Migration Letters

Volume: 21, No: S4 (2024), pp. 2047-2058

ISSN: 1741-8984 (Print) ISSN: 1741-8992 (Online)

www.migrationletters.com

The Role Of Faith-Based Organizations In Flood Relief In Pakistan: Insights From Al-Khidmat Foundation

Abida Sharif, Namra Ejaz, Imran Sabir, Hamza Khan

Abstract

Faith-based organizations (FBOs) have gained recognition as primary responders to the disasters. This study situated in Pakistan is a timely endeavor to critically evaluates the mechanism of flood relief by Al-Khidmat Foundation (AKF). Employing Kreps and Bosworth's (1993) model of disaster, organization, and role enactment, deductive methodological insights on preparedness, response and recovery strategies are highlighted. A realist-ontological framework was used to get the primary and secondary data of AKF. In-depth Interviews were conducted with 11 experts working at administrative, infrastructure and relief departments of AKF. Secondary data was obtained from AKF's annual report (2022-2023) on flood response. document analysis and thematic analysis were the techniques to analyze the data. The results demonstrates that AKF being socially inclusive, locally grounded and culturally relevant is one of the most trusted charity organizations engaged in various activities including helping flood victims in Pakistan. AKF provided 15 billion aid through partnerships with more than 100 groups and contributions from professional and student volunteers. Organizational preparedness is ensured through risk identification, strategic planning, resource mobilization through 50 disaster management units, and community awareness in high-risk areas. The recovery operations entailed locating and rescuing 56,220 individuals and relocating them to 61 tent camps for sustenance. Their flood recovery initiatives encompassed the reconstruction of 10,000 residences. As part of their mitigation strategies, 300 educational and religious [1]edifices, farmers' training, the provision of skill development and educational resources, as well as mental and spiritual assistance remain most effective. It is found that AKF's response and management mechanism though providing relief to the flood victims beyond religious affiliations at large, yet it is not developed on integrated model of disaster management. AKF lacks vulnerable-specific systematic response mechanism. Only medical services for aged, ill population and pregnant women are provided. Newborn and children's specific need-based interventions with holistic approach are not found. Similarly, the study did not find any specific interventions when it comes to the inherent risks such as disaster and security hazards particularly for separated children and transgender persons. The study recommends brief policy guidelines with a particular focus on training on adaptation and mitigation to reduce the risks involved in disasters.

1. Assistant Professor at Department of Sociology, Fatima Jinnah Women University, Rawalpindi. Corresponding Author: abida.sharif@fjwu.edu.pk
2. MPhil Sociology, Department of Sociology, Fatima Jinnah Women University, Rawalpindi.
3. Associate Professor, School of Sociology, Quaid-i-Azam University, Islamabad.
4. MPhil Sociology, School of Sociology, Quaid I Azam University, Islamabad.

Keywords: *Faith Based Organization, Flood, Disaster Management Cycle, Sustainable Development Goal, Al-Khidmat Foundation Pakistan.*

1. Introduction

Faith-based organizations (FBOs) are formal entities driven by religious identities and compassion to perform humanitarian work (World Bank, 2022). They play a critical role in disaster management, particularly in developing countries, where they contribute significantly to disaster relief efforts (Centre for Disaster in Philanthropy, 2022). During Pakistan's 2022 floods, the Al-Khidmat Foundation Pakistan (AKFP) emerged as a notable FBO providing disaster relief. Despite its visible impact, AKFP's efforts are underexplored in academia. This case study examines AKFP's disaster management activities during the 2022–2023 floods.

Globally, faith has long been integral to humanitarian efforts. Even in formally secular states, religious principles such as compassion and solidarity motivate FBOs to address suffering, particularly among vulnerable groups. While classical sociologist Max Weber predicted the diminishing role of religion in society, later thinkers like Emile Durkheim and Peter Berger argued for its enduring relevance. Durkheim viewed religion as a force for social cohesion, while Berger emphasized its ability to provide stability and meaning, especially during crises. Consequently, faith remains a crucial factor in promoting collective action during disasters.

Contemporary disaster management aligns with Sustainable Development Goals (SDGs) and highlights the need for inclusive stakeholder collaboration, including FBOs. These organizations leverage their religious foundations and cooperative efforts to address crises effectively. Studies show that FBOs play a pivotal role in disaster relief by mobilizing resources and engaging with vulnerable populations without discrimination (Khafagy, 2020). They are also instrumental in long-term recovery efforts, often remaining active after international organizations have withdrawn (Parent, 2017).

