

THE COLLABORATION OF ACADEMICS, STUDENTS, AND VOLUNTEERS IN RESPONDING TO THE ACEH TAMIANG FLOOD DISASTER: A PARTICIPATORY ACTION RESEARCH-BASED AID DISTRIBUTION MODEL

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Abstract

The floods that hit Aceh Tamiang Regency, Nanggroe Aceh Darussalam Province in November 2025 have seriously affected people's lives. Thousands of homes were submerged, access roads were cut off, infrastructure was damaged, and it's been hard to supply people's basic needs. This emergency situation requires a quick and coordinated response from various parties, including colleges and universities. This community service project aims to provide humanitarian assistance to flood victims through the distribution of basic food supplies, medicines, and other essential items. The partners in this community service project are the flood-affected communities in four locations (Buluh Butung Village, Purwodadi, Kota Lintang Bawah, and Landu) and the Aceh Tamiang Regional General Hospital. The method used is adapted from the principles of participatory action research, which includes team coordination, fundraising, procurement of aid, and distribution through direct delivery, assembly points, and door-to-door visits. The implementation team consisted of 42 people (7 lecturers, 5 students, and 30 volunteers) who successfully raised Rp 138,500,000. The activities were carried out on 5 and 8 November 2025 at five distribution points. The results of the community service programme show that 270 households (approximately 855 people) successfully received assistance in the form of 250 food packages, hundreds of bales of clothing, thousands of medicines and medical supplies, and other essential items. The community responded very positively with great enthusiasm, and the distribution ran smoothly. Feedback from beneficiaries indicated that the food parcels and medicines were highly effective in providing basic necessities, although there were still ongoing needs such as emergency tents, sleeping equipment, and water storage containers. This community service initiative demonstrated the importance of collaboration between colleges or universities, students, and volunteers in rapid disaster response, as well as the effectiveness of multi-location distribution adjusted to actual conditions on the ground.

Keywords: flood; humanitarian aid; Aceh Tamiang; community service; disaster response; humanitarian logistics; collaborative governance

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Introduction

Indonesia is a country with a high vulnerability to various types of natural disasters, including floods. Indonesia's geographical location in the tropics with high rainfall, coupled with diverse topography and rapid population growth, makes flooding one of the most frequent disasters and has a significant impact on people's lives.¹ The province of Aceh, particularly Aceh Tamiang Regency, is one of the areas prone to flooding due to high rainfall intensity and critical river basin conditions.

In November 2025, floods hit Aceh Tamiang Regency again on a large scale. These floods submerged hundreds of houses, cut off road access, knocked out electricity and telecommunications networks, and forced thousands of residents to evacuate. This emergency situation required a rapid response from various parties to help relieve the suffering of the disaster victims. Urgent needs such as food, clean water, medicine, clothing, and hygiene supplies became the top priority that had to be met immediately to prevent a further humanitarian crisis.

Colleges and universities as higher education institutions, have a social responsibility for contributing to community development, including in disaster emergency situations. The Tri Dharma Perguruan Tinggi (Three Pillars of Higher Education), which includes education, research, and community service, forms the basis for the active involvement of academics in providing solutions to public issues.² Community service in the context of disaster response not only serves as a form of humanitarian concern but also as a platform for the academic community to understand social realities and apply knowledge in real-life situations. From an Islamic perspective, this social responsibility is in line with the concepts of *ta'awun* (mutual assistance) and *ukhummah* (brotherhood), which form the foundation of social life.³

Studies on disaster management and humanitarian aid distribution have become a serious concern for researchers in recent years. Research on disaster mitigation shows that low preparedness can lead to more serious disaster impacts, namely a high number of fatalities, severe injuries, a large number of refugees, and the emergence of diseases due to poor environmental conditions.⁴ This underlines the importance of not only emergency response, but also community preparedness and capacity in dealing with disasters.

The role of colleges in disaster emergency response has received special attention, especially after the disasters that struck Sumatra in late 2024 and early 2025. The Ministry of Higher Education, Science and Technology allocated a significant budget for disaster emergency community service programmes involving 28 command centre colleges and 11 supporting colleges.⁵ This shows that colleges and universities are not only centres of knowledge, but also humanitarian forces capable of responding quickly to emergency situations.

In the context of humanitarian logistics, several studies have identified the complex challenges faced, including unpredictable demand patterns in terms of timing, geographical location, type, and quantity of aid requirements.⁶ Humanitarian logistics faces challenges that differ from commercial logistics, such as very short lead times and sudden large-scale demand for a wide variety of relief

¹ Badan Nasional Penanggulangan Bencana (BNPB), *Indeks Risiko Bencana Indonesia (IRBI) Tahun 2023* (Jakarta: BNPB, 2023).

² Republik Indonesia, “Undang-Undang Republik Indonesia Nomor 12 Tahun 2012 Tentang Pendidikan Tinggi,” 2012.

³ Muhammad Syukri Salleh, *Pembangunan Berteraskan Islam* (Bangi: Penerbit Universiti Kebangsaan Malaysia, 2016).

⁴ Nurjanah et al., *Manajemen Bencana* (Bandung: Alfabeta, 2012).

⁵ Sains Kementerian Pendidikan Tinggi dan Teknologi, “Kemdiktisaintek Konsolidasikan Program Pengabdian Masyarakat Tanggap Darurat Bencana Sumatra,” December 11, 2025.

⁶ Istiqomah Nur Azizah, Cacuk Sudarsono, and Lukman Hakim, “Challenges in Humanitarian Logistics: A Systematic Literature Review,” *Jurnal Sistem Dan Manajemen Industri* 6, no. 1 (2022): 43–54, <https://doi.org/10.30656/jsmi.v6i1.4238>.

items. Research on disaster logistics information systems emphasises the importance of good coordination to avoid the accumulation of aid at certain points while causing shortages at others.⁷ Studies on community resilience in the face of disasters have shown that social capital plays an important role in a community's ability to survive and recover from disasters. Community resilience refers to a community's ability to cope with disasters that threaten its functioning, whereby social capital in the form of trust, norms and social networks become key elements that build collective action among community members.⁸ In the context of Islam, the concepts of *takāful al-ijtimā'i* (social solidarity) and *ta'āwun* (mutual cooperation) are manifestations of strong social capital in Muslim societies.⁹

Research on multi-stakeholder collaboration in disaster management emphasises that disaster management cannot be implemented by one party alone, but must involve various actors working collaboratively.¹⁰ Collaborative governance in the context of disasters involves the government, non-governmental organisations, the private sector, academics, and community groups working together in the processes of prevention, mitigation, preparedness, emergency response, and post-disaster recovery or reconstruction.¹¹ This collaboration is crucial to ensure that the response to disasters is not only rapid but also targeted and sustainable.

