



Responding to Structural Shocks: Hadith of the Prophet and the Social Resilience of Early Islamic Communities

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Abstract

Structural shocks—such as economic crises, social conflicts, and political disruptions—are historical realities that shaped the dynamics of early Islamic communities. However, hadith studies are still dominated by normative, partial readings, thus inadequate for comprehensively explaining collective responses to crises. This study aims to construct a conceptual framework for hadith-based social resilience by analyzing the representation of structural shocks, collective response patterns, and resilience mechanisms of early Islamic communities. This study uses a qualitative approach based on literature reviews, employing thematic-contextual analysis of hadiths selected for their relevance to social crises, which are then classified, coded, and interpreted through socio-historical readings to reconstruct the contexts in which they emerged. The results show that hadiths can be classified into three main patterns of social resilience: First, crisis identification through disruption indicators such as distribution inequality, internal conflict, and vulnerability of marginalized groups; second, collective response strategies that include strengthening solidarity, redistributive obligations (such as *zakat* and *ṣadaqah*), and community-based social protection mechanisms; Third, an adaptive prophetic leadership model characterized by situational responsiveness, moral legitimacy, and an orientation toward long-term stability. These findings confirm that the hadith serves as a structured normative-strategic framework for building social resilience. This research expands the approach to hadith

studies toward an integrative-contextual reading and offers conceptual contributions to the development of social resilience studies from an Islamic perspective.

Keywords: Structural Shock; Social Resilience; Thematic Hadith; Early Community; Prophetic Leadership

Abstrak

Guncangan struktural—seperti krisis ekonomi, konflik sosial, dan disrupti politik—merupakan realitas historis yang turut membentuk dinamika komunitas awal Islam, namun kajian hadis masih didominasi pembacaan normatif-parsial sehingga belum memadai dalam menjelaskan respons kolektif terhadap krisis secara komprehensif. Penelitian ini bertujuan mengonstruksi kerangka konseptual ketahanan sosial berbasis hadis dengan menganalisis representasi guncangan struktural, pola respons kolektif, dan mekanisme ketahanan komunitas awal Islam. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan analisis tematik-kontekstual terhadap hadis-hadis yang dipilih berdasarkan relevansi tematik terhadap krisis sosial, kemudian diklasifikasikan, dikoding, dan diinterpretasikan melalui pembacaan sosial-historis untuk merekonstruksi konteks kemunculannya. Hasil penelitian menunjukkan bahwa hadis dapat diklasifikasikan ke dalam tiga pola utama ketahanan sosial: pertama, identifikasi krisis melalui indikator disrupti seperti ketimpangan distribusi, konflik internal, dan kerentanan kelompok marginal; kedua, strategi respons kolektif yang mencakup penguatan solidaritas, kewajiban redistributif (seperti zakat dan sedekah), serta mekanisme proteksi sosial berbasis komunitas; ketiga, model kepemimpinan profetik yang adaptif, ditandai oleh respons situasional, legitimasi moral, dan orientasi pada stabilitas jangka panjang. Temuan ini menegaskan bahwa hadis berfungsi sebagai kerangka normatif-strategis yang terstruktur dalam membangun ketahanan sosial. Penelitian ini memperluas pendekatan studi hadis menuju pembacaan integratif-kontekstual serta menawarkan kontribusi konseptual bagi pengembangan kajian ketahanan sosial dalam perspektif Islam.

Kata Kunci: Guncangan Struktural; Ketahanan Sosial; Hadis Tematik; Komunitas Awal; Kepemimpinan Profetik

Introduction

Both contemporary and historical societies constantly face structural shocks, namely significant changes that disrupt the stability of social systems through political crises, economic disruptions, communal conflicts, or the degradation of collective norms (Hoyer et al., 2023). Operationally, structural shocks are understood as conditions of systemic instability that test a community's adaptive capacity, social cohesion, and legitimacy of authority (Behlendorf, Jadoon, & Penta, 2020). Early Islamic traditions developed in a context of intense structural pressures, including forced migration, intergroup conflict, and unequal resource distribution (Harahap, Is, & Julaiha P, 2025). The Prophet's hadith not only contain normative teachings but also record concrete social practices such as strengthening solidarity between the Muhājirīn and Anṣār, economic redistribution through *zakat* and *sadaqah*, and conflict resolution based on prophetic moral authority (Azmi & Marpaung, 2025). However, studies of hadith tend to treat the text as a static, individual-oriented source, thereby overlooking its potential as an archive of collective responses to social crises. This limitation highlights the need for analyses

that position hadith as a dynamic representation of community adaptation strategies to structural shocks.

