# Philanthropy: The Citizens' Social Capital Amidst the Pandemic

Iqbal Arpannudin[1], Karim Suryadi[2], Elly Malihah[3], Leni Anggraeni[4]
*Universitas Pendidikan Indonesia, Bandung, Indonesia* [1,2,3,4]

***Abstract:*** This paper discusses the philanthropic movement in Indonesia as a social capital during the pandemic. In Southeast Asia, Indonesia is a country that is rich in virtue. The Indonesian nation has a long history of cultural diversity consisting of noble values from generations of Indonesian people. From various ethnic groups and community groups in Indonesia, it can be learned that social generosity or philanthropy has long been the glue that maintains the nation's integrity and harmony. The nation's social capital can be found in the spirit of gotong royong or working together that is evident in the face of the Corona Virus Disease 19 (COVID-19) pandemic, starting from individual to community, and even corporate philanthropy. The state institution has a great expectation for citizen participation regarding the social responsibilities for one another. Therefore, elements of the nation must collaborate in the spirit of philanthropy by reviving the sense of togetherness in the form of decent acts toward fellow human beings. In practice, the philanthropic movement, which goes beyond the cultural context, can be carried out culturally to overcome inequalities in the economy, humanities, and social state among the citizens. Philanthropy can serve as a great potential for community empowerment and sustainable development in Indonesia.

***Keywords:*** *Philanthropy, Social Capital Citizen, Pandemic, Mutual-Cooperation, Indonesia*

## Introduction

The world is currently grieving due to the Corona Virus Disease (Covid-19) pandemic that has hit nearly all countries. Various sectors are powerless in the face of the pandemic. The pandemic has spread and taken roots on all fronts and forced citizens to step into a completely different dimension. Covid-19 also forces health workers, economic practitioners, and practitioners in other fields to work harder in overcoming its impacts. The economy experiences a decrease in revenue and becomes the sector that experiences the most damage among people worldwide. Data released by World Bank (2020) shows that due to Covid-19, it is estimated that about 100 million people will fall into extreme poverty during 2020.

The concentration of poor people with an income of US $ 1.9 / day and US $ 3.2 / day will occur in the poorest regions in the world, especially in the Sahara Africa and South Asia, which may increase the total number of poor people up to 80-85 percent. For the higher poverty line of US $ 5.5 / day, the majority (about 40 percent) of the new poor is concentrated in East Asia and the Pacific, about a third in SSA and South Asia, and about 10 percent each in East-Central and North Africa, as well as Latin America and the Caribbean (Sumner et al., 2020). Meanwhile, in Indonesia, data from the Central Statistics Agency (BPS) as of July 2020, found that the poor, those vulnerable to poverty, and those who work in the informal sector earning less than IDR 1.8 million per month (US $ 128 / month or US $ 4.5 / day) are the most affected by the COVID-19 pandemic (Badan Pusat Statistik, 2020). When compared with data from the

*E-mail: arpannudin@uny.ac.id*

World Bank, with an income of US $ 4.5 / day, Indonesia belongs to the middle level based on its daily income.

The economic activity of the middle to lower class is the sector that has been hit the hardest (Nurdin, 2020). The damage to the economic sector due to Covid-19 is essentially caused by the nature of the uncertainty and the risks it causes (Modjo, 2020). This uncertainty is due to the absence of proper regulations between sectors to regulate the management of the pandemic and the occurrences of panic buying. The direct impact is not only death from the virus itself, but also death from poverty and hunger due to the loss of income for many. The government has encouraged various stimuli to minimize the negative impacts of the pandemic on society, especially the economic sector. The stimulus for the pandemic can be seen in the form of reduced electricity payments and other social assistance. However, the government should not be left alone in the face of a pandemic. There needs to be synergy between all lines and sectors so that the pandemic will end soon. During the Covid-19 pandemic, various elements of the nation have intervened hand in hand to try to help in the current crisis. Many acts of social generosity have been carried out by various groups, whether individuals, foundations, groups, or companies (Nurdin, 2020). This kind of philanthropic movement finds its socio-cultural roots in the cultural history and religious rites of the Indonesian nation. The religious spirit, as the social science perspective has shown, has contributed to creating social and economic changes that benefit those who live in poverty (Rogers & Konieczny, 2018). Moreover, the spirit of volunteering to share has generated the idea of a long-existing and developing movement of philanthropy. The factor that most influences the generosity tradition that develops into philanthropy, especially in Indonesia, is the spirit of religiousness, social piety, and virtue (Latief, 2013a).

**Literature Review**
**Humanity for Citizenship**

Humanity is a condition that gives people the possibility to develop to become reflective and dialogical, get resources to live a good life, live together with moral values, help others live a good life too (Veugelers, 2011). According to Immanuel Kant in Porty and Schmidt (2009), humanity is the "ideal rule". Humanity as an abstract idea that is beyond the limits of experience asserts that every human being is treated in accordance with its purpose and not just a means (Ophir, 2005). Humanity is a universal concept that crosses national borders, but on the other hand, appears in a particular way. It simultaneously transcends and maintains similarities and differences including the rights to cultural difference, self-determination, self-government, religion, and nationality. Humanity is in accordance with the common manifestation but different from shared responsibility (Burke, 2011).

