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PROTECTION OF FAMILIES AFFECTED BY THE MOUNT SEMERU ERUPTION: A DISASTER FIQH PERSPECTIVE ON THE MDMC LUMAJANG RESPONSE

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Abstract

The 2021 eruption of Mount Semeru not only destroyed homes but also severed the social and economic networks of thousands of families in Lumajang Regency, demanding a disaster response grounded in Islamic normative principles alongside technical capacity. Muhammadiyah, through the *Himpunan Putusan Tarjih* (HPT), has formulated Disaster Fiqh as an ethical framework to safeguard the rights of disaster victims, yet studies examining how far humanitarian organizations' field practices align with this framework at the family level remain scarce. This study analyzes the forms of family protection provided to Mount Semeru eruption survivors by the Muhammadiyah Disaster Management Center (MDMC) of PDM Lumajang and their conformity with the six disaster-victim rights articulated in the HPT. Using a qualitative normative-empirical approach, data were collected through in-depth interviews with MDMC officials, volunteers, and affected families, supported by field observations and documentation studies, and analyzed using the interactive model of Miles and Huberman. The findings show that family protection encompassed preparedness and mitigation, protection of vulnerable family members, fulfillment of basic needs, socio-economic recovery, family involvement in disaster governance, and resilience-building. From the perspective of Disaster Fiqh, conformity was rated

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compliant for the rights to manage vulnerabilities and to emergency assistance; partially compliant for the rights to manage disaster risk, to rehabilitation and reconstruction, and to implement the disaster management system; and not yet compliant for the right to resilience. The most significant gaps trace back to two interrelated problems: the long-term economic recovery of land-dependent families and the absence of family involvement in decisions on assistance and relocation. This study underscores the importance of collaboration among the government, MDMC, and Lazismu in realizing participatory and sustainable family protection in accordance with the principles of Disaster Fiqh.

Keywords: Family Protection; Disaster Fiqh; Mount Semeru Eruption; MDMC; Himpunan Putusan Tarjih; Maqāṣid al-Sharī'ah.

Abstrak

Erupsi Gunung Semeru tahun 2021 tidak hanya menghancurkan rumah, tetapi juga memutus jejaring sosial dan ekonomi ribuan keluarga di Kabupaten Lumajang, sehingga penanganannya menuntut respons yang berlandaskan prinsip normatif Islam di samping kapasitas teknis. Muhammadiyah melalui Himpunan Putusan Tarjih (HPT) telah merumuskan Fikih Kebencanaan sebagai kerangka etis untuk menjamin hak-hak korban bencana, tetapi kajian tentang kesesuaian praktik lapangan lembaga kemanusiaan dengan kerangka itu pada tingkat keluarga masih sangat terbatas. Penelitian ini menganalisis bentuk perlindungan keluarga penyintas erupsi Semeru oleh Muhammadiyah Disaster Management Center (MDMC) PDM Lumajang serta kesesuaiannya dengan enam hak korban bencana dalam HPT. Dengan pendekatan kualitatif normatif-empiris, data dikumpulkan melalui wawancara mendalam dengan pengurus dan relawan MDMC serta keluarga terdampak, didukung observasi lapangan dan studi dokumentasi, kemudian dianalisis dengan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa perlindungan keluarga mencakup kesiapsiagaan dan mitigasi, perlindungan anggota keluarga rentan, pemenuhan kebutuhan dasar, pemulihan sosial-ekonomi, pelibatan keluarga dalam tata kelola kebencanaan, dan penguatan ketahanan. Dalam perspektif Fikih Kebencanaan, kesesuaian berada pada kategori sesuai untuk hak pengelolaan kerentanan dan hak atas bantuan darurat; sesuai sebagian untuk hak pengelolaan risiko bencana, hak rehabilitasi dan rekonstruksi, serta hak penyelenggaraan sistem penanggulangan bencana; dan belum sesuai untuk hak ketahanan. Kesenjangan terbesar bermuara pada dua masalah yang saling berkaitan, yakni pemulihan ekonomi jangka panjang keluarga yang bergantung pada lahan dan tidak adanya pelibatan keluarga dalam keputusan tentang bantuan dan relokasi. Penelitian ini menegaskan pentingnya kolaborasi pemerintah, MDMC, dan Lazismu untuk mewujudkan perlindungan keluarga yang partisipatif dan berkelanjutan sesuai prinsip Fikih Kebencanaan.

Kata Kunci: Perlindungan Keluarga; Fikih Kebencanaan; Erupsi Gunung Semeru; MDMC; Himpunan Putusan Tarjih; Maqāṣid Syariah.

INTRODUCTION

Indonesia is one of the countries with the highest level of disaster vulnerability in the world. Its geographical position in the Ring of Fire, the confluence of three large tectonic plates, and a dynamic tropical climate make the country vulnerable to earthquakes, tsunamis, floods, and volcanic eruptions. This condition demands a rapid, coordinated, and value-based disaster response, including Islamic values, as part of a comprehensive community protection system. Islamic values-based crisis management has also proven relevant across disaster contexts, including the COVID-19 pandemic, where Islamic principles have been shown to form a coherent conceptual framework for crisis management strategies, stages, and leadership.[1]

One of the most significant volcanic events of the last decade occurred on December 4, 2021, when Mount Semeru in Lumajang Regency, East Java, released a hot cloud avalanche toward Besuk Kobokan, Supiturang Village, Pronojiwo District. As of December 13, 2021, the National Disaster Management Agency recorded 48 fatalities and nearly ten thousand refugees scattered across 148 evacuation points.[2] Thousands of families were forced to relocate to temporary housing, a process that not only displaces their homes but also severs the social, economic, and cultural networks that have sustained their lives.[3] The family is central to this study because the family, rather than the individual or the institution, is the social unit in which the impact of disasters is felt cumulatively: the loss of the head of the family means the loss of a source of livelihood for all members, the loss of land means the severance of the cross-generational chain of livelihood, and the trauma of one family member often spreads to affect the functioning of the family as a whole.[4] Studies of the affected communities show that the eruption left deep socio-economic wounds, including loss of livelihoods and property, making the disaster not just a natural phenomenon but a humanitarian crisis at the household level that demands a normative response, including from the perspective of Islamic law.

Linking family protection with the study of fiqh is relevant because Islam views the family as a legal unit whose rights, including the rights to life safety, basic needs, and survival, are explicitly protected within the framework of sharia, rather than being merely a social welfare issue. From an Islamic perspective, disasters are understood not only as natural phenomena but also as social realities that require legal ijtihad. Muhammadiyah

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[1]Nawal A. Al Eid and Boshra A. Arnout, 'Crisis and Disaster Management in the Light of the Islamic Approach: COVID-19 Pandemic Crisis as a Model (a Qualitative Study Using the Grounded Theory)', *Journal of Public Affairs* 20, no. 4 (2020): e2217, https://doi.org/10.1002/pa.2217; Undang-Undang Republik Indonesia Nomor 24 Tahun 2007 tentang Penanggulangan Bencana.

