

# Tawhid Theology as a Framework for Strengthening Faith Resilience in Flood-Affected Communities

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## Abstract

This study explores the role of Tawhid theology in strengthening faith resilience among communities affected by flood disasters. Natural disasters not only cause material losses but also significantly impact the psychological and spiritual well-being of affected populations. This research employs a qualitative phenomenological approach to deeply understand how communities perceive and experience the application of Tawhid values in coping with disasters. Data were collected through field observations, in-depth interviews with disaster-affected residents, and document analysis of relevant religious activities. The findings reveal that a strong understanding of Tawhid, particularly the concepts of divine decree and justice within *Tawhid Rububiyah*, plays a vital role in fostering patience, trust in God, and emotional stability, helping individuals avoid despair in post-disaster conditions. Despite challenges due to ongoing recovery, participants consistently demonstrated sustained faith and spiritual resilience. The study highlights the importance of Tawhid-based knowledge as a spiritual foundation for enhancing community faith resilience in disaster contexts.

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## INTRODUCTION

Natural disasters are phenomena that not only cause physical damage and material losses but also have significant impacts on the psychological, social, and spiritual conditions of affected communities Anggraini & Utami, (2024). One of the most frequent natural disasters in urban areas is flooding, which often disrupts social and economic activities and creates mental stress among affected populations. These conditions indicate that disaster management efforts should not focus solely on physical aspects but also require the strengthening of psychological and spiritual dimensions within the community (Ramadoan & Sahrul, 2019).

Sei Mati Village in Medan Maimun District is one of the areas that experiences flood disasters almost every year, with varying levels of severity. Recurrent flooding not only causes material losses but also has the potential to weaken the mental resilience and religious faith of the community if it is not accompanied by adequate religious understanding and spiritual guidance (Arashi et al., 2024; Iskandar & Yunanto, 2025; Yohanes et al., 2024). Under such circumstances, faith plays an

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essential role as a source of inner strength that fosters calmness, patience, and optimism in facing disasters.

From an Islamic perspective, disasters are understood as part of the decree and will of Allah SWT., containing wisdom and serving as tests of human faith. The Qur'an states:

وَلَنَبْلُوْكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَسَرِّ الصَّابِرِينَ ۝ الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

This verse emphasizes that calamities are a form of trial from Allah Swt., and that the attitude that should be instilled in believers is patience and acknowledgment of the absolute power of Allah Swt. This understanding aligns with the principles of *Tawhid*, which affirm belief in *qada* and *qadar* as part of divine determination. Allah SWT. also states:

مَا أَصَابَ مِنْ مُّصِيبَةٍ إِلَّا يَأْذِنُ اللَّهُ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ فَلَيْهِ

This verse indicates that strong faith guides a person's heart when facing calamities, preventing them from falling into despair.

The role of *Tawhid* knowledge in responding to disasters is also emphasized in the hadith of Prophet Muhammad SAW. The Messenger of Allah SAW said:

مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا حُزْنٍ وَلَا أَذْيَ وَلَا غَمٍ حَتَّىٰ الشَّوَّكَةَ يُشَكُّهَا إِلَّا كَفَرَ اللَّهُ بِهَا مِنْ حَطَابِهِ

This hadith affirms that every calamity experienced by a believer, no matter how small, holds spiritual value as a means of expiating sins when faced with patience and faith.

In addition, the Prophet Muhammad SAW also stated:

عَجَبَنَا لِأَنَّ الْمُؤْمِنِينَ إِنَّ أَمْرَهُ كُلُّهُ لَهُ خَيْرٌ، إِنَّ أَصَابَتْهُ سُرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنَّ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

This hadith emphasizes that a believer is always in a state of goodness, whether experiencing prosperity or hardship, because both are responded to with faith, gratitude, and patience. These values represent the core teachings of *Tawhid*, which function to maintain the stability of faith under all conditions.

Therefore, the role of *Tawhid* knowledge becomes crucial in maintaining the faith of communities affected by flood disasters (Prastyo et al., 2025; Sari et al., 2024), particularly in shaping a correct perspective on disasters as tests and as means of drawing closer to Allah SWT. A sound understanding of *Tawhid* can foster inner peace, strengthen social solidarity, and encourage communities to recover and support one another in post-disaster situations.

Although numerous studies on flood disasters have been conducted, most research focuses primarily on technical aspects and physical mitigation. Meanwhile, studies examining the role of *Tawhid* knowledge in maintaining the faith of disaster-affected communities remain relatively limited. Therefore, this study aims to analyze the role of *Tawhid* knowledge in maintaining the faith of the community in Sei Mati Village affected by flood disasters.

