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## ANALYZING THE INTERACTION OF CITIZENSHIP, PHILANTHROPY, AND STATE RELATIONS IN THE SOCIOCULTURAL CONTEXT

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### Abstract

*This study set out to investigate how the state and its citizens create their connection under the framework of philanthropy. In order to identify the pattern of interactions between the public, the government, and the charitable movement, this study employed a grounded theory methodology. The study's findings suggested that, in terms of the state's constitutionally imposed duties to its citizens, aiding their welfare—which the state actively pursued—was not so much philanthropy as it was an obligation to the people. The argument we could make was that the government, philanthropic institutions, and citizens should work together to establish a complementary meeting point. This is because the government is responsible for attending to the basic needs of the community, while foreign philanthropic institutions concentrate on empowering other domains, like advocacy.*

**Keywords:** *philanthropy, citizenship, civic education, sociocultural*

## INTRODUCTION

The Covid-19 pandemic, which began in 2020, significantly impacted the lower middle class's economic condition due to uncertainty and risks, primarily triggered by non-existent regulations and panic buying, leading to significant worldwide economic damage. Based on the BPS (2021), during April 2020 there was inflation of 0.09 percent. In April 2020 there was inflation of 0.08 percent, inflation in April 2020 was lower than March inflation of 0.09 percent. April inflation this month experienced a slowdown from the previous month. The slowdown in inflation from the previous month is clearly the impact of the COVID outbreak in Indonesia. When entering Ramadan inflation increased, but this year it slowed from March 0.9 percent and April 0.08 percent, a fairly drastic decline in economic growth rates in the first quarter of 2020. There is a downward growth trend. In the first quarter of 2020, economic growth achieved in Indonesia was recorded at 2.97 percent (Year over Year (YoY)), this achievement was lower than Bank Indonesia's projection of 4.4 percent. The cause of this declining economic growth is inseparable from the impact of handling the spread of the Corona virus which has begun to affect all aspects of life and economic activities, both in terms of production, distribution and consumption, investment, foreign trade (exports and imports).

Bank Indonesia predicts that the impact of handling the Covid pandemic will be felt from April to June 2020, but the impact has begun to be felt. The handling of the Covid pandemic will have a faster impact in March 2020. However, the government encourages various supports so that the pandemic impact does not hit the community too much, especially the economic sector. Regarding social assistance prepared by the government during the pandemic, there are several *first*, the Family Hope Program (PKH), intended for 10 million families with an estimated total

beneficiary of 40 million people for 12 months, so that the total budget is Rp28.3 trillion. This means that people who receive this assistance are still entitled to a certain amount of money until the end of 2021. Both are Basic Food Cards. This Basic Food Card program is intended for 18.8 million families with a budget allocation of Rp49.89 trillion. Each family gets Rp200 thousand/month for 14 months.

*Second*, the Bulog Rice Assistance Program, which provides 10 kilograms of rice per family. This assistance is intended for 28.2 million families or 115.2 million people with a budget of Rp3.58 trillion. The recipients of this assistance are recipients of cash social assistance and basic food cards. *Third*, the Social Cash Transfer Program (BST), intended for 10 million families or 40 million people with a budget of IDR 300 thousand/family given in January-June 2021 with a total budget of IDR 17.46 trillion. In addition to receiving cash, BST recipients will also be given 10 kilograms of rice per month. *Fourth*, Social Cash Transfer (BST). People who receive this assistance are people who have not been registered as recipients of basic food cards and also BST. In this program, recipients will get Rp200 thousand/month for 6 months with a total budget of Rp7.08 trillion.

*Fifth*, Electricity and Subscription Subsidies. This electricity discount is intended for 32.6 million 450 VA and 900 VA customers. This assistance will be provided by the government until December 2021 with an additional budget of IDR 1.91 trillion, bringing the total budget to IDR 9.49 trillion. In addition, recipients of this assistance will also get free of charge or subscription until December 2021 for 1.14 million customers. There is an additional budget of Rp420 billion, bringing the total budget to Rp2.11 trillion. *Sixth*, the Pre-Employment Card Program, this program has a total budget allocation of Rp20 trillion for 8.4 million participants. There is an additional budget of Rp10 trillion for those who

are looking for work and experiencing layoffs. Eight internet quota subsidies. This internet quota subsidy will last until December 2021. This program will target students and educators who carry out online learning.

The *ninth* is Village Fund Direct Cash Transfer (BLT-DD). This program targets around 8 million recipients with a total budget of Rp28.8 trillion. Each Beneficiary Family (KPM) will get Rp300 thousand per month for 12 months. However, the government should be assisted in dealing with the pandemic. There needs to be synergy between the parties so that this pandemic can end soon. Amid this Covid-19 pandemic, various elements of the nation went hand in hand to cope with the crisis. Many social philanthropic acts have been carried out by various parties, whether individuals, foundations, groups, or companies. This generosity movement socio-culturally has been rooted in the history of the Indonesian nation. The volunteerism spirit of sharing has promoted to create a movement that has long existed and developed, namely the philanthropic movement.

The cultural diversity of Indonesian society has taught the virtues for generations. Various tribes and ethnicities in Indonesia teach that social generosity or philanthropy has long been an element that maintains the Indonesian community's integrity and harmony, which has achieved remarkable economic progress. The Covid-19 pandemic that has hit Indonesia and the world at large has presented complex challenges in various areas of life. In the midst of anxiety and crisis, the spirit of volunteerism emerged as a positive response from the Indonesian people. In this context, the spirit of volunteerism refers to a strong encouragement to help each other, work together, and contribute to those affected by the pandemic in the hope of improving social conditions and reducing the burden posed by this situation.

