

From Prophetic Epistemology to Collective Action: Institutionalising *Ta'awun* in Community-Based Crisis Management

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ABSTRACT

Keywords:

Prophetic
Leadership, Islamic
Epistemology,
Ta'awun, Crisis
Management,
Community
Resilience

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This study analyzes how prophetic leadership epistemologies shape decision-making during the fire crisis, examines the institutionalization of *ta'awun* through aid posts, and identifies its implications for community-level social mitigation. This study used a qualitative, single-case design at the Education Foundation. The study collected data through semi-structured interviews, participant observation, and document analysis, then analyzed them thematically using Miles, Huberman, and Saldaña's interactive model. Findings indicate that prophetic leadership integrates *bayani* (revelation), *burhani* (empirical reasoning), and *irfani* (spiritual sensitivity) in interpreting community needs. The community institutionalized *ta'awun* through aid posts that mobilized IDR 25,608,800 and various material donations, including food, clothing, bedding, hygiene kits, and necessities for women and infants. The study concludes that integrating prophetic epistemologies with institutionalized solidarity can strengthen community-based crisis responses. The proposed Prophetic-*Ta'awun* Crisis Management Model contributes to the study of Islamic leadership and offers practical implications for preparedness, donation accountability, coordination, and post-crisis evaluation.

Article History:

Received: January 07, 2025; Received in Revised Form February 12, 2025; Accepted: March 07, 2025;

Available online: March 08, 2025

Please cite this article in APA style as:

Bahriyah, H., Baharun, H., Putra, H., Muhabibudin, N., & Fitriani, N. (2025). From Prophetic Epistemology to Collective Action: Institutionalising *Ta'awun* in Community-Based Crisis Management. *Journal of Social Studies and Education*, 3(1), 180-194.

INTRODUCTION

Residential fires in densely populated settlements constitute a recurring social problem with significant consequences for public safety, community welfare, and societal resilience (Campos et al., 2025; Harakan et al., 2025). These disasters destroy homes and economic assets, disrupt social networks, and cause psychological distress among affected families. Post-disaster recovery therefore

requires responses that extend beyond material assistance. Panahi & Moayerian, 2025 emphasize the importance of social capital, including networks, trust, and reciprocal relationships, in strengthening community resilience. These conditions show that fire disaster management requires collective responsibility, cross-sector coordination, responsive leadership, and social solidarity (Meutia et al., 2025; Mulyaningsih et al., 2026). Accordingly, understanding how community institutions mobilize resources and organize humanitarian responses is essential for promoting sustainable recovery and strengthening community capacity to withstand future crises.

A major challenge in residential fire management is the gap between affected residents' urgent needs and organizations' capacity to coordinate rapid, targeted, and sustainable responses (Meutia et al., 2025; Su et al., 2025). Crises involve time pressure, informational uncertainty, and threats to basic needs, requiring leaders to establish priorities despite limited resources. Under these circumstances, decisions based exclusively on administrative procedures risk overlooking the social and psychological needs of affected communities. Conversely, spontaneous actions without adequate coordination may lead to ineffective resource allocation and uneven distribution of assistance (Chatzipanagiotou & Katsarou, 2023; Meutia et al., 2025). Therefore, crisis management requires an approach that integrates rational judgment, moral responsibility, resource mobilization, and social coordination (Adwan, 2025; Mulyaningsih et al., 2026). Such integration is essential to ensure that disaster responses are effective, accountable, and responsive to community needs while supporting recovery beyond the immediate emergency.

This phenomenon was evident in a fire affecting RT 033, Melayu Subdistrict, Tenggara, Kutai Kartanegara, which impacted 75 houses. The incident created urgent demands for assistance and support for residents who lost their homes or experienced disruptions to their daily lives. In response, Yayasan Pendidikan Asy Syauqi Tenggara assumed a social role by mobilizing fundraising and humanitarian assistance through a relief post for affected residents. The foundation's involvement illustrates how Islamic educational institutions can extend their functions beyond providing educational services to become humanitarian actors during community crises (Aziz et al., 2026; Ramdhan et al., 2026). This phenomenon warrants investigation to understand how foundation leadership organizes emergency responses, mobilizes solidarity, and translates religious values into practical action. Examining this experience may clarify educational institutions' contribution to community-based disaster management.

