

HUMANITARIAN AID FOR FLASH FLOOD VICTIMS IN BATU BUSUAK: AN INTERNATIONAL COLLABORATION BETWEEN STAI AS-SUNNAH AND BAYAAN ASSOCIATION SINGAPORE

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Article history

Received : 2025-12-27

Revised : 2026-01-05

Accepted : 2026-01-05

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DOI: https://doi.org/10.51590/jpm_assunnah.v5iSI-1.1260

Abstract

The flash flood disaster that struck Batu Busuak, Padang City, in November-December 2025 caused massive damage to residential areas. Within three weeks, this area experienced four consecutive flash floods that swept away 11 houses, severely damaged 46 houses, and forced hundreds of families to evacuate. This community service activity aimed to provide humanitarian aid in the form of necessities to flood victims through international collaboration between Sekolah Tinggi Agama Islam (STAI) As-Sunnah Deli Serdang and Bayaan Association Singapore. The service partners were flood-affected communities in Koto Panjang Ikua Koto Sub-district, Koto Tengah District, and Batu Busuak, Lambung Bukik Sub-district, Pauh District, Padang City. Implementation methods included multi-institutional coordination, international fundraising, local procurement of aid, and door-to-door and distribution-point delivery. A total of IDR 57,000,000 was collected and used to procure necessity packages for 150 affected households. The activity was conducted on December 24-27, 2025, and was led directly by the Chairman of STAI As-Sunnah. The results showed that aid distribution successfully reached victims in isolated locations using adaptive methods according to field conditions. Community response was very positive despite high psychosocial trauma, where residents lived in constant vigilance against subsequent flood threats. This activity was also followed by sustainability programs, including plans to build mosques and bore wells, undertaken by Yayasan Peduli Kemanusiaan Arrisalah as long-term recovery efforts. The Singapore-Indonesia international collaboration in this activity demonstrated the effectiveness of global Islamic philanthropy networks for local emergency response.

Keywords: flash flood disaster; humanitarian aid; international collaboration; Islamic philanthropy; disaster response

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Introduction

Flash floods are one of the most common types of hydrometeorological disasters in Indonesia and have a significant impact on people's lives. Indonesia ranks sixth among countries with the highest disaster risk globally, with floods the most common type of disaster, accounting for more than 35% of all natural disasters.¹

Based on data from the National Disaster Management Agency, during 2015-2024, Indonesia experienced an average of 2,500 disaster events per year, with floods and flash floods being the largest contributors.² This condition is exacerbated by climate change, which has intensified extreme rainfall, degraded water catchments, and led to the growth of settlements in disaster-prone areas.³

In the context of disaster response, multi-stakeholder collaboration is crucial. Lassa et al. (2019) emphasise the importance of involving various actors in community-based disaster risk reduction. Furthermore, transnational Islamic philanthropy has demonstrated its effectiveness in mobilising resources for humanitarian response. Hasan and Yogatama explain that Islamic philanthropy networks have advantages in terms of trust, speed of mobilisation, and wide reach.⁴ This framework of international collaboration served as the basis for the community service activities of STAI As-Sunnah and the Bayaan Association Singapore in responding to the Batu Busuak disaster. The methodology of community service in Islamic religious higher education emphasises the importance of integrating Islamic values into community service practices, particularly in the context of disaster response.⁵

From late November to mid-December 2025, Padang City, West Sumatra, experienced a series of flash floods that caused extensive damage, particularly in the Batu Busuak area of Lambung Bukit Village, Pauh District. Over three weeks, this area was hit by four consecutive flash floods on 24, 26, 28 November, and 14 December 2025. The worst flood occurred on 14 December, resulting in the complete disruption of road access, the sweeping away of 11 houses, severe damage to 46 houses, and the forced evacuation of 47 families to the hills.⁶ This emergency required a rapid response from various parties to provide humanitarian assistance to victims who had lost their homes and livelihoods.

