



Peacebuilding and Humanitarian Crises: The Role of Islamic Humanitarianism in Indonesia's Conflict Resolution and Disaster Response

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Abstract

This study explores the role of Islamic humanitarianism in addressing humanitarian crises and advancing peacebuilding in Indonesia. The research is grounded in the country's vulnerability to natural disasters and communal conflicts, as well as the significance of Islamic values in navigating these challenges. The identified research gap lies in the limited scholarly integration of the ethical framework of *maqāṣid al-sharī'ah* with contemporary theories of peacebuilding and resilience. Employing a qualitative method based on literature review and case studies (Aceh, Ambon, Poso, Lombok, and Palu), the study examines the contributions of Islamic organizations such as Muhammadiyah, Nahdlatul Ulama, and Islamic Relief in bridging humanitarian action with social reconciliation. The findings reveal that Islamic humanitarianism in Indonesia goes beyond emergency relief, emphasizing community resilience, social reconstruction, and institutionalized partnerships with state and global actors. These results imply that the Indonesian model offers a valuable blueprint for integrating religious values with sustainable humanitarian response and peacebuilding strategies. **Keywords:** Islamic Humanitarianism, *Maqāṣid al-Sharī'ah*, Peacebuilding, Resilience, Indonesia

Abstrak

Penelitian ini membahas peran humanitarisme Islam dalam penanganan krisis kemanusiaan dan pembangunan perdamaian di Indonesia. Latar belakang penelitian didasarkan pada kerentanan Indonesia terhadap bencana alam dan konflik komunal, serta pentingnya nilai-nilai Islam dalam merespons tantangan tersebut. Kesenjangan penelitian yang diidentifikasi adalah minimnya kajian komprehensif yang mengintegrasikan kerangka etika *maqāṣid al-sharī'ah* dengan teori perdamaian dan resiliensi modern. Dengan menggunakan metode kualitatif berbasis analisis literatur dan studi kasus (Aceh, Ambon, Poso, Lombok, dan Palu), penelitian ini menelaah kontribusi organisasi Islam seperti Muhammadiyah, Nahdlatul Ulama, dan Islamic Relief dalam menghubungkan aksi kemanusiaan dengan upaya rekonsiliasi sosial. Hasil penelitian menunjukkan bahwa humanitarisme Islam di Indonesia tidak hanya berfokus pada bantuan darurat, tetapi juga pada penguatan ketahanan masyarakat, rekonstruksi sosial, serta kemitraan dengan aktor negara maupun global.

Temuan ini mengimplikasikan bahwa model Indonesia dapat menjadi rujukan global dalam mengintegrasikan nilai agama dengan strategi pembangunan perdamaian dan respons kemanusiaan berkelanjutan.

Kata kunci: Humanitarianisme Islam, Maqāṣid al-Sharī‘ah, Perdamaian, Resiliensi, Indonesia

Introduction

Indonesia is a nation characterized by a high degree of vulnerability to humanitarian crises, a reality shaped by both its unique geography and complex social history. As an archipelago located in a disaster-prone region, it is frequently affected by floods, droughts, earthquakes, and volcanic eruptions.¹ This natural vulnerability is compounded by a history of communal conflicts, which have at times been prolonged and violent, such as the conflicts in Poso and Ambon.² The post-Suharto era, in particular, was a period of democratic transition that, while bringing greater political stability and the ability to settle internal conflicts, was also marked by localized ethnic and religious violence.³

Despite these internal challenges, Indonesia has cultivated a foreign policy identity rooted in "peace diplomacy" and the national goal of achieving "world peace" based on independence and social justice. This stance, combined with its status as the world's most populous Muslim-majority country, provides a compelling context for studying how Islamic humanitarian principles can be leveraged for both domestic crisis response and broader peacebuilding efforts.⁴

Islamic humanitarianism, as practiced in Indonesia, is not merely a form of charity but a structured approach to human welfare. It is a philosophy rooted in the core tenets of Islam: compassion (*rahmah*),

¹ "Islamic Relief in Indonesia New," 2023, <https://islamic-relief.org/wp-content/uploads/2023/01/islamic-Relief-in-Indonesia.pdf>.