Studies on disaster relief distribution emphasise the importance of good coordination and rapid response to ensure that aid reaches the affected communities on time.¹² Research on the effectiveness of relief distribution shows that flexible distribution methods adjusted to local conditions are more effective than rigid and universal approaches.¹³ This is in line with the principle of *maslahah* in Islamic *fiqh*, which prioritises the welfare of the community with consideration for the local context (*'urf*).

A study on the role of students and lecturers in disaster-based community service shows that the involvement of the academic community not only provides direct assistance to victims, but also increases the capacity of institutions to build humanitarian networks and develop innovative models for aid distribution.¹⁴ Direct experience in disaster situations provides valuable lessons for students about social realities, empathy, teamwork, and the importance of responsiveness to community needs.

Recent studies on community-based disaster mitigation highlight the importance of strengthening local community capacity through education, training, and disaster simulations.¹⁵ The community-based approach (community-based disaster risk reduction) has proven to be more effective and sustainable than approaches that rely entirely on external intervention.¹⁶ This principle of community empowerment (*tamkīn al-mujtama'*) is in line with the concept of participatory

⁷ Budi Santoso and Ahmad Rusdiansyah, "Sistem Informasi Logistik Bencana Untuk Koordinasi Distribusi Bantuan," *Jurnal Teknik Industri* 18, no. 2 (2020): 145–56.

⁸ Fitri Rahmafitria et al., "Community Resilience: A Review of Definitions, Assessments, and Barriers and Strategies," *Sustainability* 14, no. 20 (2022): 13155, <https://doi.org/10.3390/su142013155>.

⁹ Yūsuf al-Qaradāwī, *Fiqh Al-Zakāh: Dirāsah Muqāranah Li-Aḥkāmihā Wa Falsafatibā Fi Ḍaw' Al-Qur'an Wa Al-Sunnah*, vol. 2 (Beirut: Mu'assasat al-Risālah, 1973).

¹⁰ Chris Ansell and Alison Gash, "Collaborative Governance in Theory and Practice," *Journal of Public Administration Research and Theory* 18, no. 4 (2008): 543–71, <https://doi.org/10.1093/jopart/mum032>.

¹¹ I Putu Gede Ardhana, "Collaborative Governance Dalam Penanggulangan Bencana Banjir Di Kota Denpasar," *Jurnal Administrasi Publik* 8, no. 2 (2021): 187–201.

¹² Guido Van Wyngaard, J H C Pretorius, and Leon Pretorius, "Emergency Relief Logistics: Optimization Model for Goods Distribution," in *Proceedings of the 2015 Annual Conference of the South African Institute of Computer Scientists and Information Technologists* (New York: ACM, 2015), 1–8.

¹³ Siti Nurjanah, "Efektivitas Distribusi Bantuan Bencana: Studi Kasus Gempa Lombok 2018," *Jurnal Manajemen Bencana* 4, no. 1 (2020): 23–35.

¹⁴ Heru Santosa and Rizki Amalia, "Peran Mahasiswa Dalam Pengabdian Masyarakat Berbasis Bencana," *Jurnal Pengabdian Masyarakat* 5, no. 3 (2021): 298–310.

¹⁵ Irina Rafliana et al., "Tsunami Mitigation Through Participatory Action Research in Indonesia: A Decade of Lesson Learned," *International Journal of Disaster Risk Reduction* 64 (2021): 102479, <https://doi.org/10.1016/j.ijdr.2021.102479>.

¹⁶ UNISDR, *Sendai Framework for Disaster Risk Reduction 2015-2030* (Geneva: United Nations Office for Disaster Risk Reduction, 2015).

development in Islam, which emphasises the active role of the community in deciding its own destiny.

Although there are many studies on disaster management and humanitarian aid distribution, there is still limited literature that specifically examines models of collaboration between lecturers, students, and volunteers in the context of Islamic higher education institutions. Most previous studies have focused on the role of BPBD (Regional Disaster Management Agency), large humanitarian organisations, or regional governments in disaster management. Studies exploring how Islamic higher education institutions can contribute directly to disaster emergency response are still very limited.

The scientific novelty of this community service lies in several aspects. **First**, the collaborative approach involving the academic community of STAI As-Sunnah Deli Serdang (lecturers and students) with local volunteers in carrying out multi-location aid distribution adjusted to the geographical conditions and specific needs of flood victims in Aceh Tamiang. This three-element collaboration model (lecturers-students-volunteers) has not been well documented in the literature on disaster-based community service in Indonesia.

Second, the combination of material aid (basic food supplies and clothing) with medical aid (medicines and medical equipment) distributed directly to regional hospitals demonstrates a comprehensive and integrated strategy for disaster management. This approach considers not only short-term food needs, but also health needs that are often overlooked in the emergency response phase.

Third, the use of various distribution methods (direct delivery to institutions, assembly points, and door-to-door) adjusted to the specific conditions of each location demonstrates flexibility and adaptability in humanitarian logistics. The literature on humanitarian logistics in Indonesia is still limited in documenting in detail how different distribution methods are applied simultaneously in a single service programme.

Fourth, the Islamic perspective in the framework of disaster-based community service. Islamic higher education institutions such as STAI As-Sunnah have values and principles (*maqāṣid al-ṣyārʿah*) that differentiate their approach from other institutions. Values such as *ihsan* (good deeds), *taʿawun* (mutual assistance), *ṣadaqah* (charity), and *ukhuwwah islāmiyyah* (Islamic brotherhood) form the spiritual foundation and motivation for the implementation of community service.

Based on this background and literature review, the issues faced in this community service are: 1) How to design and implement effective and efficient aid distribution in emergency flood situations? 2) How to ensure that aid is targeted and in line with the actual needs of the affected communities? 3) What is the direct impact of the aid provided on the conditions of flood victims in Aceh Tamiang?

The aims of this community service are: 1) To provide humanitarian aid in the form of basic food supplies, medicines, and other basic necessities to flood victims in Aceh Tamiang; 2) To reduce the burden on communities affected by disasters through the organised and targeted distribution of aid; 3) To establish partnerships with local communities and the Aceh Tamiang Regional General Hospital in an effort to provide more comprehensive disaster management.

Community Service Methods

Theoretical Framework: Participatory Action Research

This community service adapts the principles of Participatory Action Research (PAR) as its methodological basis.¹⁷ PAR is a research and service method carried out participatively among citizens in a community with the spirit of encouraging transformative actions for better living conditions.¹⁸ As stated by Afandi, PAR has three main pillars, which are research methodology,

¹⁷ Robin McTaggart, "Participatory Action Research: Issues in Theory and Practice," *Educational Action Research* 2, no. 3 (1994): 313–37, <https://doi.org/10.1080/0965079940020302>.

