

Islamic Philanthropy and Humanitarianism: Hybridity and Institutional Dynamics of PKPU in the Landscape of Islamic Humanitarianism

Romdlon Hidayat¹, Amelia Fauzia², Najib Kailani¹

¹ Sunan Kalijaga State Islamic University Yogyakarta, Indonesia

² Syarif Hidayatullah State Islamic University Jakarta, Indonesia

Corresponding Email: yayakbest@gmail.com

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Abstract

This research aims to examine the phenomenon of transformation and hybridity practices in Islamic philanthropic institutions in Indonesia by carrying out research at the Pos Keadilan Peduli Umat (PKPU) from 2001 to 2023. This research employs a qualitative method, utilizing in-depth interview methods, observation, and institutional document analysis. The theoretical approach employed is the hybridity of Homi K. Bhabha, which is moderately helpful in explaining how Islamic philanthropic institutions have a role between two poles of values, namely normative Islamic values and global humanitarian values. This theoretical research also uses Marie Juul Petersen's institutional criticism model to comprehend institutional integration, differentiation, and dynamics. The results of this research indicate that PKPU fundamentally changed its institution into the Human Initiative (HI) to take advantage of the global humanitarian market, expand humanitarian work, and manage institutions in the style of Western management by renegotiating its institutional identity while remaining spiritual but professional, Islamic but universal and able to connect to the global community. The PKPU also established two institutions, the Indonesian Zakat Initiative (IZI) and the Waqf Initiative (IWakaf), to focus on developing the potential of zakat and waqf for Muslims in Indonesia. The changes in PKPU show a dynamic, synergistic, and adaptive institutional development model to extend the market and innovation that continues to grow in humanitarian and development contributions.

Abstrak

Penelitian ini bertujuan mengkaji fenomena transformasi dan praktik hibriditas lembaga filantropi Islam di Indonesia dengan mengambil penelitian di Pos Keadilan Peduli Umat (PKPU) selama periode 2001-2023. Penelitian ini menggunakan pendekatan kualitatif dengan metode wawancara mendalam, observasi, dan analisis dokumen kelembagaan. Pendekatan teori yang dipakai adalah hibriditas dari Homi K. Bhabha, cukup membantu dalam menjelaskan bagaimana lembaga filantropi Islam mempunyai peran di antara dua kutub nilai yaitu nilai Islam normatif dan nilai kemanusiaan global. Kajian teori ini juga menggunakan model kritik kelembagaan Marie Juul Petersen dalam memahami integrasi, diferensiasi, dan dinamika kelembagaan. Hasil penelitian ini menunjukkan bahwa PKPU mengubah lembaganya secara fundamental menjadi Human Initiative (HI) untuk mengambil peluang pasar kemanusiaan global, memperluas kerja-kerja kemanusiaan dan pengelolaan lembaga ala manajemen barat dengan menegosiasikan ulang identitas kelembagaannya dengan tetap berbasis spiritual tetapi profesional, Islamik tetapi universal dan dapat terhubung masyarakat global. PKPU juga membuat lembaga baru yaitu Inisiatif Zakat Indonesia (IZI), dan Inisiatif Wakaf (IWakaf) untuk fokus menggarap potensi zakat dan wakaf umat muslim di Indonesia. Perubahan PKPU



menunjukkan model pengembangan kelembagaan yang dinamis, sinergis, dan adaptif untuk melakukan ekspansi pasar, dan inovasi yang terus berkembang dalam kontribusi kemanusiaan dan pembangunan.

Keywords Zakat; Islamic Philanthropy; Hybridity; Institutional Dynamics; PKPU; Spin-off; Global Humanity

Introduction

In recent decades, Islamic philanthropy in Indonesia has undergone profound institutional transformation, marked by a fundamental shift from single-entity organizations to multifaceted institutional networks. Institutional transformation of philanthropic organizations refers to the change in organizational logic, structure, and function from faith-based charity to development-driven, globally connected entities that operate under diverse normative and managerial frameworks.¹

This evolution is propelled by regulatory frameworks, digital adaptation, global challenges, and the shifting dynamics of donor and philanthropic markets. For instance, Dompot Dhuafa has experienced rapid expansion, leading to affiliated entities such as DD Wakaf, DD Corpora, DD Zona Madina, and the Disaster Management Center. Similarly, Rumah Zakat has diversified into multiple institutions, including Rumah Wakaf, Sekolah Juara, Inspirasi Indonesia, and the World Philanthropy Organization.