² Kirsten E. Schulze, *From Ambon to Poso: Comparative and Evolutionary Aspects of Local Jihad in Indonesia*, n.d., http://eprints.lse.ac.uk/100101/1/Schulze_From_Ambon_to_Poso_FINAL_EDITED_VERSION_Feb_2019.pdf.

³ Kirsten E. Schulze, "The 'Ethnic' in Indonesia's Communal Conflicts: Violence in Ambon, Poso, and Sambas," in *Affect, Interest and Political Entrepreneurs in Ethnic and Religious Conflicts*, 1st ed., ed. Arthur A. Stein and Ayelet Harel-Shalev (Routledge, 2019), <https://doi.org/10.4324/9781351182607-6>.

⁴ Arlina Alfiani Chandra et al., "The Role of Indonesia in Mitigating the Humanitarian Impact of the War in Gaza through Humanitarian Assistance," *Journal of Law, Politics and Humanities* 4, no. 6 (2024): 1906–20, <https://doi.org/10.38035/jlph.v4i6.571>.

justice (*'adl*), and the preservation of human dignity (*hifz al-nafs*). These principles are considered fundamental objectives of the *Shari'ah*, or Islamic law, and guide the actions of a wide array of actors, from state-led initiatives to prominent faith-based organizations like Muhammadiyah and Nahdlatul Ulama, as well as international groups such as Islamic Relief. These organizations serve communities in need without regard to race, political affiliation, or creed, driven by the belief that their work is a fulfillment of their social obligations.⁵

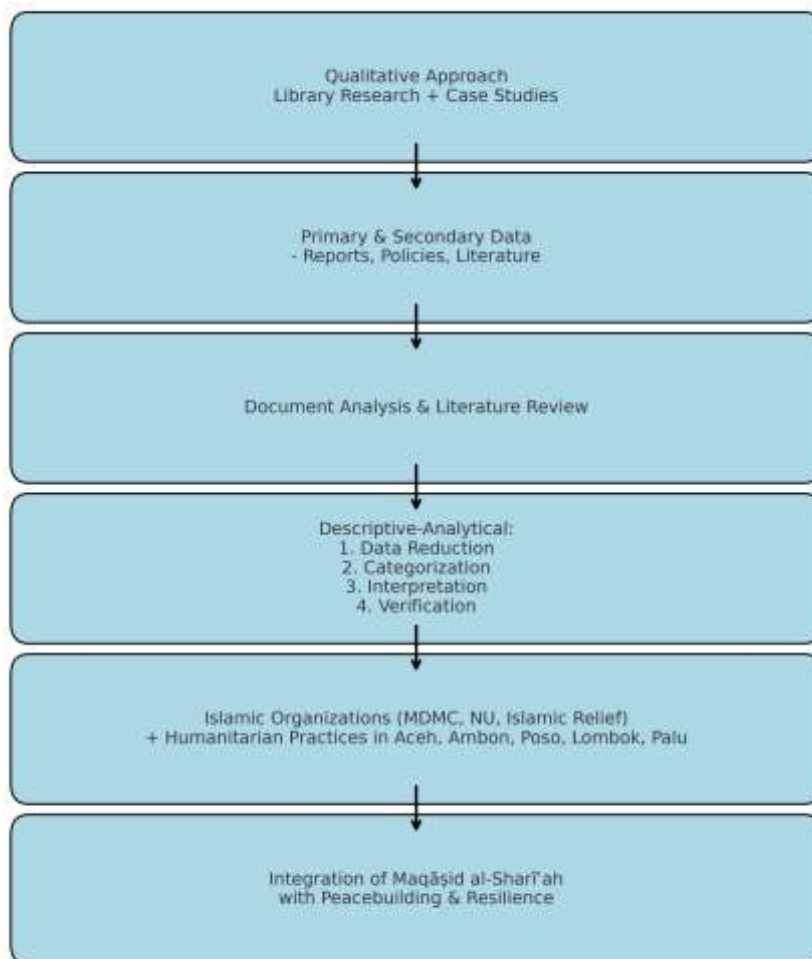
Method

This study adopts a qualitative research approach with a design based on library research combined with case study analysis. The primary aim is to examine the role of Islamic humanitarianism in bridging humanitarian response and peacebuilding in Indonesia.