In Pakistan, FBOs make up over one-third of the nonprofit sector, including masjids, madrassas, and organizations like AKFP (Cheema, 2012). These institutions integrate religious values with modern disaster management strategies to aid affected populations (Baidhawy, 2015). Despite their contributions, research on their role in disaster management is limited. This study focuses on AKFP's preparedness, response, and recovery strategies during the 2022 floods.

Pakistan's vulnerability to climate-induced disasters, such as floods, is exacerbated by its reliance on agriculture, geographic factors, and inadequate disaster preparedness systems. Over the past three decades, the frequency of disasters has risen significantly, with flooding accounting for 90% of damage in underdeveloped countries (Rahman et al., 2015). Pakistan experiences catastrophic floods every four years, with Punjab, Sindh, Khyber Pakhtunkhwa, and Balochistan being the most affected regions.

The 2022 floods were among the worst in Pakistan's history, impacting 33 million people and causing over 1,700 fatalities (UNICEF, 2022). The disaster severely damaged infrastructure and agriculture, affecting 110 of the country's 170 districts (World Bank, 2022). While government and NGO responses faced criticism for inadequate planning and resource mismanagement, FBOs like AKFP played a crucial role in providing effective and timely relief.

AKFP is regarded as one of Pakistan's most reliable FBOs, actively assisting communities during the flood crisis (Molina, 2022). Its efforts focused on aiding vulnerable groups,

including pregnant women, children, elderly individuals, and transgender persons. AKFP's disaster management strategies involved preparedness measures, immediate relief, and recovery initiatives. However, public contributions to FBOs like AKFP remain limited, with only 33% of Pakistanis directly donating to religious organizations (Amjad and Ali, 2018).

This research aims to fill gaps in understanding the developmental role of Islamic FBOs in disaster management. It evaluates AKFP's initiatives during the 2022 floods to assess its preparedness, response mechanisms, and recovery strategies.

- To explore the preparedness of the Al-Khidmat Foundation Pakistan in flood relief.
- To study the response mechanisms of the Al-Khidmat Foundation Pakistan for providing relief to vulnerable segments of the population, i.e., pregnant females, children, patients, aged persons, and transgender.
- To find out the recovery strategies developed by the Al-Khidmat Foundation Pakistan for helping the flood affected population.

2. Literature Review

The Humanitarian Impulse and Religious Foundations

Humanitarian efforts stem from the inherent human desire to assist those in distress, a sentiment embedded in major world religions. Practices such as Christian charity, Islamic Zakat, and Buddhist and Hindu Dana illustrate this principle (ICRC 2021). Religious doctrines often shape responses to disasters. For example, in Fiji following Hurricane Nigel in 1997, Christian churches provided aid, while mosques and temples supported co-religionists (Gillard and Paton 1999; ICRC, 2021). In Indonesia, scholars emphasize harmonizing Islamic teachings with scientific disaster mitigation strategies. However, misconceptions about Islamic doctrines can lead to fatalistic attitudes among Muslims (Iskandar, 2019; Aksa, 2020). Islamic practices such as Shukr (gratitude), awake (faith), and sabre (patience) enhance resilience during crises (Fahm, 2018).

Roles of Faith-Based Institutions in Disaster Management

Faith-based institutions (FBIs) play dual roles in disaster management, offering care-oriented responses during crises and mitigation strategies before, during, and after disasters (Sheikhi et al. 2021). For example:

- **South Korea:** Christian churches focus on immediate relief, while Buddhists conduct post-disaster rituals.
- **Indonesia:** Islamic teachings are integrated into community disaster risk programs, with mosques serving as shelters and planning hubs.
- **Afghanistan:** Mosques used loudspeakers for flood warnings, saving thousands of lives (Adiyoso and Kanegae, 2013; Mohit et al., 2014).

Contributions of Faith-Based Community Organizations (FBCOs)

FBCOs have demonstrated significant contributions to disaster relief. After Hurricanes Katrina and Rita in the United States, they provided vital support despite challenges such as resource limitations, disorganized responses, and lack of preparation (Carol et al., 2008). In Indonesia, Muhammadiyah, an Islamic FBO, incorporates disaster management principles like ta'aruf (mutual understanding) and ta'awun (mutual assistance). It emphasizes inclusivity and collaborates with national and international organizations to deliver relief (Baidhawy 2015). Despite their strengths, many FBCOs lack systematic disaster preparedness and focus primarily on immediate relief rather than long-term resilience (Rivera, 2018).

