causality, theological meaning, ethical obligation, survivor rights, emergency worship, disaster-cycle management, or organizational responsibility. Coding proceeded in four stages. First, statements were classified according to the three normative levels. Second, each statement was mapped to mitigation, preparedness, response, recovery, or system strengthening. Third, the study identified the actors to whom obligations were assigned, including individuals, religious authorities, professionals, institutions, government, and communities. Fourth, the analysis compared normative claims with reported practices and identified tensions, omissions, and conditions of implementation.

Trustworthiness was strengthened through source differentiation, conceptual consistency checks, negative-case analysis, and an audit trail. Official documents were used to establish Muhammadiyah's normative position; empirical studies were used to assess whether corresponding practices had been observed; general disaster scholarship supplied analytical concepts but was not used to substitute for missing Muhammadiyah evidence. Negative cases included the possibility that separate organizational units remain unevenly coordinated, that relief creates dependency, or that religious language can be interpreted fatalistically despite official doctrine. The resulting model is therefore an analytical reconstruction, not an organizational impact evaluation.

Table 1. Documentary corpus and analytical function

Source cluster	Status in the study	Primary analytical contribution	Evidentiary limitation
Fikih Kebencanaan / Coping with Disaster (2015–2016)	Primary normative corpus	Meaning of disaster; three normative levels; survivor rights; ethics; emergency worship; management principles	Expresses official doctrine, not uniform implementation
Institutional history of MDMC	Primary institutional corpus	Development from coordinated relief toward mitigation, preparedness, response, recovery, and system strengthening	Public accounts may emphasize institutional achievements
Baidhawiy (2015); Hilman (2018)	External conceptual and organizational triangulation	Al-Ma'un ethics, universal service, partnerships, prepared schools and hospitals, management model	Case and interpretive evidence cannot represent every locality
Fauzi (2019); Farkhan et al. (2021)	Doctrinal triangulation	Expanded fiqh, epistemological integration, values–principles–rules architecture	Focused on reasoning more than operational outcomes
Suwaryo et al. (2020); Suyadi et al. (2020)	Empirical practice triangulation	Mitigation activities and extension to the COVID-19 health emergency	Local or issue-specific studies; limited longitudinal evidence

Source: Author's analytical construction.

RESULTS AND DISCUSSION

Reframing disaster: from punitive theology to manageable vulnerability

The first and most foundational finding is a reconstruction of the meaning of disaster. The corpus resists the automatic classification of disaster as divine anger directed at a morally deviant population. Such a classification is ethically dangerous because it transfers blame to survivors, encourages speculation about God's intention, and can weaken attention to

preventable conditions. Muhammadiyah's disaster fiqh instead places disaster within the regularities of creation, the limits of human life, and the interaction between natural processes and human action. Some events arise from geophysical or hydrometeorological processes; others are intensified by ecological destruction, unsafe development, poverty, and failures of governance. Theologically, all remain within divine knowledge, but human responsibility is not cancelled.

This reframing produces a practical consequence: knowledge of risk becomes religiously relevant. Mapping hazards, understanding evacuation routes, constructing safer buildings, protecting watersheds, maintaining health systems, and communicating warnings are not external additions to piety. They are means of protecting life and preventing avoidable harm. Adiyoso and Kanegae (2013) similarly showed that Islamic teaching can support disaster risk reduction when translated into community preparedness rather than fatalism. In this sense, disaster fiqh shifts the question from 'Whose sin caused this event?' to 'Which responsibilities arise from known risk and existing vulnerability?'

The reframing also changes the meaning of patience. *Sabr* is not silent acceptance of preventable suffering, and *tawakkul* is not refusal to evacuate or seek treatment. They provide moral endurance while action is undertaken. Hope, prayer, and ritual support psychosocial resilience, but they must be accompanied by competent assistance. The resulting theology is neither a secular denial of divine meaning nor a supernatural explanation that displaces science. It is a layered account in which faith guides moral orientation and empirical knowledge guides effective action.