Previous studies have identified several factors influencing leadership effectiveness and crisis management (Adwan, 2025; Chatzipanagiotou & Katsarou, 2023). Research on crisis leadership emphasizes situational sensemaking, emotional management, and leadership credibility in responding

to uncertainty. In educational contexts, Smith and Riley (2012) and Harris and Jones (2020) demonstrate that crises require adaptive leadership and changes in organizational practices (Bellibaş & Karaferye, 2025; Chatzipanagiotou & Katsarou, 2023). Meanwhile, Islamic leadership scholarship positions ethical principles and religious values as foundations for organizational behavior. Although these studies provide important conceptual foundations, they do not fully explain how religious values, sources of knowledge, and practical considerations are integrated into leadership decisions during unfolding crises (Ayantayo & Ajose, 2026; Cavalcanti Junqueira et al., 2023). This limitation warrants closer examination of leadership reasoning in faith-based educational organizations responding to community emergencies.

Disaster management research indicates that faith-based organizations can mobilize resources, establish social legitimacy, and assist affected communities (Alifuddin et al., 2026; Okyere et al., 2024). Coordination among multiple stakeholders is also essential for developing resilient disaster responses. Furthermore, social capital contributes to community recovery through interpersonal networks, reciprocal relationships, and trust. However, existing studies have not sufficiently connected the epistemology of prophetic leadership with the institutionalization of *ta'awun*, or mutual assistance, in crisis management within Islamic educational foundations (Jatmiko et al., 2025; Rahman et al., 2025). In particular, further explanation is needed of how religious knowledge, rational judgment, and spiritual sensitivity shape leadership decisions and how solidarity translates into coordinated organizational mechanisms. Addressing this gap can advance understanding of how Islamic educational institutions contribute to community resilience during and after disasters.

This study advances an integrated analytical framework that connects the epistemology of prophetic leadership with *ta'awun* as a crisis-management mechanism in Islamic educational foundations. First, the epistemological approaches of *bayani*, *burhani*, and *irfani* are employed to examine how leaders integrate religious textual foundations, evidence-based rational reasoning, and spiritual sensitivity when making decisions. This perspective extends organizational sensemaking scholarship (Holt & Wiedner, 2024; Whittle et al., 2023) by grounding it in an Islamic epistemological framework. Second, *ta'awun* is conceptualized as an institutional mechanism operationalized through assistance coordination, resource mobilization, and social networking. Third, the study focuses on community-level social mitigation rather than solely on institutional recovery. Together, these dimensions offer a context-sensitive perspective on the relationship between religious knowledge, organizational action, and community resilience during disasters.

Building on these gaps, this study aims to analyze how the epistemology of prophetic leadership shapes foundation leaders' decisions during a fire crisis,

explain how *ta'awun* is institutionalized through fundraising and relief posts, and identify social mitigation outcomes and factors influencing their effectiveness. The study argues that crisis management in Islamic educational institutions becomes more responsive when leaders integrate religious knowledge, rational judgment, and spiritual sensitivity into decision-making. This integration requires organizational mechanisms that translate solidarity into coordinated action, supported by transparent, accountable leadership. Social trust can then strengthen community participation and organizational learning, enabling more adaptive crisis responses. By examining these relationships, the study seeks to contribute to a more comprehensive understanding of prophetic leadership and institutionalized mutual assistance in community-based disaster management.