Volunteering as a concept has its own complexity when applied in the context of the Covid-19 pandemic. This emergency has

resulted in significant changes in the social, economic, and health lives of the Indonesian people. In addition to the immediate risks to health, the pandemic has also led to a spike in unemployment, poverty, economic instability, and higher social vulnerability. Therefore, the spirit of volunteerism becomes very important in handling and overcoming the complexity of the problems faced.

*First* of all, the complexity of the volunteer spirit problem in the midst of the Covid-19 pandemic can be seen from the scale and impact of the pandemic itself. Indonesia is a country with a large and diverse population, and has a large geographical area. This adds to the difficulty in distributing aid and providing support to those in need. In addition, the high rate of spread and transmission of the virus and the lack of adequate health facilities add complexity to efforts to reduce the number of cases and ensure public health.

*Second*, complexity is also related to the uncertainty and continuous changes that occur during the pandemic. Covid-19 handling policies such as social restrictions, lockdowns, and restrictions on economic activities have had an impact on people's daily lives. Meanwhile, government-issued policies and guidelines may change from time to time, confusing the public in understanding the steps to take. The spirit of volunteerism must be able to adapt to these changes and overcome the challenges that arise over time.

*Third*, the complexity of the volunteer spirit issue is also reflected in the increasing social and economic inequality during the pandemic. The Covid-19 pandemic has affected sectors of the economy at large, with many workers losing their livelihoods and vulnerable groups such as migrant workers, informal workers, and poor families being hit hardest. In this context, the spirit of volunteerism must be able to reach out to and support those on the poverty line or marginalized, while acknowledging existing social differences.

By considering this complexity, the spirit of volunteerism in the midst of the Covid-19 pandemic in Indonesia must be able to face diverse challenges. It is not only about providing material assistance such as food and basic necessities, but also paying attention to the psychological and mental health aspects of the affected communities. These efforts require strong collaboration between governments, non-governmental organizations, and society as a whole to address this complex issue.

In this complex context, the spirit of volunteerism in the midst of the Covid-19 pandemic is important and plays a significant role in facing the challenges faced by the Indonesian people. By helping each other, working together, and contributing, the spirit of volunteerism can help improve social circumstances, reduce burdens, and provide hope in this uncertain situation.

Based on the above view, the country highly expects citizen participation to perform social responsibility. Therefore, the components of the nation must collaborate with the philanthropic spirit by reviving togetherness in performing social actions for human beings. Philanthropic movements that go beyond the cultural context can be carried out culturally to address citizens' economic, humanitarian, and social inequalities. Philanthropy can be a great potential for community empowerment and sustainable development in Indonesia. This movement cannot run optimally without the support of the community itself. The philanthropic movement needs the enthusiasm of citizens with the initiative to actively encourage individuals to give their time and commitment to their surrounding communities (Daly, 2011).

Previous studies that examine philanthropy in the citizenship socio-cultural context in this country are still limited. Research on philanthropy investigated philanthropy from a sociological, economic, and religious perspective that reviews the management of obligations for the people's

welfare and the social problem solution. The study and practice of philanthropy cannot be separated from religious values as the basis of the citizen's religiosity. The predominant religious ideas lead to a variety of philanthropic activity models which promote generosity activities and social service to alleviate the symptoms of the people's problems

This academic study aims to offer a thorough analysis and comprehension of the altruistic nature of volunteerism during the Covid-19 pandemic in Indonesia. This method facilitates the creation of more efficient strategies and policies to tackle the intricacy of the problem and enhances the influence of charity in assisting impacted areas. This academic study paradigm focuses on four key factors, the first being the comprehension of philanthropy. The researcher highlights that philanthropy encompasses a broad spectrum of behaviors and practices with the objective of assisting others and enhancing their standard of living. Amidst the Covid-19 pandemic, scholarly investigations in philanthropy explore how philanthropic efforts serve as a crucial asset in aiding those impacted by the pandemic and tackling the societal difficulties that arise. The second topic pertains to the Social and Economic Impact of the Pandemic. Researchers engage in comprehensive examination of the social and economic ramifications caused by the epidemic, including unemployment, poverty, economic volatility, and inequality.

Next, Examination of the Role of Philanthropy in Crisis Management. This perspective centers on the role of philanthropy in crisis management, specifically in the context of the Covid-19 pandemic. The field of philanthropic research aims to comprehend the impact of charity in offering monetary aid, resources, and additional support to those who have been afflicted. Fourth, this article focuses on the topics of philanthropy and collaboration mechanisms. This perspective emphasizes the significance of comprehending philanthropic

systems and fostering cooperation among governments, non-governmental organizations, and communities in addressing the epidemic.

Some works that share the same view include Adam explaining that "philanthropy is an upper-class phenomenon, not just an act of charity" (2004). This is interesting to study because the word "upper class" indicates the ownership of resources to allocate aid, not only economic aspects but also the social and cultural development of its people. For this reason, it is appropriate to say that philanthropic culture places philanthropic actions in the context of occurrence so that it includes economic, socio-psychological, and cultural aspects. In addition, it can shift the focus from a single philanthropic description to a socio-structural description of society (Adam, 2004). Thus, when the cultural and social dimensions of philanthropy are examined, philanthropy can be seen as an organizational system similar to the state of social welfare (Adam, 2004). Furthermore Adam research explains by narrowing down the meaning of philanthropy as a high-end property with strong resources. In addition, it is important to study the socio-cultural dimension of philanthropy to see its construction in Indonesia to develop the socio-cultural dimension of citizenship.

A study conducted by the Social Trust Fund (STF) of Syarif Hidayatullah Islamic University Jakarta revealed that during the past twenty years, there has been a noticeable trend in the practice of social justice philanthropy in Indonesia. This trend is evident through several indicators, including the growing number of communities engaged in such activities. Organizational and government-oriented (Maryam, 2018). This demonstrates that the essence of gotong royong, benevolence, and altruism intertwined with the notion of philanthropy is deeply ingrained in the religious and cultural fabric of the Indonesian society. The Indonesian country has a longstanding tradition of mutual cooperation

predating the emergence of charitable scientific research.