PKPU transformed the organization from the branding of the Zakat Amil Institution in 2001 to a national humanitarian institution in 2006. In 2015, it undertook a total spin-off by changing into three institutions, HI, IZI, and IWakaf, whilst reinforcing HI's identity to become an international institution.

This phenomenon reflects what Homi K. Bhabha describes as hybridity, a space of negotiation between cultures, systems, and identities that enables the creation of new institutional forms. Islamic philanthropic organizations in Indonesia are not only upholding Sharia-based values, but are also beginning to adjust their structures and practices to align with international humanitarian standards.

In its daily practice, the Human Initiative shows this hybridity through the management of humanitarian programs with a governance structure based on global accountability (such as ISO, SPHERE standards, and audited financial reports) by still maintaining a Sharia foundation in the distribution of public funds, specifically in the ZIS program. The institution's identity is negotiated by differentiating its role when collaborating with non-Muslim identities such as CRS and global institutions.²

¹ Julie Battilana and Matthew Lee, "Advancing Research on Hybrid Organizing – Insights from the Study of Social Enterprises," *Academy of Management Annals* 8, no. 1 (January 2014): 397–441, <https://doi.org/10.5465/19416520.2014.893615>.

² Mahfud, C., Tsalatin, R. F., Amelia, L., Dewi, N. S., Fatchurozi, M. I., Ibenzani, M. R., & Agung, F. Digitalization of Islamic Philanthropy: Effectiveness of Management of Zakat and Waqf in Contemporary Indonesia. *Studia Religia: Jurnal Pemikiran dan Pendidikan Islam*, Vol. 4, No. 2 (2020): 202-214 <https://doi.org/10.30651/sr.v4i2.6625>

This research builds upon Marie Juul Petersen's conceptual work regarding Islamic humanitarian NGOs, which holds that religious aid organizations strive to incorporate faith-based values into development practices.³ In recent decades, Islamic philanthropy in Indonesia has grown significantly, reflecting both doctrinal imperatives and evolving socioeconomic dynamics. Islamic philanthropic practices, based on root Islamic principles of social solidarity and distributive justice, are essential expressions of faith that emphasize the moral need to support people in need.⁴

This research offers a variety of novel contributions that set it apart from prior research, particularly in the study of Islamic philanthropy, institutional hybridity, and the transformation of Islamic philanthropic institutions in Indonesia. The alterations undertaken are not solely about expansion, but a form of structural and functional hybridity that is not merely seen as an expansion of the organization, but also as a mechanism for negotiating the identity, ideology, and operational capacity of the institution. This research shows that institutional spin-offs are a form of hybrid innovation that is collaborative rather than fragmentation or competition, a nuance that is not described by Petersen.

Moreover, this research enriches the literature by bringing an Indonesian perspective into the global discourse on Islamic philanthropy, which has barely been undertaken conceptually. The transformation of PKPU into new institutions such as Human Initiative, IZI, and IWakaf reflects adaptive dynamics that are hybrid, collaborative, and transnational. This research not solely fills the void of contemporary Islamic philanthropy studies, but also expands the comprehension of institutional strategies and socio-religious ethics based on *maqāsid al-sharī'ah* in humanitarian practices through this approach.

A. Background and Institutional Genesis of PKPU

The Indonesian nation faced several exceedingly complex national concerns following the 1998 reformation. People in various parts of Indonesia experienced a political, economic, and social crisis. The collapse of the Indonesian economy also triggered a major crisis.⁵ The crisis fostered the Indonesian people's mistrust of the authorities. The democratic transition also transpired paradoxically, which was unwanted by all parties. The advent of diverse ideologies, identities, and interests led to communal conflicts, as in Central Kalimantan, East Nusa Tenggara, Maluku, and Central Sulawesi, which were

³ Marie, Juul Petersen, Juul, *For Humanity or for the Umma? Aid and Islam in Transnational Muslim NGOs*. (London: Hurst & Company, 2016)

⁴ Mona, Atia, *Building a House in Heaven: Pious Neoliberalism and Islamic Charity in Egypt*. (Minneapolis: University of Minnesota Press, 2013). <https://doi.org/10.5749/minnesota/9780816674515.001.0001>

⁵ Surya negara, Ahmad Mansyur, *Menemukan Sejarah*, Cet IV (Bandung; Mizan. 1998), 90

fractured based on religion, race, and ethnicity.⁶ However, economic disparities have the dominant influence on conflict.⁷ At the time, social movements in Indonesia escalated, and civil liberties in the association were wide open.⁸