The phenomenon of global structural shocks demonstrates the escalating complexity of crises that directly impact social cohesion. The World Bank (2022) report notes rising global economic inequality, with more than 700 million people living in extreme poverty, a trend that contributes to social fragmentation. The United Nations Development Program (2022), in its Human Development Report, highlighted declines in social trust indices across countries due to multidimensional crises, including the pandemic and conflict. The World Health Organization (2020) reported that the COVID-19 pandemic not only triggered a health crisis but also widened social distances and weakened traditional solidarity mechanisms. These data demonstrate that social resilience is not merely a technical policy issue but also relies on collective values, norms, and leadership. Modern policy approaches tend to emphasize structural and institutional aspects but have not yet integrated religious ethical sources as a foundation for long-term social adaptation. This lack of integration opens the way for exploring hadith as an alternative epistemological source that offers both a normative and a practical framework for building value-based social resilience.

Previous studies have paid significant attention to the ethical and social dimensions of hadith, although they have not specifically linked these dimensions to responses to structural shocks. Al-Muhammadi and Awad (2024) identified hadith as a source of social ethics, emphasizing justice and collective responsibility. Still, their analysis was limited to normative formulations and lacked a concrete crisis context. Kamaluddin and Citaningati (2023) emphasized the effectiveness of prophetic leadership in building community loyalty. However, they focused on the figure of the leader. They ignored the dynamics of collective adaptation. Nasution (2025) showed that the Medina Charter represents inclusive social governance, but did not position hadith as an instrument of crisis response. Shalihin and Sholihin (2022) highlighted the relevance of social solidarity in hadith, although their approach was normative and did not examine mechanisms of adaptation to structural pressures. Khodijah et al. (2024) emphasized the contribution of hadith to individual moral formation but neglected the community level as a subject of social resilience. All these studies affirm the importance of hadith in building social values, but share a similar limitation: the absence of reading hadith as an empirical representation of community responses to structural crises. This gap highlights the need for an integrative analysis that positions hadith as a source for reconstructing social resilience strategies based on the historical experiences of early Islamic communities.

The research problem formulation encompasses three core questions: how did hadith represent the structural shocks faced by early Islamic communities; how were prophetic responses articulated in the social practices recorded in hadith; and

how was the construction of collective social resilience shaped through these normative and practical mechanisms? The research objective is to critically analyze the role of hadith as a source for developing social adaptation strategies, strengthening community cohesion, and stabilizing social structures in crises. The research's basic argument rests on the assumption that, as a contextual and responsive record of social practices, hadith can be read as a source of historical data within the theoretical framework of social resilience and collective cohesion. The theoretical contribution of this research lies in developing a conceptual model of hadith-based social resilience that integrates the study of hadith with contemporary social theory. The methodological contribution is achieved through the application of a thematic-contextual approach grounded in socio-historical analysis, which broadens the horizons of hadith studies. Practical contributions include providing a normative framework for strengthening social cohesion in modern communities facing multidimensional crises. This argumentative structure positions hadith as a source of social knowledge that is adaptive, empirical, and relevant across crisis contexts.

Method

This study uses a qualitative design grounded in a literature review. It employs a hybrid model that integrates thematic analysis (*mawḍūʿī*) within a contextual hermeneutic framework, resulting in a systematic and interdisciplinary approach to hadith analysis. Primary data sources are hadith collected in *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and *Sunan* books, selected based on strict inclusion criteria: hadith with the degrees of *ṣaḥīḥ* and *ḥasan*, determined through the *takhrīj al-Ḥadīth* procedure, and thematic relevance to social crises, solidarity, leadership, and community adaptation. At the same time, secondary data are classified into classical hadith commentary, early Islamic social history literature, and contemporary social resilience theory. Data collection was carried out systematically through digital searches using hadith databases with conceptual keyword construction, followed by filtering, data extraction, and initial coding (open coding). Data analysis was carried out in stages: open coding, axial coding, and selective coding to build the theme of social resilience; deepened through historical context analysis based on *asbāb al-Wurūd* and social reconstruction; and concluded with an interpretive synthesis that integrates the normative dimensions of hadith and modern resilience theory.

