

Digital Philanthropy in Indonesia: Strengthening Civic Virtue for Digital Citizens

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Abstract—This article aims to report the results of a study of a model of digital-based social movements that can strengthen civic virtue. In this study social movement is seen as citizenship education in the socio-cultural domain. This study used a qualitative approach with case study design. The focus of the research is civic participation in digital philanthropy movement which organized by Non-Governmental Organization called *Aksi Cepat Tanggap* (ACT - Fast Action Response). Data were obtained through in-depth interviews, observations, and documentation studies. Research participants are ACT representatives and online donors. The results of the study showed that digital philanthropy organized by ACT was able to develop a more participatory culture of digital citizenship. This civic culture is supported by digital citizenship infrastructure such as new media. A digital-based social movement can foster the commitment of citizens to participate in improving the standard of living of the community including efforts to resolve various social problems and problems of injustice. □

Keywords—digital philanthropy, civic philanthropy community civic, digital citizenship

I. INTRODUCTION

Philosophically, democracy is a concept of the state which contains broader and more complex definitions including aspects of community life that are institutionalized in the daily behavior of citizens. Today we find that studies of traditional citizenship only focus a lot on public participation in the political process. In fact, the form of public participation is more inclusive than that. In it includes public participation in community organization activities and participation in improving people's lives. Citizens are involved in efforts to resolve various social problems and problems of injustice. One of the authors' concerns as well as being the focus of research is citizen participation in the era of industrial revolution 4.0, namely the social movement in the form of digital philanthropy that is empowered, mobilized and developed by community organizations. □

The social movements in the form of local, national, and transnational philanthropy have received attention among academics and researchers. Some redefine it as prosocial practices [1-4]. There are those who study it as a solution to social injustice and manifestations of human rights enforcement [5-7]. On the other hand, some experts view it as an indicator of strengthening civil society and the model of community development [8-12]. In the context of formal education, philanthropy is an action that can be learned through value-based learning, service learning, or school

culture and habituation [13-15]. Several previous studies sought to examine the practice of civic philanthropy as a normative action. However, this study examines digital philanthropy as a civic culture in the disrupted era with the hope to obtain novelty in the form of a social movement which is digitally able to foster civic engagement combining with the values and character of wisdom to use the new media.

This study derived from the results of a study conducted by researchers on several phenomena on the field. First, the lack of awareness, willingness, caring, and responsibility of citizens to get involved in handling social problems and humanitarian crises both at the local and global level. Along with globalization, the trend of apathetic and individualist citizens has also strengthened. Citizens should have a strong spirit of social service, and therefore this attitude must always be nurtured. Secondly, the government program has not been optimal to channeling the involvement of citizens especially in the field of social humanity. Even if there is, citizen participation is still very minimal. Thirdly, the use of new media has not been optimal to foster more participatory citizenship in the social and humanitarian fields. Data shows that as many as 143.26 million of the 262 million inhabitants of Indonesia are internet users [16]. Viewed from the aspect of services accessed, between the use of the internet in the fields of economics, public services, education, socio-politics, lifestyle, and the health sector, the field of lifestyle namely social media access gained the largest percentage with 87.13%. If we associate these data with the parameters of public sphere initiated by Habermas (2015), especially in terms of its functions, cyberspace in Indonesia is still limited to the use of leisure and pleasure [17].

Based on the gaps as described, the authors feel the importance of this issue to be appointed as the topic of research according to the urgency as follows. The first is that the internet as a new media should be seen as a strategic citizenship infrastructure to develop the character of caring and participation of citizens. Second, given that the volunteerism of citizens is social capital that must always be built as a basis for established democracy. Third, various social problems (such as poverty, neglect, disability, social disability, disaster victims, level of violence, remoteness) and humanitarian crises (global conflicts such as Israeli-Palestinian, Syrian, Yemeni conflict with 167,000 victims [18], genocide against Rohingya ethnic groups, apartheid against Uighur ethnic groups, global poverty) deserve attention and become a moral responsibility of citizens. On the basis of these urgencies, the author tries to report on the

study of the phenomenon of the occurrence of digital philanthropy as an alternative solution to reduce the existing problems.

