

## The phenomenon of traditional philanthropy through the voluntary sector in shaping community identity

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### Abstract

The purpose of this research is to discuss the phenomenon of traditional philanthropy through the voluntary sector in shaping community identity and to explore the role of the state in suppressing illegal philanthropic practices by making Pancasila a "civic religion." The study uses qualitative research methods, employing a descriptive approach research design. The author conducts library research to describe the phenomenon of traditional philanthropy through the voluntary sector in shaping community identity. The results show that philanthropy is an important aspect of human life and the voluntary sector plays a significant role in creating social impact rather than profit. The study highlights the importance of social justice and community welfare in developing community identity empowerment, including health services for poor families, economic empowerment, scholarships, job training, and capital provision for middle to lower traders. The study suggests that the state can use Pancasila as the basis and pillar of society's civility to suppress illegal philanthropic practices and foster a sense of common bond among individuals.

**Keywords:** community identity; traditional philanthropy; voluntary sector

### Introduction

With the development of an increasingly advanced era, science, technology, and communication continue to develop along with human needs. It is unavoidable that advances



in science and technology and communication impact positive and negative everyday life. As this progress develops, it is not allowed to abandon existing norms, namely, cultural norms, customs, Pancasila values, and religious values. Religion is the basis of faith in God and is a prerequisite for moral life and society (Ngafifi, 2014). One discusses the interconnection of culture and religion and how they can influence each other in shaping traditions, worldviews, and lifestyles of individuals and society (Bodak, 2019). Religion can also play a significant role in architecture, as religious structures reflect how people express their faith and support and reflect spiritual practices and religious beliefs (Abdulla, 2018). Additionally, some philosophers, such as Spinoza, have endorsed religion for individuals and societies and have proposed a state-guided "public church" to guard over the faith of the general population and fight superstitious beliefs that can divide society (Stein, 2021). Overall, religion can have a significant impact on social norms and values, both in terms of individual behavior and broader cultural practices. So, religiosity can make humans able to do good or bad things according to the faith of everyone (Rader, 2019).

Today, the individualistic nature is growing in the lives of Indonesian citizens. Thus, of course contrary to the Indonesian national identity. Based on its authenticity, Indonesian society is correct based on the attitude of cooperation and mutual assistance. It is appropriate to ground and implement philanthropic behavior. The word philanthropy comes from the Greek word, namely from word *philo*, which means love, and *anthrophos* which means human (Sulek, 2010). Philanthropy itself is closer in meaning to charity, a word that comes from the Latin (*Caritas*) which means unconditional love. The upper-class societies of Latin America and Europe place Philanthropy as "mutual help societies", namely people who help each other and also create friendly societies "friendly societies" which are characterized by mutually beneficial relationships and reciprocity "mutual and reciprocity" (Hasyim, 2018).

The theme that always arises is related to philanthropy, that philanthropy is a sign of "prestige" among the elite. Benefactors and donors see that giving is an obligation for those who are privileged. Generosity is not just something done by the upper class or elite, on the contrary philanthropy is a sign of privilege and high social status (Godfrey, 2020). This is part of the elite standard which is considered as one of the very defining characteristics of being the upper class. To encourage a participatory culture of giving among the community and build a knowledge base aimed at making philanthropy more effective and more responsive to social needs (Bekkers & Wiepking, 2007).

In the context of nineteenth century urban culture and the struggle between old and new elites for the dominance of urban society philanthropy played an important role in asserting the position of cultural and social power (Adam, 2009; McDearmon, 2009). Philanthropic activities can also be an act of promising a reward which then makes someone to work hard (Quandt, 2002). When viewed definitively, philanthropy is the desire to promote the welfare of others, expressed especially by the generous donation of money to good causes (merriam-webster). Philanthropy is also a desire to help others which is manifested by social charity in the form of money or something else that can help. Philanthropy in the Netherlands is not only in the form of social charity in the form of money, but can be in the form of blood donations and even organ donation for the dead (Bekkers & Wiepking, 2007).