[2]'Korban Meninggal akibat Guguran Awan Panas Semeru Jadi 48 Jiwa', Antara News, 13 December 2021, https://kalbar.antaranews.com/berita/498977/korban-meninggal-akibat-guguran-awan-panas-semeru-jadi-48-jiwa.

[3]Deni Kusumawardani and Yessi Rahmawati, 'An Analysis of the Socio-Economic Impacts of the 2021 Mountain Semeru Eruption on Household Level Using PLS-SEM', *Letters in Spatial and Resource Sciences* 16, no. 1 (2023): 1–23, https://doi.org/10.1007/s12076-023-00351-x; Tri Suci Ulamatullah, Sarmini, and Nasution, 'Masalah Sosial Ekonomi Bencana Alam Erupsi Gunung Semeru di Kabupaten Lumajang sebagai Sumber Belajar IPS', *Edukasia* 3, no. 3 (2022); Sekretariat Lazismu Jatim, 'Sekilas Tanggap Bencana Erupsi Gunung Semeru 2021: MDMC, MPKU dan LAZISMU Semakin Kokoh Bersinergi untuk Aksi Kemanusiaan', Lazismu Jawa Timur, 15 January 2022, https://info.lazismujatim.org/sekilas-tanggap-bencana-erupsi-gunung-semeru-2021-mdmc-mpku-dan-lazismu-semakin-kokoh-bersinergi-untuk-aksi-kemanusiaan/.

[4] Tuti Budirahayu, 'Kajian Sosiologis tentang Kebencanaan Kaitannya dengan Penguatan dan Ketahanan Keluarga dalam Menghadapi Bencana Alam', *Talenta Conference Series: Local Wisdom, Social, and Arts* 2, no. 1 (2019), https://doi.org/10.32734/lwsa.v2i1.641; Haleema Sadia, Boonjai Srisatidnarakul, and Jen Jiuan Liaw, 'Exploring the Experiences of Flood-Affected Families to Develop Constructs and Themes for Family Resilience Assessment Scale', *International Journal of Disaster Risk Reduction* 46 (2020): 101500, https://doi.org/10.1016/j.ijdrr.2020.101500.

defines disasters as serious disturbances, caused by natural and human factors, that paralyze the functions of society in sustaining survival, protecting assets, and ensuring human dignity as part of religious commands, and it affirms that disasters basically occur due to environmental damage or human negligence in anticipating them, not merely as a form of God's will or wrath.[5] This emphasis makes disaster risk prevention and reduction a top priority in the formulation of disaster fiqh, as illustrated by Muhammadiyah's argument based on the story of the Prophet Yūsuf's preparedness for the famine in Egypt (Q.S. Yūsuf: 47–49), a lesson that once a potential disaster is identified, preparedness becomes a necessity to minimize its impact.[6]

Disaster fiqh exists as a form of contemporary ijtihad that emphasizes the principle of benefit (*maṣlaḥah*), the protection of life (*ḥifẓ an-nafs*) as one of the five main objectives of *maqāṣid al-sharī'ah*, and legal flexibility in emergency situations.[7] This principle is reflected in the rule of *uṣūl al-fiqh* that an action that is not originally mandatory can become mandatory if it is a prerequisite for fulfilling a more basic obligation, for example the obligation to build earthquake-resistant structures in disaster-prone areas, because this is a prerequisite for protecting human lives. The relevance of this Islamic value-based approach is also supported by cross-country findings that people tend to experience an increase in religiosity after natural disasters, as a form of religious coping with unexpected events that are difficult to control.[8] These findings confirm that a disaster management framework integrating the spiritual dimension, as formulated in disaster fiqh, is not merely a cultural complement but responds to the real psychological needs of affected communities. This frame of thought underlies the formulation of the rights of disaster victims in the *Himpunan Putusan Tarjih* (HPT), including the right of families to receive comprehensive protection, not just temporary emergency assistance.

Indonesia's disaster-prone geographical conditions have encouraged Muhammadiyah to formulate environmental and disaster awareness not only theologically but also in the form of operational legal guidelines.[9] The most authoritative foundation within the organization is the HPT Volume 3, the result of the 29th Tarjih National Conference in Yogyakarta in 2015, especially Chapter V on the Fulfillment of the Rights of Disaster Victims, which emphasizes that providing assistance to disaster victims is a collective obligation (*fardhu kifāyah*) that must meet minimum feasibility standards based on the established normative framework.[10]

In responding to the impact of the Semeru eruption, the Muhammadiyah Disaster Management Center (MDMC), together with Lazismu, was active through the establishment of command posts, distribution of family kits and logistics, medical teams

[5]Isngadi Isngadi and Mufti Khakim, 'The Effectiveness of Law Number 24 of 2007 concerning Disaster Management and Disaster Fiqh on the Behavior of Muhammadiyah Citizens (Covid-19 Case Study)', *Jurnal Komunikasi Hukum (JKH)* 7, no. 1 (2021): 202–14, https://doi.org/10.23887/jkh.v7i1.31470; Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Fikih Kebencanaan* (Yogyakarta: Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2015).

[6]Isngadi and Khakim, 'The Effectiveness of Law Number 24 of 2007'; Majelis Tarjih dan Tajdid, *Fikih Kebencanaan*.

[7]Isngadi and Khakim, 'The Effectiveness of Law Number 24 of 2007'.

[8]Jeanet Sinding Bentzen, 'Acts of God? Religiosity and Natural Disasters Across Subnational World Districts', *The Economic Journal* 129, no. 622 (2019): 2295–321, https://doi.org/10.1093/ej/uez008.

[9]Mohammad Ikhwanuddin, 'Muhammadiyah's Response to Climate Change and Environmental Issues: Based on Tarjih National Conference', *Advances in Social Science, Education and Humanities Research* 436 (2020): 762–66; Zakiyuddin Baidhawy, 'The Role of Faith-Based Organization in Coping with Disaster Management and Mitigation: Muhammadiyah's Experience', *Journal of Indonesian Islam* 9, no. 2 (2015): 167–94.

