
Community Resilience Based on Faith Values: The Role of Social Institutions in Flood Risk Reduction

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Abstract

This study aims to analyze how faith values, through community-based social organizations, contribute to flood risk reduction and strengthen community resilience, particularly in meeting basic food and clothing needs. This study stems from the phenomenon of increased community social vulnerability due to flooding, which not only causes physical damage but also disrupts household economic sustainability and access to basic needs. The study used a Participatory Rural Appraisal (PRA) approach, enabling communities to become key actors in identifying vulnerabilities, local resources, and adaptation strategies based on their lived experiences. The research findings indicate that food and clothing insecurity are at the core of the social vulnerability of flood-affected communities. In this context, faith values serve as a normative foundation that encourages practices of solidarity, care, and material assistance through social institutions such as the Jemari Sekato NGO. This organization serves as a facilitator between community needs and support from the government and universities through cross-sectoral collaborative mechanisms. This study concludes that faith values function not only as spiritual support but also as institutionalized social capital that strengthens community-based resilience. Therefore, disaster risk reduction requires participatory integration of material, social, and religious aspects to build a more adaptive and sustainable resilience system.

Keywords: *Community Resilience, Disaster Risk Reduction, Social Institutions.*

INTRODUCTION

Floods remain one of the most frequent and damaging hydrometeorological hazards affecting communities in the Global South, where rapid urbanization, environmental degradation, and climate change significantly exacerbate social vulnerability (Selma Febriosa, Winda Sary Pratama, Zahara Mahdalena, 2025). Beyond physical damage to infrastructure and ecosystems, floods cause profound socioeconomic disruption, particularly for communities whose livelihoods depend on the informal economy, small-scale agriculture, and daily labor. Several studies on disasters emphasize that such vulnerability is not merely the result of natural processes but is socially produced through unequal access to resources, weak institutional capacity, and limited social protection mechanisms (Nuzuli, 2026).

One of the impacts of flooding felt by the general public is the disruption of household needs, particularly in meeting basic necessities such as clothing and food. Flooding often disrupts the supply chain for community needs. This is because it can limit access to markets, cause significant price increases, and destroy community food reserves (Ayub Dwi Anggoro, Niken Lestarini, 2025). At the same time, the need for adequate clothing, blankets, and basic personal supplies increases sharply to maintain health, dignity, and resilience in emergency conditions. Studies on social vulnerability and disaster resilience indicate that prolonged insecurity regarding basic needs can reinforce the poverty trap and slow post-disaster recovery, particularly in low-income communities (Ayub Dwi Anggoro, Niken Lestarini, 2025).

Nevertheless, disaster risk reduction policies still tend to prioritize structural and technical interventions, often neglecting the socio-economic dimensions of daily survival during floods. In response to this situation, many organizations have begun taking action to help address the crisis. Not only government agencies but also non-governmental organizations, such as NGOs, have moved quickly to assist. Several empirical studies on developing countries currently affected by floods indicate that civil society organizations play a crucial role in organizing aid distribution, mobilizing volunteers, and ensuring livelihood sustainability during and after disasters (Ahmad Yauri Yunus, 2024). However, the specific mechanisms by which these organizations address material deprivation, particularly food and clothing insecurity, have not yet been adequately explored.

At the local level, organizations in cities and regions serve as the frontline in assisting the government in addressing flood-related issues. One such organization is the NGO Jemari Sekato. At the local level, organizations like the NGO Jemari Sekato demonstrate how community-based institutions function as frontline actors in addressing the socioeconomic impacts of flooding. Through volunteer mobilization, donation coordination, and direct distribution of clothing and food, Jemari Sekato operates as a socially embedded institution, bridging the community's urgent needs with a broader support network (Qamal et al., 2026). These activities are strengthened through collaboration with government agencies that provide regulatory frameworks and logistical support, as well as with universities that contribute through research-based knowledge, student volunteers, and community service programs. Such collaboration reflects a governance-oriented DRR approach that emphasizes partnership, co-production, and shared responsibility (Selma Febriosa, Winda Sary Pratama, Zahara Mahdalena, 2025).

Despite these developments, the integration of community organizations, government, and higher education institutions in addressing the insecurity of basic needs during floods remains underdeveloped conceptually and fragmented empirically in the disaster literature. Existing studies tend to examine these actors separately, thus failing to capture the interactive dynamics that shape community resilience in practice (Oman Sukmana, 2025). Furthermore, social solidarity informed by religion and values which are often embedded within community organizations is frequently treated as an additional coping mechanism rather than a structural source for economic redistribution and material aid (Nurhikmah dan Siti Aisyah, 2025).

