



Applying Asset-Based Community Development in Islamic Community Development For Disaster Resilience: An Integrative Review From An Indonesian Perspective

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Abstract

Disaster risk reduction (DRR) paradigms have progressively shifted from needs-based interventions toward asset-based approaches (ABA) that foreground community strengths, resources, and existing capacities. Following Whitemore and Knafl's (2005) five-stage framework (problem identification, literature search, data evaluation, data analysis, and presentation), this integrative review examines how ABA and Asset-Based Community Development (ABCD) intersect with community resilience and DRR, arguing that ABCD provides the operational and methodological framework for mapping and mobilizing local assets, while Pengembangan Masyarakat Islam (PMI, Islamic community development) provides the epistemological, ethical, and sociological paradigm that directs the purpose, values, and institutional grounding of that process in Muslim-majority settings such as Indonesia. Candidate studies were identified through Google Scholar and national journal databases (Garuda, SINTA), restricted to empirical research conducted in Indonesia and published in SINTA-accredited national journals (search period January-July 2026); every study considered for inclusion was individually verified against its original publication record (author, year, journal, and DOI/publisher link) before synthesis. Fourteen empirical studies, all situated in Indonesia and published between 2020 and 2026, met the inclusion criteria and were retained for methodological quality appraisal using the Mixed Methods Appraisal Tool (MMAT) and analyzed thematically through an inductive open-axial-selective coding process. Three themes were identified, each corresponding directly to one research sub-question: (1) the conceptualization and mobilization of local assets, (2) the role of Islamic institutional assets and social capital, and (3) the synthesis of findings through the Pengembangan Masyarakat Islam (PMI) paradigm. Findings suggest that mosques, majelis taklim, zakat and sharia-finance institutions, and local religious leaders recurrently function as pre-existing nodes of social capital that can be mobilized across the disaster cycle, complementing the broader shift from deficit-oriented to strength-oriented DRR practice. Because the corpus is limited to fourteen studies concentrated within Indonesia and skewed toward Java and Sumatra, findings should be read as indicative patterns specific to the Indonesian Muslim-majority context rather than cross-nationally generalizable conclusions. This review offers a conceptual foundation for further, more comprehensive empirical inquiry into faith-sensitive, community-led resilience programming in Indonesia, situated at the intersection of Asset-Based Community Development and Pengembangan Masyarakat Islam (Islamic community development).

Keywords: Asset-Based Approach; Community Resilience; Disaster Risk Reduction; Integrative Review; Islamic Community Development; Social Capital

INTRODUCTION

Indonesia is among the world's highest disaster-risk countries. Its location along the Pacific Ring of Fire makes it highly vulnerable to earthquakes, tsunamis, volcanic eruptions, floods, and landslides. BNPB data consistently record thousands of disaster events each year, affecting millions of people. This underscores the need for Disaster Risk Reduction (DRR) approaches that go beyond technical and reactive interventions by building on the strengths and internal capacities of local communities.

For several decades, the global DRR paradigm has been dominated by a needs-based approach, in which communities are viewed primarily as vulnerable populations with deficiencies and unmet needs. Consequently, disaster interventions have tended to adopt top-down strategies driven by external actors (Kretzmann & McKnight, 1993; Mathie & Cunningham, 2003). Although these approaches have contributed to emergency response, they have also shown significant limitations, including dependency, the neglect of local capacities, and mitigation programs with limited long-term sustainability (Tibbitt, 2011).

As an alternative, the Asset-Based Community Development (ABCD) approach has emerged as a community development paradigm that emphasizes the identification, mapping, and mobilization of existing community assets and capacities (Kretzmann & McKnight, 1993; Mathie & Cunningham, 2003). In the DRR literature, community resilience is understood as an adaptive network of resources (Norris et al., 2008) and as practical capacities that can be identified and strengthened through active community participation (Paton & Johnston, 2006; Nakagawa & Shaw, 2004; Twigg, 2009).

Nevertheless, a major limitation of the mainstream DRR and ABCD literature is its tendency to conceptualize social capital and community assets in generic terms without sufficiently examining the religious institutions and value systems that sustain and mobilize these assets. Conversely, studies within Islamic scholarship frequently treat religion primarily as a normative or ethical dimension rather than as an operational framework for community development. This review adopts a different conceptual position by distinguishing the complementary roles of Asset-Based Community Development (ABCD) and Islamic Community Development (ICD). ABCD is positioned as an operational and methodological approach for identifying and mobilizing local assets, whereas Islamic Community Development serves as a conceptual and normative lens for understanding how empowerment processes are shaped by Islamic values, institutions, and social relations within Muslim communities.

From this perspective, Islamic Community Development functions as an analytical lens through which the operational principles of ABCD, including asset mapping, citizen-led participation, local leadership, and relationship building, are interpreted within the socio-religious context of Muslim communities. This integration offers a more contextual understanding of how community assets are mobilized to strengthen disaster preparedness, adaptive capacity, and community resilience. This orientation is also consistent with the Sendai Framework for Disaster Risk Reduction 2015–2030, which advocates inclusive, community-based, and locally grounded approaches to disaster risk reduction (UNDRR, 2015).

Accordingly, this integrative review addresses three research questions:

1. How does the literature on community-based Disaster Risk Reduction (DRR) in Indonesia conceptualize, map, and mobilize local assets through the Asset-Based Community Development (ABCD) approach?
2. How are community assets, including social capital and Islamic-based institutions, mobilized to support disaster preparedness, disaster risk reduction, and resilience in Indonesia?
3. How can the reviewed literature be interpreted through Islamic Community Development (ICD) as a conceptual lens to explain how the ABCD approach strengthens community capacity and resilience?

1.1 Conceptual Framework

The Asset-Based Community Development (ABCD) approach originates from the seminal work of Kretzmann and McKnight (1993), *Building Communities from the Inside Out*, which conceptualizes community development as a process grounded in the identification, mapping, and mobilization of existing community assets. This approach establishes a foundation for understanding how community assets support development. Within this framework, community assets are broadly categorized into three domains: individual capacities, local associations, and institutional assets. Unlike the traditional needs-based approach, which primarily focuses on community deficiencies, ABCD views community members as active agents of development who possess the internal capacities to identify local problems, organize available resources, and generate sustainable change.

Within the Disaster Risk Reduction (DRR) literature, the concept of community assets has been elaborated through complementary conceptual frameworks that extend this asset-based perspective. The Sustainable Livelihoods Framework (SLF) developed by DFID (1999) classifies assets into five forms of capital: human, social, natural, physical, and financial capital. The Community Capitals Framework (CCF) proposed by Flora and Flora (2013) subsequently expanded this framework by incorporating cultural and political capital as additional dimensions influencing sustainable community development. Norris et al. (2008) and Twigg (2009) conceptualize community assets as the foundation of adaptive capacity that enables communities to anticipate, respond to, and recover from disasters. The MOVE Framework (Birkmann et al., 2013) further reinforces this perspective by positioning adaptive capacity as a critical component in reducing vulnerability and strengthening community resilience.