¹⁸ Agus Afandi et al., *Dasar-Dasar Pengembangan Masyarakat Islam* (Surabaya: IAIN Sunan Ampel Press, 2013).

action dimension, and participation dimension.¹⁹ This means that PAR is carried out with reference to a specific research methodology, must aim to encourage transformative action, and must involve as many community members as possible as the implementers of the activity itself.

In the context of disaster-based community service, PAR principles are implemented through several aspects. First, the principle of participation, where activities are carried out by involving various interested parties, including lecturers, students, local volunteers, community leaders, and village officials. This participation is not only in the implementation phase, but also in identifying needs and evaluating impacts.²⁰

Second, the principle of action orientation, where all activities are directed at producing concrete changes in the conditions of communities affected by disasters. The actions taken include the distribution of humanitarian aid that can be directly felt by the community. Third, the principle of triangulation, where various methods and sources of information are used to comprehensively understand field conditions, including direct observation, interviews with community leaders, and coordination with various parties.²¹

PAR also emphasises community empowerment as the ultimate goal, rather than just providing material assistance. This is in line with the concepts of *ta'lim* (learning) and *tadrib* (training) in Islamic tradition, which emphasis the development of the people's capacity.²² Although in emergency situations the main focus is on providing urgent needs, this service also seeks to strengthen social networks and raise awareness of the importance of disaster preparedness.

Humanitarian Logistics Framework

In addition to PAR, this service also adopts a humanitarian logistics framework as an operational guideline. Humanitarian logistics encompasses the planning and assessment of aid requirements, procurement, warehousing and inventory, transportation, distribution, as well as evaluation and monitoring.²³ In the humanitarian supply chain, each stage must be carefully managed to ensure that aid reaches recipients on time, in the correct type, and in the right quantity and quality.²⁴

The main challenges in humanitarian logistics are unpredictable demand patterns, very short lead times, and sudden large-scale demand.²⁵ To overcome these challenges, this service applies the principle of flexibility in distribution methods and intensive coordination with various parties in the field.

Date and Location

This community service activity was held on November 5 and 8, 2025, in Aceh Tamiang Regency, Aceh Province. Aid distribution took place at five locations, as listed here:

1. Aceh Tamiang Regional General Hospital for the delivery of medicines and medical equipment;
2. Buluh Butung Hamlet, at Sungai Liput Village, Kejuruan Muda District;
3. Purwodadi, Kejuruan Muda District;
4. Lintang Bawah Town, Kuala Simpang;
5. Landu, Benua Raja, Ranto District.

¹⁹ Agus Afandi, *Modul Participatory Action Research (PAR) Untuk Pengorganisasian Masyarakat (Community Organizing)* (Surabaya: Lembaga Penelitian dan Pengabdian Masyarakat (LPPM) UIN Sunan Ampel, 2016).

²⁰ Stephen Kemmis and Robin McTaggart, "Participatory Action Research: Communicative Action and the Public Sphere," in *The SAGE Handbook of Qualitative Research*, ed. Norman K Denzin and Yvonna S Lincoln, 3rd ed. (Thousand Oaks: SAGE Publications, 2005), 559–603.

²¹ Peter Reason and Hilary Bradbury, *The SAGE Handbook of Action Research: Participative Inquiry and Practice*, 2nd ed. (London: SAGE Publications, 2008).

²² Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1999).

²³ Luk N Van Wassenhove, "Humanitarian Aid Logistics: Supply Chain Management in High Gear," *Journal of the Operational Research Society* 57, no. 5 (2006): 475–89, <https://doi.org/10.1057/palgrave.jors.2602125>.

²⁴ Gyöngyi Kovács and Karen M Spens, "Humanitarian Logistics in Disaster Relief Operations," *International Journal of Physical Distribution & Logistics Management* 37, no. 2 (2007): 99–114, <https://doi.org/10.1108/09600030710734820>.

²⁵ Azizah, Sudarsono, and Hakim, "Challenges in Humanitarian Logistics: A Systematic Literature Review."

The selection of these locations was based on several considerations: the severity of the flood impact, the urgent needs of the community, accessibility, and recommendations from village officials and local community leaders.

The Subject of Community Service

The partners in this community service activity were the flood-affected communities in four villages/hamlets in Aceh Tamiang Regency and the Aceh Tamiang Regional General Hospital. The total number of beneficiaries reached 270 households, equivalent to approximately 855 individuals. The implementation team consisted of 42 people, including 7 lecturers from STAI As-Sunnah Deli Serdang, 5 students, and 30 volunteers from various backgrounds. This collaboration between lecturers, students, and volunteers reflects the spirit of mutual assistance and social concern in facing emergency disaster situations, in line with the concept of *ta'awun 'ala al-birr wa al-taqwa* (mutual assistance in goodness and worship).²⁶

The Phases of Activities

This community service activity is carried out through three main phases that integrate PAR principles with the humanitarian logistics framework.

First, the preparation phase, which includes team coordination and the formation of an activity implementation structure. At this phase, community needs were identified through intensive communication with local parties, including village officials and community leaders. This participatory approach ensured that the assistance provided was in line with actual needs on the ground, rather than assumptions made by the aid providers. This principle is in line with the Islamic concept of *musyawarah*, which prioritises dialogue and consultation in decision-making.²⁷

The fundraising was carried out through various channels and succeeded in raising a total of IDR 138,500,000. The procurement of aid was carried out in accordance with the results of the needs assessment, which included staple foods, medicines, clothing, and hygiene supplies. The procurement process took into account the quality, price, and halal status of the products in accordance with sharia principles.

Second, the implementation phase began with a site survey and further coordination with local authorities to ensure effective distribution. The aid was packed systematically to facilitate distribution in the field. The distribution method is adjusted to the conditions of each location, including: a.) Direct delivery to institutions (Aceh Tamiang Regional General Hospital): This method is chosen for medical aid so that it can be managed professionally and distributed to patients in need under the supervision of medical personnel. b.) Distribution at assembly point: This method is applied to locations with good access where people can gather at a specific point. The advantage of this method is that it is time-efficient and facilitates the recording of beneficiaries. c.) Door-to-door: This method is used for specific locations that require a more personal approach, especially for families with mobility difficulties or those in isolated locations.

Third, the evaluation phase is carried out by documenting the entire distribution process through photos and videos, collecting responses and testimonials from beneficiary communities, and evaluating the impact and lessons learned for improvements in similar activities in the future. The principles of *muhasabah* (self-evaluation) and *taṭwīr* (continuous improvement) in Islam form the spiritual foundation of this phase.²⁸

Types of Aid

The aid distributed in this community service activity consists of two main categories designed to meet the basic and health needs of the affected communities.