One way to measure the mainstream of Philanthropy, whether oriented to charity or to development for social justice is to look at the distribution aspect. From the picture obtained raises the question of how the pattern and orientation of the distribution of Philanthropic funds to citizens. The author found several studies related to the implementation of traditional philanthropy in revitalizing just and civilized human values for the development of community identity, including:

This collection includes five academic works, each focusing on philanthropy and its impact in different contexts. The *first* dissertation, "International Efforts to Promote Local

Resource Mobilization for Philanthropy in Africa: Why the Ford Foundation's Initiatives Failed" by Akpilima-Atibil from Indiana University in 2018, examines the reasons behind the failure of the Ford Foundation's philanthropic initiatives in African countries (Akpilima-Atibil, 2018). The *second* dissertation, "Charity Never Faileth: Philanthropy in the Short Fiction of Herman Melville" by Nancy Goldfarb from Indiana University in 2014, explores the criticisms of philanthropy and charity in Melville's short fiction (Goldfarb, 2014). The *third* dissertation, "Navigating Identity through Philanthropy: A History of the Islamic Society of North America (1979-2008)" by Shariq Siddiqui from Indiana University in 2014, analyzes the development of the Islamic Society of North America and its impact on the American Muslim community (Siddiqui, 2014). The *fourth* research study, "The Role of Philanthropy in Community Development A Case Study of the Kenya Community Development Foundation" by Hanna A. Ondiek from the University of Nairobi in 2006, investigates the positive contribution of philanthropy to community development (Ondiek, 2006). The *fifth* research work, "Transformational Philanthropy: A New Way Forward For Community Philanthropy" by Laurie E. Paarlberg from the University of Indianapolis in 2019, demonstrates the importance of local philanthropic actions in shaping public policy for early childhood education (Paarlberg et al., 2019).

The research gap identified is the shift in traditional philanthropy due to changes in environmental conditions, leading to illegal forms of philanthropy that involve deception, fraud, embezzlement, and corruption. The study highlights the need for continued analysis of philanthropic practices to ensure their alignment with ethical principles and the law.

## **Method**

Qualitative research methods were used to study the phenomenon of traditional philanthropy through the voluntary sector in shaping community identity. The research design used in this study was a descriptive approach. This approach was chosen because it allows for the comprehensive and detailed description of the phenomena being studied (Creswell, 2014; Creswell & Poth, 2018; Miles et al., 2018).

Data for the study were collected through interviews and document analysis. The interviews were conducted with individuals who have knowledge and experience related to traditional philanthropy through the voluntary sector and its impact on community identity. The document analysis included a review of relevant literature, such as textbooks, curriculum documents, journals, papers, clippings, newspapers, tabloids, and others (Miles et al., 2018).

To analyze the data, the researchers used qualitative analysis methods with descriptive decomposition. This involved breaking down the data into smaller components to better understand the characteristics, quality, and linkages to activities related to traditional philanthropy and community identity. The approach also involved analyzing and interpreting theoretical aspects related to the research, including expert and practitioner opinions.

Overall, the qualitative research method was used to provide a comprehensive and in-depth understanding of the phenomenon of traditional philanthropy through the voluntary sector in shaping community identity. By using this approach, the researchers were able to gather rich data and gain insights into the complexities of this phenomenon.

## **Result and Discussion**

Philanthropy is defined as a personal voluntary act motivated by a desire to promote the common good (Friedman & McGarvie, 2003), or voluntary actions for the public good (Payton & Moody, 2008). It can also refer to donations, both material and non-material, given to support social activities without expectation of compensation (Anheier & List, 2005). These definitions demonstrate that philanthropy is driven by love, which is manifested through solidarity among human beings (Sulek, 2010).

Philanthropy is a fundamental human impulse that is present across all economic means and cultures. People develop lifelong habits of donating and serving for various causes,

including helping family members and the less fortunate, supporting communities and cultures, and advocating for systemic social change (Capek & Mead, 2007). The tradition of philanthropy is not a new concept and has existed since ancient times, as people have always been concerned about the welfare of others (Saripudin, 2016).

In Indonesia, philanthropy has its roots in traditional philanthropy, which draws inspiration from Islam and other religions. Religious philanthropy in Indonesia is closely related to missionary and da'wah activities. Social services, such as education, healthcare, and social welfare, are provided through da'wah activities and social institutions. In the early 1990s, corporate philanthropic organizations emerged, driven by the Asian economic crisis. This crisis created a new spirit of philanthropy that encouraged communities with a long tradition of giving to move away from spontaneous giving and towards more sustained efforts to help themselves (Saripudin, 2016).

The implementation of philanthropy in Indonesia has an impact on the development of citizen identity, that citizenship or social identity also varies. Social identity is defined as an individual's knowledge that he belongs to a particular social group together with some emotional meaning and value from group membership, where a social group is two or more individuals who share a social identification either public or personal or similar, meaning that they consider themselves as members of the same social category. The social identity approach rests on certain assumptions about the nature of humans and society and their interrelationships. In particular he maintains that society is made up of social categories that stand in terms of power and status in relation to one another (Hogg & Williams, 2000).

Philanthropy develops along with the development of human life itself. What was understood as philanthropy in the past, has now received a certain change of meaning, where philanthropy today is considered as an expression of solidarity and commitment to society that must be considered from the global socio-economic context. Philanthropy is not just donations in traditional ways, but has developed into certain policies in the social sector, and involves a wide range of products and practices, which are actually shaped by business practices and the market economy (Jochum et al., 2014).

