

Beyond Religious Boundaries: Advancing Non-Western Public Administration through Principal-Agent Dynamics in Inclusive Youth Community Services

NURUL JAMILA HARIANI AND AGIE NUGROHO SOEGIONO, DEPARTMENT OF PUBLIC ADMINISTRATION, FACULTY OF SOCIAL AND POLITICAL SCIENCES, UNIVERSITAS AIRLANGGA, SURABAYA, INDONESIA. AIRLANGGA INSTITUTE FOR LEARNING AND GROWTH (AILG), UNIVERSITAS AIRLANGGA, SURABAYA, INDONESIA

Abstract

This study aims to examine Islamic Public Administration (IPA) as a non-Western governance paradigm, focusing on its implementation through inclusive youth community services. Based on Islamic values of justice, compassion, and social responsibility, we examine IPA through a principal-agent theory in which faith-based groups behave as agents answerable to both God and society. By applying these principles, faith communities' social provision has effectively become supplements to government social services. These collective efforts occur particularly at the neighborhood level, where vulnerable people can be reached easier by non-state social service providers within such communities. These inclusive social services show that faith—often Sufi-based networks do not encourage extremism but instead support justice and inclusion for everyone regardless of their religion. This study argues for IPA as a morally sound and bureaucratically legitimate model for public administration as an alternative to secular government, particularly in multicultural and multireligious settings.

Keywords: Islamic Public Administration, Youth, Faith-based Community, Inclusive Social Service, Non-Western Paradigm.

1. Introduction

Rooted in early Islamic communities, before many European administrative systems, Islamic Public Administration (IPA) has developed as a unique governance paradigm. IPA is profoundly inspired by Islamic teachings and sources, which emphasize social welfare, responsibility, and individual growth as central to public administration (Samier 2017; Drechsler 2014). Historically, the Ottoman Empire's administrative system had a significant impact on IPA, giving a functional model that continues to affect public administration in many Islamic countries today (Drechsler 2014; Chafik and Drechsler 2022). IPA ideas have evolved to fit into

current governance models, combining traditional values with modern public administration notions like performance, ethics, and accountability (Zuraidi et al. 2020; Alfian et al. 2022; Kay 2024). As public administration in Muslim-majority countries searches for conformity with cultural and religious values, IPA emerges as a framework that balances Islamic teachings and values with the demands of modern government to promote well-being.

As one of three primary governance paradigms, alongside Chinese and Western models, IPA offers a distinct viewpoint that prioritizes both spiritual and ethical components of public sector governance (Drechsler 2014; Chafik and Drechsler 2022). Through its dependence on faith-based principles, IPA supports a governance model that incorporates ethical accountability and social responsibility (Samier 2017; Ashraf-Khan and Hossain 2021; Ongaro 2021), contributing to the area of public administration as an alternative framework rooted in sacred values that resonate with non-Western contexts (Drechsler et al. 2023; Ongaro 2021), especially when state influence may be limited. Academics contend that deviating from these values risks societal and governmental issues, emphasizing the importance of an Islamic framework for maintaining social cohesion and accountability (Alfian et al. 2022).

The evolution of IPA has become more important in public administration discussions worldwide, particularly as the debate continues over alternative governance models outside of the Western paradigm. Although IPA remains important in areas with a majority of Muslims, academics still argue on whether it represents a clearly Islamic model or a modification of current systems (Drechsler 2014). Practices rooted in historical and cultural traditions, such as the mahalla system in Uzbekistan, which stresses localized, community-based governance (Urinboyev 2014), and Sufi (or the aspect of Islam that encourages self-refinement via service) approaches that include spiritual values into decision-making processes (Bidabad 2019), clearly show there is something genuinely within IPA. In Malaysia, IPA has been modified under a modern state framework, therefore demonstrating the relevance of Islamic administrative ideas to modern government (Noh 2014). Furthermore, the Quran and Sunnah provide instructions for flexible governing frameworks that can respond to modern circumstances (Ashraf-Khan and Hossain 2021).

Important Islamic ideas, including self-accountability (*muraqabah*) as a kind of worship, the integration of Islamic ethics with professional leadership practices, and *maqasid shari'ah* – objectives of Islamic law – offer public administration and leadership great insight (Nor et al. 2012; Mordhah 2012; ElKaleh and Samier 2013). These notions that prioritize the community's well-being over individual gains encourage people to stick with the organization's commitment, which increases work motivation and productivity (Yunus et al 2012). Moreover, the Islamic governance settings place these ideas as fundamental ideals for developing governance frameworks (Ashraf-Khan and Hossain 2021; Samier 2017; Putra 2021; Mussagulova and van der Wal 2020). Applying these ideas to public administration and management has been effective in Muslim-majority countries (Suharto and Pribadi 2023; Moghimi 2018).

As IPA grows as a discipline, studies have highlighted its ability to connect Islamic teachings with modern public governance principles, particularly in the areas of public service motivation and Islamic work ethics (Lohani et al. 2021; Wibowo 2020). These findings highlight the importance of IPA in fostering ethical and service-oriented public sector management in Muslim-majority countries. However, the application of IPA faces unpleasant facts; for example,

the low governance index in member countries of the Organisation of Islamic Cooperation (OIC) indicates the need for a more adaptable IPA framework that considers historical and contextual elements (Wibowo 2020; Kay 2024). This conversation is part of a larger movement in non-Western public administration that recognizes the need for religion in handling public sector issues, therefore enhancing the field with sensitive models of governance (Chafik and Drechsler 2022; Drechsler et al. 2023).

The impact of religious principles on governmental procedures has been the subject of recent studies in public administration. Religious principles such as honesty, openness, and responsibility are essential for the efficient management of public funds and the provision of public services (Ansoriyah et al. 2023; Kirat 2015). These ideals are frequently associated with Islamic public finance, where *zakat* (almsgiving), *waqf* (endowment), *sodaqoh* (voluntary charity), and *infaq* (spending in Allah's way) are important sources of revenue for social programs (Huda 2018), reducing reliance on government resources. An illustration of this is Islamic banking, which prioritizes ethical commitment and trust over purely financial considerations (Javed et al. 2016). This management strategy is founded on Quranic and Hadith principles, which establish ethical behaviors that promote accountability and public welfare across businesses (Ogunbado 2013).

