

Conference Paper

# The Role and Challenges of Religion on Global Humanitarian Issues: An Islamic Perspective

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**Abstract.**

This research aims to describe the roles and challenges of religion in global humanitarian issues from an Islamic perspective. This research is a qualitative type of literature. Data sources were obtained from several scientific articles on this topic, which were accessed from e-journals. Meanwhile, data analysis was done using content analysis. The diversity of texts that motivate human work has led to proliferation of actions in a variety of areas: food aid, expansion of education and healthcare systems, water supplies, and slaves. zakat and waqf Those involved in work derive their human strength from the fact that financing for these structures is guaranteed, which also guarantees professionalism and efficiency, as it is well known that voluntary work has its limits.

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## 1. Introduction

Global humanitarian problems can be caused by wars, natural disasters, famines and/or disease outbreaks. The humanitarian crisis has devastating physical, psychological and social consequences for children. From Somalia to Venezuela, conflict, food insecurity and climate change have created a need for humanity’s urgent attention. (1) Humanitarian principles that are ultimately rooted in world religious traditions, and therefore the role of religious leaders and institutions in promoting the principles of common humanity becomes very important. In times of war and crisis, religious networks play an important role in carrying out and facilitating humanitarian action, and it is imperative for humanitarian actors to strengthen their religious and cultural literacy in order to engage and cooperate effectively with them, developing the mutual trust necessary to support humanitarian action. Humanitarian action is an important element of religious practice for Muslims. (1) Quranic and prophetic texts call for humanitarian action, defining

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and commanding them very much. They are either mandatory or inflammatory and do not exclude non-Muslims from humanitarian aid. For a Muslim, doing humanitarian acts is a way of receiving help from heaven, taking away sins, and getting heaven. Mechanisms established by religion (e.g. zakat, waqf, penance) had unprecedented impacts on the lives of the population: the liberation of slaves, significant support for the most vulnerable, and the expansion of education and health care systems. Today faith-based Muslim NGOs follow these texts to launch various humanitarian programs in various domains. In this speech, I will highlight the role and challenges of the global humanitarian problem of religion from an Islamic perspective. (2)

## 2. Literature Review

### 2.1. Islam as a Religion

Allah *Glory be to God* has periodically chosen man to reveal His messages to mankind. Indeed, the Koran refers to many Prophets such as Noah, Ibrahim, Ishaq, Ya'qub, Moses, David and Isa *Alaihimussalam*. These messages and revelations culminated in Islam and Muhammad *Salaam Allahu Alaihi Wasallamas* the last Prophet. The historical evolution and incorporation of earlier messages into Islam is clearly stated in the Qur'an. So, Islam is not a new religion. The Qur'an refers to Islam as the religion of Ibrahim, (3) Ya'qub, Moses, Isa and other prophets. This is simply the last of the divine messages to reach mankind through the Prophet Religion, Islam As Allah Subhanahu Wata'ala has periodically chosen humans to reveal His messages to mankind. Indeed, the Koran refers to many Prophets such as Noah, Abraham, Ishaq, Ya'qub, Musa, Daud and Isa *Alaihimussalam*. These messages and revelations appeared, Jesus and other prophets. This is only the last of the divine messages to reach humanity through the Prophet

### 2.2. Definition of Humanity

Humanity means "to have concern or help to improve the well-being and happiness of people" or "from or relating to the ethics or theology of humanity" or relating to saving human lives or reducing suffering. According to one practitioner: "For me it becomes a means of humanity to have human values and an understanding of all the human situations we experience together, regardless of race, ethnicity, religion, and social status. It works towards the same humanitarian goals and ensures we support

people with respect and dignity. In other words, "Being a humanitarian means helping a suffering person and saving lives anytime anywhere in the world. Then humanitarian work requires responsibility, being aware of the life circumstances of others, and helping them on the basis of need. , without discrimination. (4)

