

Social Capital as an Instrument of Social Movement Aksi Cepat Tanggap (ACT): A Study of the Humanitarian Ship Program for Palestine

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Abstract—This research is based on the facts regarding poverty and humanitarian disasters requiring external assistance. Such problems are not only the concern of the State in question, but also for the societies surrounding it. One of the responses toward such problems comes from Aksi Cepat Tanggap (ACT), a philanthropic foundation financed by social fundraising which undertakes various voluntary, humanitarian activities. In the midst of the birth of similar humanitarian foundations, ACT needs to improve the institutional resources so it can still facilitate the social participations of the community. Therefore, the underlying consideration of the study aims to explain the social capital built up by the ACT and from which the social participations are facilitated as efforts of helping to solve humanitarian social problems. By using a qualitative approach, the data of this study was collected through observations, studies of literature, in depth interviews, and audio-visual documents. The study found that: 1) The ACT, as a social movement, facilitates community participations by undertaking donation activities and volunteering based on Islamic values and nationalism; and, 2) it also promotes humanitarian principles aimed at building humanitarian solidarity and increasing public awareness to create positive changes within societies.

Keywords—ACT, social capital, social movement

I. INTRODUCTION

The advancement of the times in various fields has had an impact on public participation in the public sphere, one of which has been social and economic problems. Transgenerational economic inequality has given birth to poverty in communities, including those in Indonesia. Based on data from the Central Statistics Agency (BPS) in March 2018, the percentage of Indonesia's population classified as poor as is 9.82%, or 25.95 million persons [1]. Thus, an effort was enacted by the State, as well as by the communities concerned, so that these problems could be overcome. The problem of poverty is the responsibility of the State, but also requires community participation, and as such it is also in accordance with the mandate of the Indonesian constitution.

One of these efforts emerged via various activities, including those that were mutual or charitable. Based on this, social participation will emerge naturally within the community, especially with regards to the issues of prosperity. Even so, there are still people who do not want-

or are not aware of- self-involvement in these charitable activities.

In society, social participation is also mobilized by various institutions, and political, social, and religious institutions are used as forms of a collective movement. Collective and individual movements that are charitable represent symbols of solidarity and values that pay attention to- and prioritize- the interests of others i.e., they demonstrate altruism in the community. The emergence of a collective movement then makes community involvement a part of the social movement.

The issue of community social participation is currently facilitated by the State and faith-based organizations. The birth of a collective movement, especially emanating from religious institutions, gave birth to an issue that aims to mobilize community participation. Religious organizations often produce collective movements in the form of philanthropy. At present, philanthropic movements are one of the means of enabling the community to assist with the alleviation of various problems in the community. The Organization for Economic Operation and Development (OECD), stated in 2017 that the philanthropic movement during 2013–2015 has contributed \$19.5 billion USD toward development, and this has helped the State to achieve SDGs 3 (health and welfare), SDGs 4 (quality education), and SDGs 16 (peace, justice and strong institutions) [2].

The Charity Aid Foundation (CAF), which is a charity that serves and provides charitable activities based in the United Kingdom (UK), has provided results of their research in the 2017 World Giving Index. It shows that Indonesia ranked second highest out of 139 countries studied by CAF in three components, namely: helping foreigners; giving donations; and, active in volunteer activities [3]. The results can also explain the position where the community can contribute to social activities and growth in charitable philanthropic activities. However, often the practice of generosity in the form of donations in the community arises due to the mobilization carried out by religious institutions based on beliefs among certain religious teachings. This is reflected in the countries with the highest index 1–5 which are dominated by a particular religion, such as Myanmar, Indonesia, Malta, and Thailand.

In Indonesia, the social participation of the community in terms of social movements in the form of fundraising is frequently done by various institutions or organizations.

Humanitarian institutions that currently exist in Indonesia are multiple, including: Dompot Dhuafa, Pos Keadilan Peduli Ummat (PKPU); Badan Amil Zakat Indonesia (Baznas); Medical Emergency Resque Committee (MER-C); Bulan Sabit Merah Indonesia (BSMI); and, Kitabisa.com and Aksi Cepat Tanggap (ACT).

ACT is the embodiment of the philanthropic-based social movement, which carries out fundraising activities both offline and by using crowdfunding as a means to facilitate social participation. ACT in carrying out its social movements uses information technology, especially through the internet - and social media is used as a campaign strategy. With the development of digital activism patterns, ACT began fundraising on various other crowdfunding platforms, such as launchgood.com (abroad), and kitabisa.com (Indonesia) to be able to reach their set targets.