A three-level normative architecture links ethics to operations

The second finding is that Muhammadiyah's disaster fiqh is structured through three levels: basic values, general principles, and concrete guidance. Basic values include mercy, justice, human dignity, solidarity, responsibility, and the protection of life. These values are broad enough to orient action across changing contexts, but too general to determine logistics or emergency rulings by themselves. General principles translate them into standards such as preventing harm, prioritizing need, protecting vulnerable groups, respecting rights, using professional expertise, preserving the environment, and coordinating collective action. Concrete guidance then addresses practices such as emergency worship, the handling of the deceased, volunteer conduct, distribution of assistance, medical care, and institutional management.

The hierarchy prevents two methodological errors. The first is rule reductionism, in which disaster fiqh would consist only of dispensations for ritual obligations. Emergency rulings remain important because survivors and responders need clear guidance, but they are nested in a wider moral and institutional framework. The second is value abstraction, in which mercy and welfare are celebrated without specifying obligations, actors, or procedures. The middle level of general principles performs the crucial work of

institutional translation. It turns moral aspiration into criteria for program design and evaluation.

The hierarchy also facilitates adaptation. Concrete procedures may change with hazard type, technology, medical evidence, or organizational capacity, while basic values remain stable. During a pandemic, for example, physical distancing, infection control, hospital readiness, and modified congregational worship can be justified through enduring commitments to life and harm prevention even though the specific measures were not present in earlier jurisprudence. Suyadi et al. (2020) show how disaster fiqh supplied a normative basis for Muhammadiyah's medical, theological, and educational response to COVID-19. The architecture therefore enables continuity without literal repetition.

Table 2. Normative architecture of Muhammadiyah's disaster fiqh

Normative level	Illustrative content	Primary question	Disaster-governance function	Risk if isolated
Basic values	Mercy, justice, dignity, responsibility, protection of life	What moral goods must be protected?	Provides stable ethical direction across hazards	Values remain rhetorical and non-operational
General principles	Prevent harm, prioritize need, respect rights, use expertise, coordinate action	How should values guide institutions and choices?	Converts ethics into program standards and decision criteria	Principles become vague without assigned actors and procedures
Concrete guidance	Emergency worship, aid distribution, rescue, burial, volunteer conduct	What should actors do in a specific situation?	Supports timely and consistent action	Rules become rigid or fragmented when detached from purposes

Source: Reconstructed from Majelis Tarjih dan Tajdid and MDMC (2016).

The disaster cycle becomes an object of religious responsibility

The third finding is the extension of religious responsibility across the entire disaster

cycle. Traditional charity often begins after visible suffering. Disaster fiqh moves the moral starting point backward to the period before impact. Mitigation and preparedness become obligations because predictable harm can be reduced. This includes environmental protection, risk communication, community mapping, training, drills, safe infrastructure, institutional contingency plans, and the preparation of medical and volunteer teams. The ethical principle is straightforward: when serious risk is reasonably known, failure to prepare can become a form of negligence.

This pre-disaster orientation is visible in MDMC's work with schools, hospitals, villages, health clusters, and environmental initiatives. Baidhawya (2015) identified disaster-prepared schools and hospitals as important components of Muhammadiyah's approach. Suwaryo et al. (2020) found activities in Kebumen that included public education, facilitation of resilient villages, mangrove planting, and health-team training. These practices broaden da'wa from verbal instruction into risk-reducing institutional design. A school drill, evacuation map, or trained clinic can become a form of social worship because it protects people who may never know who designed the system.

During emergency response, the normative focus shifts to saving life, assessing need, ensuring access to food, water, shelter, health care, protection, information, and dignified religious support. After the immediate crisis, responsibility continues through rehabilitation, reconstruction, psychosocial support, restoration of education and health services, livelihood recovery, and efforts to build back better. This continuity is essential because premature organizational withdrawal may leave survivors dependent or deepen pre-existing inequality. Disaster governance is thus not a sequence of disconnected projects but a moral continuum from prevention to resilient recovery.