[10] Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Himpunan Putusan Tarjih Muhammadiyah*, vol. 3 (Yogyakarta: Suara Muhammadiyah, 2018).

and health services, community kitchens, educational services, and psychosocial assistance. By mid-January 2022, Muhammadiyah's response had reached 37,134 beneficiaries.[11] As Muhammadiyah's disaster resilience institution, MDMC carries out comprehensive disaster management, from mitigation, preparedness, and emergency response to post-disaster recovery, by integrating Islamic values into each of its activities.

Although MDMC's humanitarian activities in handling the Semeru eruption have been widely documented, previous academic studies can be grouped into three clusters. The first cluster addresses preparedness at the level of individuals and volunteers: Elok Dewi Widowati and colleagues examined earthquake and fire mitigation training for Madrasah Aliyah students, showing improved preparedness in the school environment but not addressing protection in the family unit, while Ugung Dwi Ario Wibowo and colleagues examined earthquake mitigation training for disaster volunteers in Cianjur in collaboration with MDMC.[12] The second cluster addresses the institutional-technical level: Abdul Sakban, Maemunah, and Hafsah examined earthquake management education by MDMC in West Nusa Tenggara, highlighting structural and non-structural approaches, but did not link it to the formal HPT document, and Muhammad Alifuddin and Suarni examined religious education provided by Muhammadiyah for earthquake survivors in West Sulawesi.[13] The third cluster is normative-philanthropic: Gandhung Fajar Panjalu, Salem Mohammad Salem, Salman Al Farisi, Abd. Hadi, and Sholihul Huda examined the transformation of Islamic philanthropy by redefining the *asnāf* of zakat to strengthen family resilience in line with *maqāṣid al-sharī'ah*, and Hulwati and colleagues examined zakat for humanity in disaster mitigation, but neither addressed the implementation of disaster fiqh by an Islamic humanitarian organization in the field.[14]

From these three clusters, previous research tends to separate technical-institutional studies of disaster management from normative-theological studies of disaster fiqh, without bringing the two together on the same object of study. In addition, the units of analysis in these studies are generally individuals (students, volunteers) or macro institutions (MDMC in general), and have not targeted the family as the social unit that is the basis of Islamic Family Law studies. The absence of studies connecting the field practices of Islamic

[11]Sekretariat Lazismu Jatim, 'Sekilas Tanggap Bencana Erupsi Gunung Semeru 2021: MDMC, MPKU dan LAZISMU Semakin Kokoh Bersinergi untuk Aksi Kemanusiaan', Lazismu Jawa Timur, 15 January 2022, https://info.lazismujatim.org/sekilas-tanggap-bencana-erupsi-gunung-semeru-2021-mdmc-mpku-dan-lazismu-semakin-kokoh-bersinergi-untuk-aksi-kemanusiaan/; ekretariat Lazismu Jatim, 'Sekilas Tanggap Bencana Erupsi Gunung Semeru 2021'.

[12]Elok Dewi Widowati, Muhammad Muharrom Al-Haromainy, Rizqi Alghiffary, Muhamad Fauzan Akbari, and Rahmat Dwi Sutrisno, 'Earthquake and Fire Disaster Mitigation Training for Jabal Noer Madrasah Aliyah Students', *Aksiologiya: Jurnal Pengabdian kepada Masyarakat* 10, no. 1 (2026): 634–42, https://doi.org/10.30651/aks.v10i1.28421; Ugung Dwi Ario Wibowo, Suwarno, Sri Harmianto, Iwan Fachruddin, and Muchammad Agung Miftahuddin, 'Mitigasi Bencana Gempa Bumi pada Relawan Bencana', *Ubat Hatee: Jurnal Pengabdian Masyarakat* 2, no. 1 (2024): 48–57, https://doi.org/10.29103/uhjpm.v2i1.15163.

[13]Abdul Sakban, Maemunah Maemunah, and Hafsah Hafsah, 'Disaster Management Education of the Earthquake by Muhammadiyah Disaster Management Centre in West Nusa Tenggara', *Paedagoria* 11, no. 1 (2020): 28–35, https://doi.org/10.31764/paedagoria.v11i1.1838; Muhammad Alifuddin and Suarni, 'Religious Education in the Mitigation Space: The Significance of the Muhammadiyah Enlightenment Movement for West Sulawesi Earthquake Survivors', *Jurnal Pendidikan Islam* 11, no. 1 (2022).

[14]Gandhung Fajar Panjalu, Salem Mohammad Salem, Salman Al Farisi, Abd. Hadi, and Sholihul Huda, 'Islamic Philanthropy Transformation: Redefining Asnāf Zakat to Strengthen Family Resilience', *Mazahib: Jurnal Pemikiran Hukum Islam* 25, no. 1 (2026): 97–117, https://doi.org/10.21093/mj.v25i1.12755; Hulwati Hulwati, Roni Andespa, Slamet Mujiono, and Andriani Syofyan, 'Zakat for Humanity in Disaster Mitigation', *International Journal of Sustainable Development and Planning* 19, no. 5 (2024): 1929–39, https://doi.org/10.18280/ijsdp.190531.

humanitarian institutions with the norms of disaster fiqh specifically at the family level is the research gap and the main urgency of this study.

This study aims to: (1) examine the forms of protection for families affected by the Mount Semeru eruption provided by MDMC PDM Lumajang; and (2) analyze the conformity of these forms of protection with the principles of disaster fiqh as contained in the HPT. The study focuses on family protection practices carried out by MDMC PDM Lumajang in responding to the 2021 eruption of Mount Semeru, emphasizing the fulfillment of the rights of disaster victims, life protection, and the socio-economic recovery of affected families. The analysis is limited to the normative framework of HPT Volume 3, combined with empirical data from interviews and observations of MDMC PDM Lumajang administrators and volunteers and families of eruption survivors. The study does not include an in-depth evaluation of the institutional performance of BPBD or other humanitarian institutions, except as comparative context.

The novelty of this research lies in bringing a normative-empirical approach together directly: examining the experiences of Mount Semeru survivor families in receiving protection from MDMC PDM Lumajang, and testing its conformity with the norms of disaster fiqh in the HPT, with a unit of analysis directed specifically at the family, rather than the individual or macro institution, as the basis of Islamic Family Law studies. This research thus contributes to filling the gap in studies that connect the theological-normative dimension of Muhammadiyah with the concrete experiences of disaster victims' families at the household level.