Notwithstanding these revelations, IPA is still under-represented in mainstream public administration studies where Western models predominate the discussions. This disparity inhibits the field's capacity to value how faith-based government models, including IPA, provide special insights into efficient administration. What is further understudied is the possible contributions of IPA, especially its inclusive attitude to community service – where Islamic young organizations serve all people in need, regardless of religious affiliation. This inclusiveness in Islamic government fits the ideas of equity and social responsibility; it offers best practices for public administration dealing with cultural and religious diversity (Alfian et al. 2022; Samier 2019). Thus, IPA could be a valuable tool in non-Western public administration research (Drechsler 2014; Samier 2019; Chafik and Drechsler 2022).

This study aims to close this gap by examining how the young Muslim population represents the inclusive values of IPA through public service, thereby providing a non-Western perspective that compromises between faith-based values and societal well-being. Through examining how these young-led groups support public administration policies in Muslim-majority nations, this study positions IPA as a model that spans conventional values with modern governance needs, thus broadening the field of public administration to include ethically grounded and culturally sensitive frameworks. Furthermore, this research confronts the majority of conservative thoughts that believe the people's involvement in faith-based groups always leads to extremism, even terrorism.

2. Literature Review

Unlike many faith-based organizations, which solely serve people in their own religious communities, Islamic – may include youth – organizations adhere to universal service values and assist everyone in need (Ansoriyah et al. 2023). In keeping with Islamic beliefs that emphasize social responsibility, the commitment to including everyone is consistent with

assisting all disadvantaged groups. This distinct approach to IPA serves as a moral model for inclusive, service-oriented governance (Alfian et al. 2022; Ashraf-Khan and Hossain 2021; Ongaro 2021; Ansoriyah et al. 2023). In this case, IPA provides a paradigm that may be utilized to teach public administration practices in multicultural and multireligious societies.

Youth in Islamic Communities

Drawing much from Quranic teachings and the Sunnah, which assist underprivileged populations, including the impoverished, orphaned, and disadvantaged first priority, Islamic youth engagement is highly promoted within this paradigm; young people typically participate actively in community service as a statement of religion and social duty (Samier 2017; Drechsler 2014). Islamic teachings instill in adolescents a sense of justice, compassion, and inclusion, integrating their personal growth with communal welfare activities (Urinboyev 2014; Mussagulova and van der Wal 2020; Putra 2021; Drechsler et al. 2023). In this case, Islamic youth groups contribute to the IPA's greater aims by participating in community service, which emphasizes not only ethical governance but also the formation of young people as public-spirited citizens.

Service to marginalized populations, such as those living in poverty, is consistent with the Islamic mandate for justice and compassion for the underprivileged (Huda 2018; Alfian et al. 2022). Youth-led activities frequently address crucial social concerns, reflecting IPA's overall commitment to promoting social fairness via community participation. These activities are inspired by Islamic social justice principles, which contribute to a type of public service that prioritizes inclusion and equal treatment for all people, regardless of religion (Noh 2014; Ashraf-Khan and Hossain 2021). Thus, Islamic youth organizations play an essential role in promoting social fairness, which is a basic value of the IPA.

The establishment of inclusive service models poses a challenge for Islamic youth organizations, particularly in contexts where religious exclusivity is still perceived. Societal attitudes and budget constraints might restrict the scope of these activities, while the governance framework can influence the amount to which policies are implemented. However, these obstacles provide an opportunity to illustrate the importance of inclusive, faith-based service models in creating community resilience and social harmony (Farhana et al. 2021; Wibowo 2020).

As youth-led Islamic services grow, they contribute to the ongoing discussion about the role of faith in public administration, particularly in non-Western frameworks that value cultural and ethical responsiveness (Kay 2024; Ansoriyah et al. 2023; Massey and Johnston 2015). By incorporating Islamic teachings into youth service models, IPA develops young leaders who are led by faith-based principles with a professional ethic that prioritizes social welfare and inclusion (Nor 2012; Elkaleh and Samier 2013). This will promote culturally rooted and morally sound public service, which will establish a model for faith-driven governance that meets current social demands (Suharto and Pribadi 2023; Ongaro 2021).

Principal-Agent in Islamic Communities

To see how Islam-devoted organizations work, principal-agent theory offers a useful framework for illustrating how religious values shape their operation and governance (see Tuszynski and Block 2014). Adherents of Islam, whether as individuals or groups, should be seen as the "agents" who follow ethical standards and objectives from the Islamic teachings and values in which they act as the "principals" (Chiwamba 2022, 30).

In the context of IPA, religious values, such as *taqwa* (God-consciousness) and *amanah* (trustworthiness), represent both the governing body and the divine values determined in Islamic teachings. Although it is debatable that the religious teachings and values can be seen as agents, they are indeed, as Shamsuddin and Ismail (2013) say, a force that propels individuals to act accordingly. Meanwhile, the agents are believers entrusted to fulfill their duties according to Islamic principles as central elements of their missions (Zainuldin et al. 2018, 302). From this perspective, Islamic communities are accountable not only to the state or society but also to God, considered the supreme authority. This dual accountability – both to God and to the social context – creates a dynamic where the actions of the Islamic communities should align with the moral expectations of the faith while also meeting the needs and responsibilities toward others in the broader society. In this way, Islamic values serve as foundations, influencing both individual actions and collective practices and endeavors in achieving communal welfare, such as addressing poverty and inequality.

