

THE EMERGENCE OF FAITH-BASED ORGANIZATION (FBO) IN HUMANITARIAN DIPLOMACY

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Faith-Based Organization (FBO) has a strong role in conducting humanitarian Diplomacy. However, the strong role of nation-state in that sphere ignored the emergence of FBO. Until now, there is no text that explicitly discusses the emergence of FBO in humanitarian diplomacy. All of text only discusses the issue FBO and humanitarian action. In fact, there is no humanitarian aid if there is no humanitarian diplomacy previously. Therefore the author tries to trace the emergence of FBO as the actor of humanitarian diplomacy. The author will analyze the perspective of diplomacy and the impact to the emergence of FBO as the actor. The author uses literature review to get data about it. This paper is useful for strengthen position of FBO as the actor in humanitarian diplomacy.

Keywords: humanitarian diplomacy, the emergence of FBO

INTRODUCTION

Faith-Based Organization (FBO) has a role in humanitarian Diplomacy. Its presence brings a new spirit in seeking a form of humanitarian diplomacy. However, the strong role of the nation-state ignored the emergence of FBO in conducting humanitarian diplomacy. Most of discussions only focus on the diplomacy which is conducted by nation-state for humanitarian issue. Therefore this paper is present for discussing the emergence of FBOs as the actor of diplomacy when they conducting humanitarian activity for the livelihood of survivor (refugee).

The ability of FBO in establishing relationships with many parties makes FBO got lot of support to reach the survivors. There are many supports for them, such like from government and also other NGOs. There are many international parties who cooperate with this kind of organization.(Ferris, 2011, pp. 609–611) This phenomenon gives a description that FBO also has a role in opening the access so the humanitarian aid can be distributed to the refugees.(Minear & Smith, 2007, pp. 53–54; Orji, 2011). The way of FBO in conducting negotiation

with many parties give explanation that they also have ability as a diplomat.

However, there are only two texts that mention FBO as one of the actors in humanitarian diplomacy. In those texts there is no clear and comprehensive explanation that perceives the emergence of FBO as the actor of diplomacy for humanitarian issue.(Minear & Smith, 2007; Régnier, 2011) Regnier just mentioned that there is a humanitarian group which engaged on faith. Then, Minear and Smith only added that those groups can be recognized as FBO. There is no detail and explicit studies about the emergence of FBO as the actor in the field of humanitarian diplomacy.

The condition becomes more complicate because the academic study of diplomacy tends to concentrate on the role of the nation-state. The strength of the nation-states existence makes the study of diplomacy as like ignore the emergence of many non-state actors particularly FBO. In fact, there are many FBOs has existed and need to be considered as well. FBO has existed in many places in this world. Their existence can be found like in Asia, Africa, Australia and so forth.

Through this paper the author wants to continue the research already done by Minear and Smith, who argued that FBOs also have a role as actors in humanitarian diplomacy.(Minear & Smith, 2007, pp. 53–54) The author wants to explain how FBO emerges as the actor of diplomacy in supporting the livelihoods of the refugees. This thesis aims to fill the scholarly gap between FBO and the knowledge about humanitarian diplomacy.

Literature Review

The humanitarian issue in this context does refer to the activity of forcible displacement people as the impact of the war. Therefore the author tries to perceive the literature that has relations with this issue. Firstly is from Cox and Philpot. Then, The rest of two texts are from Regnier and Minear and Smith.

Brian Cox and Daniel Philpott argues the idea of religion and diplomacy is a kind of idea which re-emergences after there are many conflicts which rose after issue of reappeared terrorism.(Cox & Philpott, 2003) The idea of this paper emphasizes on how the morality of faith becomes a basic foundation to conduct the diplomacy with another party. The diplomacy which was conducted actually has existed for long time ago. In addition, the diplomacy which is conducted by the actor through this value certainly can make the actors more prioritize the global humanitarian necessity than national or pragmatically interest from

particular actors. However, in this text Cox and Philpott did not categorize the religious group as the FBO.