The Padang City Government has undertaken infrastructure recovery efforts by deploying 70 pieces of heavy equipment for river-sediment dredging and road repairs. As a result of these efforts, roads that had been completely cut off became passable to two-wheeled vehicles on 17-18 December 2025.⁷ However, the urgent needs of the affected communities, such as food, clothing, and other necessities, require the involvement of non-governmental actors to ensure that no residents are overlooked in this emergency.

Higher education institutions, as integral to society, have a social responsibility to contribute to disaster management through the implementation of the Tri Dharma Perguruan Tinggi (Three

¹ UNISDR, *Sendai Framework for Disaster Risk Reduction 2015-2030* (Geneva: United Nations Office for Disaster Risk Reduction, 2015).

² Badan Nasional Penanggulangan Bencana, "Data Informasi Bencana Indonesia (DIBI)" (BNPB, 2025), <https://dibi.bnpb.go.id>.

³ Muhammad Idris Usman et al., "Flash Flood Disaster Management in Indonesia: A Comprehensive Review," *International Journal of Disaster Risk Reduction* 85 (2023): 103512, <https://doi.org/10.1016/j.ijdrr.2022.103512>.

⁴ Nurdin Hasan and Ahmad Nizar Yogatama, "Islamic Philanthropy and Social Justice: The Role of Islamic CSR in Indonesia," *Kyoto Bulletin of Islamic Area Studies* 6 (2013): 85–105.

⁵ Direktorat Pendidikan Tinggi Keagamaan Islam, *Metodologi Pengabdian Masyarakat* (Jakarta: Direktorat Pendidikan Tinggi Keagamaan Islam, 2022).

⁶ Kompas.com, "Banjir Bandang Di Batu Busuak Padang, 47 KK Mengungsi Di Perbukitan," 2025, <https://regional.kompas.com>.

⁷ Pemerintah Kota Padang, "Sempat Terputus, Akses Jalan Di Batu Busuak Sudah Bisa Dilewati Kendaraan Roda Dua," 2025, <https://padang.go.id>.

Pillars of Higher Education), particularly the community service component. Several studies show that the involvement of higher education institutions in disaster management not only provides direct assistance to victims but also strengthens their capacity to build humanitarian networks and develop innovative models for aid distribution.⁸ The experience of community-based disaster risk reduction in Indonesia also shows that multi-stakeholder collaboration among educational institutions, religious organisations, and local communities can enhance the effectiveness of emergency responses and accelerate recovery.⁹

In the Indonesian context, Islamic philanthropy plays an important role in humanitarian disaster response. Islamic philanthropic organisations at both the national and international levels have demonstrated significant capacity in mobilising resources for emergency relief. Studies on the role of Islamic CSR in Indonesia indicate that Islamic values such as *ukhuwah islamiyah* (Islamic brotherhood), social solidarity, and the obligation to help others are strong motivations for Islamic institutions to engage in humanitarian activities.¹⁰ International collaboration in Islamic philanthropy also creates opportunities for greater resource mobilisation and knowledge transfer of best practices in humanitarian aid management.

Although there are many studies on disaster management and humanitarian aid distribution, there is still limited literature that specifically examines models of international collaboration between Indonesian Islamic universities and overseas-based Islamic philanthropic organisations in the context of emergency disaster response. The scientific novelty of this community service lies in the documentation of Singapore-Indonesia collaboration through the partnership between the Bayaan Association Singapore and STAI As-Sunnah Deli Serdang, under the auspices of the Arrisalah Humanitarian Care Foundation, in providing emergency assistance for flash floods in Batu Busuak. This collaboration model demonstrates how global Islamic philanthropy networks can be mobilised for rapid responses to local disasters through institutional partnership mechanisms established through religious programmes such as *qurban* and *aqiqah*.

The aims of this community service are: (1) To provide humanitarian aid in the form of food packages to flash flood victims in Batu Busuak; (2) To record the Singapore-Indonesia international collaboration model in disaster emergency response; and (3) To design a sustainability programme for the long-term recovery of the affected community through the development of socio-religious infrastructure.