METHOD

This study uses a qualitative field research design with a normative-empirical approach to examine the protection of families affected by the eruption of Mount Semeru by the Muhammadiyah Disaster Management Center (MDMC) of the Muhammadiyah Regional Leadership (*Pimpinan Daerah Muhammadiyah*, PDM) of Lumajang, from the perspective of disaster fiqh.[15] The normative approach is used to read the principles of disaster fiqh in the *Himpunan Putusan Tarjih* (HPT) Volume 3 as an analytical benchmark, while the empirical approach is used to trace the practice of family protection in the field, so that the law is read not only as a text but also as a living social reality in the experience of affected families.[16]

The research was carried out within MDMC PDM Lumajang and in the villages affected by the eruption in its work area, including Sumberwuluh Village and Oro-oro Ombo Village. Participants were selected using purposive sampling with two categories of informants.[17] The first category consists of the management and volunteers of MDMC PDM Lumajang and the Muhammadiyah Local Branch Leadership (*Pimpinan Ranting Muhammadiyah*, PRM) who were directly involved in handling affected families, from evacuation, distribution of aid, and health services to psychosocial assistance. This category

[15]John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE, 2018); Robert K. Yin, *Case Study Research and Applications: Design and Methods*, 6th ed. (Thousand Oaks, CA: SAGE, 2018).

[16]Terry Hutchinson and Nigel Duncan, 'Defining and Describing What We Do: Doctrinal Legal Research', *Deakin Law Review* 17, no. 1 (2012): 83–119; Reza Banakar and Max Travers, eds., *Theory and Method in Socio-Legal Research* (Oxford: Hart Publishing, 2005).

[17] Ilker Etikan, Sulaiman Abubakar Musa, and Rukayya Sunusi Alkassim, 'Comparison of Convenience Sampling and Purposive Sampling', *American Journal of Theoretical and Applied Statistics* 5, no. 1 (2016): 1–4, https://doi.org/10.11648/j.ajtas.20160501.11; Lawrence A. Palinkas, Sarah M. Horwitz, Carla A. Green, Jennifer P. Wisdom, Naihua Duan, and Kimberly Hoagwood, 'Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research', *Administration and Policy in Mental Health and Mental Health Services Research* 42, no. 5 (2015): 533–44, https://doi.org/10.1007/s10488-013-0528-y.

was chosen because its members have a thorough understanding of the policy-making process and the institutional considerations behind each form of protection provided. The second category consists of families of Semeru survivors from red zone villages who have been relocated to temporary or permanent housing. This category represents the beneficiaries directly, so that the assessment of conformity does not rely solely on institutional claims but also on the real experiences of the families who received the protection. The adequacy of the number of informants in both categories was determined by data saturation, that is, when additional informants no longer yielded information that differed significantly from the patterns already identified.[18]

Data were collected through in-depth interviews, observations, and documentation studies.[19] Interviews with the first category used a guide focusing on four themes: (1) institutional coordination structures and mechanisms, (2) the forms of protection provided to affected families and the considerations behind them, (3) challenges and obstacles in the field, and (4) internal evaluation of handling achievements. Interviews with the second category used a guide focusing on five themes: (1) the family's experience of evacuation and mitigation, (2) the fulfillment of basic needs received, (3) the relocation process and housing conditions, (4) the impact and economic recovery of the family, and (5) the family's involvement in decisions on the assistance received. Observations were made of MDMC's field activities and of activities related to the handling of affected families. Documentation studies were conducted on the HPT, MDMC situation reports, and relevant disaster regulations as secondary data that strengthen and verify the primary data.

Data validity was checked through source and technical triangulation.[20] Source triangulation compared information from institutional informants with that from affected family informants about the same events and services, as reflected in cross-confirmation of the availability of logistics, the priority given to vulnerable groups, and the status of the red zone in villages of origin. Technical triangulation compared interview results with field observations and with MDMC situation report documents, to ensure consistency between informants' oral accounts and the available documentary evidence, which also supports the credibility of the findings.[21]

The data were analyzed using the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing and verification.[22] The reduction and coding of field data were guided by the framework of disaster fiqh norms in the HPT, focusing on the conformity between the family protection practices carried out by MDMC and the normative principles in it. This framework is used to interpret the extent to which the implementation by MDMC PDM Lumajang reflects the values of disaster fiqh in protecting families affected by the Mount Semeru eruption.

This study pays attention to research ethics because some informants are disaster survivors classified as vulnerable groups.[23] All interviews were conducted with each informant's verbal consent before the interview began, including an explanation of the

[18]Greg Guest, Arwen Bunce, and Laura Johnson, 'How Many Interviews Are Enough? An Experiment with Data Saturation and Variability', *Field Methods* 18, no. 1 (2006): 59–82, https://doi.org/10.1177/1525822X05279903.

[19]Steinar Kvale and Svend Brinkmann, *InterViews: Learning the Craft of Qualitative Research Interviewing*, 3rd ed. (Thousand Oaks, CA: SAGE, 2015); Yin, *Case Study Research and Applications*.

[20]Nancy Carter, Denise Bryant-Lukosius, Alba DiCenso, Jennifer Blythe, and Alan J. Neville, 'The Use of Triangulation in Qualitative Research', *Oncology Nursing Forum* 41, no. 5 (2014): 545–47, https://doi.org/10.1188/14.ONF.545-547.

[21]Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Newbury Park, CA: SAGE, 1985).

[22]Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: SAGE, 2014).

[23]Katherine E. Browne and Lori Peek, 'Beyond the IRB: An Ethical Toolkit for Long-Term Disaster Research', *International Journal of Mass Emergencies and Disasters* 32, no. 1 (2014): 82–120.

purpose of the research and the use of the data obtained. To protect privacy and confidentiality, sources from affected families are listed using codes (Family Informants 1, 2, and 3) without real names. The institutional informants (the Chairman of MDMC PDM Lumajang and the Chairman of PRM Sumbermujur) are listed by the positions they hold, since the information they provided represents the institution officially and is not a confidential personal view.

FINDINGS AND DISCUSSION

Findings

1. Preparedness, Early Warning, and Mitigation

Families' preparedness for potential aftershocks is supported by two main instruments: an early warning system in the form of sirens and radio communication (HT), and the availability of experienced evacuation teams on special duty in high-risk zones. The informant confirmed that only experienced teams were allowed to serve in the zone, although the equipment available was sometimes not optimal to support operations in difficult terrain.[24] The gap in the coverage of the early warning system was experienced directly by Family Informant 3, a 61-year-old resident of Oro-oro Ombo Village at the time of the incident, who said he did not hear the warning siren and only realized that the eruption had occurred when the sky suddenly darkened.[25] He and his wife ran to the nearest prayer room amid the panic of residents with very limited visibility, before finally being helped to evacuate by residents who brought trucks to the evacuation point at SDN Oro-oro Ombo. This experience shows that the limited range of sirens in hilly terrain is not just an administrative finding, but a real experience of families at the most critical moment.