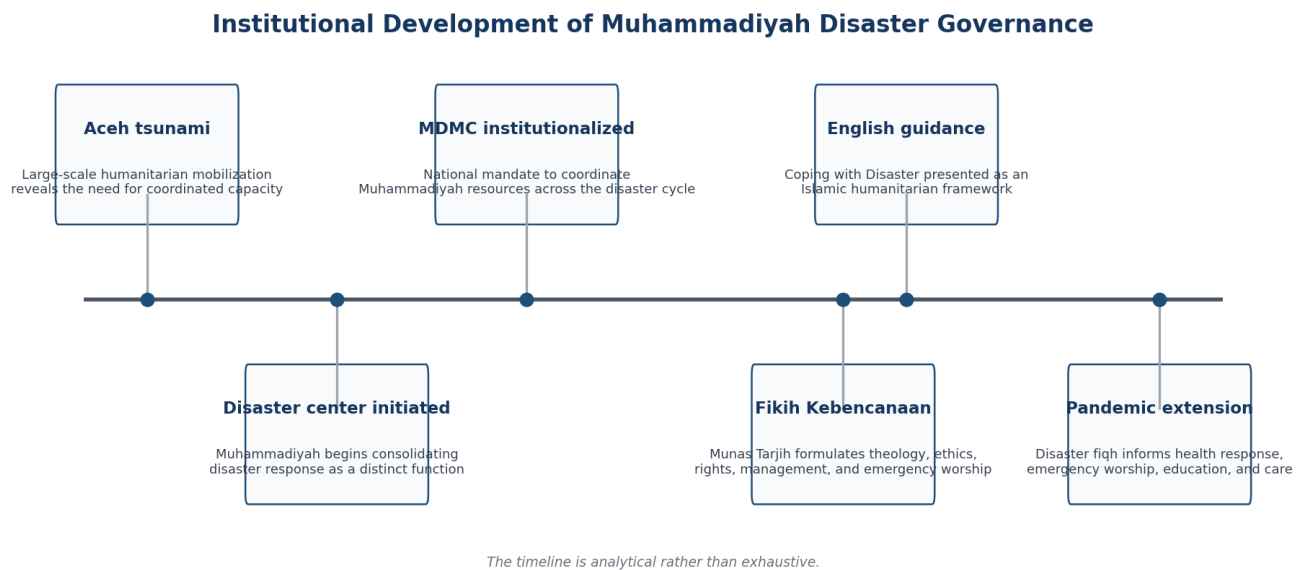
Table 3. Translation of social fiqh across the disaster cycle

Phase	Religious-ethical rationale	Institutional practices	Rights/capabilities protected	Illustrative evidence
Mitigation	Avoidance of harm and stewardship	Environmental care, hazard education, safer planning	Life, health, livelihood, environmental security	Mangrove initiatives and resilient-village facilitation

Phase	Religious-ethical rationale	Institutional practices	Rights/capabilities protected	Illustrative evidence
Preparedness	Responsibility toward foreseeable risk	Drills, contingency planning, prepared schools/hospitals, trained teams	Information, mobility, service continuity	School/hospital preparedness and health-team training
Emergency response	Mercy, impartiality, protection of life	Rescue, health care, shelter, logistics, protection, emergency worship	Immediate survival, dignity, equal access	Needs-based, non-discriminatory humanitarian service
Recovery	Restoration with justice and participation	Psychosocial care, education and health restoration, livelihoods, reconstruction	Agency, social connection, economic capability	Rehabilitation and reconstruction within MDMC's mandate
System strengthening	Collective obligation and institutional learning	Volunteer management, coordination, partnerships, standards, data	Reliable future protection and public trust	One Muhammadiyah One Response and multi-stakeholder networks

Source: Author's synthesis of the documentary and empirical corpus.

Figure 1. Institutional development of Muhammadiyah disaster governance



Source: Author's analytical visualization based on the documentary corpus.

Humanitarian impartiality disciplines religious identity

The fourth finding concerns the relationship between Islamic identity and universal humanitarian service. Muhammadiyah's disaster response is religiously motivated, but the recipient of assistance is not required to share the organization's faith, political preference, or institutional affiliation. Baidhawiy (2015) emphasizes that Muhammadiyah seeks to avoid the missionary trap by serving survivors without discrimination. The primary criterion is need. This position translates Qur'anic ethics of mercy, mutual assistance, and care for the vulnerable into the humanitarian principles of humanity and impartiality.