During the reformation, many radical ideologies arose to the surface. Radical ideology posed a huge problem for the Indonesian nation in terms of preserving its integrity and unity. The concept of religious moderation becomes a strength in maintaining the diversity and integrity of this nation; thus, Ibn Taymiyyah upholds the concepts of *tawazun*, *tasamuh*, *ta'dil*, and *tawasuth*, which can encourage the formation of moderate attitudes and characters.⁹

The proliferation of numerous socio-political movements in society to replenish the weakness of state power proves that civil society is strengthening and state power is weakening.¹⁰ Civilians take over some of the state's duties in assisting the unprosperous, with one of its identities as an Islamic philanthropic institution that is strengthened with legitimacy from the government in the form of zakat governance laws.¹¹

The initial initiatives of PKPU were framed within the framework of humanitarian assistance and socio-economic recovery. According to Sularso, the founders of PKPU were impelled by the urge to assist people who were vulnerable during a period of natural disasters, economic uncertainty, and weak state capacity to realize social welfare. This momentum led to official recognition from the state when the Ministry of Religious Affairs of the Republic of Indonesia issued Decree No. 441 of 2001, officially designating PKPU as a *Lembaga Amil Zakat Nasional* (LAZNAS).

In its formative years, PKPU rapidly expanded both programmatically and institutionally. While its initial focus was domestic, it quickly expanded its operations by establishing transnational networks with donors and global humanitarian actors. On July 22nd, 2008, the United Nations Economic and Social Council (ECOSOC) designated PKPU as a Non-Governmental Organization with Special Consultative Status.

In response to developing legal and regulatory frameworks in Indonesia, the PKPU undertook significant institutional adjustments. Initially operating under Law No. 38 of 1999 regarding Zakat

⁶ Noorhaidi Hasan, *Laskar Jihad: Islam, Militansi Dan Pencarian Identitas Di Indonesia Pasca-Orde Baru*, Cetakan 1 (Jakarta: Pustaka LP3ES Indonesia, 2008), 2

⁷ Syahrul Alfitriah Míolo, Sutaman Sutaman, and Penny Respati Yurisa, "The Influence of Conflict and Alienation of the Proletariat on Sudanese Society in the Novel 'Al-Junqu Masamirul Ardh,'" *Tsaqofiya: Journal of Arabic Language and Literature Education* 7, no. 1 (January 23, 2025): 226–49, <https://doi.org/10.21154/3ydem940>.

⁸ Muhamad Rahmat. *Arus Baru Islam Radikal: Transmisi Revioalisme Islam Timur Tengah ke Indonesia* (Jakarta: Erlangga, 2005)

⁹ Muhamad Basyrul Muvid, "Ibn Taymiyya's Sufism Education Model in Strengthening the Religious Moderation of Indonesian Society," *Al-Tahrir: Jurnal Pemikiran Islam* 24, no. 1 (July 3, 2024): 15–36, https://doi.org/10.21154/al_tahrir.v24i1.6186.

¹⁰ Amelia Fauzia. *Filantropi Islam Sejarah dan kontestasi Masyarakat Sipil dan Negara di Indonesia* (Yogyakarta: Gadhing Publishing, 2016), 10-27.

¹¹ Amelia Fauzia, 223.

Management, the organization underwent a substantial shift with the enactment of Law No. 23 of 2011, which mandated that all Zakat management institutions be supervised and coordinated by BAZNAS. Rather than opposing the regulation outright, PKPU adopted a strategic and adaptive response.¹²

Institutional Hybridity and Strategic Spin-Offs: PKPU and the Rearticulation of Islamic Humanitarianism

The organizational evolution of PKPU—culminating in establishing *Human Initiative* exemplifies how Islamic philanthropic institutions adapt to the shifting contours of governance, marketization, and humanitarian standards. This transition reflects what scholars refer to as *institutional hybridity*, wherein organizations simultaneously inhabit multiple institutional logics: Islamic moral-legal norms, managerial professionalism, and global humanitarian frameworks.¹³ As part of its implementation, PKPU is collaborating with various religions and ideologies, which have never occurred before. CRS and PKPU collaborate in disaster situations to provide emergency aid such as food distribution, clean water, temporary shelter, and health services. The combination of resources and networks enables faster and more efficient aid distribution. This collaboration combines global and local expertise to create more comprehensive and sustainable solutions to humanitarian challenges.¹⁴

In the case of PKPU, the spin-off process was not merely administrative, but strategic. It enabled the organization to decouple its religious identity from its humanitarian operations, thus enhancing its legitimacy in both domestic and transnational arenas. This move is characteristic of what Battilana and Lee describe as hybrid organizing the pursuit of social missions through business-like means, which often results in organizational restructuring to manage tensions between competing logic.¹⁵