Psycho-Social Resilience Through Faith-Based Approaches

FBOs enhance psycho-social resilience through shared religious beliefs and rituals. Rebuilding religious spaces post-disaster fosters unity and provides emotional solace. Islamic frameworks promote optimism, support, and solution-oriented thinking to assist victims. However, managing multicultural FBOs requires effective volunteer management and an understanding of cultural dynamics to ensure inclusivity (Coleman, 2017).

Faith-Based Organizations in Pakistan's Disaster Context

In Pakistan, where floods are frequent, FBOs like mosques play crucial roles in community disaster management, addressing social, economic, and cultural needs. Yet, research on their contributions remains limited, particularly in disaster preparedness. Current studies largely focus on post-disaster scenarios, overlooking preemptive measures.

Given Pakistan's vulnerability to frequent flooding, there is an urgent need for social science research to explore the structural and operational roles of FBOs in delivering relief to vulnerable populations. This research should inform the development of comprehensive disaster management strategies at the national level, ensuring that FBOs' unique capabilities are effectively utilized (Rivera and Nickels, 2014).

3. Methodology

The research methodology employed a structured approach to investigate the role of Al-Khidmat Foundation Pakistan (AKFP) in disaster management during the 2022 floods. This exploratory case study utilized a critical realist ontological perspective and applied the DRC model by Kreps and Bosworth (1993) under a structural-functionalist framework. A deductive approach was adopted, where primary data was collected through expert purposive sampling, involving in-depth interviews with 11 experts using five detailed interview guides. Secondary data was sourced from AKFP's Flood Response Report of 2023. Data analysis incorporated thematic and document analysis techniques to derive meaningful insights. Ethical considerations, such as informed consent and maintaining confidentiality, were rigorously adhered to throughout the study. This comprehensive methodological framework provided a systematic basis for analyzing AKFP's preparedness, response mechanisms, and recovery strategies, enabling a holistic understanding of its structural and functional contributions to disaster management.

4. FINDINGS

4.1 Demographic Profile of Al-Khidmat Foundation Pakistan

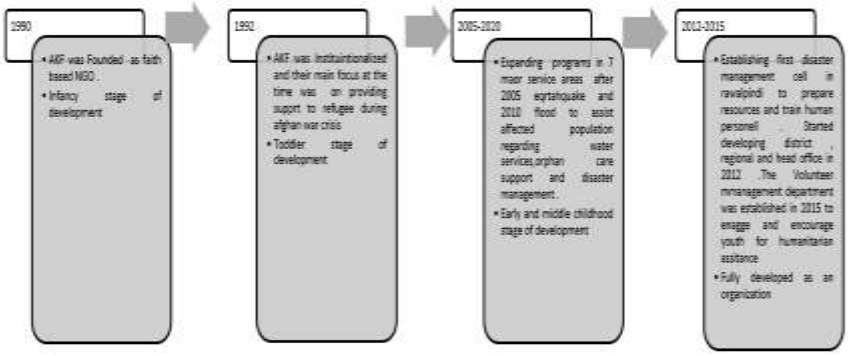
Al-Khidmat Foundation Pakistan (AKFP) is a non-governmental, apolitical, and nonprofit organization dedicated to delivering social services and humanitarian aid to underprivileged populations both nationally and internationally. With the vision of "service to humanity with integrity," AKFP's mission underscores unbiased service, particularly to vulnerable communities. Rooted in Islamic charitable principles, the organization's name, Al-Khidmat, meaning "service" in Arabic, reflects its commitment to brotherhood and sacrifice. While AKFP's foundation as an Islamic Faith-Based Organization (FBO) is clear, it aligns with contemporary development paradigms without compromising its humanitarian objectives (Saleem 2019). AKFP is Pakistan's leading NGO, operating through a vast network of 150 district offices, 10 regional offices, and a central headquarters in Lahore. The organization is structured into 10 departments and focuses on seven core service areas: disaster management, health services, education, orphan care, clean water, community services, and Mawakhwat (interest-free loans). Its expansive volunteer network is the largest in the country and is widely regarded as the second most responsive entity, after the Army, in providing relief during disasters. Volunteers receive training in disaster management, capacity building, entrepreneurship, and basic language skills, ensuring they are equipped for effective service delivery.