Impartiality does not require the organization to hide its identity. Volunteers may pray, offer psychosocial support, or provide appropriate religious services when requested. The ethical boundary lies in refusing to make assistance conditional on conversion, participation in da'wa, public gratitude, or organizational loyalty. The same boundary excludes the use of aid for partisan politics. Disaster creates asymmetrical dependence; therefore, humanitarian actors have a heightened obligation not to exploit vulnerability. Religious integrity is demonstrated through unconditional service rather than the acquisition of followers.

This principle has organizational implications. Needs assessment must be transparent, aid criteria must be explainable, complaints must be possible, and vulnerable groups must be included in decision-making. Non-discrimination is not achieved merely by an inclusive slogan. It requires data, procedures, trained personnel, and monitoring. Social fiqh therefore treats the ethics of aid distribution as a governance problem. The moral intention of the donor is insufficient if systems reproduce exclusion or fail to reach persons with disabilities, women at risk, older people, children, remote communities, or

religious minorities.

Collective ijtihad integrates religious authority and professional expertise

The fifth finding is that disaster fiqh depends on collective rather than solitary reasoning. Disasters are technically complex and temporally urgent. A jurist cannot determine safe medical practice without clinicians, or assess volcanic risk without geoscientists, or design shelter protection without humanitarian specialists. Muhammadiyah's expanded fiqh makes space for empirical knowledge as part of determining the factual situation to which norms apply. This is not the surrender of religious authority to experts; it is recognition that sound legal judgment requires accurate knowledge of consequences and capacities.

The relationship is reciprocal. Professionals explain hazards, needs, and probable outcomes, while normative reasoning evaluates purposes, rights, priorities, and acceptable trade-offs. Medical triage, for instance, is not only a technical allocation problem; it raises questions of fairness and equal dignity. Evacuation policy requires engineering and logistics, but also attention to coercion, family unity, disability, privacy, and cultural meaning. Collective ijtihad becomes an institutional process for bringing these dimensions into conversation.

MDMC serves as a bridge between the Majelis Tarjih's normative reasoning and the operational knowledge distributed across Muhammadiyah's health, education, social welfare, youth, women's, and philanthropic institutions. The integration is potentially powerful because Muhammadiyah already possesses professional communities and physical infrastructure. Yet the potential is not automatic. It requires protocols for expert consultation, clear command structures, interoperable data, continuous training, and mechanisms for revising guidance after action. Social fiqh is therefore a learning system rather than a finished book.

One Muhammadiyah One Response converts networks into coordinated capacity

The sixth finding is that institutional coordination is itself a normative achievement. Muhammadiyah's organizational breadth can generate enormous capacity, but it can also produce duplication, inconsistent standards, and competition among units. The logic of One Muhammadiyah One Response seeks to combine distinct resources under a coordinated humanitarian command. In principle, MDMC does not replace hospitals, universities, Lazismu, 'Aisyiyah, youth organizations, or local branches. It aligns them around common assessment, planning, communication, and accountability.

This coordination model reflects the social character of fiqh. Obligations are distributed according to competence and institutional position. Health facilities take responsibility for clinical services; educational institutions support preparedness and knowledge; philanthropic bodies mobilize and account for funds; community branches maintain local

access; trained volunteers support field operations; religious scholars clarify ethical and ritual questions. No single unit embodies the whole response. Collective obligation is fulfilled through differentiated but coordinated roles.

The model also enables partnership beyond Muhammadiyah. Disaster governance requires cooperation with public authorities, other civil-society organizations, local communities, professional associations, media, and international actors. Baidhawry (2015) and Hilman (2018) both identify partnership as a defining feature of Muhammadiyah's approach. Such cooperation is consistent with ta'awun and public welfare, provided that humanitarian independence, transparency, and survivor rights are maintained. The institutional identity of Muhammadiyah becomes a platform for cooperation rather than a boundary of concern.