As the agents of Islamic teachings, Islamic communities play an essential role in promoting social welfare through charities, such as *zakat* and *waqf*, as their collective efforts despite the absence of formal organization structure. These contributions are all integral to fulfilling the social and economic obligations prescribed in Islam. From the perspective of IPA, the Islamic communities' role highlights the wealth distribution mechanisms that are organized and managed effectively and justly to assist those in need (Mohd Thas Thaker 2018; Hudaefi et al. 2021). In addition, accountability is addressed to not only religious entities but also to the broader society.

The essence of Islamic communities as agents underscores that they are responsible for managing charitable mechanisms that provide continuous financial support for public goods in terms of education, healthcare, and social services (Habibullah and Haron 2024). By administering these social contributions and aids, the Islamic communities have reflected their duties aligned with Islamic teachings and values. The principal-agent theory here depicts Islamic communities playing a vital role as intermediaries who are accountable to both religious principles and to societal needs. This will reinforce and strengthen the commitments of justice, equity, and compassion in governance. These contributions demonstrate practical application of how religious values are critical assets for governance and administration.

3. Methods

This study adopts a thematic qualitative approach to examine the role of Islamic youth communities in delivering inclusive social services. The data were gathered via in-depth interviews, observations, documentation, and studies of relevant literature by combining

several ways to offer a holistic approach (Creswell and Poth 2017; Patton 2015) in understanding Islamic values and principles in practice. The thematic analysis is useful for identifying patterns within textual collected data (Braun and Clarke 2006), which is helpful in providing insights into how Islamic values inform public administration at the community level, especially in non-Western contexts where cultural and religious values are key.

The primary data were collected between June and September 2024 through in-depth interviews with 20 members of the Islamic youth community from both urban and rural settings to capture a wider perspective on Islamic-based community services delivered by youths. This is useful to give insights from different settings for better and more comprehensive coverage in understanding complex and religious value-driven social phenomena. To provide an overview of the demographic and contextual diversity among informants while maintaining ethical standards in research practices to protect their anonymity, the list of interview participants can be found in Table 1.

Table 1. List of Informants

Informant Code	Location Type	Role in Organization
I.1	Urban	Leader
I.2	Rural	Member
I.3	Rural	Leader
I.4	Urban	Secretary
I.5	Urban	Leader
I.6	Sub-urban	Member
I.7	Rural	Member
I.8	Rural	Member
I.9	Rural	New Member
I.10	Sub-urban	Leader
I.11	Sub-urban	Member
I.12	Sub-urban	Treasury
I.13	Rural	Member
I.14	Rural	Member
I.15	Rural	Member
I.16	Urban	Leader
I.17	Urban	Treasury
I.18	Rural	Member
I.19	Urban	Member
I.20	Urban	Member

In addition to in-depth interviews, observations were conducted simultaneously to gain complementary contextual insights into how Islamic values operate within youth groups. This includes *zakat* (almsgiving), *waqf* (endowment), *sodaqoh* (voluntary charity), *infaq* (spending in Allah’s way) administration, *qurban* (sacrifice) organization, and charitable aid distribution. Documentations and literature reviews were reviewed to support and validate

information gained from the primary sources to strengthen the data through triangulation (Patton 2015). The collected data were coded to be classified into themes relevant to this study's objectives, including "inclusive community services," "Islamic values," and "youth communities." The thematic analysis allowed the study to systematically explore how Islamic youth organizations operationalize Islamic values in their activities both in urban and rural areas, reflecting the role of Islamic youth organizations in advancing IPA and providing frameworks that can effectively solve the complex issues of social services.

4. Findings

Community Services by Youth Agent

This study reveals that Islamic youth communities serve not only as a study group (*pengajian*) but also as a devoted organization to serve those people in need aligned with Islamic teachings and principles. In a predominantly religious country such as Indonesia, Islamic youth communities can usually be found at the neighborhood level (*kampung*) where a mosque is located. They were normally formed by the locals to manage religious activities held there.

Culturally, Islamic mosques hold a central operation for informal administrative, educational, and social purposes. For instance, the mosque committees produce records for residents who need social assistance as recipients of charitable donations (*zakat*, *infaq*, and *sadaqah*). The Islamic youth communities utilize mosques as community gatherings, hubs, classrooms for knowledge transfer, and meetings for community development programs or aids. In this context, the communities, particularly youth, play an important role in undertaking charitable works within their neighborhoods.

In serving communities, youth groups orient themselves with religious parameters to ensure they really assist underprivileged individuals. This virtue aligns with the Islamic principle of universal compassion, which asserts that priority beneficiaries receive attention regardless of their religious affiliation. One of the adolescent members in the sub-urban area articulates this inclusive philosophy:

"We are taught that as Muslims, we have a responsibility to all who need help, especially the poor and orphaned. Christian, Catholic, Buddhist, Hindu, we serve all religions. For us, charity is not just about our community but about humanity." (I.9)

The principle of inclusivity is equally prominent in urban areas, with youth communities actively demonstrating their commitment to serving diverse populations. To make their efforts accountable, there are various stages involved, including registration, verification, and confirmation to match the priority targets. Two volunteers in an urban neighborhood said:

"When we give out food or help, we focus on the elderly, single parents, and people who are having a hard time financially. Our goal is to help those who really need it, whether they are Muslim or not." (I.4)

"This is for everyone in need, for all communities, no matter who they are... as long as they meet the requirements and pass our verification process." (I.11)

This knowledge of putting humanity first, above the religious matter, corresponds with Islamic ideals that inspire individuals to give those suffering first priority; thereby, IPA helps to promote community welfare (Drechsler 2014; Samier 2017). Hence, the initiatives of Islamic youth groups in their communities contribute to the improvement of social cohesion.

In addition to fairness, inclusivity fosters mutual respect within the broader community. Although based on Islamic teachings and principles, the Islamic communities welcome diverse funding sources. The donation mechanism is open to anyone, allowing all individuals, regardless of their various backgrounds, to benefit from community support initiatives. As a member from a rural mosque noted:

"People in the community, including non-Muslims, respect what we do. They see that we are here to help everyone, and they also help us by giving donations and their hands sometimes; this brings us closer together." (I.13)

Such actions promote social harmony, which is central to the Islamic approach to public administration. By fostering positive relationships with non-Muslim community members, these youth organizations embody the IPA values of unity and social integration (Ongaro 2021). This service ethos, which seeks to bridge social divides, serves as a model for inclusive public administration (Massey and Johnston 2015).