In economic research, philanthropic action is consistently linked to the process of capitalization. Morvaridi (2012) highlights the contradiction between neoliberal capitalist philanthropy and commercial objectives. According to his perspective, corporate charity solely addresses the manifestations of poverty and does not offer basic solutions to empower individuals due to the lack of clarity in achieving sustained social transformation (Morvaridi, 2012).

Amid the ongoing epidemic, it is intriguing to examine generosity via the lens of civic education, separate from its socio-economic implications. Philanthropy operates within the sociocultural realm of civic education. The sociocultural aspect of civic education emphasizes that civic education is not always perceived as a distinct subject inside educational institutions. Civic education encompasses and prioritizes democratic procedures, the engaged involvement of individuals, and citizen participation in civil society, as well as the digital realm (Doğanay, 2012; Peart et al., 2022). Nevertheless, the field of civic education typically encompasses teachings on government institutions and systems, political legacy, democratic procedures, citizen rights and obligations, public administration, and the judiciary (Print, 2000). Within the realm of education, there is a discernible decline in community engagement, particularly in certain nations. This serves as compelling evidence for the increased necessity of civic education centers that focus on project citizen learning (Öztürk, 2022). Civic education is not able to exist separately from cultural norms, political priorities, societal expectations, national economic development objectives, geopolitical circumstances, and past history in some regions (Lee et al., 2004). This study investigates the challenges associated with the discipline of civic education within the socio-cultural



context. Civic education is comprised of three distinct dimensions: intellectual, pedagogical, and socio-cultural.

In the realm of scientific knowledge advancement, civic education serves as a method of democratic education that encompasses four interconnected conceptual aspects. These include the scientific examination of citizenship within the field of education, the implementation of citizenship-focused curricular programs in both formal and non-formal educational institutions, and the incorporation of citizenship as a cultural element within the context of national and state life (referred to as socio-cultural activities of citizenship) (Winataputra, 2001).

Aulia & Arpanudin (2019) defines a sociocultural program as a sphere of civic education that aims to cultivate citizens within a specific community. Civic education within the socio-cultural sphere focuses on enhancing community empowerment outside of traditional educational settings. Community empowerment within a democratic state refers to the process of enabling individuals and groups to actively participate in shaping and achieving a democratic society. Community empowerment is a component of non-formal education that holds significant significance in educational systems across different countries. Non-formal education is a structured and deliberate form of learning that is organized by the community. It serves as a supplement, alternative, or addition to formal education in the lifelong learning journey (Aulia & Arpanudin, 2019) The sociocultural realm of civic education posits that civic education is not universally perceived as a distinct subject inside educational institutions.

This study position offers a more extensive perspective and comprehension of the essence of volunteers during the Covid-19 outbreak in Indonesia. Researchers focus on the perspective of philanthropy in analysing the social and economic Impact of the Covid-19 Pandemic in Indonesia. They also examine the

role of philanthropy in crisis management and explore collaboration mechanisms in philanthropy. The researchers choose this perspective in order to examine and comprehend the societal and economic ramifications of the Covid-19 outbreak in Indonesia, as well as the philanthropic contributions in mitigating and handling the problem. This perspective is seen significant because to the substantial capacity of philanthropy to offer aid and backing to impacted communities, both through direct means and in partnership with governments, non-governmental organizations, and the commercial sector.

Researchers can elucidate the function and impact of charity in crisis management, like as the Covid-19 outbreak, by comprehending its underlying notion. Philanthropy encompasses a range of philanthropic initiatives and contributions undertaken by people, families, foundations, or corporations, with the objective of enhancing societal well-being and ameliorating socioeconomic circumstances. By examining the function of philanthropy in crisis management, scholars can investigate the ways in which philanthropic endeavours aid communities impacted by the epidemic, including the provision of medical aid, food assistance, financial support, and initiatives for economic recovery.

Furthermore, this study will examine the mechanisms of charity and collaboration implemented in addressing the Covid-19 pandemic. Philanthropies frequently collaborate with diverse stakeholders, such as governments, civil society organizations, and the commercial sector, to attain wider and enduring influence. The research aims to examine and evaluate the collaboration among different charitable entities and its impact on pandemic response and socio-economic recovery endeavors in Indonesia.

This research aims to offer a more thorough understanding of the spirit of

volunteerism during the Covid-19 pandemic in Indonesia by focusing on this particular perspective. This research aims to offer advice and assistance to stakeholders on boosting inclusive and sustainable pandemic response and recovery efforts by gaining a comprehensive understanding of the role of philanthropy and collaboration in crisis management.

## METHOD

This research employing the grounded theory method conducted online with the help of Zoom Meeting with speakers engaged in philanthropy in Indonesia both theoretically and practically. The research was conducted in 2021. The researcher did not start the research with a list of concepts identified previously, but the concepts were described from the data during the analysis that began with data collection. A concurrent analysis followed each data collection.

Grounded theory is an inductive approach that focuses on developing theories and concepts from collected data rather than forcing them on it (Charmaz, 2014; Corbin & Strauss, 2014). This method allows for a deeper understanding of research participants' context and experiences, allowing for discovery and a richer understanding of the phenomenon under study (Bryant, 2017; Charmaz, 2014; Corbin & Strauss, 2014). Researchers use this approach because it allows for an interactive process between data collection, analysis, and interpretation. Data collection involves collecting data from various sources, analysing it repeatedly, and developing new theories based on the findings.