Formally registered as an NGO in 1990, AKFP began its humanitarian efforts earlier, with significant involvement during the Afghan conflict crisis of 1992, initially focusing on refugee support. Over the years, the organization has grown substantially, broadening its scope and services. Its transformation into a comprehensive disaster management entity was catalyzed by recurring calamities in Pakistan, including the devastating floods of 2022. The organization's growth has been driven by its response to disasters. As Expert 6 explained:

The AKFP began working on water in Tharparkar in 1990 after noticing significant issues there. Following the 2005 earthquake and 2010 floods, the number of orphans surged. In response, AKFP organized its humanitarian efforts and established program areas such as orphan family support, AGOSH homes for orphans, health dispensaries, water hand pumps, and filtration plants.

Disasters have been pivotal in shaping AKFP's operational framework, leading to the creation of comprehensive initiatives tailored to community needs. Unlike many organizations that view disasters solely as destructive events, AKFP perceives them as opportunities for growth and organizational development. This perspective aligns with the findings of Baidhawy (2015) regarding Muhammadiyah, an Islamic FBO in Indonesia, which used disasters as a platform to raise awareness about preparedness and management. Similarly, AKFP prioritizes proactive measures such as risk assessments, strategic planning, awareness campaigns, and training programs.

Fig. The development Phase of AKF, Pakistan



4.2. Preparedness of Al-Khidmat Foundation Pakistan for Floods

Efficient flood management relies heavily on preparedness, which includes identifying risks, formulating plans, assembling emergency kits, raising community awareness, and monitoring weather updates (American Red Cross, 2021). The Al-Khidmat Foundation Pakistan (AKFP) has demonstrated significant efforts in this regard, combining strategic planning with material and human resource mobilization to strengthen community resilience. AKFP's preparedness includes risk identification and mobilization of disaster management cells to warn high-risk communities, fostering resilience through local engagement. Their efforts are complemented by media campaigns to address challenges such as insufficient awareness, negative perceptions of NGOs, and inadequate official support.

The Disaster Research Center (DRC) model categorizes AKFP's organizational preparedness as D-A-R-T:

- D (Disaster Management Program): AKFP utilizes its experience from past disasters like the 2010 floods to prepare communities.

- A (Activities): Prearranged actions include risk assessment, awareness campaigns, and disaster management training.
- R (Resources): AKFP maintains material resources in disaster management cells and trained volunteers as human resources.
- T (Tasks): Tasks are allocated following risk identification.

This organizational structure achieves a balance between formal organization and collective behavior, ensuring a logical and efficient preparedness framework.

4.2.1. Risk Identification and Early Warning Systems

Risk identification is vital for effective flood management (FEMA 2020). AKFP employs both conventional and technological approaches for this purpose. Collaborating with the National Disaster Management Authority (NDMA) and Flood Forecasting Division (FFD), AKFP relies on government-provided data to anticipate risks. Although AKFP lacks its own technology for risk detection, it efficiently disseminates alerts received through WhatsApp groups, ensuring rapid internal communication and emergency planning.

The conventional method involves utilizing community volunteers to monitor hazards locally, leveraging AKFP's presence in over 150 districts. This grassroots approach, informed by past experiences such as the 2010 floods, allows AKFP to develop and implement early warning systems tailored to regions prone to recurring floods.

4.2.2. Mobilizing Human and Material Resources

Following risk identification, AKFP activates its disaster management cells (DMCs) to deploy pre-prepared resources. By 2022, AKFP operated 50 DMCs across Pakistan, with an additional 16 under development. These centers house essential disaster management tools, equipment, and trained volunteers who provide community training at the local level. Unlike other programs dependent on post-disaster donations, AKFP pre-stocks its DMCs to ensure prompt responses during emergencies.

Regular audits by the Monitoring and Evaluation (M&E) department ensure that resources are location-specific and maintained. For example, life jackets and boats are prioritized in South Punjab, while North Khyber Pakhtunkhwa (KPK) requires different equipment. Annual disaster management training, initiated in 2014, prepares volunteers and staff ahead of the monsoon season, with awareness campaigns in high-risk areas. Training starts at the school level, fostering a culture of readiness from a young age.

Volunteers play a pivotal role in disaster management, inspired by Islamic teachings that view hardships as tests of faith. These principles encourage proactive engagement, emphasizing collective responsibility and the spiritual merit of aiding others. This approach aligns with Islamic teachings advocating the use of knowledge (ilm) and effort (ikhtiar) to mitigate disasters.