2. Protection of Vulnerable Family Members

The gap in mitigation coverage is intertwined with the pattern of handling vulnerable families implemented by MDMC PDM Lumajang since the emergency response stage. Treatment is directed explicitly to vulnerable family members (toddlers, the elderly, the sick, and people with disabilities), while healthy family members are directed to participate in evacuation teams or coordinated relief activities. Family Informant 3 felt this priority directly: as an elderly person, he was always prioritized in the refugee camp, including in the fulfillment of food and drink, which according to him was never lacking thanks to logistical assistance from various communities.[26] The priority for this group is also reflected in psychosocial services that specifically target breastfeeding mothers and the elderly. The Chairman of PRM Sumbermujur explained that *trauma healing* activities and psychological services run almost every day, reaching children, breastfeeding mothers, and the elderly, with priority for immediate medical referral if needed.[27] However, some family members of the victims experienced long-term psychological disorders lasting more than one year, which hindered the recovery of family functions as a whole. On spiritual assistance, Family Informant 3 noted that worship during the emergency period returned to the initiative of each family, with the majority of residents praying independently, which indicates that coordinated spiritual assistance had not yet reached all families equally.[28]

This protection is also supported by the transformation of MDMC's institutional structure, from a model that brings all volunteers together in a formal structure to a more

[24]Interview with the Chairman of MDMC PDM Lumajang, July 2026.
[25]Interview with Family Informant 3, July 2026.
[26]Interview with Family Informant 3, July 2026.
[27]Interview with the Chairman of PRM Sumbermujur, July 2026.
[28]Interview with Family Informant 3, July 2026.

concise managerial model. The Chairman of MDMC PDM Lumajang explained that the core structure now only includes coordinators, while other human resources are accommodated according to the needs of each cluster through organizational instruments.[29] This allows the mobilization of resources, including medical personnel, psychologists, and spiritual companions, to be tailored to the specific needs of each cluster without being burdened by rigid bureaucratic structures.

3. Fulfillment of Basic Needs

The fulfillment of the basic needs of affected families was carried out through the establishment of parent coordination posts and thematic service posts at evacuation points, including Sumber Mujur, Sumber Wolo, Rorowo, and the Da'wah Building.[30] Before families were moved to the official evacuation site, public facilities such as prayer rooms and classrooms were used as temporary shelters, as experienced by Family Informant 3 and his family at SDN Oro-oro Ombo. These service posts include communal kitchens and health, educational, and psychosocial services, designed so that every refugee family can access basic needs at a single service point. In health services, medical treatment is carried out *door-to-door* with priority for family members who have burns, pregnant women, and toddlers, accompanied by a referral mechanism to more adequate health facilities such as those in Jatiroto when needed. The intervention unit is thus not only the individual patient, but the household where the patient lives. Logistics support was available in large quantities, so family food needs at the evacuation site were relatively secure and at some points in surplus, a condition confirmed by Family Informant 2, the younger brother of Family Informant 1 from Sumberwuluh Village, who said that logistical assistance from various communities exceeded the needs of residents.[31] Emergency education was also organized through educational tents managed on a two-week rotation by volunteers from various universities, so that children from refugee families did not completely lose access to education during the emergency period.

4. Housing Relocation and Socio-Economic Recovery

The fulfillment of emergency needs continued into post-disaster recovery, most visibly in the construction of temporary housing (*huntara*) and permanent relocation for families from the red zone, including Sumberwuluh Village and hamlets such as Kacar Kuning and Curah Kobokan, which are recorded as the worst affected areas. The Chairman of PRM Sumbermujur explained that the government built the relocation site on an area of approximately 80 hectares with around 900 to 1,000 housing units, complete with supporting facilities such as a waste treatment site (TPST) and an integrated disposal system. Houses and household furniture were handed over free of charge to the victims' families in the early stages of relocation, and the collection of resident data had reached around 90 percent.[32] Both Family Informant 2 and Family Informant 3 confirmed that their home villages had red zone status and could not be re-inhabited, and both expressed satisfaction with the shelter, which they considered more suitable than their previous residence.[33]

In contrast to the achievements in housing and psychological recovery, family economic recovery was the most unresolved problem, and its impact was uneven between families depending on their pre-disaster livelihoods. The Chairman of PRM Sumbermujur said that the local economy has not fully recovered, and many heads of families, especially

[29]Interview with the Chairman of MDMC PDM Lumajang, July 2026.
[30]Interview with the Chairman of PRM Sumbermujur, July 2026.
[31]Interview with Family Informant 2, July 2026.
[32]Interview with the Chairman of PRM Sumbermujur, July 2026.
[33]Interviews with Family Informants 2 and 3, July 2026.

farmers and sand miners, have not found long-term livelihood solutions.[34] Family Informant 3, a farm worker, had to work on land owned by local residents that he did not know, instead of the familiar land in his home village, and had to borrow a bicycle to return to work in the Oro-oro Ombo area because he had neither a vehicle nor agricultural land in the new location.[35] In contrast, Family Informant 2 said his job as a travel driver outside Lumajang was relatively unaffected by the relocation. Family Informant 1 confirmed that families face economic problems due to the loss of farmland and jobs, with residents proposing the construction of factories to provide jobs for families who have lost their livelihoods, a proposal also voiced separately by Family Informant 3, who hopes the government will establish factories or alternative sources of income for families living in the shelters.[36]

5. Governance of Handling and Family Participation

The entire handling process is carried out within the governance framework built by MDMC PDM Lumajang through the principle of *One Muhammadiyah One Response*, a managerial model that coordinates resources across organizational instruments (the Health Council, Dikdasmen, the Tabligh Council, and Muhammadiyah universities) without burdening the core structure with all field personnel. Daily coordination is carried out through a forum with the local government and the Regional Disaster Management Agency (BPBD) every afternoon after *Asr* prayer, discussing activities carried out and planned as well as the urgent needs of affected families.[37] This governance faces a challenge in representing the specific needs of each family: the Chairman of MDMC PDM Lumajang said that many organizations responded to the disaster simultaneously while the collection of data on family-based aid recipients was not fully centralized, resulting in overlaps of volunteers and logistics at certain points. As a corrective step, MDMC PDM Lumajang identified the need to strengthen a coordinated name- and address-based data collection mechanism (*by name, by address*) so that each affected family is accurately recorded, misuse of assistance is prevented, and distribution gaps between regions are avoided.[38] However, from all the affected families interviewed, there was no indication that families were directly involved in determining the type of assistance or the relocation location they received. The assistance and relocation policies appear to have been decided by the government and MDMC and then conveyed to the families as recipients.[39]

6. Family Resilience

Family resilience was relatively built in the aspect of education, through the sustainability of emergency education tents that maintained access to learning for children from refugee families. The long-term economic resilience of families remains a major unanswered challenge, as reflected in the experience of Family Informant 3, who at the time of the study still depended on land owned by others and had limited access to transportation. The recovery proposals that emerged from affected families, ranging from human resource development, local economic programs based on traditional agriculture and trade, and skills training to the construction of factories as alternative sources of employment, show that the resilience built by MDMC so far reaches mainly the non-economic aspects of family life. The restoration of livelihoods, which most determines the

[34]Interview with the Chairman of PRM Sumbermujur, July 2026.
[35]Interview with Family Informant 3, July 2026.
[36]Interviews with Family Informants 1 and 3, July 2026.
[37]Interview with the Chairman of MDMC PDM Lumajang, July 2026.
[38]Interview with the Chairman of MDMC PDM Lumajang, July 2026.
[39]Interviews with Family Informants 1, 2, and 3, July 2026.

survival of families after disasters, still needs further strengthening, especially for families whose livelihoods depend directly on land access.