Moreover, repositioning *Human Initiative* as an independent humanitarian entity enabled it to more explicitly accord with international humanitarian principles such as impartiality, neutrality, and accountability standards, which are frequently seen as secular or universal. Nevertheless, this did not mean forsaking Islamic ethics. Conversely, the organization kept a normative Islamic framework that drove its motivations and field-level engagements, illustrating the concept of *strategic syncretism*.¹⁶ PKPU built schools for Rohingya children in Myanmar by combining Islamic values of assisting others with

¹² Law of the Republic of Indonesia No. 23 of 2011 concerning the Management of Zakat (*Undang-Undang Republik Indonesia Nomor 23 Tahun 2011 tentang Pengelolaan Zakat*).

¹³ Julie, Battilana, & Lee, Advancing Research on Hybrid Organizing – Insights from the Study of Social Enterprises. *Academy of Management Annals*, Vol. 8, No. 1 (2014): 397-441. <https://doi.org/10.5465/19416520.2014.893615>

¹⁴ Devi Yulianti, "Implementasi Program Kemitraan Dalam Corporate Social Responsibility (CSR) Melalui Pemberdayaan Masyarakat Untuk Mewujudkan Pembangunan Kesejahteraan," *Sosiologi: Jurnal Ilmiah Kajian Ilmu Sosial dan Budaya* 20, no. 1 (March 31, 2018): 11–21, <https://doi.org/10.23960/sosiologi.v20i1.14>.

¹⁵ Graham Clarke, Faith Matters: Development and the Complex World of Faith-Based Organizations. *Journal of International Development*, Vol. 18, No. 6, (2006): 835–848. <https://doi.org/10.1002/jid.1317>

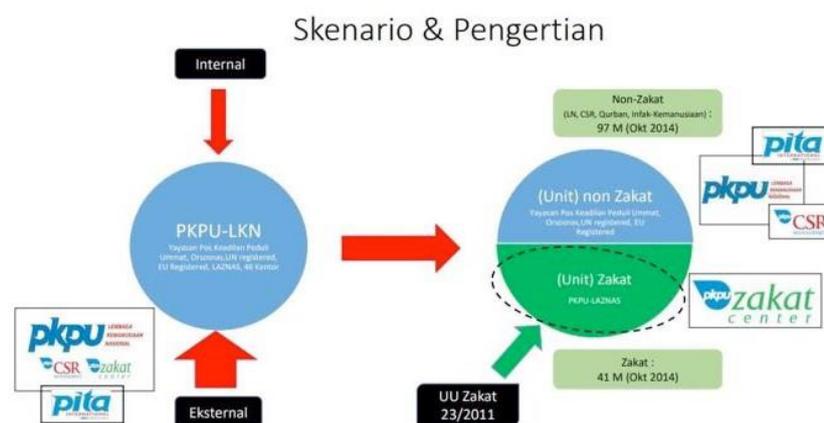
¹⁶ Robert, M. Feener & Cammack, M, *Islamic Law in Contemporary Indonesia*. (Cambridge MA: Harvard University Press, 2011). <https://doi.org/10.4159/harvard.9780674061417.c7>

global ideas concerning everyone's right to education, allowing the program to work well even in a sensitive, multi-religious setting.

The development underlines a broader trend of Islamic philanthropic institutions indulging in *organizational isomorphism*, adopting secular humanitarian practices, structures, and language to remain competitive and credible in a crowded NGO market. It is clearly visible in their pursuit of international accreditation, financial transparency, and congruence with the SDGs whilst still invoking the moral capital of *Zakat* and *Waqf*.¹⁷

Between 2009 and 2014, PKPU solidified its identity as a national zakat institution by actively engaging in disaster response, poverty alleviation, and community empowerment. During this period, PKPU began to broaden its operational scope and institutional networks, both within Indonesia and through global humanitarian frameworks. Spin-offs expand market share, enrich program innovation, and increase public trust. Each institution was able to evolve its branding, fundraising strategy, and donor network with a newer, more focused entity. Effectiveness in attaining fundraising targets has been proven in the last three years of ZIS fundraising, hitting IDR 250 billion to IDR 300 billion per year, with accumulation since the beginning of the spin-off in 2016; the achievement has reached IDR 2.4 trillion.