The focus on vulnerable groups, including the elderly and orphans, demonstrates a dedication to fair resource allocation, a principle highlighted in Islamic teachings as essential to *zakat* and social justice (Wibowo 2020). It reflects the Islamic concept of *maqasid al-shariah* (the objectives of Islamic law), which seeks to safeguard and enhance the well-being of society (Nor et al. 2012). However, sometimes they also face difficult times because it is not easy to make decisions regarding who they need to help. A volunteer at Baitul Ilmi Mosque shared:

"At times, we receive more visitors than our resources can accommodate. It's hard to tell people we can't help everyone, but we have to prioritise based on need. If they are deserving recipient groups, like the poor, orphans, and the destitute, or people who are struggling in Allah's cause, we will distribute the resources equally." (I.5)

This balancing act reflects the principle of equity within IPA, emphasizing the prioritization of resources based on need and social benefit, especially when resources are limited (Alfian et al. 2022). The principle of fairness in resource distribution within Islamic teachings is thus woven into the operational framework of these youth communities, reflecting IPA's focus on communal responsibility and equity (Chafik and Drechsler 2022).

Furthermore, faith plays a crucial role in inspiring these young volunteers. In the youth community, many of them dedicate themselves fully, not for monetary gain but for the promise of heavenly reward in their afterlife. One youth leader articulated:

"Assisting others is a *sunnah* (prophetic practice) that we are encouraged to embrace, irrespective of gender, religion, ethnicity, or culture." (I.10)

"We believe that helping those who are poor or struggling is what Islam asks of us. This isn't just about charity; it's about creating fairness in society." (I.18)

"In this mosque community, many of us serve everyone wholeheartedly, not for payment but for heaven as the reward for us in the afterlife." (I.3)

This inherent drive to assist others without the anticipation of financial reward showcases a work ethic rooted in faith, prioritizing spiritual fulfillment above material benefits. This approach is consistent with Islamic work ethics that promote community service as a means of worship, highlighting IPA's commitment to ethical governance rooted in religious principles (Samier 2017; Ashraf-Khan and Hossain 2021).

Faith-based Social Service Mechanism

In organizing social services, our findings indicate how Islamic youth communities have demonstrated effective governance as well as managerial and administrative skills, despite being mostly informal organizations. With these skills, the communities are able to create their own decent mechanism to distribute social aid. This highlights the advancement of professionalism in charitable efforts among these faith-based organizations. A mosque teenagers' member in urban area mentioned this well-established mechanism:

"We have established a process where each member has a specific role—some conduct surveys with the recipients, some manage logistics, and others supervise finances." (I.1)

Not only guarantee that all individuals are aware of their roles, but these groups maintain accountability and transparency, which are important values in IPA that create public trust. There are several ways to obtain trust sustainably from the donors. First, a mechanism to classify the priority recipients. A member of the community explains the need to be honest about the limitations of resources:

"It's important to be transparent. We explain that our resources are limited and that our focus is on the most vulnerable—like single mothers or the elderly, so it's clear why our recipient lists are mostly the vulnerable." (I.20)

Second, organizing aid vouchers as a way to ensure accurate distribution. Vouchers could be used as a tool to prevent misuse or misallocation. This mechanism not only assists the social aid organizers to maintain transparency and accountability but also reduces possible disputes among recipients. An organizer highlights:

"Using pre-distributed vouchers helps us make sure that only those in genuine need receive the aid when we distribute it. It's our way of being fair and avoiding unnecessary disputes." (I.7)

The voucher system showcases a methodical approach to charity that emphasizes fairness in accordance with Islamic principles regarding equitable distribution (Huda 2018). This emphasis on responsibility through clearly defined obligations reflects the Islamic ideal of *amanah* (trustworthiness), which governs ethical behavior in public service (ElKaleh and Samier 2013).

Third, disseminating donation receipts for donors and volunteers, which are distributed periodically. An Islamic community in Surabaya utilized a group chat to provide a list of beneficiaries to the donors. This level of transparency is in harmony with Islamic values of honesty and trustworthiness (*amanah*), which are crucial for ensuring that resources are viewed as being utilized equitably and properly (Ansoriyah et al. 2023), thus promoting ethical governance.

Alongside social missions, it is also revealed that serving the community (in Islam) is a way of honoring God. This is where the Islamic community respects dual accountability – both to God and to society. In this sense, members are seen as responsible not only for fulfilling their obligations as human beings but also for serving God's values of justice, compassion, and integrity. A member of mosque teenagers mentioned the enormous value of incentives grounded in faith:

"Our religion teaches us that helping others is a form of worship. When we serve the community, we are fulfilling our duty to God." (I.19)

The idea of dual accountability is deeply rooted in Islamic teachings, which illustrate the interconnectedness between serving the people and adhering to Islamic principles (Mohd Thas Thaker 2018). When communities engage in acts of charity, social services, and the dissemination of Islamic teachings, they reinforce the idea to fulfill social obligation and a spiritual purpose to answer both human and divine expectations. A community leader of an Islamic study group reflects:

"It is certain that if there is a relationship with humanity, there must be a relationship with Islamic norms and also Islamic religion, so... it will automatically be included, okay." (I.17)

Social aid and charity efforts apparently are essential supplements to government support. The importance of becoming an additional aid program is critical, especially in areas where resources are limited to cover aid distribution at the neighborhood level. These gaps are filled by the Islamic communities who are volunteers, particularly among young people. This reflects a deep spiritual as well as social commitment to assisting others. A volunteer of *Eid Qurban* describes:

"Of course, we see that what the government does is never quite enough; our communities will always need other people to step up. So, even though we don't get paid, many of us in the youth community serve wholeheartedly, driven by the desire for *pahala* (spiritual reward) and seeking *ridho* Allah (the approval of Allah)." (I.16)

This notion of providing service to society as a kind of worship highlights the profound religious inspiration that motivates their efforts, which is consistent with the IPA's concept that helping others is a responsibility to both society and God (Ongaro 2021). According to Chafik and Drechsler (2002), this strategy helps to enhance the ethical foundation of their social service programs by integrating the provision of tangible assistance with the attainment of spiritual satisfaction.

