

Faith-Based Organizations' Humanitarian Work from the Disaster Risk Governance Perspective: Lessons from Covid-19 Pandemic in Indonesia

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Abstract

The Covid-19 pandemic has represented a risk to human life. "What is the role of religion in disaster risk governance" is a critical question for Faith-Based Organizations (FBOs) in times of crisis. As a religious observance form, FBOs must correlate sacred religious doctrines with practical problems of human life and build sustainable actions in disaster governance. This study seeks to examine further the significance of religion-based organizations in the agenda for handling the adverse effects of the Covid-19 pandemic. This paper uses qualitative research methods with NVivo 12 Plus as a data processing tool. The results of this study indicate that in emergency response, recovery, prevention, and preparedness, FBOs in Indonesia are integrated and encourage interfaith collaboration in handling the COVID-19 pandemic. The FBOs demonstrate the ability to collaborate across non-state sectors and play a multidimensional role. Through the sacred doctrine of religion, FBO mobilizes its members to comply with government policies and participate in efforts to mitigate the adverse effects of the covid 19 pandemic. Thus, *maslahah*, also known as the objectives of sharia, is an essential Islamic law principle that encourages Islamic organizations to engage in disaster risk governance efforts during the Covid 19 pandemic.

Keywords

Faith-Based Organizations, disaster Risk Governance, Covid-19 Pandemic, Indonesia

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Introduction

Religion is one of the social assets in people's lives.¹ The global development discourse includes religion as an essential group in the development process.² The universality of religion in public spaces has encouraged heated discussions about “religious revival.”³ This argument is driven by the fact that religion can provide services and has essential community resources, such as support and social networks (facilities, volunteers, donors), especially in crises like the COVID-19 pandemic. During the COVID-19 pandemic, religion is gaining new visibility.⁴

During the COVID-19 pandemic, people were asked to avoid crowds by staying indoors and limiting visits to social gatherings.⁵ Religion's ability to motivate social action and

¹ Corwin E. Smidt (2003) *Religion as Social Capital: Producing the Common Good*. Baylor University Press

² Philipp Öhlmann et al., “A New Journal for a New Space: Introducing Religion & Development: Introductory Article,” *Religion and Development* 1, no. 1 (2022): 1–24; Andi Luhur Prianto et al., “Climate Change and Religion: From Ethics to Sustainability Action,” ed. A. Harakan and K. Jermisittiparsert, *E3S Web of Conferences* 277 (June 24, 2021): 06011, <https://doi.org/10.1051/e3sconf/202127706011>.

³ Nimi Wariboko, *The Charismatic City and the Public Resurgence of Religion: A Pentecostal Social Ethics of Cosmopolitan Urban Life* (Springer, 2014); G. John Ikenberry and Scott Thomas, *The Global Resurgence of Religion and the Transformation of International Relations: The Struggle for the Soul of the Twenty-First Century, Foreign Affairs*, vol. 84 (Springer, 2005), <https://doi.org/10.2307/20034359>; Öhlmann et al., “A New Journal for a New Space: Introducing Religion & Development: Introductory Article.”

⁴ Solange Lefebvre, “What the COVID-19 Pandemic Has Revealed about Religions,” *Religions* (MDPI, 2022).

⁵ Andi Ernie Zaenab Musa, “Gender Role Concerning Trust of the Public Sector to Awareness of the Covid-19: A Multigroup Analysis,” *Otoritas: Jurnal Ilmu Pemerintahan* 12, no. 1 (2022): 16–29.

mobilize its followers is considered capable of supporting the effectiveness of efforts to solve problems in the pandemic era.⁶ The pandemic requires religious institutions to show their role and position in people's lives by majorly contributing to crisis governance.⁷ Religion's contribution to overcoming the pandemic problem can be seen in the Faith-Based Organization (FBO) movement responding to a pandemic. The discourse on FBOs begins with analyzing the role played in public spaces. Socio-politically, FBOs act as one of the institutions beyond the state that provide social services to the community with a partnership scheme.⁸ In addition, FBOs are considered capable of creating social cohesion.⁹

The presence of a faith-based organization goes hand in hand with providing various community services.¹⁰ Since the mid-20th century, many faith-based organizations

⁶ Paul J Nelson, "Religious Movements and FBOs: The Climate Threat and COVID-19," in *Religious Voices in the Politics of International Development* (Springer, 2021), 177–203.

⁷ Nelson; Marjan Smrke and Tina Vovk, "Religiosity and Cooperation: The COVID-19 Pandemic in Slovenia," *Religions* 12, no. 12 (2021): 1076.

⁸ Jeff Levin, Ellen L. Idler, and Tyler J. VanderWeele, "Faith-Based Organizations and SARS-CoV-2 Vaccination: Challenges and Recommendations," *Public Health Reports* 137, no. 1 (2022): 11–16, <https://doi.org/10.1177/00333549211054079>; Polixenia Nistor, "The Faith-Based Organization in the Post-Secular Society," *LOGOS, UNIVERSALITY, MENTALITY, EDUCATION, NOVELTY. Section Social Sciences* 7, no. 2 (2018): 17–35.

⁹ Christine Hepworth and Sean Stitt, "Social Capital & Faith-Based Organisations," *The Heythrop Journal* 48, no. 6 (2007): 895–910; Brian L Heuser, "Social Cohesion and Voluntary Associations," *Peabody Journal of Education* 80, no. 4 (2005): 16–29.

¹⁰ Wolfgang Bielefeld and William Suhs Cleveland, "Faith-Based Organizations as Service Providers and Their Relationship to Government," *Nonprofit and Voluntary Sector Quarterly* 42, no. 3 (2013): 468–94.

have improved people's welfare and resolved global poverty issues.¹¹ In the context of public health, FBOs can engage effectively in guaranteeing health services, thus opening a new chapter of partnership between government and faith-based organizations in the field of public health care.¹² FBOs have become part of the problem-solving process; even when viewed from the contributions made, FBOs are considered one of the constructive strengths of community service providers,¹³ especially in crises.¹⁴

There is a fundamental question regarding the existence of faith-based organizations during a pandemic, namely whether it is a problem or vice versa, as a solution that promotes disaster awareness among its followers.¹⁵ Some believe that faith-based organizations are unaware of the spread of the virus, thereby worsening public health conditions.¹⁶ In addition, faith-based organizations are also

¹¹ Matthew Clarke and Vicki-Anne Ware, "Understanding Faith-Based Organizations: How FBOs Are Contrasted with NGOs in International Development Literature," *Progress in Development Studies* 15, no. 1 (2015): 37–48.

¹² Robert G Brooks and Harold G Koenig, "Crossing the Secular Divide: Government and Faith-Based Organizations as Partners in Health," *The International Journal of Psychiatry in Medicine* 32, no. 3 (2002): 223–34.

¹³ Levin, Idler, and VanderWeele, "Faith-Based Organizations and SARS-CoV-2 Vaccination: Challenges and Recommendations."

¹⁴ Elizabeth Hathaway, "Assisting Faith-Based Organizations Increase Sense of Belonging during the Covid-19 Pandemic," *The Journal of Pastoral Care & Counseling: JPCC* 74, no. 4 (2020): 226–28, <https://doi.org/10.1177/1542305020965975>.

