

# FIELDWORK ACTIVITIES REPORT

Topic : Islamic-based disaster volunteering transformation in Indonesia.  
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Duration & date : two months, 1 June – 31 July 2025  
Location : Indonesia (Jakarta, Yogyakarta, Surabaya, Lumajang, Cianjur).

## **Summary report**

A two-month fieldwork study was conducted in Indonesia from June to July 2025, encompassing Jakarta, Yogyakarta, Surabaya, Lumajang, and Cianjur, to investigate the transformation of volunteerism practices within Muhammadiyah and Nahdlatul Ulama (NU) in humanitarian and disaster relief efforts. Archival research at Muhammadiyah included sources from the at-Tanwir library in Jakarta, Pusat Data dan Penelitian Suara Muhammadiyah-Pusdalit-SM, and the Muhammadiyah corner at Universitas Muhammadiyah Yogyakarta. NU sources comprise the Jakarta NU library and the NU Museum and Library in Surabaya. Additionally, the National Archives of Indonesia (ANRI) in Jakarta was another place of fieldwork to complement this investigation. Participant observation at the Tawangmangu Muhammadiyah Volunteers Jamboree, as well as the 2021 Semeru eruption in Lumajang and the 2022 landslide in Cianjur, provided essential data to explore the dynamics of volunteering practices within these organizations. The study highlights the significant impact of faith-based volunteerism. Challenges encountered included access restrictions and time constraints. Gratitude is expressed to the École française d'Extrême-Orient (EFEO) for facilitating funding, which enabled a comprehensive investigation into the humanitarian contributions of religious organizations in Indonesia.

## **Introduction**

From June to July 2025, a comprehensive two-month fieldwork study was undertaken across Jakarta, Yogyakarta, Surabaya, Lumajang, and Cianjur, Indonesia, to explore the transformation of volunteerism practices within Muhammadiyah and Nahdlatul Ulama (NU) in their humanitarian and disaster relief efforts. This research combined archival investigations at key institutions—such as Muhammadiyah’s at-Tanwir Library, Suara Muhammadiyah Development Data and Research Center (Pusdalit-SM), Muhammadiyah Corner at Universitas Muhammadiyah Yogyakarta, and Muhammadiyah Museum at Universitas Ahmad Dahlan, alongside NU’s library in Jakarta as well as NU Library and Museum in Surabaya, supplemented by the National Archives of Indonesia (ANRI). Participant observation at the 2025 Tawangmangu Muhammadiyah Volunteers Jamboree and in post-disaster settings of the 2021 Semeru eruption and 2022 Cianjur landslide provided them vital information about the social and cultural impacts of their volunteering. The study highlights the longevity of faith-based humanitarianism, despite challenges like access restrictions and time constraints.

## In Jakarta

I began my field research in Jakarta, which lasted almost three weeks, from June 1st to 18th, 2025.

During the first week, I focused on gathering data from the Muhammadiyah organization. I collected information through archival research and oral history interviews.

My archival investigation took place at the Muhammadiyah Library, known as "at-Tanwir," located on the 5th floor of the Muhammadiyah Office at Jalan Menteng Raya 62, Jakarta. This library is not open to the public and is exclusively accessible to those needing materials on Muhammadiyah topics for academic purposes, such as papers, theses, or dissertations. After receiving authorization from the librarian, I took the opportunity to examine Muhammadiyah organizational documents relevant to my research topic over several days.

I obtained significant institutional records related to organizational decisions regarding Muhammadiyah volunteerism, both in general and specifically concerning disaster volunteering. The resolutions from the organization's Muktamar (national congress) provided important documents for my research, which I accessed from this library. This library has a comprehensive collection of materials related to the organization's decisions since the 44th Congress in 2000, held in Jakarta. I carefully analyzed the organization's actions and the periodic reports to understand the evolution of Muhammadiyah's volunteerism policies.

However, the library, unfortunately, did not have well-organized records prior to 2000, which prompted me to seek additional sources. Given the library's establishment in 2021, this limitation makes sense.

Alongside the archival study, I scheduled oral history interviews with several key figures who played a critical role in constructing the concept of the humanitarian volunteering movement within Muhammadiyah.