The changes in environmental conditions which then make philanthropy shift from its purpose, how philanthropic activities based on compassion for others shift to activities based on lies and coercion that are packaged very well with very slick language so that a sense of pity arises which then emerges from the audience. Illegal forms of philanthropy in the context of deception, fraud, embezzlement, deceit, dishonesty, corruption, deviation, and against the law. The role of the state is needed to suppress illegal philanthropic practices, how the state can make Pancasila a "civic religion". Pancasila as the basis and pillar of society's civility as well as the "social glue" where the sacred space and symbols become markers of social identification that connect individuals in a common bond.

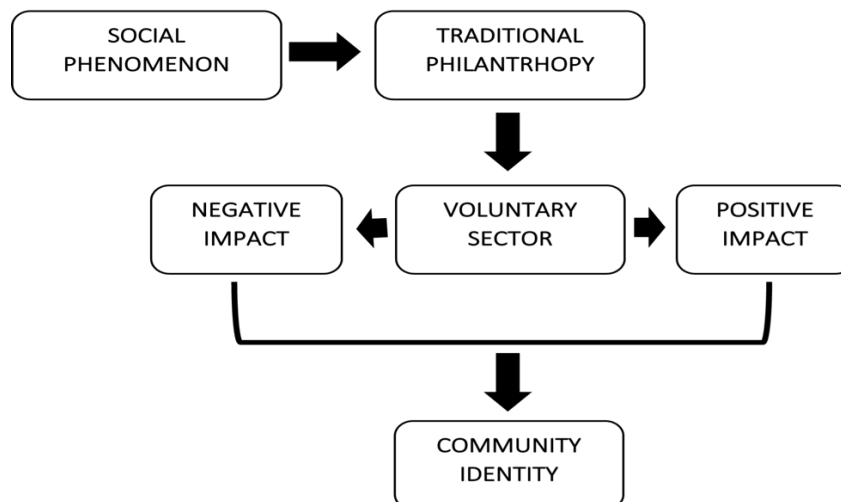
The portrait of philanthropic institutions in Indonesia is determined by many factors. In addition to socio-economic factors, then the actors who become philanthropic activists become more diverse or not monolithic, not only becoming the domain of civil society, not only being part of the state, not only cooperatives and Non-Governmental Organizations (NGOs), but also third sector or the voluntary sector in traditional philanthropic activists is the part that plays an active role which has different duties, authorities and areas to work on. Some of the characteristics include: (1) generally starting from community initiatives, both from local traditions and religious inspiration. (2) has a goal to improve the welfare of the community and is oriented to the development of development programs. (3) have their own fundraising mechanism or not entirely from state subsidies. (4) volunteer based (McKenzie et al., 2020).

The voluntary sector has grown rapidly in response to the increasing complexity and diversity of people's lives. However, this growth has also given rise to negative consequences.

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The proliferation of social organizations in civil society has enabled illegal philanthropic practices that masquerade as being in the public interest, but actually benefit only a select few individuals.

Figure 1  
Analytical Framework



These environmental changes have led philanthropy to deviate from its original purpose. Philanthropic activities that were once based on compassion for others have shifted to activities based on deception and coercion, packaged with slick language to elicit pity from the audience. Such illegal forms of philanthropy involve practices such as fraud, embezzlement, dishonesty, corruption, and deviation, and are against the law.

There are several reasons why people engage in fraudulent practices. *Firstly*, philanthropy as an institution can be prone to fraud. *Secondly*, a weak system can provide an opportunity for fraudulent practices to occur. Even individuals who did not initially intend to commit fraud can be swayed to do so due to the weak system. *Thirdly*, individuals may engage in fraudulent practices due to various pressures, such as environmental or financial pressures, or even greed. These issues highlight the need for stronger regulations and ethical guidelines in the voluntary sector, to ensure that philanthropic activities are carried out for their intended purpose of promoting the common good.

The role of the state is needed to suppress illegal philanthropic practices, how the state can make Pancasila a "civic religion". Pancasila as the basis and pillar of society's civility as well as the "social glue" where the sacred space and symbols become markers of social identification that connect individuals in a common bond. Returning to being a human being with an identity based on divinity and justice and being committed to upholding religious and human values to be developed in an Indonesian locus is clear evidence that from the very beginning this nation has stepped up and anticipated the presence of a pluralistic global society bound by principles. principles of humanity and divinity. The state has "authority and credibility" in philanthropic institutions so that "civic tradition" through this activity can become an identity that can be developed and preserved in Indonesian society.