Chart 1.1
Milestone PKPU 1999-2014



Over the years, PKPU has effectively cultivated a culture of participatory philanthropy, fostering wider community involvement through a diverse network of volunteers and decentralized

¹⁷ Muslim, E., & Machdum, S. V. Changes of Local to Global Organizations at Pos Keadilan Peduli Ummat Human Initiative. *Journal of Humanities and Social Studies*, Vol. 7, No. 1, (2013): 82-91 <https://doi.org/10.33751/jhss.v7i1.7389>

service outlets.¹⁸ Moreover, the integration between professional volunteerism and PKPU's social infrastructure mirrors a broader shift in contemporary Islamic philanthropy, wherein institutions no longer rely on mere theological legitimacy, but increasingly rely on managerial competence, network building, and service innovation.¹⁹

In 2019, the transformation culminated in the official rebranding of PKPU as Human Initiative (HI). This strategic move marked a full transition into an agile, adaptive, and mission-driven humanitarian organization. HI embodies the principles of an *Agile Organization*, demonstrating flexibility, responsiveness, and innovation amid the complex and evolving challenges of humanitarian and social development work.²⁰

The transformation of PKPU into the Human Initiative reflects the deliberate organizational response to demands for greater inclusivity, operational effectiveness, and global engagement. With its new identity, the Human Initiative has extended its reach internationally and intensified its impact, thereby reasserting its role as a significant change agent in the national and global humanitarian landscape.

PKPU-HI Humanitarian Operations Standards

No.	Standard	Expected Output
1	Digitalization of Need Assessment	The process of assessment becomes faster, more coordinated, and data-driven, leading to more effective and efficient program implementation.
2	Logistics Response Management Standard	Ensures that aid is distributed more accurately and effectively, pursuant to actual field needs.
4	Monitoring and Evaluation Standards for Emergency & Development Programs	Ensures that programs are effective, efficient, sustainable, and targeted according to humanitarian objectives.

¹⁸ Hilman Latief, Islamic charities and the management of zakat in Indonesia: The cases of Dompét Dhuafa and Rumah Zakat. In M. Sadouni & J. Benthall (Eds.), *Philanthropy and Social Science in Muslim Societies* 2016: 131–154. Leiden: Brill. https://doi.org/10.1163/9789004322034_006

¹⁹ Mona, Atia, *Building a House in Heaven: Pious Neoliberalism and Islamic Charity in Egypt*. (Minneapolis: University of Minnesota Press, 2013). <https://doi.org/10.5749/minnesota/9780816674515.001.0001>

²⁰ Maria Paula Novakoski Perides & L. Vasconcelos. Organizational changes in adopting agile approaches: A systematic literature review. *The Journal of Applied Behavioral Science*. (2014). <https://doi.org/10.1177/00218863241229704>

Institutional Transformation and Strategic Spin off of PKPU into Human Initiative

The secession of PKPU is a strategic adaptation that enables functional differentiation, regulatory flexibility, and defined institutional identity, thereby positioning the organization to respond more effectively to national zakat governance and global humanitarian demands; as separate entities, both organizations retain the flexibility to innovate, experiment and engage new public, private and international partners. Enhancing organizational resilience and sustainability in the long term.

Markplus research in 2014 prior to transformation and the spin-off in 2016 proved that PKPU was highly similar to humanity (26.6%) going to disaster locations (13.8%). The percentage was far higher than that of the PKPU as Zakat management (13%). Following the spin-off into IZI, the Leap in Zakat collection increased significantly. Over the past six years, IZI's collection exceeded 50% of HI's. HI has experienced an immense increase in humanitarian donations, while IZI has great zakat achievements.

The collection figures prove that the collection posture from January 1st to November 5th, 2014, zakat collection only had a percentage of 29.79%, or IDR 40.9 billion, compared to the total PKPU achievement of IDR 137.5 billion. It means that this collection figure seems fairly negligible compared to its potential. Zakat in Indonesia is worth IDR 217 trillion. As a result, the presence of IZI automatically becomes a crucial part of strengthening the Zakat brand. It is proven by the collection of IZI zakat in 2022, which amounts to IDR 120 billion.²¹

Regulatory Reform on Zakat Management: Law No. 23 of 2011

One of the most significant catalysts for the institutional transformation of PKPU was the enactment of Law No. 23 of 2011 on Zakat Management in Indonesia. This legal reform substantially strengthened the institutional authority of the National Board of the Zakat Republic of Indonesia (BAZNAS), the central state agency in charge of coordinating and supervising zakat management on a nationwide scale. Consequently, private zakat institutions, including PKPU, were mandated to gain formal authorization as the Zakat Amil Institutions (LAZ) under more rigorous criteria and regulatory scrutiny.