¹⁵ Ningning Chen, Jinwen Chen, and Kenneth Dean, "Religion in Times of Crisis: Innovative Lay Responses and Temporal-Spatial Reconfigurations of Temple Rituals in COVID-19 China," *Cultural Geographies* 29, no. 2 (2022): 301–8.

¹⁶ Erica Di Ruggiero and Paola Ardiles, "Health Promotion Perspectives on COVID-19," *Global Health Promotion* 28, no. 1 (2021): 3–4, <https://doi.org/10.1177/17579759211001005>.

seen as uncooperative and an obstacle to disaster recovery programs, such as in the case of vaccinations.¹⁷ Faith-based organizations are often stigmatized as obstacles in disaster governance, especially during the Covid-19 pandemic. Therefore, this article seeks to explore how the experience of FBOs during the Covid-19 pandemic reconfigured organizational existence and articulated the importance of religious practice during times of crisis. Furthermore, this article also attempts to answer several essential questions related to FBOs in the context of disaster risk governance during a pandemic, including: What is the position and role of FBOs in Indonesia in efforts to resolve the Covid-19 pandemic? How do faith-based organizations mobilize their members in disaster risk governance?

Figure 1 shows that the issues regarding faith-based organizations concerning crises are interrelated, especially in governing the Covid-19 pandemic. However, based on the results of research mapping using a bibliometric analysis approach using Google Scholar data (200 articles) with the help of VOS Viewer software, it can be seen that research on the involvement of faith-based organizations in the framework of disaster risk governance is still rare, especially at the locus of the Covid-19 pandemic in Indonesia. This can be seen from the small size of the dots in the data visualization.

¹⁷ Levin, Idler, and VanderWeele, "Faith-Based Organizations and SARS-CoV-2 Vaccination: Challenges and Recommendations."

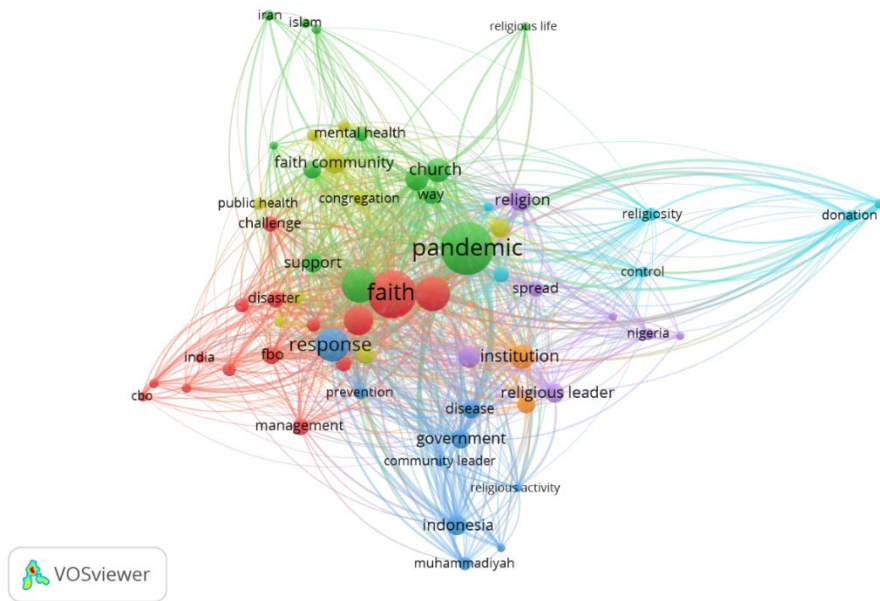


Figure 1. Mapping and Research Positions Visualisation
Source: Processed by Vosviewer, 2022

For the most part, previous studies have used disaster risk governance as the analysis framework¹⁸ or disaster risk reduction,¹⁹ specifically on specific indicators such as

¹⁸ Rahim Ali Sheikhi et al., “Role of Religious Institutions in Disaster Risk Management: A Systematic Review,” *Disaster Medicine and Public Health Preparedness* 15, no. 2 (2021): 239–54, <https://doi.org/10.1017/dmp.2019.145>.

¹⁹ Warren Dodd et al., “The Contributions of Religious Leaders in Addressing Food Insecurity during the COVID-19 Pandemic in the Philippines: A Realist Evaluation of the Rapid Emergencies and Disasters Intervention (REDI),” *International Journal of Disaster Risk Reduction* 86 (February 2023): 103545, <https://doi.org/10.1016/j.ijdrr.2023.103545>; Hitomu Kotani, Mari Tamura, and Susumu Nejima, “Mosques in Japan Responding to COVID-19 Pandemic: Infection Prevention and Support Provision,” *International Journal of Disaster Risk Reduction* (Elsevier, 2022), <https://doi.org/10.1016/j.ijdrr.2021.102702>.

response²⁰ and preparedness.²¹ In particular, some studies partially discuss the role of Islamic organizations²² or focus on specific organizations such as Muhammadiyah²³ and Nahdlatul Ulama (NU).²⁴ These studies provide reports and analyses regarding the response of Islamic organizations to the Covid-19 pandemic, including countermeasures and

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- ²⁰ Daniel J. Barnett et al., "Readying for a Post-COVID-19world: The Case for Concurrent Pandemic Disaster Response and Recovery Efforts in Public Health," *Journal of Public Health Management and Practice* 26, no. 4 (2020): 310–13, <https://doi.org/10.1097/PHH.0000000000001199>.
- ²¹ Rajib Shaw, Bismark Adu-Gyamfi, and Vibhas Sukhwani, "Disaster Preparedness and Risk Reduction: An Asian Perspective," *Routledge Handbook of Environmental Hazards and Society*, 2022, 302–18, <https://doi.org/10.4324/9780367854584-23>.
- ²² Aisyah Putri Rahvy and Ilham Akhsanu Ridlo, "How Does Islamic Organizations Respond to COVID-19 in Indonesia? A Case Study," *Public Health and Preventive Medicine Archive* 9, no. 1 (2021): 11, <https://doi.org/10.15562/phpma.v9i1.274>.
- ²³ Muchammad Ichsan, "Handling Natural Hazards in Indonesia amid the COVID-19 Pandemic: Muhammadiyah's Response and Strategy," *Jamba: Journal of Disaster Risk Studies* 14, no. 1 (2022): 1–11, <https://doi.org/10.4102/jamba.v14i1.1254>; Agus Samsudin and Harjanto Prabowo, "Community-Based Health Coverage at the Crossroad: The Muhammadiyah Health Fund in Indonesia," *Indonesian Journal of Islam and Muslim Societies* (academia.edu, 2022), <https://doi.org/10.18326/ijims.v12i1.111-138>; Z Qodir, H Jubba, and M J Loilatu, "Muhammadiyah's Response to Covid-19 in Indonesia: Faith-Based Commitment," *Wawasan: Jurnal Ilmiah Agama* ..., 2022, <http://journal.uinsgd.ac.id/index.php/jw/article/view/13756>.
- ²⁴ Emma Rachmawati et al., "The Roles of Islamic Faith-Based Organizations on Countermeasures against the COVID-19 Pandemic in Indonesia," *Heliyon* (Elsevier, 2022), <https://doi.org/10.1016/j.heliyon.2022.e08928>; Siti Kholifah and Siti Zurinani, "Peran Tokoh Agama Dalam Penanganan Pandemi Covid-19 Di Kota Malang," *Ganaya: Jurnal Ilmu Sosial Dan Humaniora* 5, no. 2 (2022): 230–42, <https://doi.org/10.37329/ganaya.v5i2.1504>.

strategic steps in mitigating the spread of the virus. In addition, previous research compares interventions carried out by various Islamic-based institutions in Auckland and Jakarta to deal with pandemic situations.²⁵

Although several previous studies raised the theme of faith-based organizations concerning crises, no research has been found that uses a disaster risk governance framework as a formal object in exploring the presence of faith-based organizations in Indonesia during the Covid-19 pandemic. In line with this information, research is needed that provides information on how faith-based organizations promote the stability of social conditions during the Covid-19 pandemic through a disaster risk governance framework, as is the aim of this research. This will have implications for the birth of an interdisciplinary and multicultural approach to disaster governance. On the other hand, faith-based organizations' contribution to disaster risk governance schemes during the pandemic reduced the negative stigmatization of faith-based organizations in people's lives, especially in Indonesia.