## **2.3. Global Humanitarian Review 2022**

### **2.3.1. Part one: Global trends**

COVID-19 shows no signs of abating, claiming at least 1.8 million lives across GHO countries, fueled by variants and a lack of vaccines. The economy and livelihoods have been devastated, raising humanitarian needs and triggering conflict. Only 4 percent of the 7 billion vaccines administered have reached countries with HRP. In two-thirds of these countries, an additional 20 million people have fallen into severe poverty. More than 1 percent of the world's population is now displaced, about 42 percent of whom are children. Millions of refugees are living in prolonged situations, 40 percent fewer being able to return home. COVID-19 has had a profound impact on health systems around the world. Testing, diagnosis and treatment have declined for HIV, TB and malaria. Antenatal care visits have dropped by 43 percent and 23 million children worldwide missed the basic childhood vaccine in 2021. COVID-19 continues to disrupt global education. School closures have the most impact on vulnerable children. Globally, 870 million students face disruptions in their education. Distance learning can't reach everyone; 2.2 billion children do not have Internet access at home. Online learning does not replace the benefits of children physically being in school. (5)

### **2.3.2. Part two: Inter-agency coordinated appeal**

By 2022, 274 million people will need humanitarian aid and protection - a significant increase from last year's 235 million people, which is the highest figure in decades. The UN and partner organizations aim to help 183 million people most in need in 63 countries, which would require US\$41 billion. The ten most underfunded emergency situations in 2021 received less than half the funds needed to meet humanitarian needs. Humanitarian aid cannot provide a way out of a protracted crisis while scarcity of funds continues. Much-needed food rations have been reduced and life-saving health care services reduced. It is imperative that funding requirements for 2022 are met in full and on time.

### 2.3.3. Part three: Delivering better

Enhanced data collection helps meet the specific needs of women and girls in humanitarian priorities and responses. More women are needed in humanitarian leadership roles. The lack of funding for GBV response, mitigation and prevention remains a critical concern. CERF and CBPF continue to reach out to the most vulnerable people, prioritizing response, recovery, and coordination for extreme weather events, conflicts, disease outbreaks, and the impact of COVID-19. (6) At a time when 45 million people are on the verge of starvation, the High-Level Task Force to Prevent Hunger is actively advocating for hunger prevention resources, improving access to people in need and strengthening data and analysis. Without immediate and sustained action to prevent hunger, humanitarian needs will far exceed those seen in the last decade. As new and growing crises emerge, progress has been made in strengthening system-wide accountability to affected people and protection from sexual exploitation and harassment. It is estimated that half of all current crises are predictable. Anticipatory actions reduce the impact of shocks and reduce humanitarian needs, helping to increase resilience and make resources more efficient. (7)

## 2.4. The Influence of Islam in Humanitarian Assistance

### 2.4.1. (Jamal Krafess, Director General of Islamic Relief -- Switzerland)

Humanity is one of the basic tenets of the Islamic religion. The act of giving money or helping someone in distress is not left to the free choice of the faithful, but rather obligations such as prayer, fasting during the month of Ramadan and hajj to Mecca. Humanitarian actions, whether limited to monetary or in-kind donations, or of a more practical nature, such as distributing aid, are an important element of religious practice for Muslims. This religious dimension motivates, channels, and intensifies the emotional and obligatory aspects of charity. The text of the Koran and the words of the Prophet call for humanitarian action, defining and regulating it very much. They are either mandatory or vocations for such work. Doing humanitarian acts is a way of receiving help from heaven, taking away sins, escaping punishment, thanking God for his mercy and deserving of heaven. In this speech we will see how the religion of Islam, with its laws (Quranic verses, hadith) and practical means, supports, stimulates and strengthens humanitarian action to make it popular, common and can be carried out on a daily basis. (8)