The first category is basic food and necessities, which includes:

1. 250 food packages (containing rice, vegetable oil, salt, sardines, mineral water, and instant noodles)

²⁶ Al-Qur'an, Surah al-Mā'idah

²⁷ Al-Qur'an, Surah al-Syūrā

²⁸ Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, vol. 4 (Beirut: Dār al-Ma'rifah, n.d.).

2. 100 bales of men's and women's clothing
3. 80 boxes of mineral water
4. 25 boxes of instant noodles
5. 14 boxes of bread and cakes
6. 10 boxes of bottle milk
7. 6 boxes of dates
8. 700 pcs of diapers and sanitary napkins
9. 3000 pcs of masks

The second category is medical aid distributed to the Aceh Tamiang Regional General Hospital, covering more than 40 types of medicines and medical equipment. Medical aid includes:

1. General medicines (paracetamol, antacids, ambroxol)
2. Antibiotics (cefixime, ceftriaxone, gentamicin)
3. Medicines for chronic diseases (glibenclamide, valsartan, lansoprazole)
4. Infusions and medical fluids (Ringer Lactate, paracetamol infusion)
5. Medical equipment (syringes of various sizes, infusion sets, oxygen masks for infants and adults, and oxygen tubes)

The distribution of medical aid through regional hospitals is intended to ensure that medicines are used appropriately and professionally in treating flood victims. This approach is in line with the principle of *ḍarūriyyāt al-khamsah* (five primary needs) in *maqashid sharia*, which places the preservation of life (*ḥifẓ al-nafs*) as the top priority.²⁹

Data Collection and Analysis Techniques

Data for this community service activity was collected using several techniques: 1) Direct observation of the disaster location to understand the level of damage and community needs; 2) Interviews with beneficiaries and local community leaders to gather in-depth information about the impact of the disaster and the effectiveness of the assistance; 3) Photo and video documentation during the distribution process for reporting and learning purposes; 4) Systematic data collection on aid recipients to ensure accountability and transparency; 5) Collection of testimonials from several representative beneficiaries for qualitative evaluation.

Data analysis was conducted descriptively to describe the location conditions, community needs, implementation process, community response, and impact of activities. The evaluation of aid distribution effectiveness was conducted by considering the aspects of target accuracy, suitability of aid types, and beneficiary satisfaction. The *tahlil al-maḍmūn* (content analysis) approach was used to process testimonials and community responses.

Ethical Considerations

This community service activity has been approved by the Institute for Research and Community Service (LPPM) of STAI As-Sunnah Deli Serdang. Coordination was also carried out with the local village/sub-district government and the Aceh Tamiang Regional General Hospital. All aid recipients participated voluntarily without coercion.

Before distributing the aid, the implementation team provided information about the objectives and process of the activity to the community. Verbal and written approval (through a list of recipients) was obtained from the heads of families as aid recipients. The full identities of the aid recipients were kept confidential and were only used for internal administrative purposes, in accordance with the principles of *amanah* (trust) and *ḥifẓ al-'awrah* (maintaining privacy) in Islam.³⁰ In the publication of this article, the identities of the community members are anonymised using initials. Photographic documentation is carried out with consent and avoids showing faces that could identify individuals specifically without permission, except for photos of the implementation

²⁹ Muḥammad al-Tāhir Ibn 'Āshūr, *Maqashid Al-Syari'ah Al-Islamiyyah* (Yordania: Dār al-Nafā'is, 2001).

³⁰ Wahbah al-Zuhaylī, *Al-Fiqh Al-Islami Wa Adillatuh*, vol. 4 (Damaskus: Dār al-Fikr, 1989).

team who have given their permission. The principle of *ḥurmat al-insān* (respect for human dignity) is highly valued throughout the entire service process.³¹

Results and Discussion

Flood Disaster Location Conditions

The floods that hit Aceh Tamiang Regency in November 2025 had a very serious impact on the lives of the community. Based on field observations by the team, the disaster location showed significant damage. Hundreds of houses were severely damaged after being submerged in water more than one metre deep. Several houses suffered structural damage that requires complete repair. Access to several villages was blocked by water and landslides at several points, complicating evacuation and aid distribution.

Vital infrastructure such as the electricity network was completely shut down in most of the affected areas. This situation not only disrupts daily activities but also affects the community's access to information and communication. Telecommunications networks, both mobile phones and the internet, have also been seriously disrupted, making it difficult for flood victims to communicate with their families or request assistance. Clean water has become a very scarce commodity as residents' water sources have been contaminated by floodwater. The community is forced to use floodwater for their daily needs, which of course has the potential to cause health problems.

This condition is in line with research findings on the impact of floods, which show that floods not only cause physical damage but also disrupt the social and economic systems of the community.³² From an Islamic perspective, disasters are understood as *ibtīlā'* (tests) and *tadhkīrah* (warnings) from Allah Subhanahu wa Ta'ala, which require people to help one another and strengthen social solidarity.³³

Based on the identification of needs carried out through communication with community leaders and village officials, the urgent needs that must be fulfilled immediately include:

1. Staple foods: rice, instant noodles, canned fish as a source of protein
2. Clean drinking water: a crucial need given that water sources are polluted
3. Medicines: for various diseases that commonly occur after disasters (diarrhoea, respiratory tract infections, skin diseases)
4. Wearable clothing: to replace clothes damaged by flooding
5. Hygiene supplies: soap, detergent, floor cleaner for sanitation
6. Special needs: diapers and milk for babies, sanitary napkins for women

In addition to these basic needs, based on the testimonies collected, the community also needs emergency tents for evacuation, blankets and mosquito nets, clean water containers, and sleeping equipment (mats or mattresses). These additional needs indicate that disaster management requires a phased approach, from meeting short-term basic needs to long-term recovery efforts.

Aid Distribution Process

The aid distribution was carried out in two main phases, visiting five different locations. The first phase was carried out on 5 November 2025 in Landu, Benua Raja, Ranto District, from 13:00 to 15:00 Western Indonesian Time. In this phase, 150 heads of families (equivalent to 450 people) received aid through an assembly point method. The choice of the assembly point method was based on road access conditions that were still relatively passable and the availability of a strategic location that could be used as a gathering point for residents.

The second phase was carried out on 8 November 2025 with distribution at four different locations. First, the handover of medicines and medical equipment to the Director of the Aceh Tamiang Regional General Hospital was carried out from 12:30 to 13:15 Western Indonesian Time. The

³¹ M Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran*, vol. 7 (Jakarta: Lentera Hati, 2002).