In the context of citizenship studies and education, there is a horizontal relationship among citizens who need to participate in society, community, and/or politics. They have mutual respect and anti-violence characters. They act by considering human rights and democracy and do various political activities such as voting (Hoskins et al., 2006; Hoskins & Mascherini, 2009). In the context of philanthropy, this horizontal relationship has become very important during the Covid-19 pandemic.

When viewed from the dimensions of citizenship put forward by Osler and Starkey (2005), namely citizenship as status, feeling, and practice, the movement that is based on care for others covered in the concept of philanthropy is in the dimensions of feeling and civic practice. Citizenship as a feeling is a sense of belonging to his country. The degree of belonging or love to the nation and state can vary. The government always claims that every citizen may improve their sense of belonging through activities that involve the community. This sense of belonging is also related to national identities that differ from other countries. The equal rights and obligations of every citizen can also determine the degree of sense of belonging. If

individuals cannot access rights on an equal basis, they tend to feel excluded. The experience of discrimination can affect a sense of belonging to the state because it is a prerequisite for citizen participation. If it is gone, citizenship may also be gone. Meanwhile, citizenship as a practice refers to self-awareness as individuals who live in relationships with other people who participate freely in society and join other people for political, social, cultural, or economic purposes (Osler & Starkey, 2005).

Citizenship as practice refers to self-awareness as individuals who live in relationships with others, participate freely in society and join others for political, social, cultural, or economic purposes (Osler & Starkey, 2005). Citizenship as practice makes citizens active, not only on a national scale but in a global context. Some experts claim that there are some requirements of active citizenship in this 21$^{st}$ era, i.e. (1) the involvement and participation of people in society, (2) political participation and civil society, (3) experience of studying at school, (4) active and passive elements, (5) involvement of the active citizenship dimension of skills development and a knowledge base and understanding, and (6) citizenship based on a theoretical approach from the liberal, communitarian and civic republican tradition in which activities range from an individualistic and challenge-driven approach to more collective action and approach) (Audigier, 2000; Dalton, 2008; Hoskin et al., 2011; Hoskins & Crick, 2010; Petrick, 2013).

## Philantrophy

Studies on philanthropy can be found in journals from various disciplines, including marketing, economy, social psychology, biological psychology, neurology, and brain science, sociology, political science, anthropology, biology, and evolutionary psychology (Bekkers & Wiepking, 2011). Philanthropy is generally understood as "the love of humanity," (Christou et al., 2019), but has shifted over time to the notion of personal charity for a broader general objective (Barman, 2017; Christou et al., 2019). There are several different definitions of philanthropy from a number of experts, i.e. philanthropy as any actions that improve the welfare of others in need without receiving a reward (Bendapudi et al., 1996), benefit one or more people besides the giver (Batson & Powell, 2003), or simply as an action that is intended to benefit others (Taute & McQuitty, 2004). Philanthropy has an impact that can lead to an interdependent relationship between the giver and receiver where both parties benefit from one another (Duncan, 2004). Another view describes philanthropy as a personal initiative, voluntary action for the sake of interest aimed at improving the quality of human life (Sciortino, 2017). The third emphasis on the notion of philanthropy is on the domain of "benefit to others" without expecting or receiving any reciprocity.

Based on its nature, philanthropy can be divided into traditional philanthropy and modern philanthropy (Jusuf, 2007). The basis of traditional philanthropy is a charity, which is typically a form of personal generosity aimed to meet basic human necessities for others (Jusuf, 2007), or as defined by Katz as "the obligation to care for the poor, the sick, and the disadvantaged in society" (Katz, 2006, p. 1301). The orientation of simple philanthropy is more on personal prestige in the eyes of the public which often reinforces the power relation between rich and poor. Meanwhile, modern philanthropy is aimed at bridging the relationship between the rich and the poor with efforts to mobilize resources to support activities that challenge structural injustices that serve as the cause of poverty and injustice (in other words, as a form of social development and social justice) (Jusuf, 2007). Social justice philanthropy is a form of generosity that is more advanced and sustainable than the practice of charity which is limited to providing short-term and temporary services (Casey, 2015). Thus, a shift philanthropy is related to the expansion of social benefits.

In the context of sociology, the term "volunteering" or "charity" is common and considered to be almost similar to the philanthropic movement in a social context (Bekkers &

Wiepking, 2011). Volunteering means a part of proactive helping behavior but in a smaller scope such as in the family and the community life (Bekkers & Wiepking, 2011; Wilson, 2000). Philanthropy in a broader context involves communities, donor agencies/ charities, and corporations (Bekkers & Wiepking, 2011), which suggests a deeper, longer-term commitment to the public interest that seeks to address the root of social problems (Anheier & List, 2006).For example in Indonesia, an increase in the number of organizations in the field of philanthropy shows that the development of socially just philanthropic practices is growing (Fauzia, 2017), and continues to show an upward trend based on a number of indicators, such as the increased number of both community and government-based organizations (Maryam, 2020).