The first scholars that clearly mentioned FBO as the actor of humanitarian diplomacy is Minear and Smith. Furthermore that idea is re-emphasized by Regnier. Regnier in 2011 perceives there are many parties that can be considered as the actor of humanitarian diplomacy. Faith-based movement is one of the actors which is involved in humanitarian diplomacy sphere too.(Régnier, 2011, pp. 1216–1218).

Minear and Smith also mentioned the FBO as the actor of diplomacy for humanitarian issue in their books. That book entitled *Humanitarian Diplomacy: Practitioners and Their Craft*. This book has recognized FBO as the actor of humanitarian diplomacy.(Minear & Smith, 2007, p. 53) Hazel Smith explains that the function of the humanitarian workers is similar with the state diplomat. They must rely on negotiation, Persuasion, and the dialogue to get an agreement with the others who has different understanding and interest.(Minear & Smith, 2007, p. 50) Smith believes there is a different between humanitarian workers with the state diplomat. He perceives the state diplomat is a representative actor of state who fights for the state interest when they are dealing with others meanwhile, the diplomacy which is run by the international humanitarian workers emphasizes on the one main aspect. The main aspect in this term is problem-solving of humanitarian needs, where save lives and reduce the burden of the survivors become a priority.(Minear & Smith, 2007, p. 36) Minear and Smith recognize this movement as diplomacy too. Nevertheless, there is no chapter that specifically discusses how the FBO emerges as the actor of diplomacy for humanitarian issue.

Start from those literatures, the author perceives the phenomenon of FBO has existed in humanitarian diplomacy. FBO can deliver the aid for the survivors because they can manage the network with the stakeholders. From the stakeholders, FBO can get an access to help the survivors in many ways. However, the author sees there is no article that explains how the FBO emerges as the actor of humanitarian diplomacy. Most of literatures only have orientation in explaining the idea of Faith movement and Humanitarian activity.

Material and Method

To see the emergence of FBO as the actor of humanitarian diplomacy therefore, this paper only uses literature study as the data. The author just takes some perspective that influences the emergence of diplomacy studies. For the methodology, this paper uses qualitative research to get

deep observation about the emergence of FBO as the actor of humanitarian diplomacy.

RESULT AND DISCUSSION

FBO emerges as a form of response for the humanitarian issues. The humanitarian issues indirectly force a paradigm shifting in perceiving the actor of diplomacy. The traditional diplomacy concept that puts the state as the one and only actor shifted to the idea of multi-track diplomacy that the other parties also participate in seeking a space issue through diplomacy. This is happened because the state actor has limitation in responding to all the humanitarian problems. Various actors appear to contribute in responding to those conditions, one of them is FBO. Through religious value, FBO tries to help the survivors. In the context of assistance, the religious teachings have compatibility with existing humanitarian values. FBO then used it to communicate and contribute with the other stakeholders

FBO is a non-profit movement that has attribute and/or underpins their movement on certain religious perspective.(Clarke & Jennings, 2008, p. 6) FBO has existed for a couple years ago. The existence of FBO has relevance with the number of humanitarian cases. In some poor countries, the Role of FBO is even more prominent than any secular actors.(Ferris, 2011) Even though there are many critical questions toward the rise of many actors in humanitarian work, in fact FBO also has a role in the international activity especially in humanitarian diplomacy.(Minear & Smith, 2007, pp. 53–54)

In order to perceive the issue of humanitarian diplomacy and the involvement of FBO, the author focuses on the development of Diplomacy and the dynamics that influences the emergence of humanitarian diplomacy. Furthermore, the author discusses the humanitarian diplomacy and the position of FBO in the humanitarian diplomacy sphere.

Shifting Perspective from state to non-state actors

Before discussing the humanitarian diplomacy's role of FBO, the author will explain the shifting process in perceiving the actor of diplomacy. Shifting perspective in perceiving the existence of the actor occurred as the impact of the link between diplomacy and humanitarian issue. The development of humanitarian issue specifically brought an impact in shifting perspective to perceive the existence of diplomatic actor. The shifting perspective provides a space for humanitarian actors who are work for particular organization to be perceived as a diplomat too.