This research is descriptive with the qualitative method. This study refers to the conceptual framework of disaster risk governance in the context of the Covid-19 pandemic, especially exploring the contribution of faith-based organizations in disaster governance. It investigates in depth the extent to which the presence of seven faith-based organizations in Indonesia is to reduce risks due to the pandemic (Table 1). These organizations have many members and are spread in almost all regions in Indonesia.

²⁵ Fara Shabira Arrasya and Jesse Hession Grayman, "Islamic-Based Institutions during Coronavirus Pandemic: A Comparative Case Study of Auckland, New Zealand and Jakarta, Indonesia," *Journal of Indonesian Social Sciences and Humanities* (academia.edu, 2021), <https://doi.org/10.14203/jissh.v11i1.209>.

Hence, the finding can represent the dynamics of religion-based organizations in Indonesia during the Covid-19 pandemic.

Table 1. Overview of Faith-Based Organizations in Indonesia

No.	Faith-Based Organization	Religion
1	Nahdlatul Ulama (NU)	Islam
2	Muhammadiyah	Islam
3	Persatuan Gereja Indonesia (PGI)	Protestant
4	Konferensi Wali Gereja Indonesia (KWI)	Catholic
5	Parisada Hindu Dharma Indonesia (PHDI)	Hinduism
6	Perwakilan Umat Buddha Indonesia (WALUBI)	Budhaism
7	Majelis Tinggi Agama Khonghucu Indonesia (MATAKIN)	Confucianism

Data were gathered from various literary sources such as books, journals, and news. The news comes from various online media, both nationally and internationally. These media are selected based on reputation or credibility that is considered good. This study's method of determining news content is based on purposive sampling or deliberately choosing media that can provide accurate information. The data analysis begins with data collection using the NVivo 12 Plus (N-Capture) feature. The data that has been collected is then imported to the NVivo 12 Plus page, which is then coded. Next, the results are displayed and analyzed. Most of this research uses the Crosstab Query data analysis menu on NVivo, which aims to see trends in disaster risk governance carried out by faith-based organizations in Indonesia.

Disaster Risk Governance: Analytical Framework

The presence of disaster risk governance was inspired by the term 'governance' as a new paradigm in development that opens opportunities for non-state organizations to solve societal problems. The World Conference on Disaster Reduction, organized by the United Nations in Japan, is one of the momentums to initiate the concept of disaster risk management as a space for collaboration between state and non-state institutions to manage disaster-related risk reduction. The conference produced the Hyogo Framework for Action (HFA) as a disaster risk reduction framework. HFA contains an integrated scheme for disaster prevention, mitigation, preparedness, and vulnerability reduction carried out by every level of society to build resilience to hazards.²⁶ The points contained in the HFA are the starting point for developing the concept of disaster risk governance as a reference framework for disaster governing.²⁷ Sendai's framework is also one of the references for disaster risk governance. Disaster risk governance is considered to accelerate the implementation of the joint framework for disaster risk reduction. Disaster risk governance is the main point of the Sendai Framework. The framework recognizes that effective governance is essential for governing disaster risk and building resilience. It emphasizes the importance of multi-

²⁶ Dejo Olowu, "The Hyogo Framework for Action and Its Implications for Disaster Management and Reduction in Africa," *JAMBA: Journal of Disaster Risk Studies* 3, no. 1 (2010): 303–20; M S T Wanner, "Drivers of Change in National Disaster Governance under the Hyogo Framework for Action," *Politics and Governance*, 2020, <https://www.cogitatiopress.com/politicsandgovernance/article/view/3062>.

²⁷ Samantha Jones, Bernard Manyena, and Sara Walsh, "Disaster Risk Governance: Evolution and Influences," in *Hazards, Risks, and Disasters in Society* (Elsevier, 2015), 45–61.

stakeholder engagement, participatory decision-making, and integrating disaster risk reduction into development planning and policies.²⁸

Disaster risk governance includes the participation of various groups in efforts to deal with the destructive impacts of disasters.²⁹ In the process, cross-sector cooperation has become one of the keywords in the disaster risk governance framework, opening up opportunities for non-state actors in the disaster governance agenda.³⁰ Some international organizations, such as the United Nations, even view disaster risk governance as a pattern that allows various sectors to coordinate in governing and reducing disaster risks.³¹ As a framework, the concept of disaster risk governance is polycentric because it allows an understanding of the collective actions taken by various actors³² in reducing disaster risks.³³ In fact, according to

²⁸ Denise D P Thompson, *Disaster Risk Governance: Four Cases from Developing Countries* (Routledge, 2019).

²⁹ Peijun Shi, "On the Role of Government in Integrated Disaster Risk Governance—Based on Practices in China," *International Journal of Disaster Risk Science* 3, no. 3 (2012): 139–46.

³⁰ Andi Luhur Prianto and Abdillah Abdillah, "Resilient Cities, Vulnerable Communities: Disaster Governance in the Coastal Cities in Indonesia," in *International Handbook of Disaster Research* (Singapore: Springer Nature Singapore, 2023), 1–12, https://doi.org/10.1007/978-981-16-8800-3_193-1.

³¹ Jones, Manyena, and Walsh, "Disaster Risk Governance: Evolution and Influences."

³² Rodolfo Baggio, Noel Scott, and Chris Cooper, "Network Science: A Review Focused on Tourism," *Annals of Tourism Research* 37, no. 3 (2010): 802–27.

³³ Ihyani Malik et al., "Multi-Level Governance and Digitalization in Climate Change: A Bibliometric Analysis," in *Digital Technologies and Applications*, ed. S. Motahhir and B. Bossoufi (Cham: Springer, 2023), 95–104, https://doi.org/10.1007/978-3-031-29860-8_10; Andi Luhur Prianto et al., "Government, Digital Society and Industry

Denise D P Thompson,³⁴ disaster risk governance can facilitate a joint solution in the context of risk mitigation.