Discussion

Disaster fiqh formulates several rights that must be fulfilled for disaster victims. Before assessing the conformity of MDMC PDM Lumajang's practice to the six rights, the assessment criteria used in this study are explained first. An element is considered *Highly Compliant* if all indicators of conformity in the element are met consistently and comprehensively based on field findings; *Compliant* if the majority of indicators are met with minor gaps that do not reduce the essence of the fulfillment of the right; *Partially Compliant* if some indicators are met but significant gaps are found in one or more key indicators; and *Not Yet Compliant* if the main indicators have not been adequately met despite initial efforts toward their fulfillment. These criteria are applied consistently to the six elements below.

1. The Right to Manage Disaster Risk

Indicators of conformity in this element are education, mitigation, risk identification, and disaster risk reduction for families. Judged by the principle of *ḥifẓ an-nafs* (protection of life) in *maqāṣid al-sharī'ah*, disaster mitigation is a form of early prevention of threats to the lives of all family members, not just an institutional technical action. Disaster fiqh emphasizes that risk identification and analysis must be built from the community's understanding of the disaster history of its own region, so that mitigation efforts reach all families without exception.[40] This is in line with the international emphasis on understanding disaster risk and strengthening preparedness as priorities for action.[41] The implementation of MDMC PDM Lumajang in this element is reflected in the availability of an early warning system of sirens and radio communication, as well as the readiness of experienced evacuation teams to serve in high-risk zones.

However, the experience of Family Informant 3, who did not hear the siren and only realized that the eruption had occurred when the sky darkened, is empirical evidence that the limited coverage of the early warning system in hilly areas is not just an administrative weakness, but a failure to maintain *ḥifẓ an-nafs* at the most critical moment for families living in hidden areas. This gap is not only technical-infrastructural; it also touches the normative question of who is entitled to protection from disaster threats. Based on the criteria, this element is rated Partially Compliant, because preparedness-based mitigation indicators are available, but comprehensive risk reduction indicators, and thus equitable care of *ḥifẓ an-nafs*, have not been met for all families in the affected areas.

2. The Right to Manage Vulnerabilities

Indicators of conformity in this element are the protection of vulnerable families and efforts to reduce the vulnerability inherent in their members. Disaster fiqh states that a family's vulnerability, including age, physical condition, and the economic condition of its members, is a latent vulnerability that underlies the high risk of a family becoming a disaster victim.[42] This is in line with the normative concern of Q.S. an-Nisā' (4):9 regarding *dzurriyyah ḍi'āfā*, the weak offspring, which affirms the obligation to protect the most

[40] Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Himpunan Putusan Tarjih Muhammadiyah*, vol. 3, ch. V.A, 'The Right to Manage Disaster Risk'.

[41] United Nations Office for Disaster Risk Reduction, *Sendai Framework for Disaster Risk Reduction 2015–2030* (Geneva: United Nations Office for Disaster Risk Reduction, 2015).

[42] Majelis Tarjih dan Tajdid, *Himpunan Putusan Tarjih Muhammadiyah*, vol. 3, ch. V.B, 'The Right to Manage Vulnerabilities'.

vulnerable family members from being left helpless. Field findings show that MDMC PDM Lumajang explicitly places toddlers, the elderly, the sick, and people with disabilities as the top priority of evacuation and services, while healthy family members are directed to a coordinated assistance role. Family Informant 3's account that he was always prioritized as an elderly person in the refugee camp shows that this policy is not just an institutional claim but a real experience felt by beneficiary families.

The policy can be read as a practical translation of the normative principle of the right to manage vulnerability into a concrete operational mechanism. However, the finding that worship in the emergency period returned to the initiative of each family indicates that coordinated spiritual assistance has not reached all families equally, even though *trauma healing* and psychological services by MDMC ran almost daily. This gap matters because Islamic spiritual values such as *tawakkul* (reliance on Allah), *shukr* (gratitude), and *ṣabr* (patience) are discussed in the literature as important resources for coping and psychological resilience in crises.[43] Strengthening coordinated spiritual assistance for all affected families, not only those who seek it themselves, is therefore an important agenda for MDMC. Based on the criteria, this element is rated Compliant, because the majority of indicators of protection of vulnerable groups are consistently met, while the coverage of spiritual assistance still requires strengthening.

3. The Right to Emergency Assistance

Indicators of conformity in this element are the availability of evacuation, health services, logistics, basic needs, and protection for families during the emergency response. Disaster fiqh states that emergency response must include the rescue and evacuation of victims, the fulfillment of basic needs, protection, refugee management, and the restoration of infrastructure and facilities, with standards that ensure the principles of justice, measurability, accountability, responsibility, and empowerment orientation. [44] The implementation of MDMC PDM Lumajang in this element includes the establishment of coordination posts and thematic service posts at various evacuation points, *door-to-door* medical handling with priority for burn cases, pregnant women, and toddlers, and the distribution of food logistics that was relatively secure and even in surplus at a number of points, a condition also confirmed by Family Informant 2.

Judged by the principle of *ta'āwun* (mutual assistance), one of the foundations of disaster fiqh in responding to disasters,[45] this achievement shows that the spirit of cross-community cooperation was manifested in the fulfillment of basic family needs. However, the principles of accountability and measurability, an integral part of the standards for fulfilling basic rights in disaster fiqh and in humanitarian practice, [46] are the most vulnerable points in practice. The Chairman of MDMC PDM Lumajang acknowledged that many institutions responded simultaneously without centralized collection of aid recipient data, which gave rise to overlaps in the distribution of logistics and volunteers. This shows a gap between the normative idealism of *ta'āwun* and the managerial capacity of institutions in the field. Based on the criteria, this element is rated Compliant, because the main indicators of fulfillment of basic family rights are met, although the aspect of

[43]Ahmet Tanhan and J. Scott Young, 'Muslims and Mental Health Services: A Concept Map and a Theoretical Framework', *Journal of Religion and Health* 61, no. 1 (2022), https://doi.org/10.1007/s10943-021-01324-4; Al Eid and Arnout, 'Crisis and Disaster Management in the Light of the Islamic Approach'.