## 2.5. Mandatory character

Quranic texts and hadith sometimes have a tone of advice that encourages charity. "The first to go to heaven are people who do charity...". Islam considers humanitarian actions and obligations to help as religious obligations that bind all Muslims, rich and poor. Other times the texts were formulated as a clear command: "Save the prisoner, feed the hungry and care the sick..." But there are also many texts that are very harsh against those who do not help the poor, orphans and displaced people. slave. The obligatory nature of charity does not end with the wording of the text; Islam has also put in place practical mechanisms for managing humanitarian aid. This arrangement is very appropriate, as in the case of zakat. The government in the Muslim kingdom of the Caliphate organized humanitarian aid, sometimes using the power of the State following the advice of the clerics (clerics) to intervene in critical situations either by collecting zakat or by distributing aid to the needy. This principle is often given a tangible form. In the early years of hijra (Hegira era, or Islamic calendar), there was a famine in Mudar (Saudi Arabia). The Prophet conveyed humanity to help the inhabitants there who had not converted to Islam at the time. During the time of the second Caliph, Umar, there was a terrible famine throughout Arabia. He ordered the governors of other provinces to collect food and organize humanitarian convoys. Omar himself was involved in the distribution and said, "if the famine continues, I will put one hungry person in every Muslim household because people will not disappear if they share..." After interpreting some quranic texts scholars, such as Ibn Hazm, decided that if zakat does not meet the needs of the poor, the Muslim government has the prerogative to mobilize available resources (State, local authorities, collectives, businesses, individuals...). It should also be noted that this obligation to help does not apply only to Muslims who are in distress. Quranic texts and hadith do not exclude non-Muslims from humanitarian aid. (9)

## 2.6. Validate faith

Islamic teachings emphasize the translation of intentions and beliefs into concrete actions in all hal including humanitarian areas. It can be seen that whenever faith is resurrected in the Qur'an, the command to react immediately follows and acts of charity are strongly encouraged. The phrase "people of faith and charity..." is quoted much in the Qur'an, for example, "Indeed, man loses money except for the man of faith and charity." work..." and again "For people of faith and doing charity is every blessing and a wonderful place to return last...". Actually the word "charity", which means almsgiving,

comes from the Arabic word "confirmation" which means validation or confirmation. The Prophet said, "almsgiving is a postulate...", a postulate that shows the piety of a Muslim transformed into a tangible manifestation of pity for the poor. It is also a means of proving that love for God purifies the hearts of the faithful from the love of materialism(10).

## 2.7. Pensizer (penance)

Islamic teachings consider mistakes to be humane. Human behavior, both in relation to the Creator and in relation to other creatures (humans, animals, plants...), cannot be perfect. His religion, however, strictly recommends him to correct his mistakes and provides a series of ways to do so, such as repentance, submission to justice, and reparation for the harm done to others. Islam also establishes a system that allows the atonement of sins by carrying out humanitarian actions. In this case the Prophet said: "Alms extinguish sins as water extinguishes fire ...". There are a number of dispositions in cases of oath-breaking, which can be cited as follows: "God will not punish you for your unintentional oaths, but He will punish you for your willful oaths; for his redemption feed ten poor people on an average scale you feed your own family, or clothe them or free a slave...". In another instance, in the case of a voluntary refusal to observe one of the fast days during Ramadan without a valid reason, a Muslim has to fast for sixty consecutive days or feed sixty people in need. This disposition is what we call *atonement* (Forgiveness of sins) is also carried out if a believer is unable, for example his health, so he is unable to carry out the fasting and pilgrimage. (11)

## 3. Research Questions

### 3.1. How Religion Plays and Challenges to Global Humanitarian Problems: An Islamic Perspective?

## 4. Method

This research is a type of literature qualitative research. In the article the researcher describes the role and challenges of religion in humanitarian and global issues. The research data is in the form of this topic which is accessed from the latest ten years e-journal. The data collection technique is done by documentation. Researchers document religious themes and humanitarian and global issues from various e-journals, then present them systematically according to the topic of discussion. Meanwhile, data analysis was carried out using the content analysis method. Researchers present

data related to the role of religion and humanitarian and global issues, then reduce it according to each topic. The final step is data interpretation. The researcher conducted a dialogical critical analysis in order to become a new discourse.