II. LITERATURE REVIEW□

A. Civic Philanthropy

Sir Francis Bacon (1626) was the first British writer to use the term philanthropy in the academic definition. According to him *philanthropic* means goodness that affects human life and the word humanity is too specific to express it [3]. Philanthropy is also seen as a humanitarian response channeled institutionally towards the poor [24]. The meaning of philanthropy is still a dispute in contemporary academics. However, some academic communities that study the field of philanthropic studies have put forward the ideal definition of philanthropy. One that has been widely accepted is formulated by Salamon (1992). According to him, philanthropy is the giving of time or personal valuables (money, security, property) for public purposes. Salamon also views philanthropy as a form of income from non-profit organizations. [3].

Some historians, for example, Carnegie (1993) and Karl (1990), define philanthropy as an effort to encourage independence among beneficiaries in order to be able to avoid poverty [3]. Based on views on philanthropy, we can present the definition of philanthropy, which is prosocial action in the form of money, property or valuables in the public interest.□

Several studies on the practice of philanthropy from various perspectives have produced postulates. The research conducted by Jakimow from the perspective of citizenship, for example, states that volunteerism of citizens has aroused citizen moral responsibility based on ethics of care and sincerity. The volunteerism of citizens has transformed the relationship between citizens and the state in relation to community development [12]. Unlike the research conducted by Van Sylke et al. which promotes the practice of African-American ethnic philanthropy which emphasizes the dimensions of rationality from the practice of civic philanthropy in established democracies such as the United States [6]. Both of these findings appear contradictory given socio-demographic differences.

In studying civic philanthropy, we should refer to several relevant theories. For example, the theory of Pancer about civic engagement which states that on individual levels, the involvement of citizen is initiated by social influence, values, and instrumental motives and in the system level, civic engagement is driven by availability of community programs and organizations, norms of reciprocity, and social responsibility [20].

B. Social Movement Theory

Speaking of social movements, there are two dominant theories that contradict each other in this study. First is the Resource Mobilization Theory. Resource Mobilization Theory was first introduced by Anthony Oberschall [21]. Resource Mobilization Theory considers that the dynamics of social movements tend to involve dimensions of rationality. Fireman and Gamson view that the essence of

Resource Mobilization Theory is an attempt to find the basis of rationality about the shape and participation in a social movement [22].□

Some theorists have conducted studies to understand the basis of the rationality of participation in a social movement. For example, Olson developed a utilitarian model to elaborate collective behavioral participation and stated that in order to understand why individuals are involved in a collective behavior it must be analyzed about the concept of reward and experienced by that individual. According to Olson, the collective activity must be able to offer incentive choices, such as prestige, salary, and leadership to attract community participation in a collective activity [22]. So thus the Resource Mobilization Theory focuses and is significantly tied to rationalism and materialism.□

In contrast, Identity-Oriented Theory views that the dynamics of social movements tend to involve emotionality (emotive) dimensions. According to proponents of this theory, the basis of rationality from the theory of resource mobilization is considered insufficient to explain new social movements such as the feminist movement, peace campaigns, and environmental movements. The analysis conducted by Snow et al. (2004) state that participants in social movements expressly understand their actions as an articulation of human values and carry that value widely [23].

Hunt and Benford (2004) emphasize collective identity as a precursor (prerequisite) needed for the emergence of collective action and as a result of collective action movements. Collective identity explains that groups of individuals have common interests, values, feelings, and goals. So based on the perspective of Identity Theory, it can be formulated about the determinants of the occurrence of social movements, namely collective identity, solidarity, and commitment [23].