The data sources consist of two categories. Primary data include official documents, institutional reports from Islamic humanitarian organizations such as Muhammadiyah Disaster Management Center (MDMC), NU Care-LAZISNU, and Islamic Relief, as well as national disaster management policies issued by the Indonesian government. Secondary data are drawn from peer-reviewed journal articles, academic books, international organizational reports (such as UNHCR and ReliefWeb), and credible online publications that provide contextual insights into humanitarian crises and peacebuilding practices.

⁵Wikipedia, "Islamic Relief," June 26, 2025, https://en.wikipedia.org/w/index.php?title=Islamic_Relief&oldid=1297491102.

Research Methodology Flowchart



Data were collected through document analysis and literature review, enabling the researchers to map out both theoretical and empirical perspectives.

The analytical process followed a descriptive-analytical procedure. First, the data were reduced by selecting relevant information about Islamic humanitarian practices in various crisis contexts such as Aceh, Ambon, Poso, Lombok, and Palu. Second, the data were categorized according to the ethical framework of maqāsid

al-sharī'ah and the theoretical perspectives of peacebuilding and resilience. Third, the data were interpreted to identify the nexus between Islamic values, institutional practices, and multi-stakeholder collaborations in humanitarian and peacebuilding activities. Finally, the findings were verified by cross-referencing with existing scholarship to ensure validity and consistency.

The unit of analysis in this research is Islamic humanitarian organizations and their practical engagement in conflict resolution and disaster response across different regions of Indonesia. By combining theological principles with modern theoretical frameworks, this methodology makes it possible to demonstrate how Islamic humanitarianism contributes not only to immediate relief but also to long-term social reconciliation and community resilience.

Results and Discussion

Theoretical Frameworks: From Divine Ethics to Modern Resilience

***Maqāṣid al-Sharī'ah* as the Foundational Ethical Compass**

At the heart of Indonesian Islamic humanitarianism is the ethical framework of *Maqāṣid al-Sharī'ah*, which refers to the higher objectives or ultimate purposes of Islamic law. These objectives are designed to promote human welfare and prevent harm in all aspects of life.⁶ While classical Islamic jurisprudence identifies five core, foundational objectives—*hifz al-din* (preservation of religion), *hifz al-nafs* (preservation of life), *hifz al-aql* (preservation of intellect), *hifz al-nasl* (preservation of lineage), and *hifz al-mal* (preservation of wealth)—they are not applied in a rigid, literalist manner in Indonesia's humanitarian practice.⁷

Instead, organizations grounded in this tradition, such as Nahdlatul Ulama and its youth wing *Gerakan Pemuda Ansor*, have embraced a dynamic interpretation known as "Humanitarian Islam".⁸ This approach emphasizes a more fluid and non-literal reading of

⁶ "Maqasid Al-Shariah: The Objectives of Islamic Law," accessed August 25, 2025, https://www.reddit.com/r/progressive_islam/comments/1mlcuu4/maqasid_alshariah_the_objectives_of_islamic_law/.

⁷ Ali Muhammad Bhat, "Maqasid Al-Shari'ah Is a Divine Shield of Islamic Policy," *Journal of Islamic Thought and Philosophy* 2, no. 2 (2023): 128–50.

⁸ Rüdiger Lohlker and Katharina Ivanyi, *Humanitarian Islam* (Brill| Schöningh, 2023).

religious texts, which allows for culturally responsive, trauma-sensitive, and gender-inclusive care that aligns with modern humanitarian principles. This dynamic interpretation is essential for organizations to bridge the gap between theological doctrine and the pragmatic needs of complex crises. It enables them to work effectively with diverse partners and address contemporary protection needs, such as supporting male victims of conflict, who are often rendered invisible in traditional humanitarian narratives.⁹ The commitment to these higher objectives over a narrow legalistic approach provides the intellectual justification for the pragmatic and pluralistic nature of Islamic humanitarianism in Indonesia.