## 5. RESULTS AND DISCUSSION

### 5.1. Accountability in the afterlife

Muslims believe that life on earth is extended by other stages; this is the dwelling in the tomb, then the resurrection to the Day of Judgment and finally the eternal abode of heaven or hell. Islam considers that life on this earth is a temporary journey that prepares oneself for eternity. Muslims are called, in complete freedom, to live according to God's commands. This instruction regulates the relationship between the individual and his Creator but also with other beings. These relationships are evaluated, an accounting is kept from them, and Muslims receive *hassanates* (plus points for good deeds) or vice versa *sayyiates* (negative points for bad actions). Thus, a Muslim is judged by his intentions, his behavior and his deeds. The humanitarian acts he committed will be subject to the same calculation and will be rewarded. In Sura 57, Verse 18, of the Quran, there is a promise of increased reward for generous people: "Verily those who give alms, male and female, and lend to Allah a good loan, it will increase manifold, there will be abundant rewards..." This verse underscores that although almsgiving is reserved for his fellow man, man will receive God's reward. The act of humanity is considered a loan to God that will be repaid at a very high interest. (12)

### 5.2. Provide assistance to protect yourself from adversity

The texts and recipes of the Prophet in this regard are many: "Charitable acts protect against terrible death..." and "Almsgiving closes the seventy doors of evil...", and again "Almsgiving quell the wrath of God and drive away the terrible death..." It used to be widespread in Muslim communities to make donations when someone was sick. Muslims also make donations to the uprooted with the aim of protecting themselves from misfortune. During the use of available medical means, the sick or their families make donations to the poor to benefit from God's grace. The Prophet's suggestion encouraged this: "Take care of your money by giving zakat and treat your pain with almsgiving..." Muslims therefore donate in very diverse circumstances: when facing a

crisis, when acquiring property, when harvesting, when making commercial transactions, before traveling.

### 5.3. Donations go beyond time

Islamic texts show that humanitarian actions are taken into account throughout time: donations are beneficial to their givers in the past, present and future. A Muslim can, for example, make a donation that erases past sins or get a gift for a deceased parent. After the sudden death of his mother, a man went to ask the Prophet if his mother would be rewarded if she made a donation on her behalf. The Prophet replied affirmatively. For now and the future, the text that has been cited underscores the importance and diversity of acceptable rewards for completing humanitarian actions. (12)

#### 5.3.1. Global approach

The Islamic texts that motivate humanitarian action are very diverse and relate to all areas of aid.

food and the fight against hunger A word of the Prophet (hadith) states: "the best almsgiving is to feed the hungry..." During the Feast of Sacrifice, when every Muslim family slaughters a lamb, the hadith of the Prophet advocates that they eat a third, offering one-third to friends. and give one-third of it to the needy. Similarly, if a Muslim is unable to fast in the month of Ramadan due to prolonged illness, for example, he has to feed people in need every day. Thus, the Ramadan fasting ritual can be replaced with the almsgiving ritual. Religion is more than inflammatory, and states that he who refuses to share his food is outside of Islam: "He who sleeps on a full stomach knowing his neighbor is hungry is not a man of faith..." Verses 5 to 9 of Sura 76 in the Qur'an describe the pleasures in Heaven that await those who "out of love Allah offer food to the poor, orphans and prisoners..."(13)

#### 5.3.2. Orphan compensation

Islam pays special attention to the situation of orphans and as testimony to this, a number of verses in the Qur'an demand good on their behalf, promising the worst punishment to those who mistreat them and equally promising the highest reward to those who look after them. they. The Qur'an goes a step further by treating those who oppress orphans as disbelievers, in the same way as people who deny the existence



of God: “Look at those who deny religion, so do those who reject religion. orphans by violence and do not help feed the poor...” and “Those who use the orphan’s property unjustly, eat fire into their own bodies; they will soon experience the flames of fire...”, and another quote from the Prophet, “Lord, I strongly condemn those who abuse the rights of these two vulnerable groups: orphans and women...” Replying to one of his companions who complained of psychological anxiety, the Prophet advised him to take care of the children orphans: “If you want to have a soft heart and be able to realize your goal, have pity on the orphans, touch their heads with your hands and feed them from your own food ...” This hadith shows that the upbringing of orphans should be comprehensive, both material and nor psychological. The Prophet went so far as to promise paradise for those who provide for orphans. He continued, illustrating the point with his index and middle fingers: “Sponsor an orphan and I will be like that in Heaven...” He passionately encourages sponsoring an orphan, declaring: “God’s favorite abode is where an orphan is. treated well” (14)