First, I interviewed Sudibyo Markus, the initiator of humanity in Muhammadiyah. He is a major player within Muhammadiyah, known for his extensive international networks and lifelong commitment to humanitarianism. His efforts have earned him numerous accolades, including a Lifetime Achievement Award from MDMC in 2020 and an honorary doctorate in 2023 for promoting universal humanity.

Sudibyo actively engages with international humanitarian issues. One of his significant achievements is founding the Humanitarian Forum Indonesia in 2008. His book, *Dunia Barat dan Islam: Visi Ulang Kemanusiaan Universal*, advocates for interfaith collaboration and a "Fiqh of Humanity" to address global challenges such as climate change and conflict, showcasing his focus on international humanitarian issues.

He emphasized that Muhammadiyah's humanitarian mission transcends religious boundaries and is rooted in Islamic principles of equality and compassion. Sudibyo highlighted the organization's early disaster relief efforts, including those led by Kiai

Sudja, who assisted victims regardless of their faith, thereby embodying Muhammadiyah's universal humanitarian ethos. He stressed the need for Muhammadiyah to operationalize theological concepts like khalifah and rahmatan lil 'alamin within practical humanitarian frameworks.

Next, I interviewed Budi Setiawan, the Chairman of MDMC. He has served as the Chairman of the Muhammadiyah Disaster Management Center (MDMC) for 15 years, leading the organization through significant growth in disaster response and resilience programs. Budi highlighted MDMC's role in coordinating Muhammadiyah's resources for disaster relief, transforming volunteerism from spontaneous acts into a professionalized system. The establishment of MDMC formalized training, logistics, and coordination, enabling rapid and effective responses to disasters such as the 2004 Aceh tsunami and the 2006 Yogyakarta earthquake. He emphasized that humanitarianism serves as a universal value that unites diverse communities.

Budi also stressed MDMC's commitment to neutrality and collaboration with international partners to overcome barriers. Additionally, he advocated for the integration of advanced technology and community-based resilience programs to enhance volunteer preparedness. He called for continuous reflection on Muhammadiyah's humanitarian vision, inspired by Sudibyo's work, to guide future initiatives.

The third figure I interviewed was Rahmawati Husein, the former Vice Chair of MDMC and Chair of Lembaga Penanggulangan Bencana dan Lingkungan Hidup (LPBLH) Aisyiyah. In her role as Vice Chair of MDMC, she has been instrumental in leading Aisyiyah's efforts through the Lembaga Penanggulangan Bencana (LPB), the women's wing of Muhammadiyah. Rahmawati is a key figure in promoting interfaith collaboration and gender-inclusive humanitarian work.

She highlighted Aisyiyah's role in mobilizing women volunteers, emphasizing their critical contributions to community-based disaster response and recovery. Rahmawati noted that women bring unique perspectives to humanitarian work, particularly in addressing the needs of vulnerable groups such as children and the elderly. Furthermore, she advocated for a "common world" approach, where humanitarian efforts focus on collaboration and complementarity rather than competition. She cited the Humanitarian Forum Indonesia (HFI), co-founded by Sudibyo, as a platform for interfaith and inter-organizational cooperation.

The last figure is Nur Kholis. He serves as the Secretary of MDMC, playing a pivotal role in operational coordination and volunteer management. His work focuses on streamlining MDMC's disaster response mechanisms and fostering partnerships.

Nur Kholis described MDMC's transformation from a reactive to a proactive organization, with standardized protocols for volunteer deployment, logistics, and post-disaster recovery. He emphasized MDMC's investment in training programs to equip volunteers with skills in emergency response, medical aid, and community engagement. These programs have increased the professionalism of Muhammadiyah's volunteer base, enabling them to operate in complex scenarios like international missions.

Moreover, Nur Kholis noted Muhammadiyah's growing international profile, exemplified by the Zayed Award for Human Fraternity in 2024, shared with Nahdlatul Ulama. This recognition reflects the success of MDMC's volunteer-driven humanitarian efforts on a global stage. In addition, he stressed the importance of sustainable volunteerism, advocating for long-term community engagement to build resilience against future disasters. Nur Kholis also highlighted MDMC's collaboration with local governments and NGOs to amplify impact.