In practice, disaster risk governance contains four leading indicators: response, recovery, prevention, and preparedness.³⁵ Prevention is closely related to how much effort the disaster governance parties make in formulating rules and actions to reduce the possibility of a disaster worsening. Furthermore, the organization's awareness and understanding of disasters is the main issue in the response aspect. The magnitude of disaster awareness will encourage preparedness in dealing with disasters. The preparedness mechanism contains concrete actions carried out by parties involved in efforts to absorb disaster risk, which can be forming units or philanthropic actions.³⁶ Furthermore, recovery includes support for disaster victims to restore things lost during the disaster. Recovery can also take the form of counseling services and donations related to improving the condition of disaster victims.³⁷

4.0: Connective Action Against Covid-19 Fake News,” in *Digital Technologies and Applications*, ed. S. Motahhir and B. Bossoufi (Cham: Springer, 2022), 480–91, https://doi.org/10.1007/978-3-031-01942-5_48.

³⁴ Thompson, *Disaster Risk Governance: Four Cases from Developing Countries*.

³⁵ Jones, Manyena, and Walsh, “Disaster Risk Governance: Evolution and Influences.”

³⁶ Stajura et al. (2012)

³⁷ Anita Chandra and Joie D Acosta, “Disaster Recovery Also Involves Human Recovery,” *Jama* 304, no. 14 (2010): 1608–9; Stajura et al., “Perspectives of Community-and Faith-Based Organizations about Partnering with Local Health Departments for Disasters.”

Indonesian FBOs: Covid-19 and Kinds of Humanitarian Work

The Covid-19 pandemic is a multidimensional disaster because it not only threatens public health but also affects stability in the economy, politics, and social, to cultural aspects, thus encouraging all parties to be involved in efforts to overcome the risks that arise due to the pandemic.³⁸ In the Indonesian context, the presence of faith-based organizations is one of the key players in governing pandemic risk and has even become the main capital in the success of government programs related to efforts to stop the spread of the virus.³⁹ In the case of the Covid-19 pandemic, the seven faith-based organizations (NU, Muhammadiyah, PGI, KWI, PHDI, Matakini, and Walubi) that became the locus of this research showed an active role in efforts to deal with the Covid-19 pandemic situation, especially when viewed within the disaster risk governance framework. Based on cross-tabulation analysis using the Nvivo12 Plus software, it was found that Indonesian FBOs tend to conduct governance at the prevention (36.15%), Preparedness (24.87%), Response (23.85%), and Recovery (15.13%). This figure can be seen from the extent to which faith-based organizations issue governance regulations for members in carrying out religious activities.

³⁸ Ardiansyah Ardiansyah et al., "Analysis of the Synergy of the Penta Helix Model in Handling COVID-19 at the Pekanbaru City Level," *Journal of Contemporary Governance and Public Policy* 4, no. 1 (February 12, 2023): 1–22, <https://doi.org/10.46507/jcgpp.v4i1.88>.

³⁹ Rachmawati et al., "The Roles of Islamic Faith-Based Organizations on Countermeasures against the COVID-19 Pandemic in Indonesia."

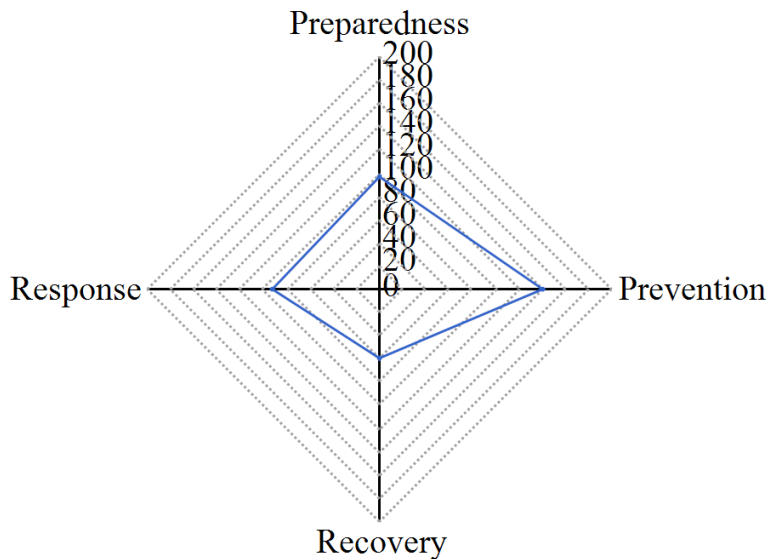


Figure 2. Faith-Based Organization on Disaster Risk Governance
Sources: Processed by Nvivo12 Plus, 2022

Religious-Doctrines-Based Preventions

The involvement of religious authorities is one of the strategies to prevent the spread of COVID-19, among which is a lockdown. President Joko Widodo implemented a social distancing policy and Large-Scale Social Restrictions in Indonesia. To succeed in the social distancing and restrictions strategy, the government optimizes the role of religious authorities, for example, asking for the involvement of Islamic community organizations, such as Nahdlatul Ulama and Muhammadiyah.⁴⁰ At the beginning of the pandemic, Nahdlatul Ulama and Muhammadiyah, the most prominent Islamic organizations in Indonesia,

⁴⁰ Fridi Yanto et al., “Perilaku Radikalisasi Beragama Masa Pandemi COVID 19 Di Provinsi Jambi,” *FIKRAH* 9, no. 2 (2021): 215–40.

the Management of Corona Virus Disease 2019 (COVID-19)	05/I.0/E/2020 regarding guidelines for worship during a pandemic	
	Circular letter 588/PGI-XVLA2020 regarding an appeal for Christmas celebrations	PGI
The Circular Letter of The Ministry of Religion Number 15 of 2020 concerning guidelines for worship in houses of worship	Virtual worship; Online church Meditation at Home; Online Worship	KWI
	Circular Letter Number: 081/PHDI-Bali/IX/2020 and Number: 007/SE/MDA-Prov Bali/IX/2020 regarding Restrictions on the Implementation of the <i>Panca Yadnya</i> Ceremony and Crowds in Bali during the Great <i>Gering</i> Period of Covid-19 in the Province of Bali	Walubi PHDI

Circular letter 107/MI/03/2020 concerning Confucian worship activities and celebration of holidays amid the Corona Outbreak	MATAKIN
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Government policies that limit people's activities outside the home gain religious legitimacy with a package formulated by the clergy, namely "*la dharar wa la dharar*" which means that worship cannot be harmful to oneself or endanger others.⁴³ As an effort to support the government in slowing down and breaking the chain of distribution of Covid-19, NU issued Instruction Letter number 3945/C.I34/03/2020 regarding the NU Cares Covid-19 protocol and Instruction Letter Number 3952/C.I34/03/2020. Muhammadiyah also issued a circular letter Number 05/I.0/E/2020 regarding guidelines for worship during a pandemic to prevent and support programs to control the spread of the virus that the government is pursuing. This guidance has a legal basis for carrying out worship procedures during a pandemic.⁴⁴ Muhammadiyah establishes rules to govern its members and society's activities. Muhammadiyah promulgates laws enacted by the *Tarjih* assembly regarding attitudes during a pandemic, including various policies for modifying

⁴³ Faried F Saenong et al., "Fikih Pandemi: Beribadah Di Masa Wabah" (Nuo Publishing, 2020).