The spin-off strategy adopted by PKPU reflects both regulatory compliance and strategic restructuring. By establishing the Indonesian Zakat Initiative (IZI) as a legally recognized zakat institution under national law, PKPU assures compliance with state regulations alongside enabling its core entity, Human Initiative (HI), to position itself as an international humanitarian actor aligned with global NGO standards and practices.

²¹ PKPU Institute research document 2014

Comparative Analysis of Institutional Transformation: PKPU, Rumah Zakat and Dompet Dhuafa:

Analytical Aspect	PKPU-HI	Rumah Zakat	Dompet Dhuafa
Transformation Model	Spin-off strategy: the creation of separate entities: IZI (zakat), IWakaf (wakaf), HI (global)	Brand repositioning and program expansion within the same entity	Institutional diversification (education, media, R&D), unified entity
Global Engagement	Highly active (ECOSOC consultative status, international partnerships)	Limited, but initiating global collaborations	Primarily domestic, beginning outreach to diaspora communities
Program Orientation	Cross-border humanitarian and development programs (faith-neutral)	Islamic-based SDG and community empowerment programs	Holistic Islamic philanthropy (education, health, disaster, and da'wah)

Competition in the Philanthropic Sector

The spin-off strategy allowed each entity to concentrate on distinct fields, such as humanitarian aid, zakat management, and waqf development, thereby increasing *organizational agility* and specialization.

According to the perspectives of resource-based theory and institutional isomorphism, this transformation reflects both the necessity to preserve legitimacy amid of evolving regulatory frameworks and the urge to differentiate from similar organizations in the same field.²² Furthermore, in response to market-like conditions within the philanthropic sector, PKPU and its spin-off institutions adopted principles of *faith-based entrepreneurship* and *strategic management*, solidifying their position as key actors in the Islamic social finance ecosystem.²³

²² Paul J. DiMaggio & Powell, W. W, The Iron Cage Revisited: Institutional isomorphism and collective rationality in organizational fields. *American Sociological Review*, Vol. 48, No. 2 (2011): 147–160. DOI: 10.2307/2095101

²³ Muhamad Nazir, Faith-based entrepreneurship and hybrid innovation in Islamic philanthropic institutions: Case studies from Southeast Asia. *Journal of Islamic Accounting and Business Research*, Vol. 13, No. 4 (2022): 623–641. DOI: 10.1108/JIABR-10-2021-0276

Comparative Analysis of PKPU's public image, before and After the Spin-Off.

Aspect	Before Spin-Off (PKPU)	After Spin-Off (HI)
Name and Identity	Pos Keadilan Peduli Umat (PKPU)" with a strong Islamic and religious label	Rebranded as <i>Human Initiative</i> (HI)
Public Association	Perceived primarily as an Islamic zakat institution with a conservative image	Seen as a modern, professional humanitarian NGO with a broader, more inclusive appeal
Media Representation	Focused on Muslim community issues and local disaster relief	Portrayed as a global humanitarian actor in international and interfaith missions
Cross-Religious and Global Reception	Limited by religious branding and language	International donors (UN, INGOs) widely accept it due to inclusive and neutral messaging
Audience Reach	Primarily Muslim Indonesian communities, especially religious ones	Broader public, professional sectors, and international stakeholders
Accountability Reputation	Trusted by local Muslim communities	Strongly enhanced by ISO certification, ECOSOC consultative status, and transparent reporting

PKPU's Mission: For the Ummah or for Humanity?

One of the most discernible changes in the transformation of PKPU into Human Initiative (HI) is the expansion of program beneficiaries. Previously, the PKPU's humanitarian activities primarily served Muslim communities, in line with its zakat-based institutional identity.

In this context, the Human Initiative (HI) appears as a counter-narrative to the largely Western-dominated global humanitarian landscape. According to Tomi Hendrajati, President Director of HI, the institution has established a strong global operational presence, which is supported by the Communication, Network, and Development (CND) unit. This unit has a strategic role, not merely in enlarging international partnerships and maintaining the agency's visibility, but also in mobilizing funding support and global humanitarian diplomacy.

This trajectory reflects a broader trend of Islamic humanitarian institutions engaging in 'global moral positioning,' a strategic shift described by scholars such as Benthall and Barnett. In this shift, faith-based NGOs move beyond parochial mandates to participate meaningfully in global humanitarian governance while still preserving their theological and ethical roots.²⁴ In the case of HI, this delicate

²⁴ Benthall, J., & Barnett, M. (2009). "The humanitarianism of Islamic charities," *International Review of the Red Cross*, 91(874), 367-385. <https://doi.org/10.1017/S1816383109990372>

balancing act demonstrates the potential of hybrid Islamic NGOs to operate as credible global actors without abandoning their religious identities.