[44]Majelis Tarjih dan Tajdid, *Himpunan Putusan Tarjih Muhammadiyah*, vol. 3, ch. V.C, 'The Right to Emergency Assistance'.

[45]Majelis Tarjih dan Tajdid, *Himpunan Putusan Tarjih Muhammadiyah*, vol. 3, the principle of *ta'āwun*.

[46] Sphere Association, *The Sphere Handbook: Humanitarian Charter and Minimum Standards in Humanitarian Response*, 4th ed. (Geneva: Sphere Association, 2018); CHS Alliance, Group URD, and the Sphere Project, *Core Humanitarian Standard on Quality and Accountability* (Geneva: CHS Alliance, 2014).

distribution accountability requires administrative strengthening and therefore does not meet the condition of *all* indicators being met consistently.

4. The Right to Rehabilitation and Reconstruction

Indicators of conformity in this element are the social, psychological, economic, religious, and family rehabilitation after disasters. Disaster fiqh emphasizes that the right to rehabilitation and reconstruction must restore the functioning of the family better than before the disaster, with a scope that includes economic and cultural recovery, not just the physical repair of houses and infrastructure. This refers to Article 58 of Law Number 24 of 2007 on Disaster Management, which lists ten aspects of recovery, from the environment, infrastructure, and housing to psychological, health, social reconciliation, socio-economic and cultural recovery, security and order, government functions, and public services.[47] Disaster fiqh also affirms the obligation to manage the assets of orphans of disaster victims in the best possible way,[48] a relevant principle because some affected families may lose one or both parents, so family recovery must also ensure the protection of the civil rights of children left behind.

The implementation of MDMC PDM Lumajang in this element includes routine *trauma healing*, periodic health services, rotating emergency education, and the construction of permanent housing with supporting facilities, which Family Informants 2 and 3 confirmed as more feasible than their previous residence. This answers most of the ten aspects of recovery in Article 58, especially the environmental, infrastructure, housing, and psychological aspects. In economic recovery, however, the impact is uneven between families depending on pre-disaster livelihoods. The contrast between Family Informant 2, whose work as a travel driver is relatively unaffected, and Family Informant 3, who as a farm worker must work on unfamiliar land and borrow a bicycle to get to work, shows that families who depend on land experience far heavier economic disruption, in line with survey evidence that the Semeru eruption's socio-economic impact varies at the household level.[49] This is also in line with the redefinition of the *miskīn* category in contemporary fiqh by Panjalu, Salem, Al Farisi, Hadi, and Huda, which explains that poverty can no longer be understood solely as the absence of income, but as a condition of structural vulnerability that limits a family's capacity to maintain a functional and adaptive life system.[50] Based on the criteria, this element is rated Partially Compliant, because rehabilitation in the environmental, housing, psychological, and religious aspects goes well and accords with Article 58, but family economic rehabilitation, including the socio-economic and cultural recovery aspects in the same article, has not been adequately handled.

5. The Right to Implement a Disaster Management System

Indicators of conformity in this element are the involvement of families, inter-agency coordination, and good disaster management governance. Disaster fiqh formulates the right of communities to participate in the disaster management system institutionally, which includes five elements: legislation, funding, institutions, programs, and procedural

[47]Undang-Undang Republik Indonesia Nomor 24 Tahun 2007 tentang Penanggulangan Bencana, art. 58; Majelis Tarjih dan Tajdid, *Himpunan Putusan Tarjih Muhammadiyah*, vol. 3, ch. V.D, 'Rehabilitation and Reconstruction Rights'.

[48]Majelis Tarjih dan Tajdid, *Himpunan Putusan Tarjih Muhammadiyah*, vol. 3, the obligation to manage the property of victims' orphans.

[49]Kusumawardani and Rahmawati, 'An Analysis of the Socio-Economic Impacts of the 2021 Mountain Semeru Eruption on Household Level Using PLS-SEM'; Ulamatullah, Sarmini, and Nasution, 'Masalah Sosial Ekonomi Bencana Alam Erupsi Gunung Semeru di Kabupaten Lumajang sebagai Sumber Belajar IPS'.

[50]Panjalu, Salem, Al Farisi, Hadi, and Huda, 'Islamic Philanthropy Transformation: Redefining Asnāf Zakat to Strengthen Family Resilience'.

mechanisms.[51] The implementation of MDMC PDM Lumajang in this element is reflected in the transformation of its institutional structure into a managerial model through the principle of *One Muhammadiyah One Response*, as well as daily coordination forums with local governments and BPBD that discuss activities and urgent needs of families. However, the field findings show an important gap: from all the affected families interviewed, there was no indication that families were directly involved in determining the type of assistance or the relocation location they received. The assistance and relocation policies appear to have been decided by the government and MDMC and then conveyed to families as recipients, not as parties who participated in formulating the decisions. This is significant because "family involvement" is an explicit indicator of this right, and because participation in the humanitarian literature is understood as a matter of degrees of citizen power rather than mere informing or consultation.[52] Thus, although MDMC's institutional governance shows good technical coordination, evidence of direct family involvement in decision-making has not been found. Based on the criteria, this element is rated Partially Compliant, because inter-agency coordination goes well but there is no evidence of family involvement in decision-making from the beneficiaries' side.

6. The Right to Bear (Resilience)

An indicator of conformity in this element is the existence of efforts to build family resilience through education, preparedness, and empowerment. Disaster fiqh emphasizes that the resilience of families and communities is built through strengthening local institutions, education, and training, so that families are able to sustain the results of the recovery process.[53] This resonates with the view of family resilience as the family's capacity to withstand and rebound from crises through belief systems, organizational patterns, and communication processes,[54] and with evidence that resilience in disasters depends on the interaction of multiple systems around the family rather than on the family alone.[55] The implementation of MDMC PDM Lumajang in this element is reflected in rotating emergency education for children from refugee families and in the encouragement of local economic proposals from affected families, such as factory construction and labor-intensive programs.