METHOD

This study used a qualitative, single-case study design to examine the epistemology of prophetic leadership and the institutionalization of *ta'awun* in fire crisis management. The qualitative approach was selected because the research focused on meanings, experiences, and decision-making processes within a real-world context (Ghahfarokhi, 2025; Muliati, 2026). An interpretivist paradigm guided the study to understand how leaders and community members constructed meanings around their actions and experiences during the crisis. The research was conducted in RT 033, Melayu Subdistrict, Tenggara, Kutai Kartanegara, focusing on the role of Yayasan Pendidikan Asy Syauqi Tenggara. This site was selected because the fire affected 75 houses, the foundation participated in fundraising and aid distribution through a relief post, and the community's response showed social solidarity and *ta'awun*. Participants were purposively selected and included the foundation chairperson and administrators, relief post coordinators, the neighborhood head, affected residents, and volunteers.

We collected data through semi-structured in-depth interviews, participatory observation, and document analysis. Interviews explored who participated in decision-making, what actions were undertaken, when and where crisis responses occurred, why particular decisions were made, and how assistance was organized and distributed. Observations focused on relief post activities, the receipt and sorting of donations, volunteer coordination, and aid distribution to affected residents. Documentary sources included records of monetary and material donations, donation reports, meeting minutes, and official announcements. Simple quantitative data, such as fund amounts and numbers of donated items, provided supplementary descriptive information. Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), comprising data condensation through information selection, coding, and categorization; data display through thematic matrices and narrative

descriptions; and conclusion drawing and verification through iterative examination (Chenail, 2024; Margaretha et al., 2024). Thematic analysis followed Braun and Clarke (2006) to identify patterns relating to prophetic leadership epistemology, *ta'awun* mechanisms, and post-disaster social mitigation (Amalia, 2026; binti Abas et al., 2026).

The study established data trustworthiness through source and method triangulation by comparing information from foundation leaders, relief post coordinators, the neighborhood head, affected residents, and volunteers, and by cross-checking interview findings against observations and documentary evidence. The researcher conducted member checking to confirm that interpretations aligned with participants' experiences, and an audit trail documented data collection, coding procedures, and conclusion development. Detailed contextual descriptions (thick description) were provided to enable readers to assess the transferability of the findings to comparable settings. All participants received an explanation of the research objectives and provided informed consent before participating. The study kept participants' identities confidential, particularly those of residents directly affected by the disaster. These procedures aimed to strengthen the credibility of the findings, the consistency of the analytical process, and the traceability of interpretations of prophetic leadership and *ta'awun* practices in community crisis management.

RESULTS AND DISCUSSION

Results

The Relief Post as an Institutionalization of *Ta'awun*

The relief post, as an institutionalization of *ta'awun*, is operationally defined as an institutional mechanism that organizes social solidarity by collecting, recording, managing, and distributing assistance to disaster-affected communities. In this study, the institutionalization of *ta'awun* manifested in Yayasan Pendidikan Asy Syauqi Tenggara's establishment of a relief post to assist residents affected by a fire that impacted 75 houses in RT 033, Melayu Subdistrict, Tenggara, Kutai Kartanegara. The relief post functioned not merely as a donation collection point but also as a coordination mechanism connecting donors, foundation administrators, volunteers, and aid recipients. Accordingly, *ta'awun* was understood as a collaborative practice expressed through organizational structures and collective actions that responded to community needs during an emergency.

Interviews with the foundation's administrators indicated that establishing the relief post was an institutional response to residents' needs after the fire. The foundation took the initiative to collect monetary and material donations, giving community members who wanted to help an organized

channel to contribute. This finding suggests that the foundation's response went beyond moral appeals for assistance by establishing an organizational mechanism that facilitated more coordinated public participation. The researcher interprets this initiative as leadership that turns social concern into organized action. In this context, the relief post served as a tool for consolidating community resources and strengthening coordination of assistance during the emergency response.