In earlier, only the states that have legitimized to use the diplomacy agenda as an instrument of peace.(Leguey-Feilleux, 2009, p. 23) It happened long before 20th century.(Black, 2010) At that time, the role of the state actors is too strong. Each of state cooperates with the others to gain their interest. This pattern even was legitimized in Vienna congress. The 1815 congress in Vienna gave birth of the role of diplomacy and also respect for legitimacy of each state in modern international scale.(Lentner, 1997) The actor that can play a role in international space is only the nation-state. In this context diplomat or envoy only belongs to some parties. They are the people who received the official mandate from the state to become a diplomat for other parties.

Perceiving the situation, Morgenthau defined diplomacy as...

”the art of bringing the different elements of national power to bear with maximum effect upon those points in the international situation which concern the national interest most directly”.(Morgenthau, 1972, p. 146)

Morgenthau perceives diplomacy as an effort of the international actors to get their interests. He emphasizes his perspective on the work of nation-state diplomat in high level. The National interests that prioritize the domestic demand become main priority that must be required by each state. Actually, a fulfillment of domestic demand in a particular state can be interpreted as a humanitarian morality which prefers to be prioritized by any actor when they want to have relationship with outside parties. The domestic demand emerges because the need to resolve the humanitarian problems in particular state. However, the humanitarian issue in this term only refers to the activities which are limited by borders of a country. The humanitarian in this context is not beyond of the boundaries.

The diplomatic protocol eventually becomes a bridge to communicate with the others.(Bull, 1977, p. 161) The diplomatic protocol has a rule that quite rigid. The rule involved the sender and the receiver state. Both countries must have an understanding about this matter. This needs a detail and complexity in planning this program. In addition, it also needs a time that quite long.

There are many efforts from state as the international actors in solving the humanitarian issue through some diplomacy and round-table; however the humanitarian problem has not decreased. As it is commonly known there were many conflicts happen, such like world war 1st and world war 2nd. Certainly there are many people became victims because of those conflicts. The existence of many state actors is not enough to provide humanitarian aid for the survivors. The state actor has limitations in accommodating the needs of humanitarian through diplomatic ways

At least, there are two limitations of the traditional diplomacy in responding the global humanitarian issue. The first is the official protocol of state. The limitation appears in the official protocol to decide a diplomacy strategy and also the diplomat. This raises difficulties for realizing a rapid response to the global needs. International humanitarian world really need the role of the parties who are able to go beyond it. The international humanitarian worlds need a party that has a quick response toward the humanitarian problems that arise. It is very important because there are many threat of death is close to the survivor

The second is the existence of diplomat (representative). In the perspective of traditional diplomacy, only a few parties are entitled as diplomat. They are the people who get officially recognition from his country and also receiver country to become a representative. (Bull, 1977, p. 157) In fact, there are many humanitarian actors that works across the territorial boundaries but there are no recognition from his country or receiver country. The humanitarian actors may even have to cross national borders to conduct negotiations with the others. Sometimes they even have to work among belligerents because they have a purpose to reach the survivors. For the state official diplomat, it is very difficult to do. The issue of humanitarian usually finds a contradiction with the way of traditional diplomacy is conducted.

The presence of Non-state actors become a bid to break the deadlock because of the limitations of state actors in responding international humanitarian issue through diplomatic way. (Leguey-Feilleux, 2009, p. 105) The presence of non-state actors in the international political space encouraged a change in the existing constellation of the humanitarian. (Manokha, 2011) This raises a new perspective in the study of diplomacy. The emergences of many humanitarian actors have shifted the rigidity of the existing rules gradually. That moment even makes the other humanitarian organizations sprung up, especially which are based on religious value. (Minear & Smith, 2007, p. 36-37) There are many non-state actors emerge as the new power that also gave influence to the international order. (Black, 2010, p. 224).