Researchers conducted a coordination interview with the Director of LAZISMU in 2020 Prof. Hilman Latief, M.A., Ph.D. Central Director of the Indonesian Philanthropy Association (PFI) Mr. Hamid Abidin, M.A. Non-structural institution UIN Syarif Hidayatullah Jakarta under the leadership of Prof. Amelia Fauziah, Ph.D. This research was

carried out in 2020 and 2021 with these speakers because they are involved in philanthropy in Indonesia both theoretically and practically. Researchers interviewed them because they have knowledge and experience in various aspects of philanthropy in Indonesia. Prof. Hilman Latief as Director of LAZISMU can provide insight into philanthropic practices in Indonesia, especially in terms of zakat management and community donations. Mr. Hamid Abidin as the Director of PFI Center has extensive knowledge about philanthropy as a whole in Indonesia, including philanthropic activities carried out by various institutions and organizations. Prof. Amelia Fauziah as the head of non-structural institutions UIN Syarif Hidayatullah Jakarta can provide academic and research perspectives on philanthropy.

By interviewing resource persons who have diverse backgrounds and experiences in philanthropy, researchers can gain a more comprehensive understanding of philanthropy-related issues in Indonesia. Interviews with these resource persons can reveal their perspectives on the role of philanthropy in overcoming the social and economic impacts of the Covid-19 pandemic in Indonesia, crisis management carried out through philanthropy, and philanthropic mechanisms and collaborations in facing these challenges. The results of the interview with the resource person are expected to make a valuable contribution to research and understanding of the spirit of volunteerism in the midst of the Covid-19 pandemic in Indonesia, as well as strengthen the analysis and findings that will be produced in this study.

In this study, researchers chose the interview method due to its effectiveness in obtaining in-depth and contextual data from experienced sources in the field of philanthropy in Indonesia. Interviews allow researchers to interact directly with sources, gain a richer understanding of their views, experiences, and knowledge, and explore relevant topics in greater depth. Researchers use structured

interviews, which follow a predetermined list of questions, allowing for easier comparison and analysis between sources' responses.

The grounded theory does not depart from or test a theory (like the quantitative research paradigm) but departs from research data towards a theory. Constructing theory (theoretical sensitivity) is a data process used to examine empirical data into the analytical process. Also, it directs the researcher to examine all possible theoretical explanations for these empirical findings followed by further analysis until the researcher develops a theory ((Bryant, 2017)

This research used the grounded theory to find patterns/models of philanthropic reinforcement in tradition, activities, and movements to build the socio-cultural dimension of citizenship. In other words, this research aimed to reveal the model of philanthropy that could strengthen the socio-cultural building of citizenship and contribute to the curricular, academic, and socio-cultural domains of civic education in Indonesia.

Data in this study were obtained from interviews and analysis of documents related to the philanthropic movement in Indonesia. For analysis, researchers divide data sources into two categories, namely: first, printed materials (library), including textbooks, curriculum documents, journals, papers, clippings, newspapers, tabloids, and others that related to civic education to develop a global vision of young citizens; second, the source of respondents (human resources), selected using purposive sampling method, which consists of philanthropists, stakeholders, and academics.

Data analysis was performed using ATLAS.ti software. This software includes the CAQDAS (Computer-Aided Qualitative Data Analysis Software) program or the QDA Alltags Sprache (Archive of Technology, Lifeworld and Everyday Language) software (Friese, 2012). Researchers use this software because it allows researchers to manage interview data well. Data can be imported and

organized into organized projects, making it easier for researchers to access and reference relevant data. In addition, this device also provides features for coding and annotation on interview data. Researchers can identify concepts or themes that appear in the data and provide appropriate labels or codes. This helps in organizing and analyzing data systematically.

ATLAS.ti allows researchers to find patterns or relationships between concepts or themes that appear in data. Through the search and search feature, researchers can identify relationships between different parts of interview data, which can help in understanding the phenomenon under study. The software also supports thematic analysis, where researchers can group related concepts into more abstract categories. ATLAS.ti allows researchers to create category matrices and see relationships between categories in data. ATLAS.ti provides features to create diagrams or graphs that visualize relationships and patterns in data. This can help researchers describe research findings more clearly and make it easier to communicate research results.

## RESULT AND DISCUSSION

### RESULT

By using ATLAS.ti software, researchers can optimize the management and analysis of interview data efficiently and systematically. This helps in identifying relevant findings, developing theories, and generating a deeper understanding of the phenomena studied in the study. The version used in this study is ATLAS.ti version 8 with a government license.

According to the Charities Aid Foundation (CAF, 2019), Indonesia's position as the most generous country in the world is interesting to examine amid the cross-sectoral downturn due to the pandemic. Factors supporting the generosity of the Indonesian nation include (1) having a culture of mutual aid, (2) generosity amid a pandemic, and (3) the digitalization transformation of philanthropy.



Indonesia's philanthropic context has undergone significant development in recent decades. In the midst of rapid economic growth and the emergence of a number of wealthy figures in Indonesia, more and more individuals and institutions are committed to donating some of their wealth for the benefit of society. Philanthropy in Indonesia has gone beyond the traditional boundaries of charitable donations and is beginning to adopt a more holistic and sustainable approach. Many Indonesian philanthropists not only provide financial support, but are also involved in social, educational, health, and environmental development projects, as However, Indonesia's philanthropic context is also still faced with several challenges.

One of them is inequality in the distribution of wealth in Indonesia which can affect the accessibility and effectiveness of philanthropic programs. In addition, coordination and collaboration between philanthropic institutions, governments, and civil society still need to be improved to achieve greater and more sustainable impact. Nevertheless, the role of Indonesian philanthropy in improving the social and economic conditions of the community has become increasingly important and recognized. In recent years, Indonesia's philanthropic efforts have helped address social issues, reduce inequality, improve access to education, and advance sustainable development in Indonesia.