Human Initiative (HI) is uniquely positioned among other humanitarian organizations such as MERCY Malaysia, the Philippine Red Cross, and the Tzu Chi Foundation. Beginning from its Islamic philanthropic roots as PKPU, HI undertook a significant transformation through a spin-off strategy, forming the Indonesian Zakat Initiative (IZI) to comply with state zakat rules while repositioning HI as a global humanitarian actor. Its restructure reflects a form of hybrid institutional logic, which allows the organization to operate across religious and universal humanitarian mandates.

Unlike MERCY Malaysia, which focuses on medical professionalism rooted in Islamic ethics,²⁵ or the Philippine Red Cross, which operates as a semi-governmental body under the IFRC framework,²⁶ HI emphasizes community-based humanitarian response, inclusive programming, and strategic interfaith collaboration. In comparison, the Tzu Chi Foundation, with its Buddhist-inspired compassion, mobilizes a vast global volunteer network rooted in spiritual humanitarianism.²⁷

HI's growing international legitimacy, evidenced by its consultative status at ECOSOC and partnerships with UN agencies (e.g., UNHCR, OCHA, UNICEF), positions it as a credible Southern NGO that foregrounds Islamic values and global humanitarian norms⁵. Nevertheless, relative to its regional counterparts, HI continues to face challenges in terms of technical emergency response and operational scalability.²⁸

Global Humanitarian Cooperation: The Strategic Expansion of Human Initiative

Global humanitarian cooperation refers to the collaborative efforts undertaken by the Human Initiative (HI) with international non-governmental organizations (INGOs) and other transnational actors to overcome urgent humanitarian issues that cross national borders. These partnerships involve various activities, including emergency relief, capacity-building initiatives, health interventions, and post-disaster recovery support. Philanthropic institutions can be part of the solution to global problems, especially climate change, to achieve sustainable development targets.²⁹

²⁵ MERCY Malaysia. (2020). *Annual Report*. <https://www.mercy.org.my>

²⁶ Philippine Red Cross. (2022). *History & Mandate*. <https://www.redcross.org.ph>

²⁷ Tzu Chi Foundation. (2023). *Global Relief and Volunteerism*. <https://www.tzuchi.org>

²⁸ Human Initiative. (2022). *Profile & Global Engagement Report*. <https://human-initiative.org>

²⁹ Arif Zunaidi et al., "Climate Change and Sustainable Development: A Collective Approach to Economic Integration in the Islamic World," *Al-Tahrir: Jurnal Pemikiran Islam* 24, no. 1 (May 30, 2024): 65–88, <https://doi.org/10.21154/altahrir.v24i1.7510>.

A. Collaboration between Human Initiative and Catholic Relief Services (CRS): Advancing Faith-Based Humanitarian Standards

Catholic Relief Services (CRS), founded in 1943 by the United States Conference of Catholic Bishops, is a globally recognized humanitarian organization committed to supporting impoverished and vulnerable populations regardless of religion, ethnicity, or nationality. With an operational presence in more than 100 countries, CRS emphasizes human dignity and solidarity as foundational values, working in partnership with local organizations, governments, and communities to increase the reach and effectiveness of its interventions.

This collaboration also reinforces the broader discourse regarding faith-based humanitarian diplomacy, in which organizations from various religious traditions converge to attain the common goal of alleviating human suffering. The partnership between HI and CRS stands as a compelling model of how religiously anchored organizations may cross theological boundaries to sustain common humanitarian commitments, which is an increasingly critical endeavor in an era marked by complex, protracted, and transboundary crises.

B. Human Initiative-WHO Collaboration on Malaria Elimination in Indonesia's New Capital

In 2022, the Human Initiative (HI), in collaboration with the World Health Organization (WHO) and with allied support from the Global Fund, launched a malaria elimination program in East Kalimantan, the designated location of Indonesia's new capital city, Nusantara. The HI-WHO partnership aims to strengthen integrated malaria control through community-based surveillance, environmental risk mitigation, and health system resilience. HI, WHO, and Indonesia's National Malaria Control Program (NMCP) held a joint Mid-Term Review (MTR) from August to September 2022 to evaluate the performance of post-COVID-19 programs, with a special focus on Papua and the new capital area.³⁰

This collaboration illustrates a strategic humanitarian health intervention that bridges global health governance and local development challenges. By aligning health security efforts with national infrastructure expansion, HI contributes to immediate disease control and long-term public health resilience in Indonesia's future administrative center. Expanding the program's work area will increasingly emphasize that Islamic philanthropy deals not only with religious rituals but also with basic programs for human life needs that are integrated with sustainable development targets.