In terms of education and preparedness, family resilience is relatively built through continued access to education during the emergency period. However, long-term economic resilience remains a major challenge, as reflected in the experience of Family Informant 3, who still depended on land owned by others and had limited access to transportation. The recovery proposals voiced separately by Family Informants 1 and 3, from human resource development to factory construction as alternative sources of employment, show that this need is widely felt rather than a single case. Based on the criteria, this element is rated Not

[51]Majelis Tarjih dan Tajdid, *Himpunan Putusan Tarjih Muhammadiyah*, vol. 3, ch. V.E, 'The Right to Implement the Disaster Management System'.

[52]Sherry R. Arnstein, 'A Ladder of Citizen Participation', *Journal of the American Institute of Planners* 35, no. 4 (1969): 216–24, https://doi.org/10.1080/01944366908977225; CHS Alliance, Group URD, and the Sphere Project, *Core Humanitarian Standard on Quality and Accountability*.

[53]Majelis Tarjih dan Tajdid, *Himpunan Putusan Tarjih Muhammadiyah*, vol. 3, ch. V.F, 'The Right to Bear'.

[54]Froma Walsh, 'Applying a Family Resilience Framework in Training, Practice, and Research: Mastering the Art of the Possible', *Family Process* 55, no. 4 (2016): 616–32, https://doi.org/10.1111/famp.12260.

[55]Heather Prime, Mark Wade, and Dillon T. Browne, 'Risk and Resilience in Family Well-Being during the COVID-19 Pandemic', *American Psychologist* 75, no. 5 (2020): 631–43, https://doi.org/10.1037/amp0000660; Ann S. Masten and Maria Motti-Stefanidi, 'Multisystem Resilience for Children and Youth in Disaster: Reflections in the Context of COVID-19', *Adversity and Resilience Science* 1, no. 2 (2020): 95–106, https://doi.org/10.1007/s42844-020-00010-w.

Yet Compliant, because resilience in the aspects of education and preparedness has been built, but the main indicators of long-term family economic resilience have not been adequately met.

Table 1. Conformity of the Family Protection Practices of MDMC PDM Lumajang with the Six Rights of Disaster Victims.

No	Right of Disaster Victims	Conformity Indicator	Rating and Analysis
1	Right to Manage Disaster Risk	Family access to mitigation education and early warning systems that reach their homes	Partially Compliant. Early warning systems are available but do not reach all families evenly
2	Right to Manage Vulnerabilities	Protection of vulnerable families (poor, loss of family head) and weak family members (children, elderly, pregnant women)	Compliant. Vulnerable groups are prioritized consistently; spiritual assistance still needs wider coverage
3	Right to Emergency Assistance	Distribution of basic needs that treats the family as one recipient unit	Compliant. Main indicators are met; accountability of distribution data still needs administrative strengthening
4	Right to Rehabilitation and Reconstruction	Socio-economic recovery of the family, including the livelihood of the head of the family	Partially Compliant. Physical, psychological, and religious rehabilitation goes well; family economic rehabilitation (especially land-based families) has not been adequately addressed
5	Right to Implement a Disaster Management System	Involvement of affected families in decision-making on the assistance they receive	Partially Compliant. Inter-agency coordination goes well; no evidence of direct family involvement in decision-making
6	Right to Bear (Resilience)	The ability of families to build long-term self-sufficiency	Not Yet Compliant. Resilience in education is being built; long-term family economic resilience has not been met

Table 1 summarizes the level of fulfillment of the six rights in protecting families affected by the Mount Semeru eruption. More important than the rating on each line is the pattern connecting the elements with the lowest fulfillment, namely the right to rehabilitation and reconstruction (4), the right to implement the disaster management system (5), and the right to bear (6). They all lead back to two issues: the economic recovery of the family, and the involvement of the family as a subject, not just an object, in the decision-making process.

These two issues are closely interrelated. Families that are not involved in determining the type of assistance or direction of relocation (5) are more likely to receive economic recovery programs that are not tailored to their original livelihoods, as seen in

the disparity between land-based families and those with mobility-based livelihoods (4). Without room for family participation in formulating their own recovery needs, long-term economic resilience programs risk remaining generic and poorly targeted (6). The weak involvement of families in disaster management is therefore not a stand-alone administrative weakness, but one of the root problems that also explains why economic recovery and family resilience have not been adequately achieved.

These findings confirm that family protection from the perspective of disaster fiqh is not measured by the fulfillment of material needs alone, but also by the extent to which families are treated as holders of the right to have a say in the restoration of their own lives. This is a dimension that has not been addressed by earlier studies of MDMC, which focused on technical and institutional aspects.

CONCLUSION

This study answers its two research questions. First, the protection of families affected by the Mount Semeru eruption carried out by MDMC PDM Lumajang took six forms: preparedness and mitigation, protection of vulnerable family members, fulfillment of basic needs, socio-economic recovery, involvement of families in disaster management, and strengthening of long-term resilience. The institutional transformation toward the managerial model of *One Muhammadiyah One Response* supported these efforts by accelerating the mobilization of resources according to family needs. Second, assessed against the six rights of disaster victims in the *Himpunan Putusan Tarjih* (HPT), conformity is uneven. The rights to manage vulnerabilities and to emergency assistance are rated *Compliant*; the rights to manage disaster risk, to rehabilitation and reconstruction, and to implement the disaster management system are *Partially Compliant*; and the right to bear (resilience) is *Not Yet Compliant*. The most significant gaps trace back to two interrelated root problems: the economic recovery of families, particularly those dependent on land, and the absence of family involvement as subjects in decisions on assistance and relocation.

Theoretically, this study extends the unit of analysis of disaster fiqh from the individual or the macro institution to the family as the smallest legal unit, and enriches the reading of HPT norms through the lens of *maqāṣid al-sharī'ah* (*ḥifẓ an-nafs*) and the principle of *ta'āwun*, which have rarely been linked explicitly to the field practice of humanitarian institutions. It also supports the redefinition of the *miskīn* category as structural vulnerability, by showing how survivor families who have had their food needs met can remain structurally vulnerable because they have lost access to productive land. Practically, the findings underline the importance of collaboration among the government, MDMC, and Lazismu on two agendas: widening mechanisms for affected families to take part in decisions on the assistance and relocation programs they receive, and directing zakat, infaq, and alms funds to productive economic empowerment tailored to families' pre-disaster livelihoods rather than uniform short-term cash assistance.

This study has limitations. The number of informants from affected families was relatively small, so variation across more diverse socio-economic backgrounds has not been fully explored, and the study focuses on one eruption (2021) in one area (PDM Lumajang), so generalization to other disasters or regions should be made cautiously. Future research is recommended to broaden the range of affected-family informants to map variations in economic vulnerability more comprehensively, to develop more measurable indicators of family participation in disaster management, and to conduct comparative studies in other MDMC work areas to test the consistency of disaster fiqh implementation at the family level in different geographical and social contexts.

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