Implementation Method

This community service activity utilises the Humanitarian Action Cycle, comprising the phases of preparedness, response, and recovery. The implementation method is designed using participatory and adaptive principles, in accordance with emergency conditions. This approach aligns with the concept of Participatory Action Research (PAR), which emphasises the active involvement of the community throughout the process, from identifying needs to evaluating programmes. Riyadi emphasised that the participatory approach in community service not only solves technical problems but also builds community capacity and empowerment.¹¹

⁸Saiful Mahdi et al., "Role of Higher Education Institutions in Disaster Management: A Systematic Literature Review," *International Journal of Disaster Risk Reduction* 31 (2018): 1285-1294, <https://doi.org/10.1016/j.ijdr.2017.12.005>.

⁹ Jonatan A Lassa et al., "Twenty Years of Community-Based Disaster Risk Reduction Experience from a Dryland Village in Indonesia," *International Journal of Disaster Risk Science* 10, no. 3 (2019): 343–55, <https://doi.org/10.1007/s13753-019-00222-4>.

¹⁰ Hasan and Yogatama, "Islamic Philanthropy and Social Justice: The Role of Islamic CSR in Indonesia."

¹¹ Slamet Riyadi et al., "Andragogy and Edutainment Approach: A Cross-Generational Solution for Improved Worship Practices," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 4, no. 3 SE-Articles (September 30, 2024): 11–20, https://doi.org/10.51590/jpm_assunnah.v4i3.779.

This community service activity was carried out on 24-27 December 2025 in Koto Panjang Iku Koto Village, Koto Tengah Sub-district, and in Batu Busuak, Lambung Bukik Village, Pauh Sub-district, Padang City, West Sumatra. The distribution locations covered three main areas, namely Koto Panjang Iku Koto, Kapalo Koto (RT 3 RW 4), and the isolated area of Batu Busuak. The selected locations were based on the extent of damage, the number of victims, and the degree of access difficulty. The partners in this activity were the communities affected by the flash floods, comprising 150 families: 11 families whose houses were completely washed away, 46 families with severely damaged houses, and 72 families receiving other general assistance.

This activity is the result of international collaboration between the As-Sunnah Deli Serdang Islamic College (STAI), which is under the guidance of the Arrisalah Humanitarian Care Foundation, and the Bayaan Association Singapore. The Arrisalah Humanitarian Care Foundation is a *da'wah* and social organisation established in 2002 with a focus on mosque construction, artesian well drilling, *da'wah* mentoring, and humanitarian aid programmes in Indonesia. The Bayaan Association Singapore is a non-profit organisation based in Singapore, established in 2005 with a vision to cultivate a pious generation through education, *da'wah*, *qurban*, *aqiqah*, and welfare programmes. The partnership between the two organisations has long been established through *qurban* and *aqiqah* programmes, whereby Bayaan collects funds from Muslims in Singapore, and the Arrisalah Humanitarian Care Foundation conducts the sacrifice and distribution in Indonesia.

The activity was implemented in three main steps. First, the preparation step included coordination with local authorities and community leaders to identify aid recipients; fundraising through the Bayaan Association Singapore and Arrisalah Humanitarian Care Foundation networks, which generated a total of Rp 57,000,000; and the procurement of basic food packages, most of which were procured in Padang to ensure logistical efficiency. An advance team was sent to Padang to prepare for the procurement of the items, while the main team, led by the Head of STAI As-Sunnah, departed from Kualanamu Airport, Medan, on 24 December 2025 at 19:00 WIB for Padang.

Second, the distribution stage was conducted using an adaptive method tailored to on-site conditions. For locations with adequate road access, an assembly-point method was used, in which the community gathered at a designated location to receive assistance. In isolated areas or among victims with mobility difficulties, the team conducted door-to-door distribution by visiting residents' homes. Each recipient of assistance was systematically recorded in a manual list compiled on-site to ensure accountability and transparency. The distributed food packages included rice, cooking oil, sugar, mineral water, instant noodles, and other necessities, all packaged together to facilitate distribution.