In the sequence of my fieldwork, I continued my research at the Nahdlatul Ulama (NU) Library. The NU Library is in the heart of Jakarta, at the NU Central Board (PBNU) headquarters on Jalan Kramat Raya, a prominent and easily accessible area in Jakarta Pusat. The library occupies the second floor of the PBNU building, making it a convenient stop for researchers and academics. Its hours of operation are structured: open Monday through Friday from 9:00 AM to 4:30 PM, and closed on weekends, national holidays, and joint holidays.

This visit was part of an ongoing effort to gather organizational data on humanitarian and disaster volunteerism within NU, Indonesia's largest Islamic organization, which is well-known for its extensive humanitarian and disaster relief initiatives. To utilize the library's collections, particularly for research purposes, a formal request or letter of permission is required, especially for accessing restricted or primary documents. After obtaining permission, I thoroughly investigated the relevant data from this organization.

The NU Library proved to be an invaluable resource for accessing both primary and secondary data related to NU's volunteerism efforts, offering a wealth of materials that illuminate the organization's humanitarian contributions. It serves as a treasure trove of organizational data regarding NU's humanitarian and disaster volunteerism efforts, managed with dedication by staff members like Syatiri Ahmad, who ensures that the collections are accessible and well-organized.

The library was established to address concerns about preserving NU-related data and to centralize resources for research and documentation. From this library, I discovered both primary and secondary sources that are essential for understanding NU's humanitarian activities.

**Primary Sources:** The library houses an extensive collection of primary documents, including records of NU's Muktamar (national congresses) and Munas-Konbes (national conferences), which often detail decisions and initiatives related to humanitarian and disaster response. This includes reports on NU's disaster relief efforts, particularly the work reports of its disaster management body, the *Lembaga Penanggulangan Bencana dan Perubahan Iklim NU* (LPBI NU). For example, records of NU's collaboration with UN OCHA highlight its role in coordinating volunteer efforts during crises, such as providing aid to flood victims in Jakarta. Additionally, photographs of some significant NU events offer visual and auditory documentation of volunteer activities. Historical NU publications, such as *Soeara Nahdlatol Oelama* and *Berita Nahdlatol Oelama* from the 1930s, offer explanations about the early roots of NU's humanitarian ethos.

Secondary Sources: The library also features a diverse range of secondary materials, including books on religion, social issues, philosophy, culture, politics, and even performing arts, which contextualize NU's humanitarian work within broader societal frameworks. These resources are essential for understanding the philosophical and cultural foundations of NU's volunteerism.

To me, the data available at the NU Library is relevant for understanding the transformation of volunteerism within NU. The organization's humanitarian efforts, as documented in the library, illustrate a shift from ad hoc, community-based responses to structured, professional operations under LPBI NU. Primary sources reveal how NU has mobilized volunteers for rapid disaster responses during natural calamities, while secondary sources provide context for the theological and social motivations driving these efforts. The library's focus on preserving NU's historical records allows researchers to trace the evolution of its humanitarian mission, including its global outreach.

However, during my fieldwork, I encountered several challenges. The library's limited operating hours restrict access for researchers with tight schedules, and the absence of online cataloging limits remote access to resources. Furthermore, some of the *Muktamar* reports are not documented in this library. As a result, I sought the documents in another library. Despite these limitations, the library's staff, particularly Mr. Syatiri Ahmad and his team, offer invaluable assistance in navigating the collections, ensuring that researchers can efficiently access relevant materials.

To complement the archival data, I organized interviews with Abdul Halik and Ali Yusuf, two key figures in NU's humanitarian volunteerism. We conducted these interviews at the PBNU headquarters, leveraging its proximity to the library for convenience. Formal requests to the PBNU administration facilitated access to these individuals, ensuring alignment with the organization's protocols.

The interviews were designed to explore the personal and organizational journeys of these individuals in shaping NU's humanitarian and disaster relief efforts, with a focus on their roles, challenges, and visions for volunteerism.