⁴⁴ Fatahuddin Aziz Siregar, "Stay at Mosque: Congregational Worship, Covid-19 Pandemic and Islamic Living Law in West Sumatra.," *Mazahib* 21, no. 1 (September 12, 2022): 117–53, <https://doi.org/10.21093/mj.v21i1.4649>.

worship regulations that can be implemented during a pandemic. This can serve as a warning to Muhammadiyah members and the general public to always adhere to the rules that have been established to reduce the rate of case growth and minimize the potential for harm.⁴⁵

The PGI and KWI organizations did the same thing as Protestant and Catholic organizations in Indonesia. Both PGI and KWI, during the pandemic, advised church congregations to hold weekly prayers in their respective homes. To prevent new clusters from forming, PGI and KWI announced the following services: worship and celebrating Christian holidays are carried out online or virtual. PGI emphasized this with circular letter 588/PGI-XVLA2020 regarding an appeal for Christmas celebrations containing calls for churches to prevent the coronavirus. Furthermore, Walubi encourages its members to pray from their residences as a preventive measure. In mid-2020, the Ministry of Religion issued circular number 15 of 2020 concerning guidelines for worship in houses of worship, but the Walubi leader continued to direct Indonesian Buddhists to meditate and recite the Holy Paritas to be carried out at home. Even the Vesak celebration, for the Walubi leader, does not need to be carried out at the monastery but is carried out at their respective residences in a simple way. Online worship is also a way of worship for Confucian people in Indonesia. This is following the circular letter of the Ministry of Religion Number: SE. 11 of 2021 concerning guidelines for organizing puja devotional service/prayer and *dharma Santi* for the holy tri-holy day

⁴⁵ Umi Qodarsasi, Riza Nuzulul Huda, and Umaroh Anisa Zuma, "Strengthening Communities' Disaster Resilience during COVID-19 Time: A Case of Muhammadiyah in Indonesia," *Simulacra* 4, no. 2 (November 18, 2021): 229–45, <https://doi.org/10.21107/sml.v4i2.11952>.

of Vesak 2565 Buddhist year/2021 during the Covid pandemic.

Following up on government policies regarding the Imposition of Restrictions on Community Activities, the Bali Province Hindu Dharma Indonesia Parisadha and the Bali Province Traditional Village Council issued a Joint Circular Letter Number: 081/PHDI-Bali/IX/2020 and Number: 007/SE/MDA-Prov Bali/IX/2020 regarding Restrictions on the Implementation of the Panca Yadnya Ceremony and Crowds in Bali during the Great Gering Period of Covid-19 in the Province of Bali. Matakin does the same thing, as the largest organization of Confucian Indonesians facilitates online worship. For Matakin's leader, in the crisis era, worship at home must be done. Matakin issued circular letter 107/MI/03/2020 concerning Confucian worship activities and celebration of holidays amid the Corona Outbreak. Prevention efforts by faith-based organizations show a strong commitment to disaster risk governance. This shows that large faith-based organizations in Indonesia can adapt quickly and avoid rigid religious practices. Moreover, the role of these organizations was able to reduce the confusion among their members regarding the procedures for worship during a pandemic.

Religious-Doctrines-Based Responses

The faith-based organization's view of the pandemic has dramatically influenced the behavior of its congregation during the pandemic. The skeptical attitude of faith-based organizations towards the issue of the pandemic will result in the disobedience of its members in efforts to control the spread of the virus. Conversely, awareness of the dangers of a pandemic will move its members to be responsible for reducing the threat of a

pandemic hazard.⁴⁶ Several faith-based organizations link the lives of people considered holy to pandemic conditions, as Walubi did in responding to a pandemic. For Walubi, Buddhists do not need to be afraid and panic in the face of a pandemic; this is due to the pandemic conditions and various policies in it, such as limiting crowd activities that can encourage the actualization of the Buddha's life. Buddha taught us to be more silent and not talk much. So that through the pandemic, Buddhists can reflect deeply on the life of the Buddha.⁴⁷ Matakín did the same thing in responding to the pandemic by linking the personalization of Confucianism and Sun-Tzu, who always tried to understand the essence of everything. For Matakín, Sun-Tzu's war strategy and the wisdom exemplified by Confucianism found their actualization in the context of a pandemic. Public anxiety and panic will add to the suffering and prolonged pandemic, so Confucians must be calm and understanding in responding to the Covid-19 pandemic.⁴⁸

Fundamentalism's response to the pandemic is characterized by its metaphysical speculation, which assumes that the Covid-19 pandemic is God's punishment, so to stop it, one has to go through religious rituals such

⁴⁶ L G Sisti et al., "The Role of Religions in the COVID-19 Pandemic: A Narrative Review," *International Journal of ...* (mdpi.com, 2023), <https://doi.org/10.3390/ijerph20031691>.

⁴⁷ Vincentius Jyestha Candraditya, "Menag Terbitkan Panduan Di Rumah Ibadah Selama New Normal, WALUBI Pilih Sembahyang Di Rumah," *Tribunnews*, 2020.

⁴⁸ Tiara Aliya Azzahra, "Sambut Imlek, Menag Yaquť Bicara Pentingnya Ajaran Kebajikan Konghucu," *Detik.com*, 2021; Budi S Tanuwibowo, "Imlek: Rukun, Kerja Keras, Peduli," *Kompas.id*, 2020; Tim Mimbar Khonghucu, "Perilaku Bakti Di Tengah Pandemi," *kemenag.go.id*, 2021.

as prayer and dhikr.⁴⁹ On the other hand, the progressive view emphasizes a scientific approach. NU and Muhammadiyah are Islamic faith-based organizations classified as progressive in responding to the Covid-19 pandemic. In addition to asking for divine help, medical methods and strict control of health protocols can also be attempted to resolve the pandemic problem. The support of two mainstream Islamic organizations in Indonesia, Muhammadiyah and Nahdlatul Ulama (NU), to the government, is proof of the harmony between Islam and democracy.⁵⁰ The influence of progressive Islamic theology leads to flexibility in Islamic interpretation which is rooted in the concept of *Maqasid Syariah* to prioritize the prevention of harm rather than the search for *maslahat* and the teachings of *amar ma'ruf nahyi munkar* Islam as a religion that actively carries out social transformation.⁵¹

⁴⁹ Paweł Łowicki et al., “Does Religion Predict Coronavirus Conspiracy Beliefs? Centrality of Religiosity, Religious Fundamentalism, and COVID-19 Conspiracy Beliefs,” *Personality and Individual Differences* 187 (2022): 111413; Małgorzata Sobol, Marcin Zajenkowski, and Konrad S Jankowski, “Religious Fundamentalism, Delusions, and Conspiracy Beliefs Related to the COVID-19 Pandemic,” *International Journal of Environmental Research and Public Health* 19, no. 15 (2022): 9597; Ahmet S Yayla and Serkan Tasgin, “Religious Fundamentalism in the Age of Pandemic” (Terrorism Research Initiative, 2021); Vita Tytarenko and Iryna Bogachevska, “Religious” Covid Fundamentalism” in Eastern and Central Europe: Challenges and Lessons,” *Occasional Papers on Religion in Eastern Europe* 41, no. 1 (2021): 4.

⁵⁰ Muzayyin Ahyar, “Is Islam Compatible With Democracy? Islamist Movement’s Trajectory on Democratization in Indonesia,” *Walisongo: Jurnal Penelitian Sosial Keagamaan* 25, no. 1 (2017): 139–72.

⁵¹ Nur Hidayah, “Dari Jabariyah, Ke Qadariyah, Hingga Islam Progresif: Respons Muslim Atas Pandemi Covid-19 Di Indonesia,” 2020.