**Research Methods**

This study uses a qualitative approach to observing people in their environment, interacting with them, trying to understand language, and their interpretation of the world around them (Creswell, 2014). This article is part of a dissertation research using grounded theory method.

Any qualitative research requires a decision about how the analysis will be carried out, this decision must inform, and be informed by the researcher to the audience (Maxwell, 2013). The data analysis process in qualitative research will take place simultaneously with data collection and writing findings (Creswell, 2018).. Data analysis will talk about the process of sorting and giving meaning to text and images. Grounded theory research already has a systematic step in data analysis (Corbin & Strauss, 2015; Strauss & Corbin, 2017).

Grounded theory procedures include (1) categorizing the information obtained (open coding), (2) selecting one category and placing it in a theoretical model (axial coding), and (3) composing a story of the relationship between categories (selective coding). (Corbin & Strauss, 2015; Creswell, 2018; Strauss & Corbin, 2017)

**Findings & Discussion**
**Social Capital of Citizen Philanthropy**

Social capital is a resource coming from social relationships that allow various subjects as individuals and group organizations to coordinate actions to obtain benefits and achieve the expected results (Payne et al., 2011; Suseno, 2018). Social capital becomes a bond for individuals and groups in their network to provide wider access and opportunities because of their relationships and position in the social structure (Burt & Burzynska, 2017).

The social capital of Indonesian society is mutual cooperation, which has roots in socio-cultural terms for centuries. Indonesian's socio-cultural roots have made the philanthropic movement grow, develop, and spread during the pandemic. Philanthropy is closely related to a sense of care, solidarity, and social relations among people in society (Latief, 2013a). In its development, the concept of philanthropy is interpreted more broadly, which is related to the activity of giving and how the effectiveness of a "giving" activity, both material and non-material, can encourage a collective change in society (Latief, 2013a).

Philanthropic activities play roles in increasingly widespread community empowerment. For example, in religious philanthropy, the support is not limited to mosque building, disaster handling, or donation to orphans. However, it could be broader and strategic dimensions such as economic empowerment, women empowerment, anti-corruption, advocacy for migrant workers, worker empowerment, and so on (Fauzia, 2017). In the last decade, philanthropy has played a prominent role in the local, national, regional, and global discourse levels regarding the issue of financing for sustainable development (OECD Development, 2014). Philanthropy has different forms in many countries, cultures, religions, and political contexts. The goal of traditional Christian philanthropy is tithing, which requires believers to donate one-tenth of their income for charity, a concept similar to that in Islam (*zakat, wakaf*), Judaism (*zedekah*),

Buddhism, and other beliefs (Anheier & List, 2006; Latief, 2010a). Various philanthropic activities attempt to improve the life quality in general and providing resources for those less fortunate, marginalized, and deprived of their rights in the context of raising dignity and personal worth (Robbins, 2006).

In the liberal tradition, it is mentioned that philanthropy is motivated by altruism and the desire to help improve something good for others (Folbre & Goodin, 2004). Altruism can be defined as a no-reward movement endorsed by altruistic motivations to improve friendship, relations, and characters (Kurzban et al., 2015; Piliavin & Charng, 1990; Seglow, 2002). Based on a study by Oliners (1992) and Blum (1994), altruism as a behavior meets the following notions (1) done willingly, (2) motivated by compassion toward others or by conscience, (3) carried out without expectations to obtain or receive outward appreciation, (4) manifested through the lack of concern for oneself, or more precisely the devotion to the personal safety or material welfare of others, and (5) realizing compassion as indicated by a significant 'inclusivity' level which makes traits such as gender, race, ethnicity, religion, or nationality irrelevant toward whom the sympathy is shown (Churchill & Street, 2002). In the Indonesian local context, altruistic motivation is reflected through the *gotong royong* (helping one another) culture as the country is full of diverse cultures with each special, distinct characteristic.

Indonesia is a multicultural country with the Pancasila ideology as the guidance of life in the community and state. The characteristics of Indonesian diversity are built through a long road of the archipelago's civilization, as identified by the values of virtue and religiosity. The diversity is manifested in one ideology of togetherness in diversity in the bond of Pancasila. This root of virtue is what nourishes the spirit of *gotong royong* among the Indonesian people, which in the modern context develops into the charity and philanthropy movement. Most of the literature on philanthropy are found in the social disciplines and focus on either the factors influencing individuals to participate in philanthropy (Henderson et al., 2012), or are inclined to address the question of "why do people donate?" (Bekkers & Wiepking, 2011). In regard to this notion, philanthropy offers a more institutionalized and systematic approach with a clear direction and objective. Philanthropy strategy is a formal and well-organized process, which aims to elaborate donation strategies and procedures for those in need (Pharoah, 2011). Although charitable giving and philanthropic movements will play a role in building society, they do not have sufficient resources and a sufficiently diverse donor (aid) base to expand easily or quickly to meet demands for building community welfare (Pharoah, 2011)