4.2.3. Community Awareness and Resilience Building

Community awareness campaigns are central to AKFP's strategy. Volunteers and staff engage with high-risk communities to provide information about flood hazards, empowering them to take preventive measures. Banners, seminars, and food package distributions serve as communication tools, ensuring that vulnerable populations are prepared. For instance, AKFP organizes awareness seminars in disaster-prone areas, utilizing its infrastructure, such as schools and mosques, to educate communities.

Islamic principles further shape AKFP's readiness campaigns. Morning sessions on Quranic teachings inspire volunteers and staff to integrate humanitarian tasks with spiritual values. Public policy and climate change awareness are also promoted through domestic

and international initiatives, including campaigns involving thousands of participants from educational institutions like the University of Central Lancashire (UCLan).

4.3. Response Mechanisms of Al-Khidmat Foundation Pakistan towards Flood Victims

The response phase occurs in the immediate aftermath of flood which focuses on life saving efforts. It entails actions such as search and rescue operations, evacuation procedures, provision of temporary shelter, ensuring access to necessities like food and clothing, health care facilities and addressing hygiene and sanitation needs including provision of clean water services. The response phase majorly focuses on helping immediately after the occurrence of disaster (Davis 2016). Similarly, AKFP focused on life saving efforts through mentioned response mechanisms to provide relief to flood victims.

The very first thing AKFP did after receiving the news of the flood situation was to assess the level of the flood, the damage caused by it, and the urgent needs of individuals. Expert 11 further explained that in the immediate aftermath of flood, urgent needs were considered, like rescue, food, shelter, health, and water. As per experts, planning for response mechanisms was not very time-consuming due to prepared human and material resources. Expert 11 highlighted that their relief services were quick because of existing pre-prepared resources and infrastructure.

For responding, AKFP has response centers (DMCs). They conducted 52 training courses through DMCs to train personnel for response phase. When a flood comes, AKFP has a list of items and equipment which they need to go into the field, from which the ones present are taken from response centers while others are bought with donations. The list also includes equipment 67 necessary for the safety of AKFPs personnel while responding, including first aid, helmets, long shoes, rain jacket, etc., as first, their safety is necessary to work for saving others. The nature of equipment in response centers changes from area to area as the types of equipment used in plain areas of Punjab for floods are not usable for hilly areas of KPK. The AKFP implemented a response mechanism through search and rescue, evacuation of flood victims to safe areas, providing them temporary shelter solutions by creating tent cities, providing them basic necessities including food and clothes, providing them medical care facilities, water facilities for hygiene along with sanitation facilities. The response mechanisms planned by AKFP were executed through student and professional volunteer management along 70 with community engagement, collaboration at national and international level along with intra-organizational collective actions in the following area mentioned as follows:

- Post Search and Rescue Transitional Shelter Solutions
- Financial and Material Contributions for the Affected Population
- Donation Appeals: Leveraging Online Platforms for Effective Fundraising
- Provision of Essential Services: Ensuring Access to Survival Necessities
- Distribution of Food and Ration Packages
- Distribution of Family Packs
- Access to Medical Care: Examining Challenges and Solutions for Vulnerable Segments of Population
- Provision of Potable Water and Sanitation Facilities
- Expanding the Clean Water Program

4.4. Recovery Strategies of Al-Khidmat Foundation Pakistan in Flooded Areas

The recovery phase focuses on rebuilding the affected communities' physical infrastructures such as homes, schools, and religious buildings—while also addressing emotional, social, and economic recovery. This phase typically spans over a year and

includes activities like psycho-social counseling, employment support, and educational programs (FEMA n.d.).

For AKFP, recovery strategies were tailored to the specific needs of affected individuals and areas. These strategies included four main areas: first, shelter reconstruction through the Tameer-e-Watan program; second, restoring agriculture through the Qisan-o-Bahali program; third, continuing medical care services; and fourth, rebuilding religious and educational facilities. AKFP also ensured community involvement in recovery efforts, with local people playing a role in assessing needs and contributing to rebuilding efforts.

Expert input indicated that AKFP remained responsive to evolving needs, offering donors the option to direct contributions specifically to flood-affected regions. Despite challenges, such as insufficient mitigation measures and awareness, AKFP's recovery programs, particularly in shelter and infrastructure, are expected to conclude by April.