Integrating Peacebuilding and Resilience Theories

This study employs a multi-faceted analytical framework that combines established Western theories with the Islamic ethical compass. The first component, peacebuilding theory, focuses on conflict transformation and reconciliation, providing the lens through which to analyze how interventions move communities beyond a simple cessation of violence to addressing its root causes and rebuilding social fabric [User Query]. This approach goes beyond mere peacekeeping to foster sustainable, positive peace.¹⁰

The second component is the resilience framework, which assesses a community's capacity to "recover and sustain peace" in the face of ongoing threats [User Query]. This is particularly critical in disaster-prone regions like Indonesia, where disaster risk reduction (DRR) and preparedness are essential for building long-term sustainability.¹¹ The integration of these frameworks with the principles of *Maqāṣid al-Sharī'ah* allows for a comprehensive analysis of how

⁹ Ulzhan Telman, "Beyond the Traditional Narrative : Examining the Intersection of Islamic Law and Humanitarian Responses to Address the Complex Needs of Male Victims in Conflict Zones" (Thesis, Universitas Islam Internasional Indonesia, n.d.), <https://hdl.handle.net/20.500.14576/548>.

¹⁰ Hasri Ainun, "Indonesia's Role in ASEAN Peacebuilding through the ASEAN Outlook on the Indo-Pacific (AOIP)," *Publication of the International Journal and Academic Research* 2, no. 1 (2025): 14–24, <https://doi.org/10.63222/d8tybw92>.

¹¹ "Indonesia Has the Tools to Protect against Disasters – Now It's Time to Unlock Their Full Potential," accessed August 25, 2025, <https://www.disasterprotection.org/blogs/indonesia-has-the-tools-to-protect-against-disasters-now-its-time-to-unlock-their-full-potential>.

Islamic humanitarian action not only provides immediate relief but also strengthens the social, economic, and institutional capacities of affected populations.

The Institutional and Practical Role of Islamic Organizations Mobilizing Grassroots Power: Muhammadiyah and Nahdlatul Ulama

Muhammadiyah and Nahdlatul Ulama (NU), two of Indonesia's largest and most influential Islamic organizations, have become central to the nation's crisis response and peacebuilding architecture. Their effectiveness stems from a strategic evolution from ad-hoc, reactive emergency responses to professionalized, long-term approaches.

The Muhammadiyah Disaster Management Center (MDMC), for example, originated as an ad-hoc team in response to the 2006 Yogyakarta earthquake. Its success in that initial relief effort led to its permanent institutionalization as a professional body.¹² MDMC's strategic focus is on building long-term "disaster resilient communities" by maximizing "social capital and human capital" through volunteer networks. This approach recognizes that the community is the "front guard" in any disaster, and empowering them with knowledge and resources is the most effective form of preparedness.¹³

Similarly, Nahdlatul Ulama (NU), with over 40 million members, operates through its philanthropic arm, NU Care-LAZISNU.¹⁴ This institution manages Zakat, Infaq, and Shodaqoh (ZIS) funds through a vast, decentralized network spanning 34 provinces and 376 districts in Indonesia, with a presence in 29 countries. The professional and accountable management of these funds, and the mobilization of over 10 million volunteers, demonstrates a sophisticated and effective operational model.¹⁵ The institutionalization of these efforts—moving from a volunteer-based,

¹² "Muhammadiyah Disaster Management Center," October 30, 2019, <https://reliefweb.int/organization/mdmc>.

¹³ Nuril Maghfirah et al., "The Strategy of Muhammadiyah Disaster Management Center (MDMC) in Forming Disaster Resilience Community in Kudus Regency," *Jurnal Penelitian* 22, no. 1 (2025): 55–68.

¹⁴ *Wikipedia*, "Nahdlatul Ulama," August 6, 2025, https://en.wikipedia.org/w/index.php?title=Nahdlatul_Ulama&oldid=1304440463.

¹⁵ M Khoirul Muttaqin et al., "Lazisnu's Role in Social Life During The Covid-19 Pandemic," *Jurnal Islam Nusantara* 6, no. 1 (2022): 11–23.

reactive model to a strategic, professionalized one—is a key trend that has transformed these organizations from simple charitable groups into major civil society actors capable of engaging in complex, long-term programs.

