



---

---

## **The contribution of philanthropic movement for civic education: Lessons learned from generosity amid pandemic**

**Iqbal Arpanudin\*, Karim Suryadi, Elly Malihah, Leni Anggraeni**

Universitas Pendidikan Indonesia, Indonesia

\*Corresponding Author: [arpanudin@upi.edu](mailto:arpanudin@upi.edu)

---

### **ABSTRACT**

The culture of mutual assistance and the generosity of Indonesian citizens significantly grew amid the pandemic. Such culture is an integral part of civic studies as both a taste and a practice. Institutionalized mutual aid and generosity practices are part of a philanthropic movement included in the socio-cultural domain of civic studies and civic education. The socio-cultural domain of civic education asserts that civic education is not always construed as a subject in schools. This paper aims to examine the position of philanthropy as part of civic studies and civic education. This study employs grounded theory to investigate philanthropic models in tradition, activities, and movements in building the civic socio-cultural dimension and its contribution to civic education. Data sources in this study were obtained from interviews and analyses of documents related to the philanthropic movement in Indonesia. The data were validated using triangulation of research data sources, and data analysis utilized the constant comparative method with the help of ATLAS.ti version 8. The results show that philanthropy contributes to the academic study of civic education to strengthen and consolidate the science of civic education concerning the tighter relationship during the pandemic between citizens, the government, and the third sector. The contribution of philanthropy to the curricular domain can be found in teaching materials for civic education learning at schools that discuss citizens and the state.

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

---

#### **Article history**

*Received:*  
23 Februari 2023

*Revised:*  
16 March 2023

*Accepted:*  
26 June 2023

*Published:*  
10 Oktober 2023

---

**Citation (APA Style):** Arpanudin, I., Suryadi, K., Malihah, E., & Anggraeni, L. (2023). The contribution of philanthropic movement for civic education: Lessons learned from generosity amid pandemic. *Cakrawala Pendidikan: Jurnal Ilmiah Pendidikan*, 42(3), 826-839. DOI: <https://doi.org/10.21831/cp.v42i3.43970>

---

### **INTRODUCTION**

Pandemic Corona Virus Disease-19 (COVID-19) hit all countries worldwide at the beginning of 2020. The economic condition of the lower middle class is greatly impacted by this pandemic (Nurdin, 2020). The uncertainty and dangers associated with COVID-19 are the main causes of the economic harm (Modjo, 2020). This uncertainty is triggered by the non-existent regulations for handling pandemics and panic buying. However, the government encourages various supports so that the pandemic impact does not hit the community too much, especially the economic sector. The government's support during pandemics includes lowering electricity payments and providing other social assistance. 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, including individuals, foundations, groups, or companies. This generosity movement, socio-culturally, has been rooted in the history of the Indonesian nation. The volunteer spirit of sharing has been promoted to create a movement that has long existed and developed, namely the philanthropic movement.

The cultural diversity of Indonesian society has taught virtues for generations. Various tribes and ethnicities in Indonesia teach that social generosity, or philanthropy, has long been a component that preserves the Indonesian community's integrity and harmony, which has achieved remarkable economic progress. On the other hand, social and economic disparities between people and communities are increasing, causing poverty. Poverty is a concept that causes problems for all civilizations in this world. It concerns not only economic problems but also socio-cultural and political problems, especially in third-world countries (Othman, Isa, Noor, Mohamed, & Ibrahim, 2018).

Based on the above view, the country places a great value on citizen participation in 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. It can have great potential for community empowerment and sustainable development in Indonesia. However, this movement cannot run optimally without the support of the community itself. The philanthropic movement requires citizens' enthusiasm and initiative to actively inspire others to volunteer their time and dedication to their surrounding communities (Daly, 2011).

Previous studies that examine philanthropy in the socio-cultural context of citizenship 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 a citizen's religiosity. The predominant religious ideas lead to a variety of philanthropic activity models that promote generosity and social service to alleviate the symptoms of people's problems.

Thomas Adam's paper entitled "*Philanthropy and the Shaping of Social Distinctions in Nineteenth-Century U.S., Canadian, and German Cities*" explains that "philanthropy is an upper-class phenomenon, not just an act of charity" (Adam, 2004). This is interesting to study as the word "upper class" indicates the ownership of resources to allocate assistance, not only in economic aspects but also in the social and cultural development of their communities. For this reason, it is appropriate to state that philanthropic culture places philanthropic action in the context in which it occurs, so that it encompasses economic, socio-psychological, and cultural aspects. Also, 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 viewed as an organizational system similar to the state of social welfare (Adam, 2004). Thomas Adam's research further explains this by narrowing the meaning of philanthropy as an upper-class property with powerful resources. In addition, it is essential to study the socio-cultural dimension of philanthropy to see its construction in Indonesia and develop the socio-cultural dimension of citizenship.