4.4.1. Recovery Programs

In addition to physical reconstruction, AKFP's recovery programs involved structured, long-term planning, integrating risk assessments and human resources. These recovery strategies exemplified a collective, organized effort by AKFP, involving volunteers and staff to implement recovery tasks effectively. The Tameer-e-Watan program exemplifies AKFP's broad commitment to rebuilding residential, educational, and religious infrastructure. Housing recovery under Tameer-e-watan Program, recovery of Schools and of Mosques including madrassahs were the target of recovery program.

4.4.2. Employment/Occupational and Rehabilitation Opportunities

Following the recent floods in Pakistan, the AKFP introduced several recovery initiatives aimed at supporting affected communities. The Qisan-o-Bahali program was launched to help rehabilitate farmers, providing essential agricultural inputs like seeds, fertilizers, and pesticides, valued at 100,000 PKR for farmers with 1 to 5 acres of land. By January, 7,698 farmers had been supported through this program. AKFP also focused on rebuilding the livelihoods of vulnerable groups, including widow mothers, through skill development centers. These centers provided training in various trades, such as sewing and beautician skills, while also offering religious education and counseling services. To further assist economically disadvantaged individuals, AKFP prioritized orphan families and financially vulnerable people in their Mawakhat program, offering interest-free loans to support small businesses. This initiative focused on helping individuals rebuild their businesses, such as grocery stores, that were affected by the floods. AKFP also planned to assist unemployed, educated individuals by providing job opportunities and vocational training to help them regain financial independence.

4.4.3. Expanding Orphan Family Support Program

The AKFP runs two primary programs for orphan care: AGOSH Homes and the Orphan Family Support Program (OFSP). The OFSP specifically addresses the needs of flood-affected children, providing vital support for orphans through a structured registration process. Children eligible for this program must be school-going before the flood and have a death certificate for their father. After verification, the child's mother or guardian opens a bank account to receive quarterly or annual payments, depending on donor preferences. The program ensures transparency by providing bank statements to the recipients. AKFP aimed to support 3,000 orphan children from flood-affected areas, offering them essential services such as education, health care, and food until they reach puberty. By January, 1,330 children had been registered and started receiving assistance. The program covers orphans aged 4 to 12, whether single or double orphans, with support continuing until the child turns 18.

In addition to basic needs, AKFP provides educational support, including school fees, uniforms, and supplies. Annual health screenings for mothers and children are also conducted. The program empowers widowed mothers by offering them skills training and recommending interest-free loans through the Mawakhat program to start small businesses. Furthermore, during Ramadan, orphan families are prioritized for food assistance.

To promote education, AKFP established Temporary Learning Centers (TLCs) in flood-affected areas, providing primary education and skills training for children and adults, particularly focusing on females. These efforts aim to support the long-term recovery of affected families and communities.

4.4.4. Measures for the Future: A Way Forward

In the early response phase of the flood, the Monitoring and Evaluation (M&E) department had limited involvement. However, once relief efforts progressed, AKFP implemented standard operating procedures (SOPs) for various programs, such as food distribution and orphan support, to ensure compliance. To sustain recovery efforts, AKFP focused on water services and the Orphan Family Support Program (OFSP), using a donation model for long-term sustainability. The organization also emphasized community involvement and preparedness for future disasters. Plans include establishing a Disaster Management Training Center and expanding AKFP schools for flood-affected children, ensuring ongoing support and resources for affected communities.

5. Conclusion

In Pakistan, where religion is central to society, the AKFP's religious foundation was crucial in helping the most vulnerable sections of the populace during the most recent floods. Improved coordination and cooperation in disaster management can result from an understanding of the role of FBOs. Since there haven't been many qualitative studies on FBO operations that include the three primary phases of crisis management, especially in Pakistan, this case study filled a major gap in the literature. The study added to the body of knowledge and offered comprehensive insights into the readiness, response strategies, and recovery stages of AKFP in flood relief during 2022–2023, with a focus on vulnerable populations such as elderly people, children, pregnant women, and patients. With an emphasis on disaster management initiatives before to, during, and following the floods, AKFP employed the mitigation-oriented approach for assistance. The results demonstrated that the AKFP's crisis management strategy is founded on the Islamic faith's precepts of serving people without prejudice. While expanding its scope of humanitarian activities to include people of all faiths from the flood-affected areas, AKFP methodically supplied help.