Perceiving this condition, in 1982 Joseph Montville introduced Multi-Track Diplomacy concept to answer the phenomenon of the emerging the other actors who does not work as a state diplomat officially. In his writing, Joseph Montville sees that there are many parties that can be recognized as a diplomat for their state when they have communication with other parties from another state. Through this phenomenon, explaining that there is a transformation of the idea of diplomacy in international relations sphere. Joseph Montville perceives

that the idea of diplomat does not only refer to nation-state diplomat. (Diamond & McDonald, 1996) There is a role of another actor that has an opportunity to conduct the role as diplomat. They can be like nongovernmental organizations (NGOs), Multinational Corporations (MNCs), Churches and Religious Movements, Transnational Terrorists and Revolutionaries, and Private Individuals. (Leguey-Feilleux, 2009, pp. 101–121) Certainly it has provided new perspective to see the new paradigm in diplomacy studies.

Non-governmental organizations (NGOs); There are many non-government organizations emerged as an impact of the humanitarian issue. Their presence in international level actually is accordance with the number of international regulations that appeared. (Simpson, 1945) As it is well-known, the international regulations made for providing respect to the humanitarian value. ICRC becomes the first organizations that take a concern on this issue. The existence of ICRC which was initiated by Henry Dunnant became a stimulant for the development of humanitarian Issue. In course of time, there are many parties involved in the humanitarian issue (Roeder & Simard, 2013, pp. 3–4). Certainly they have one big purpose, they want to create the humanitarian value through inviting all of parties to involve in this discussion.

Multinational Corporations (MNCs) is one of the international actors who appear as the impact of changing conditions. MNC itself is a business-oriented institution that always has orientation to seek a profit. Their expansions to outside country make them able to be an actor who can affect the local and international stability that exists. The strong profit orientation of this actor is able to fill the weakness of the state in encourage the economic condition.

Churches and Religious Movements are the international actors that emerge and fill the religious space. Leguey-Feilleux mentioned two actors as a different institution but still in a religious frame. It did in order to accommodate the specific organization based on the particular religious teachings, but not in the commando direct line of the religious authorities. FBO is one example of that organization. The number of organizations based on religious teachings is very much. This kind of organization grows and thrives even in all of countries, including in some secular nations such as the United States and the United Kingdom.

Transnational Terrorists and Revolutionaries; these movements are very diverse. They can act as an international actor because their existences often have impact to the international level. The existence of such groups often gets support of funds from international actors. Generally, their main goal is to overthrow the ruling government.

Certainly it becomes a problem for many countries. In many cases, their work always ignores the values of humanitarian.

Private Individuals is an actor who has the capability to make an impact in international scale through their thought or decision. For Leguey-Feilleux, the number of this actor is little, but the presence and their thoughts often give effect to the international. Generally they are the former head of a particular institution.

The shifting process of the diplomacy studies successfully brings a new perspective to perceive the diversity of the existing actors. The actors appear as the effect of the existing humanitarian issue. The limited ability of the state in fighting for humanitarian through globally diplomatic agenda makes a number of non-state actors appear to help and providing a solution. The shifting process provides a starting point to discuss the potential role of FBOs in filling the gap that cannot be covered by state actors.

FBO: Faith Value in Humanitarian Issue

FBO emerges as the impact of the situation that requires the attention of many parties. The humanitarian issues became the main background of alignments to the survivors. Since the beginning, the strength of the religious teachings becomes a prior value in their works for humanitarian. The faith values have a common view with the basic humanitarian values, such as altruism and cosmopolitanism. It would be a power for FBO to be able to reach out and to provide assistance for the survivors in the field.