Among these forms of capital, social capital is consistently identified as a key determinant of disaster resilience. Bourdieu (1986), Coleman (1988), and Putnam (2000) conceptualize social capital as a resource embedded in social relationships, trust, shared norms, and community networks. Nakagawa and Shaw (2004) further demonstrate that strong social capital significantly accelerates post-disaster recovery. In Muslim communities in Indonesia, social capital is expressed through interpersonal relationships and religious institutions, including mosques, *majelis taklim* (Islamic study circles), *pesantren* (Islamic boarding schools), and Islamic philanthropic institutions, which have substantial social legitimacy and institutional capacity to mobilize community resources during disaster preparedness, response, and recovery.

1.1.1 Islamic Community Development as a Conceptual Lens

Islamic Community Development (ICD) is a community empowerment approach that integrates community development principles with Islamic values as a normative foundation for social change. From the ICD perspective, communities are active agents of development with the capacity to manage and mobilize their own resources through capacity building, participation, social solidarity, and stronger community institutions. Accordingly, this review uses ICD as a conceptual lens to examine how the operational principles of Asset-Based Community Development (ABCD) are enacted within Muslim communities. In doing so, ICD complements established perspectives on empowerment, social capital, and community resilience in the mainstream literature.

The ICD conceptual lens rests on several key principles. Tamkin emphasizes empowerment that promotes self-reliance and strengthens communities' adaptive capacities. Khalifah (stewardship) and amanah (trust and responsibility) position individuals and communities as responsible actors entrusted with managing social and environmental resources rather than passive recipients of external assistance. Maslahah (public welfare) directs disaster risk reduction efforts toward protecting human life and promoting collective well-being. Musyarakah (participation) and ta'awun (mutual assistance) highlight participatory decision-making, consultation, and collective action as the basis of community resilience. Islamic institutions, including mosques, pesantren (Islamic boarding schools), Islamic philanthropic

institutions, and religious leaders, are understood as institutional assets that mobilize resources, foster social trust, and strengthen community coordination.

The relationship between these principles and the operational dimensions of ABCD is both conceptual and functional. Khalifah reinforces citizen-led development by recognizing community members as the primary agents of social change. Musyarakah likewise corresponds to participatory approaches through collective decision-making and deliberation. Within the ABCD framework, institutional assets are organizations and institutions that mobilize resources, strengthen social networks, and facilitate collective action. In the Indonesian Muslim context, these functions are performed by mosques, *pesantren*, and various Islamic organizations that serve not only as places of worship but also as centers for communication, education, coordination, and community resource mobilization. Tamkin similarly reinforces empowerment by emphasizing the long-term strengthening of community capacity and self-reliance in addressing complex social and disaster-related challenges. Based on this conceptual correspondence, Table 1 presents the conceptual integration matrix linking the operational dimensions of ABCD, the ICD conceptual lens, and their implications for Disaster Risk Reduction (DRR).

Table 1. Conceptual Integration Matrix of the Operational Dimensions of ABCD, the Islamic Community Development (ICD) Conceptual Lens, and Their Implications for Disaster Risk Reduction (DRR)

Operational Dimensions of Asset-Based Community Development (ABCD)	Islamic Community Development (ICD) Conceptual Lens (Principles & Values)	Implications for Disaster Risk Reduction (DRR)
Asset-Based and Citizen-Centered Principles (<i>Inside-Out & Asset-Based</i>)	Khalifah (Stewardship), Amanah (Trust), and Tamkin (Empowerment) (<i>Active Reliance on God</i>)	Disaster-affected communities are viewed not as passive victims but as entrusted agents possessing the internal capacities to recover, adapt, and build resilience.
Participatory Approach (<i>Mobilizing Citizenry</i>)	Musyarakah (Participation) and Ta'awun (Mutual Assistance) (<i>Collective Humanitarian Action</i>)	Community deliberation (<i>musyawarah</i>) and mutual cooperation (<i>gotong royong</i>) in disaster management are driven by both civic responsibility and the Islamic principle of collective obligation (<i>fardhu kifayah</i>).
Local Leadership (<i>Local Leadership</i>)	Religious Leadership (<i>Ulama, Teungku, Kiai, and Imams</i>)	Religious leaders function as trusted gatekeepers, opinion leaders, and sources of social legitimacy in disaster mitigation, emergency response, and evacuation efforts.
Institutional and Network Assets (<i>Institutions & Associations</i>)	Islamic Social Institutions (<i>Mosques, Pesantren, Majelis Taklim, and Islamic Organizations</i>)	Mosques and <i>pesantren</i> serve as emergency shelters, logistics centers, and information hubs, while <i>majelis taklim</i> function as community-based risk communication networks.
Financial and Economic Assets (<i>Financial & Economic Assets</i>)	Islamic Social Finance (<i>Zakat, Infaq, Sadaqah, Waqf, ZISWAF, and Baitul Mal</i>)	Islamic social finance is mobilized to provide locally managed emergency funds, social safety nets, and community-based post-disaster economic recovery in pursuit of <i>maslahah</i> (public welfare).

RESEARCH METHOD

This study employed an integrative review design following the five-stage methodological framework proposed by Whittemore and Knafl (2005), consisting of: (1) problem identification, (2) literature search, (3) data evaluation, (4) data analysis, and (5) presentation. An integrative review was selected because it enables the synthesis of diverse forms of empirical evidence, including qualitative, quantitative, and mixed-methods studies, within a single analytical framework (Whittemore & Knafl, 2005; Torraco, 2005). Unlike systematic reviews, which

typically focus on synthesizing evidence from relatively homogeneous study designs, integrative reviews are particularly well suited for developing conceptual syntheses concerning the relationships among Asset-Based Community Development (ABCD), Islamic Community Development (ICD), and Disaster Risk Reduction (DRR).

The literature search was restricted to empirical studies conducted in Indonesia and published in nationally accredited journals indexed by SINTA (Levels 1–6). This national focus was adopted to synthesize empirical evidence situated within the Indonesian context of Islamic Community Development and Disaster Risk Reduction. Literature searches were conducted using Google Scholar and national journal databases by combining keywords representing asset-based approaches (e.g., *asset-based community development*, *asset-based approach*, *social capital*, and *local wisdom*) with terms related to Islamic institutions and practices (e.g., *mosque*, *pesantren*, *zakat*, *majelis taklim*, and *religious leaders*) within the context of disasters.

Articles that met the inclusion criteria subsequently underwent methodological quality appraisal, data extraction, and narrative thematic synthesis in accordance with the stages of the integrative review. The procedures undertaken at each stage are described in the following sections to ensure the transparency and traceability of the review process.