C. Digital Citizenship

Today, in terms of citizenship it is also significantly mediated by digital communication. Baddeley (1997), Jordan (1999), and Moore (1999) see that cyberspace has changed the behavior of citizens both in the aspects of involvement in the democratic process and in the fulfillment of adequate community participation [24]. The most popular conception of digital citizenship in the literature states that digital citizenship is the norm of citizen behavior in relation to the use of technology. □

Digital citizenship is a guideline that mediates citizen behavior to be useful for digital communities or digital societies [25]. According to Jones and Mitchell, digital citizenship in relation to civic engagement is characterized by online behavior and online civic engagement [24]. Online behavior is the behavior of digital citizens in carrying out their online activities in general, including the depth of ethics in networking and compliance with the law. Meanwhile, online civic engagement more specifically refers to citizen participation in public affairs through online media. In the online civic engagement, there is a transformation of digital skills into participation to create social change and efforts to influence public policy.□

Ribble and Miller (2013) divide digital citizenship with three dimensions constructed by nine aspects. The dimensions in question include: (1) respecting oneself / others, (2) educating oneself / connecting with others, and (3) protecting themselves / others [25]. More detailed dimensions are contained in the following fig. 1.

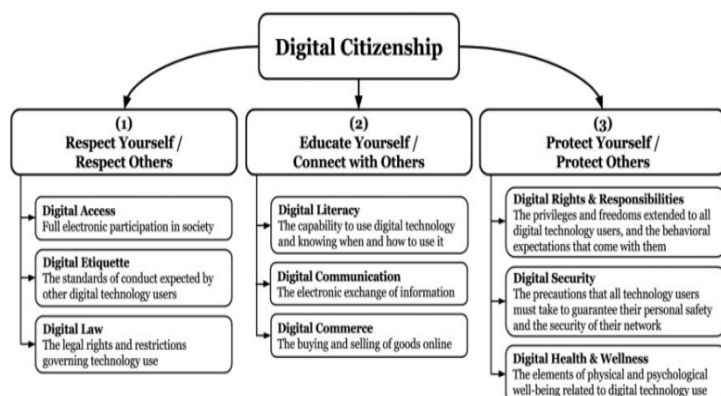


Fig. 1. Digital Citizenship Framework Source: Ribbler & Miller (2013)

Based on scheme 1, we can know that digital citizenship is constructed from indicators such as digital access, digital etiquette, digital law, digital literacy, digital communication, digital commerce, digital rights and responsibilities, digital security, and digital health and wellness. The nine aspects as mentioned, lead to the normative behavior of citizens in digital use.

III. METHOD

This research was conducted with a qualitative approach. The research design is a case study. Authors choose case study design based on a number of reasons. First, this research is limited to certain units, namely digital philanthropic practices in a local to the trans-national context at the global humanitarian organization *Aksi Cepat Tanggap* (ACT). Second, even though research is limited to one particular unit but does not eliminate the substance and orientation of the study, because research is carried out comprehensively and deeply. Third, this research focuses on the relationship and process of digital philanthropy as a civic culture which manifested by civic engagement. So this research was conducted in a natural setting as well as the characteristics of case study design [26]. Data were obtained through in-depth interviews, observations, and documentation studies. The research participants were 2 ACT representatives and 7 donors who donated online through social media, web 2.0 facilities, and other online platforms. Data analysis uses Milles and Huberman models which include data reduction, data display, and verification [27]. To increase the degree of trust in the research data, source and technique triangulation was carried out.

IV. FINDINGS AND DISCUSSION

If today we visit some public spaces such as houses of worship, we will find standing banners that contain barcodes for online philanthropy. For example, to commit tithe, give alms, or represent, Muslims who visit the mosque only have to scan it. This condition is an illustration of how the

advancement of information and communication technology has had an impact on citizen participation for the purpose of social justice and humanitarian practices.

The ACT is one of the humanitarian institutions in Indonesia that organizes the digital philanthropy movement. This global humanitarian institution was established in 2005. Consistently, this organization becomes a channel for Indonesian community resources with the mission of overcoming various social problems in Indonesia, helping people affected by global conflict or the global humanitarian crisis. Current humanity programs from FAR are Winter Aid for Palestine and Syria, Let's Help Syria, Education for Border Area (*Pendidikan Tepian Negeri*), Let's Help Rohingya, Progressive Sacrifice (*Qurban Progresif*), Islamic Alms-Retail-Endowment (*Wakaf Retail Sodaqo*), Food for Somalia, United in The Face of Disaster (*Bersama Hadapi Bencana*), Ship Humanity (*Kapal Kemanusiaan*), Let's Save Palestine, Raise Hope Children of Syria, Nutrition for Asmat Children (*Gizi Anak Asmat Papua*), Indonesia Together with Lombok, Together Help Palu-Donggala, Freedom for Uighurs (*Bebaskan Uighur Berislam*), Help Sunda Strait Tsunami Victims.