Abdul Halik is a prominent NU figure recognized for his leadership in the *Lembaga Penanggulangan Bencana dan Perubahan Iklim NU* (LPBI NU), NU's disaster management and climate change agency. As a key coordinator, Halik has played a pivotal role in professionalizing NU's disaster response framework, overseeing volunteer training and deployment during significant crises, such as the 2004 Aceh tsunami and the 2010 Merapi eruption. His work emphasizes community-based resilience, integrating NU's theological commitment to *rahmatan lil 'alamin* (mercy to all creation) with practical humanitarian action.

Halik has spearheaded initiatives to train thousands of NU volunteers, equipping them with skills in emergency response, logistics, and psychosocial support. His efforts have shifted NU's disaster response from ad hoc interventions to a structured, rapid-response system. Additionally, he contributes significantly to promoting sustainable practices in disaster-prone regions, such as reforestation and community education initiatives.

Halik stressed the necessity of grounding humanitarian work in NU's moderate Islamic values, which prioritize universal compassion. He highlighted challenges such as limited funding and the need for greater volunteer retention, proposing enhanced training and digital tools to improve efficiency. Furthermore, Halik stressed the role of *pesantren* (Islamic boarding schools) as hubs for volunteer recruitment and education, aligning with NU's historical roots.

Ali Yusuf is a significant figure in the humanitarian landscape of Nahdlatul Ulama (NU). He is a respected scholar and activist affiliated with the NU's youth wing, Ansor, and its disaster relief initiatives. As a coordinator within the LPBI NU, Yusuf has been instrumental in mobilizing young volunteers and promoting NU's humanitarian vision on a global scale. His efforts focus on empowering youth to engage in disaster response and fostering interfaith dialogue.

Yusuf has been a driving force behind the recruitment and training of young NU members through Ansor, creating a new generation of volunteers who are skilled in disaster response and community outreach. His programs emphasize leadership development, enabling youth to take charge of relief efforts during crises.

He has highlighted the transformative power of youth within NU's humanitarian efforts, noting that young volunteers bring energy and innovation to disaster response initiatives. Yusuf has also discussed challenges such as navigating political complexities in disaster zones and the necessity for sustainable funding. He emphasized NU's commitment to promoting interfaith harmony, citing collaboration with Christian and Hindu communities during relief operations as a model for global humanitarianism.

During the third week of my fieldwork in Jakarta, I continued my research at the National Archives of Indonesia (ANRI), located at Jalan Ampera Raya No. 7, Cilandak, Jakarta. I spent three days conducting fieldwork at this site, from June 16 to June 18, 2025.

The decision to conduct research at ANRI stemmed from the fact that both NU and Muhammadiyah have deposited significant portions of their historical archives with ANRI, particularly from key periods such as the colonial era, the early years of Indonesian independence, and the New Order period. These records include organizational reports, correspondence, meeting minutes, and publications that detail their humanitarian initiatives, such as disaster relief efforts, community welfare programs, and interfaith collaborations.

This three-day study concentrated on retrieving archival data related to the humanitarian and disaster relief activities of Nahdlatul Ulama (NU) and Muhammadiyah. Each day involved approximately six hours of research, allowing for systematic exploration of relevant archives, including catalog searches, document review, and note-taking. The primary aim of the fieldwork was to collect data on the humanitarian and disaster volunteerism activities of NU and Muhammadiyah, as documented in their archival records housed at ANRI.

The strict protocols imposed by NU at ANRI presented serious obstacles to data access. Researchers must obtain a letter of approval from the PBNU (Central Board of Nahdlatul Ulama) before accessing sensitive organizational documents, which significantly slowed the research process due to the bureaucratic coordination and delays involved. In contrast, Muhammadiyah adopts a more open policy, allowing researchers to access its archival materials at ANRI without requiring a letter of approval.

### **Participant observation at Tawangmangu.**

Following my fieldwork in Jakarta, the next phase involved participant observation at the 3rd National Jamboree of Muhammadiyah's Volunteers, which took place in Tawangmangu, a scenic highland area in Karanganyar, Central Java, from June 26 to June 29, 2025. The Muhammadiyah Disaster Management Center (MDMC) organized this event, offering a unique opportunity to observe Muhammadiyah's volunteerism practices.