2.1 Stage 1: Problem Identification

This review was motivated by a conceptual gap in the literature on community empowerment for Disaster Risk Reduction (DRR). Much of the existing DRR literature continues to be informed by a needs-based approach, in which limited attention is given to the mobilization of community assets and locally embedded institutions. In contrast, Asset-Based Community Development (ABCD) provides an operational framework for identifying and mobilizing community assets; however, its application within disaster contexts has rarely been examined alongside the religious values, social structures, and institutional arrangements that characterize Muslim communities.

At the same time, the literature on Islamic Community Development (ICD) offers a rich set of conceptual and normative principles concerning empowerment (*tamkin*), participation (*musyarakah*), mutual assistance (*ta'awun*), and the strengthening of Islamic institutions as sources of community social capital. Despite their strong conceptual relevance to Asset-Based Community Development, these principles have seldom been explicitly integrated with the operational framework of ABCD in relation to DRR.

Against this backdrop, the present review aims to develop a conceptual synthesis of how the Asset-Based Community Development (ABCD) approach has been implemented in Disaster Risk Reduction and how Islamic Community Development (ICD) may serve as a conceptual lens for understanding the roles of community assets, Islamic institutions, and Islamic values in strengthening community capacity and disaster resilience.

2.2 Stage 2: Literature Search

2.2.1 Population–Concept–Context (PCC) Framework

The research questions and literature search strategy were developed using the Population–Concept–Context (PCC) framework recommended by the Joanna Briggs Institute (JBI, 2020). Although the PCC framework is most commonly associated with scoping reviews, it is also applicable to integrative reviews as a structured approach for defining the scope of the review, clarifying key concepts, and developing a systematic literature search strategy.

In the present study, the PCC framework was employed to ensure that the literature search remained aligned with the objectives of the review by clearly defining the target population, the central concept under investigation, and the contextual boundaries of the study. While the PCC framework guided the identification and selection of relevant studies, Islamic Community Development (ICD) was subsequently employed as the conceptual lens for synthesizing and interpreting the findings. The operationalization of the PCC framework adopted in this review is presented in Table 2.

Table 2. Population–Concept–Context (PCC) Framework of the Review

PCC Element	Definition	Application in the Present Review
Population (P)	The population or community of interest	Local communities in Indonesia exposed to disaster risks or targeted by community-based Disaster Risk Reduction (DRR) programs.
Concept (C)	The primary concept under investigation	The application of the Asset-Based Community Development (ABCD) approach in community empowerment and the mobilization of community assets for Disaster Risk Reduction (DRR).
Context (C)	The context in which the concept is applied	Disaster Risk Reduction (DRR) in Indonesia, including mitigation, preparedness, response, recovery, capacity building, and community resilience.

2.2.2 Inclusion and Exclusion Criteria

Studies were included if they met all of the following criteria: (1) focused on Asset-Based Community Development (ABCD), community asset mapping, asset-based approaches, or other strength-based frameworks relevant to the review scope; (2) addressed the context of natural disasters, disaster preparedness, emergency response, post-disaster recovery, or Disaster Risk Reduction (DRR); (3) were published as peer-reviewed journal articles; (4) reported empirical findings based on primary data or case studies; (5) were available in either Indonesian or English with accessible full-text versions; and (6) provided bibliographic information (authors, publication year, journal title, and DOI or publisher link) that could be independently verified through official publisher databases.

Studies were excluded if they: (1) focused exclusively on technological or infrastructure-based interventions without community participation; (2) addressed non-natural hazards without a relevant DRR component; (3) consisted of grey literature, theses, books, or conference abstracts without a peer-reviewed full-text publication; (4) were unavailable in full text; or (5) contained bibliographic information that could not be verified during the validation process. Seminal conceptual works and policy framework documents (e.g., UNDRR, 2015; Birkmann et al., 2013) that informed the theoretical foundation of this review were examined separately in the Introduction and were not treated as part of the empirical review corpus.

It should be noted that several studies included in the review corpus, such as those examining Corporate Social Responsibility (CSR) programs, the *Kampung Tabu* educational tourism initiative, the Women-Headed Household Empowerment Program (PEKKA), and community-based tourism development, did not explicitly focus on disaster mitigation or emergency response. Nevertheless, these studies were retained because they applied Asset-Based Community Development (ABCD) or community asset mobilization approaches, which are relevant to strengthening community capacity and resilience within the broader DRR framework. This decision remains consistent with the understanding of resilience as a general adaptive capacity that is not confined to specific hazard types (Norris et al., 2008; Twigg, 2009) and with the first inclusion criterion.

2.2.3 Literature Search and Bibliographic Verification

The literature search was conducted between January and July 2026 using Google Scholar and Indonesian national journal databases, including Garuda (the Indonesian Publication Index) and the SINTA portal. Search terms combined keywords related to asset-based approaches (e.g., *asset-based community development*, *asset-based approach*, *community asset mapping*, and *social capital*) with disaster-related terms (e.g., *disaster risk reduction*, *community resilience*, and *post-disaster recovery*). During the fourth stage of the search, additional keywords representing Islamic

institutions and practices (e.g., *mosque*, *zakat*, *pesantren*, *majelis taklim*, and *religious leaders*) were incorporated to identify studies relevant to the Islamic Community Development perspective.

Following title and abstract screening based on the predefined eligibility criteria, each potentially eligible study underwent an individual bibliographic verification process. Author names, publication year, journal title, and DOI or publisher links were cross-checked against official databases, including Crossref, the SINTA portal, Garuda, and the official Open Journal System (OJS) websites of the respective publishers, before the study was included in the data extraction stage. Studies whose bibliographic information could not be independently verified or that were published outside nationally accredited SINTA journals were excluded from the review corpus.

The selection of Google Scholar, Garuda, and SINTA as the primary search sources was intentional. The objective of this review was to synthesize empirical evidence generated within the Indonesian context of Islamic Community Development (ICD) and Disaster Risk Reduction (DRR), rather than to map the global development of Asset-Based Community Development (ABCD). National databases were therefore more appropriate for capturing Indonesian-language scholarship and locally grounded empirical studies, which remain underrepresented in international indexing services such as Scopus and the Web of Science.

2.3 Stage 3: Data Evaluation (Critical Appraisal)

Consistent with the integrative review framework proposed by Whittemore and Knafl (2005), the data evaluation stage involved a methodological quality appraisal of all included primary studies. The Mixed Methods Appraisal Tool (MMAT), Version 2018 (Hong et al., 2018), was employed because the final review corpus ($n = 14$) comprised qualitative studies (including phenomenological research, participatory action research [PAR], and community-based research [CBR]), mixed-methods studies, and descriptive quantitative studies. The MMAT was therefore considered appropriate for appraising the methodological quality of studies with diverse research designs within a single review.