Third, the evaluation and documentation stage involved collecting direct testimonials from aid recipients, photographing and videotaping the distribution process, and assessing the community's psychosocial condition through direct interaction with victims. The data collected includes information on the level of damage to homes, the number of family members, ongoing needs, and post-disaster trauma conditions. In addition, coordination with local governments is undertaken to understand ongoing recovery efforts and how university assistance can complement government efforts.

Ethical Considerations

The Centre has approved this community service activity under the Research and Community Service (PPPM) of STAI As-Sunnah, Deli Serdang. Coordination was also conducted with the government of Koto Panjang Iku Koto Village, Koto Tengah Sub-district, and in Batu Busuak, Lambung Bukik Village, Pauh Sub-district, before the distribution of aid to ensure that the activity was in accordance with local protocols and needs. Community participation in this activity was voluntary. Before distributing aid, the implementation team explained the activity's purpose and the source of the aid funds to the community. Verbal consent was obtained from the heads of

households who received the aid, and data were collected by recording the recipients' names on a list.

The full identities of the aid recipients were kept confidential and used solely for internal administrative purposes and documentation of activities. In this article, the identities of community members are anonymised using initials to protect the privacy of disaster victims. Photographic documentation is conducted with respect for the dignity and privacy of the victims, and photographs clearly showing individuals' faces are taken with their verbal consent. The implementation team also ensures that the documentation does not exploit the community's difficult circumstances and maintains the dignity of disaster victims.

Results and Discussion

Impact of Flash Floods in Batu Busuak

A series of flash floods that occurred in Batu Busuak between 24 November and 14 December 2025 caused extensive damage. Based on data collected by the team and in coordination with local authorities, the disaster's impact can be categorised into three levels of damage. The first category comprises houses that were completely washed away; the water swept away the buildings, leaving them uninhabitable. The second category comprises houses with severe structural damage that require extensive repairs or renovations before they can be reoccupied. The third category comprises houses with minor to moderate damage, or those affected by flooding that are still habitable with minimal repairs.

Table 1. Classification of the Impact of Flash Floods in Batu Busuak

Category	Number of Households	Head of Household Name (Initials)
House Washed Away	11	DBG, Z, T, MF, Y, OZ, S, J, EWS, J, M
Seriously Damaged	46	SZ, D, W, S, J, IEP, R, D, F, E, ES, DZ, LT, S, E, M, RA, R, BS, ER, DP, I, DM, L, ZA, D, F, J, A, J, SF, SS, N, AS, L, HS, DPA, AIS, MAR, DI, T, MA, JD, H, F, DM, AI
General Recipient	93	(93 KK)
Total	150	-

Source: Primary data on community service by STAI As-Sunnah, December 2025

The data above indicate that the extent of damage varies widely, with eleven houses destroyed and swept away by flash floods. These families lost all their belongings and homes, requiring relocation or the construction of new houses. The category of severely damaged houses includes 46 households whose houses sustained significant structural damage, such as cracked walls, damaged roofs, lifted foundations, or submersion in large amounts of mud. Although the buildings are still standing, these houses require major repairs before they can be safely and properly reoccupied.



Figure 1. Delivery of food packages from the STAI As-Sunnah team to recipients. A standing banner from STAI As-Sunnah shows the transparency of funding sources and the identity of those carrying out the activity.

The infrastructure was also seriously damaged. The main road to Batu Busuak was destroyed when the bridge foundation was washed away, isolating the area for several days. The electricity and telecommunications networks were also disrupted, hampering evacuation and relief coordination. Although the government had initiated recovery efforts by deploying heavy equipment and a Rapid Response Team, the volunteer team arrived to find that the road conditions remained very difficult to navigate, particularly for large vehicles.

Implementation of Aid Distribution

Aid distribution was carried out using an adaptive approach in accordance with field conditions. The team, led directly by the Head of STAI As-Sunnah, departed from Kualanamu Airport on 24 December 2025 at 19:00 WIB for Padang. Previously, an advance team had been sent to prepare for the procurement of necessities in Padang to improve logistics and time efficiency. The decision to purchase necessities in Padang was made to reduce transportation costs from Medan and ensure the freshness of the products to be distributed.