Philanthropy in Indonesia is faced with a number of complex and challenging issues. One of the main issues is the lack of transparency and accountability in the management of philanthropic funds. Some philanthropies face criticism for vagueness in use (Body & Lacny, 2023; Chenghua et al., 2023; Hogan et al., 2023). Philanthropy faces criticism because obscurity raises doubts and mistrust from the public and hinders the sustainable growth of philanthropy (Pranugrahaning et al., 2023). Philanthropy

expects to improve good governance (Schwartz & Kay, 2023). For close supervision, Philanthropy needs to involve supervision (Beer, 2023)

Transparency and accountability in the management of philanthropic funds is a very important issue. Blunt (2022) states that if an individual or organization is donating funds to philanthropic causes, it is important for them to have confidence that the funds are being used correctly and effectively to achieve the desired impact. Then, the lack of transparency in the management of philanthropic funds can raise doubts and concerns among donors as well as the general public (Boesso et al., 2023). Emerging issues related to transparency and accountability in the management of philanthropic funds on detailed financial statements (Kay & Granfield, 2023).

Supposedly, Donors have the right to know how the funds they donate are being used (Buchanan & Sandstrom, 2023). Philanthropic institutions are expected to provide detailed financial statements (Güner, 2023). It is important for philanthropic institutions to explain how they manage the funds they receive (Sauls & López Illescas, 2023). Transparency regarding the fund management process can build trust among donors (Simon et al., 2023). Lack of transparency and adequate oversight can increase the risk of corruption and misuse of philanthropic funds (Hansen & Dula, 2023). The existence of a robust surveillance system and an orderly audit process can help prevent this (Le Cornu et al., 2023).

The lack of monitoring and evaluation in philanthropic institutions involves good monitoring and evaluation of philanthropic programs and projects (Takashina et al., 2023). In making donations, donors usually want to see concrete evidence of the impact achieved by the funds they donate (Blackwatters et al., 2023). To address the issue of transparency and accountability in the management of philanthropic funds, it is usually done by

improving financial reporting (Grimm et al., 2023). Philanthropic institutions provide detailed and easily accessible financial reports, including information on receipts of funds, expenditures, and results achieved (Ogbuabor et al., 2023). Philanthropic institutions need to have strong internal mechanisms to oversee fund management, including supervisory committees or independent supervisory boards (Kim & Jang, 2023).

The model of complementarity between the state and citizens is an important foundation in the context of social and political relations. The state plays a key role in providing the legal structure, security, and public services that enable citizens to live safely and thrive individually as well as collectively. States are responsible for maintaining justice, protecting human rights, as well as creating a climate that enables citizens to reach their full potential. In this regard, the state provides the necessary framework for citizens to participate in social and economic life, as well as gain access to education, health, and other public facilities.

The generosity of Indonesian society is part of the determinative factor for the philanthropic movement in Indonesia. The tradition of *gotong royong* is deeply rooted in the daily life of the Indonesian people. Indonesian society has a good culture of *gotong royong* from the past which in fact cannot be claimed to belong to Indonesia. Community involvement must be increased. Community should be involved in many events. Community are involved when the pandemic strike. Giving aid with the high frequency also involve the community. Indonesia's disaster rate is high, disaster magnitude is high and therefore the community should be involved in giving aid including disaster relief". The aid given is not limited to money but in other forms such as energy and ideas. This factor makes the Indonesian people have a higher level.

The interesting fact of the Indonesian people during the pandemic is that the spirit of helping others has increased tremendously,

even during limited economic conditions and difficult conditions. Moreover, the pandemic situation increases the community's passion for performing *gotong-royong* by helping each other. The number of fund donations decrease while the number of donations in other forms such as goods and energy increase. The religious philanthropic organization factor also plays an important role because this religious organization is a good asset for Indonesia. This is a good asset for Indonesia in strengthening philanthropy. Religious-based donations (especially *zakat*, *infaq*, and *sedekah*) became the primary driver of philanthropic activities in Indonesia during the pandemic. The next factor is digitalization as a philanthropic transformation based on the statements of the three informants to influence the generosity of the Indonesian people. The transformation of conventional philanthropic activities into digital has been practiced. It changes the pattern of donating, namely through the digital payment that improves philanthropic activities.

People can still campaign to gather support using different models, namely utilizing digital platforms. As humans tend to be socially involved, they can be part of a movement. Similarly, according to HL, the young generation has silent or hidden solidarity, hidden participation, and a silent sense of solidarity that seems unvoiced, but the power of the young generation's movement for philanthropy is great. According to HL, HA, and AF, the funds donated are not much, but people's contribution is huge for certain cases where people are eager to involve more.

The power of philanthropy in the future will have a good role and potentially move and reunite our society because our philanthropic traditions are basically extraordinary. Formerly, people at the festival give food to each other without asking whether we are Muslim or not. People can still congratulate the Christmas celebration without questioning their religious background. Also, people deliver cakes for their mates with a different religious

background and never think to be apostate. The potential to mobilize and reconnect communities is the social capital of philanthropy. In addition, the Indonesian social capital supports the growth of philanthropic practices. The social capital of the Indonesian people is gotong royong that has been rooted socio-culturally for centuries. The Indonesian nation's socio-cultural roots make the philanthropic movement grow, develop, and spread during a pandemic.

Then, to be more strategic, we educate people that many issues in our country need support. These issues include religion, disasters, politeness, and environmental issues that can affect many things, including religious activities. If we cannot preserve the water supply, people cannot do ablution. That is what needs to be understood and educated so that people are interested in contributing to the preservation of the environment

Philanthropy awareness arises because there is a socio-cultural existence of citizens through the philanthropic movement. There is a role that can be played by citizens in the context of realizing their existence or their roles as citizens. This relationship between citizens, the state and philanthropy allows opportunities for the emergence of volunteer movements through philanthropy when the state does not show good ability to promote people's welfare, meaning that the community tries to be a complement to unfinished state policies. Citizens' philanthropic awareness fluctuates. In its development there is an increasing awareness of independence as well as developments that lead to thinking and practice about inclusive philanthropy. The momentum of the pandemic strengthens awareness that must be maintained even though we do not expect pandemic momentum, but usually from disasters it brings the potential for more inclusion.