Although the literature on disaster resilience continues to grow, existing studies have largely failed to systematically examine how the insecurity of basic needs particularly food and clothing operates as a central mechanism shaping community vulnerability during flood events. Previous research related to this topic has only conceptualized organizations and communities directly involved in disaster response as an initial step in assisting the public. It has not yet addressed the stage of community resilience when a disaster occurs. Furthermore, collaboration between government agencies and NGOs remains ineffective, particularly in addressing the basic needs of communities that frequently report shortages of food and clothing (Rahmat & Kurniadi, 2020). In response to these conditions, this study proposes an integrated analytical framework linking the fulfillment of basic needs to community resilience through an empirical examination of the collaborative roles of Jemari Sekato, the government, and universities in mitigating disruptions to livelihoods and material insecurity during floods. Thus, this article moves beyond technocratic, state centered PRB models and offers an original contribution to the understanding of adaptive, community driven disaster governance.

RESEARCH METHODS

The use of the Participatory Rural Appraisal (PRA) approach facilitates a process of uncovering local knowledge that is contextual and rooted in the community's lived experiences knowledge that has often been marginalized in formal, top-down disaster planning (Suharyani, 2020). Through various PRA techniques such as participatory mapping, disaster history tracing, and group-based reflective discussions, communities do not merely serve as research subjects but become the primary agents in the risk analysis process. In this process, communities collectively identify specific patterns of vulnerability related to local social, economic, cultural, and environmental conditions, while also mapping local resources whether material, social, or institutional that can be mobilized in emergency situations. Furthermore, PRA fosters the development of contextually relevant and sustainable adaptation strategies, as they are formulated based on local knowledge, social values, and religious practices that have been deeply embedded in community life (Miliyanti et al., 2022). Thus, this approach not only strengthens community capacity to cope with disaster risks but also enhances a sense of ownership and social legitimacy regarding the participatory disaster risk reduction strategies developed. This process not only generates research data but also serves as a social intervention that raises awareness of flood risks. This underscores that PRA contributes to resilience not merely as a method, but as an empowering process that strengthens the community's role as the primary actor in flood risk reduction.

RESULTS AND DISCUSSION

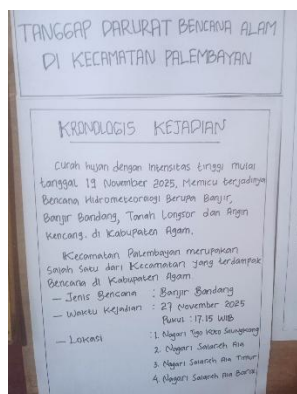
This section presents empirical findings and an analytical discussion of how the values of faith, institutionalized through community organizations, contribute to reducing flood risk and strengthening community resilience. The findings are organized thematically to capture the social, economic, and institutional dynamics that emerge from collaborative practices between Jemari Sekato, local communities, the government, and universities.

Food and Clothing Insecurity as the Core of Social Vulnerability

Research findings indicate that flooding directly triggers food and clothing insecurity at the household level. The halting of daily economic activities, the destruction of small scale farmland, and disrupted access to certain locations cause households to lose their ability to meet basic needs within a short period of time (Oman Sukmana, 2025). This situation is exacerbated by limited savings and the loss of personal belongings swept away by the floodwaters. This aligns with the results of field observations.



This was reported by several residents affected by the floods in West Sumatra, particularly in the villages of Palembayan, Agam, and Pesisir. The flash floods that struck several villages in West Sumatra not only caused losses for the residents but also created an urgent need for essential supplies (Nurjanah & Mursalin, 2022). Difficult access to the affected areas due to the floods has created obstacles in delivering aid.



In this context, the lack of food and clothing is not merely a consequence of the disaster, but a major concern regarding the condition of flood-affected communities (Miftahul Ulum, 2023). The uncertainty surrounding the fulfillment of basic needs affects physical health, psychological stability, and households' ability to participate in collective recovery strategies. This finding reinforces the argument in the literature that disaster vulnerability is socially produced through the interaction between natural hazards and pre-existing structures of inequality (Lina Alfiyani, 2024).

The Operationalization of Faith Values in the Practice of Material Distribution

This study found that values of faith serve as a normative foundation guiding the food and clothing relief practices of several NGOs in Padang City, one of which is Jemari Sekato. Values such as solidarity, trustworthiness, and care for others are translated into concrete mechanisms for fundraising, volunteer mobilization, and the rapid and relatively equitable distribution of aid.