The distribution method is adjusted to the specific conditions of each location. In areas with adequate access, the team uses an assembly-point method in which residents gather at a designated location, such as a community hall or field, to receive assistance in an orderly manner. This approach enables faster, more efficient distribution to a large number of recipients. On the other hand, for isolated areas or recipients with mobility difficulties, such as older adults and people with disabilities, the team conducts door-to-door distribution by visiting residents' homes.

Transparency and accountability are the main principles in the distribution process. The names of each recipient are recorded in a manual list created in the field. The team also carries a large banner reading 'From the Indonesian People - Through the Humanities Project' to indicate that the aid funds originate from the Indonesian people through a humanitarian programme rather than from a single source. A standing banner from STAI As-Sunnah is also displayed at each distribution location for transparency regarding the identity of the activity organisers.



Figure 2. Door-to-door distribution to elderly people and families with mobility difficulties. The simple houses with flood damage in the background highlight the importance of adaptive distribution methods tailored to the recipients' circumstances.

Psychosocial Conditions and Community Response

One of the important findings from this community service activity was the high level of psychosocial trauma among the affected communities. Based on observations and conversations with residents, flash flood trauma had significantly altered the community's daily life. Residents live in constant vigilance against the threat of subsequent floods. Every time it rains, they are ready to leave their homes for fear that the water will rise again.¹²

This condition indicates that the impact of disasters is not only material but also psychological and can be long-lasting. Many residents experience sleep disorders, excessive anxiety, and constant fear. Children have become more fussy and afraid of being left alone, while adults experience stress due to worries about the future and their ability to rebuild their lives. The elderly and pregnant women are the most psychologically vulnerable groups because they have limited ability to adapt to emergency conditions.

¹² Mia Alysha Benevolenza and Jamie DeRose, "Meeting the Mental Health Needs of Disaster Victims: An Overview of Mental Health Relief Efforts in Asia," *International Journal of Emergency Mental Health and Human Resilience* 21, no. 3 (2019): 1–14, <https://doi.org/10.4172/1522-4821.1000447>.

Despite this, the community's response to this community service activity was very positive. Residents welcomed the team's arrival with enthusiasm and deep gratitude. Many expressed their thanks not only for the material assistance they received, but also for the attention and concern shown. The presence of a team from outside the region, especially one involving an international partnership with Singapore, sent a strong message that they were not alone in facing difficulties. There is a solidarity that transcends geographical and national boundaries.¹³



Figure 3. Details of the food aid packages consisting of rice, mineral water, and other necessities. The standing banner of the STAI As-Sunnah Community Service Programme reflects the identity of the implementing institution. It aligns with the Tri Dharma Perguruan Tinggi (Three Pillars of Higher Education).

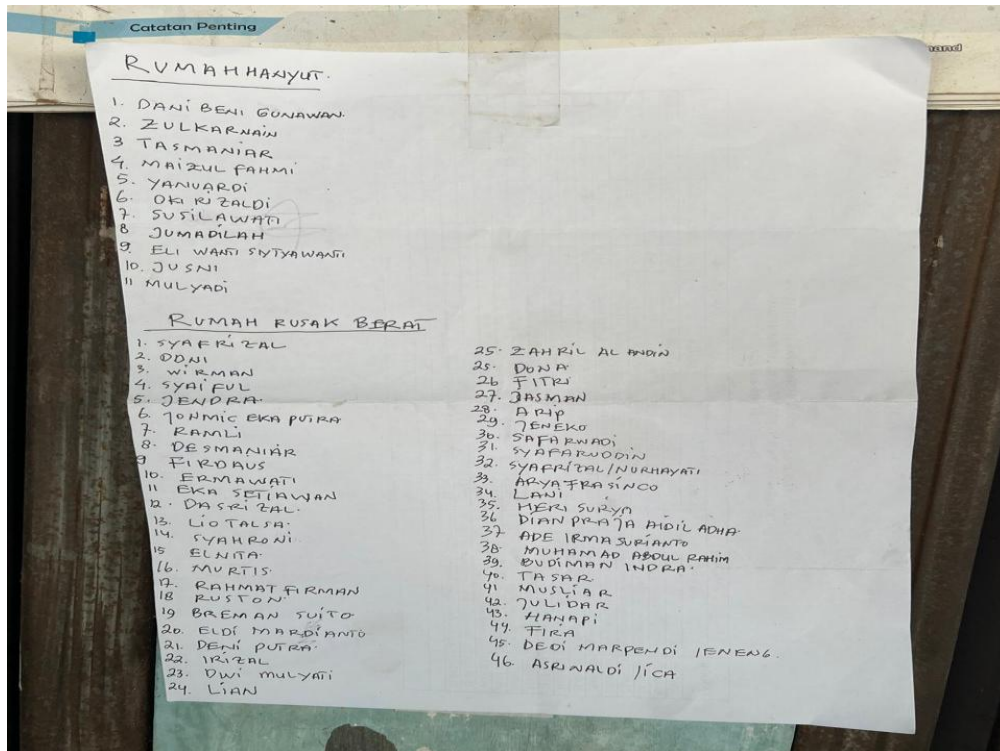
Singapore-Indonesia International Collaboration Model