PHDI, in response to the pandemic, is more toward reflection-spirituality. PHDI's response to the Covid-19 pandemic is not the question of " why did it happen" but how spiritual practices and enthusiasm are correlated with the pandemic situation. For example, PHDI stated that Hindus have become accustomed to limiting community activities during the pandemic, and it has even become a momentum for Hindus to apply *Brata* (self-control) as is usually done on *Nyepi* day.⁵² Otherwise, it is more directed to the reflection of human values and human existence. These organizations are responding to the pandemic as a challenge to humanity. Human values such as solidarity and cooperation are the main narratives in responding to the Covid-19 pandemic. In responding to the pandemic, each faith-based organization offers a variety of values and approaches. However, these differences still show a positive trend, even able to minimize negative responses about Covid-19.⁵³

Religious-Doctrines-Based Preparedness

The response of faith-based organizations greatly influences how prepared these organizations are to govern pandemic risks—through task forces such as NU-Care,⁵⁴ Muhammadiyah Covid Command Center (MCCC),⁵⁵ and

⁵² Esa Bhaskara, "Nyepi, Pandemi, Sunyi," *Majalah Wartam*, 2021.

⁵³ Hakimul Ikhwan and Vissia Ita Yulianto, "How Religions and Religious Leaders Can Help to Combat the COVID-19 Pandemic: Indonesia's Experience," the conversation, 2020.

⁵⁴ Sri Noor Mustaqimatul Hidayah and Hasan Bastomi, "Peran Masyarakat Sipil Keagamaan Di Tengah Pandemi: Analisis Peran Nahdlotul Ulama (NU) Dalam Menghadapi Pandemi Covid 19 Di Indonesia," *Community Development: Jurnal Pengembangan Masyarakat Islam* 4, no. 2 (2020): 129–56.

⁵⁵ Nurul Humaidi, Rani Darmayanti, and Rahmad Sugianto, "Challenges of Muhammadiyah's Contribution in Handling Covid-

the Matakini Covid-19 Task Force⁵⁶ provided services to the community during a pandemic. Forming a task force and assisting victims affected by the pandemic was one of the preparedness agendas for facing a pandemic, which religious organizations mostly carried out. Although not all faith-based organizations have a task force explicitly dealing with pandemics, such as Walubi, the second point is that the distribution of support during a pandemic has been busy.

Furthermore, in the context of Christian organizations, although they did not specifically form a task force, PGI, and KWI made the church a center for preparedness in governing Covid-19. PGI, for example, has made the church a place of independent isolation for people exposed to the coronavirus.⁵⁷ Preparedness can also take the form of formulating a pattern for handling Covid integrated into official organizational documents as a strategic program, as is done by PHDI. As a manifestation of PHDI's seriousness in preparing for a pandemic, in the results of *Mahasabha XII*, PHDI encourages the construction of health facilities and services and the establishment of institutions that deal with emergency conditions.

Religious-Doctrines-Based Recoveries

The recovery agenda is often overlooked in the strategic programs of religious-based organizations. In Indonesia, most of the recovery mechanisms are on the

19 in The MCCC Program in Indonesia,” *Khazanah Sosial* 4, no. 1 (2022): 176–86.

⁵⁶ MATAKIN, “Satgas Covid-19 MATAKIN-PERKHHIN Salurkan Bantuan Paket Sembako,” matakini.or.id, 2021.

⁵⁷ Asep Firmansyah, “PGI: Gereja Harus Jadi Pusat Edukasi Soal Pandemi COVID-19,” *antaranews*, 2021; Ronggo Astunggoro, “PGI Instruksikan Gereja Jadi Ruang Isolasi Mandiri,” *Republika*, 2021.

issue of economic recovery. Philanthropy or financial support is an alternative action that religious organizations can take.⁵⁸ In Islam, the concept of zakat was further developed to overcome financial vulnerability during the Covid pandemic. Zakat proceeds are distributed not only for consumption but also for business capital needs or productive zakat. Management of productive zakat promotes financial resilience for the recipient of zakat (mustahiq), who also receives training and assistance in zakat management.⁵⁹ Lazizmu, a Muhammadiyah zakat distribution institution, is an example of the distribution of productive zakat by FBO. During the Covid-19 pandemic, the economic aspect became the primary focus of zakat distribution, which manifested as assistance to empower microentrepreneurs. Most zakat is managed as efficiently as possible to aid microbusinesses impacted by Covid 19. This incidental program is routinely executed during the Covid 19 pandemic to provide economic assistance.⁶⁰

During the pandemic, many people lost their jobs, impacting their ability to meet their needs. When compared to the other three aspects (prevention, response, and preparedness), recovery is a mechanism for disaster risk governance that requires quite a long time and is complex because it demands adequate resources, both human and

⁵⁸ Alfitri, *Islamic Law and Society in Indonesia* (London: Routledge, 2022), <https://doi.org/10.4324/9781003183112>.

⁵⁹ Sudirman Sudirman, Ramadhita Ramadhita, and Syabbul Bachri, "Revitalizing Productive Zakat in The Covid-19 Pandemic Era in East Java," *Jurisdictie: Jurnal Hukum Dan Syariah* 12, no. 2 (2021): 275–93.

⁶⁰ Septi Indrawati and Amalia Fadhila Rachmawati, "Efektivitas Pendayagunaan Zakat Berdasarkan Undang-Undang Nomor 23 Tahun 2011 Dalam Upaya Pemberdayaan Usaha Mikro Di Masa Pandemi Covid-19," *Indonesia Law Reform Journal* 2, no. 1 (2022): 81–89.

financial. So most faith-based organizations in the recovery phase prefer to support the government's recovery programs in partnership—for instance, NU is one of the faith-based organizations that focus on post-pandemic community economic recovery. NU, through the collaboration of the Nahdliyin Entrepreneurs Association and the government, is trying to develop a digital economy platform or digitalization in the business sector, which is considered capable of adapting to the pandemic. In addition, the community's economic recovery program is also encouraged by strengthening the global halal industry, which is considered capable of opening new jobs for people who lost their jobs during the pandemic.⁶¹

FBOs' Risk Governance: Social, Political, Economic, and Cultural Roles

In the case of the pandemic in Indonesia, the political dimension in efforts to deal with risks carried out by the FBO is very dominant. Politically, faith-based organizations are a support system for the government in implementing policies issued during a pandemic. The success of FBOs in mobilizing their members to stay at home is a manifestation of the role of FBOs politically in governing pandemic risk. This is because there is a correlation between regulations limiting community activities imposed by the government and member mobilization carried out by FBOs. Restricting community activities is carried out by issuing Government Regulation of the Republic of Indonesia Number 21 of 2020 concerning large-scale social restrictions in the context of accelerating the handling of the coronavirus disease 2019 (covid-19). These regulations are an effort to suppress the spread of the virus.

⁶¹ Kominfo, “Dukung Pemulihan Ekonomi, HPN Perlu Optimalkan Potensi Teknologi Digital,” kominfo.go.id, 2020.

Responding to this rule, every FBO is cooperative and makes it a moral obligation to maintain public safety—for example, two Islamic organizations, Muhammadiyah and NU. Through *ijtihad* and *tajdid*, the two organizations agreed to develop guidelines for worship in the pandemic era. This is an effort to maintain health and avoid disease exposure because it is part of maintaining the main goals of religion (*al-Daruriyat al-Khams*). Muhammadiyah issued a circular letter number 01/EDR/I.0/E/2021 concerning limitations of community activities during the implementation of restrictions to community activities and vaccination guidelines for the prevention of covid-19.