Results and Discussion

Structural Shocks in the Early Islamic Community

Readings of the hadith as a normative source often overlook its role as a social archive documenting the structural upheavals of the early Islamic community. In fact, events such as migration, intergroup conflict, the pressure of Quraysh rule, and the disruption of the social order are reflected explicitly and implicitly in the hadith. Al-Bukhārī (1993) narrates, "A Muslim is one from whose tongue and hand the

Muslims are safe, and a *muḥājir* abandons what Allah has forbidden.” Ibn Ḥajar (1970) explains that this redefinition of the meaning of *muhajir* emerged after physical migration ceased to be a universal experience, thereby allowing the Prophet to record a shift in community structure from a phase of spatial migration to one of social stabilization. This condition is supported by historical data regarding the integration of the *Muhājirīn* and *Anṣār* through the Medina Charter and the restructuring of faith-based social relations. The hadith reflects a normative response to these changes, while also functioning as a mechanism for stabilizing identity during a period of structural transition.

Conflicts based on *aṣabiyyah* can be understood through a sociological approach to conflict as a residue of pre-Islamic structures that underwent a post-migration rearticulation. The hadith narrated by (1993) regarding the prohibition of group fanaticism reflects a prophetic effort to mitigate the potential for horizontal conflict arising from the tension between tribal and religious solidarity. Historical evidence, such as the rivalry between Aws and Khazraj and the internal dynamics of Medina, demonstrates that social integration does not occur without friction (Nasrulloh et al., 2025). The hadith is not only normative but also preventive and reactive to potential disintegration. An intertextual analysis of Quranic verses on brotherhood reinforces the view that the prohibition of *asabiyyah* functions as an intervention in social structures that have not yet been fully transformed (Shihade, 2020). The concept of social dislocation in this context refers to the insynchrony between new norms and old structures; the hadith serves as an instrument of structural reconciliation, renegotiating the legitimacy of collective solidarity.

The political instability reflected in the hadith narrated by al-Bukhārī (1993) concerning slander needs to be analyzed through a historical-critical approach, taking into account the temporal boundaries between the prophetic and post-prophetic periods. According to Ibn Ḥajar (1970), the hadith demonstrates a prophetic awareness of the potential for escalating power conflicts that are no longer controlled by traditional tribal norms or central authority. Studies of early Islamic political history show that leadership transitions trigger fragmentation of authority, leading to horizontal violence (Toma, 2024). The interpretation of the hadith as a reflection of a legitimacy crisis becomes valid when supported by an analysis of the *sanad* (chain of transmission) and the context of the narration, which demonstrates its relevance across periods. The theoretical framework of political legitimacy helps explain how authority can be delegitimized in crises. The hadith does not encourage passivity but rather outlines risk-mitigation strategies in the face of political uncertainty, thereby serving as normative guidance grounded in a realistic reading of power dynamics.

Post-migration economic inequality can be explained by changes in the structure of production and distribution resulting from the concentration of resources and new economic integration in Medina. The hadith narrated by al-

Bukhārī (1989) in *al-Adab al-Mufrad* concerning the prohibition of satiating oneself while one's neighbor is hungry reflects an awareness of the distributive imbalance that can undermine social cohesion. Historical data on *zakat* mechanisms, *ghanimah* distribution, and the management of Medina's markets demonstrate systematic interventions aimed at reducing inequality (Azmi & Marpaung, 2025). Political-economic analysis demonstrates that redistribution is not merely an individual ethic but an institutional strategy for maintaining social stability. The hadith serves as normative legitimacy for redistributive policies aimed at correcting structural inequalities. The concept of social welfare in this context emphasizes that economic solidarity is integral to community resilience, making the hadith both a reflection and an instrument for managing economic disruptions arising from structural transformation.

The crisis of epistemic authority is reflected in the hadith narrated by Muslim (1955) about the death of scholars and the rise of incompetent leaders, which can be analyzed through the perspective of the sociology of knowledge. The increasingly complex transformation of communities led to a shift in the mechanisms of knowledge transmission, from the direct authority of the Prophet to a broader network of transmissions. The loss of authoritative figures created space for fragmented interpretations and the potential for symbolic manipulation (Umar et al., 2025). Early institutions such as the *ḥalaqah* and the role of the Companions as guardians of authority demonstrate that epistemic stability depends on specific social structures. The hadith reflects an awareness of the vulnerability of knowledge systems to rapid change. The integration of theories of the social construction of knowledge makes it clear that scientific authority is not static but rather dependent on social legitimacy (Kirmayer, 2024). The hadith serves as a warning against the degradation of intellectual leadership, which has systemic impacts on the sustainability of community norms and values.