Institutionalizing Partnerships: The Synergy with State and Global Actors

A critical indicator of the maturity and legitimacy of Islamic humanitarianism in Indonesia is its high degree of institutional trust and collaboration with state, private, and international actors. The National Agency for Disaster Management (BNPB) has adopted a "pentahelix collaboration model," which explicitly integrates government, academia, the private sector, civil society, and the media to foster a culture of disaster preparedness.¹⁶ This framework has provided a formal mechanism for partnerships, as seen in the Australian government's collaboration with MDMC and NU for the COVID-19 response, which leveraged their local knowledge and community reach.¹⁷

These partnerships extend to the international stage. NU Care-LAZISNU has partnered with the UNHCR, the UN Refugee Agency, to provide aid to Rohingya refugees in Aceh. This collaboration is a powerful example of how Islamic humanitarianism transcends religious and cultural boundaries to address global issues, with NU's work reaffirming its commitment to universal humanitarian values.¹⁸ Likewise, Islamic Relief has demonstrated a commitment to interfaith humanitarianism through its partnerships with organizations like the Lutheran World Federation.¹⁹ In the private sector, NU Care-LAZISNU and Muhammadiyah have forged collaborations with multinational

¹⁶ "Draft Official Statement BNPB for APMCDRR 2024," n.d., <https://apmcdrr.undrr.org/media/101275/download>.

¹⁷ corporateName= Department of Foreign Affairs and Trade, "Australia Partners with Muhammadiyah and Nahdlatul Ulama to Respond to COVID-19," Australian Embassy Indonesia, corporateName= Department of Foreign Affairs and Trade, accessed August 25, 2025, https://indonesia.embassy.gov.au/jakt/MR20_015.html.

¹⁸ "NU Care-LAZISNU Visit with UNHCR to Rohingya Refugee Shelter in Pidie, Aceh," UNHCR Indonesia, accessed August 25, 2025, <https://www.unhcr.org/id/en/news/stories/nu-care-lazisnu-visit-unhcr-rohingya-refugee-shelter-pidie-aceh>.

¹⁹ *Wikipedia*, "Islamic Relief."

corporations like Unilever and state entities such as Bank Indonesia, focusing on economic empowerment and sustainable development.²⁰ These diverse collaborations demonstrate that Islamic organizations are recognized not merely as religious groups but as reliable, effective, and accountable partners in the global humanitarian ecosystem.

Case Study Insights: The Nexus of Humanitarian Action and Peacebuilding

The Aceh Tsunami: A Catastrophe as a Catalyst for Peace

The devastating Indian Ocean tsunami of December 2004, which killed over 230,000 people across Southeast Asia, had a profound and unexpected effect on peacebuilding in Aceh.²¹ The shared tragedy created a window of opportunity for peace by consolidating the political will of the Indonesian government and the Free Aceh Movement (GAM) to set aside their long-standing conflict. The humanitarian response became a key mechanism for rebuilding trust, as former adversaries worked side-by-side to rebuild communities.

Islamic humanitarian organizations played a critical role in this process. Islamic Relief, for instance, was on the ground from the first day, distributing food, medicine, and tents. Their long-term efforts included rebuilding eight schools, twelve health clinics, and establishing livelihood support programs such as cash-for-work schemes. This comprehensive approach, which was recognized with a certificate of appreciation from the President of Indonesia, went far beyond emergency relief to provide a foundation for long-term recovery and resilience.²² The humanitarian effort was not a separate activity but was deeply intertwined with the peace process, with aid serving as a non-partisan catalyst for reconciliation.

Ambon and Poso: Rebuilding Social Cohesion from the Grassroots

²⁰ “LAZISNU PBNU Receives Rp1,5 Billion Humanitarian Fund From Unilever Indonesia,” Unilever, January 12, 2024, <https://www.unilever.co.id/en/news/press-releases/2024/lazisnu-pbnu-receives-rp15-billion-humanitarian-fund-from-unilever-indonesia/>.

²¹ “Indonesia: 2004 Tsunami: 16 Years on, Islamic Relief Is Still by the Side of Those Affected - Indonesia | ReliefWeb,” December 26, 2020, <https://reliefweb.int/report/indonesia/indonesia-2004-tsunami-16-years-islamic-relief-still-side-those-affected>.

²² “Indonesia.”

The communal conflicts in Ambon and Poso, which erupted at the end of the New Order era, were rooted in complex socio-political and economic competition, despite their framing as religious conflicts.²³ The involvement of militant jihadi groups further complicated the situation.²⁴ In this context, mainstream Islamic organizations and other civil society groups played a crucial role in de-escalating tensions and fostering peace.