### 5.3.3. Assistance for refugees

At the time of the Prophet, the word “refugee” was not used in the same sense as it is today. However, since its inception, Islam has had to deal with the situation of refugees. The first refugees handled were Muslims who were persecuted by infidels in Mecca. The Prophet told them to take refuge in Abyssinia (Ethiopia). When the persecution reached unbearable levels, the Prophet and his companions decided to emigrate to Medina, where a number of Muslims and sympathizers welcomed them. The Prophet established golden rules for the treatment of refugees. He broke with the principle of brotherhood between “ansar” (“helpers”, residents of Medina defended the cause of the Prophet) and “muhajirun” (“emigrants”, refugees from Mecca). According to this pact, each “ansar” had to look after one “muhajir”. This care includes food, clothing, shelter and other assistance needed until the “muhajir” can look after himself. In a hadith narrated by al Hakim, the Prophet said that Allah shows His mercy and allows entry into paradise for those who give shelter to the poor. As explained in the section on zakat, “walkers (in distress)” or “foreigners passing through” (the definition that applies to refugees) are one of eight categories that can benefit from zakat. Religion considers that the help given to a refugee is nothing more than their right: “And give their rights to relatives, as well as to those who are in need and to travelers (in trouble)” (3)

### 5.3.4. Long-term development projects

In addition to emergency assistance and other assistance, the Islamic religion also encourages humanitarian actions that will bring lasting changes in people's lives. There are many hadiths on this subject, one of which, according to Aicha (wife of the Prophet), the Prophet said: "the good works that Allah likes most are the enduring, albeit small..." In another hadith affirms the continuity of merit even after death: "When a person dies his work ceases to reward him except for three deeds: continuous charity, useful knowledge and a pious son who asks God..." and again " He who gives alms is rewarded for as long as it lasts..." So, the length of merit is associated with the endurance of charity. Long-term actions driven by religion include, for example, actions aimed at providing water and food, and the provision of equipment.

#### *It is. Microcredit*

The Prophet stated: "He who gives milk animals (camels, cows) or who gives loans has the same reward as one who frees a slave..." He added: "Every credit is alms..." Another text invites Muslims to forgive the borrower in distress, as in the following hadith: "He who wants to avoid the terrible test on Court Day is just to make it easier for the borrower or write off his debts ...".

Everyone involved in development agrees on the effectiveness of microcredit in eradicating poverty. Providing work or credit tools that allow the poor to start paid activities is a way to address the problem at its source and avoid endless assistance. In this area the religious sources of Islam contain strong incitement. Another text states that "every late day is a double charity..." In another quote the Prophet even promised heaven and escaped from the fires of hell as a reward for Muslims who canceled debts or extended the allowable time for repayment. Finally, it should be noted that in Islam there is no interest to be paid on loans. (15)

### 5.3.5. Zakat

Zakat is a fundamental pillar of Islam (the third) and is just as important as the shahada, prayers, fasting during Ramadan and the pilgrimage to Mecca. Zakat can be defined as a system that regulates the transfer of money from those who can afford it to the poor and needy. In terms of money, for example, every Muslim must contribute 2.5% of his annual income provided that this is higher than *Nisab* limit and that this money has been in his possession for more than one year. In the case of agricultural crops, the amount to cut is 10% or 5% of the crop, depending on whether the irrigation is natural or artificial.