From emergency relief to resilient recovery

The seventh finding is an incomplete but significant movement from relief toward resilience. Emergency distribution remains necessary because food, shelter, health care, and protection cannot be postponed. However, repeated disasters reveal the limitations of a response-centered model. If communities return to unsafe housing, damaged ecosystems, precarious livelihoods, and weak services, humanitarian assistance may restore the conditions of the next disaster. Resilience-oriented social fiqh asks whether recovery reduces future vulnerability and expands people's capacity to act.

This orientation changes the role of survivors. They are not passive objects of benevolence but rights-bearing agents with knowledge, preferences, and capacities. Participation improves the relevance of assistance and protects dignity. Recovery should therefore involve communities in decisions about housing, livelihoods, education, memorialization, relocation, and risk reduction. Psychosocial support must respect local meaning without imposing a single religious explanation. Economic support should avoid debt and dependency while reconnecting livelihoods to functioning markets and social networks.

The documentary and empirical evidence supports the direction of this movement more strongly than its measured outcomes. The corpus shows commitments to preparedness, rehabilitation, community capacity, and system strengthening, but it does not provide a unified longitudinal dataset demonstrating reduced vulnerability across all MDMC interventions. The distinction is important. An institution may possess a resilience-oriented doctrine while implementation remains uneven. The analytical contribution of social fiqh is to provide criteria by which future performance can be assessed: protection of rights, reduction of exposure and vulnerability, local capacity, institutional learning, and equitable recovery.

Discussion

Resilience-oriented social fiqh

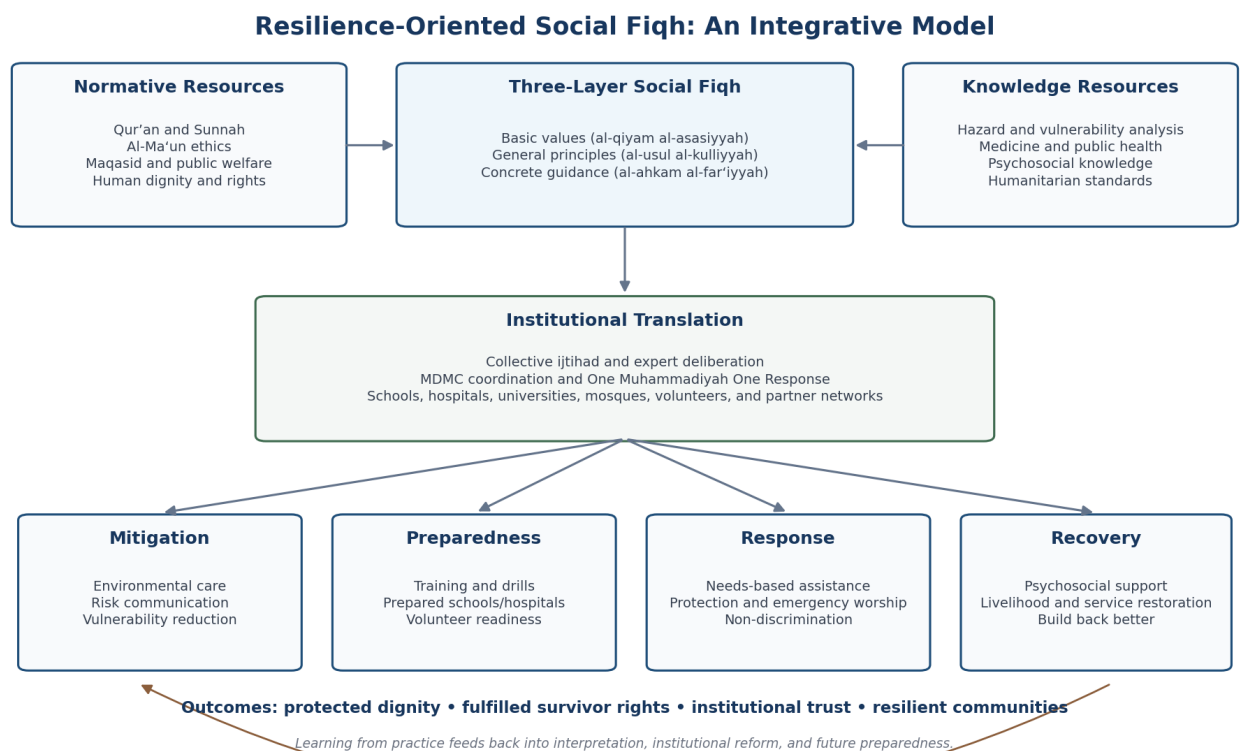
The findings support a conceptual model of resilience-oriented social fiqh. The model begins with normative resources: revelation, Al-Ma'un ethics, maqasid, mercy, justice, dignity, and mutual assistance. These resources are not applied directly to every operational question. They are organized through the three levels of basic values, general principles, and concrete guidance. Empirical knowledge enters at each level by clarifying hazards, vulnerability, medical needs, social conditions, and probable consequences. Collective ijtihad then connects normative and factual judgment.