³² F X Adji Samekto, "Dampak Sosial-Ekonomi Bencana Banjir Terhadap Masyarakat," *Jurnal Pembangunan Wilayah Dan Kota* 13, no. 3 (2017): 365–76, <https://doi.org/10.14710/pwk.v13i3.17692>.

³³ Yūsuf al-Qaraḏāwī, *Al-Ṣabr Fi Al-Qur'an* (Kairo: Dār al-Shurūq, 1997).

medical aid delivered included more than 40 types of medicines and medical equipment, totalling thousands of units, which will be used to treat various medical conditions suffered by flood victims. Direct delivery to the hospital was intended to ensure that medical aid was managed professionally and accessible to people in need of health care.

The second distribution was carried out in Buluh Butung Hamlet, Sungai Liput Village, Kejuruan Muda District, from 16:00 to 17:00 Western Indonesian Time. This location is one of the areas that most severely affected by the floods. A total of 120 families (405 people) received assistance in the form of food packages, medicines, clothing, and other basic necessities. The distribution method used an assembly point with systematic data collection on all beneficiaries. Beneficiary data was recorded in full, including the name of the head of the family, address, and number of family members to ensure accountability and transparency in the distribution of aid.



Figure 1. The STAI As-Sunnah community service team together with the recipients of aid at the disaster site. Stacks of food packages (in red packaging) are seen ready to be distributed to flood victims.

The third distribution was carried out in Purwodadi, Kejuruan Muda, from 17:30 to 18:25 Western Indonesian Time, and the fourth distribution was carried out in Kota Lintang Bawah, Kuala Simpang, from 13:30 to 15:05 Western Indonesian Time. The distribution method was adjusted to the conditions of each location, using a combination of collection points and door-to-door methods to ensure that aid could reach all residents in need, including those who had difficulty coming to the assembly point due to health conditions or mobility constraints.



Figure 2. Documentation of the community service team together with the recipient community. The banner of STAI As-Sunnah and various aid packages that have been distributed can be seen, reflecting the spirit of collaboration in alleviating the burden on flood victims.

The coordination and logistics of aid distribution were managed systematically. The community service team, consisting of 42 people, was divided into several groups according to their respective functions:

1. Coordination group: responsible for maintaining communication with local parties and ensuring the efficient distribution of aid
2. Packing and distribution group: responsible for packaging and distributing aid
3. Documentation and data collection group: records the entire process and aid recipients
4. Health group: provides basic health counselling to the community

A clear division of tasks ensures the efficiency and effectiveness of the distribution process. The strategy for procuring and packaging aid is designed to facilitate distribution in the field. Food packages are packed in easy-to-carry containers, with an average weight of 15 kg per package containing various basic necessities. Multi-location distribution management requires efficient route planning, taking into account road conditions, travel time, and location priorities based on the level of need.



Figure 3. Presentation of plaques and medical supplies to Aceh Tamiang Regional General Hospital. Banners from STAI As-Sunnah and the As-Sunnah Madania Education Foundation are visible at the location, signifying institutional collaboration in providing health care to flood victims.

Responses and Impact on the Community

The community's response to the aid distribution activities was very positive and encouraging. Based on the team's observations in the field, it was clear that the community was in serious need of the aid provided. The emergency conditions they faced made every package of basic necessities and medicines extremely precious. The community's enthusiasm in receiving aid was reflected in their presence at the distribution points despite the uncertain weather and difficult conditions. The distribution process ran smoothly and orderly thanks to good coordination between the community service team and village officials and local community leaders.

The community expressed their deep gratitude for the concern shown by STAI As-Sunnah Deli Serdang and the volunteers who had taken the time and effort to help them. Expressions of gratitude and prayers for the welfare of the implementation team were given repeatedly, showing that this assistance not only met physical needs but also provided psychological support and encouragement to the disaster victims. The presence of teams from outside the area sent the message that they were not alone in facing difficulties; there were many parties who cared and were ready to help. This is in line with the concept of *takaful al-ijtima'i* (social security) in Islam, which emphasises the collective responsibility of the ummah to help brothers and sisters in need.³⁴

³⁴ Muḥammad Bāqir al-Ṣadr, *Iqtisādunā* (Beirut: Dār al-Ta'āruḥ, 1987).

To get a deeper understanding of the impact of the aid, the team gathered testimonials from several representative beneficiaries. Mr HR (initials) said that basic needs were now being covered thanks to the aid received. However, he also said that there were still urgent needs, particularly emergency tents for shelters, blankets, mosquito nets, and most crucially, containers for clean water. He explained that several clean water aid trucks were unable to distribute water because residents did not have suitable containers to store the water.

Mr AG (initials) added that sleeping equipment was an urgent need for the refugees. He stated that even a thin mattress would greatly improve the comfort of the refugees, who were currently sleeping on the floor without any mattress. This condition is certainly unhealthy and can trigger various diseases, especially for children and the elderly. Meanwhile, Mrs FD (initials) highlighted the lack of hygiene supplies such as soap, floor cleaner, and clean water. She explained that hygiene is a major challenge in the refugee camp, and without proper hygiene supplies, the risk of disease spread will be even higher.

These testimonies provide a clear picture of the direct impact of the aid provided and the ongoing needs that still must be met. The direct impacts that can be identified include:

First, the fulfilment of short-term basic needs. A total of 270 families (855 people) received food packages that can meet their food needs for the next few days. This provides breathing space for the community to focus on restoring their homes and lives without having to worry about food availability. In Islamic terminology, this is the fulfilment of *darūriyyāt* (primary needs), which is a top priority in *maqāṣid al-syari'ah*.³⁵

Second, comprehensive health support. The Aceh Tamiang Regional General Hospital received much-needed medicines to treat various medical conditions suffered by flood victims, ranging from minor illnesses such as influenza and diarrhea to more serious conditions requiring intensive medical treatment. The availability of these medicines ensured that flood victims had access to appropriate health services without being constrained by limited stocks of medicines at the hospital. Third, non-food aid such as clothing, diapers, and sanitary napkins greatly helps meet basic needs, especially for babies, children, and women. This shows that the distribution of aid takes into account the specific needs of various groups in the community. This approach is in line with the principle of justice (*'adālah*) in Islam, which recognises the diversity of human needs.³⁶

Fourth, psychosocial support is equally important. The presence of the implementation team not only brings material aid, but also provides encouragement and a sense of belonging to disaster victims. Direct interaction with the community, listening to their stories and complaints, and providing moral support are an important part of the post-disaster recovery process. The Islamic concepts of *muwassat* (comfort) and *riḥq* (gentleness) form the spiritual basis for these interactions.³⁷ The expected medium-term impacts include improved access to health services through the availability of medicines in district hospitals, prevention of more serious health problems due to emergency conditions, and strengthening of community resilience in facing post-disaster challenges.