Complimentary meeting point begins with a synergy between citizens, the state, and philanthropy. Because after all, the government

must at least focus on the community's basic needs, while philanthropic institutions outside the country focus on empowering other fields such as advocacy. Meeting basic needs is the main task of the government. Philanthropy can be directed towards empowering and strengthening citizenship and democratization with social justice.

Future developments are about long-term philanthropy that is more inclusive, targeting social empowerment, advocating for citizens, and giving birth to new philanthropies. Religious solid values and local traditions support the development of philanthropy. It also has the potential to solve problems with love. Therefore, with long-term philanthropy that targets the empowerment of citizens in the future, it will continue to roll along with strengthening the civil role of citizens. His substantive struggle is not only fighting for status as a citizen but also empowering citizens as a socio-cultural act of citizenship. The dimension moves to a strategy of empowering citizens to be more active.

## DISCUSSION

People's generosity increased amid the pandemic, making it an incredible asset for the Indonesian people. Religious factors and community traditions determine the spirit of generosity and become a social fact of Indonesian society in the philanthropic movement. Durkheim views social facts as social life aspects that cannot be explained in a biological or psychological sense (Durkheim, 2023; Ritzer & Smart, 2001). Moreover, Durkheim (2023) asserts that the dichotomy of social and psychological facts departs from the basic assumption of society as a system that binds people's lives and becomes the environment that governs all social life. This statement means that social facts can be explained by social facts themselves. So, explaining generosity which becomes the social capital for philanthropy in Indonesia can be from the perspective of how strong the tradition of generosity amid a pandemic.

The discussion of Indonesia's philanthropic context, which has experienced significant developments in recent decades, shows a positive transformation in the approach and contribution of philanthropy in the country. Rapid economic growth and the emergence of wealthy figures in Indonesia have encouraged more and more individuals and institutions to commit to donating some of their wealth for the benefit of society. This reflects the spirit of generosity and social care that is increasingly popular.

Positive transformation in philanthropic approaches and contributions involves a shift towards more effective, inclusive and sustainable practices. Some aspects of positive transformation in philanthropy can be various. Kay & Granfield (2023) explain that an impact-based approach focuses on achieving concrete and significant results in an effort to solve social problems. This approach involves robust monitoring and evaluation, systematic data collection, and an emphasis on measuring measurable social impact. Then another, Buchanan & Sandstrom (2023) Positive transformation in philanthropy involves direct involvement of the communities served. This means listening to their voices and experiences, understanding their needs and aspirations, and involving them in the process of planning, implementing, and evaluating philanthropic programs.

Transformative philanthropy recognizes that complex social challenges require strong cooperation and partnerships between various stakeholders (Güner, 2023) . Governments, civil society organizations, the private sector, and local communities are important in philanthropy (Sauls & López Illescas, 2023). Effective collaboration in philanthropy can strengthen philanthropic capacity, resources, and impact (Simon et al., 2023). Transformative philanthropy seeks to create sustainable and systemic change in society (Hansen & Dula, 2023). This approach involves long-term thinking, ongoing support, and efforts to

address the root causes of social problems and build overall system capacity (Le Cornu et al., 2023).

Philanthropy in Indonesia has also gone beyond the traditional boundaries of charitable donations by adopting a more holistic and sustainable approach. In addition to providing financial support, Indonesian philanthropists are also involved in social development, education, health, and environmental projects. They not only contribute materials, but also contribute to providing training and access to expertise to communities in need. With this more inclusive and diverse approach, philanthropy in Indonesia has a broader and more sustainable impact on society.

Overall, the development of the philanthropic context in Indonesia reflects a strong spirit and commitment in carrying out social responsibility. Through a holistic, inclusive, innovative, and collaborative approach, philanthropy in Indonesia plays an important role in advancing social development, improving people's welfare, and achieving sustainable development goals. Positive transformation in philanthropic approaches and contributions not only impacts the effectiveness and sustainability of philanthropic programs and projects (Blackwatters et al., 2023). There is a broader shift in the way we view and deal with social challenges changes in culture, values, and governance in philanthropic ecosystems that impact society as a whole (Grimm et al., 2023; Ogbuabor et al., 2023).

The reinforcement of generosity can be explained from the theory of social facts that there are nonmaterial social facts that form the spirit of the philanthropic movement of Indonesian society, namely generosity and collective awareness that become characteristic of mechanical solidarity in rural areas that occur in modern society with organic solidarity. This collective awareness comes from outside the self, which experiences an internalization in religious rules, values, and morals that serve as

a reference in acting called exterior collective awareness (Bouas, 1993; Durkheim, 2023; Ritzer & Smart, 2001). The second collective awareness is coercion which gives rise to repressive and restitutive coercion and sanction. In this act of generosity, exterior awareness is ingrained in the citizens. Donating online and crowdfunding has made donating accessible to all people. This ease opens up the possibility that people can contribute and feel that their responsibilities have been met without being explicitly involved with the issue.

Digital citizenship refers to the ability to participate in online society, using technology appropriately, managing risk, and taking advantage of opportunities (Couldry et al., 2014; Lips, 2019). Digital citizens, particularly young ones, are increasingly using the internet daily, which can lead to digital fundraising and access to information about injustice (Choi & Cristol, 2021; Couldry et al., 2014; Martin et al., 2019; Ribble, 2012). Research by Reichert & Print (2017) found that digital media use stimulates discussions about citizenship issues, making the younger generation more active in philanthropy. However, the direct effect on intended political participation is inconsistent, with positive and negative effects depending on the activity type.