The second component is institutional translation. A moral principle has limited public effect unless an organization can train people, allocate funds, manage information, maintain equipment, coordinate professionals, and remain present after public attention declines. MDMC and the wider Muhammadiyah network supply this infrastructure. The movement's hospitals, schools, universities, mosques, local branches, women's and youth organizations, and philanthropic institutions create multiple entry points into the disaster cycle. The structure gives social fiqh material form.

The third component is cyclical action: mitigation, preparedness, response, recovery, and system strengthening. Each phase generates practical knowledge that should feed back into interpretation and organizational reform. A failed evacuation reveals weaknesses in risk communication; unequal aid access reveals gaps in ethical implementation; volunteer burnout reveals a duty of care toward responders; reconstruction disputes reveal the importance of participation and property rights. Jurisprudence is consequently not only applied to practice. It is also refined through disciplined reflection on practice.

This model differs from charity-based religious response in four respects. First, it begins before disaster through risk reduction. Second, it treats survivors as rights-bearing participants, not merely recipients. Third, it distributes responsibility across institutions and professions. Fourth, it evaluates success through resilience and justice rather than the volume of donations or the visibility of volunteers. Charity remains a component, but it is embedded in a broader architecture of protection and capability.

Figure 2. Resilience-oriented social fiqh: An integrative model



Source: Author's conceptual model.

Theological de-fatalization as disaster risk reduction

One of Muhammadiyah's most important contributions is theological de-fatalization. This does not mean removing God from the interpretation of disaster. It means rejecting interpretations that make human preparation meaningless or blame survivors without evidence. By emphasizing sunnatullah, knowledge, responsibility, and mercy, disaster fiqh creates religious legitimacy for evacuation, engineering, public health measures, environmental protection, and institutional planning. Theology becomes a resource for risk reduction.

The contribution is especially relevant where religious leaders are trusted sources of information. A technically accurate warning may be ignored when it conflicts with a community's theological expectations. Conversely, religious teaching that presents preparation as an obligation can increase legitimacy and compliance. Adiyoso and Kanegae (2013) found that Islamic teaching can support community disaster awareness in Aceh. The broader implication is that disaster communication should not treat religion only as an obstacle or a private coping mechanism. It can provide the moral language through which technical knowledge becomes socially actionable.

Nevertheless, de-fatalization must avoid a new moralism that attributes every loss to individual failure to prepare. Vulnerability is unequally distributed. Poor households may understand risk but lack safe land, transport, savings, or political influence. Social fiqh must therefore connect personal preparedness to structural justice. The duty to evacuate

cannot substitute for the duty of government and institutions to provide accessible warnings, safe routes, inclusive shelters, and equitable development.

Institutional piety and the ethics of competence

Muhammadiyah's model also illustrates institutional piety. Piety is expressed not only through the intention of volunteers but through reliable systems. A warehouse inventory, referral protocol, audited fund, trained medical team, accessible shelter, and accurate beneficiary database may appear bureaucratic, yet each can protect dignity and life. In complex emergencies, incompetence can harm even when intentions are sincere. Professional competence therefore acquires ethical status.

The ethics of competence includes preparedness, role clarity, evidence-based decisions, safe volunteering, data protection, financial accountability, and learning. It also requires humility. Faith-based organizations must recognize when they lack capacity and should refer, partner, or withdraw. Institutional pride can produce duplication or unsafe intervention. The principle of doing good must be joined to the principle of avoiding harm.