³⁰ Lindsey Baden et al., "Malaria-Epidemiology, Treatment, and Prevention," *New England Journal of Medicine*, Vol. 388, No. 5 (2023): 9, <https://doi.org/10.1056/NEJMp2216703>..

C. Social Justice Oriented Humanitarian Development in Post Conflict Myanmar

The protracted conflict in Myanmar, notably against the Rohingya Muslim minority, has resulted in one of Southeast Asia's most severe humanitarian crises. Systematic state-led violence, including mass executions, sexual abuse, forced displacement, and property destruction, has sparked accusations of genocide, with over 13,000 Rohingya killed in 2017 alone. In response, large-scale displacement ensued, propelling refugees into neighboring countries, particularly Bangladesh and Indonesia.³¹

Myanmar's strategic use of ASEAN's non-interference principle has complicated external intervention. Nonetheless, the humanitarian community, including Indonesian NGOs, mobilized to address the crisis. Human Initiative (HI), through the Indonesia Humanitarian Alliance for Myanmar (Aliansi Kemanusiaan Indonesia untuk Myanmar-AKIM), coordinated emergency and long-term recovery efforts for Rohingya and Buddhist refugees in Rakhine State. With over USD 2 million in aid distributed over two years, the alliance delivered services across four key sectors: education, healthcare, economic support, and refugee survival needs.³²

PKPU's assistance in Rohingya comprehensively covers the protection of the five maqashid sharia, showing that this institution's humanitarian approach is not merely material but also safeguards the spiritual, social, and economic aspects. This makes its program relevant as a model of Islamic philanthropy that complies with the principles of maqashid sharia in the context of humanitarian crises.

Conclusion

The hybrid model has strategic advantages in dealing with the complexities of contemporary humanitarian and development challenges. However, the ideality of this model is dependent on the context in which it is implemented; if executed with a strong commitment to Sharia principles and local community participation, this model can be very effective and sustainable. Moreover, hybridity can create internal tensions and lose traditional support bases without balancing traditional and modern values.

However, there are several critical Institutional Hybridity Risks to be aware of. First is the Risk of Identity Fragmentation; blending distinct values and practices can lead to confusion about institutional identity, particularly if Sharia and modern management orientations conflict in practice. Second, the Risk of Alienation of Traditional Communities; a hybrid model that is overly global and

³¹ Sri Lusi Rahmawati, Pengaruh Konflik Rohingya Myanmar Terhadap Stabilitas Keamanan Asia Tenggara," *JILS (Journal of International and Local Studies)* Vol. 6, No. 1 (2024), <https://doi.org/10.56326/jils.v6i1.1240>.

³² Qurratu Qolbi, Konflik Minoriti Muslim Rohingya Di Myanmar Dan Penyelesaiannya," Accessed February 17, 2025, https://www.Academia.Edu/30212027/Konflik_Minoriti_Muslim_Rohingya_Di_Myanmar_Dan_Penyelesaiannya. Krisis itu muncul dari kompleksitas konflik etno-agama antara Muslim Rohingya dan umat Buddha Rakhine, dan konflik antara junta militer dan Islam militan, berdasarkan diskriminasi jangka panjang dan kelalaian pemerintah Myanmar untuk mengakui minoritas Rohingya sebagai warga negara Myanmar.

modern may make traditional Muslim communities feel alienated, diminishing the legitimacy of institutions at the grassroots level. Third, the Risk of Commercialization and Secularization; there is the potential that business aspects and professionalism shift the primary purpose of religion so that Islamic philanthropy has the potential to lose its spiritual spirit and ethical dimensions. Fourth, the Risk of Complexity and Operational Costs.

Islamic philanthropic institutions in Indonesia will face an array of strategic challenges in the future, ranging from the need for service digitization and a crisis of public trust to regulatory fragmentation between state and non-state institutions. Additionally, these must strike a balance between Islamic spiritual values and the demands of professionalism and globalization. To remain relevant, Islamic philanthropic institutions must evolve their role from mere distributors of consumer aid to transformative agents of social empowerment. It necessitates institutional innovation, synergy between actors, and governance renewal based on inclusive and contextual modern maqashid sharia values that are adaptable to global mechanisms and regulations.

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