Latief (2010a) investigates society's responses to current socio-economic challenges through the revitalization and implementation of *zakat*. Middle-class Muslims in Muslim majority countries try to help each other through zakat. This is done to make the meaning of Islamic discourse on social welfare in a more concrete way (Latief, 2010a). Moreover, in another study, Latief argues that social development may be led by private and voluntary sectors that foster public kindness in social and economic contexts (Latief, 2013b). Religion-based philanthropic actions are parts of the public space complexity which leads to the question "How do Muslims redefine the concept of da'wah, and Christians redefine the concept of mission, through philanthropic activities to realize prosperity?" (Latief, 2013a). The relationship between religion and social problems is intertwined with the concept of philanthropy that bridges social distance and the economic distribution of society (Latief, 2013b; Zakaria et al., 2013). The power of philanthropy is influenced by cultural values and citizens' religiosity (Barman, 2017; Ruiter & De Graaf, 2006; Schofer & Fourcade-Gourinchas, 2001). This means the main focus of philanthropic actions is common welfare. The welfare is not only in the economic vortex but also in the contexts of social, cultural, and political welfare.

However, according to Latief (Latief, 2013b), there are two contradicting orientations in Muslim philanthropy. The first, the exclusive character that tends to serve and support only members of the community with the same religious affiliation. The second is inclusivity

character performed by serving those in need regardless of religion, political affiliation, race, and ethnicity. Therefore, the meaning of citizenship and its relationship with Muslims in the era of the nation-state is a debate among Indonesian Muslims (Latief, 2013b). The idea of citizenship in a socio-cultural context is not only to see that the voluntarist and philanthropic spirit play a role in helping improve welfare but more importantly to understand the extent to which philanthropy can change the attitude of citizens towards the state and interpretations of the state. These interpretations revolve around the view in the context of social citizenship which turns equality of outcomes into equal opportunities in modern philanthropy (Powell, 2002). The substance of modern philanthropy is clearly visible in its orientation towards institutional and systematic changes where the resources collected are aimed at activities that lead to social change with the main methods of organizing community, advocacy, and education for the public (Jusuf, 2007). This kind of orientation seems to be in line with the orientation of social movement organizations, which are generally represented by civil society organizations. This research does not discuss the changes that occur as a result of modern philanthropy as an extension of traditional philanthropy which is synonymous with charity.

Apart from the religious context that underlies the expansion of charity towards the philanthropic movement, Adam states that "philanthropy is an upper-class phenomenon, not only as an act of charity" (2004a, p. 15). It is interesting to deeply examine this idea because "upper class" indicates the ownership of resources for allocating money which requires not only the economy but also the social and cultural development of their community. For this reason, it is appropriate to talk about a philanthropic culture which places philanthropic action in the context in which it occurs, so that it includes economic, socio-psychological, and cultural aspects. Moreover, a single philanthropic description may change into a socio-structural description of society (Adam, 2004b). Therefore, when the cultural and social dimensions of philanthropy are examined, philanthropy can be seen as an organizational system similar to the state social welfare (Adam, 2004b)

Adam explains further by taking philanthropy to its narrower meaning of an activity that belongs to the upper class with many resources. In addition, it is necessary to study the socio-cultural dimension of philanthropy to see its construction in Indonesia to develop the socio-cultural dimension of citizenship in the midst of the current pandemic. The role of philanthropy in this pandemic situation should be investigated to find to the extent it affects sustainable social development and a sense of justice that does not only solve problems on the surface. Furthermore, the result of this study may encourage citizens and bridge the government and citizens to overcome the impact of the Covid-19 pandemic. This article tries to review the power of social capital in facing the pandemic, especially in Indonesia with strong socio-cultural and religiosity aspects.

During the Covid-19 pandemic, the enthusiasm to share and empower the affected communities Is very high. The first thing that philanthropists do during this pandemic is direct giving in the form of charity (traditional philanthropy), such as generosity for communities directly affected by the lack of work for informal workers. In fact, the government cannot stand alone to reach sustainable development goals; thus, it requires synergy with the communities and various stakeholders, particularly on financing problems. One of the financial service sectors planned to be empowered is the private sector with a blended finance mechanism between the government, private sector, and the philanthropic movement (Brodjonegoro, 2017; Wibowo & Cendikia, 2018). From this, there are opportunities for the citizens to give their contributions, one of which is through the philanthropic movement. In other words, it can fill the void in the relationship between the government and citizens. The rising problems in society cannot only be solved by vertical relationships but also requires horizontal relationships among citizens. The vertical relationship in the context of handling a pandemic occurs when the government provides subsidies and stimulus assistance to the four sectors highly affected by

the pandemic, namely the sectors of household, informal workers, MSMEs, and corporations (Barany et al., 2020; Mufida, 2020; Saifulmujani Research & Consulting, 2020). In addition, horizontal relationships related to citizens' enthusiasm are needed to help and share and provide opportunity access to improve lives.

The horizontal sharing movement through cross-subsidies in the nearest surrounding community is the social capital of Indonesian society. Indonesia's strong culture includes *gotong royong* (mutual cooperation), which may take a different form from the previous custom. One of the objectives of a state stated in the constitution is the nation's presence to protect its citizens, to ensure the survival of its citizens, which creates a vertical relationship between the government and citizens. However, in the context of handling the pandemic, what must be understood is that citizens should help others in the surrounding community as a form of local wisdom and the spirit of mutual cooperation, apart from only demanding the state's attention to give their contribution. This concern is the excellent legacy of the nation's local wisdom, which is later organized into a philanthropic movement.