International humanitarian issue becomes a trigger for the emergence of FBO. At that time, there was a social movement which emerged as the concern of some parties toward the issue in international societies. Some of the social movements emerged as the response movement of the particular religious group toward the world problem.(Wahid, 2007, pp. 239–251) The main focus of the societies movement was very diverse. Some of them even have a different concentration such as development, politics, humanitarian, and so forth. At least in the last 10 years, the role of FBO is quite massive and colorful.(Latief & Mutaqin, 2015, p. 20)

FBO underpins their humanitarian activity in certain religious teachings. The strong influence of religious teachings is quite enough to present the feeling of compassion, love and altruism to the others.(稲場 圭信, イナバ ケイシン, & Inaba Keishin, 2003) The religious teachings have many ideas that able to remind their adherents about how important of sharing with others. Such like “The theme of justice for the

poor, the marginalized and the alien is central to the hebrew scriptures”.(Ferris, 2005, p. 313) Meanwhile in Christian there is an idea of Love thy neighbor. In Muslim also there is idea of maintaining good relationship with all of humankind which called as *hablu minannas* (حَبْلُ مِنَ النَّاسِ مِنَ). There are many ideas that cannot be mentioned, but embedded in religious teachings. There are many people that very obedient to those rules. The religious ethics which are followed by the adherents give a guideline about how to treat each other.(Latief & Mutaqin, 2015, pp. 24–25)

Each of religious teachings becomes the main foundation for the emergence of FBO. Certainly it becomes a power for FBO. That power gives an ability to push the spirit of improvement and resilience for humanitarian workers and the survivors.(Johnsen, 2014) FBO underpins its work on a few certain religious values in providing imperative for people to help others. The religious teachings which oriented on universality goodness shows the similarities purpose with the humanitarian values in general.

The concept of humanitarian itself was born from the concept of altruism and cosmopolitanism. Altruism itself is a concept which is introduced by August Comte (1798-1857). “Altruism, describing a selfless and other-oriented behavior”.(Krieg, 2013, p. 37) Altruism is used to describe the character of people who try to prioritize the needs of others than personal interest. It even becomes a guiding principle for those people.(Wispé, 1978, p. 304) Meanwhile the Cosmopolitanism is a concept which was born from the fruit of Immanuel Kant's ideas about universal virtue that cross state boundaries. Some scholars believe that the value of cosmopolitanism can be used as a basis of thinking to solve the humanitarian problem. Cosmopolitanism has a meaning as...

Cosmopolitanism views every single individual as a goal with ultimate value in itself and their existence is primary to any social organization. They cannot be treated as an instrument of social values or treated differently due to its artificial or social attributes such as citizenship. In more concrete terms, this means that an association of an individual with his or her country, as a citizen, should not qualify her or him to more or less rights or responsibility than other individuals of other countries. (Sugiono, 2011, p. 224)

FBO focuses their works in every sector of human life. Their existence is a part of response for the humanitarian problem in society. Mostly the purpose of humanitarian actors is to save lives and ameliorate

suffering.(Minear & Smith, 2007, p. 36) They designed their vision and mission for keeping the humanitarian values. They start to put the public interest as their objectives. The public interest has been perceived as the important part of the works of faith in providing a contribution to human life. Some clergies and religious leaders even supported those movements.(Wahid, 2007, pp. 239–251) Those activities are the aim of FBO in human life. The work of FBO for humanitarian is accordance with cosmopolitan concept.

The ability of FBO in transforming the religious value for humanitarian action has become the strength of FBO in real condition. This becomes an advantage for FBO, because there are many people who sympathize with their work. One of them is the party who has the same religious identity with certain FBO. As commonly known, there is always tendency for the society to give donation to the parties that has similar identity with them. This becomes an advantage of FBO than the secular humanitarian groups.(Latief & Mutaqin, 2015)

The alignments of FBO on humanitarian values through the religious teachings make them able to look to all opportunities. The purpose is able to reach the survivors and reduce the burden of the survivors. In order to make it happen, FBO must be able to communicate all values and also their goals to all stakeholders. Certainly, it can be done through diplomatic agenda which is based on the spirit of humanitarian for all.