Not only do these events serve as a platform for charitable endeavors, but they also give educational benefits to the young people who participate in them. A mosque volunteer highlighted the educational advantages of these initiatives:

"But here we also do more than just give alms; we want to set an example for the community so that they can do the same thing at home, too, whether it's at the mosque or nearby, for example, by giving help to others or their neighbours." (I.14)

How Islamic communities conduct the learning process within mosques, although informal, is deeply impactful and multifaceted through hands-on participation. When religious or social activities occur, individuals, particularly youth, gain the values of empathy, responsibility, and cooperation rooted in Islamic teachings as well as organizational skills for financing, managing, and communicating. A member of Sidoarjo states:

"This activity is providing us with valuable insights; wouldn't you agree? It is more than just helping people and being of service; there is a greater life philosophy involved. Additionally, practical skills such as transparent financial management, organisation, and understanding management are incredibly valuable for our lives." (I.12)

This practical knowledge supports IPA's objective of developing ethical and skilled administrators who make a positive impact on society (Moghimi 2018; Drechsler 2014). Through the development of these skills, community initiatives act as nurturing grounds for future leaders capable of embodying Islamic values within public administration settings (Suharto and Pribadi 2023). In essence, the informal learning processes within mosques are integral to shaping individuals who are not only spiritually grounded but also socially responsible. These experiences bridge the gap between religious teachings and real-world applications that foster an integrated approach to personal and communal development.

5. Discussion

Islamic Value Incubator and Extremism Misconceptions of Faith-based Community

IPA depends much on faith-based young groups, as they are a necessary incubator for Islamic values. People who share IPA's values of inclusion, social justice, and ethical responsibility abound in communities that give social welfare and communal solidarity top importance. As Samier (2017) explained, concepts such as *muraqabah* (self-accountability) and *amanah* (trust) are critical components of IPA, supporting ethical governance practices that are consistent with Islamic doctrine. Such value systems are consistent with IPA's wider goals of moral and social accountability, fostering an atmosphere in which adolescents internalize these ideas as part of their civic obligations (Ashraf-Khan and Hossain 2021; Putra 2021).

From the perspective of principal-agent theory, Islamic youth communities can be seen as agents dedicated to embodying and promoting the values and teachings of Islam, which serve as the principal (Chiwamba 2022). These principles, derived from the holy Quran as well as Sunnah, articulate virtues, benevolence, and compassion to serve humanity as their missions. Islamic young groups make a unique contribution through their dedication to inclusive service that transcends religious boundaries. Driven by ideas of social responsibility, this focus on universal service captures the ethical ethos of IPA and acts as a model of inclusive

government (Alfian et al. 2022; Drechsler 2014). As agents, Islamic youth communities embed these values into their operations, such as administrating, prioritizing, and delivering social assistance justly (Hudaefi et al. 2021). This commitment is evident in their inclusive approach, where the focus remains on addressing the needs of the most vulnerable, irrespective of their religious or cultural backgrounds.

Drechsler and Chafik (2022) argued that such frameworks serve as ethical underpinnings for tackling social difficulties, particularly in non-Western countries where community and faith-based values frequently drive public service projects. Islamic youth organizations offer settings where ideals of equality, justice, and compassion are actively practiced, educating young people for future leadership roles in both religious and public institutions (Nor et al. 2012; ElKaleh and Samier 2013).

Youth-led projects' success in advancing social justice and tackling inequities reflects IPA's emphasis on ethical leadership and responsibility. These initiatives coincide with the *maqasid al-shari'ah* (objectives of Islamic law), which underline the need for community welfare, therefore stressing how Islamic teachings on justice and equality may be operationalized inside a modern government structure (Mordhah 2012; Ongaro 2021). According to Drechsler (2014), Islamic PA offers distinct, culturally relevant avenues for community participation, making it an important foundation for non-Western governance models that value inclusion and ethical public service. By adopting these qualities, Islamic youth communities contribute to overall social well-being and serve as custodians of Islamic public-service ethics.

One important thing this study does is question the idea that faith-based youth groups automatically lead to radicalism or tendencies to be exclusive. Instead, research shows that these groups often show kindness, compassion, and a dedication to public service that goes beyond faith differences. Research shows that faith-driven service models may bring people together instead of dividing them; for example, Islamic youth groups make helping the neediest a priority, regardless of participants' religious beliefs.

Justice, social welfare, and inclusion are fundamental to Islamic administration (Drechsler 2014; Samier 2017), which is supported by our study and the larger research on IPA. Youth groups based on faith in Islamic communities are more likely to bring communities together rather than divide them. Islamic governance systems place a premium on equitable treatment and reciprocal respect, as evidenced by *maqasid al-shariah* values such as life, intellect, and dignity (Nor et al. 2012; Alfian et al. 2022).

Narratives of extremism are contradicted by the function of Islamic youth communities as incubators of ethics. These organizations teach young people to be responsible, honest, and unselfish by having them participate in organized community service. For instance, the participants' consistent invocation of helping mankind as a sacred obligation serves to illustrate the profound spirituality that inspired them to take part in this study. This spiritual way of life supports the idea of *taqwa*, which means "God-consciousness." It also makes people feel more responsible for their actions both locally and globally (Ongaro 2021; Chafik and Drechsler 2022).