## METHODS

This study employs a qualitative research design with a phenomenological approach to explore the lived experiences of communities affected by flood disasters in maintaining and strengthening their faith through an understanding of *Tawhid* (Al Ikhlas et al., 2022; Alhazmi & Kaufmann, 2022; Eberle, 2014; Monaro et al., 2022). The phenomenological approach is adopted to capture participants' subjective meanings, religious awareness, and spiritual experiences in interpreting disasters within their daily lives (Greening, 2019; Hafizi et al., 2022; Nursyda et al., 2021).

The research was conducted in Sei Mati Village, Medan Labuhan District, Medan City, an area highly prone to flooding due to its geographical location in a low-lying region along the Deli River. Recurrent flood events in this area have caused

not only physical and social impacts but have also affected the psychological well-being and religious faith of the community.

Data were collected through field observations, in-depth interviews, and document analysis. Observations were carried out to examine post-disaster social conditions and religious activities within the community. In-depth interviews were conducted with religious leaders, community leaders, and residents affected by flooding, selected using purposive sampling. The interviews focused on participants' experiences, interpretations, and applications of *Tawhid* values in responding to flood disasters (Busral et al., 2025; Engkizar et al., 2025; Kurniawan et al., 2025). Document analysis was used to support the primary data by reviewing records of religious activities, archival materials, and other relevant written sources.

Data analysis was conducted qualitatively through the stages of data reduction, data display, and conclusion drawing, with particular attention to identifying essential themes that reflect participants' faith experiences. The analysis emphasized the relationship between the understanding of *Tawhid* and the development of attitudes such as patience (*sabr*), trust in God (*tawakkul*), and optimism in coping with flood disasters (Jaafar et al., 2025; Okenova et al., 2025). Through this approach, the study seeks to provide a comprehensive understanding of the role of *Tawhid* as a spiritual foundation for sustaining faith and enhancing inner resilience in post-disaster contexts.

## RESULT AND DISCUSSION

This section presents the research findings obtained from direct interviews with community informants in Sei Mati Village who were affected by flood disasters. The findings are organized based on the main themes that emerged from the field data.

### Flood Conditions and Their Impact on Community Life

Based on an interview with Informant I, the following statement was obtained:

*"The flood disaster that occurred in the area was categorized as severe. The water level reportedly reached nearly the height of an adult's neck, resulting in the complete suspension of social and economic activities within the community. This situation was further exacerbated by limited communication facilities, which caused delays in coordination, emergency response, and the dissemination of information to relevant parties due to the unavailability of network access. In addition to inundating residential areas, the flood also submerged public facilities, including places of worship such as mosques, thereby disrupting the implementation of community religious activities. Furthermore, the informant interpreted the flood event as a test that requires patience, steadfast faith, and the strengthening of social solidarity among community members in facing the disaster."*

Based on the interview findings with the neighborhood head, it can be formulated that the flood disaster in the research area generated multidimensional impacts. These impacts were not limited to physical environmental damage and the disruption of social, economic, and religious activities, but also affected the psychological and spiritual conditions of residents. The high intensity of flooding combined with limited communication access worsened the emergency situation, indicating that disaster response requires not only technical measures but also an approach oriented toward strengthening faith resilience. Within the framework of *Tawhid* knowledge, the flood event is understood as a form of divine test imbued with theological and educational values, in line with belief in *qadha* and *qadar*. This theological understanding contributes significantly to shaping attitudes of patience, trust in God (*tawakkul*), and steadfast faith within the community. Therefore, the internalization of *Tawhid* values functions as a spiritual foundation that strengthens social resilience and collective solidarity in coping with and recovering from the impacts of flood disasters (Az-Zahra et al., 2025).

An interview with Informant II revealed the following:

*“Based on the interview with a female resident affected by the flood disaster, it was found that the water level reached approximately chest height for an adult, causing significant disruption to domestic activities and community mobility. Under these conditions, some residents chose to evacuate to the mosque, while others sought refuge in mushalla, which were considered safer and more accessible. Despite being in an emergency situation, the informant stated that religious worship continued throughout the flood period as an expression of spiritual steadfastness and an effort to draw closer to God amid the disaster. From a psychological perspective, the informant expressed that the initial emotional response when the flood occurred was shock, as the event happened suddenly and beyond prior expectations.”*

Based on the interview with the female resident affected by the flood disaster, it is evident that the event had a significant impact on domestic activities and community mobility, primarily due to the high-water levels. In emergency situations, religious facilities such as mosques and *mushalla* played a strategic role not only as evacuation sites but also as spaces for shelter and social support for affected residents. Despite the crisis conditions, the community continued to perform religious worship as a manifestation of spiritual resilience and a coping strategy in dealing with psychological pressure. Psychologically, the initial reaction was shock due to the sudden onset of the flood; however, the internalization of religious values contributed to adaptive processes and helped maintain emotional stability amid the disaster situation.