This perspective expands the meaning of religious authority. Ulama retain a central role in interpreting values and rules, but public credibility also depends on the quality of institutions acting in Islam's name. When services are discriminatory, unaccountable, or technically weak, theological claims lose moral force. Conversely, competent and impartial service can make religious ethics publicly intelligible even to persons outside the faith community.

Persistent tensions and implementation risks

The model contains several tensions. The first is between rapid centralized coordination and local participation. Emergency response requires clear command, but local communities possess contextual knowledge and must retain agency. The second is between organizational visibility and humanitarian impartiality. Public communication is necessary for accountability and fundraising, yet excessive branding can turn suffering into institutional promotion. The third is between volunteer enthusiasm and professional standards. Broad mobilization is an asset, but untrained volunteers can create safety and coordination problems.

A fourth tension concerns relief and dependency. Immediate assistance saves life, but repeated distribution without livelihood and institutional recovery may weaken autonomy. A fifth concerns religious support and pluralism. Survivors may value prayer and spiritual care, but services must remain voluntary and appropriate to diverse beliefs. A sixth concerns data and privacy. Effective coordination needs beneficiary information, yet crisis conditions heighten the risk of misuse, exposure, and unequal surveillance.

Finally, there is a tension between event-based response and structural vulnerability. Highly visible disasters attract resources, while slow-onset environmental degradation, unsafe urbanization, chronic poverty, and disability exclusion receive less attention. A

mature social fiqh must address these background conditions. Otherwise, humanitarian excellence may coexist with recurring preventable loss. The transition from disaster management to disaster governance requires engagement with policy, development planning, climate adaptation, and social protection.

Table 4. Implementation tensions and governance safeguards

Tension or risk	How it can undermine social fiqh	Required safeguard	Suggested indicator
Fatalism or survivor blaming	Discourages preparedness and stigmatizes affected groups	Theological de-fatalization and risk literacy	Messages link faith with responsibility and do not attribute guilt
Proselytism or partisan use of aid	Exploits dependence and violates impartiality	Needs-based criteria, voluntary spiritual care, complaints mechanism	No assistance conditioned on religious or political participation
Fragmented organizational response	Duplicates services and weakens accountability	Unified assessment, role clarity, interoperable information	Common situation reports and coordinated sector leadership
Volunteer enthusiasm without competence	Creates safety, protection, and quality failures	Credentialing, training, supervision, and responder care	Deployment matches training; incidents and wellbeing are monitored
Relief dependency	Restores consumption without rebuilding agency	Participatory recovery, livelihood pathways, local procurement	Households regain services and capabilities without prolonged dependence

Tension or risk	How it can undermine social fiqh	Required safeguard	Suggested indicator
Event focus without structural prevention	Leaves chronic vulnerability unchanged	Link response to planning, climate adaptation, and social protection	Recovery reduces exposure and improves inclusive preparedness

Source: Author's critical synthesis.

INTEGRATIVE PROPOSITIONS

The analysis yields five propositions for future research and institutional evaluation. Proposition 1: The more clearly disaster theology rejects punitive fatalism and affirms human responsibility, the more effectively religious authority can support risk reduction and public-health compliance. Proposition 2: The translation of Islamic values into humanitarian outcomes is mediated by organizational capacity; normative commitment without logistics, professional competence, and accountability will produce inconsistent protection.

Proposition 3: The three-level hierarchy of values, principles, and rules increases adaptability because stable purposes can guide changing technical measures. Proposition 4: Coordinated networks generate greater humanitarian capacity than isolated organizational units when roles, information, and accountability are interoperable. Proposition 5: Disaster response contributes to social resilience only when survivors participate in recovery and when programs reduce structural vulnerability rather than merely restore pre-disaster conditions.

These propositions are not causal findings of the present documentary study. They provide testable directions for comparative case studies, program evaluations, and mixed-method research. Future studies could compare Muhammadiyah regions with different institutional density, examine whether prepared schools reduce disruption, assess the inclusiveness of shelters, trace livelihood recovery, or evaluate how communities understand disaster theology before and after MDMC education.