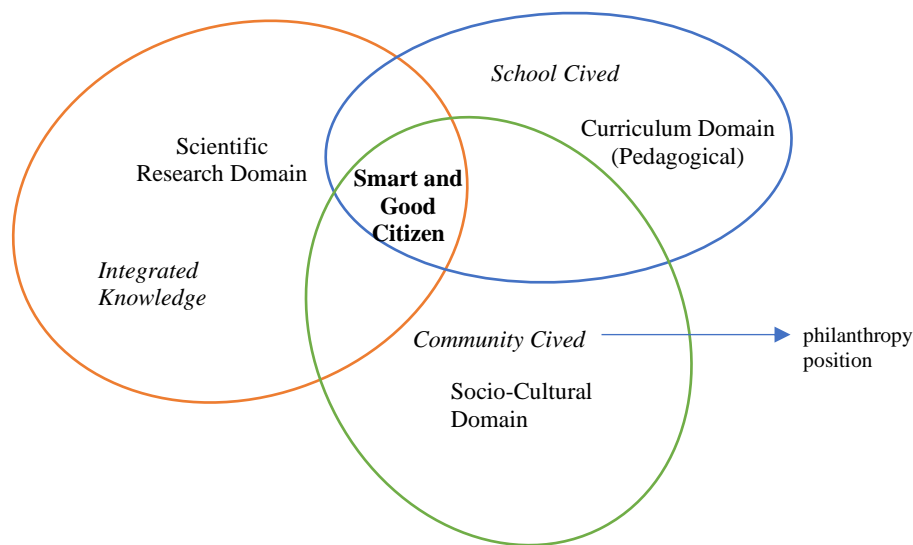
Chusnan Jusuf's article entitled "Modern Philanthropy for Social Development" discusses the contribution of modern philanthropy to social development. According to him, the substance of modern philanthropy can be clearly viewed from its orientation to institutional and systematic change, where the collected resources are directed to activities that lead to social change with the primary methods of community organization, advocacy, and public education (Jusuf, 2007). This orientation seems to be in line with the orientation of social movement groups, which is generally represented by civil society organizations. This study does not examine the changes that occur due to modern philanthropy, which extends traditional philanthropy and is identical to charities.

Research from the Social Trust Fund (STF) of Syarif Hidayatullah Islamic University Jakarta found that in the last two decades, the practice of social justice philanthropy in Indonesia has a trend that can be seen from several indicators, such as an increase in the number of community-based organizations and government (Maryam, 2020). It indicates that the spirit of *gotong royong* (mutual assistance), generosity, and volunteerism wrapped in the concept of philanthropy are rooted in Indonesian society's religion and culture. The Indonesian nation has a *gotong royong* tradition that has long existed before developing philanthropic scientific studies.

In economic studies, philanthropic activity has always been associated with capitalization. Behrooz Morvaridi's research entitled "Capitalist Philanthropy and Hegemonic Partnerships" shows the paradox between neoliberal capitalist (corporate) philanthropy and business interests. According to him, corporate philanthropy only deals with the symptoms of poverty and does not provide a fundamental solution to empower people because there is ambiguity in sustainable social transformation (Morvaridi, 2012).

Amid this unfinished pandemic, it is interesting to view philanthropy from a civic education perspective, apart from the socio-economic point of view. The domain played by philanthropy is in the sociocultural domain of civic education. The sociocultural domain of civic education asserts that civic education is not always construed as a subject in schools. Civic education covers and emphasizes democratic processes, citizen active participation, citizen involvement in civil society, and digital context (Doğanay, 2012; Lok, 2015; Peart, Cubo-Delgado, & Gutiérrez-Esteban, 2022; Print, 1999, 2013). However, for most, the study of civic education includes lessons related to institutions and systems involving government, political heritage, democratic processes, the rights and responsibilities of citizens, public administration, and the judicial system (Print, 1999). In the context of learning, there is a decrease in the level of community involvement, especially in some countries, which is evidence that civic education centers are more needed with project citizen learning (ÖZTÜRK, 2022). In other parts, civic education cannot stand alone, independent from cultural norms, political priorities, social expectations, national economic development aspirations, geopolitical contexts, and past history (W. O. Lee, Grossman, Kennedy, & Fairbrother, 2004).

This study examines the problems related to the discipline of civic education in the socio-cultural dimension. Civic education itself conceptually consists of three dimensions, namely academic, pedagogical, and socio-cultural dimensions.



**Figure 1. Three Domain of Civic education Study (Winataputra, 2001)**

Figure 1 explains that conceptually and epistemologically, in the context of the scientific body of knowledge development, civic education is a means of democratic education that contains three interactive conceptual dimensions, namely the scientific study of citizenship in education, citizenship curricular programs in formal and non-formal educational institutions as culture or enculturation in the context of national and state life (socio-cultural activities of citizenship) (Winataputra, 2001, 2015), and civic education in the dimension of bureaucracy (civic for the government) (Sapriya, 2015).

According to Sapriya (2015), one of the civic education domains is a socio-cultural program, which means a civic education program created to develop citizens in a particular community. Civic education in the socio-cultural domain deals with community empowerment



The word cloud above presents a variety of words related to research from sources. This result becomes the basis for further analysis of the research results in this ATLAS.ti 8 software.

## **FINDING AND DISCUSSION**

### **Finding**

According to the Charities Aid Foundation, 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 digital transformation of philanthropy.

The philanthropic movement in Indonesia is partly driven by the generosity of Indonesian society. The Indonesian people spend their lives according to the *gotong royong* tradition. HL asserts that "Indonesian society has a good history of *gotong royong* culture, which in fact cannot be claimed to belong to Indonesia."