The interview with Informant III revealed the following:

*“Religious worship practices continued during the flood period despite significant limitations. The informant stated that worship activities were carried out inside public transportation vehicles as a form of adjustment to environmental conditions that did not allow for the optimal use of worship facilities. Furthermore, the informant interpreted the flood event as a moment for self-reflection (*muhasabah*) regarding social and environmental realities, encouraging a reflective attitude in evaluating both human relationships and one’s relationship with God. In facing the disaster, the inner attitude emphasized was sincere acceptance of the event, accompanied by continuous efforts to remember Allah as a source of calmness and spiritual strength. This religious interpretation played a strategic role in maintaining psychological stability and steadfast faith within the community amid the emergency situation caused by the natural disaster.”*

Based on these interview findings, it can be concluded that flood events did not entirely hinder the continuity of religious practices but instead gave rise to various forms of religious adaptation under conditions of limitation. The informant demonstrated that worship activities continued even in emergency situations and within unconventional spaces, reflecting strong spiritual commitment. Moreover, the flood disaster was interpreted as a medium for self-reflection, fostering attitudes of acceptance, sincerity, and resilience in facing life’s trials. Such religious interpretations contributed significantly to maintaining inner calmness, psychological stability, and steadfast faith, functioning as mechanisms of spiritual and emotional resilience amid crisis situations caused by natural disasters.

The interview with Informant IV revealed the following:

*“In the context of facing flood disasters, the informant explained that the performance of *shalat* prayers continued in the mosque despite the surrounding environment being affected by floodwaters. This condition reflects a high level of religious commitment and ongoing efforts to maintain the continuity of worship practices amid emergency situations. In addition, these religious practices functioned as psychological support that provided inner peace while strengthening the informant’s spiritual resilience in dealing with the impacts of the flood disaster.”*

Based on the interview findings, it can be stated that flood disasters did not entirely obstruct the continuity of the informant’s religious activities. Despite being

in an emergency situation with environmental limitations due to flooding, the informant consistently maintained the performance of *shalat* prayers in the mosque as an expression of sustained religious commitment. These religious activities not only reflect the steadfastness of faith values but also contribute significantly to psychological calmness and the strengthening of spiritual endurance in facing crisis conditions caused by disasters. These findings affirm that religion functions as an adaptive mechanism and a source of psychosocial support for individuals in responding to disaster situations.

### **Understanding of Tawhid and Community Faith Attitudes**

The research findings indicate that the community interprets flood disasters as trials from Allah Swt. Informant I stated that floods are understood as tests of faith that must be faced with patience. Informant II further emphasized that such calamities serve as a means of *muhasabah* (self-reflection), encouraging acceptance of what has occurred and increasing awareness of the importance of continually remembering Allah Swt. This understanding of *Tawhid* knowledge is reflected in the attitudes of patience, sincerity (*ikhlas*), and trust in God (*tawakkul*) demonstrated by the community. Despite facing various limitations, community members continued to strive to perform religious worship and support one another. Assistance in the form of basic necessities received by residents also strengthened their sense of gratitude and optimism in rebuilding life after the flood.

Overall, the findings reveal that the experience of facing flood disasters has, in fact, strengthened the faith of the Sei Mati Village community. *Tawhid* knowledge plays a role as a spiritual foundation that shapes the community's perspective in interpreting disasters and maintaining steadfast faith amid difficult conditions.

The flood disaster experienced by the Sei Mati Village community has not only affected material, social, and economic aspects but has also generated significant implications for the spiritual and religious dimensions of community life. In this context, *Tawhid* knowledge plays a crucial role as a theological foundation in shaping perspectives, attitudes, and community responses to disasters (Gazali & Andy, 2017). A sound understanding of *Tawhid* helps the community interpret disasters not as random events or merely natural phenomena, but as part of the will and decree of Allah Swt., imbued with wisdom and specific purposes (Farkhan et al., 2021).