Human life is inseparable from the social and economic pillars of the nation, there are even social pillars that continuously support and glue people's lives, where these pillars are indispensable in daily life, and are able to prosper the people and help the economy of the nation and state. This social pillar is philanthropy (generosity) which is the awareness to give in order to overcome difficulties and improve the welfare of society at large in various fields of life. Economics, education, housing health and so on. In the view of Islamic teachings, philanthropy is a very noble act, the main part of a Muslim's piety, an act that invites blessings, mercy and Allah's help, an act that will save lives at large. Philanthropy is not limited to Islamic jurisprudence and normative ethics but how to reach a wider audience on issues of justice, social welfare and civil society. Human change is an interesting thing, every activity that occurs



in everyday life becomes a reference that is considered by various experts in discussing human behavior. Although changes in human character or personality are erratic and can change at any time, in fact these changes are influenced by physical and environmental disturbances. Likewise, the factors that influence the process of forming philanthropic behavior,

In strengthening the identity and culture of Indonesian philanthropy, encouraging various parties in the country to intervene to help overcome the crisis situation and the difficulties of the nation, including philanthropic institutions and even greater philanthropic power, both individuals, groups and institutions when the Indonesian nation enters a period of economic crisis (Putra & Solehudin, 2022). They carry out philanthropic activities for social justice and community welfare, especially in developing community identity empowerment such as health services for underprivileged families, economic empowerment, scholarships, job training, providing capital to middle and lower traders and others aimed at empowering community identity.

One of the most important aspects of a social phenomenon is that it involves the observable behavior of a person influencing other people (Subkhan & Kurniati, 2021). Many phenomena that occur in society due to various social changes that occur, have complete and complex implications to be resolved by the state. It is important to find a solution so that there is no acute social conflict in the community. At times like this, the law must be able to mediate conflict as a mediator for the community (Hartanto, 2020). Nowadays, there are many voluntary sectors that are not responsible, even to the point of deceiving the public, so that many people experience a crisis of confidence in these various voluntary sectors. Many people are looking for money from the use of the identity of the Indonesian people who are very generous. Even sadly, making money in this dirty way has become a livelihood in various cities in Indonesia.

In Indonesia, civil society, known locally as civil society, is still a contested term even though it is widely discussed in Indonesia. There is no broad general state acceptable term for civil society. Civil society is seen as more than just a pro-democracy movement against state domination and private business. Civil Society refers to the notion of the interconnectivity of the state bureaucracy, private business enterprises, and civil society organizations, as well as the balance of power structures between the three entities. Civil society organizations refer to various types of non-state, non-profit organizations, religious organizations, community organizations, non-governmental organizations, cooperatives, media organizations, and academia. Many organizations are not formal legal entities (Radyati & Hasan, 2006).

Voluntary sector refers to organizations whose primary goal is to create social impact rather than profit. This is often called the third sector, civil society or the nonprofit sector. It is independent of local and national governments, and distinct from the private sector. Charity is the single largest category in the voluntary sector. The volunteer sector deals with complex problems, but they have very limited income. As a result, the very small voluntary sector often relies solely on volunteers, sometimes employing volunteers with specialized skills. Organizations with paid staff may involve volunteers in certain areas of their work, such as frontline mentoring roles or defined projects. All charities are regulated by supervisory boards which are (almost always) unpaid. Volunteers make important contributions by helping organizations support more beneficiaries or undertake specific projects or activities that could not be achieved in any other way.

Human life is full of problems and is always faced with human problems throughout his life. A problem for humans, is how to direct and maintain the fulfillment of needs so that they are always in a state of harmony, harmony, balance, harmony and dynamics, so as to increase the degree of humanity. Humans must be able to give the right proportions. Efforts to meet the monopluralist human needs above, there are four characters or traits that must be possessed by humans. Each individual builds a social identity or social identity, which is a self-identity

that guides how we conceptualize and evaluate ourselves. Social identity includes many unique characteristics, such as a person's name and self-concept, in addition to many other characteristics that are similar to other people. Social identity is built because of involvement or interaction with other people (Hidayat, 2014).

## **Conclusion**

Philanthropy is a phenomenon that develops alongside human life, and the voluntary sector, also known as the third sector or civil society, consists of organizations that prioritize social impact over profit. Philanthropy plays a role in empowering community identity through various initiatives, such as providing health services for the poor, economic empowerment, scholarships, job training, and capital provision for middle to lower traders. Human behavior and philanthropic behavior are influenced by physical and environmental factors, which affect the process of forming philanthropic behavior. The value of social justice and community welfare is a central focus of philanthropic efforts aimed at developing community identity empowerment.

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