The transformation of collective identity is evident in the hadith narrated by Muslim (1955) about the alienation of Islam, which can be analyzed through social identity theory. Alienation reflects the position of minorities facing normative pressures from dominant structures, both in the early phase in Mecca and in the internal dynamics after the Hijrah. Historical data demonstrate marginalization, resistance, and complex identity negotiations (Haneen, Yafit, & Maayan, 2025). The hadith does not merely describe a spiritual experience, but also a social condition marked by group exclusion and differentiation. This analysis demonstrates that the hadith serves as a medium for articulating collective experiences of structural pressures. This approach avoids mystical reduction by positioning alienation as a social phenomenon with implications for community cohesion and adaptation.

The overall analysis confirms that the hadith is a crucial source for understanding the structural dynamics of the early Islamic community, provided that a reading combines historical context, textual analysis, and an explicit

theoretical framework. The limitations of the hadith as historical data are acknowledged through a critical approach to the *sanad*, *matn*, and the context of transmission, ensuring that interpretations are not speculative. This approach yields a scholarly contribution by reconstructing the relationship between normative texts and the social realities that gave rise to them. The hadith emerges as a medium for reflection and intervention in addressing the multidimensional crises facing the early Islamic community. Evidence- and theory-based analysis allows for a more nuanced understanding of how communities respond adaptively to structural shocks. This approach strengthens the relevance of hadith in socio-historical studies while avoiding normative reductions that ignore the complexities of the underlying realities.

Hadith-Based Social Cohesion Strategy in Facing Crisis

Social cohesion, as understood in the Prophet's hadith, can be understood as a structural mechanism that emerges from the internalization of religious norms institutionalized in the collective practices of early Islamic communities. The hadith narrated by Muslim (1955) about the parable of the believers as one body not only presents an empathetic ethic but also constructs a scheme of social interdependence that binds individual actions into a coordinated collective response. The internalization of these norms occurs through prophetic authority articulated in religious assemblies, collective worship practices, and social interactions centered on the mosque as a space for norm production. This framework bears similarities to the concept of mechanical solidarity, which emphasizes shared values as the basis for social integration, but goes beyond that model by incorporating a normative-transcendental dimension that strengthens collective obedience (Shoham, 2025). Historical practice demonstrates that responses to the suffering of community members are not sporadic but follow structured patterns, thereby enabling social cohesion to function as both a value-based crisis-response system and an operational social institution (Elamin, 2024).

The brotherhood of faith demonstrates that social cohesion is not merely based on shared symbolic identity but also serves as a social protection mechanism that regulates the obligation to collective intervention against injustice. The hadith narrated by al-Bukhārī (1993) regarding the prohibition of oppression and the condoning of injustice creates normative expectations that bind individuals to actively participate in social protection. These expectations are internalized through intensive interactions between the Prophet and the community and reinforced by religious legitimacy, which makes violations of norms both social and moral deviance. Historical evidence shows that solidarity between the Muhājirīn and Anṣār groups extends beyond symbolic declarations, manifesting in the redistribution of resources and social protection across groups (Fikri & Kholil, 2025). This mechanism reflects the function of cohesion as a social security system grounded in religious norms, thereby reducing the risk of internal fragmentation

and strengthening the collective capacity to face external pressures through coordinated action.

The concept of mutual aid (*ta'āwun*) extends the dimension of social cohesion into the realm of the organized distribution of social burdens through a network of recurring, interconnected interactions. The hadith narrated by al-Tirmidhī (1975), which emphasizes aid as a prerequisite for receiving divine assistance, creates a normative incentive structure that encourages active participation in social assistance practices. This structure is not spontaneous but rather is formed by collective expectations that govern community members' behavior, resulting in a social network pattern resembling a mutual aid system. The distribution of social burdens occurs through mechanisms of resource, labor, and protection sharing that strengthen collective resilience against structural shocks such as poverty and conflict. This analysis demonstrates that *ta'āwun* functions as a norm-based instrument of social redistribution rather than simply an expression of individual benevolence. Thus, social cohesion in this context can be understood as a structured network of relationships that integrates moral, economic, and social dimensions into a coherent and sustainable system.