ACT operates digital philanthropy through four bases namely web 2.0 facilities, social media, online shopping sites, and messenger applications. The following figure 2 shows the scheme of ACT's digital philanthropic process taking place online.

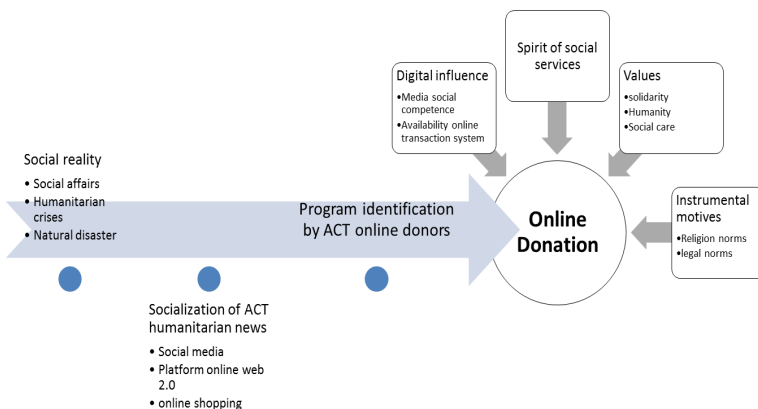


Fig. 2. The Scheme of ACT's Digital Philanthropic Processes Source: Processed by Researcher

Digital philanthropy has actually offered efficiency and convenience for citizens to actualize civic virtue. Digital philanthropy paves the way for the development of a culture of citizenship that is filled with the wisdom of citizens in digitizing. Its practicality is also an advantage that is able to penetrate the segment of digital citizens which dominated by millennials or the youth. The involvement of digital citizens in this regard is seen as public participation that encourages the realization of social welfare, social justice, and the realization of a humanitarian mission.

In the study of citizenship, Hoskins and Mascherini (2009) view this condition as active citizenship which leads to a citizenship regime [28]. Independence of citizens is at a decisive level for the course of development in this case in the social field. This is a good capital on the one hand but a bad indicator of the performance of the government that should be able to walk collaboratively with citizens.

Volunteerism of citizens is a supporting component which should be able to be managed in such a way.

Based on the research, it was found that digital philanthropy in Indonesia was largely driven by religious factors, cosmological practices in the case of transnational philanthropy, and community development. Among these three factors, the first factor has the strongest resonance. Religion has internalized actions of solidarity and human values. The practice of citizen philanthropy is a normative action driven by instrumental motives in the form of religion. So in the case of Indonesian society, the emotional dimensions are more dominant as drivers of civic engagement compared to the dimensions of rationality. This finding is a criticism of Oberschall's Resource Mobilization Theory which states that rationality is a driving aspect of social movements.

The practice of citizen philanthropy can also be seen as a normative action driven by instrumental motives in the form of laws and social norms. For cases in Indonesia, civic philanthropy is a constitutional order that implies the realization of social justice through the efforts of all elements including citizens. On that basis, civic philanthropy is also one form of moral responsibility that inherent in a citizen. Another example of a legal instrument that imposes Corporate Social Responsibility (CSR) is an order for companies to donate a portion of their profits to social and environmental life [29-31]. □

In relation to digital citizenship infrastructure, for digital citizens, digital philanthropy is fostering aspects of respecting oneself / others, educating oneself / connecting with others, and protecting themselves / others as characterized by Ribble and Miller (2013) [25]. Thus, citizens of digital countries can always digitize wisely. This is an outcome of the process of organizing digital-based social movements in combination with three dimensions of citizenship namely civic knowledge, civic skills, and civic disposition [32].