The internet is a major source or facilitator of youth participation, both through direct and indirect channels. Social media is important for young people to discuss political issues and actively participate, but the use of the internet and social media can also increase the participation disparity of young people (Chirwa et al., 2023; Ohme, 2019). The millennial generation, who are digitally literate, can bring significant changes towards the advancement of philanthropy. They promote changes in giving aid among the very wealthy, combining traditional foundations with for-profit efforts and social enterprises. Overall, digital citizenship and digital literacy can play a crucial role in supporting social justice goals and advancing philanthropy.

Philanthropy is a social movement that promotes caring, solidarity, and social relations among individuals (Latief, 2013). It is closely linked to the donation activity itself and how it can encourage collective change in society. Social capital, derived from social relationships, allows individuals and groups to coordinate actions to gain benefits and achieve desired outcomes. It serves as a bond for individuals and groups, providing wider access and opportunities due to their relationships and position in the social structure (Burt & Burzynska, 2017; Payne et al., 2011). The main focus is on whether society's social capital can develop the socio-cultural dimension of citizenship. Philanthropic research began in 2004-2006 and increased in 2010, particularly in Indonesia, with numerous institutions established. The development of the philanthropic movement is still unclear, but the discourse focuses on the pull of force of the movement's interest.

Philanthropy plays a vital role in financing sustainable development at several scales, encompassing local, national, regional, and global levels. Volunteerism, often known as charity, refers to the deliberate action of providing assistance to others within a more limited scope, such as within one's family and local community (Anheier, 2005; Bekkers & Wiepking, 2011). Philanthropy, in a broader context, includes communities, philanthropic organizations, and corporations, with the goal of addressing the root causes of societal problems (Anheier, 2005; Wilson, 2000).

Philanthropy is distinguished by its institutionalized nature, methodical approach, and well defined goal and objective. A philanthropic strategy is a methodical and organized approach that aims to establish methods and protocols for providing donations to individuals in need. Nevertheless, humanitarian and philanthropic endeavors frequently suffer from insufficient resources and donor backing to meet the growing needs of community welfare (Sciortino, 2017).



Philanthropic movements operate as middlemen to bridge the gap between government and citizen relationships, as vertical interactions alone may not adequately address concerns within a genuine community. Linking charitable donations to underprivileged individuals, either directly or through collaborations, is considered an innovative approach to understanding the dynamic between the government and non-governmental organizations (Bekkers & Wiepking, 2011; Sciortino, 2017). Philanthropy is anticipated to function as a solution for societal problems and challenges.

Philanthropic movements can be undertaken culturally to address the economic, humanitarian, and social inequalities of citizens. Philanthropy can be a great potential for community empowerment and sustainable development in Indonesia. This movement is hard to run optimally without the support of the community itself. The philanthropic movement requires the enthusiasm of citizens with the initiative to actively encourage individuals to give their time and commitment to the communities in their surrounding environment (Daly, 2011). However, individual initiative is not enough due to the large and complex challenges in the field. In addition, the lack of institutional infrastructure and policies from stakeholders encourages the need for effective and focused efforts from various components of actors and supporters of philanthropy in Indonesia to gather, unite and strengthen the joint movement of civil society in facing the challenges of social, humanitarian and environmental development in the country.

The government cannot fulfill these sustainable development goals in isolation. Collaboration with the community and diverse stakeholders is essential, particularly regarding matters of financing. There are avenues for citizens to participate, one of which is through engagement in the charitable movement. Conversely, philanthropic movements have the potential to bridge the gap in the interaction

between government and citizens. While vertical relations alone may not effectively address issues in a real society, they necessitate the presence of horizontal relations among fellow citizens.

Within the field of citizenship studies, there exists a horizontal connection between engaged citizens, the community, and/or political sphere. This connection is characterized by mutual respect and opposition to violence, in line with principles of human rights and democracy. It encompasses various forms of participation, such as voting and involvement in the everyday affairs of society (Hoskins & Mascherini, 2009).

According to Osler & Starkey (Lynch, 2006; 2005), citizenship, as understood through the lens of their framework, encompasses status, taste, and practice. The philanthropic notion encompasses the expression of love and neighbourliness, which is manifested via the cultivation of a sense of taste and the embodiment of good citizenship. Citizenship encompasses a feeling of belonging. The level of patriotism or attachment to one's homeland and country can differ among individuals.

The degree of membership can be determined by the commitments of each citizen. When individuals are unable to acquire rights on the basis of equality, they often experience feelings of marginalization. Should that be misplaced, the perception of citizenship will diminish. Citizenship, as a practice, pertains to an individual's self-awareness while living in a social context and engaging with others for various political, social, cultural, or economic reasons (Osler & Starkey, 2005). Philanthropy leverages the sociocultural aspect of citizenship, which pertains to citizenship as an active engagement in the community. It involves being self-aware as an individual who coexists with others, freely participating in society, and collaborating with others in matters of politics, social issues, culture, and economics (Osler & Starkey, 2005).

Engaging in citizenship as a practice fosters active participation among individuals, not only within their own nation but also within a global framework. Citizenship can be conceptualized as a societal phenomenon wherein individuals and social collectives engage in the assertion, expansion, or relinquishment of rights (E. F. Isin & Turner, 2002). Hence, citizenship is established not alone by legal statutes, but also by collectively accepted standards, customs, interpretations, and affiliations.