The jamboree aimed to achieve several key objectives: 1) strengthening volunteer networks, 2) enhancing volunteer capacity, 3) promoting humanitarian values, and 4) building community resilience. Activities included disaster response simulations, a cooking competition, a public sermon (*tabligh akbar*), and networking sessions. Approximately one thousand volunteers participated, underscoring the event's broad appeal and significance within the Muhammadiyah network, as it attracted a diverse range of participants, including students, faculty, and community members.

The participant observation at the Tawangmangu Jamboree was designed to achieve specific objectives aligned with my research on Muhammadiyah's humanitarian and disaster volunteerism: understanding volunteer dynamics, exploring ideological integration, documenting altruistic behavior, and examining the incorporation of Islamic values. During the participant observation, I conducted interviews with numerous volunteers coming from various locations across Indonesia.

### **In Yogyakarta**

Yogyakarta, a historical hub of Muhammadiyah's activities, is home to several key institutions that document and advance the organization's humanitarian mission. The fieldwork focused on four primary locations: the Suara Muhammadiyah Development Data and Research Center (*Pusat Data dan Penelitian Pengembangan Suara Muhammadiyah-PUSDALIT-SM*), known as the SM Museum; the Muhammadiyah Disaster Management Center (MDMC); the Muhammadiyah Corner at Universitas Muhammadiyah Yogyakarta (UMY); and the Muhammadiyah Museum located at Universitas Ahmad Dahlan (UAD). These sites provided a wealth of archival, contemporary, and visual data, offering a comprehensive view of Muhammadiyah's volunteerism from its early 20th-century roots to its current practices.

The fieldwork commenced at the SM Museum, which serves as a research and archival hub for Suara Muhammadiyah, Muhammadiyah's flagship magazine. Managed by the organization's media arm, the center houses an extensive collection of Suara

Muhammadiyah issues dating back to 1915, along with other organizational records. Over four days, I reviewed historical editions of the magazine, which documented Muhammadiyah's early humanitarian efforts, including community welfare programs and disaster relief initiatives during the colonial era. These records gave us important details about the organization's foundational commitment to social reform and humanitarian volunteerism. I discovered how Muhammadiyah's early volunteerism, led by figures such as Ahmad Dahlan and Kiai Sudja, emphasized education, health, and disaster relief, laying the groundwork for its modern humanitarian mission. Archival records from Suara Muhammadiyah revealed early initiatives, such as flood relief in the 1920s, reflecting commitment to universal compassion.

The next phase of the fieldwork involved visiting the MDMC office, located at Jalan Ahmad Dahlan No. 103, Yogyakarta. This unit coordinates Muhammadiyah's disaster response and humanitarian efforts, serving as the nerve center for its modern volunteerism initiatives. Over four days, I accessed current data on MDMC's activities since its inception, including detailed reports on responses to major disasters like the 2004 Aceh tsunami, the 2006 Yogyakarta earthquake, the 2018 tsunami in Palu, and the 2022 Cianjur landslide.

The fieldwork continued at the Muhammadiyah Corner, a dedicated resource center for Muhammadiyah-related studies at Universitas Muhammadiyah Yogyakarta (UMY). Over three days, I explored materials related to the organization's educational and humanitarian contributions. The Muhammadiyah Corner provided access to academic papers, student-led project reports, and documentation of various initiatives. The center's modern facilities and engaged staff facilitated in-depth research, although limited digital archives necessitated reliance on physical documents.

The last fieldwork in Yogyakarta was at the Muhammadiyah Museum at Universitas Ahmad Dahlan (UAD), a cultural and historical repository that vividly illustrates Muhammadiyah's volunteer struggles in the early 20th century. I explored exhibits featuring artifacts, photographs, and narratives of Muhammadiyah's founding in 1912 by Ahmad Dahlan and its early humanitarian efforts. The museum showcased stories of volunteers establishing schools, orphanages, and health clinics during the colonial period, as well as their contributions to Indonesia's independence movement. Visual displays, including replicas of early Suara Muhammadiyah issues and personal items of key figures like Kiai Sudja, brought to life the organization's commitment to social reform and universal compassion. These exhibits were instrumental in visualizing the grassroots volunteerism that laid the foundation for Muhammadiyah's modern humanitarian mission, complementing archival data from the Suara Muhammadiyah Museum and MDMC.