The first is civic knowledge. ACT digital philanthropy is full of the latest humanitarian news content both at local and global levels. Digital citizens, in this case, can gain insight into social issues and humanitarian crises that occur both in Indonesia and in various parts of the world. In this process, there is a cosmological practice that actualized by transnational philanthropy based on global awareness as indicators for global citizens [33, 34].

The second is a civic skill. Digital philanthropy has sown the skills of citizens to be digitally good. This is what Cox calls doing well online in the form of voluntary actions that are channeled online on the basis of digital skills [35]. This skill dimension is divided into intellectual skills in the form of digital literacy and participatory skills, namely skills to engage in online public affairs [25, 36].

The third is the civic disposition which is manifested in the normative behavior of citizens in digital use. This behavior is transformed into the attitude of citizens to respond to problems by taking a role in the process of resolution. Then there is a reinforcement of public characters and private characters. In the context of digital character philanthropy, this includes moral responsibility, self-discipline, respect for human dignity, concern (caring) for citizens, heeding the rules of the law [32].

The digital-based social movement is not limited to facilitating the occurrence of civic virtues. Furthermore, the virtues of citizens will also have an impact on people's welfare. Digital philanthropy run by ACT is carried out with the aim of social justice and has equaled social empowerment. The impact of digital philanthropy on social aspects can be illustrated in the following scheme 3

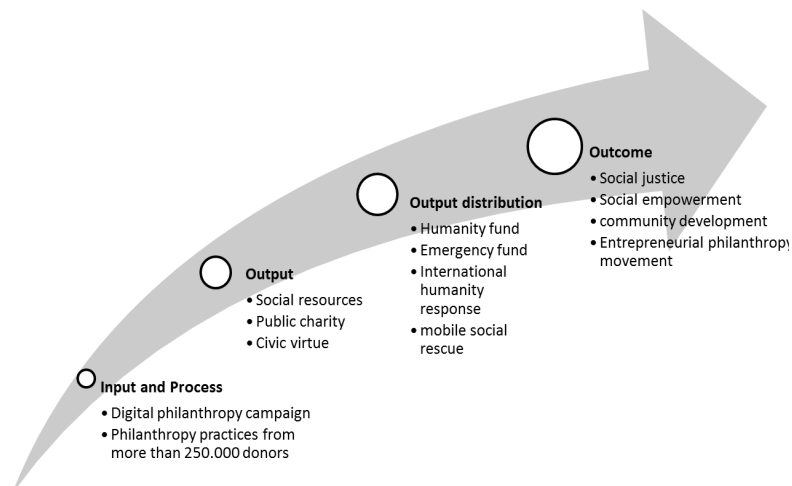


Fig. 3. Impacts of Digital Philanthropy for Citizens and Social Aspects Source: Processed by Researcher

The scheme shows that digital philanthropy has sown the existence of community development efforts by citizens. ACT also has a community empowerment program through philanthropy entrepreneurs. Through volunteers who conduct Mobile Social Rescue (MSR), poor people are nurtured and given capital to run a business. In this effort, ACT acts as a partner who was channeling waqf funds from the community as both capital and branding. This social movement also provides the best contribution to social development.

V. CONCLUSION

ACT's digital philanthropy has become an alternative model of the social movement in developing civic virtue in the digital era. This movement has sown community development and a new culture that formed by the utilization of the digital citizenship infrastructure called online media combining with wisdom and caring character. In the case of Indonesia, civic engagement in it is driven by emotive things such as collective identity, solidarity, and commitment. The impact of the practice of digital philanthropy is felt for citizens involved and the community affected by the social movements. For digital citizens who participate, it is a place for them to develop three dimensions of citizenship, namely civic knowledge, civic skills, and civic disposition. These three dimensions lead to the formation of commitments to actualize civic virtue. For the community affected by the practice of digital philanthropy, this movement is a way for the realization of social justice, strengthening civil society, and social empowerment through entrepreneurial philanthropic. □

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