Social integration, through the concept of the congregation, demonstrates that cohesion depends not only on interpersonal relationships but also on the formation of a collective identity, institutionalized through shared social practices. A hadith narrated by al-Tirmidhī (1975), which emphasizes the importance of togetherness and prohibits fragmentation, creates a normative framework that directs individuals to remain within a collective structure. This structure is realized through congregational worship, deliberation, and collective decision-making, which strengthen a sense of belonging to the community. The congregation serves as an arena for the production and reproduction of norms, ensuring that collective values are continuously internalized and implemented in social life (Akkuş, Postmes, & Stroebe, 2017). This mechanism aligns with the concept of collective identity formation, which emphasizes the importance of shared awareness as a basis for social integration (Pizarro et al., 2022). Historical practice demonstrates that the Medinan community avoided fragmentation by strengthening the congregational structure, which served as a primary buffer against social and political pressures that could undermine internal cohesion (Nawi, 2024).

A theoretical approach to hadith-based social cohesion demonstrates that this phenomenon can be analyzed through a multidimensional framework integrating solidarity, social networks, and collective identity. The solidarity perspective explains how shared values shape social cohesion (Holtug, 2021), while social network theory reveals interaction patterns that enable the effective distribution of resources and information (Kumar & Sinha, 2021). The collective identity perspective highlights the role of shared consciousness in maintaining community integration (Y. Liu, Rakthin, & Budianto, 2025). The integration of these three

perspectives enables a more comprehensive understanding of social cohesion as a complex and dynamic system. This analysis also demonstrates that social cohesion in early Islamic communities possessed unique characteristics not fully explained by Western social theory, as it contained a normative-transcendental dimension that strengthened legitimacy and adherence. Thus, hadith can be positioned as a conceptual resource for developing a contextualized social theory grounded in Islamic tradition.

The overall analysis demonstrates that hadith-based social cohesion is an integrated system that connects norms, institutions, and social practices within a coherent framework. Hadith serves as a source of normative legitimacy, shaping collective expectations, while social practices ensure the implementation of norms in everyday life. The causal relationship between the two can be conceptualized as a model linking hadith norms, internalization processes, the formation of social structures, and the production of collective practices that foster community resilience. This model demonstrates that social cohesion is not a natural phenomenon but rather the result of organized and ongoing social processes.

Economic Resilience and Social Redistribution in the Hadith

An analytical framework for the economic resilience of early Islamic communities requires an explicit articulation of the link between the hadith and contemporary social and economic resilience theory. Resilience is understood as the capacity of a social system to absorb shocks, adapt, and maintain its resource distribution function (Sharifi, 2023). This perspective positions the hadith not merely as an ethical norm, but as an institutional foundation governing relations of production, distribution, and consumption. Modern economic literature, such as fiscal redistribution theory and social safety nets, provides a comparative foundation for understanding *zakat*, *Infāq*, and *ṣadaqah* as stabilization instruments. This integration confirms that early Islamic communities built economic systems based on a combination of formal and informal mechanisms (Azmi & Marpaung, 2025). Operational definitions of economic resilience encompass price stability, access to resources, and protection of vulnerable groups (Hynes et al., 2022). An interdisciplinary approach avoids reducing the hadith to individual practices while strengthening scholarly contributions to the global discourse on resilience and the social economy.

Zakat serves as a prototype for a structured fiscal system that shares characteristics with automatic stabilizers in modern economies. The distribution of *zakat* to the eight *asnaf* creates a transfer mechanism that maintains the purchasing power of vulnerable groups during economic contractions. A hadith narrated by Muslim (1955) on the blessings of almsgiving needs to be read through the lens of wealth circulation, rather than merely spiritual motivations, thereby making it relevant to Keynesian theory on increasing aggregate demand through redistribution (Bilbiie, 2020). Historical practices during the time of the Prophet and

the Khulafā' al-Rāshidūn demonstrate that *zakat* was administered in an organized manner rather than sporadically (Azmi & Marpaung, 2025). Khamis, Hashim, and Ab Rahman (2024) emphasize *zakat*'s effectiveness in reducing poverty and inequality, strengthening the argument that this system has a macroeconomic dimension. This approach positions *zakat* as a public policy instrument that maintains social stability, while integrating the normative principles of the hadith with a modern, data- and institution-based economic analytical framework.