Individuals and organizations, including FBOs of Islamic and other faiths, supported and participated in AKFP on a national and worldwide scale. One of their advantages was that they recruited 80 tiny, regional NGOs to inspire them for DM. Compared to the preparatory phase, the flood aid that AKFP supplied during the reaction and recovery phase was determined to be more strategic with appropriate documentation and statistics. By concentrating on all people, their nondiscriminatory flood relief embodied the idea of Al-Nas (Baidhawy, 2015). According to the study, FBOs like AKFP are crucial in crisis management because they comprehend the requirements of the impacted people in a social, cultural, and religious context.

The results of the study examined AKFP's preparedness, which included strategic planning based on risk identification, the mobilization of human and material resources through 50 DMCs, annual training in disaster management, and community engagement to raise awareness in high-risk areas by leveraging existing infrastructure. They encountered

several obstacles during their pre-preparation phase, such as a lack of government backing, a poor perception of NGOs, and a lack of public awareness. However, AKFP responded to these issues and, mostly with the help of media outlets, took appropriate steps, such as advocating in national and international fora.

The researcher found that one of the main gaps in AKFP's readiness was that the FBO needed to take action to better understand the attitudes and behaviours of areas that are frequently affected by flooding. Effective awareness campaigns, adaptation techniques, and education related to disaster management could have been developed to better prepare these communities entirely instead of solely depending on the local AKFP volunteers if social research on such subjects had been carried out to understand the causes of the communities' unfavourable attitudes towards NGOs and their ignorance of flood management.

With an emphasis on life-saving measures, such as SAR operations, evacuation protocols, the provision of temporary shelters through tent cities, and access to basic necessities and medical facilities while attending to hygiene and sanitation needs, AKFP began putting the response mechanisms into place to provide relief in the immediate aftermath of the flood. Quickly determining the water level, assessing the damage, and determining the immediate needs of the impacted areas were all part of AKFP's prompt response. The FBO used contemporary technology, such as Google's cloud services and the "flood life" platform developed by NDMA, to address communication issues. Through 901 relief vehicles, AKFP's vast volunteer network and partnerships enabled the implementation of relief efforts valued at $15 billion. According to a recent study (Amjad and Ali, 2018), the Pakistani people's strong sense of solidarity and reliance on the AKFP were demonstrated by the equal distribution of donations between domestic and foreign sources.

As a cultural insider, the researcher also identified another gap: the rough clothing that was separated during sorting could have been used to make cloth pads or provided to flood-affected women for their periods while they were responding. Given that 61% of women in rural Pakistan who were most impacted by the floods (Puskor and Mishra, 2022) use cloth for their periods, this would have been a more culturally acceptable option than sanitary pads (Wasan et al., 2022). Finally, the study looked at recovery tactics such rebuilding the physical infrastructure and re-establishing the impacted populations' emotional, social, and physical health. Now, AKFP is restoring 300 schools, mosques, and madrassas in addition to 10,000 homes. By helping flood-affected farmers with materials, interest-free loans, and skills to unskilled and small business enterprises owned by men and women, especially widows, they created occupational and employment prospects.

Suggestions

The study's conclusions recommend the following actions for AKFP, other interested parties, and upcoming scholars to enhance disaster management in Pakistan.

1. The AKFP and other disaster management agencies need to routinely collect community input to evaluate the success of preparedness efforts. so that populations that frequently experience flooding can be trained in appropriate and efficient adaptation skills and preparedness methods.
2. Disaster management organizations with a feed-back from AKF should move forward for a collective strategic development plan that includes dam construction and the relocation of homes to safe sites away from areas that frequently experience flooding.

3. The AKFP and other disaster management groups should lobby the government for natural flood mitigation strategies including riverbank stabilization and wetland restoration, but only with the cooperation of other stakeholders.
4. The government should work with foreign donors to streamline and construct user-friendly online platforms in order to establish safe and practical online payment methods.