Interviews with individuals involved in managing the assistance also provided insights into the relief post as a coordination space connecting donors and recipients. The post enabled donations from various parties to be collected through a common channel, allowing their management and distribution to be organized more systematically. The researcher interprets this arrangement as evidence that *ta'awun* depends not only on individuals' willingness to help but also on mechanisms that connect solidarity with recipients' needs. This finding aligns with Boin and 't Hart (2003) and Pearson and Clair (1998), who emphasize the importance of coordination and decision-making under uncertainty in crisis management (Rafique & Baig, 2024; Loice, 2024). Nevertheless, the effectiveness of the relief post's coordination must be assessed through evidence of its operational practices and aid distribution, rather than solely through its existence.

Observations of relief post activities revealed the collection and management of donations, including receiving contributions, gathering goods, and preparing to distribute assistance to affected residents. These activities indicated that the relief post linked community contributions to the needs of fire-affected households. The researcher interprets this finding as institutionalized *ta'awun* expressed through organizational structures, coordination, and practical action. In other words, social solidarity took an operational form through an organized mechanism that enabled the collective collection and management of assistance. This pattern highlights that an institution's role in a crisis involves not only mobilizing public concern but also establishing mechanisms to translate that concern into coordinated assistance.

Fundraising Outcomes

Fundraising outcomes are operationally defined as the total monetary donations Yayasan Pendidikan Asy Syauqi Tenggara's relief post collected to support residents affected by the fire. According to the fundraising records, the relief post collected IDR 25,608,800. In this study, this amount reflects financial resource mobilization through donor participation. The funds represent concrete community support for efforts to address the fire's consequences. However, the amount collected does not, by itself, demonstrate the effectiveness of aid

distribution or establish the overall level of public trust. Therefore, the fundraising outcome is analyzed as an indicator of the institution's capacity to mobilize resources, which must be understood alongside evidence of fund management, accountability, and distribution.

Interviews with the foundation's administrators indicated that fundraising through the relief post was intended to provide support for residents affected by the fire. The fundraising mechanism gave donors a channel to contribute through an institution directly involved in the community's response. This finding suggests the foundation acted as an intermediary, connecting donors' willingness to help with the needs of affected residents. The researcher interprets this role as institution-based resource mobilization, in which an organization consolidates contributions from various parties. In faith-based organizations, such mobilization may draw on religious and social legitimacy that encourages community participation. Nevertheless, this relationship should be understood as a conceptual interpretation rather than evidence that the foundation's religious legitimacy alone motivated all donations.

Interviews with individuals involved in the fundraising activities also help explain the collected funds as the outcome of collective participation in responding to the disaster. The total of IDR 25,608,800 shows that the relief post could mobilize financial contributions. The researcher interprets this achievement as evidence that the fundraising mechanism connected community resources with the fire-related needs. This finding can also be examined through the concept of social capital, which emphasizes the role of networks, reciprocal norms, and trust in facilitating collective action. However, the amount collected alone is insufficient to establish donor trust or the foundation's pre-disaster reputation. Such conclusions would require additional evidence, including direct accounts from donors, records of institutional relationships, and documentation of financial accountability.

Observations and an examination of the fundraising records showed that the relief post served as a channel for collecting monetary donations totaling IDR 25,608,800. The data indicate that the foundation's response went beyond encouraging people to help and mobilized financial resources to address the consequences of the fire. The researcher interprets this finding as a pattern linking the existence of an institutional mechanism, donor participation, and the accumulation of resources for social assistance. This pattern suggests that an organization's crisis-response capacity can be partly assessed by its ability to mobilize tangible community contributions. Nevertheless, a more comprehensive assessment of fundraising effectiveness requires more information on fund utilization, distribution, and accountability.

Material Donation Collection Outcomes

Material donation collection outcomes are operationally defined as the quantity and variety of essential goods the relief post established by Yayasan Pendidikan Asy Syauqi Tenggara received to support residents affected by the fire. According to the donation records, collected items included staple foods, ready-to-consume food and beverages, cooking ingredients, clothing, bedding, hygiene and cleaning supplies, and essential items for women and infants. Staple foods, eggs, instant noodles, and rice totaled 340 kg. The records also listed 50 packs of ready-to-consume food and beverages, 100 liters of cooking ingredients and beverages, 50 pieces of clothing and bedding, 35 pieces of hygiene and cleaning supplies, and seven packs of items for women and infants. These figures describe the variety of material resources the relief post mobilized.