By showing faith-based service as an act of moral and ethical leadership, these teen groups help get rid of stereotypes and make non-Western public administration models that are

sensitive to morals and cultures. This point of view also backs up Drechsler's (2020) claim that non-Western models, such as IPA, are important on a cultural and international level, providing useful alternatives to largely secular Western frameworks.

Non-Western (Islamic) PA and Its Global Relevance

The findings of the study indicate that IPA can be used as a model for government in non-Western countries, particularly in cases when Western systems fail to fit the local culture. Drechsler (2014) said that IPA is an important way of running a country that goes along with Chinese and Western methods. It conforms to the religious and cultural values of nations with a majority of Muslims. This study supports the idea that the double obligation of the IPA – to God and to society – increases its moral authority, therefore distinguishing it from secular government structures that might not always reflect such ethical responsibility standards (Massey and Johnston 2015; Samier 2019).

The fact that IPA is increasingly being employed in non-Western public administration is evident from the way it is being modified to address cultural and moral challenges in such countries, particularly through community-led initiatives. According to Chafik and Drechsler (2022), non-Western public administration models such as the IPA contribute to global public administration by incorporating cultural characteristics into operations. Based on Islamic values of justice, openness, and public welfare, IPA's ethical orientation addresses social concerns in ways that might be more suitable and effective in some settings than secular Western models (Haque et al. 2021; Mussagulova and van der Wal 2020). This is consistent with Ongaro's (2021) recommendation for a global public administration system that recognizes and combines multiple governance models, hence increasing the relevance and applicability of the profession.

Moreover, the way the IPA emphasizes social responsibility – by means of *zakat*, *sadaqah*, and *waqf* – highlights the model's contribution to socio-economic welfare, most especially in terms of poverty and inequality avoidance (Huda 2018; Zuraidi et al. 2020). These faith-based financial systems show IPA's potential as a governance model that reduces dependency on state resources while enhancing community cohesiveness by providing long-term funding for public goods such as healthcare and education (Ansoriyah et al. 2023; Kirat 2015). This study implies that the flexible and culturally relevant framework of the IPA can inspire different approaches to governance in multireligious and multicultural environments, improving public administration's capacity to meet local needs while keeping sensitive to cultural values (Drechsler et al. 2023; Drechsler and Karo 2017).

This article questions the prevalence of Western public administration theories, which may ignore the ethical components and community emphasis prevalent in non-Western methods (Welch and Wong 1998; Mussagulova and van der Wal 2020) and thus push IPA as a non-Western governance model. Drechsler (2013) highlighted the ethical foundations of IPA, providing a nuanced examination of governance, particularly in areas where secular models may lack cultural appropriateness. Emphasizing communal welfare, adherence to sacred values, and a commitment to social justice, IPA serves as a robust alternative that could enhance the global discourse on public administration and facilitate the development of culturally responsive government policies (Ongaro 2021; Kay 2024).

This article argues that the open-minded and socially orientated perspective of the IPA could enhance non-Western public administration and offer valuable insights into multicultural governance models. The integration of Islamic principles such as justice, compassion, and social responsibility into public service enables the IPA to maintain an administration that is suitable for the region and advantageous in other contexts. This supports Drechsler's (2020) claim that non-Western theories, including IPA, enhance global public administration through governance frameworks rooted in moral and cultural foundations. This illustrates the continued value of IPA in addressing public sector challenges today.

6. Conclusion

This study addresses the multifaceted role of Islamic youth communities as an example of the transforming potential of IPA. From the perspective of a non-Western governance model, Islamic youth communities operate in light of inclusive commitment to serving those in need, guided by Islamic teachings and principles. Their collective efforts as agents of religious principles effectively become supplements for government social services and illustrate how the IPA model can strengthen unity, social integration, and communal well-being.

Despite their informal nature, Islamic youth companies' services are aligned with IPA's governance model, which promotes accountability, transparency, and fairness. This challenges the conventional view that faith-based movements are either extreme or exclusionary. Rather, Islamic young people show how ethical and efficient government can result from double responsibility to God and community. Where government aid and resources are limited, their supplementary aid and charity efforts effectively fill critical gaps. This collective movement particularly occurs at the neighborhood level, where underserved populations are way more reachable.

To gain an in-depth understanding of how social assistance mechanisms are run by non-state actors, further study is required to explore the potential of alternative social financing within IPA. This suggestive topic could include an in-depth examination of Islamic financing, including *zakat* (almsgiving), *waqf* (endowment), *sodaqoh* (voluntary charity), and *infaq* (spending in Allah's way). Investigating how these alternative financing mechanisms would be valuable to assess how Islamic communities address contemporary social challenges as well as foster financial inclusion for marginalized groups.

References

- Alfian, Endang L. S., Kismartini, and Tri Y. 2022. "Islamic Bureaucracy in the Philosophy of Public Administration: A Narrative Literature Review." *Open Access Indonesia Journal of Social Sciences* 5(6), 846-851. doi: <https://doi.org/10.37275/oaijss.v5i6.139>
- Ansoriyah, Faizatul, Hartuti P., Retno S. A., and Son H. 2023. "Identifying Public Value of Zakat Management Organisations: A Review of Muzaki's Perception." *DINIKA: Academic Journal of Islamic Studies* 8(1), 1-21. doi: <https://doi.org/10.22515/dinika.v8i1.6664>