Discussion

Effectiveness of the Multi-Location Distribution Model

The multi-location distribution model implemented in this community service activity proved effective in reaching flood victims in various regions with different geographical characteristics and access conditions. This approach is in line with the principles of humanitarian logistics management, which emphasise the importance of adaptability and flexibility in emergency situations.³⁸ The use of various distribution methods (direct delivery to institutions, assembly

³⁵ Ibn 'Ashūr, *Maqāṣid Al-Syari'ah Al-Islāmiyyah*.

³⁶ al-Qaraḍāwī, *Fiqh Al-Zakāh: Dirāsah Muqaranah Li-Aḥkāmihā Wa Falsafatibā Fi Ḍaw' Al-Qur'an Wa Al-Sunnah*.

³⁷ al-Ghazālī, *Iḥyā' 'Ulum Al-Dīn*.

³⁸ Van Wassenhove, "Humanitarian Aid Logistics: Supply Chain Management in High Gear."

points, and door-to-door) enables aid to reach all targets while taking into account the specific conditions of each location.

From the perspective of humanitarian supply chain theory, this multi-location distribution model demonstrates a good understanding of the complexity of humanitarian aid logistics.³⁹ Unlike commercial logistics, which is oriented towards cost efficiency, humanitarian logistics prioritises speed, accuracy, and wide coverage. Flexibility in choosing distribution methods is key to dealing with dynamic and unpredictable field conditions.

The advantages of this multi-location approach include: (1) the ability to reach disaster victims in different areas in a relatively short time; (2) flexibility in adjusting distribution methods to field conditions; (3) enabling coordination with various local stakeholders in each location; and (4) providing the implementation team with valuable lessons about the various conditions and needs of the community.

However, this approach also has several challenges that need to be considered in similar activities in the future. First, the complexity of logistics and coordination increases with the number of distribution locations. A good communication system and clear division of tasks are needed to overcome this challenge. Second, greater resources are needed, in terms of manpower, time, and transportation funds. Third, there is a risk of unequal distribution if it is not managed properly. Therefore, systematic data collection and intensive coordination with local community leaders are essential to ensure that aid reaches its intended targets.

From an Islamic perspective, this multi-location approach reflects the principle of “*adālah* (justice) in the distribution of aid, where every group in need is entitled to receive aid without discrimination. The concept of *tawzīʿ al-mawārid* (distribution of resources) in Islamic economics emphasises the importance of equitable access to basic resources, especially in emergency situations.⁴⁰

The Role of Higher Education Institutions in Disaster Response

The involvement of STAI As-Sunnah Deli Serdang in disaster response activities demonstrates the important role of higher education institutions as agents of social change. The Tri Dharma of Higher Education, particularly the aspect of community service, finds its concrete implementation in rapid response to disasters. The collaboration between lecturers, students, and volunteers reflects the spirit of mutual cooperation and social concern, which are noble values in community life.

From the perspective of engaged scholarship theory, the involvement of higher education institutions in disaster management is a tangible manifestation of academics' commitment to contributing directly to the resolution of social problems.⁴¹ Boyer argues that scholarship is not limited to traditional academic research, but also includes scholarship of engagement, where academic knowledge is applied to solve real problems in society.⁴² Disaster-based community service is a manifestation of scholarship of engagement that connects theory with practice, campus with community.

In the context of Islamic higher education, involvement in disaster response also has spiritual and theological dimensions. The concepts of *iʿmār al-ard* (prospering the earth) and *istikbilāf* (caliphate on earth) in Islam emphasise humanity's responsibility to protect and preserve Allah's creation, including helping fellow human beings in times of difficulty.⁴³ The hadith of the Prophet Muhammad (peace be upon him), ‘Whoever relieves a believer of one of the difficulties of this world, Allah will relieve him of one of the difficulties of the Day of Judgement’ (Narrated by Muslim), serves as spiritual motivation for the community service team in carrying out this work. For students, involvement in this activity provides valuable lessons that cannot be obtained in the classroom. They learn about social realities, empathy, teamwork, crisis management, and the

³⁹ Kovács and Spens, “Humanitarian Logistics in Disaster Relief Operations.”

⁴⁰ al-Ṣadr, *Iqtīṣādunā*.

⁴¹ Ernest L Boyer, *Scholarship Reconsidered: Priorities of the Professoriate* (Princeton: Carnegie Foundation for the Advancement of Teaching, 1990).

⁴² Boyer.

⁴³ Ibn Khaldūn, *Muqaddimah Ibn Khaldūn*, ed. ʿAlī ʿAbd al-Wāḥid Wāfi (Kairo: Dār Nahḍat Miṣr, 2006).

importance of responsiveness to community needs. Direct experience interacting with disaster victims and seeing conditions on the ground shapes students' characters and expands their understanding of social responsibility as academics. The concept of *ta'lim* (education) in Islam encompasses not only the transfer of knowledge (*naql al-ma'rifah*), but also character building (*tabdhīb al-akhlāq*) and the development of social awareness (*tanmiyat al-ḥiss al-ijtimā'ī*).⁴⁴

For lecturers, this activity is a way to integrate theory with practice, develop networks with other communities and institutions, and enrich learning materials with real experiences. Lecturers' involvement in community service also strengthens their identity as public intellectuals who are not only concerned with theory in their ivory towers, but are also actively involved in solving social problems.⁴⁵

Multi-Stakeholder Collaboration in Disaster Management

The success of this service was inseparable from the excellent collaboration between various parties. The community service team, consisting of lecturers, students, and volunteers, worked together with village officials, community leaders, and the Aceh Tamiang Regional General Hospital in distributing aid. This collaboration model is in line with the theory of collaborative governance in disaster management, which emphasises the importance of synergy between various stakeholders to produce a more effective response.⁴⁶

Ansell and Gash define collaborative governance as a form of government in which one or more public institutions directly involve non-governmental stakeholders in a formal, consensus-oriented, and deliberative collective decision-making process with the aim of creating or implementing public policy or managing public programmes or assets.⁴⁷ In the context of this service, collaboration took place between higher education institutions (STAI As-Sunnah), volunteers, village officials, community leaders, and health institutions (RSUD) to manage the distribution of humanitarian aid.

The strength of multi-stakeholder collaboration lies in the combination of the strengths of each party. Higher education institutions bring knowledge, methodology, and trained human resources (lecturers and students). Local volunteers bring a deep understanding of field conditions and social networks in the community. Village officials and community leaders have legitimacy and the ability to mobilise the community. RSUD has medical expertise and health infrastructure. The synergy of these various strengths results in a more comprehensive and targeted response.