In many ways, according to HL, "Community involvement must be increased. Community should be involved in many events. When a pandemic occurs, the community is affected. The community should be involved in providing aid, particularly disaster relief because Indonesia has a high disaster rate and large disaster magnitude." The aid given is not limited to money but also comes in other forms, such as energy and ideas. The Indonesian population is elevated by this factor. The interesting fact about the Indonesian people during the pandemic is that their spirit of helping others has increased tremendously, even during limited economic 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 decreases while the number of donations in other forms, such as goods and energy, increases.

According to HL, the religious philanthropic organization factor also plays an important role because this religious organization 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.

Based on the statements of the three informants (HL, HA, and AF), digitalization is the next factor that will affect how generous the Indonesian people are. It has been tried to turn traditional charity endeavors into digital ones. It changes the pattern of donating, namely through digital payment, which 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 contributions are huge for certain cases where people are eager to get involved more.

As explained by HA, 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 gave food to each other without asking whether we were Muslims or not. People can still congratulate the Christmas celebration without questioning their religious background. Also, people deliver cakes for their friends with a different religious background and never think to be apostates. The potential to mobilize and reconnect communities is the social capital of philanthropy. In addition, Indonesian social capital supports the growth of philanthropic practices. The social capital of the Indonesian people is *gotong royong*, which 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, in order to be more strategic, we educate people about the support that many concerns in our country require. These concerns range from religion to natural disasters, manners, and environmental concerns that may have an impact on a variety of things, including religious activities. People won't be able to do ablution if we can't protect the water supply. That is what needs to be understood and educated so that people are interested in contributing to the preservation of the environment.

Philanthropic awareness arises because there is a socio-cultural existence among citizens through the philanthropic movement. When it comes to realizing their existence or their roles as citizens, there is a role that they can play. When the state is unable to effectively promote the welfare of its residents, volunteer movements can form through philanthropy. In other words, the community seeks to supplement incomplete official policies. The level of civic philanthropy varies. As it develops, there is a growing awareness of independence as well as advancements that encourage reflection and action on inclusive philanthropy. Although we did not anticipate pandemic momentum, it does enhance awareness which must be maintained. Typically, disasters open the door to more inclusiveness.

This complimentary meeting point begins with a synergy between citizens, the state, and philanthropy. 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 democratizing social justice. Future developments are about long-term philanthropy that is more inclusive, targeting social empowerment, advocating for citizens, and creating new philanthropies. Local values and beliefs that are based on religion help philanthropy grow. 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, 1982; Ritzer & Smart, 2012). Moreover, Durkheim (1982) 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 themselves can be used to explain social facts. In order to understand generosity, which forms the social capital for philanthropy in Indonesia, one might consider how robust the tradition of charity is in a time of pandemic. The theory of social facts, which holds that there are immaterial social facts that constitute the spirit of the philanthropic movement in Indonesian society, can be used to explain how generosity is reinforced. These immaterial social facts include generosity and collective awareness, which are traits of mechanical solidarity in rural areas and organic solidarity in modern society. 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, 1982; Ritzer & Smart, 2012). The second collective awareness is coercion which gives rise to repressive and restitutive coercion and sanctions (Durkheim, 1982; Ritzer & Smart, 2012). In this act of generosity, exterior awareness is ingrained in the citizens. Donating online and through 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 (Milner, 2018).

Digitization in donation is interesting from the perspective of digital citizenship. *Digital citizenship* can be defined as norms of behavior that consider the use of technology. In short, it is said that digital citizenship is the ability to participate in online society (Isman & Gunggoren, 2014; Mossberger et al., 2008). The keywords are the knowledge and skills to use technology appropriately in the digital world, manage risk, and take advantage of participation opportunities (Partnership for 21st Century Skills, 2014). Meanwhile, digital citizens use the internet regularly and effectively every day (Mossberger et al., 2008). When more citizens, especially young citizens, are digitally literate, digital fundraising starts to work. This digitization provides the

public with access to information about injustice, which can be the first step toward supporting social justice goals (Hartnell, 2020).

The study by Reichert & Print (2017) found that digital media use stimulated discussions about citizenship issues. So, the younger generation is most likely to be more active in philanthropy. Also, citizenship knowledge increases citizenship efficacy, but the direct effect on intended political participation is inconsistent, as there are positive and negative effects depending on the type of activity (Reichert & Print, 2017). However, community efficacy is a fairly strong pioneer of participation. In addition, his research examines indirect effects and confirms that political knowledge and effectiveness mediate the relationship between civic communication and participation, both directly and sequentially. The research findings of Reichert & Print (2017) reveal that the internet is a major source or facilitator of youth participation, both through direct and indirect channels. Some experts agree that the internet is a medium of social and political participation (Amnå, 2012; Bennett, 2008; Carpini et al. 1996; N.-J. Lee et al., 2013; Norris, 1996; Reichert & Print, 2017). Also, social media is important for young people to discuss political issues that cause them to actively participate (Vromen et al., 2015; Xenos et al., 2014). However, the use of the internet and social media is also alleged to increase the participation disparity among young people (Vromen, 2007; Xenos & Moy, 2007). Therefore, the young generation who are digitally literate can bring significant changes towards the advancement of philanthropy, as pointed out by the informant.

The millennial generation promotes changes in giving aid among the very wealthy, "presenting new models that combine traditional foundations with for-profit efforts and social enterprises" (Wealth-X Report, 2016). Another form of the Economist Intelligence Unit report (2017) presents the potential of millennial generation philanthropic donations in investment financing in social enterprises.