Infāq complements *zakat* as a voluntary redistribution mechanism that enhances the economic system's capacity to withstand shocks. The productivity drive contained in the hadith narrated by al-Bukhārī (1993) regarding the virtue of giving can be analyzed through the theories of prosocial behavior and voluntary redistribution. Individuals are motivated to generate surpluses not only for personal consumption but also for social contributions, thereby strengthening the collective distribution base. The function of *Infāq* as a shock absorber is evident when urgent needs exceed the capacity of formal *zakat* distribution. A study by Simsa et al. (2019) shows that voluntary contributions can respond to crises with high flexibility. The differentiation between *zakat* as an obligation and *Infāq* as a moral choice creates an adaptive hybrid system. This structure reduces dependence on a single distribution source while increasing economic resilience by diversifying complementary wealth-transfer channels.

Ṣadaqah broadens the scope of redistribution through informal, adaptive, and decentralized mechanisms. A hadith narrated by al-Bukhārī (1993) emphasizes that every good deed is worth charity, creating high flexibility in responding to crises, in line with social resilience theory, which emphasizes community adaptive capacity (Cubeddu & Martini, 2025). *Ṣadaqah* functions as an informal safety net that can quickly address micro-needs without bureaucratic procedures (Kailani & Slama, 2019). The practice of solidarity between the Muhājirīn and the Anṣār demonstrates the concrete implementation of social network-based redistribution. A study by Eakin et al. (2025) confirms that informal mechanisms enhance the system's resilience to external disruptions. The integration of *ṣadaqah* with *zakat* and *Infāq* forms a multi-level redistribution network that connects formal structures and community solidarity. This approach emphasizes that economic resilience depends not only on formal institutions but also on social dynamics that enable rapid, context-specific responses to changing conditions.

The hoarding ban represents a form of market regulation that anticipates distribution distortions and supply crises. A modern economic perspective links hoarding to market failures stemming from supply manipulation, which trigger inflation and price instability (Abdul-Rahman, Olalekan, & Adewale, 2025). The hadith narrated by Ibn Mājah (2014) regarding this prohibition can be understood as a preventive policy aimed at maintaining market balance and public access to necessities. Analysis by J. Liu and Qi (2022) suggests that intervention against

speculative behavior is a prerequisite for social stability. This concept aligns with contemporary policies on price controls and supply chain protection. Integration with food security theory underscores the importance of the hoarding ban for maintaining sustainable food distribution (Song, Goh, & Tan, 2021). This approach shifts understanding from moral norms to a systemic regulatory framework that protects society from artificial crises.

Trade ethics serve as an institutional infrastructure that determines market efficiency and stability. Honesty and trustworthiness can be analyzed through the lens of information asymmetry theory, which explains how information inequality undermines pricing mechanisms and trust (Zhang & Zhang, 2023). A hadith narrated by al-Tirmidhī (1975) concerning honest traders emphasizes the importance of transparency as a prerequisite for efficient markets. The transaction cost economics approach demonstrates that trust reduces transaction costs and increases the smoothness of exchange (Connelly et al., 2018). Integrating ethical values with market structures results in a more stable and predictable system. Prohibitions on fraudulent practices such as *gharar* and *tadlis* strengthen regulations against information distortion. Institutional economics literature emphasizes that social norms play a crucial role in shaping economic behavior (Melnyk, Carrillat, & Melnyk, 2022). This analysis positions ethics not as an additional value, but as a structural component that ensures the sustainability of distribution systems and the protection of vulnerable groups.

The concept of collective ownership of strategic resources highlights the political-economic dimension governing access to production. The hadith narrated by Ibn Mājah (2014) about the common ownership of water, pasture, and fire aligns with the theory of common goods, which emphasizes the importance of collective management to prevent overexploitation and inequality (Mazzucato, 2024). Elinor Ostrom's approach to commons governance provides a framework for understanding how communities can manage resources sustainably (Senatore, Bimonte, & Gatto, 2025). This practice ensures that basic factors of production remain available to all members of society. The integration of the concept of public goods strengthens the argument that collective access is a prerequisite for long-term economic stability (Mazzucato, 2024). This analysis is relevant to contemporary issues such as resource inequality and the environmental crisis. Collective ownership structures reduce the risk of excessive wealth concentration while increasing the system's capacity to withstand external pressures by more equitably distributing access (Martinović & Verkuyten, 2024).