From an Islamic perspective, this collaboration is a manifestation of the concepts of *ta'awun* (mutual assistance) and *shūrā* (consultation) emphasised in the Qur'an. Allah Subhanahu wa Ta'ala says, 'And help one another in righteousness and piety, and do not help one another in sin and hostility' (QS. Al-Ma'idah: 2). This verse is the theological basis for cross-sectoral cooperation in goodness, including in disaster management.⁴⁸

However, multi-stakeholder collaboration also faces several challenges. Differences in organization culture, priorities, and working mechanisms between stakeholders can obstruct coordination. In this service, these challenges were overcome through intensive communication, clear division of roles, and a shared commitment to prioritising the interests of disaster victims. A distributed leadership approach, where leadership is not centralised in one party but spread among various stakeholders according to their expertise and context, proved effective in managing this collaboration.⁴⁹

Community Resilience and Social Capital

The positive response of the community to these outreach activities reflects the strong social capital within the community. Putnam defines social capital as social organisational features such as trust,

⁴⁴ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ABIM, 1980).

⁴⁵ Antonio Gramsci, *Selections from the Prison Notebooks*, ed. Quintin Hoare and Geoffrey Nowell Smith (New York: International Publishers, 1971).

⁴⁶ Ansell and Gash, "Collaborative Governance in Theory and Practice."

⁴⁷ Ansell and Gash.

⁴⁸ Muḥammad Rashīd Riḍā, *Tafsīr Al-Manār*, vol. 6 (Kairo: al-Hay'ah al-Miṣriyyah al-Āmmah li al-Kitāb, 1990).

⁴⁹ James P Spillane, *Distributed Leadership* (San Francisco: Jossey-Bass, 2006).

norms, and networks that can increase community efficiency by facilitating coordinated action.⁵⁰ In the context of disasters, social capital is an important asset that supports community resilience. Community resilience refers to the ability of a community to use available resources (energy, communication, transportation, food, etc.) to respond, resist, and recover from harmful situations.⁵¹ Social capital plays an important role in building this resilience through several mechanisms: (1) facilitating access to information about disasters and aid; (2) encouraging collective action in evacuation and recovery; (3) providing emotional and psychological support; and (4) strengthening trust between disaster victims and aid providers.⁵²

In this service, the role of community leaders and village officials is very important in mobilising residents to come to the distribution points and ensuring that aid is distributed in an orderly manner. The trust that has been built between residents and local community leaders is an important asset that facilitates the success of distribution. Good coordination between the community service team and local leaders also demonstrates the existence of bridging social capital that connects local communities with external parties (universities and volunteers).

From an Islamic perspective, social capital in Muslim communities is strengthened by the bonds of *ukhummah islamiyyah* (Islamic brotherhood) that transcend geographical, ethnic, and social class boundaries. The concept of *ummah wahidah* (one nation) in Islam creates a strong collective identity and encourages solidarity among Muslims in the face of adversity.⁵³ In this service, the bonds of Islamic brotherhood became a spiritual motivation that encouraged the community service team from Deli Serdang to help their Muslim brothers and sisters in Aceh Tamiang who had been affected by the disaster.

In addition to social capital, community resilience is also influenced by adaptive capacity, which includes the ability to learn from past experiences, improvise in emergency situations, and organise effectively.⁵⁴ Testimonies from beneficiaries show that the community has developed adaptive strategies to deal with limitations, such as using flood water for non-consumption needs and seeking assistance through social networks. However, this adaptive capacity has its limitations, so external assistance such as that provided in this community service is essential to strengthen community resilience.

Theoretical and Practical Implications

Theoretically, this study makes several important contributions. First, it enriches the literature on the role of Islamic universities in disaster response. Most studies on higher education and disasters focus on secular institutions, while the spiritual dimension and Islamic values in the motivation and implementation of community service are still rarely explored. This service shows that Islamic values such as *ta'awun*, *ihsan*, and *ukhummah* can be a powerful driving force in mobilizing resources for disaster response.

Second, it confirms the relevance of participatory action research theory in the context of disaster-based community service. PAR principles of participation, action orientation, and collective learning proved effective in directing the implementation of aid distribution that was responsive to community needs.

Third, it enriches our understanding of humanitarian logistics in the geographical and socio-cultural context of Indonesia. The use of varied distribution methods adjusted to local conditions demonstrates the importance of contextualization in the application of humanitarian logistics principles.

⁵⁰ Robert D Putnam, "Bowling Alone: America's Declining Social Capital," *Journal of Democracy* 6, no. 1 (1995): 65–78, <https://doi.org/10.1353/jod.1995.0002>.

⁵¹ Community and Regional Resilience Institute (CARRI), "Definitions of Community Resilience: An Analysis" (Oak Ridge: CARRI, 2013).

⁵² Aldrich, *Building Resilience: Social Capital in Post-Disaster Recovery*.

⁵³ al-Qaraḍāwī, *Fiqh Al-Zakāh: Dirāsah Muqaranah Li-Aḥkāmihā Wa Falsafatihā Fi Daw' Al-Qur'an Wa Al-Sunnah*.

⁵⁴ W Neil Adger, "Social and Ecological Resilience: Are They Related?," *Progress in Human Geography* 24, no. 3 (2000): 347–64, <https://doi.org/10.1191/030913200701540465>.

Fourth, it provides empirical evidence of the importance of multi-stakeholder collaboration and social capital in improving the effectiveness of disaster relief distribution. Synergy between universities, volunteers, community leaders, and health institutions has a greater impact than if each party worked independently.

In practical terms, this service provides several important lessons for similar activities in the future:

1. The importance of early coordination with local parties to accurately understand field conditions and community needs. Community leaders and village officials have valuable information about who needs assistance the most and how to distribute it most effectively.
2. Accurate identification of needs is key to successful aid distribution. Aid that does not match actual needs will not have the maximum impact. A participatory approach to identifying needs ensures that aid truly addresses the priority needs of the community.
3. Flexibility in distribution methods according to field conditions is essential. No single method is suitable for all locations, so the ability to adapt is key to success. The implementation team needs to have a good understanding of the various distribution methods and when they are most appropriate to use.
4. Systematic documentation and data collection are important for accountability and evaluation. Complete data enables comprehensive evaluation and provides a basis for improving similar activities in the future. Transparency in data collection also builds trust between aid providers, recipients, and the wider community.
5. The involvement of students and volunteers must be well managed, including proper briefings, clear task distribution, and effective coordination mechanisms. Students and volunteers need to be given a good understanding of the aims of the activity, the field conditions they will encounter, and their role in the team.