Interviews with the foundation's administrators indicated that collecting donated materials helped meet residents' needs after the fire. Donations included food, clothing, bedding, hygiene supplies, and essential items for women and infants. This diversity suggests the collected assistance covered several basic needs among affected residents. The researcher interprets this finding as a social response that extended beyond food to include everyday necessities during the emergency period. However, the recorded categories of goods alone cannot establish whether the items were suitable for each household. A more accurate assessment would require information about recipients' actual needs and the process used to prioritize assistance distribution.

Interviews with individuals involved in assistance management can help explain how donations from different sources were collected and grouped by category. The donation records show that the relief post received goods measured in different units, including kilograms, packs, pieces, and liters. The researcher interprets this diversity as evidence of multidimensional community contributions, encompassing food, daily consumption needs, clothing, hygiene, and items for specific groups. From a *ta'awun* perspective, these contributions show how social participation can take different material forms depending on donors' capacities and available resources. Nevertheless, the available data do not specify the quantities of each item or the proportion of assistance each household received. Therefore, this finding primarily describes the variety and volume of donations collected rather than the equity of their distribution.

Observations of relief post activities revealed the collection of various goods that were subsequently grouped as assistance for fire-affected residents. The donation records indicate that material support covered consumption needs, household necessities, personal hygiene, and essential items for women and infants. This pattern suggests the community mobilized material assistance by collecting diverse resources rather than a single commodity. The researcher

interprets this finding as an operational manifestation of *ta'awun* that extends social support across different basic needs. Overall, the data show that the relief post helped consolidate material assistance across multiple categories. However, conclusions regarding targeting accuracy, distributional equity, and the impact of assistance on residents' recovery require additional evidence concerning the distribution process and recipients' experiences.

Table 1. Summary of Monetary and Material Donations Collected through the Relief Post

No.	Category	Description of Assistance	Amount Collected
1	Monetary donations	Funds collected through the relief post	IDR 25,608,800
2	Staple foods	Eggs, instant noodles, and rice	340 kg (total)
3	Ready-to-consume food and beverages	Bottled water, bread, biscuits, and snacks	50 packs
4	Cooking ingredients and beverages	Cooking oil, tea, sardines, sugar, coffee, Milo, and soy sauce	100 litres
5	Clothing and bedding	Wearable clothing, mattresses, blankets, pillows, and bolsters	50 pieces
6	Hygiene and cleaning supplies	Soap, shampoo, toothbrushes, toothpaste, detergent, dishwashing liquid, fabric softener, and tissues	35 pieces
7	Women's and infant necessities	Sanitary pads and baby diapers	7 packs

Discussion

The diversity of assistance shows that aid addressed affected residents' needs holistically rather than limiting it to food provision. The assistance covered food and beverages, bedding, clothing, personal hygiene, and specific necessities for women and infants (Fitzpatrick et al., 2025; Lusambili et al., 2025). This coverage can be interpreted through three epistemological dimensions. At the *bayani* level, assistance collection drew on the Qur'anic command to cooperate in righteousness and piety (Qur'an 5:2) and the prophetic tradition describing believers as one body (Basit, 2023; Albayrak, 2022). These teachings provided a moral framework for interpreting an uncertain situation, consistent with sensemaking perspectives in crisis management.

At the *burhani* level, categorizing assistance into food, clothing, bedding, and hygiene supplies reflected empirical reasoning about the immediate circumstances of residents who had lost their homes and required several necessities simultaneously. This finding aligns with Weick and Sutcliffe's (2007) emphasis on sensitivity to operational realities in resilient organizations (Hepfer & Lawrence, 2022; Madsen, 2026). At the *irfani* level, including items that general relief planning may overlook, such as sanitary pads and baby diapers, suggests

sensitivity to needs that formal assessments do not always capture (Jabbar et al., 2025; Larijani et al., 2023). Together, these dimensions extend conventional crisis-management perspectives by showing how religious interpretation, practical reasoning, and human sensitivity can inform decisions. However, the interpretation of *irfani* sensitivity remains analytical and requires confirmation through direct interview evidence.