Each study was assessed against the five methodological quality criteria specified for its corresponding MMAT study design category. For each criterion, the assessment outcome was recorded as "Yes," "No," or "Can't tell," following the MMAT guidelines. Rather than calculating an overall numerical score, the appraisal was used to identify the methodological strengths and limitations of individual studies and to support a transparent interpretation of the synthesized findings.

Table 3. Critical Appraisal Framework Based on the Mixed Methods Appraisal Tool (MMAT) Version 2018

No	Studi	Kategori MMAT	K1	K2	K3	K4	K5	Rating
1	Fatimahsyam (2024a)	Kualitatif	Y	Y	Y	Y	CT	4/5
2	Fachrial Lailatul Maghfiroh dkk (2024)	Kualitatif	Y	Y	Y	Y	CT	4/5
3	Maulana dkk (2025)	Kualitatif	Y	Y	Y	Y	Y	5/5
4	Muhasim dkk (2024)	Kualitatif	Y	Y	Y	Y	CT	4/5
5	Irama & Herawati (2026)	Kualitatif	Y	Y	Y	CT	CT	3/5
6	Fatmawati (2025)	Mix Method	Y	Y	Y	CT	Y	4/5
7	Rizkia dkk. (2025)	[Kuantitatif Deskriptif]	Y	CT	Y	CT	Y	3/5
8	Riyanti & Raharjo (2020)	[Kualitatif/analisis konseptual]	Y	Y	Y	Y	Y	5/5
9	Napsiah & Sanityastuti (2025)	Mix Method	Y	Y	Y	Y	Y	5/5
10	Fawaida & Rahmawati (2023)	[Kualitatif (Penelitian Tindakan / PAR / ABCD)]	Y	Y	Y	Y	Y	5/5
11	Fitriyah & Hanafi (2026)	[Kualitatif (Penelitian Berbasis Komunitas / CBR)]	Y	Y	Y	CT	CT	3/5
12	Azizah et al. (2026)	Kualitatif (Penelitian Tindakan Partisipatif / PAR / ABCD)	Y	Y	Y	Y	Y	5/5

13	Jamaluddin et al. (2025)	Kualitatif (Fenomenologi Deskriptif)	Y	Y	Y	CT	CT	3/5
14	Fatimahsyam (2024b)	Kualitatif (Fenomenologi)	Y	Y	Y	Y	CT	4/5

Note. *K1–K5* denote the five methodological criteria of the **Mixed Methods Appraisal Tool (MMAT)** applicable to each study design category (full criteria are provided in **Appendix 2**; see also Hong et al., 2018). **Y** = Yes; **N** = No; **CT** = Can't Tell.

Overall, the methodological appraisal revealed variation in the completeness of methodological reporting across the included studies. Several studies (e.g., Irama & Herawati, 2026; Rizkia et al., 2025; Fitriyah & Hanafi, 2026; Jamaluddin et al., 2025) met most of the relevant MMAT criteria but lacked sufficient information regarding data analysis procedures or researcher reflexivity, resulting in one or more criteria being rated as "Can't Tell." By contrast, other studies (e.g., Maulana et al., 2025; Riyanti & Raharjo, 2020; Napsiah & Sanityastuti, 2025; Fawaida & Rahmawati, 2023; Azizah et al., 2026) fulfilled all applicable MMAT criteria for their respective study designs, demonstrating clear reporting of data sources, coherence between data and interpretations, and adequate consideration of methodological limitations. These differences are more likely to reflect variations in the completeness of methodological reporting across Indonesian journals than differences in the actual quality of research implementation.

The results of the critical appraisal were used to inform the interpretation of the evidence during the thematic synthesis rather than to exclude studies from the review. Accordingly, the appraisal findings are presented as an additional column in Table 5 to indicate the relative methodological confidence assigned to each study, based on the available information.

2.4 Stage 4: Data Analysis

Data extracted from each included study comprised the following information: study characteristics (authors, publication year, country, and research design), theoretical framework, types of community assets identified, the Disaster Risk Reduction (DRR) phase addressed, the presence or absence of Islamic institutional dimensions, principal findings, and the limitations reported by the original authors.

Thematic analysis was conducted inductively through a three-stage coding process. During open coding, key findings from each of the fourteen included studies were assigned initial descriptive codes. In the axial coding stage, these codes were systematically grouped into broader conceptual categories based on conceptual similarity. Finally, during selective coding, the categories were integrated into three overarching themes, each corresponding to one of the review's research questions (RQ1, RQ2, and RQ3). This analytical procedure ensured that the synthesis presented in Section 3 explicitly addressed each research question while preserving the conceptual relationships identified across the included studies.

Table 4 illustrates the coding process, demonstrating how descriptive codes were progressively developed into higher-order categories and ultimately synthesized into the final analytical themes.

Table 4. Illustration of the Open, Axial, and Selective Coding Process

No.	Study (Author & Title)	Illustrative Findings / Extracts	Open Code	Axial Code (Category)	Final Theme
1	Fatimahsyam (2024) Islam and Disaster Risk Reduction: The Role of Local Religious Leaders in Transforming Communities in Gampong Deah Glumpang, Banda Aceh	The DESTANA program was initially ineffective because community participation was merely symbolic; however, it became more effective when the residence of a local ulama was utilized as the center for disaster simulation and community planning.	Mobilization of local physical and social assets	Community asset mobilization and local participation	Theme 1 (RQ1): Conceptualization and Mobilization of Community Assets through ABCD

No.	Study (Author & Title)	Illustrative Findings / Extracts	Open Code	Axial Code (Category)	Final Theme
		Religious leaders (teungku) used their social legitimacy to transform fatalistic beliefs into proactive disaster preparedness, framing mitigation as both human effort (ikhtiar) and religious devotion.	Reframing fatalism into proactive action	Theological empowerment and the strategic role of religious leaders	Theme 2 (RQ2): The Role of Islamic Institutional Assets and Social Capital
		Integrating religious narratives with the DRR framework transformed passive perceptions into preparedness actions (dakwah bi al-hal), while strengthening social cohesion and community inclusiveness.	Transformation from passive perception to collective action	Integration of religious values and capacity strengthening	Theme 3 (RQ3): Synthesis through the Islamic Community Development (ICD) Conceptual Lens
2	Maghfiroh, Zunaidi, Yusuf, & Syakur (2024) Fostering Tolerance and Cultural Preservation Through Community Empowerment: The Role of Islamic Values in Kampung Tahu Educational Tourism	The Kampung Tahu educational tourism initiative mobilized local assets, including tofu producers, local artisans, and tofu waste for livestock feed and organic fertilizer, through community-driven development.	Mapping and mobilizing local industrial and environmental assets	Asset-based community empowerment (ABCD)	Theme 1 (RQ1): Conceptualization and Mobilization of Community Assets through ABCD
		Islamic business ethics, including thaharah (cleanliness), shiddiq (honesty), and ta'awun (mutual assistance), served as the foundation for social cohesion and tolerance within a multicultural community.	Application of Islamic ethical values in economic and social practices	Religious social capital and Islamic business ethics	Theme 2 (RQ2): The Role of Islamic Institutional Assets and Social Capital
		The integration of Islamic values with the local tofu-making tradition transformed community participation from purely economic activities into community empowerment (dakwah bi al-hal) and cultural preservation.	Transformation of spiritual values into community empowerment	Capacity building through Islamic values and educational tourism	Theme 3 (RQ3): Synthesis through the Islamic Community Development (ICD) Conceptual Lens
3	Maulana, Zakaria, & Fitriyanto (2025) Sustainable Economic Practices in Rural Indonesia: Balancing Tradition and Modernity in the Post-Pandemic	The ABCD approach implemented in Warujayeng Village mobilized social capital, religious networks, and local polyculture farming systems, which demonstrated greater resilience during periods of crisis.	Mobilization of social, religious, and agricultural assets	Asset-based community empowerment through culturally embedded ABCD	Theme 1 (RQ1): Conceptualization and Mobilization of Community Assets through ABCD