Neoliberalism experts argue that social justice and redistribution of resources to overcome poverty do not have to be achieved through direct links between the state and civil society (Kapur, 2004; Milanović, 2004). In contrast, linking philanthropy and the poor directly with individuals or through partnerships, regardless of the location in which they live, is considered a new conceptualization of the state and civil society. Philanthropy is expected to solve problems and challenges in society (Sciortino, 2017). In a global context, philanthropy provides an impetus for civil society to use its strength to expand the network of civil society groups within and across sectors (Oliviero & Simmons, 2007).

The philanthropic movement requires enthusiasm from citizens to actively encourage individuals to give their time and commitment to the society where they live (Daly, 2011). However, individual initiative is not enough because of the large and complex challenges in the field. In addition, the absence of institutional and policy infrastructure from stakeholders triggers the effective and targeted efforts from various components of philanthropic actors and supporters in Indonesia to gather, unite, and strengthen the collective action of civil society in facing the challenges of social, human, and community development in the country. Philanthropic movements can be carried out culturally to overcome economic, humanity, and social inequalities. Philanthropy can be a huge potential for community empowerment and sustainable development in Indonesia and has cultural roots in Indonesian society. People are used to helping each other in the culture of mutual cooperation and others. Such a movement would not be possible to stand alone without the support of the community itself.

The existing philanthropic institutions are still based on religious companies and institutions (Halimah & Fauziah, 2020; Latief, 2010b, 2013a), creating a big question of whether religious philanthropy will be inclusive or exclusive. Therefore, the direction of philanthropy no longer solves social problems faced by the community (philanthropy at the micro level), but also helps provide access opportunities for citizens (philanthropy at the macro level) (Barman, 2017).

Maintaining the philanthropic tradition is carried out through the supervision of philanthropic institutions. In fact, the philanthropic movement is also not free from criticism. Many criticisms have been conveyed that philanthropy cannot effectively fight poverty due to various reasons such as funds corrupted by bad bureaucrats, poor people wasting money, or situations in which people become dependent on donations rather than being independent (Weidel, 2016). Underwood also conveyed criticism highlighting the philanthropy struggle, which fights for vulnerable communities but has not been able to create the necessary resilience to survive the Covid-19 pandemic (2020). Weidel's pessimism for philanthropic institutions is a challenge for accountability and creative philanthropic ideas to make a movement that means empowerment rather than mere symptoms.

Individual initiative is not enough due to the large and complex challenges in the field. The community generosity as the form of it is driven by religious obedience and social devotion, which only solve surface problems (Latief, 2010a, 2013a, 2013b; Weidel, 2016). In addition, the absence of institutional and policy infrastructure from stakeholders encourages effective and targeted efforts from various components of philanthropic actors in Indonesia to gather, unite, and strengthen the collective action of civil society in facing the challenges of social, humanitarian, and community development in the country.

The philanthropic movement from a micro perspective pays attention to individuals as donors and sees the decision to give, shaped by the networks and norms of the local social context in which they live. This perspective has emphasized the relational nature of charity that philanthropic behavior depends on their engagement in dynamic and changing social relationships (Barman, 2017). From a macro perspective, philanthropy plays on a broader scale that involves the emotions and relationships between donors and recipients and the role of larger institutions and the problem complexity they will solve (Barman, 2017).

From the above view, citizens' contribution develops to form communities and institutions institutionalized consistently in the philanthropic movement that can be formulated into a socio-cultural civic movement. Philanthropy, which is understood in the perspectives of a state ideology (Pancasila), economy, sociology, culture, and politics, is combined in such a way to become a study of civic education in both academic and socio-cultural dimensions.

The main challenge for philanthropy in the coming years will be about ensuring that it is open and transparent. While confidentiality is sometimes required to protect donors or recipients, it needs encouragement for transparency. This is an important part of maintaining legitimacy in answering questions about where the money comes from or the potentially disruptive effects of philanthropy on the democratic process and encouragement of further discovery if the data is accessible and innovation can be made.

## Conclusion and Summary

This nation has a strong historical root of social capital in facing a pandemic with a deeply rooted tradition. The tradition full of virtues has become a great social capital for the growth of a more structured spirit of mutual cooperation in philanthropy. Pancasila as the view of life and Indonesian ideology provides signs for citizens to survive the pandemic. The value of mutual cooperation is a virtue and a form of citizens' religiosity.

The Indonesian Constitution mandates the contribution of the state to protect and ensure the survival of its citizens. However, in the context of handling the pandemic, citizens disregard the constitutional mandate and move together to build the virtue of giving to one another, and make government participation a second priority because the first help is given by the surrounding community to reduce the economic impact of the pandemic. This concern is the legacy of the nation's local wisdom, which is later organized into a philanthropic movement. Philanthropy works to solve social problems faced by the community and helps provide opportunities for empowerment and utilization of the community potential in handling the pandemic effects.

## Bibliography

Adam, T. (Ed.). (2004a). *Philanthropy, patronage, and civil society*. Indiana University Press.