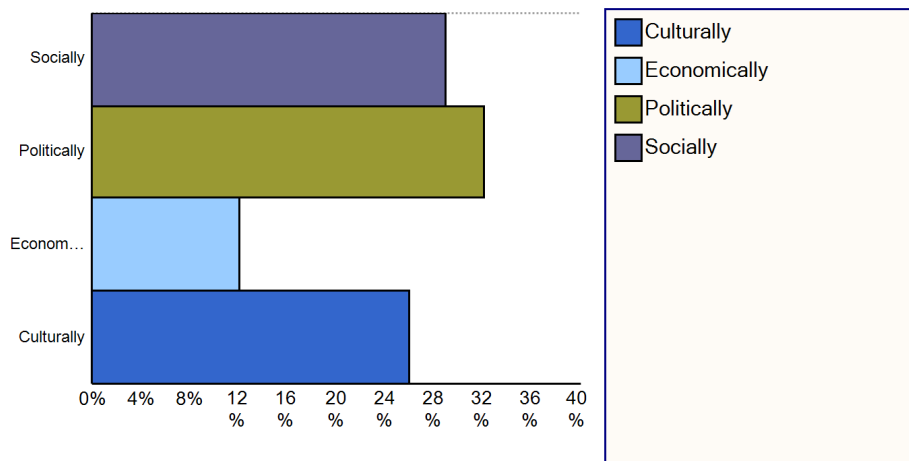


Figure 3. Classification FBO's Roles in Risk Governance
Source: Processed by Nvivo12 Plus, 2022

In addition, the implementation of the vaccination policy issued by the Indonesian government through Presidential Regulation Number 14 of 2021 concerning the Procurement of Vaccines and Implementation of Vaccinations and Regulation of the Minister of Health

Number 18 of 2021 concerning the Implementation of Vaccinations can be a benchmark for how active the role of FBOs is political. This regulation opens opportunities for FBOs to become partners in community vaccination services. As an example, NU issued a "halal" fatwa against vaccines to avoid community discourse regarding the status of vaccines. The *Bahtsul Masail* LBM PBNU Decision Number: 01 of 2021 concerning Fiqh Views Regarding the Use of the AstraZeneca Vaccine can be a factor driving the success of the vaccine program implemented by the government.

The joint agenda is an indicator to measure the extent to which FBOs play a social role in disaster governance. In mid-2020, there were webinars organized by faith-based organizations with the theme of discussion around the role of the FBO in responding to the Covid-19 pandemic.⁶² The forum is a space for FBOs to exchange information and experiences with each other to handle the spread of the coronavirus and the adverse effects caused by the pandemic. In addition, through the collaboration forum "Interfaith Network Responds to Covid-19 (JIC)", faith-based organizations raise the discourse of unity in the pandemic era.⁶³ The forum includes twenty faith-based organizations in Indonesia, including the seven organizations that are the focus of this research, which focus on handling the pandemic crisis.

⁶² ICRC, "Indonesia: Faith-Based Organizations Share Their Experience in Responding to COVID-19," 2020, <https://www.icrc.org/en/document/indonesia-faith-based-organizations-share-experience-covid-19>.

⁶³ Rio Tuasikal, "Organisasi Lintas Agama Beri Bantuan Covid-19 Rp 1,5 Miliar Lebih," 2020, <https://www.voaindonesia.com/a/organisasi-lintas-agama-salurkan-bantuan-covid-1-5-miliar-lebih/5437459.html>.

Furthermore, the solidarity of FBOs in the JIC forum not only plays into the social dimension of disaster risk governance carried out by faith-based organizations but also touches on the economic dimension. This was due to the 1.5 billion aid distribution program for vulnerable groups during the pandemic. Similar to the recovery stage in the disaster risk governance framework, the economic dimension played by FBOs is relatively low. Only at a percentage of 12% (see Figure 3). However, the economic aspect also touches on the efforts of faith-based organizations in providing financial literacy to the public during the pandemic and mentoring Micro, Small, and Medium Enterprises (MSME). The last point (financial literacy and MSME assistance) has not been a concern for religious-based organizations in handling pandemic risk, resulting in the subordinate role of religion-based organizations in Indonesia in the economic dimension.

The last dimension is the cultural dimension. This dimension is closely related to the ability of faith-based organizations to adapt to new patterns or changes that occur during times of crisis.⁶⁴ The sudden social transition caused by the pandemic requires religious organizations to mobilize their members to remain calm in dealing with the changes that have occurred during the pandemic. For example, activities usually carried out in masse during a pandemic cannot be carried out because this could encourage the spread of the virus. In the context of Islamic organizations, NU and Muhammadiyah play disaster governance in a cultural dimension by offering a deep understanding to their members regarding the rules and practices of worship during crises based on the perspective

⁶⁴ Shi, "On the Role of Government in Integrated Disaster Risk Governance—Based on Practices in China."

of Islamic jurisprudence (*fiqh*).⁶⁵ The disaster *fiqh* compiled by NU and Muhammadiyah functions as a guideline and is prescriptive-imperative because it talks about guidelines and what should be done in dealing with disasters. NU and Muhammadiyah disaster *fiqh* begins with the definition (*ta'rif*) of disaster. *Ta'rif* of disaster is needed to build people's perceptions about the nature of disasters to reduce confusion and feelings of despair that are prone to occur during times of crisis, especially the initial phase of a disaster.

The cultural dimension is also closely related to the ability of faith-based organizations to adapt to pandemic conditions by creating innovations or new habits,⁶⁶ as was initiated by PGI, which is trying to develop e-churches. This innovation was born from the inability of people to access churches during the pandemic because it was assumed that they could increase the spread of the coronavirus. Furthermore, the cultural dimension can also be measured by how organizations can link disaster governance with a virtue approach, as was done by KWI, Matakini, and Walubi, who reduced public panic in the pandemic era by inviting them to reflect on noble teachings or values that are always filled with such as the love of Christ, the virtues and policies of Confucianism, and the fortitude of the Buddha. Philosophical reflections on noble values (*virtue*) and highest goodness (*summum bonum*) during a pandemic fill the cultural dimension in the disaster risk governance scheme in the pandemic era.

⁶⁵ Farkhan Farkhan, Kamsi Kamsi, and Asmuni Asmuni, "Studi Komparatif Fikih Bencana Muhammadiyah Dan Nahdlatul Ulama," *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum* 5, no. 2 (2020).

⁶⁶ Shi, "On the Role of Government in Integrated Disaster Risk Governance—Based on Practices in China."

In addition, the cultural dimension in disaster governance can also be viewed from the ability to reflect on religious rituals concerning disasters,⁶⁷ in this case, the Covid-19 pandemic. As was done by PHDI, which appealed to Hindus, especially those in Bali, to do "nyejer" or offer "pejati" offerings. The ritual is interpreted as a symbol of human surrender before *Sang Hyang*. Through the offering, PHDI invites Hindus to reflect on their weaknesses in crises. PHDI uses this reflection to stimulate optimism and calm for Hindus in facing crises in the pandemic era.⁶⁸ The cultural dimension is very much needed in disaster governance because it is closely related to the values, norms, and habits that are owned by the community, making it easier for faith-based organizations to mobilize their members in disaster governance efforts.