From the perspective of prophetic leadership, managing public donations requires *amanah* (trustworthiness), while communicating information about donations and their distribution reflects *tabligh* (transparency and responsible communication) (Hidayat, 2026; Ogunbayo & Yassim, 2025). The Qur'anic principle of cooperation in righteousness (Qur'an 5:2) can therefore translate into practical accountability measures, including accurate records and transparent reporting, because undocumented assistance can create duplication and conflicts of interest. This interpretation complements Mayer, Davis, and Schoorman's (1995) model of organizational trust, which identifies ability, benevolence, and integrity as key determinants of trustworthiness (Kosonen & Ikonen, 2022; Lleo et al., 2023). Conceptually, these dimensions resonate with *fathanah*, *amanah*, and *sidq*. The theoretical contribution lies in linking prophetic leadership values to operational accountability, rather than treating religious ethics solely as abstract moral ideals.

In terms of social mitigation, the relief post findings suggest that emergency recovery involves more than material assistance alone. Support addressing daily necessities and personal dignity may help sustain community cohesion and restore a sense of security among affected residents. This interpretation is consistent with Aldrich and Meyer's (2015) emphasis on social capital in disaster recovery and Comfort, Boin, and Demchak's (2010) discussion of coordination in complex crises (Læg Reid & Rykkja, 2023; Roy & Meyer, 2024). Building on these perspectives, this study proposes the Prophetic-Ta'awun Crisis Management (PTCM) model, in which prophetic epistemology (*bayani*, *burhani*, and *irfani*) informs leadership decisions grounded in *sidq*, *amanah*, *tabligh*, and *fathanah*. These values are operationalized through an institutionalized *ta'awun* mechanism, represented by the relief post, to support community-level social mitigation. Practically, this model highlights the importance of coordinated assistance, accountable donation management, and sensitivity to diverse needs.

This study has several limitations. The available findings primarily document the collection of monetary and material donations, while the effectiveness of distribution and its longer-term effects on residents' recovery have not been systematically examined. Furthermore, the single-case design limits statistical generalization; therefore, the study contributes analytically and theoretically rather than statistically. Despite these limitations, the study offers a

context-sensitive framework for understanding how religious epistemology, prophetic leadership values, and institutionalized solidarity intersect in community-level crisis management. Practically, the findings suggest that faith-based organizations should strengthen donation records, distribution transparency, needs assessments, and coordination with affected residents. Future research could examine the PTCM model across multiple foundations through comparative case studies or mixed-methods designs, including measures of distribution equity, recipient satisfaction, and recovery outcomes.

CONCLUSION

This study demonstrates that effective faith-based crisis management depends not only on social concern but also on leaders' ability to integrate revelation (*bayani*), empirical reasoning (*burhani*), and spiritual sensitivity (*irfani*) into decision-making. *Ta'awun* serves as an institutional mechanism for transforming social concern into collective action through a relief post, which raised IDR 25,608,800 and collected various material donations. The study's scholarly contribution is the Prophetic-*Ta'awun* Crisis Management (PTCM) model, which integrates prophetic leadership epistemology, prophetic values, and social mitigation in crisis management. Theoretically, this model extends scholarship on Islamic leadership and crisis management. Practically, it encourages Islamic educational foundations to establish *ta'awun* structures before disasters, train leaders, strengthen donation accountability, and conduct mandatory post-crisis evaluations. However, this study is limited to a single case and has not assessed the effectiveness of aid distribution or its long-term effects on victims' recovery. Future research should examine the PTCM model across diverse contexts through comparative case studies to evaluate accountability, aid distribution equity, and the sustainability of community recovery.

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