No.	Study (Author & Title)	Illustrative Findings / Extracts	Open Code	Axial Code (Category)	Final Theme
	Era	Informal religious institutions, such as Madrasah Diniyah and Islamic study groups, functioned as "social laboratories" that integrated Islamic ethical principles with modern economic practices and digital transactions.	Integration of Islamic ethics through religious institutions	Religious institutions as innovation mediators and socio-spiritual capital	Theme 2 (RQ2): The Role of Islamic Institutional Assets and Social Capital
		A process of digital embeddedness and culturalized innovation emerged, whereby traditional traders adopted digital platforms while preserving interpersonal relationships, mutual cooperation, and local cultural values.			

Table 4 presents three illustrative examples of the open–axial–selective coding process, selected from the fourteen included studies, to show how raw findings were progressively transformed into conceptual categories and final themes. To maintain readability in the main text, the complete coding process for all fourteen studies is provided in Appendix 1, and the synthesis and interpretation of the full dataset are presented narratively in Section 3 (Results and Discussion).

The coding process was conducted by the primary researcher and iteratively reviewed to ensure consistency in coding and thematic interpretation. This process yielded three overarching themes, each corresponding to one of the review's research questions: (1) conceptualization and mobilization of community assets (RQ1); (2) the role of Islamic institutional assets and social capital (RQ2); and (3) synthesis through the Islamic Community Development (ICD) conceptual lens (RQ3).

2.5 Stage 5: Presentation

The presentation stage of this integrative review consisted of two complementary forms. First, Table 5 summarizes the characteristics and methodological appraisal of the included studies. The findings are then presented through a thematic narrative synthesis in Sections 3.2–3.4, organized according to the three research questions (RQ1–RQ3) and informed by the open–axial–selective coding process. This is followed by a cross-theme discussion in Sections 3.5–3.6, highlighting the conceptual shift from a needs-based to an asset-based perspective and discussing its implications for Islamic Community Development (ICD).

RESULTS AND DISCUSSION

3.1 Characteristics of the Included Studies

Fourteen (14) studies met the eligibility criteria and successfully passed the independent bibliographic verification process. All studies were conducted in Indonesia and published between 2020 and 2026 in nationally accredited SINTA journals, consistent with the inclusion criteria described in Section 2.2.2.

The geographical distribution of the studies covered Sumatra (Banda Aceh, $n = 2$; South Bengkulu, $n = 1$) and Java (Bojonegoro, Cianjur, Kudus, $n = 2$; Sidoarjo; and Yogyakarta, $n = 2$), with one study examining a nationwide community empowerment program (the Female-Headed Household Empowerment Program/PEKKA). Qualitative research predominated ($n = 11$), including phenomenological studies, participatory action research (PAR), Asset-Based

Community Development (ABCD), and community-based research (CBR), followed by mixed-methods studies ($n = 2$) and one descriptive quantitative study ($n = 1$).

Of the fourteen included studies, twelve explicitly examined Islamic institutions, values, or practices as part of community assets, including mosques, *majelis taklim* (Islamic study groups), Islamic social finance institutions, *madrasah diniyah* (Islamic religious schools), and local religious leaders. The remaining two studies focused primarily on asset-based community empowerment without explicitly incorporating Islamic institutional dimensions. This distribution should be interpreted in light of the review's search strategy (Section 2.2.3), which intentionally incorporated Islamic-related search terms to capture literature at the intersection of Asset-Based Community Development (ABCD), Islamic Community Development (ICD), and Disaster Risk Reduction (DRR). The characteristics and methodological appraisal of all included studies are summarized in Table 5.

Tabel 5. Characteristics of the Included Studies Conducted in Indonesia (n = 14)

No.	Author(s) & Year	Study Focus	Method	Islamic Dimension	Research Question(s)		MMAT Appraisal
1	Fatimahsyam (2024a)	The role of local religious leaders and religious facilities in reframing fatalism into proactive disaster mitigation (ikhtiar)	Qualitative	Yes	RQ1, RQ3	RQ2,	Most criteria met
2	Fachrial Lailatul Maghfiroh et al. (2024)	Community empowerment through educational tourism based on Islamic values, business ethics, and local assets	Qualitative	Yes	RQ1, RQ3	RQ2,	Most criteria met
3	Maulana et al. (2025)	Mobilization of religious social capital, polyculture farming, and digitally embedded innovation in rural communities	Qualitative	Yes	RQ1, RQ3	RQ2,	All criteria met
4	Muhasim et al. (2024)	The involvement of religious leaders in disaster mitigation, early warning, and Islamic jurisprudence of disasters (fiqh al-bencana)	Qualitative	Yes	RQ1, RQ3	RQ2,	Most criteria met
5	Irama & Herawati (2026)	Participatory governance, Qur'anic learning, and socio-spiritual mutual cooperation	Qualitative	Yes	RQ1, RQ3	RQ2,	One or more criteria rated "Can't Tell"
6	Fatmawati (2025)	Risk assessment, strengthening environmental fiqh through majelis taklim, and collaboration between mosque councils and the disaster management agency	Mixed Methods	Yes	RQ1, RQ3	RQ2,	Most criteria met
7	Rizkia et al. (2025)	Identification of disaster mitigation gaps, community outreach through local institutions, and multi-stakeholder partnerships	Descriptive Quantitative	Yes	RQ1, RQ3	RQ2,	One or more criteria rated "Can't Tell"
8	Riyanti & Raharjo (2020)	Identification of five community capitals in CSR programs, integration of socio-cultural capital, and community self-reliance	Qualitative / Conceptual Analysis	No	RQ1, RQ3	RQ2,	All criteria met