This community service activity demonstrates an effective international collaboration model in mobilising resources for disaster emergency response. The partnership between Bayaan Association Singapore and STAI As-Sunnah, under the guidance of the Arrisalah Humanitarian Care Foundation, exemplifies how global Islamic philanthropy networks can be mobilised for local humanitarian purposes. This collaboration is not new but rather a continuation of a long-standing partnership through regular religious programmes, such as *qurban* and *aqiqah*.

This model of cooperation has several advantages. First, it is efficient in mobilising funds. The Singapore-based Bayaan Association has access to the Singaporean Muslim community, which has considerable financial capacity. Through its established network, funds can be raised quickly in emergencies. Second, effective execution in the field. The Arrisalah Humanitarian Care Foundation and STAI As-Sunnah, based in Indonesia, have a deep understanding of the local context, access to affected areas, and the capacity to distribute aid directly. Third, trust and accountability. The long-term partnership has built trust between the two parties, enabling a smooth process for fund transfers and reporting.

¹³ Daniel P Aldrich and Michelle A Meyer, "Social Capital and Community Resilience," *American Behavioral Scientist* 59, no. 2 (2015): 254–69, <https://doi.org/10.1177/0002764214550299>.

A clear division of roles was also key to the success of this collaboration. The Bayaan Association focused on fundraising and mobilising resources from Singapore's Muslim community. At the same time, the Arrisalah Humanitarian Foundation and STAI As-Sunnah were responsible for procurement, distribution, and documentation of activities in the field. This division of labour model allowed each party to contribute according to their respective competencies and



comparative advantages.

Figure 4. Affected communities' data. 11 houses were washed away, and 46 were severely damaged.

Sustainability and Long-Term Recovery Programmes

One aspect that differentiates this service activity from general emergency aid is the existence of a sustainability plan for long-term recovery. The Arrisalah Humanitarian Foundation is committed not only to providing emergency assistance but also to supporting the recovery and empowerment of affected communities through sustainable programmes. Based on the foundation's experience in implementing programmes in various regions in Indonesia, a holistic approach that integrates material assistance with social and religious infrastructure development has proven effective in strengthening community resilience.

The planned sustainability programme covers several aspects. First, the construction or renovation of mosques as centres for religious and social activities in the community. Mosques not only serve as places of worship but also as centres for community development, sites for deliberation, and coordination points during emergencies. Second, the construction of bore wells to provide clean water is a fundamental need for the community. The Arrisalah Humanitarian Care Foundation's artesian well program has been shown to benefit thousands of families across various regions of Indonesia who have difficulty accessing clean water.

Third, the placement of preachers or religious teachers for community religious guidance. The Arrisalah Humanitarian Care Foundation has a program to train preachers who are then placed in various regions to provide religious guidance to the community. Observing these days is also important for strengthening religious values that provide spiritual strength in the face of difficulties.

Fourth, coordination with local governments on other recovery programmes, such as skills training, small-business capital assistance, and other economic empowerment programmes.