- Ashraf-Khan, Mohammed Veqar and Mohammad Shahadat Hossain. 2021. "Governance: Exploring the Islamic Approach and its Relevance for the Modern Context." *International Journal of Islamic Khazanah* 11(1), 29-40. doi: <https://doi.org/10.15575/ijik.v11i1.10433>
- Bidabad, Bijan. 2019. "Public Administration: An Islamic Sufi Approach." *International Journal of Shari'ah and Corporate Governance Research* 2(2), 22-40. doi: <https://doi.org/10.46281/ijscgr.v2i2.318>
- Braun, Virginia and Victoria Clarke. 2006. "Using Thematic Analysis in Psychology." *Qualitative Research in Psychology* 3(2), 77-101. doi: <https://doi.org/10.1191/1478088706qp063oa>
- Chafik, Salah and Wolfgang Drechsler. 2022. "In the Semi-Shadow of the Global West: Moroccan Zawāyā as Good Public Administration." *Public Administration Review* 82(4), 747-755. doi: <https://doi.org/10.1111/puar.13475>
- Chiwamba, VC. 2022. "Religiosity and Ubuntu Contexts for Critique of the Agency Framework." *Journal of Public Administration and Development Alternatives* 7(2), 21-35. doi: <https://doi.org/10.55190/wbyj3702>
- Creswell, John and Cheryl Poth. 2017. *Qualitative Inquiry and Research Design (International Student Edition): Choosing Among Five Approaches*. 2nd edn. London, New Delhi: SAGE Publications, Incorporated.
- Drechsler, Wolfgang. 2014. "Debate: Islamic PA—Does It Exist, What Is It, and Why and How Should We Study It?" *Public Money & Management* 35(1), 63-64. doi: <https://doi.org/10.1080/09540962.2015.986885>
- Drechsler, Wolfgang and Erkki Karo. 2017. Confucian Public Administration and Innovation Policy: A Conceptual Perspective – Mencius, Max Weber and the Mandate of Heaven. *3rd International Conference on Public Policy (ICPP3), Singapore*, 1-30.
- Drechsler, Wolfgang and Salah Chafik. 2022. "Islamic Public Administration in Sunlight and Shadow: Theory and Practice." *NISPAcee Journal of Public Administration and Policy* 15(2), 52-70. doi: <https://doi.org/10.2478/nispa-2022-0013>
- Drechsler, Wolfgang, Rainer Kattel and Salah Chafik. 2023. "Islamic Public Administration and Islamic Public Value: Towards a Research Agenda." *Public Policy and Administration* 39(4), 608-624. doi: <https://doi.org/10.1177/09520767231201799>
- ElKaleh, Eman and Eugenie Samier. 2013. "The Ethics of Islamic Leadership: A Cross-Cultural Approach for Public Administration." *Halduskultuur (Administrative Culture)* 14(2), 188-211. <https://halduskultuur.eu/journal/index.php/HKAC/article/view/96/85>
- Farhana, Intan, Clare Markham and Hasan Basri. 2021. "Implementing Islamic Principles and Values in Public Budgeting: A Battle of Mindsets." *Journal of Islamic Accounting and Business Research* 13(3), 444-463. doi: <https://doi.org/10.1108/jiabr-01-2021-0015>
- Habibullah, Mohammad and Razali Haron. 2024. "Sustainable Finance: How Does Zakat Management Matter?" In Mohd Ma'Sum Billah, Rusni Hassan, Razali Haron, and Nor Razinah Mohd Zain. (eds). *Islamic Sustainable Finance: Policy, Risk, and Regulation*. New York: Routledge, 160-169.
- Haque, Shamsul, Zeger van der Waal and Caspar van der Berg. 2021. "Comparative Studies

- in Public Administration: Intellectual Challenges and Alternative Perspectives." *Public Administration Review* 81(2), 344-348. doi: <https://doi.org/10.1111/puar.13349>
- Huda, Miftahul. 2018. "Prinsip-Prinsip Keuangan Publik Islam." *Al-Intaj: Jurnal Ekonomi dan Perbankan Syariah* 4(1), 1-20. doi: <https://doi.org/10.29300/aij.v4i1.1198>
- Hudaefi, Fahmi Ali, Rezzy Eko Caraka and Hairunnizam Wahid. 2021. "Zakat Administration in Times of COVID-19 Pandemic in Indonesia: A Knowledge Discovery via Text Mining." *International Journal of Islamic and Middle Eastern Finance and Management* 15(2), 271-286. doi: <https://doi.org/10.1108/imefm-05-2020-0250>
- Javed, Amna, Youji Kohda and Hisashi Masuda. 2016. "Co-creation of Socio-economic Values in Islamic Banking Service: Case Study Research in Pakistan." *Journal of Creating Value* 2(1), 109-123. doi: <https://doi.org/10.1177/2394964315627252>
- Kay, Adrian. 2024. "The Changing Traditions of Islamic Public Administration: Observing Processes of Collision, Absorption, and Adaptation." *Asia Pacific Journal of Public Administration* 46(1), 13-30. doi: <https://doi.org/10.1080/23276665.2023.2275283>
- Kirat, Mohamed. 2015. "The Islamic Roots of Modern Public Relations and Corporate Social Responsibility." *International Journal of Islamic Marketing and Branding* 1(1), 97-112. doi: <https://doi.org/10.1504/ijimb.2015.068144>
- Lohani, Atika, Aamir Abbas and Muhammad Shahid Sultan Watto. 2021. "Islamic Work Ethics, Public Service Motivation, and Punjab Civil Servants Act 1974 in the Context." *Global Legal Studies Review* VI, 26-32. doi: [https://doi.org/10.31703/glsr.2021\(vi-iii\).04](https://doi.org/10.31703/glsr.2021(vi-iii).04)
- Massey, Andrew and Karen Johnston (eds). 2015. *The International Handbook of Public Administration and Governance*. Cheltenham: Edward Elgar Publishing.
- Moghim, Seyed Mohammad. 2018. *Principles and Fundamentals of Islamic Management*. Bingley: Emerald Publishing Limited.
- Mohd Thas Thaker, Mohamed Asmy Bin. 2018. "A Qualitative Inquiry into Cash waqf Model as a Source of Financing for Micro Enterprises." *ISRA International Journal of Islamic Finance* 10(1), 19-35. doi: <https://doi.org/10.1108/ijif-07-2017-0013>
- Mordhah, Najwa. 2012. "Self-Accountability: The Link between Self-Accountability and Accountability in Islam." *International Journal of Humanities and Social Science* 2(5), 240-245. http://www.ijhssnet.com/journals/Vol_2_No_5_March_2012/29.pdf
- Mussagulova, Assel and Zeger van der Wal. 2020. "All Still Quiet on the Non-Western Front?" Non-Western Public Service Motivation Scholarship: 2015-2020." *Asia Pacific Journal of Public Administration* 43(1), 23-46. doi: <https://doi.org/10.1080/23276665.2020.1836977>
- Noh, Abdillah. 2014. "Islam, Public Policy and Public Administration in Malaysia: Negotiating Complexities." *Halduskultuur (Administrative Culture)* 15(2), 204-221. <https://halduskultuur.eu/journal/index.php/HKAC/article/view/126/121>
- Nor, Amir Husin Mohd, Muhammad N. A., Mohd A. S., Anwar F. O., Ibno A. I., Hayatullah L., Abdel W. M. M. E., Ahmad M. H., and Norhoneydayatie A. M. 2012. "Application of the Principles of Maqasid Shari'ah in Administration of the Islamic Countries." *Advances in Natural and Applied Sciences* 6(6), 847-851. <http://www.aensiweb.com/old/anas/2012/847-851.pdf>