Based on the research findings, observable changes in religious behavior emerged within the community following the flood disaster. Community members demonstrated increased engagement in religious activities, such as congregational prayers, collective supplications, religious study gatherings (*pengajian*), and other forms of worship. This phenomenon indicates that flood disasters function as reflective moments that encourage the community to strengthen their spiritual relationship with Allah Swt. Such changes are consistent with the concept of *Tawhid Rububiyyah*, which affirms the belief that Allah Swt. is the regulator and sustainer of the universe, including all events that occur within it (Engkizar et al., 2023, 2024; Fitri & Suriani, 2023; Sari et al., 2024).

In addition to patience, *Tawhid* values are also reflected in the community's attitude of *tawakkul*. *Tawakkul* is understood as complete reliance on Allah Swt. after making one's best possible efforts in accordance with individual capabilities (Jaffisa et al., 2021). This concept is firmly grounded in the Qur'an, as stated in QS. At-Talaq verse 3:

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْنَةٌ

Meaning: "And whoever puts their trust in Allah, He will be sufficient for them."

This verse serves as a guiding principle for the community in facing uncertainty caused by flood disasters. The belief that Allah Swt. will provide assistance and sufficiency fosters a sense of optimism and inner peace, even under difficult

conditions. Such *tawakkul*, grounded in *Tawhid* understanding, contributes significantly to the mental and spiritual resilience of the community.

Furthermore, an understanding of *Tawhid* knowledge encourages the community to engage in *muhasabah*. Flood disasters are interpreted as opportunities for introspection aimed at improving the quality of faith and worship. In this regard, Imam Al-Ghazali, in his work *Ihya' Ulumuddin*, explains that trials and calamities serve as means of spiritual purification (*tazkiyatun nafs*) and as manifestations of Allah Swt.'s compassion toward His servants, guiding them back toward closeness with Him. This perspective aligns with the research findings, which demonstrate heightened awareness among community members regarding the importance of maintaining a strong spiritual relationship with Allah Swt. following disaster experiences.

Moreover, the concept of *Tawhid* instills an awareness of human limitations and total dependence on Allah Swt. This awareness gives rise to an attitude of sincerity (*ikhlas*) in accepting realities that may not align with expectations. *Ikhlas* is understood not as passive resignation, but as inner acceptance accompanied by continued efforts to recover and improve circumstances. This understanding is in harmony with the words of Allah Swt. in QS. Al-Insyirah verses 5–6:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ الْعُسْرِ يُسْرًا

Meaning: "Indeed, with hardship comes ease. Indeed, with hardship comes ease".

These verses provide theological reinforcement that every difficulty, including flood disasters, is accompanied by opportunities for ease and divine assistance. This belief strengthens hope and optimism within the community as they navigate post-disaster life (Jaya et al., 2022). From an academic perspective, the findings of this study are consistent with various studies in Islamic scholarship, which indicate that religiosity and strong theological understanding are positively correlated with spiritual and psychological resilience in disaster-affected communities (Bonilla Sierra et al., 2025; Tanamal, 2021). In this regard, *Tawhid* knowledge functions not only as a doctrine of faith but also as a conceptual framework that guides behavior and mental attitudes at both individual and community levels.

Thus, it can be asserted that *Tawhid* knowledge plays a strategic and substantive role in strengthening the faith of the Sei Mati Village community after flood disasters. The understanding and practice of *Tawhid* values cultivate attitudes of patience, sincerity, trust in God, and optimism, which serve as essential foundations for building spiritual resilience within the community (Rahmawati & Gati, 2024). Therefore, strengthening education and scholarly engagement with *Tawhid* should continue to be developed as part of non-structural disaster mitigation efforts, particularly in fostering community faith and spiritual resilience.

## CONCLUSION

*Tawhid* knowledge plays a significant role in strengthening faith and building spiritual resilience in communities affected by recurrent flood disasters. Through understanding the values of *Tawhid* as conveyed in Qur'anic verses such as QS. Al-Baqarah [155–157], QS. At-Taghabun, QS. At-Talaq, and QS. Al-Insyirah [5–6], as well as Hadiths of the Prophet Muhammad SAW, communities develop attitudes of patience, sincerity (*ikhlas*), trust in God (*tawakkul*), and optimism. This understanding allows them to interpret flood disasters that disrupt physical, social, and economic life as opportunities for self-reflection (*muhasabah*) and improvement of religious practice. The findings of this descriptive qualitative study show that despite floodwaters reaching chest to neck height and disrupting daily activities, communication, and the use of religious facilities such as mosques, communities continued emergency worship and strengthened social solidarity through mutual assistance. These results highlight the spiritual resilience grounded in *Tawhid* and fill a

gap in disaster studies, which have traditionally focused on technical aspects, by emphasizing the contribution of Islamic theology in enhancing psychological and spiritual resilience in disaster-affected communities.

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