No.	Author(s) & Year	Study Focus	Method	Islamic Dimension	Research Question(s)	MMAT Appraisal
9	Napsiah Sanityastuti (2025)	& Community risk perception, utilization of mosque facilities, and collective disaster response	Mixed Methods	Yes	RQ1, RQ2, RQ3	All criteria met
10	Fawaida Rahmawati (2023)	& Mapping of five community assets in a tourism village, capacity building for tourism awareness groups, and institutionalization of community self-reliance	Qualitative (PAR/ABC D)	No	RQ1, RQ2, RQ3	All criteria met
11	Fitriyah Hanafi (2026)	& Transformative disaster theology, strengthening majelis taklim, and livelihood diversification	Qualitative (CBR)	Yes	RQ1, RQ2, RQ3	One or more criteria rated "Can't Tell"
12	Azizah et al. (2026)	et al. Mapping PEKKA community asset clusters, Islamic financial mentoring, and mindset transformation	Qualitative (PAR/ABC D)	Yes	RQ1, RQ2, RQ3	All criteria met
13	Jamaluddin et al. (2025)	et al. Spiritual-cognitive development (Head), inclusive community climate (Heart), and MSME empowerment (Hand)	Qualitative (Descriptive Phenomenology)	Yes	RQ1, RQ2, RQ3	One or more criteria rated "Can't Tell"
14	Fatimahsyam (2024b)	Participatory risk mapping, DRR forums involving religious leaders, and social inclusion of vulnerable groups	Qualitative (Phenomenology)	Yes	RQ1, RQ2, RQ3	Most criteria met

Note. *Theme 1 = Asset Identification and Mapping; Theme 2 = Community Participation and Local Leadership; Theme 3 = Recovery and Community Resilience; Theme 4 = Local Knowledge, Social Capital, and Islamic Institutions. All studies included in this table were independently verified against their corresponding DOI records and/or official publisher sources listed in the References.*

3.2 Theme 1 (RQ1): Conceptualization and Mobilization of Community Assets

All included studies indicate that the Indonesian literature on community-based Disaster Risk Reduction (DRR) conceptualizes local assets as the primary foundation for strengthening community capacity. However, the ways in which these assets are identified and mobilized vary considerably. Some studies adopted a systematic asset-mapping process based on the Asset-Based Community Development (ABCD) approach, whereas others emphasized activating existing community resources and social networks without undertaking formal asset mapping.

In the first group, community assets were identified through relatively structured mapping processes. For example, Fatimahsyam (2024b) facilitated the participatory development of a Disaster Management Plan (*Rencana Penanggulangan Bencana*), a Contingency Plan (*Rencana Kontinjensi*), and evacuation maps involving both local residents and migrant communities in a coastal village. Similarly, Fawaida and Rahmawati (2023) applied the five stages of the ABCD framework (Discovery–Dream–Design–Define–Destiny) to map community assets in a tourism village, while Azizah et al. (2026) categorized the assets of members of the Female-Headed Household Empowerment Program (PEKKA) into social, cultural, and human/economic asset clusters. A comparable approach was reported by Rizkia et al. (2025), who employed the Community Preparedness Index to identify weaknesses in disaster preparedness, revealing that the early warning system constituted the least-developed component due to the absence of adequate local facilities.

By contrast, most studies demonstrated that asset mobilization was achieved primarily by reactivating resources that already existed within the community. Fatimahsyam (2024a) reported

that the *DESTANA* (Disaster-Resilient Village) program became substantially more effective after the residence of a local *ulama* was utilized as a center for disaster simulation and community planning. Likewise, Fatmawati (2025), Irama and Herawati (2026), and Muhasim et al. (2024) documented the use of mosques, *majelis taklim* (Islamic study groups), religious gatherings, schools, and community infrastructure as entry points for risk assessment, coordination, and disaster communication.

Asset mobilization was also evident in the social and economic domains. Fachrial et al. (2024) demonstrated how local tofu producers and production by-products were transformed into a community-based educational tourism initiative. Maulana et al. (2025) found that integrating local polyculture farming systems with religious social capital enhanced community resilience during periods of crisis, while Riyanti and Raharjo (2020) reported that a corporate social responsibility (CSR) program grounded in community asset mapping gained greater acceptance than conventional charity-based interventions. Beyond physical and social assets, several studies also identified cognitive and value-based assets as integral components of community empowerment. Fitriyah and Hanafi (2026), for instance, showed that religious understandings of destiny (*takdir*) could be reinterpreted from fatalistic acceptance into an ethic of *ikhtiar* (active human endeavor) and disaster preparedness, reinforcing Fatimahsyam's (2024a) finding that disaster mitigation can be framed as both a practical effort and an act of religious devotion.

Collectively, these findings answer RQ1 by demonstrating that the Indonesian community-based DRR literature conceptualizes community assets more broadly than merely physical or economic resources. Assets encompass social capital, local values, cognitive capacities, institutional legitimacy, and religious resources embedded within community life. Nevertheless, the reviewed studies more frequently documented the mobilization of existing assets than the systematic application of formal asset-mapping methodologies as originally proposed in the ABCD framework (Kretzmann & McKnight, 1993). Only a limited number of studies explicitly implemented the complete ABCD cycle, whereas the majority described context-specific asset mobilization in response to community empowerment initiatives or disaster-related needs. These findings suggest that asset-based practices in Indonesian DRR are predominantly adaptive and context-driven, although they have not yet fully adopted the comprehensive methodological framework of ABCD.

3.3 Theme 2 (RQ2): The Role of Islamic Institutional Assets and Social Capital

The reviewed literature consistently demonstrates that Islamic institutional assets and religiously grounded social capital play an important role in strengthening community-based Disaster Risk Reduction (DRR) in Indonesia. Across the included studies, Islamic institutions are not portrayed merely as religious organizations but as established community assets that facilitate participation, strengthen collective action, mobilize local resources, and support disaster preparedness, emergency response, and post-disaster recovery. These findings indicate that institutional and relational assets are integral components of community resilience rather than complementary elements to technical disaster management interventions.

One of the most consistent findings concerns the role of religious leadership in mobilizing community participation. Local religious leaders, including *ulama*, *tengku*, *kyai*, and mosque leaders, possess social legitimacy that enables them to influence community behaviour and encourage collective action. Fatimahsyam (2024a), for example, demonstrated that local *ulama* successfully reframed disaster preparedness from a fatalistic perception of destiny into an expression of *ikhtiar* (human endeavour) and religious responsibility. Similar patterns were reported by Muhasim et al. (2024), who found that religious leaders utilized existing religious gatherings and mosque communication systems to disseminate early warning information and coordinate emergency responses alongside government agencies. Likewise, Fatimahsyam (2024b) documented the active involvement of religious leaders in Community Disaster Risk Reduction

Forums, where they strengthened both community participation and the legitimacy of local preparedness initiatives.