Adam, T. (2004b). Philanthropy and the shaping of social distinctions in nineteenth-century U.S, Canadian, and German cities. In T. Adam (Ed.), *Philanthropy, patronage, and civil society: Experiences from Germany, Great Britain, and North America* (pp. 15–33). Indiana University Press.

Anheier, H. K., & List, R. A. (2006). *A dictionary of civil society, philanthropy and the non*

*profit sector*. Routledge.

Audigier, F. (2000). *Basic concepts and core competencies for education for democratic citizenship*. Council of Europe.

Badan Pusat Statistik. (2020). *Hasil survei sosial demografi dampak Covid 19*.

Barany, L. J., Simanjuntak, I., Widia, D. A., & Damuri, Y. R. (2020). Bantuan sosial ekonomi di tengah pandemi COVID-19: Sudahkah menjaring sesuai sasaran? In *Centre for Strategic and International Studies* (Issue April). https://www.csis.or.id/publications/bantuan-sosial-ekonomi-di-tengah-pandemi-covid-19-sudahkah-menjaring-sesuai-sasaran

Barman, E. (2017). The social bases of philanthropy. *Annual Review of Sociology*, *43*(1), 271–290. https://doi.org/10.1146/annurev-soc-060116-053524

Batson, C. D., & Powell, A. A. (2003). Altruism and prosocial behavior. In I. B. Weiner (Ed.), *Handbook of psychology* (pp. 463–484). John Wiley & Sons, Inc. https://doi.org/10.1002/0471264385.wei0519

Bekkers, R., & Wiepking, P. (2011). A literature review of empirical studies of philanthropy: Eight mechanisms that drive charitable giving. *Nonprofit and Voluntary Sector Quarterly*, *40*(5), 924–973. https://doi.org/10.1177/0899764010380927

Bendapudi, N., Singh, S. N., & Bendapudi, V. (1996). Enhancing helping behavior: An integrative framework for promotion planning. *Journal of Marketing*, *60*(3), 33–49. https://doi.org/10.2307/1251840

Blum, L. A. (1994). *Moral perception and particularity*. Cambridge University Press.

Brodjonegoro, B. P. S. (2017). Arahan terkait pencapaian pelaksanaan Tujuan Pembangunan Berkelanjutan (TPB)/ Sustainable Development Goals (SDGs). In *Sosialisasi Penyusunan RAD TPB/SDGs*.

Burke, A. (2011). Humanity after biopolitics. *Angelaki: Journal of the Theoretical Humanities*, *16*(4), 101–114. https://doi.org/10.1080/0969725X.2011.641348

Burt, R. S., & Burzynska, K. (2017). Chinese entrepreneurs, social networks, and guanxi. *Management and Organization Review*, *13*(2), 1–37. https://doi.org/10.1017/mor.2017.6

Casey, J. (2015). *The nonprofit world: Civil society and the rise of the nonprofit sector*. Kumarian Press.

Christou, P., Hadjielias, E., & Farmaki, A. (2019). Reconnaissance of philanthropy. *Annals of Tourism Research*, *78*(September), 1–12. https://doi.org/10.1016/j.annals.2019.102749

Churchill, R. P., & Street, E. (2002). Is there a paradox of altruism? *Critical Review of International Social and Political Philosophy*, *5*(4), 87–105. https://doi.org/10.1080/13698230410001702752

Corbin, J., & Strauss, A. (2015). *Basic of qualitative research. Technique and procedures for developing grounded theory* (4th ed.). SAGE Publication, Inc.

Creswell, J. W. (2014). *Research design qualitative, quantitative, and mixed method approaches*. SAGE Publication. Inc.

Creswell, J. W. (2018). *Research design: Pendekatan kualitatif, kuantitatif, dan campuran* (A. Fawaid & R. K. Pancasari (Trans.); Cet. 3). Pustaka Pelajar.

Dalton, R. J. (2008). *The good citizen: how a younger generation is reshaping American politics*. CQ Press.

Daly, S. (2011). Philanthropy, the big society and emerging philanthropic relationships in the UK. *Public Management Review*, *13*(8), 1077–1094. https://doi.org/10.1080/14719037.2011.619063

Duncan, B. (2004). A theory of impact philanthropy. *Journal of Public Economics*, *88*(9–10), 2159–2180. https://doi.org/10.1016/S0047-2727(03)00037-9

Fauzia, A. (2017). Islamic philanthropy in Indonesia: Modernization, islamization, and social justice. *Austrian Journal of South-East Asian Studies*, *10*(2), 223–236.

https://doi.org/10.14764/10.ASEAS-2017.2-6

Folbre, N., & Goodin, R. E. (2004). Revealing altruism. *Review of Social Economy*, *62*(1), 1–25. https://doi.org/10.1080/0034676042000183808

Halimah, L., & Fauziah, S. (2020). Refleksi terhadap kewarganegaraan ekologis dan tanggung jawab warga negara melalui program ecovillage. *Jurnal Civics: Media Kajian Kewarganegaraan*, *17*(2), 142–152.