Zakat is a religious obligation that is as important as prayer, which is obligatory five times a day. Indeed, the two are quoted together thirty times in the Qur'an, as for example in this verse: "These verses are in a Book full of wisdom, which is guidance and mercy to those who do good, those who establish prayers, and regularly feed them, give alms, and have (in their hearts) the certainty of the hereafter..." The imperative nature of this levy is noted in several verses, and in particular the following: "From their belongings take alms, so that they can purify and sanctify them..."; or again "Make regular prayers, and give alms regularly, and loan to God, beautiful loan, and whatever good you send your soul, you will find it in the presence of God - you are better and more large in reward(16).. "The Prophet Muhammad also clearly pointed out the obligatory aspect of zakat when he sent his envoy to Yemen: "Tell them that Allah makes it obligatory to take alms from o the rich to give to the poor..." Through the public institution Shafi'i, advises giving enough so that the recipient no longer needs help. Omar, the second Caliph, had this to say in this regard: "If you give, make them rich..." All historians agree that the zakat system engendered exemplary social cohesion and significantly improved the lives of the poor. Together with other incitement, it made possible especially the emancipation of former slaves in Arabia thirty years after the arrival of Islam.(17)

### 5.3.6. Waqf

Waqf (perpetual charity), according to Muslim tradition, means "imprisonment of inherited wealth." This consists of making property grants or rendering them inalienable for the benefit of religious foundations or the common good; the structure concerned will bear the responsibility of managing the endowment and distributing income or usufructuary rights among those in need. Waqf must be tangible assets or measurable assets. This property or wealth (money, property, stocks, etc.) must generate sustainable profits and, in contrast to consumable wealth, lasting profits. The texts as well as the practice of the Prophet establishing waqf are numerous. Remember the hadith quoted above: "When a man dies his work ceases to reward him except for three acts: continuous charity, beneficial knowledge and a pious son invoking God..." All actions that give long-term benefits are considered continuous charity. Omar Ibn Khattab (the second Caliph) owned a piece of land to which he was attached, and wanted to donate it. He went to seek the advice of the Prophet, who advised him to block it for the needy: (18)If you wish, you can block the capital and give its fruits as alms. However, the land cannot then be sold, donated or bequeathed to descendants..." About eighty of the Prophet's companions made a similar will. Since then, the practice of waqf has spread

to all Muslim societies, and the volume of grants has become so large that the majority of Muslim countries have ministers working exclusively on waqf management. Waqf management includes technical aspects (maintenance, production, administration) and distribution (charitable financing and social work). Like zakat, waqf provides operating costs and management costs that must be paid before being distributed to beneficiaries. Projects financed by waqf are very diverse, covering social, humanitarian, cultural and economic fields. These include sinking of wells, building of fountains, building of houses for the poor who cannot afford the rent, free lodging and hotels for travelers, maintenance of bridges and roads, arrangement of funerals for the poor, maintenance of cemeteries, assistance for the blind, disabled and imprisoned, financing marriages for the unmarried poor, building and maintaining orphanages, food centers serving free meals, building and maintaining mosques, and providing milk for children. (13)

Modern implications In the past, individual initiatives and the work of agencies tasked with collecting and distributing humanitarian aid occurred at the national level. With the development of means of communication and transportation, humanitarian aid is no longer limited to one city or one region but covers the whole world. In the case of zakat (alms), when local needs are met, the excess is distributed to other regions as instructed by the central government. Currently, those institutions

has become more modern, especially in the form of non-governmental organizations that seek to intervene in emergency situations or carry out development projects. (19)

### 5.3.7. Zakat

In the past, Islamic governments were responsible for zakat through a mechanism known as "Bait-Al-Mal", the House of the Treasury. It consisted of a collective fund to help the needy, among them redistributing zakat commonly given by Muslims. If the country in question does not need the money, the aid is diverted to another country. (20)

#### 1. Ramadan Campaign

The Muslim community takes the spiritual events of Ramadan as an opportunity to make generous donations. Many Islamic NGOs also launch fundraising campaigns during the month. Part of the money collected was allocated for the food aid program (Ramadan Food Parcels) and the rest was used to finance development programs. In the past, zakat fitrah was distributed locally.