- Ogunbado, Ahamad Faosiy. 2013. "Is Quality Management an Islamic Value?" *IOSR Journal of Business and Management* 8(3), 6-13. doi: <https://doi.org/10.9790/487x-0830613>
- Ongaro, Edoardo. 2021. "Non-Western philosophies and public administration." *Asia Pacific Journal of Public Administration* 43(1), 6-10. doi: <https://doi.org/10.1080/23276665.2020.1844027>
- Patton, Michael Quinn. 2015. *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*. Los Angeles: SAGE Publications.
- Putra, Nanda Herijal., 2021. "Administrasi Publik Dalam Perspektif Islam: Kajian Pada Sistem Pemerintahan Umar Bin Khattab." *Politica: Jurnal Hukum Tata Negara dan Politik Islam* 8(2), 17-24. doi: <https://doi.org/10.32505/politica.v8i2.3541>
- Samier, Eugenie. 2017. "Islamic Public Administration Tradition: Historical, Theoretical, and Practical Dimensions." *Halduskultuur (Administrative Culture)* 18(1), 53-71. <https://halduskultuur.eu/journal/index.php/HKAC/article/view/171/150>
- Samier E. 2019. "The humanist roots of Islamic administration and leadership for education: philosophical foundations for intercultural and transcultural teaching." In: Samier EA, Elkaleh ES (eds) *Teaching Educational Leadership in Muslim Countries*. Singapore: Springer, pp. 23-38
- Shamsuddin, Zelhuda and Abdul Ghafar Ismail. 2013. "Agency Theory in Explaining Islamic Financial Contracts." *Middle-East Journal of Scientific Research* 15(4), 530-545. doi: <https://doi.org/10.5829/idosi.mejsr.2013.15.4.2361>
- Suharto, Nugraha and Luthfi Audia Pribadi. 2023. "Administrative and Management Theory Development and its Application in Islamic Education." *International Journal of Multidisciplinary: Applied Business and Education Research* 4(8), 2920-2932. doi: <https://doi.org/10.11594/ijmaber.04.08.29>
- Tuszynski, Nicholas and Walter E. Block, 2014. "The Principal-Agent Problem Between the Pope and God: How the Printing Press Saved the Papacy." *Humanomics* 30(3), 275-284. doi: <https://doi.org/10.1108/h-07-2013-0044>
- Urinboyev, Rustamjon. 2014. "Is There an Islamic Public Administration Legacy in Post-Soviet Central Asia? An Ethnographic Study of Everyday Mahalla Life in Rural Ferghana, Uzbekistan." *Halduskultuur (Administrative Culture)* 15(2), 157-178. <https://halduskultuur.eu/journal/index.php/HKAC/article/view/125/123>
- Welch, Eric and Wilson Wong. 1998. "Public Administration in a Global Context: Bridging the Gaps of Theory and Practice Between Western and Non-Western Nations." *Public Administration Review* 58(1), 40-49. doi: <https://doi.org/10.2307/976888>
- Wibowo, Muhammad Ghafur. 2020. "Good Public Governance in Islamic Perspective: An Analysis on the World Governance Indicator in OIC Member Countries." *Ihtifaz: Journal of Islamic Economics, Finance, and Banking* 3(1), 51-66. doi: <https://doi.org/10.12928/ijiefb.v3i1.1718>
- Yunus, Othman Mohd., Munira M., Abdul R. A. R., and Alwi B. S. 2012. "Islamic Work Values and Organisational Commitment: A Case Study Among Employees in the Broadcasting Industry." *China-USA Business Review* 11(2), 161-172. doi: <https://doi.org/10.17265/1537-1514/2012.02.001>

Zainuldin, Mohd Haniff, Tze Kiat Lui and Kwang Jing Yii. 2018. "Principal-Agent Relationship Issues in Islamic Banks: A View of the Islamic Ethical System." *International Journal of Islamic and Middle Eastern Finance and Management* 11(2), 297-311.

doi: <https://doi.org/10.1108/imefm-08-2017-0212>

Zuraidi, Evalina, Irin Caesarina and Z Fuady. 2020. "The Islamic Public Space Concept in the Southeast Asia Region as a Friendly Urban Design and Planning Enlightening." *IOP Conference Series: Earth and Environmental Science* 452(1), 012146.

doi: <https://doi.org/10.1088/1755-1315/452/1/012146>

Nurul Jamila Hariani is a lecturer in the Public Administration Department at Universitas Airlangga. She graduated from the Institute for Innovation and Public Purpose at University College London, where she developed a strong foundation in public innovation and transformative policy. Her academic interests include public value, governance and innovation, areas to which she has actively contributed through both research and teaching. Email: nurul.hariani@fisip.unair.ac.id.

Agie Nugroho Soegiono is a lecturer at the Department of Public Administration, Universitas Airlangga. His teaching and research focus include public policy and comparative public administration, with particular interest in how cultural and institutional contexts shape policy outcomes.