IMPLICATIONS

Implications for Muhammadiyah and Islamic organizations

The first implication is that disaster fiqh should be institutionalized as continuing education rather than treated as a book launched after a conference. Tarjih scholars, health professionals, engineers, psychologists, educators, logisticians, disability advocates, and community leaders should periodically review guidance in light of new

hazards and operational lessons. Training materials need versions for schools, hospitals, mosques, families, volunteers, and local leaders.

Second, the wider Muhammadiyah network should develop common minimum standards for preparedness, response, protection, data, finance, and volunteer safety. One Muhammadiyah One Response becomes credible when organizational units share protocols and information while retaining local flexibility. Third, survivor participation should be formalized through feedback, complaints, community committees, and inclusive recovery planning. Fourth, the duty of care must include volunteers, whose physical and psychological wellbeing is essential to sustainable humanitarian work.

Fifth, the movement should connect disaster response more explicitly with climate adaptation, environmental justice, disability inclusion, urban planning, and social protection. This would extend the logic of Fikih Kebencanaan from managing events to transforming the conditions that make hazards disastrous.

Implications for scholarship and professional education

For Islamic legal scholarship, the case demonstrates that a text-based study can be empirically disciplined without becoming a systematic literature review. Researchers can define a primary documentary corpus, specify units of analysis, reconstruct normative hierarchies, and compare doctrine with institutional practice. Such research is original when it produces a defensible interpretation of primary texts and identifies mechanisms, tensions, or conceptual models not already stated by the documents themselves.

For professional education, disaster ethics should be integrated into Islamic studies, medicine, nursing, engineering, public health, education, psychology, law, and management. Students need to understand that religious commitments and technical competence are not competing domains. The protection of life requires both. Interdisciplinary simulations can make collective *ijtihad* concrete by requiring participants to negotiate triage, evacuation, shelter, worship, privacy, and equitable recovery.

LIMITATIONS

This study has four limitations. First, the primary corpus represents official Muhammadiyah doctrine and public institutional identity; it cannot establish uniform implementation across all provinces and districts. Second, the analysis relies on published empirical studies for triangulation and does not include original interviews, observation, or internal operational data. Third, the term social fiqh is an analytical reconstruction and should not be read as an official label used consistently by Muhammadiyah. Fourth, the study does not measure disaster outcomes, cost-effectiveness, survivor satisfaction, or long-term vulnerability reduction. Its contribution is conceptual and documentary.

These limitations suggest a research agenda rather than invalidate the model. Multi-site case studies could test how the three-level normative architecture is understood by

volunteers and communities. Program evaluations could connect inputs and outputs to preparedness, mortality, service continuity, recovery, and equity. Archival research could reconstruct the institutional development of MDMC in greater detail, while participatory studies could examine whether survivors experience Muhammadiyah's humanitarian principles as intended.

CONCLUSION

Muhammadiyah's Fikih Kebencanaan represents more than a set of religious concessions for emergency conditions. It reconstructs disaster as a theological, ethical, scientific, and institutional problem. By rejecting simplistic punitive interpretations, it creates religious legitimacy for risk reduction. By organizing norms into basic values, general principles, and concrete guidance, it links enduring purposes to changing technical measures. By translating those norms through MDMC and the wider Muhammadiyah network, it moves from individual piety toward humanitarian governance.

The article has conceptualized this configuration as resilience-oriented social fiqh. Its defining feature is the integration of revelation, maqasid, empirical knowledge, humanitarian standards, collective ijihad, and organizational infrastructure across mitigation, preparedness, response, and recovery. The model's public value lies in its insistence that survivors possess rights, assistance must follow need, and religious identity cannot justify discrimination or exploitation.

The unfinished task is to ensure that institutional practice consistently matches normative ambition. Coordination, professional competence, volunteer sustainability, inclusive data, community participation, and structural vulnerability reduction remain critical. Social fiqh becomes transformative not when it merely speaks about compassion, but when it builds systems capable of preventing avoidable harm, protecting dignity during crisis, and enabling communities to recover with greater justice and resilience.

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