References

1. Adiyoso, W., & Kanegae, H. (2013). The preliminary study of the role of Islamic teaching in disaster risk reduction (A qualitative case study of Banda Aceh, ndonesia). Procedia Environmental Sciences, 17, 918–927. https://doi.org/10.1016/j.proenv.2013.02.110
2. Aksa, F. I. (2020). Islamic perspectives in disaster: An alternative to changing fatalistic attitudes. Jamba: Journal of Disaster Risk Studies, 12(1), 942. https://doi.org/10.4102/jamba.v12i1.942
3. Al-Khidmat Foundation Pakistan. 2023. "Al-Khidmat Flood Response January 02, 2023." Retrieved January 4, 2023 (www.alkhidmat.org).
4. American Red Cross. N.d. "Flood Preparedness." Retrieved May 24, 2023 (https://www.redcross.org/get-help/how-to-prepare-for-emergencies/types-of-emergencies/flood.html).
5. Baidhawy, Z. (2015). The role of faith-based organization in coping with disaster management and mitigation: Muhammadiyah's experience. Journal of Indonesian Islam, 9(2), 167. https://doi.org/10.15642/jiis.2015.9.2.167-194
6. Cheema, A. R. (2012). Exploring the role of the mosque in dealing with disasters: A case study of the 2005 earthquake in Pakistan. New Zealand: Massey University.
7. Coleman, Cheryl Regina. 2017. "Volunteer Management in Faith-Based Organizations." University of Nevada, Las Vegas.
8. Davis, Joseph. 2016. "Disaster Planning." Retrieved 23 April, 2023 (https://toolkit.climate.gov/topics/built-environment/disaster-planning).
9. Gillard, Matt and Paton, Douglas. 1999. "Disaster Stress Following a Hurricane: The Role of Religious Differences in the Fijian Islands." The Australasian Journal of Disaster and Trauma Studies 3 (2).
10. International Committee of the Red Cross Pakistan. 2021." Religious Institutions and Disasters: Scope for DRR and Long-term Recovery." Retrieved January 2, 2023 (https://blogs.icrc.org/religion-humanitarianprinciples/religious-institutions-and-disasters-scope-for-drr-and-long-term-recovery/).
11. Iskandar, Mizaj. 2019. "Fiqh Anticipation: Mitigation Concept Based on Islamic Law." IOP Conference Series. Earth and Environmental Science 273(1):012045. doi: 10.1088/1755-1315/273/1/012045.
12. Khafagy, Riham Ahmed. 2020. "Faith-Based Organizations: Humanitarian Mission or Religious Missionary." Journal of International Humanitarian Action 5(1). doi: 10.1186/s41018-020-00080-6.
13. Kreps, G. A., & Bosworth, S. L. (1993). Disaster, organizing, and role enactment: A structural approach. American Journal of Sociology, 99(2), 428–463. https://doi.org/10.1086/230270
14. Mohit, Muhammaf A and Zahari Rustam Khairi and Eusuf Muhammad Abu and Ali Yousuf. 2014." Role of the Masjid in Disaster Management: Pleminary Investigation of Evidences from Asia." Journal of Architecture, Planning and ConstructionManagement 4(1), 1–16.
15. Molina, A. (2022). Faith-based and other relief efforts underway to assist Pakistan flood victims. Religion News Service. Retrieved from https://religionnews.com
16. Rahman, A. U., Nawaz, A., & Shaw, R. (2015). Disaster risk reduction approaches in Pakistan: 77–100. Tokyo: Springer Japan.
17. Rivera, Jason D. 2018. "Reliance on Faith-Based Organizations for Tangible Assistance in Times of Disaster: Exploring the Influence of Bonding Social Capital." Sociological Spectrum: The Official Journal of the Mid-South Sociological Association 38(1):39–50. doi: 10.1080/02732173.2017.1409147.
18. Saleem, S. (2019). How faith-based organizations contribute or hinder development in Pakistan – The case of Al-Khidmat Foundation. In Proceedings of the 52nd International Academic Conference, Barcelona. International Institute of Social and Economic Sciences.
19. Sheikhi, Rahim Ali, Hesam Seyedin, Ghader Qanizadeh, and Katayoun Jahangiri. 2021. "Role of Religious Institutions in Disaster Risk Management: A Systematic Review." Disaster Medicine and Public Health Preparedness 15(2):239–54. doi: 10.1017/dmp.2019.145.

20. United Nations Children's Fund. N.d. "Devastating floods in Pakistan." Retrieved March 22, 2023 (https://www.unicef.org/emergencies/devastating-floods-pakistan-2022)
21. World Bank Group. 2022. "Pakistan: Flood Damages and Economic Losses Over USD 30 billion and Reconstruction Needs Over USD 16 billion." Retrieved January 11, 2023 (https://www.worldbank.org/en/news/press-release/2022/10/28/pakistan-flood-damages-and-economic-losses-over-usd-30-billion-and-reconstruction-needs-over-usd-16-billion-new-assessme).