The reviewed studies also consistently identify Islamic institutions as strategic organizational assets within local communities. Rather than creating new disaster management structures, many community-based DRR initiatives relied on existing institutions such as mosques, *majelis taklim*, and religious study groups. Napsiah and Sanityastuti (2025) reported that mosque communities established volunteer disaster response teams and used mosque facilities for evacuation, simulation exercises, and information dissemination. Fatmawati (2025) demonstrated that integrating *Fiqh al-Bi'ah* (Islamic environmental jurisprudence) into *majelis taklim* activities, together with collaboration between mosque management committees and local disaster management agencies, improved community preparedness. Similarly, Fitriyah and Hanafi (2026) and Irama and Herawati (2026) highlighted the contribution of *majelis taklim* and other religious gatherings in strengthening social cohesion, emotional support, and community solidarity in disaster-prone areas.

Beyond leadership and organizational structures, several studies highlight the contribution of Islamic financial institutions and ethical values to community resilience. Azizah et al. (2026) documented the role of Islamic financial literacy and Sharia-based business management through institutions such as BMT and LAZISNU in strengthening household economic capacity. Fachrial et al. (2024) found that Islamic ethical principles, including *thabarah*, *shiddiq*, and *ta'awun*, reinforced cooperation and trust within community enterprises, while Maulana et al. (2025) showed that *Madrasah Dinijah* and Islamic study groups served as spaces where Islamic ethical values were integrated with local economic innovation. Riyanti and Raharjo (2020) similarly demonstrated that community empowerment initiatives achieved greater acceptance when they were built upon existing social networks, local norms, and community trust.

Taken together, these findings answer RQ2 by demonstrating that Islamic institutional assets contribute to community-based DRR through three interconnected pathways. First, religious leadership strengthens legitimacy, trust, and community participation in disaster-related activities. Second, Islamic community institutions provide established organizational structures, communication networks, and physical spaces that facilitate preparedness, coordination, and collective action. Third, Islamic financial institutions and ethical values support the mobilization of local resources while reinforcing mutual assistance and social solidarity. Rather than operating independently, these three dimensions complement one another and form an interconnected system of community-based disaster governance.

From an analytical perspective, these findings reinforce the core proposition of the Asset-Based Community Development (ABCD) approach that sustainable community resilience is strengthened by recognizing and mobilizing assets that already exist within the community. The reviewed studies demonstrate that the effectiveness of community-based DRR is not primarily derived from externally introduced institutions or resources, but from activating established social networks, trusted community leaders, local organizations, and shared social norms. These institutional and relational assets enable communities to coordinate collective action more rapidly, facilitate the circulation of information and resources, and strengthen adaptive capacity before, during, and after disasters. Viewed from the perspective of social capital, the findings further suggest that trust, reciprocity, and community networks constitute strategic resources that reinforce collective resilience and enhance the effectiveness of asset mobilization within local communities.

3.4 Theme 3 (RQ3): Synthesis Through the Islamic Community Development (ICD) Perspective

The third theme addresses RQ3 by examining how the principles of Islamic Community Development (ICD), including *tamkin*, *khalifah*, *maslahah*, *musyarakah*, and *ta'awun* (see Section

1.1.1), provide a conceptual lens for explaining how the findings from Themes 1 and 2 contribute to strengthening community capacity and disaster resilience.

The most consistent pattern identified across the reviewed studies is the transformation of religious values into collective action (*da'wah bi al-hal*). Fatimahsyam (2024a) documented a shift from religious fatalism toward proactive disaster preparedness, where disaster mitigation was understood as a form of *ikhtiar* (human endeavour) and worship. Similarly, Muhasim et al. (2024) reported that religious leaders integrated Islamic teachings on patience (*sabr*), sincerity (*ikhlas*), and disaster jurisprudence into psychosocial support, thereby reinforcing both psychological recovery and community resilience. Napsiah and Sanityastuti (2025) further demonstrated how mosques functioned as spaces for collective disaster response by combining evacuation activities with spiritual support through congregational worship and religious gatherings.

A second pattern concerns the institutional integration of Islamic organizations with formal disaster risk reduction mechanisms. Fatmawati (2025) described how disaster education was incorporated into routine activities of *Majelis Taklim* alongside partnerships between mosque committees and local disaster management agencies. Rizkia et al. (2025) highlighted that collaboration among community volunteers, government agencies, NGOs, and local organizations significantly enhanced community preparedness. Likewise, Riyanti and Raharjo (2020) illustrated the transition of CSR programmes from charity-oriented initiatives toward sustainable community empowerment, while Fatimahsyam (2024b) documented how the Community Disaster Risk Reduction Forum (*Forum PRB*) promoted inclusive participation involving religious leaders, migrants, women, and persons with disabilities. These findings reflect the ICD principles of *musyarakah* (participation) and *maslahah* (public benefit), which emphasize inclusive governance and collective welfare.

The third pattern relates to socio-economic empowerment grounded in Islamic values. Azizah et al. (2026) reported that women participating in the PEKKA programme experienced a shift from dependency toward self-reliance, accompanied by improved understanding of Islamic financial principles and stronger social solidarity. Fachrial et al. (2024) showed that Islamic business ethics transformed community economic activities in Kampung Tahu from profit-oriented enterprises into community-based empowerment and cultural preservation initiatives. Maulana et al. (2025) demonstrated how digital innovation was successfully integrated with local traditions and religious values, while Fitriyah and Hanafi (2026) documented livelihood diversification after the Lapindo mud disaster through community solidarity and religious networks. Jamaluddin et al. (2025) further integrated Islamic literacy (*Head*), spiritual values (*Heart*), and economic empowerment (*Hand*) into a holistic community development model. Similarly, Fawaida and Rahmawati (2023) emphasized local asset mobilization to strengthen sustainable community-based tourism.

To strengthen the credibility of this synthesis, the coding matrix (Table 4 and Appendix 1) was revisited to identify the recurrence of ICD principles across the included studies. Indicators of *tamkin* (self-reliance and empowerment) appeared in at least five studies, *musyarakah* (participatory decision-making) in seven studies, and *ta'awun* (mutual cooperation and solidarity) in five studies. Because individual studies frequently reflected more than one ICD principle simultaneously, these categories are not mutually exclusive. Nevertheless, their repeated occurrence indicates that the analytical categories emerged inductively from the empirical evidence rather than being imposed deductively by the reviewers.