#### 2. Sacrifice Operation

For the Hari Raya Sacrifice, which marks the end of the pilgrimage, dozens of NGOs offered to perform the obligatory ritual for the faithful and worshipers by giving meat to the needy, and distributing tons of meat on their behalf among populations threatened with hunger and malnutrition. .

### 3. Sponsoring orphans

With many texts advocating assistance to orphans, Islamic NGOs have no difficulty in promoting and implementing programs to sponsor orphans in developing countries. The total number of sponsored orphans may exceed ten thousand for each NGO. Sponsorship programs generally cover all their needs (food, health, education, social assistance, etc.) and are carried out either collectively at the orphanage or individually on a one-to-one basis.

### 4. Microcredit

In accordance with advisory texts addressing this issue, many Islamic NGOs have developed projects – donations of cattle, seeds, agricultural materials, small industries, etc. – to enable beneficiaries to become self-sufficient through income-generating activities.

### 5. endowment

Islamic NGOs do not forget the strategic importance of waqf in designing and implementing sustainable development projects. Some of them, such as Islamic Relief, have even modernized the mechanisms used. Donors, for example, are invited to make donations of one or many shares (currently, one share is worth 1,300 euros). These shares are invested in low-risk economic and real estate projects. Annual profits, net of administrative costs, are allocated to humanitarian projects previously selected by donors. This system has made permanent project funding possible, and thus enduring humanitarian intervention.

### 6. Emancipation of slaves

Within Islam, combating slavery by dissuasive means has worked in the past, and Islamic NGOs can easily use the same resources to combat new forms of slavery today. For example, a six-year-old Pakistani boy forced to do tapestry work for eighteen hours a day would certainly be considered a slave. A 12-year-old Cambodian girl who is forced by her family to engage in prostitution to earn extra money can also be considered a slave (21)

### 7. Mine clearance operations

The Prophet of Islam has stated that the very fact of clearing the path of any obstacle is a kind of charity: "clearing the path of any obstacle is like giving alms." This is the right time to extend this order and launch a demining campaign.

#### 8. Mediation

The Muslim community is now being asked to do more in terms of humanitarian assistance and to play a complementary role in advocacy, mediation, conciliation and peace process assistance. This spirit can be found in several texts that reflect the same idea. The Prophet of Islam said: "The best charity done with the tongue is intercession to free prisoners and to avoid bloodshed among enemies..." the fact that financing for these structures is guaranteed, which also guarantees professionalism and efficiency, as it is well known that voluntary work has its limits .

## 6. Conclusion

A study of the texts of the Koran and hadith provides a clear picture of the intensity of the forces with which the religion of Islam has stimulated humanitarian action. This is a ritual and an obligation. When a Muslim performs a humanitarian act, he or she does it primarily as an act of worship, to get closer to God. He expects a reward in this life or in the hereafter. He cannot declare himself a believer if he does not help others. In his eyes, piety was inseparable from pity. He knew that he could be sued if he did not fulfill his obligations to the poor and disaster victims. He firmly believes that making a donation to help the needy washes away his sins and will serve as an intercessor for his good to avoid grave punishment, the trials of Judgment Day and the flames of hell. Mechanisms imposed by religion (e.g. *zakat*, *waqf*, *atonement*) has an unequaled impact on people's lives in terms of, among other things, significant support for the most vulnerable. The diversity of texts that motivate humanitarian work has stimulated a proliferation of actions in various areas: food aid, expansion of education and health care systems, water supply, and freeing slaves. The majority of texts do not exclude non-Muslims from receiving assistance. Humanitarian action must be carried out regardless of all religious, racial or political criteria. The close link between humanitarian action and religious practice ensures widespread public compliance and the sustainability of donations and resources thanks to various religious incitement. Religious arrangements have reserved the majority of donations to structures responsible for administering *zakat* and *waqf*. Those involved in humanitarian work draw strength from

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