Philanthropy is closely related to a sense of caring, solidarity, and social relations between people in society (Latief, 2013a). In its development, the concept of philanthropy was defined more broadly. Philanthropy is related to the donation activity itself and how the effectiveness of a 'giving' activity, both material and non-material, can encourage collective change in society (Latief, 2013a). Social capital is a resource derived from social relationships that allows diverse subjects, such as individuals and group organizations, to coordinate actions to gain benefits and achieve desired outcomes (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 main focus is whether society's social capital can be a means of developing the socio-cultural dimension of citizenship.

Research on philanthropy was conducted between 2004-2006 and escalated in 2010, particularly in Indonesia, where many institutions were created. The philanthropic movement is attracting more and more people's attention. This is truly astonishing, but it's not yet apparent how it will develop. The developing discourse deals with the pull of force of the philanthropic movement interest that would determine the direction of its movement.

In recent decades, philanthropy has played a prominent role in discourses at local, national, regional, and global levels on the issue of financing for sustainable development (OECD Development, 2014). Research on philanthropy is published in journals from different disciplines, including marketing, economics, social psychology, biological psychology, neuroscience, brain science, sociology, political science, anthropology, biology, and evolutionary psychology (Bekkers & Wiepking, 2011). In the context of sociology, the term volunteering or charity is used. This term is almost similar to the philanthropic movement in a social context (Bekkers & Wiepking, 2011). Volunteerism refers to proactive assisting behavior in a smaller scope, such as in the family and the surrounding environment (Bekkers & Wiepking, 2011; Wilson, 2000). Philanthropy in a broader context involves communities, donor or charitable institutions, and corporations (Bekkers & Wiepking, 2011), which refer to a deeper long-term commitment to the public interest that seeks to address the root causes of social problems (Anheier & List, 2006).

Much literature on philanthropy is included in the social sciences that focuses on factors that influence people's willingness to participate in philanthropy (Henderson et al., 2012), or

investigates "why people want to give" (Bekkers & Wiepking, 2011). Thus, philanthropy is more institutional, systematic, and has a clear direction and purpose. A *philanthropic strategy* is a formal and well-organized process that aims to elaborate on donation strategies and procedures for those in need (Pharoah, 2011). Although charitable and philanthropic movements play a role in building communities, they do not have sufficient resources and donor bases to expand easily or quickly meet the new demands of building community welfare (Pharoah, 2011).

Philanthropic movements, on the other hand, can fill the gap between government and citizen relationships. Vertical relationships may not solve problems that arise in a real society but require horizontal relationships. Neoliberal experts argue that social justice and redistribution of resources to address poverty should not be achieved through direct relations between the state and civil society (Kapur, 2004; Milanović, 2004). In contrast, connecting philanthropy with the poor, either directly with individuals or through partnerships, regardless of their location, is considered a new conceptualization of the state and civil society. Philanthropy is expected to be a solution to problems and challenges in society (Sciortino, 2017).

Philanthropic movements can be undertaken culturally to address the economic, humanitarian, and social inequalities of citizens. Philanthropy can have 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 absence of institutional infrastructure and stakeholder policies encourages the need for effective and targeted efforts from various actors and philanthropy supporters in Indonesia to gather, unite, and strengthen the joint movement of civil society in addressing the difficulties of social, humanitarian, and environmental development in the country.

The government cannot walk alone to achieve these sustainable development goals. Synergy with the community and various stakeholders is needed, especially on financial issues. One of the financial sectors proposed to be empowered is the private sector with a blended finance mechanism between the government, the private sector, and the philanthropic movement (Brodjonegoro, 2017; Wibowo & Cendikia, 2018). Concerning this, there are opportunities for citizens to get involved, one of which is with the philanthropic movement. On the other hand, philanthropic movements can fill the gap in the relationship between government and citizens. In a real society, vertical relations might not solve issues; instead, horizontal relations with other citizens are needed. In the context of citizenship studies, there is a horizontal relationship between active citizens, communities, and/or political life that has the characteristics of mutual respect and anti-violence in accordance with human rights and democracy, including various participatory activities such as voting as well as participation in the daily life of society (Hoskins et al., 2006; Hoskins & Mascherini, 2009).

According to Osler & Starkey (2005), citizenship encompasses status, taste, and practice. As a result, the philanthropic concept's formulation of the movement of love and neighborliness is in the dimensions of civic practice and taste. Citizenship as a sense covers a sense of belonging. Each citizen may have a different level of affection or sense of belonging to the country. Through state symbols and state-sponsored events that involve the local community, the government constantly encourages every citizen to have a sense of belonging to his country. This sense of belonging is also linked to the distinct national identities found in many nations. Yet, the degree of a sense of belonging depends on the rights and obligations that each citizen has. People often feel marginalized if they are unable to attain rights that are based on equality. The experience of discrimination can affect the sense of belonging to the state because it is one of the prerequisites for citizen participation. If that is lost, the sense of citizenship will decrease. Meanwhile, citizenship as a practice refers to self-awareness as an individual living in a relationship with others who participates freely in society and joins others for political, social, cultural, or economic purposes (Osler & Starkey, 2005).