Muhammadiyah, for its part, sought to facilitate peace by proposing a "conversation forum" to bring together local elites and promote a comprehensive understanding of religion.²⁵ Likewise, a senior NU leader recognized the Maluku peace process as a potential model for resolving the protracted conflict in Poso.²⁶ However, the most effective peacebuilding in these conflicts was driven by local, bottom-up initiatives, particularly those led by women.

In Ambon, the *Gerakan Perempuan Peduli* (GPP), or Concerned Women's Movement, an interfaith alliance of Muslim and Christian women, engaged in a variety of nonviolent actions, from street marches and civic education to peace sermons and art performances. Their efforts to bridge the gap between conflicting parties and persuade male leaders to pursue peace were so successful that the government adopted their model and appointed two GPP members as delegates to the Malino II Peace Treaty.²⁷ Similarly, in Poso, women's grassroots activism gave rise to the Mosintuwu Institute, which provided a forum for "life dialogue" and capacity-building among women across faiths.²⁸ These examples highlight a shift from a state-centric, top-down model to a "hybridization of conflict

²³ Schulze, "The 'Ethnic' in Indonesia's Communal Conflicts."

²⁴ Schulze, *From Ambon to Poso: Comparative and Evolutionary Aspects of Local Jihad in Indonesia*.

²⁵ Imam Mahdi and Mariyah Chusnul, "Civil Society and Peace: The Role of Muhammadiyah in GPH-MILF Conflict," *Technium Social Sciences Journal* 36 (October 2022): 756–67, <https://doi.org/10.47577/tssj.v36i1.7356>.

²⁶ "Informasi Berita KONFLIK POSO Terbaru Hari Ini," NU Online, accessed August 25, 2025, <https://nu.or.id/prefix/KONFLIK%20POSO>.

²⁷ "Interfaith Women's Peacemaking in Indonesia | Peace Policy," accessed August 25, 2025, <https://peacepolicy.nd.edu/2012/10/17/interfaith-womens-peacemaking-in-indonesia/>.

²⁸ Leryani Mince Maria Manuain et al., "Beyond Religious Tolerance: Reflecting The Interfaith Women's Dialogue," *Penamas* 37, no. 1 (2024): 1–14, <https://doi.org/10.31330/penamas.v37i1.743>.

resolution discourse" where local, community-led initiatives leverage existing social capital to restore trust and influence high-level peace accords.²⁹

Lombok and Palu: Culturally Sensitive Aid and Community Resilience

The 2018 earthquakes and tsunamis in Lombok and Palu presented a distinct challenge, demanding a humanitarian response that was not only rapid but also deeply embedded in the local cultural context.³⁰ Here, Islamic and other faith-based organizations demonstrated their effectiveness by providing culturally sensitive aid.

Islamic Relief and Muslim Aid, for example, provided "culturally appropriate shelters" and worked with local communities to build earthquake-resilient homes.³¹ This approach recognized that aid must respect local traditions and beliefs to be effective and sustainable. The integration of local wisdom (*kearifan lokal*) into disaster preparedness is a key aspect of Indonesia's national strategy. This is exemplified by the use of practices like *Smong*, a tsunami warning folklore from Simeulue Island, and the *ombo* wisdom in Palu, which cautions against building near water sources.³² The presence and deep community ties of Islamic organizations allow them to seamlessly blend modern disaster management techniques with these local traditions, enhancing the relevance and impact of their efforts. This approach allows for a more sensitive and sustainable response that respects and reinforces the identity of the affected communities.

Towards a Comprehensive Model of Islamic Humanitarian Peacebuilding

The Interplay of *Maqāṣid al-Sharī'ah* and Resilience Theory

The analysis of Indonesia's experience reveals a robust and effective model of humanitarian action that is founded on an integrated

²⁹ I Ketut Yakobus et al., "Hybridization of the Poso Conflict Resolution Discourse," *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)* 24, no. 5 (2020): 1–9.

³⁰ "Islamic Relief in Indonesia New."

³¹ "A Year after Disaster Struck Sulawesi, Its People Are Still Rebuilding Their Lives - Islamic Relief Worldwide," accessed August 25, 2025, <https://islamic-relief.org/news/a-year-after-disaster-struck-sulawesi-its-people-are-still-rebuilding-their-lives/>.