Henderson, M. D., Huang, S. chi, & Chang, C. chi A. (2012). When others cross psychological distance to help: Highlighting prosocial actions toward outgroups encourages philanthropy. *Journal of Experimental Social Psychology*, *48*(1), 220–225. https://doi.org/10.1016/j.jesp.2011.07.003

Hoskin, B., Barber, C., Nijlen, D. Van, & Villalba, E. (2011). Comparing civic competence among European youth: Composite and domain-specific indicators using IEA civic education study data. *Coparative Educational Review*, *55*(1), 82–110.

Hoskins, B., & Crick, R. D. (2010). Competences for Learning to Learn and Active Citizenship: different currencies or two sides of the same coin? *European Journal of Education*, *45*(1), 121–137. https://doi.org/10.1111/j.1465-3435.2009.01419.x

Hoskins, B., Jesinghaus, J., Munda, G., Nardo, M., Nijlen, D. Van, Vidoni, D., & Villalba, E. (2006). *Measuring active citizenship in Europe*. European Commission Directorate-General Joint Research Centre Institute for the Protection and Security of the Citizen.

Hoskins, B., & Mascherini, M. (2009). Measuring active citizenship through the development of a composite indicator. *Social Indicators Research*, *90*(3), 459–488. https://doi.org/10.1007/s11205-008-9271-2

Jusuf, C. (2007). Filantropi modern untuk pembangunan sosial. *Jurnal Penelitian Dan Pengembangan Kesejahteraan Sosial*, *12*(1), 74–80. https://doi.org/https://doi.org/10.33007/ska.v12i1.621

Kapur, D. (2004). *Remittances: The new development mantra?* (G-24 Discussion Papers 29).

Katz, S. N. (2006). Philanthropy. In V. A. Ginsburg & D. Throsby (Eds.), *Handbook of the economics of art and culture* (Vol. 1, pp. 1299–1321). Elsevier B.V. https://doi.org/10.1016/S1574-0676(06)01037-4

Kurzban, R., Burton-Chellew, M. N., & West, S. A. (2015). The evolution of altruism in humans. *Annual Review of Psychology*, *66*(1), 575–599. https://doi.org/10.1146/annurev-psych-010814-015355

Latief, H. (2010a). Health provision for the poor: Islamic aid and the rise of charitable clinics in Indonesia. *South East Asia Research*, *18*(3), 503–553. https://doi.org/10.5367/sear.2010.0004

Latief, H. (2010b). Transforming the culture of giving in Indonesia: The Muslim middle class, crisis and philanthropy. In *Nanzan University Asia-Pacific Research Center* (Vol. 11, Issue 11).

Latief, H. (2013a). Agama dan pelayanan sosial: Interpretasi dan aksi filantropi dalam tradisi Muslim dan Kristen di Indonesia. *Religi*, *IX*(2), 174–189.

Latief, H. (2013b). Islamic philanthropy and the private sector in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, *3*(2), 175. https://doi.org/10.18326/ijims.v3i2.175-201

Maryam, D. (2020). *Praktik filantropi berkeadilan sosial perlu didukung | STF UIN Jakarta*. https://www.stfuinjakarta.org/2018/07/29/praktik-filantropi-berkeadilan-sosial-perlu-didukung/

Maxwell, J. A. (2013). *Qualitative research design: An interactive approach* (3rd ed.). SAGE Publications, Inc.

Milanović, B. (2004). *World Apart: Global and international inequality 1950–2000*. Princeton University Press.

Modjo, M. I. (2020). Memetakan jalan penguatan ekonomi pasca pandemi. *The Indonesian*

*Journal of Development Planning*, *4*(2), 103–116. https://doi.org/10.36574/jpp.v4i2.117

Mufida, A. (2020). Polemik pemberian bantuan sosial di tengah pandemic Covid 19. *ADALAH Buletin Hukum & Keadilan*, *4*(1), 159–166. https://doi.org/10.15408/adalah.v4i1.15669

Nurdin, B. V. (2020). *Covid-19 dan filantropi*. https://www.unila.ac.id/covid-19-dan-filantropi/

OECD Development. (2014). *Venture philanthropy in development: Dynamics, challenges and lessons in the search for greater impact*.

Oliner, S. P. (1992). *Altruistic personality: rescuers of Jews in Nazi Europe*. Simon and Schuster.

Oliviero, M. B., & Simmons, A. (2007). Distinct view—intervening in the practices of the public and private sector. In H. K. Anheier, A. Simmons, & D. Winder (Eds.), *Innovation in strategic philanthropy: Local and global perspectives* (pp. 121–148). Springer.

Ophir, A. (2005). *The order of evils: Toward an ontology of morals*. MIT Press.

Osler, A., & Starkey, H. (2005). *Changing citizenship. Democracy and inclusion in education*. Open University Press. https://doi.org/10.1177/1746197906068125

Payne, G. T., Moore, C. B., Griffis, S. E., & Autry, C. W. (2011). Multilevel challenges and opportunities in social capital research. *Journal of Management*, *37*(2), 491–520. https://doi.org/10.1177/0149206310372413

Petrick, A. (2013). Learning "how society is and might and should be arranged." In M. Print & D. Lange (Eds.), *Civic education and competences for engaging citizens in democracies*. Sense Publisher.