### **In Surabaya**

In the second month of my fieldwork, I continued my research on Nahdlatul Ulama (NU)'s volunteerism by conducting a three-day study at the Museum and Library of Nahdlatul Ulama in Surabaya, East Java. The facility features a museum displaying NU's historical artifacts and a library with an extensive collection of documents, books, and media related to the organization's activities.

This fieldwork aimed to collect data on NU's early volunteerism efforts, alongside contemporary records related to its humanitarian mission, particularly through the Lembaga Penanggulangan Bencana dan Perubahan Iklim NU (LPBI NU). The visit gave us important information about the evolution of NU's volunteerism.

The first day was dedicated to exploring the museum's exhibits to contextualize NU's early volunteerism. The second and third days focused on archival research in the library, where I reviewed primary and secondary sources related to humanitarian and disaster relief efforts. The compact schedule required careful prioritization of materials, guided by the research objective of tracing the evolution of NU's volunteerism.

The Museum and Library of Nahdlatul Ulama served as a vital resource documenting NU's volunteerism during its formative years, particularly from its founding in 1926 through the mid-20th century. This included historical publications, photographs, and artifacts that illustrated the engagement of NU's members in volunteering activities during the early period. Notable publications such as *Soeara Nahdlatol Oelama* and *Berita Nahdlatol Oelama*, established in the 1930s, detail NU's early social and humanitarian activities. The museum also exhibited important photographs and artifacts, including images of volunteers distributing aid during the colonial period and items belonging to key figures like K.H. Hasyim Asy'ari, NU's first leader. These materials vividly illustrated the organization's community-based approach to humanitarianism, often led by pesantren (Islamic boarding school) networks. The photos documented early NU leaders' efforts to support Indonesia's independence movement and provide humanitarian aid during crises such as the 1946 Surabaya Battle. These narratives highlighted the altruistic motivations driving NU's early volunteerism.

Additionally, I conducted interviews with several NU volunteers in Surabaya. The interviews aimed to understand the motivations of these volunteers for engaging in humanitarian and disaster relief activities. The interviewees included a mix of young volunteers from NU's youth wing, Ansor, and seasoned volunteers experienced in major disaster responses. Key questions focused on their personal motivations, the influence of NU's Kyai, and the challenges they faced while volunteering.

### **In Lumajang**

The Mount Semeru eruption on December 4, 2021, caused widespread devastation in Lumajang Regency, East Java, displacing over 10,000 people, destroying homes, and triggering lahars and ashfall. Muhammadiyah and Nahdlatul Ulama (NU), Indonesia's two largest Islamic organizations, responded swiftly through their respective disaster management bodies: the Muhammadiyah Disaster Management Center (MDMC) and the *Lembaga Penanggulangan Bencana dan Perubahan Iklim NU* (LPBI NU).

In July 2025, I conducted a five-day participant observation study in Lumajang Regency, East Java, Indonesia, specifically in the Pronojiwo and Candipuro sub-districts, to examine the long-term implications of the volunteering practices of Muhammadiyah and Nahdlatul Ulama (NU) following the 2021 Mount Semeru eruption. This fieldwork aimed to assess the enduring social and cultural recognition of

these religious organizations among beneficiaries four years after their disaster relief efforts.

My fieldwork focused on community centers, rebuilt villages, and local mosques in these sub-districts, where Muhammadiyah and NU had established relief operations in 2021. Over five days, I participated in community activities such as discussion forums and religious gatherings, and I observed ongoing recovery projects supported by both organizations, including rebuilt schools and mosques. Informal interviews with beneficiaries and volunteers offered qualitative observations about the social and cultural impacts of their efforts. The objectives were to document sustained community benefits, evaluate the organizations' social standing, and assess their cultural legitimacy.

The long-term implications of Muhammadiyah and NU's volunteering were evident in the strengthened social cohesion and trust among beneficiaries. Among the new residents, Muhammadiyah was lauded for its sustained support, including the establishment of a kindergarten that continues to serve children in the area. Similarly, in Candipuro, NU was recognized for rebuilding mosques that now double as community hubs, fostering ongoing trust. Victims credited NU's integration with local mosque networks for creating a sense of family. These efforts, rooted in prior archival findings of both organizations' historical volunteerism, reinforced their recognition as reliable, community-driven entities, thereby enhancing local resilience.