The Work of FBO in Diplomacy for Humanitarian

Actually there are no explicit arguments from any scholars which assert about the role of FBO in humanitarian diplomacy. However, the role of FBO especially in area of forcibly displaced people is quite massive.(Fiddian-Qasmiyeh, 2011) Certainly, one thing which have to be realized by many party is the Humanitarian action will not occur if there is no communication that preceded it. The communication becomes cantilever idea of diplomacy of any efforts to resolve the humanitarian issues. To get a depiction of FBO's work in humanitarian diplomacy space, the author will elaborate a few problems of FBO in field and perceive how they deal with it.

In Kenya, There was a big mass displacement because of post-election violence. At that time, there were two big powers that fight for the reign.(Parsitau, 2011) There were many people become a refugee because of the condition. The government lost control to handle the internally displaced-people issue, especially in fulfilling their needs for evacuation place and during they stayed in that place. There are many FBO emerge for helping to solve the problem through humanitarian

diplomacy. They try to connect themselves to international organization, Kenyan Red Cross, some Public authorities, local denominations, local government and also other FBO. (Parsitau, 2011, 497) It helped and reduced the suffer of the IDP's. It happened in Nakuru and Nairobi, Kenya.

Susanna Snyder also describes that there is a role of FBO in decreasing number of asylum seeker in United Kingdom. In earlier the number of asylum seekers in UK was quite big. At least in 2002 the number of asylum seekers reached 84,130. It becomes a problem for the government. The emergence of FBO brings a success in decreasing their number.(Snyder, 2011) There are many FBO which is involved in that movement, such as Islamic Relief, Jewish Council for racial equality, Jewish Social Action Hub, and so forth. Their involvement in humanitarian diplomacy is clearly explains that they have a good relationship and communication with the government.(Snyder, 2011) Through connecting themselves to all parties, FBO in UK try to make a design that the UK is friendly state toward the presence of asylum seekers.(Snyder, 2011, 572-573) They success to change the people attitude and also government policy for standing on the humanitarian side. Finally, the involvement of many parties and also government can help FBO and other humanitarian actors to fight for the rights of asylum seeker as a human during they stay in UK.

We cannot deny the involvement of humanitarian actor in engaging themselves with another party. It is a kind of humanitarian diplomacy that must be conducted by them. In Jos, Nigeria, it can find when FBO from different faith conducted cooperation with governments, national NGO, International parties and also local NGO.(Orji, 2011, 487-488) The FBO success in fighting for the providing relief to people who is affected by conflict, particularly those who have been internally displaced people

It can be seen also in Burma. It happened when Karen Baptist convention was conducting humanitarian activity for the Karen societies. Karen is a one of tribes that live in the borderland of Burma and Thailand. As like Rohingya people, they also face a nationalism issue. The government of Burma and Thailand cannot reach them because their location is a quite isolated. The organization of Karen Baptist convention can reach them and provide assistance for them. Karen Baptist convention also has to tie a relationship with many parties through humanitarian diplomacy.(Horstmann, 2011) Karen Baptist convention can provide assistance for the social security and social mobility of Karen refugees.

In Australia, FBO even tries to influence the policy of the government. As it is commonly known, Australia since several years ago has become a destination country for the refugees in seeking a permanent place. At that time FBO in Australia can influence the government to give permission so that the asylum seekers can stay in Australia.(Wilson, 2011)

“...the faith-based hospitality that underpins the work of FBOs in the asylum sector has played a significant role in the substantial shifts in Australian government asylum policy in recent times, in particular the decision to expand the government’s community detention program”.(Wilson, 2011, p. 548)

In United States, the work of FBO in humanitarian diplomacy is success to provide advocacy for the resettlement of refugee, so the refugees can have a place for stay in USA. FBO fight for it through provide assistance in conducting English classes, job skills training, and so forth. In addition, FBO also conduct the humanitarian diplomacy with the society which the refugee lived, so their circumstances can accept them.(Eby et al., 2011) FBO has flexibility to move even into the grass root and conducted many creative movement.