Pharoah, C. (2011). Private giving and philanthropy-their place in the Big Society. *People Place and Policy Online*, *5*(2), 65–75. https://doi.org/10.3351/ppp.0005.0002.0003

Piliavin, J. A., & Charng, H. (1990). Altruism: A review of recent. *Annual Review of Sociology*, *16*, 27–65. https://doi.org/10.1146/annurev.so.16.080190.000331

Porty, A. O., & Schmidt, J. (Eds.). (2009). *Kant's. Ideal for a universal history with a cosmopolitan aim. A critical guide*. Cambridge University Press.

Powell, M. (2002). The hidden history of social citizenship. *Citizenship Studies*, *6*(3), 229–244. https://doi.org/10.1080/1362102022000011595

Robbins, K. C. (2006). The nonprofit sector in historical perspective: traditions of philanthropy in the west. In W. W. Powell & R. Steinberg (Eds.), *The nonprofit sector: A research handbook*. Yale University Press.

Rogers, M., & Konieczny, M. E. (2018). Does religion always help the poor? Variations in religion and social class in the west and societies in the global south. *Palgrave Communications*, *4*(1), 1–11. https://doi.org/10.1057/s41599-018-0135-3

Ruiter, S., & De Graaf, N. D. (2006). National context, religiosity, and volunteering: Results from 53 countries. *American Sociological Review*, *71*(2), 191–210. https://doi.org/10.1177/000312240607100202

Saifulmujani Research & Consulting. (2020). *Wabah Covid-19: Efektivitas bantuan sosial*.

Schofer, E., & Fourcade-Gourinchas, M. (2001). The structural contexts of civic engagement: Voluntary association membership in comparative perspective. *American Sociological Review*, *66*(6), 806–828. https://doi.org/10.2307/3088874

Sciortino, R. (2017). Philanthropy, giving , and development in Southeast Asia. *Austrian Journal of South- East Asian Studies*, *10*(2), 129–138.

Seglow, J. (2002). Altruism and freedom. *Critical Review of International Social and Political Philosophy*, *5*(4), 145–163. https://doi.org/10.1080/13698230410001702782

Strauss, A., & Corbin, J. (2017). *Dasar-dasar penelitian kualitatif: Tatalangkah dan teknik-teknik teoritisasi data* (M. Shodiq & I. Muttaqien (Trans.)). Pustaka Pelajar.

Sumner, A., Hoy, C., & Ortiz-Juarez, E. (2020). *Estimates of the impact of COVID-19 on global poverty* (Issue April). https://doi.org/10.35188/UNU-WIDER/2020/800-9

Suseno, Y. (2018). Disruptive innovation and the creation of social capital in Indonesia's urban

communities. *Asia Pacific Business Review*, *24*(2), 174–195. https://doi.org/10.1080/13602381.2018.1431251

Taute, H., & McQuitty, S. (2004). Feeling good! Doing good! An exploratory look at the impulsive purchase of the social good. *Journal of Marketing Theory and Practice*, *12*(2), 16–27. https://doi.org/10.1080/10696679.2004.11658516

Underwood, S. (2020). *Building a better normal: What now for philanthropy?* The Philanthropy Workshop. https://www.tpw.org/building-a-better-normal-what-now-for-philanthropy/

Veugelers, W. (2011). *Education and humanism* (W. Veugelers (Ed.)). Sense Publisher.

Weidel, T. (2016). Philanthropy, cosmopolitanism, and the benefits of giving directly. *Journal of Global Ethics*, *12*(2), 170–186. https://doi.org/10.1080/17449626.2016.1196461

Wibowo, M. F., & Cendikia, I. (2018). Track SDGs persembahan Cisdi dan Sinergantara. *Seminar Nasional Masyarakat Sipil Indonesia Untuk SDGs"Konsolidasi Pemangku Kepentingan Dalam Pelaksanaan Dan Pencapaian SDGs Di Indonesia"*, 46–47.

Wilson, J. (2000). Volunteering. *Annual Review of Sociology*, *26*(1), 215–240. https://doi.org/https://doi.org/10.1146/annurev.soc.26.1.215

World Bank. (2020). Reversals of fortune. In *Nature* (Vol. 302, Issue 5911). International Bank for Reconstruction and Development / The World Bank. https://doi.org/10.1038/302765a0

Zakaria, A. A. M., Samad, R. R. A., & Shafii, Z. (2013). Venture philanthropy waqf model: A conceptual study. *Jurnal Pengurusan*, *38*, 119–125. https://doi.org/10.17576/pengurusan-2013-38-11

**About the Author:**

| Chief Researcher |
| --- |
| **Iqbal Arpannudin** |
| *Universitas Pendidikan Indonesia, Bandung, Indonesia* |
| **Researcher Member** |
| **Karim Suryadi** |
| *Universitas Pendidikan Indonesia, Bandung, Indonesia* |
| **Elly Malihah** |
| *Universitas Pendidikan Indonesia, Bandung, Indonesia* |
| **Leni Anggraeni** |
| *Universitas Pendidikan Indonesia, Bandung, Indonesia* |