FBOs' Congregational Mobilization for Governing Disaster

In risk governance, faith-based organizations try to mobilize their members in the success of disaster risk governance measures. In a pandemic, Faith-Based Organizations use three main approaches in mobilizing their members: theological doctrine, strengthening organizational functions, and a leadership approach. Theological doctrine is closely related to religious and moral authority⁶⁹ so that in the mobilization process, good-bad or sin-reward narratives become instruments that

⁶⁷ Shi.

⁶⁸ I Wayan Sui Suadnyana, "Upaya Lawan Covid-19, PHDI Imbau Umat Hindu Bali Melanjutkan Nyejer Pejati Pada Purnama 7 Mei 2020," *Tribunnews*, 2020.

⁶⁹ Aulia Nastiti and Sari Ratri, "Emotive Politics: Islamic Organizations and Religious Mobilization in Indonesia," *Contemporary Southeast Asia* 40, no. 2 (2018): 196–221.

stimulate members to be involved in the disaster risk governance process. Furthermore, organizational strengthening means that in dealing with disasters, faith-based organizations form one area that focuses on disaster governance, usually in the form of a task force that takes care of disaster developments daily. Furthermore, the leadership approach can be seen in how the organizational leader becomes a role model for members so that governance programs can run effectively.

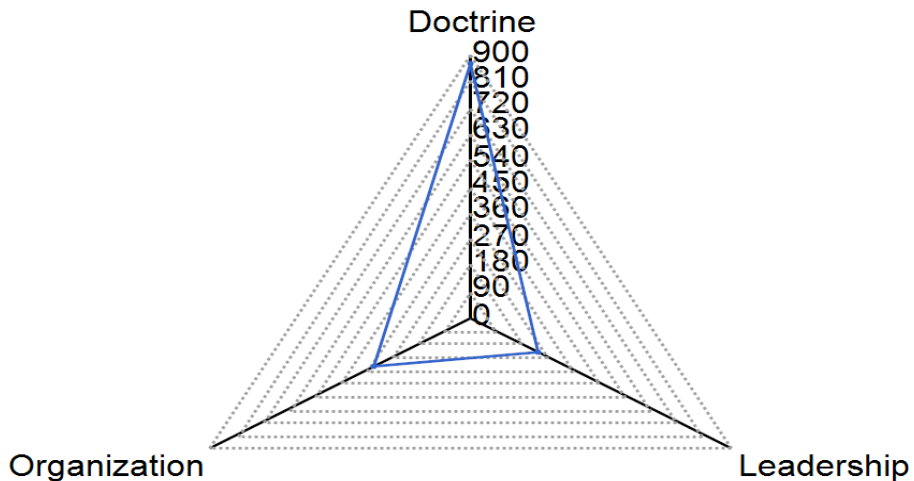


Figure 5. FBO Mobilization for Governing Disaster
 Source: Processed by Nvivo12 Plus, 2022

Based on cross-tabulation data analysis using Nvivo12 Plus (see Figure 5), it was found that the majority of faith-based organizations in Indonesia apply the theological doctrine approach (60.6%). Religious narratives and interpretations of religious doctrines are the main instruments in community mobilization. Walubi is an excellent example of this discussion. Through the concept

of *Dukkhā*, Walubi can influence his followers to make peace with the pandemic. Someone's unacceptable response to a pandemic will only add to suffering (*dukkhā*), so trying to make peace and understand a pandemic situation will bring calm and eliminate panic. Furthermore, the correct interpretation of *dukkhā*, especially during a pandemic, will spark an understanding that life is dynamic, sometimes happy, and sometimes tricky. Moreover, for Walubi, a proper understanding of *dukkhā* can also encourage one's fighting spirit to be released from suffering.⁷⁰

Furthermore, faith-based organizations in Indonesia widely use the organizational approach (23.14%) during the Covid-19 pandemic. Muhammadiyah is one organization that practices an organizational approach to disaster governance during the Covid-19 pandemic. This can be seen from the formation of the Muhammadiyah Covid-19 Command Center (MCCC) as a task force for handling pandemic situations.⁷¹ Based on PP Muhammadiyah Decree No. 2825/KEP/I.0/D/2020 dated March 15, 2020, MCCC was established. The primary responsibility of the MCCC is to implement Covid-19 prevention and containment programs. MCCC moves by displaying educational media, reports on handling developments, government policies, materials, and articles about COVID-19.

⁷⁰ Albertus Bernando Agung Hamonangan Situmorang, "Eksistensi Tuhan Saat Wabah Covid 19 Melanda," *Media: Jurnal Filsafat Dan Teologi* 3, no. 1 (2022): 91–102; Nuriani Nuriani, "RAHASIA HIDUP BAHAGIA DI MASA PANDEMI COVID-19," *Jurnal Pendidikan Buddha Dan Isu Sosial Kontemporer (JPBISK)* 3, no. 1 (June 25, 2021): 1–9, <https://doi.org/10.56325/jpbisk.v3i1.9>.

⁷¹ Falahuddin Falahuddin, "Respons Muhammadiyah Menghadapi Covid-19," *Maarif*, 2020, 137–52.

Finally, the leadership approach is how organizational leaders can mobilize their members to be involved in the risk governance process. Although the number of leadership approaches is relatively low (16.26%), this approach can be an alternative to mobilizing the community and is often successful. This can be seen from how NU figures encourage people to receive vaccinations. Amid public skepticism about the halalness of vaccines, figures from the Nahdlatul Ulama organization are busy carrying out vaccinations. This was done to speed up vaccination and eliminate public doubts about vaccines. Displaying organizational leaders or figures aligns with *the qudwah hasanah da'wah* method, in which organizational leaders are at the forefront as role models in disaster governance programs. Hopefully, this can provide a positive trend for public awareness of disaster situations.

Conclusion

In particular, this article highlights faith-based organizations' contribution to disaster risk governance schemes during the Covid-19 pandemic. FBOs can synergize with the government by taking concrete, accountable, and comprehensive policy steps to align with government policies. They are involved in the disaster risk governance stage. This shows that faith-based organizations play an essential role in efforts to reduce the risk of a pandemic disaster. Furthermore, during the pandemic, faith-based organizations could mobilize the community to be actively involved in overcoming crises in various ways, such as through leadership, organizational approaches, and theological doctrines. *In particular, masalah, also referred to as the objectives of sharia, is a valuable Islamic law principle that stimulates Islamic organizations to contribute to disaster risk governance*

efforts during the outbreak of Covid-19. The magnitude of the contribution of FBOs shown in this study has implications for the birth of an interdisciplinary and multicultural approach to disaster governance. Nonetheless, the low percentage of the recovery and organizational strengthening stages in handling the pandemic is the main agenda that needs to be considered by faith-based organizations in Indonesia.

Acknowledgment

We want to thank the editor-in-chief and managing editor, who has provided insight and enriched the theoretical concept. We also thank the Indonesia Endowment Fund for Education (LPDP) - Indonesia Bangkit, through the Ministry of Religious Affairs of the Republic of Indonesia, for supporting this paper.

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<https://doi.org/10.46507/jcgpp.v4i1.88>.
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