Culturally, both organizations gained significant recognition by aligning their humanitarian efforts with local Javanese traditions and Islamic values. Muhammadiyah's non-discriminatory aid effectively served the local community, which primarily consists of traditional Muslim families, and earned praise as a model of universal compassion. Meanwhile, NU's approach, which includes communal prayers (*selamatan*) and counseling by kiai, bolstered its cultural legitimacy, particularly within pesantren-centric communities.

Both organizations maintained a presence through schools and community programs, reflecting a shift from immediate relief efforts to long-term development. However, beneficiaries reported occasional shortages of resources. Participant observation revealed that Muhammadiyah's professionalized approach and NU's culturally embedded efforts complemented one another, fostering enduring social trust and cultural legitimacy. These insights, supported by prior research, highlight the positive effects of religious volunteerism in disaster recovery, with Muhammadiyah and NU continuing to have a significant impact on Lumajang's resilience four years after the Semeru eruption.

### **In Cianjur**

The following fieldwork involved a five-day participant observation study in Cianjur Regency, West Java, Indonesia, specifically in the Cugenang and Cianjur sub-districts. The study aimed to examine the long-term implications of volunteering practices by Muhammadiyah and Nahdlatul Ulama (NU) following the Cianjur landslide on November 21, 2022. This disaster, triggered by a 5.6-magnitude earthquake, resulted

in the deaths of over 600 people, the displacement of thousands, and widespread destruction across Cianjur.

The objective of this fieldwork was to assess the enduring social and cultural recognition of these organizations among beneficiaries three years after their relief efforts. By participating in community activities and engaging in discussions with victims and volunteers, I explored how MDMC and LPBI NU influenced community perceptions and resilience.

The focus of the fieldwork included rebuilt villages, community centers, and mosques in the Cugenang and Cianjur sub-districts, where Muhammadiyah and NU had provided aid, medical support, and psychosocial care in 2022. During the five days, I participated in activities such as attending community forums, visiting reconstructed schools and clinics, and engaging in religious gatherings (*pengajian*) organized by local branches of NU and Muhammadiyah. Informal interviews with beneficiaries, community leaders, and volunteers offered qualitative insights into the sustained impact of their efforts.

The volunteering efforts of Muhammadiyah and NU left lasting social impacts, enhancing their recognition among beneficiaries in Cianjur. In Cugenang, the MDMC's establishment of a permanent health clinic continued to serve residents. In the Cianjur Sub-District, LPBI NU's rebuilding of a mosque and pesantren strengthened community cohesion, with residents expressing trust in NU's grassroots approach. The sustained initiatives of both organizations demonstrated a shift from immediate relief to long-term development, although beneficiaries noted occasional funding shortages. The complementary strengths of Muhammadiyah's professionalized approach and NU's cultural embeddedness fostered enduring trust and legitimacy, as observed in community interactions.

Both organizations gained notable recognition culturally by aligning their humanitarian efforts with the local Sudanese and Islamic values. These initiatives, supported by prior archival research, underscore the profound role of religious volunteerism in disaster responses, with Muhammadiyah and NU shaping Cianjur's social and cultural landscape.

As I reflect on my two-month fieldwork across Jakarta, Yogyakarta, Tawangmangu, Surabaya, Lumajang, and Cianjur, the volunteerism of Muhammadiyah and Nahdlatul Ulama deeply inspires me. I observed their strong commitment to humanitarian efforts and community resilience. This journey, which involved both archival research and participant observation, demonstrated the profound effects of faith-based volunteering. As a result, I have gained a renewed appreciation for the social and cultural bonds that compassion and inclusivity can forge. I am incredibly thankful to the École française d'Extrême-Orient (EFEO) for their financial support, which made this research possible. Their assistance allowed me to explore the rich legacy of these organizations and their lasting impact on disaster-affected communities, significantly enhancing my understanding of religious volunteerism in Indonesia.