Philanthropy plays on the sociocultural dimension of citizenship, which speaks of citizenship as a practice (civic community) and refers to self-awareness as an individual living



with others, participating freely in society, and joining others for political, social, cultural, or economic reasons (Osler & Starkey, 2005). Citizenship as a practice makes citizens active, not only on a national scale but in a global context. Citizenship can be thought of as a social process in which "individuals and social groups are involved in claiming, extending, or losing rights" (Isin & Turner, 2002). Thus, citizenship is based not only on the law but also on socially agreed norms, practices, meanings, and identities.

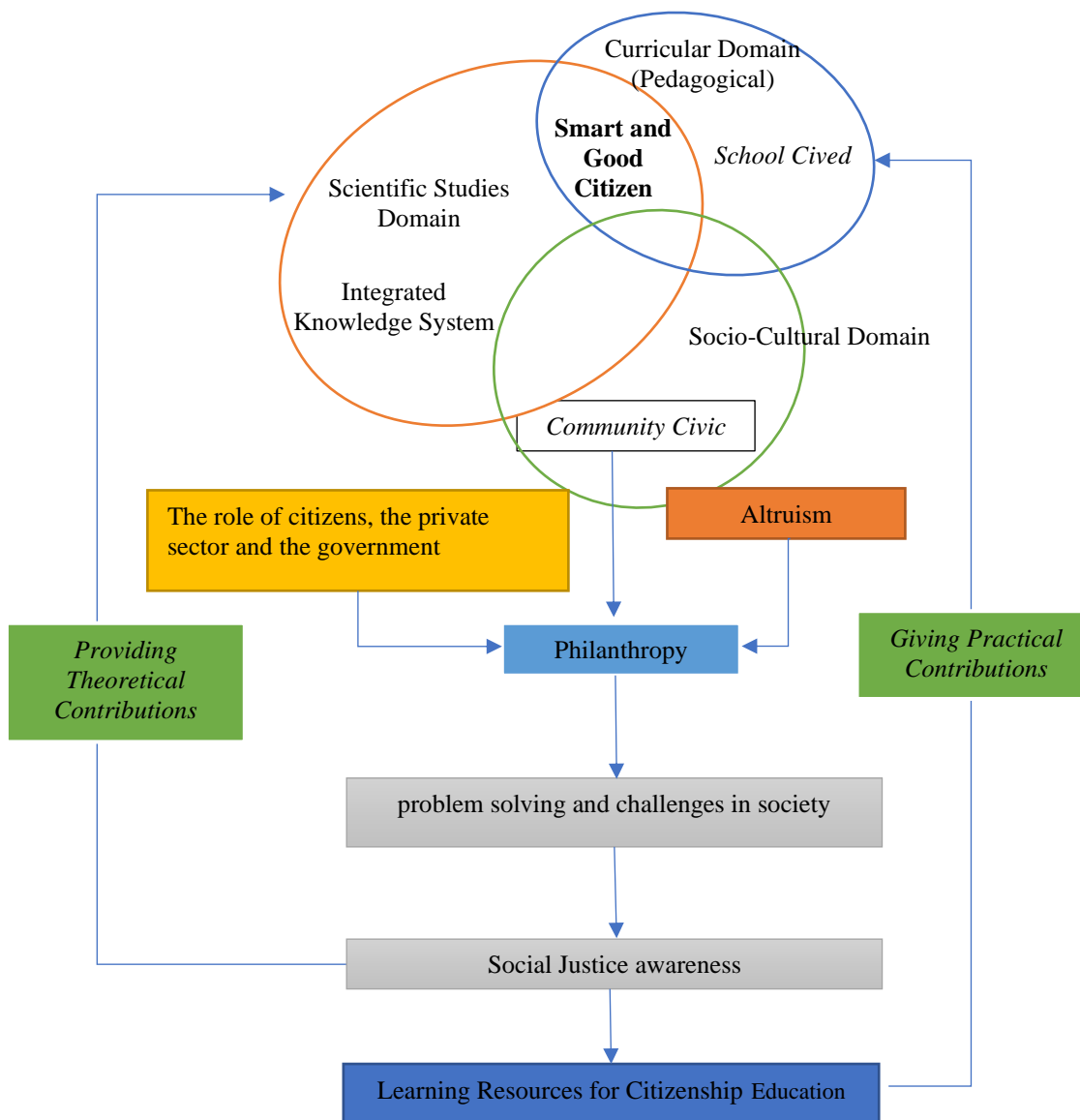
Philanthropy belongs to the sociocultural domain of civic education. Civic education in the sociocultural domain is related to community empowerment beyond formal education. It is a medium for democracy education that contains four interactive conceptual dimensions, including the scientific study of citizenship in education, citizenship curricula in formal and non-formal educational institutions, culture or enculturation in the context of national and state life (sociocultural activities of citizenship) (Winataputra, 2001, 2015), and civic education in the dimension of bureaucracy (Sapriya, 2015). Civic education is recognized as an effective means of establishing good citizens who will realize their rights and obligations at the state level, at the nation level, and in communication with other countries (Yusof et al., 2019).