Challenges and Limitations

The implementation of these community service activities did not come without various challenges and limitations that must be acknowledged honestly. **First**, there was a limitation of time to reach all affected areas. Due to the vastness of the disaster area and the limited time available for implementation (only two days), not all disaster victims could be reached. The team had to prioritize locations with the most urgent needs and the most severe damage.

Second, damaged and blocked roads in several locations made it difficult for the team to access the affected areas. Some locations that were in urgent need of aid could not be reached because the roads were completely blocked. This highlights the importance of resilient infrastructure in the context of disaster mitigation.

Third, unpredictable weather with the potential for rain at any time adds to the complexity of logistics. The risk of rain not only disrupts the distribution process, but also has the potential to worsen flooding conditions. Teams must have contingency plans in place to deal with sudden changes in weather.

Fourth, limited funds and resources. Although we managed to raise a total of IDR 138,500,000, this amount is still not enough to provide for all of the victims' needs. Testimonials from beneficiaries reveal that there are still many additional needs that have not been provided, such as emergency tents, sleeping equipment, and water containers.

Fifth, the complexity of coordination with various parties. Involving many stakeholders does increase effectiveness, but it also adds to the complexity of coordination. Differences in schedules, working mechanisms, and priorities among stakeholders need to be managed properly so as not to hinder the implementation of activities.

These limitations do not diminish the value and impact of the service that has been provided, but rather serve as important lessons for improving similar activities in the future. Acknowledging these limitations demonstrates an attitude of honesty and reflection that is important in the evaluation and learning process.

Recommendations for Follow-up Activities

Based on the results and lessons learned from this community service program, several recommendations can be made for follow-up activities:

1. Follow-up program for the recovery phase: Follow-up activities are required to fulfill the needs of the recovery phase, including emergency tents, bedding, water containers, and hygiene kits, as identified from community testimonials.
2. Post-disaster economic empowerment: Once emergency needs have been fulfilled, programs are needed to help the community restore their livelihoods, such as business capital assistance, skills training, or cash-for-work programs.
3. Psychosocial support: Disasters leave not only physical trauma but also psychological trauma. Psychosocial support programs are needed, especially for children and vulnerable groups, to help them cope with post-disaster trauma and stress.
4. Disaster preparedness education programs: To increase community resilience in facing future disasters, there is a need for educational programs on disaster preparedness, early warning systems, and community-based disaster risk mitigation.
5. Formation of a permanent emergency response team: STAI As-Sunnah can consider forming a permanent emergency response team equipped with regular training, disaster simulations, and networking with BPBD (Regional Disaster Management Agency) and other humanitarian organizations.

Conclusion

The community service activity in the form of distributing humanitarian aid to flood victims in Aceh Tamiang, carried out by STAI As-Sunnah Deli Serdang on November 5 and 8, 2025, has successfully achieved its goals. This activity successfully reached 270 families (approximately 855 people) in five different locations with a total aid value of IDR 138,500,000, demonstrating the capacity of higher education institutions to respond quickly to disasters that affect the community. The combination of basic food supplies, medicines, clothing, and other basic necessities proved effective in meeting the urgent needs of flood victims. The diversification of aid types demonstrates a comprehensive understanding of the multidimensional needs of disaster victims, not only food but also health and clothing needs. The delivery of medical aid to the Aceh Tamiang Regional General Hospital ensures that medicines can be managed and distributed professionally to people in need of health care.

The synergy between lecturers, students, and volunteers (42 people in total) as well as coordination with the Aceh Tamiang Regional General Hospital and local authorities demonstrates the importance of a collaborative approach in disaster management. This collaboration not only increases the effectiveness of aid distribution but also enriches the learning experience for all parties involved. For students, this activity provides valuable experience about social realities and the importance of responsiveness to community needs.

The positive community response, orderly distribution, and testimonials from beneficiaries indicate that this activity has had a direct impact in relieving the burden on flood victims. The high enthusiasm of the community and their sincere expressions of gratitude show that the aid provided was eagerly awaited and needed. However, the testimonials also reveal that there are ongoing needs, such as emergency tents, sleeping equipment, water containers, and hygiene kits, which need to be addressed in follow-up activities.

The use of various distribution methods (direct delivery, collection points, door-to-door) according to field conditions proves the importance of flexibility in the implementation of humanitarian aid. No single approach is suitable for all situations, so the team's ability to adapt to the specific conditions of each location is key to the success of distribution. The multi-location approach that was implemented also demonstrates a commitment to reaching disaster victims in various regions, rather than focusing on one specific location.

From a theoretical perspective, this service confirms the relevance of Participatory Action Research principles in the context of disaster-based community service, enriches the understanding of

humanitarian logistics in the Indonesian context, and provides empirical evidence of the importance of multi-stakeholder collaboration and social capital in improving the effectiveness of disaster relief distribution. Islamic values such as *ta'awun*, *ihsan*, and *ukhummah islamiyyah* have proven to be effective driving forces in mobilizing resources for disaster response.

Recommendations

Based on the findings from this activity, several recommendations can be made to various parties: For higher education institutions: 1) Form a permanent emergency response team equipped with regular training and simulations to improve preparedness in facing disasters; 2) Integrate disaster-based community service programs into the learning curriculum to strengthen students' understanding of social responsibility; 3) Build networks with BPBD (Regional Disaster Management Agency), humanitarian organizations, and other institutions involved in disaster management to strengthen collective capacity; 4) Develop a disaster research center that can serve as a think tank for disaster management policies and strategies.

For regional governments: 1) Strengthen multi-stakeholder coordination systems in disaster management so that responses can be faster and better coordinated; 2) Provide appropriate evacuation infrastructure, including emergency tents, sleeping equipment, water containers, and sanitation facilities; 3) Improve early warning systems and public awareness campaigns on disaster preparedness; 4) Strengthen road and bridge infrastructure to be more resilient to disasters to ensure accessibility is maintained in emergency situations.

For follow-up activities: 1) Conduct follow-up programs for the recovery phase, which include continued assistance in the form of emergency tents, sleeping equipment, and water containers according to identified needs; 2) Develop post-disaster economic empowerment programs to help communities restore their livelihoods; 3) Provide psychosocial support to disaster victims, especially children and vulnerable groups; 4) Implementing community-based disaster preparedness education programs to enhance community resilience.

For further research and community service: 1) Examine the long-term impact of aid on community resilience in the face of disasters; 2) Develop community-based disaster preparedness models by involving local communities as agents of change; 3) Research the effectiveness of various aid distribution methods in different geographical and socio-cultural contexts; 4) Conduct longitudinal studies on the community recovery process after disasters to provide insights for more effective and sustainable recovery program planning.

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