Theoretical and Practical Implications

From a theoretical perspective, this community service activity contributes to the literature on the role of higher education institutions in disaster management and models of international collaboration in Islamic philanthropy. The involvement of STAI As-Sunnah, an Islamic higher education institution, in disaster emergency response demonstrates the concrete implementation of the concepts of civic engagement and social responsibility in higher education. Unlike government assistance, which focuses on physical infrastructure recovery, the contribution of higher education institutions is primarily to meet the community's socio-economic needs and to provide psychosocial support through direct interaction with victims.

The Singapore-Indonesia collaboration model documented in this activity also provides insights into how transnational networks can be utilised for humanitarian resource mobilisation. Institutional partnerships established through regular programmes such as *qurban* and *aqiqah* can be quickly activated in emergencies. This demonstrates the importance of building and maintaining long-term networks within the global Islamic philanthropy ecosystem.

From a practical perspective, several important lessons can be learned from this experience. First, coordination with local governments and community leaders is essential to ensure that aid is targeted and does not overlap with other parties' efforts. Second, distribution methods must be adapted to field conditions, combining a gathering-point approach to improve efficiency with door-to-door visits to reach vulnerable groups. Third, transparency and accountability must be maintained through systematic data collection and clear branding. Fourth, emergency aid must be accompanied by sustainability plans for long-term recovery to achieve a more lasting impact.

Conclusion

The community service activity, in the form of humanitarian aid for victims of flash floods in Batu Busuak, Padang City, was successfully conducted through international collaboration between STAI As-Sunnah Deli Serdang and the Bayaan Association Singapore from 24-27 December 2025. A total of Rp 57,000,000 raised through the Singapore-Indonesia Islamic philanthropy network was successfully distributed as food packages to 150 affected families, including 11 families whose homes were completely washed away and 46 families with severely damaged houses.

The international collaboration model documented in this activity demonstrates the effectiveness of transnational networks established through regular programmes such as *qurban* and *aqiqah*, which can be mobilised in emergencies. The clear division of roles between the Bayaan Association, as the fund mobiliser in Singapore, and the Arrisalah Humanitarian Care Foundation and STAI As-Sunnah, as the executors in Indonesia, enabled a swift and efficient response. The adaptive distribution method, which combines collection points with door-to-door delivery, proved effective in reaching diverse recipient categories, including vulnerable groups.

The high level of psychosocial trauma among victims, where residents live in constant fear of subsequent flooding, shows that the impact of disasters is not only material but also psychological, requiring long-term assistance. The sustainability plan, which involves the construction of a mosque and a borehole by the Arrisalah Humanitarian Care Foundation, demonstrates a commitment not only to providing emergency assistance but also to engaging in long-term recovery and empowerment of the affected community.

For similar activities in the future, it is recommended to: (1) Strengthen the coordination system between universities, religious organisations, local governments, and BPBD for a more integrated response; (2) Develop psychosocial support mechanisms for disaster victims as an integral part of humanitarian aid; (3) Document best practices in international collaboration in Islamic

philanthropy for learning and replication; and (4) Design holistic long-term recovery programmes covering the physical, economic, social, and spiritual aspects of disaster-affected communities.

Acknowledgements

The author expresses his deepest gratitude to the Bayaan Association Singapore for its trust and financial support for this community service activity. High appreciation is also extended to the Chair and all the administrators of the Arrisalah Humanitarian Care Foundation, who have facilitated this collaboration and are committed to the sustainability programme. Thank you to the Chair of STAI As-Sunnah Deli Serdang, who directly led the field team, as well as to all lecturers, students, and volunteers involved in this activity.

High appreciation is also extended to the Padang City Government, the Head of Pauh Sub-District, the Head of Koto Tengah Sub-District, the Head of Lambung Bukit Village, and all officials who facilitated the smooth distribution of aid. Thank you to the community leaders and residents of Batu Busuak who have received the aid well and provided very helpful information for documenting this activity. May Allah SWT reward the kindness of all parties who have contributed to alleviating the burden of our brothers and sisters who have been affected by this disaster.

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