Based on the aforementioned perspective, a sociocultural citizenship movement can be formed from the contributions of good citizens who grow to establish communities and institutions. Philanthropy, seen through the lens of a state ideology (Pancasila in the context of Indonesia), economics, sociology, culture, and politics are combined in such a way that civic education studies within the academic, sociocultural, and psycho-pedagogical dimensions are used as teaching materials in schools. State, civil society, and philanthropic relationships are all intertwined. Based on the opinions of the three respondents, this is rational given the growing awareness among Indonesian citizens of the need to mobilize resources to improve the country's social, economic, and political climate. Therefore, the presence of philanthropy becomes a potential development for the nation. As a result, the government or state with constitutional authority might collaborate with third-sector organizations by fostering a more favorable political environment and establishing regulations that assist in the enhancement of the caliber of the existing organizations. Also, by exploiting the abundant social capital, citizens of Indonesia participate voluntarily in the philanthropic movement.

The third sector is a representation of non-profit organizations that provide services to community needs and advocacy by bringing independence that can create a climate of political, social, and economic democracy that encourages the first and second sectors (Latief, 2013b). The first sector is represented by the government (state), which is obliged to meet the needs of citizens. The countries often have limitations and take advantage of these third sectors with clear regulations and controls. Meanwhile, the second sector is the private sector, which has capital and conducts business for profit.

The second sector itself often creates this third sector. The reason is that the new structure of philanthropy is considered unique in instilling business principles into the nonprofit sector to support social transformation, such as "venture philanthropy" (Letts et al., 1997), "entrepreneurial philanthropy" (Harvey et al., 2011), "strategic philanthropy" (Sandfort, 2008), 'philanthropic capitalism' (Bishop & Green, 2008), and 'capitalist philanthropy' (Morvaridi, 2012). Corporate philanthropy is a phenomenon that connects the business sector with the social sector (Lin-Hi, 2010; Vveinhardt & Andriukaitiene, 2014). Philanthropic motivation in a corporation is more than just giving because they also carry a promotional and business mission in their activities (Fioravante, 2010).

The philanthropic contribution of other domains in civic education can be described in Figure 3. 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 citizenship's problems and challenges. 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 expected in civic education that will prepare them to be democratic and responsible citizens.



**Figure 3. The Contribution of Philanthropy in the Dimensions of Civic education**

In 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

The contribution of philanthropy as a sociocultural dimension with the value of altruism, the local tradition of mutual aid and generosity, the religious spirit, and government synergy with different sectors is the solution to citizenship's problems and challenges. *Social justice* is an important issue that is discussed and worked on in this philanthropy. The contribution is for the curricular dimension in teaching materials to develop civic education related to the value of *gotong royong* and increased generosity. The strength of solidarity and generosity of the Indonesian nation have been tested, especially during a pandemic. This means that the practice of

citizenship has been implemented and continues to grow. Moreover, in the study of civic education, the sociocultural dimension itself has run very well. The role of civic education is substantively to educate the younger generation to become intelligent citizens and aware of their rights and obligations in social, national, and state life. Also, it develops the readiness of citizens to become members of a global society. As citizens of the 21st century, students must acquire and learn to use the skills, knowledge, and attitudes that will prepare them to be democratic and responsible citizens for life. In the domain of academic studies, philanthropy will continue to be an interesting discourse on 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.

## ACKNOWLEDGEMENTS

The authors would like to thank the primary resource person in this research, namely Prof. Hilman Latief, Ph.D. (LAZIMU and Vice-Rector for Student Affairs of UMY), Prof. Amelia Fauzia, Ph.D. (STF UIN and UIN lecturer Syarif Hidayatullah), and Hamid Abidin (Director of Indonesian Philanthropy). The author also thanks Prof. Dr. Sumaryanto, M.Kes AIFO, as the Rector of Yogyakarta State University, for providing research funding for the author's research.

## REFERENCES

- Adam, T. (2004). 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* (hal. 15–33). Indiana: Indiana University Press.
- Amnå, E. (2012). How is civic engagement developed over time? Emerging answers from a multidisciplinary field. *Journal of Adolescence*, 35(3), 611–627. <https://doi.org/10.1016/j.adolescence.2012.04.011>.
- Anheier, H. K., & List, R. A. (2006). *A dictionary of civil society, philanthropy and the non profit sector*. London and New York: Routledge.
- 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>.
- Bennett, W. L. (2008). Changing citizenship in the digital age. In W. L. Bennett (Ed.), *Civic life online: Learning how digital media can engage youth* (hal. 1–24). Cambridge, MA: The MIT Press. <https://doi.org/10.1162/dmal.9780262524827.001>.
- Bishop, M., & Green, M. (2008). *Philantropicapitlism: How giving can save the world*. New York, Berlin, London: Bloomsbury Press.
- Bouas, M. J. (1993). The three R's of moral education: Emile durkheim revisited. *The Educational Forum*, 57(2), 180–185. <https://doi.org/10.1080/00131729309335409>.
- Brodjonegoro, B. P. S. (2017). Arahan terkait pencapaian pelaksanaan tujuan pembangunan berkelanjutan (TPB)/Sustainable Development Goals (SDGs). *Sosialisasi Penyusunan RAD TPB/SDGs*. Semarang.
- Bryant, A. (2017). *Grounded theory and grounded theorizing. Pragmatism in research practice* (Vol. 5). Oxford University Press.
- 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>
- Carpini, D., Michael, X., & Keeter, S. (1996). *What Americans know about politics and why it matters*. New Haven: Yale University 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>.
- Doğanay, A. (2012). A curriculum framework for active democratic citizenship education. In M. Print & D. Lange (Ed.), *School, curriculum and civic education for building democratic citizens* (hal. 19–39). Rotterdam, Boston, Taipei: Sense Publisher.
- Durkheim, E. (1982). *The rule of sociological method* (S. Lukes, Ed.; W. D. Halls, Penerj.). New