Philanthropy is a component of civic education that falls within the sociocultural realm. Civic education within the sociocultural sphere pertains to the enhancement of community empowerment beyond the confines of formal education. In the realm of scientific understanding of physical development, civic education serves as a means of teaching democracy and encompasses four interconnected conceptual dimensions. These dimensions include the scholarly examination of citizenship within the educational system, citizenship programs integrated into both formal and informal educational institutions, the incorporation of citizenship as a cultural element within national and state life (sociocultural citizenship activities), and civic education within the bureaucratic realm (governmental citizenship). Citizenship education is acknowledged as a potent method for cultivating responsible citizens who possess a comprehensive understanding of their rights and duties at the local, national, and international levels (Yusof et al., 2019).

From the perspective presented above, the involvement of competent individuals who contribute to the formation of communities and institutions might be conceptualized as a sociocultural citizenship movement. Philanthropy, when examined through the lens of a state ideology like Pancasila in the Indonesian setting, encompasses aspects of economics, sociology, culture, and politics. It is

integrated into civic education studies in schools, serving as teaching material within the academic, sociocultural, and psychopedagogical dimensions.

The relationship between the state, civic society, and philanthropy is parallel. This conclusion is justifiable based on the input from the three participants, as it reflects the growing consciousness among citizens to pool resources in order to enhance the problematic social, economic, and political conditions in Indonesia. Hence, the existence of philanthropy holds the potential to foster national progress. The outcome of this situation entails that the government or state, which possesses constitutional power, can collaborate with third sector organizations by establishing a more favorable political environment through the implementation of regulations that promote the enhancement of the quality of existing organizations. Furthermore, citizen participation in the philanthropic movement in Indonesia is driven by voluntary actions that make use of the existing social capital.

The third sector is comprised of non-profit organizations that address community needs and advocate for independence, playing a crucial role in promoting political, social, and economic democracy. These organizations often support the first and second sectors, with the government being the initial sector. The second sector, on the other hand, is characterized by the private sector, which owns capital and pursues profit through business activities. The third sector often generates the second sector.

The new structure of philanthropy incorporates business principles into the nonprofit sector to facilitate social transformation, including concepts like venture philanthropy, entrepreneurial philanthropy, strategic philanthropy, philanthropic capitalism, and capitalist philanthropy (Harvey et al., 2011; Letts et al., 1997; Lin-Hi, 2010; Sandfort, 2008; Vveinhardt & Andriukaitienė, 2014). Corporate philanthropy links the

corporate industry with the social sector, serving both promotional and business purposes in corporations' endeavors (Fioravante, 2010).

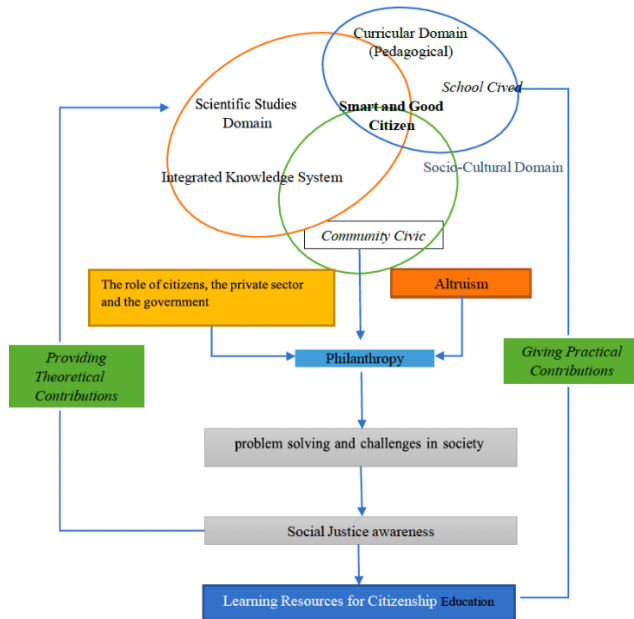


Figure 1. The Contribution of Philanthropy in the Dimensions of Civic education

The contribution of philanthropy as a sociocultural dimension with the altruistic values of the local tradition, the spirit of religion, and synergy between the government and the second or third sectors can be solutions to problems and challenges of citizenship. Social justice becomes an important issue discussed and worked on in this philanthropy. The contribution of philanthropy in the curricular domain includes teaching materials to develop civic education related to the value of gotong royong and increased generosity. As citizens of the 21st century, students must acquire the skills, knowledge, and attitudes as expected in the civic education that will prepare them to be democratic and responsible citizens.

For the domain of academic studies, philanthropy will continue to be an interesting discourse on its role in building good citizenship because research on citizenship

philanthropy is still very limited in Indonesia. Philanthropic contributions to the study of citizenship and non-formal civic education become social capital for citizens. The strength of solidarity and generosity of the Indonesian nation has been tested, especially amid a pandemic. This means that the practice of citizenship has been implemented and continues to grow. In civic education studies, the sociocultural dimension itself has run very well.

## CONCLUSION

Philanthropy, with its emphasis on compassion, local traditions of mutual aid and giving, religious values, and government collaboration with other sectors, offers a solution to the difficulties and challenges faced by citizens. Social justice is a significant matter that is deliberated and addressed within this philanthropic endeavor. The contribution pertains to the curricular aspect of teaching materials aimed at fostering civic education regarding the importance of gotong royong and promoting heightened generosity. The resilience and benevolence of the Indonesian people have been put to the test, particularly in the face of a pandemic. This signifies that the practice of citizenship has been implemented and continues to grow. Furthermore, the sociocultural aspect of civic education has been highly successful in its investigation. The primary purpose of civic education is to educate the younger generation to become knowledgeable citizens who are conscious of their rights and responsibilities in social, national, and state affairs. Additionally, it fosters the preparedness of individuals to participate in a global community. In order to become democratic and responsible citizens for life, students in the 21st century must acquire and master the necessary skills, knowledge, and attitudes. In the realm of academia, charity remains a compelling topic of discussion in fostering good citizenship due to the scarcity of research on philanthropic citizenship in

Indonesia. Donations made to support the research on citizenship and informal civic education serve as valuable assets for individuals in society.

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