Overall, the reviewed literature suggests that Islamic Community Development (ICD) functions not merely as a normative complement to the Asset-Based Community Development (ABCD) approach, but as a conceptual lens that explains why community asset mobilization becomes more effective when aligned with the religious values, social institutions, and collective practices already embedded within Muslim communities. Through the principles of *tamkin*, ICD explains the orientation toward sustainable self-reliance rather than dependency; through

musyarakah and *maslahah*, it explains how Islamic institutions facilitate inclusive participation and collective decision-making; and through the concept of *ikhtiar*, it explains the transformation of religious beliefs into proactive disaster preparedness and resilience. These findings should be interpreted as associative rather than causal, given that they are derived primarily from qualitative and mixed-methods studies with relatively small and context-specific samples

3.5 Paradigm Shift: From Needs-Based to Asset-Based Approaches

The cross-theme synthesis indicates a clear paradigm shift in how community-based disaster risk reduction (DRR) conceptualizes disaster-affected communities, from a needs-based approach toward an asset-based perspective (Kretzmann & McKnight, 1993; Mathie & Cunningham, 2003). Conventional needs-based approaches primarily portray communities as collections of deficiencies requiring external intervention, often resulting in dependency while overlooking existing local capacities and resources (Tibbitt, 2011). In contrast, the fourteen empirical studies synthesized in this review consistently demonstrate that community assets, including local leadership, social networks, community organizations, and religious institutions, constitute important foundations for strengthening disaster preparedness, response, recovery, and long-term resilience.

This finding aligns with the Sendai Framework for Disaster Risk Reduction 2015–2030, which emphasizes community participation, local knowledge, and locally available capacities as central elements of disaster governance (UNDRR, 2015). It is also consistent with previous international studies demonstrating that social capital and community-based institutions contribute significantly to post-disaster recovery and resilience (Nakagawa & Shaw, 2004; Aldrich, 2012). Within the Indonesian context, similar patterns have also been documented in studies of community resilience based on local social capital (Rustinsyah et al., 2021).

Viewed through the lens of Islamic Community Development (ICD), this paradigm shift extends beyond replacing a deficit-oriented perspective with an asset-oriented one. Rather, it highlights that community assets derive their effectiveness not merely from their material existence but from the ethical values, collective norms, and institutional structures embedded within Muslim communities. Consequently, local religious institutions, such as mosques, Islamic study groups (*majelis taklim*), zakat organizations, and religious leaders, should be understood not simply as additional community assets, but as institutional mechanisms through which social capital, collective participation, and resource mobilization are organized and sustained.

Nevertheless, the evidence synthesized in this review should be interpreted cautiously. The conclusions are derived from fourteen empirical studies conducted exclusively in Indonesia, most of which employed qualitative or mixed-method designs. Therefore, the review identifies recurring patterns and conceptual relationships rather than establishing causal effects or universally applicable models. Future comparative studies across different socio-cultural settings are needed to further examine the applicability of the proposed integration between Asset-Based Community Development and Islamic Community Development in broader disaster risk reduction contexts.

3.6 Implications for Islamic Community Development

For academics and practitioners in Islamic Community Development (*Pengembangan Masyarakat Islam / PMI*), the findings of this review suggest a preliminary and unconfirmed relevance that warrants further exploration. Islamic intellectual and practical traditions possess a rich reservoir of concepts that substantively align with Asset-Based Approaches (ABA): *zakat* and *waqf* serve as mechanisms for community resource mobilization, *musyawarah* functions as a process of participatory deliberation, *ta'awun* embodies the principle of mutual assistance grounded in social capital, and *maqasid al-shariah* provides a value-orientated framework for development (Chapra, 2008). However, this alignment remains underexplored in empirical PMI research. Consequently, PMI study programs within Islamic higher education institutions hold a strategic opportunity to design further empirical research. Such studies could systematically

examine the extent to which mosques, zakat institutions, and other Islamic organizations can serve as functional bases for implementing ABA in disaster risk reduction (DRR) across various contexts in Indonesia.

3.7 Limitations and Directions for Future Research

This review has several limitations that should be considered when interpreting the findings. The synthesis was constructed based on studies that met the inclusion criteria within the specified scope of this research; consequently, the findings represent the characteristics of the identified corpus and are not intended to capture the entire landscape of literature on asset-based approaches in Disaster Risk Reduction (DRR). Furthermore, the synthesis process relies on the quality of methodological reporting within each included article, meaning that variations in the depth of information across primary studies may influence the breadth of interpretation.

Nevertheless, this study provides a meaningful conceptual synthesis regarding the integration of Asset-Based Community Development (ABCD) and Islamic Community Development (*Pengembangan Masyarakat Islam / PMI*) in Disaster Risk Reduction. Future research is encouraged to expand the scope of literature and empirical contexts, as well as to further explore the contributions of various Islamic institutions, including *pesantren* (Islamic boarding schools), in strengthening community disaster resilience.

CONCLUSION

This study indicates that asset-based approaches offer a promising framework for strengthening community resilience and disaster risk reduction (DRR) by focusing on community strengths, local knowledge, and pre-existing social networks. Based on a synthesis of fourteen independently verified Indonesian studies, three main themes emerged, each addressing one sub-research question: the conceptualization and mobilization of local assets (RQ1), the role of institutional assets and Islamic-based social capital (RQ2), and the synthesis through the Islamic Community Development paradigm (RQ3). Together, these themes depict an initial framework for Asset-Based Approaches (ABA) in DRR within the context of Indonesian Muslim communities. More specifically, this review demonstrates that Asset-Based Community Development (ABCD) can be understood not merely as a value-neutral empowerment method, but as an approach that gains stronger social legitimacy and sustainability when operationalized through the Islamic Community Development paradigm, which anchors it to the faith structures and institutions already trusted by local residents.

The primary contribution of this review lies in its initial effort to juxtapose the ABCD framework with the Islamic Community Development perspective. Early evidence indicates that mosques, *majelis taklim* (Islamic study circles), and zakat/Islamic financial institutions can function as nodes of social capital that support various phases of the disaster cycle in the Indonesian context. However, given the limited corpus size ($n=14$), the geographical concentration on Java and Sumatra, and the potential selection bias resulting from a search strategy that deliberately included Islamic terms (Section 3.7), these findings should be understood as an initial conceptual foundation and a set of hypotheses worthy of further empirical testing, rather than definitive conclusions or a representative depiction of all ABCD/DRR literature in Indonesia. The strict restriction of the corpus to studies that passed independent bibliographic verification and met the inclusion criteria underscores the importance of rigorous bibliographic validation in academic literature reviews, particularly in studies that align secular and religious scholarly traditions, whose literatures may not yet be evenly indexed.

For practitioners and academics of Islamic community development in Indonesia, these preliminary findings highlight the relevance of further exploring the integration of ABA methodologies with Islamic values and traditions when designing DRR programs rooted in local-religious wisdom. Nevertheless, claims regarding the efficacy of such programs must be supported by broader primary empirical research in the future.

ACKNOWLEDGEMENTS

The author would like to express her gratitude to the Department of Islamic Community Development (Program *Studi Pengembangan Masyarakat Islam*), Faculty of Dawah and Communication, Universitas Islam Negeri Ar-Raniry Banda Aceh, for the academic support provided in conducting this study.

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