The overall synthesis shows that the hadith constructs a model of economic resilience by integrating redistribution, market regulation, ethics, and resource management. This model can be formulated as a multi-layered system encompassing fiscal mechanisms, social solidarity, control of economic behavior, and ownership regulation. This approach demonstrates that the social resilience of

early Islamic communities was not a spontaneous outcome but rather a planned, systemic construction.

Prophetic Leadership and Social Adaptation to Structural Change

The prophetic leadership of the Prophet Muhammad operated as an institutionalized structural adaptation mechanism through the measured distribution of social roles and responsibilities, rather than simply as an expression of charisma-based normative authority. The hadith narrated by al-Bukhārī (1993) on the universality of leadership established an operational framework that enabled the articulation of distributed leadership within the Medinan community, as evidenced in the delegation of authority to *amils*, *qāḍīs*, and local leaders who carried out specific functions in response to social needs. This configuration demonstrates that community stability does not depend on centralized power, but rather on structured, accountable coordination of roles. This analysis reinforces the classical interpretation by extending it through an institutional leadership approach, defining the systemic function of leadership as the ability to manage social complexity through adaptive organizational mechanisms. This practice demonstrates that the sustainability of the community's structure arises from integrating norms into social institutions that are responsive to change.

The principle of ease, as contained in the hadith narrated by al-Bukhārī (1993), does not remain a normative doctrine but rather serves as an instrument for policy adaptation in the face of social and political disruption. This normative flexibility is reflected in the Medina Charter, which accommodates ethnic and religious pluralism through an inclusive and dynamic social contract (Nasution, 2025). This approach aligns with the adaptive leadership framework, which emphasizes the leader's ability to calibrate responses to environmental changes without losing their value orientation (Abukalusa & Oosthuizen, 2025). The Prophet's wisdom demonstrates that the common good is not understood statically but negotiated through contextual adjustments that account for community capacity. The resulting restructuring of social relations is not a reactive response, but rather a systematic strategy to maintain cohesion and prevent structural fragmentation.

The psychosocial dimension of prophetic leadership demonstrates that community resilience depends not only on formal structures but also on the collective capacity to manage social pressures. The hadith narrated by Ibn Mājah (2014) regarding social interaction and patience serves as the basis for collective coping and strengthens community resilience in the face of internal conflict and external pressures. Social practices that emphasize active involvement foster the formation of solidarity networks that can mitigate the escalation of conflict and maintain collective emotional stability (Koegler et al., 2019). This analysis can be understood through a social resilience perspective, which positions social interaction as the primary medium for reproducing resilience (Feldman, 2021). The Prophet's exemplary behavior in dealing with social resistance demonstrates that

patience is not a passive attitude but a conflict-management strategy that maintains community integrity. This mechanism explains how ethical values are translated into concrete social practices, enabling communities to adapt to structural pressures without disintegrating.

The Prophet Muhammad's domestic example represents the microfoundation that underpins macro stability through a continuous process of value internalization. The hadith narrated by Ibn Mājah (2014) concerning leadership practices within the family creates a pattern of social learning that is then replicated in the broader community structure through mechanisms of social learning and norm diffusion. Egalitarian and ethical interpersonal relationships strengthen normative cohesion without reliance on coercive instruments, allowing social legitimacy to form organically (Waldrop & Warren, 2024). This approach demonstrates that structural transformation does not always begin with formal policies, but rather with the formation of consistent social habitus. Micro-foundations-based analysis of social order shows that community stability is the accumulation of small, collectively internalized practices (Ocasio, 2023). Domestic role models serve as a medium for transmitting values, ensuring the continuity of norms in changing situations, and allowing communities to maintain a clear ethical orientation despite complex social dynamics.

The integration of normative flexibility and institutional structure demonstrates that prophetic leadership operates through an organized synthesis of values and practices. The Prophet's decisions regarding market management, *zakat* distribution, and conflict resolution reflect his ability to connect moral principles with society's empirical needs. This approach aligns with the transformational leadership framework, which emphasizes change through the internalization of values and the restructuring of social systems (Alessa, 2021). This analysis demonstrates that structural adaptation is not sporadic but is shaped by a long-term strategy that prioritizes stability and sustainability. Prophetic leadership avoids the dichotomy between norms and practices by embracing both as mutually reinforcing elements. The result is a social system capable of responding to change without losing its normative identity, fostering community resilience by balancing continuity and innovation.