Jemari Sekato seems to serve as a beacon of hope for flood-affected communities amidst their crisis of clothing, food, and even clean water. The NGO Jemari Sekato acts swiftly in addressing the current situation and conditions of the community (Suprianto et al., 2025). Jemari Sekato's prompt actions, in collaboration with government agencies, have brought some relief to the community as aid begins to arrive at several flood-affected areas in the city of Padang.



The assistance the community seeks is not merely ad hoc aid, but tangible support that the community can truly feel. The Jemari Sekato organization has demonstrated tangible results

in assisting flood-affected communities. This trust enables Jemari Sekato to operate effectively despite limited formal resources (Suprianto et al., 2025). This finding challenges the view that religion serves solely as a source of spiritual support; instead, it demonstrates that the value of faith can function as institutionalized social capital that sustains material systems during disasters.

Jemari Sekato's role is that of a facilitator bridging the community's urgent needs with formal governance structures. The organization functions as a two-way information channel: conveying the community's real needs to the government, while simultaneously translating formal policies and aid to align with the local context.

The NGO Jemari Sekato has become one of the organizations bridging the gap with the government in the rapid response to the floods in West Sumatra. It has not only provided aid but has also gone directly into the field to serve as volunteers amidst the community's dire circumstances. This serves as clear evidence that NGOs play a vital role in assisting communities during emergencies, whether floods, tsunamis, or other crises (Mahendra, 2025).

Collaboration with government agencies strengthens Jemari Sekato's logistical capacity and the legitimacy of its actions, while the involvement of universities contributes to knowledge documentation, critical reflection, and the strengthening of volunteer capacity. This synergy reflects disaster management practices that emphasize the sharing of responsibilities across actors (Novianti, 2025). However, the findings also indicate that the effectiveness of collaboration is highly dependent on informal relationships, personal trust, and institutional flexibility.

Implications of the Findings for the Development of Resilience Theory

Theoretically, the findings of this study expand and deepen the understanding of community resilience by asserting that the fulfillment of basic needs such as food, clean water, temporary shelter, health services, and social services must be understood as core dimensions of resilience, rather than merely as short term post disaster humanitarian responses (Ikrom et al., 2024). This perspective challenges conventional resilience frameworks, which tend to emphasize adaptive capacity, economic recovery, or technical preparedness while neglecting the material and social foundations that underpin a community's ability to sustainably endure and recover. Thus, resilience is positioned as a multi layered process that integrates material, social, and normative aspects into a single systemic whole (Haekal & Isrofi, 2025).

Furthermore, this study proposes a new conceptual understanding of religion not merely as a source of moral values or symbolic social capital, but as a structural resource that plays an active role in disaster management, particularly within the context of communities. Religion, through its institutions and social networks, functions as a mechanism for collective organization, resource mobilization, and the legitimization of social action in crisis situations (Siringoringo et al., 2025). These findings enrich resilience theory by incorporating the dimension of faith as an institutional element capable of bridging the gap between the state, the market, and civil society in disaster risk management.

By highlighting the role of faith-based social institutions in systems of material reciprocity and cross-sectoral collaboration, this study contributes to the development of a more inclusive, contextual, and participatory resilience framework. This framework acknowledges that resilience is not built solely through interventions, but also through practices of solidarity, social trust, and moral leadership that emerge from within communities. Overall, the findings of this study open the door to the development of a resilience theory that is more sensitive to cultural and religious contexts, as well as relevant for understanding disaster dynamics in pluralistic and multi-layered developing societies.

CONCLUSION

This study demonstrates that community resilience to flood disasters is determined not only by technical preparedness and structural interventions, but also by the community's ability to meet basic needs through social solidarity rooted in religious values. Insecurity regarding clothing and food has proven to be one of the primary forms of vulnerability that exacerbates the conditions of flood affected communities, particularly among groups with limited economic resources and access to resources.

The research findings reveal that faith-based values implemented through community-based social institutions, such as the NGO Jemari Sekato, make a significant contribution to strengthening community resilience. The values of solidarity, trustworthiness, and social concern are realized through the mobilization of volunteers, fundraising, and the rapid and targeted distribution of basic necessities. The presence of these social institutions serves not only as providers of aid but also as mediators between the community, the government, and universities in building a collaborative disaster management framework.

Furthermore, this study confirms that religion and faith cannot be viewed merely as sources of moral and spiritual support, but also as structural social resources that play a crucial role in material redistribution and community organization during times of crisis. Therefore, the development of future disaster risk reduction strategies must integrate community-based approaches, local values, and cross-sectoral collaboration to foster a more inclusive, adaptive, and sustainable community resilience.

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