This condition actually has provided a clear explanation that the role of FBO in humanitarian diplomacy can fill the gap that uncovered by government. This is important to do because sometimes the positions of the survivors are quite difficult to reach. That matter can happen as the impact of the several problems, such as the lack of infrastructure, the conflict that keep raged, or the limitation access of the government. The humanitarian Diplomacy aims to reach all of survivors and provide assistance for them. Certainly, it can be done by many parties as long as they focus to uphold the humanitarian value as the priority main.

Perceiving some example above, of course it can be concluded that the existence of FBO in global often depends on two things: the policy of the ruling party in the region and the second is the need of the survivors. Certainly, those are often creates difficulties for FBO. The idea of sovereignty of the state becomes barrier of the intervention movements from the humanitarian actor like FBO. To penetrate the barrier, the humanitarian activist must be conducting a kind of negotiation. The aim is to fight for the humanitarian itself. That’s why the humanitarian activist like FBO and so forth can be called as the diplomat in the field. In some cases their position as humanitarian activist makes their lives in the danger situation.

This happened because FBO has big interest which must be exteriorized, that is the humanitarian for the forcibly displaced person. The Humanitarian activist like FBO do not have extraordinary rights which generally owned by diplomats.(Régnier, 2011, p. 1218) Even though it has a risk for their lives but in fact there are many humanitarian agenda which keep runs. They still seek help for those refugees. They do many things to lend a hand for the survivors.

There are many positions which are taken by the actor like FBO. Firstly, they are as the negotiator with the government or belligerents in the field related to the aid that has to deliver to the survivors. Secondly, they are the negotiator to the government so that the policies of the government can favor to the helpless people. Whatever their position, one thing that also important is a humanitarian diplomacy constitute a concept which presents and close to our reality, especially when there is a conflict or disaster. It must be fought by humanitarian actors such as FBO as Non-State Actors. After reading all those literatures, it is clear that there has yet research that tries to analyze the role of FBO in humanitarian diplomacy as an interlocutor.

CONCLUSION

The existence of diplomatic role of FBO requires the shifting perspective in the diplomacy studies. The shifting perspective is happened as the impact of the humanitarian cases and the involvement of non-state actors. The shifting perspective eventually gives a position for perceiving the non-state actors as the diplomat too.

The non-state actors emerge as a response for the limitations of the state in fighting for the humanitarian issues through diplomatic ways. The limitations of the state can be seen in two aspects, such as the diplomatic protocol to design communication between each of states and also only a few parties that can be legitimized by the states as the diplomat. Those facts contradict with the needs of survivors in field.

The non-state humanitarian workers in fact have an ability to solve that matter. They can reach the survivors faster than government humanitarian workers. Oftenly, they are able to enter any territory even there is no fix agreement previously. They can create a shortcut on behalf of the humanitarian work through humanitarian diplomacy. The limitation of state-actors and the emergence of non-state humanitarian actors open the opportunity for a shifting perspective in perceiving the humanitarian actors as the actor of diplomacy too. One of the actors is religious movements like Faith-based Organization (FBO)

The religious teachings of FBO have a similarity with the values in humanitarian diplomacy. FBO that derived from religious teachings

has a basic value that teaches the idea of sharing with the others. This idea is similar with the basic values of humanitarian value which are cosmopolitanism and also Altruism. The idea of cosmopolitan focuses on every single person has ultimate value and it has to be respected by the others.(Sugiono, 2011) Then, the idea of altruism has a focus on prioritize the other people needs.

The movement of FBO in assisting the survivors represents their ability to communicate their basic values and the purpose to all parties. The movement of FBO can be seen clearly in some countries. The presence of FBO in some cases is more accepted than the “secular” humanitarian organizations. In some countries they even can be a balancer for the policy of government, so the policy can stand for the needs of refugee. It can be seen in United Kingdom, United States and also in Australia.

Even though the role of FBO as a diplomat is still ignored, FBO still can acts as like representative of the refugees. FBO can act as like humanitarian fighter for the needs of the survivor (refugee). They can be a diplomat especially for the issue that cannot be covered by government.

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