Strengthening the empirical basis through historical context demonstrates that the Prophet's policies in dealing with the great Hijrah migration, inter-tribal conflict, and external pressure from the Quraysh reflect a concrete application of the principles of structural adaptation. The restructuring of social relations through the brotherhood of the Muhājirīn and the Anṣār serves as a concrete example of how leadership effectively facilitates resource redistribution and social integration. This practice demonstrates that social resilience is built through strategic interventions that reduce inequality and strengthen solidarity. This approach aligns with institutional resilience theory, which emphasizes the importance of designing

institutions that can absorb shocks without collapsing (Hillmann & Guenther, 2021). This historical analysis confirms that the hadith serves not only as a source of normative legitimacy but also as an analytical entry point for understanding concrete leadership practices. The integration of text and context yields a more comprehensive understanding of the dynamics of social adaptation in early Islamic communities.

The conceptualization of prophetic leadership as a mechanism for structural adaptation can be formulated through three main dimensions: the distribution of authority, normative flexibility, and the internalization of values. The distribution of authority ensures the continuity of social functions through a clear and accountable division of roles. Normative flexibility allows policy adjustments to environmental changes without compromising fundamental principles. The internalization of values ensures the reproduction of norms through sustainable social practices. These three dimensions interact to form an adaptive system capable of responding effectively to structural shocks. This model makes a theoretical contribution by connecting the study of hadith to contemporary leadership theory, thereby fostering interdisciplinary dialogue between Islamic studies and the social sciences. This formulation also clarifies key variables that were previously implicit, making the analysis more measurable and systematic.

Conclusion

The Prophet's hadith emerges as a social knowledge system with a dual function: as an early detection mechanism for structural shocks and as an institutional tool for building resilience in early Islamic communities. Key findings emphasize that hadith not only name crises caused by migration, conflict, and resource inequality, but also construct collective responses through strengthening solidarity, an ethic of reciprocity, and redistributive practices that limit accumulation and protect vulnerable groups; prophetic leadership integrates moral authority, practical exemplarity, and adaptive decision-making flexibility. Theoretical implications lead to the formulation of a hadith-based social resilience framework that expands hadith studies toward sociological analysis and challenges conventional normative-textual approaches. Practical implications can inform efforts to strengthen the strengthening of community cohesion, to the design of social policies grounded in the values of distributive justice, and to manage crisis management at the community and institutional levels. Limitations include the selectivity of the hadith corpus, which influences generalizations; bias in categorizing shocks due to the thematic-analytical approach; and issues of historicity related to transmission and redaction. Further research agendas should integrate modern resilience theories, cross-traditional comparative methods, digital humanities approaches, and contemporary crisis case studies to enhance the validity and relevance of findings.

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Author Contribution Statement

HA contributed to the formulation of the research concept, the development of the methodology, data analysis, manuscript writing, and correspondence for publication. AQ contributed to data collection and processing, literature review, and preparation of the research results section. MI contributed to the theoretical analysis, interpretation of findings, and refinement of the discussion. AZ contributed to data validation, academic editing, and adjustments to the manuscript writing system. SM contributed to the final review of the manuscript, checking the appropriateness of citations and references and evaluating its suitability for publication. All authors have read, reviewed, and approved the final version of the manuscript.

Conflict of Interest

The author declares that this manuscript was prepared and published without any conflict of interest whatsoever, whether personal, professional, institutional, or financial. The entire research, analysis, and writing process was conducted independently in accordance with academic principles and scientific publication ethics. There are no specific relationships or interests that could influence the objectivity, content, or results presented in this manuscript.

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The author declares that artificial intelligence (AI) technology in the preparation of this manuscript was only used to a limited extent to help improve language quality, correct grammar, edit sentences, and support technical formatting. The use of AI does not include the creation of scientific content, the development of academic arguments, data analysis, concept formulation, interpretation of results, or the drawing of research conclusions. All ideas, research results, findings, analyses, opinions, interpretations, and conclusions in this manuscript are entirely the responsibility of the author. The author has also conducted a review, verification, and final editing of the entire manuscript to ensure accuracy, academic integrity, and compliance with the ethical standards of scientific publication.

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