- York, London, Toronto, Sidney: The Free Press.
- Economist Intelligence Unit. (2017). Passing the torch: Next generation philanthropists. Diambil 14 September 2021, dari <https://wealthmanagement.bnpparibas/en/news/philanthropy-report-2017.html>.
- Fioravante, P. (2010). Philanthropic initiatives and the value proposition equation. *The Journal of Values-Based Leadership*, 3(2), 56–71. Diambil dari <https://scholar.valpo.edu/jvbl/vol3/iss2/6/>.
- Friese, S. (2019). *Qualitative data analysis with ATLAS.ti*. SAGE Publishing.
- Hartnell, C. (2020). *Filantropi di Indonesia*. Jakarta.
- Harvey, C., Maclean, M., Gordon, J., & Shaw, E. (2011). Andrew Carnegie and the foundations of contemporary entrepreneurial philanthropy. *Business History*, 53(3), 425–450. <https://doi.org/10.1080/00076791.2011.565516>.
- 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>.
- Hoskins, B., Jesinghaus, J., Munda, G., Nardo, M., Nijlen, D. Van, Vidoni, D., & Villalba, E. (2006). *Measuring active citizenship in Europe*. Luxembourg: 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>.
- Isin, E. F., & Turner, B. S. (2002). Citizenship studies: An introduction. In E. F. Isin & B. S. Turner (Ed.), *Handbook of citizenship studies*. London: SAGE Publications.
- Isman, A., & Gunggoren, O. C. (2014). Digital citizenship. *Turkish Online Journal of Educational Technology*, 13(1), 73–77. <https://doi.org/10.4324/9781315622408-9>.
- 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?* (No. G-24 Discussion Papers 29). New York and Geneva.
- 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). *Politik filantropi di Indonesia*. Yogyakarta: Ombak.
- Lee, N.-J., Shah, D. V., & McLeod, J. M. (2013). Processes of political socialization: A communication mediation approach to youth civics engagement. *Communication Research*, 40(5), 669–697. <https://doi.org/10.1177/0093650212436712>.
- Lee, W. O., Grossman, D. L., Kennedy, K. J., & Fairbrother, G. P. (Ed.). (2004). *Citizenship education in Asia and the Pacific. Concepts and issues*. Hong Kong, China: Springer.
- Letts, C. W., Ryan, W., & Grossman, A. (1997). Virtuous capital: What foundations can learn from venture capitalists. *Harvard business review*, 75(2), 36–44.
- Lin-Hi, N. (2010). The problem with a narrow - minded interpretation of CSR: Why CSR has nothing to do with philanthropy. *Ramon Llull Journal of Applied Ethics*, 1(1), 79. Diambil dari <https://www.raco.cat/index.php/rljae/article/view/270548>.
- Lok, C. K. (2015). Adoption of smart card-based e-payment system for retailing in Hong Kong using an extended technology acceptance model. In *Advances in Business Marketing and Purchasing: Vol. 23B. E-services Adoption: Processes by Firms in Developing Nations* (hal. 255–466). Emerald Group Publishing Limited. <https://doi.org/10.1108/S1069-09642015000023B003>.
- Maryam, D. (2020). Praktik filantropi berkeadilan sosial perlu didukung | STF UIN Jakarta. Diambil 2 September 2020, dari <https://www.stfuinjakarta.org/2018/07/29/praktik-filantropi-berkeadilan-sosial-perlu-didukung/>.
- Milanović, B. (2004). *World Apart: Global and international inequality 1950–2000*. Princeton, NJ: Princeton University Press.
- Milner, A. (2018). *Lanskap global filantropi* (Filantropi Indonesia, Penerj.). Jakarta: Worldwide

Initiatives for Grantmaker Support (WINGS).