³² "Draft Official Statement BNPB for APMCDRR 2024."

framework of Islamic ethics and modern resilience theories. The five objectives of *Maqāṣid al-Sharī'ah* provide a macro-level ethical compass that underpins the micro-level actions of community resilience.

Table 1. Synthesizes this relationship, demonstrating how theological principles translate into tangible humanitarian and peacebuilding outcomes.

<i>Maqāṣid al-Sharī'ah</i> Objective	Corresponding Peacebuilding/Resilience Component	Practical Examples from Case Studies
<i>Hifz al-nafs</i> (Preservation of Life)	Humanitarian Action & Emergency Response	MDMC's rapid relief after disasters, Islamic Relief's provision of shelters and mobile health clinics.
<i>Hifz al-mal</i> (Preservation of Wealth)	Livelihood Support & Economic Resilience	Islamic Relief's cash-for-work schemes and business support, NU Care-LAZISNU's use of ZIS funds for community welfare.
<i>Hifz al-nasl</i> (Preservation of Lineage)	Social Cohesion & Community Rebuilding	The work of interfaith women's groups in Ambon and Poso to restore social fabric; support for orphans and families.
<i>Hifz al-aql</i> (Preservation of Intellect)	Peace Education & Trauma Healing	The GPP's civic education and anti-violence training, schools in Poso using multicultural education to counter radicalism.
<i>Hifz al-din</i> (Preservation of Religion)	Fostering Pluralism & Interfaith Dialogue	Mainstream Islamic organizations promoting religious moderation and

		tolerance to counter sectarian violence.
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This framework demonstrates that Islamic humanitarianism in Indonesia is a holistic approach. It moves beyond simply providing aid to address the full spectrum of human well-being, from physical safety to psychological trauma and economic stability. By prioritizing these higher objectives, Islamic organizations have built a model that is both legitimate in the eyes of local communities and effective in fostering sustainable peace.

Practical Implications and Policy Recommendations

The Indonesian model of Islamic humanitarianism offers valuable lessons for policymakers and humanitarian actors worldwide. The findings suggest that to enhance the legitimacy and effectiveness of crisis response and peacebuilding, a multi-stakeholder approach that formally integrates faith-based organizations is essential.

Recommendation 1: Institutionalize Collaboration. Governments and international agencies should formalize partnerships with established Islamic organizations, leveraging existing frameworks like BNPB's pentahelix model.³³ This institutionalization builds trust, streamlines aid delivery, and ensures that efforts are aligned with national priorities and local needs.

Recommendation 2: Empower Local and Non-Traditional Actors. Policies and funding should be directed toward grassroots initiatives, particularly those led by women and youth, who have proven to be exceptionally effective in brokering peace and rebuilding social cohesion in conflict-affected areas.³⁴ Empowering these non-traditional actors can lead to more durable and community-owned peace processes.

Recommendation 3: Mainstream Religious and Cultural Sensitivity. International and secular humanitarian organizations must integrate local wisdom and religious leaders into their operational

³³ “Draft Official Statement BNPB for APMCDRR 2024.”

³⁴ “Interfaith Women’s Peacemaking in Indonesia | Peace Policy.”

frameworks to enhance effectiveness and build trust.³⁵ The Indonesian experience shows that aid is most impactful when it is delivered in a culturally appropriate manner that respects local traditions and leverages religious authority for community mobilization and education.

Conclusion

Islamic humanitarianism in Indonesia is a sophisticated, dynamic, and profoundly effective force that successfully bridges the gap between humanitarian action and peacebuilding. By grounding their work in the ethical framework of *Maqāsid al-Sharī'ah*, major Islamic organizations have moved beyond traditional aid delivery to become central actors in long-term resilience and conflict resolution. The cases of Aceh, Ambon, Poso, Lombok, and Palu demonstrate how faith-based ethics, institutional capacity, and strategic partnerships can enhance the legitimacy, reach, and sustainability of crisis response in a complex, multi-religious society. The Indonesian model is a powerful blueprint for how religious values can be harnessed as a resource for both humanitarian aid and the creation of sustainable peace.

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³⁵ Suparji Suparji et al., “Disaster Preparedness Culture in Japan and Indonesia: Cultural Perspectives and Practical Implementation (a Commentary),” *PAMJ-One Health* 15, no. 2 (2024), <https://doi.org/10.11604/pamj-oh.2024.15.2.45129>.

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