- 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>.
- Morvaridi, B. (2012). Capitalist philanthropy and hegemonic partnerships. *Third World Quarterly*, 33(7), 1191–1210. <https://doi.org/10.1080/01436597.2012.691827>.
- Mossberger, K., Tolbert, C. J., & McNeal, R. S. (2008). *Digital citizenship. The internet, society, and participation*. Cambridge, Massachusetts London, England: The MIT Press.
- Norris, P. (1996). Does television erode social capital? A reply to Putnam. *PS - Political Science and Politics*, 29(3), 474–480. <https://doi.org/10.1017/S104909650004511X>.
- Nurdin, B. V. (2020). COVID-19 dan filantropi. Diambil 1 September 2020, dari <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*. Paris.
- Osler, A., & Starkey, H. (2005). *Changing citizenship. Democracy and inclusion in education*. New York, NY: Open University Press. <https://doi.org/10.1177/1746197906068125>.
- Othman, A., Isa, N. A. M., Noor, A. H. M., Mohamed, N. A., & Ibrahim, K. (2018). Does multifaceted poverty approach enhance the identification of the poor and need in zakat institutions. In A. Tohirin, A. Widarjono, A. Affandi, A. H. M. Noor, K. Susilabudi, & M. S. A. Rasul (Ed.), *6th Southeast Asia International Islamic Philanthropy Conference "Ummah Excellence Through Integrating Islamic Philanthropy and Islamic Social Finance Into The Mainstream Economy."* Yogyakarta: Prodi Ilmu Ekonomi Fakultas Ekonomi Universitas Islam Indonesia.
- ÖZTÜRK, T. (2022). Project-based civics education: A case study of a university research center. *Participatory Educational Research*, 9(2), 53–70. <https://doi.org/10.17275/per.22.28.9.2>
- Partnership for 21st Century Skills. (2014). *Reimagining citizenship for the 21st century: a call to action for policymakers and educators*.
- 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>.
- Peart, M., Cubo-Delgado, S., & Gutiérrez-Esteban, P. (2022). Exploring the role of digital and socio-civic skills for promoting youth participation and digital citizenship. *European Journal of Educational Research*, 11(2), 697–709. <https://doi.org/10.12973/eu-jer.11.2.697>
- 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>.
- Print, M. (1999). Introduction civic education and civil society in the Asia-Pacific. In M. Print, J. Ellickson-Brown, & A. R. Baginda (Ed.), *Civic Education for Civil Society* (hal. 9–18). London: ASEAN Academic Press.
- Print, M. (2013). Competencies for democratic citizenship in europe. In M. Print & D. Lange (Ed.), *Civic education and competences for engaging citizens in democracies* (hal. 37–50). Rotterdam, Boston, Taipei: Sense Publishers.
- Reichert, F., & Print, M. (2017). Mediated and moderated effects of political communication on civic participation. *Information, Communication & Society*, 20(8), 1162–1184.
- Ritzer, G., & Smart, B. (2012). *Handbook teori sosial*. Nusa Media.
- Sandfort, J. (2008). Using lessons from public affairs to inform strategic philanthropy. *Nonprofit and Voluntary Sector Quarterly*, 37(3), 537–552. <https://doi.org/10.1177/0899764008320270>.
- Sapriya. (2015). Pengembangan kurikulum program studi PKn sebagai disiplin ilmu terintegrasi berbasis KKNI. In Sapriya, C. Darmawan, Syaifullah, M. M. Adha, & C. Cuga (Ed.), *Prosiding Seminar Nasional Penguatan Komitmen Akademik dalam Memperkokoh Jatidiri Pendidikan Kewarganegaraan* (hal. 76–94). Bandung: Laboratorium Pendidikan Kewarganegaraan-Universitas Negeri Yogyakarta.
- Sciortino, R. (2017). Philanthropy, giving , and development in Southeast Asia. *Austrian Journal of South- East Asian Studies*, 10(2), 129–138. <https://doi.org/https://doi.org/10.14764/10.ASEAS-2017.2-1>.
- 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>.
- Vromen, A. (2007). Australian young people's participatory practices and internet use. *Information, Communication & Society*, 10(1), 48–68. <https://doi.org/10.1080/13691180701193044>.
- Vromen, A., Xenos, M. A., & Loader, B. (2015). Young people, social media and connective action: from organisational maintenance to everyday political talk. *Journal of Youth Studies*, 18(1), 80–100. <https://doi.org/10.1080/13676261.2014.933198>.
- Vveinhardt, J., & Andriukaitiene, R. (2014). Social responsibility discourse in empirical and theoretical lithuanian scientific studies. *Engineering Economics*, 25(5), 578–588. <https://doi.org/10.5755/j01.ee.25.5.4898>.
- Wealth-X Report. (2016). The walth-x and arton capital philanthropy report 2016. Diambil 14 September 2021, dari <https://www.wealthx.com/report/the-wealth-x-and-arton-capital-philanthropy-report-2016/>.
- Wibowo, M. F., & Cendikia, I. (2018). Track SDGs persembahkan Cisdid dan Sinergantara. *Seminar Nasional Masyarakat Sipil Indonesia untuk SDGs "Konsolidasi Pemangku Kepentingan dalam Pelaksanaan dan Pencapaian SDGs di Indonesia"*, 46–47. Jakarta: INFID.
- 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>.
- Winataputra, U. S. (2001). *Jatidiri pendidikan kewarganegaraan sebagai pendidikan demokrasi*. Disertasi. Sekolah Pascasarjana Universitas Pendidikan Indonesia.
- Winataputra, U. S. (2015). *Pendidikan kewarganegaraan: Refleksi historis- epistemologis dan rekonstruksi untuk masa depan*. Tangerang Selatan: Universitas Terbuka.
- Xenos, M., & Moy, P. (2007). Direct and differential effects of the internet on political and civic engagement. *Journal of Communication*, 57(4), 704–718. <https://doi.org/10.1111/j.1460-2466.2007.00364.x>.
- Xenos, M., Vromen, A., & Loader, B. D. (2014). The great equalizer? Patterns of social media use and youth political engagement in three advanced democracies. *Information Communication and Society*, 17(2), 151–167. <https://doi.org/10.1080/1369118X.2013.871318>.
- Yusof, H., Noor, M. A. M., Mansor, M., & Yunus, J. (2019). Knowledge, skills, and attitudes of malaysian student on global citizenship education. *Cakrawala Pendidikan*, 38(3), 426–437. <https://doi.org/10.21831/cp.v38i3.26304>.