In its activities, ACT must carry out various innovative programs so that the community is involved in participating in campaign activities. One of the innovations that became the focus of the ACT program was facilitating public awareness regarding the humanitarian crisis in Palestine. One of ACT's focal points is how to manage issues across various media channels when interacting with the community, so that people can be interested in participating in their programs. Channels that are currently used by ACT are quite numerous but are principally found among social media.

Communities are often offered programs by ACT on social media by displaying information that arouses a sense of human empathy, but also several pre-packaged campaign programs using Islamic identity-markers, but it also later utilizes the collective power of the community to amplify nationalist sentiment because it often raises issues surrounding Indonesian identity in various campaigns that are carried out. This encourages a variety of perceptions from the community regarding the ACT institution itself. This is certainly a challenge for ACT to build social relations (or social capital) to carry out humanitarian programs created to mobilize community and social participation, as well as to encourage community nationalism through a variety of programs offered by ACT, in particular the "Humanitarian Ship for Palestine."

II. LITERATURE REVIEW

Similar research was conducted by Saifullah Misyar regarding the campaign strategy carried out by ACT. In this study, the results showed that the campaign carried out by ACT conventionally attracted more public interest to be become involved in fundraising. In this study will explain how ACT collects social capital in mobilizing social participation via charitable social activities.

According to Weinbren, charity activities seek to create a community weary residents help one another and are friendly, and which is characterized by a mutually beneficial relationship [4]. Based on this, social participation will then emerge in the community, especially with regards to the issues of prosperity, and specifically prosperity that can be carried out by each individual in the community. Even so, there are still people who do not want (or are aware of self-involvement) in these charitable activities.

In society, social participation is also mobilized by various institutions- political, social, and religious-are exploited for use as ways to generate a collective movement.

Collective and individual movements that are charitable represent symbols of solidarity, and values that pay attention to and prioritize the interests of others (or more widely, altruism) in the community. The emergence of a collective movement then makes community involvement a part of the social movement.

A. Social Movement

The existence of a philanthropic movement in the community indicates that an initiative has emerged from the community, as well as institutions to mutually support and be responsible for life. Initiatives that arise in the midst of society are one of the characteristics of social movements. According to Blee, social movements want society to reduce fear by changing behavior and humanitarian assistance programs [5]. Social movements have a tendency for shifts in identity-based mobilization such as employment, ethnic minorities, and gender toward mobilization based on the issue of global-scale justice movements [6].

In general, social movements are movements born of a group of individuals who are fighting for interests, or demanding changes aimed at other groups which are a form of collectivity geared toward bringing or opposing change [7]. There are several definitions of social movements. At present the majority of definitions of social movements are interpreted in a broad and diverse fashion, and which consist of the interests of individuals or community groups that are organized (or sometimes not) and are the result of collective behavior to achieve a goal i.e., the creation of social change.

In several studies, it was mentioned that social movements act as networks of organizations where activists meet, produce media, build common goals, and engage in resistance through communities [8]. Meanwhile, according to Jary & Jary (in Sunarto, 2004), social movements have two characteristics, one of which is generating movement that leads to political goals, and can only be achieved if social movements involve themselves in these interactions.

According to Wilson, the underline form of social movements is in the form of organized collectivities, and is in the form of achieving goals to make changes with a wide scope, and using non-institutional channels as a method of movement while not restricting community participation in its involvement. McAdam (2016) has noted that social movements have transcended national borders within their reach, and were carried out through political activities, and were also influenced by political opportunities, as well as mobilization of structures and cultural frames [9].

In its development, there is a new terminology regarding social movements namely "old" social movements and "new" social movements. Furthermore, the new social movement is more universal, and plural, and directed toward defending the essence (and protecting the conditions of living conditions) of humanity, e.g., environmental, gender, peace, civil liberties and anti-nuclear issues [10]

B. Philanthropy Movement

Philanthropy is a movement which facilitates passions and collectively assists with the interests of others. The classical definition of philanthropy is the initiative of individuals for the public interest that aims to improve the quality of human life in society. In line with this, Salamon (in Barman, 2017) has noted that philanthropy is a gift of

personal time and ownership for general purposes [11]. The philanthropic movement is closely related to fundraising carried out by certain groups or organizations which act to collect social funds from the community. According to the Public Interest Research and Advocacy Center (PIRAC), there are three fundraising models, namely:

1. Raising social funds from available sources, specifically individuals, companies, and the government. The strategies used include direct mail, membership, special events, endowment, and so forth.
2. Raising social funds through the creation of new sources of funds. The strategies used are building income generating business units for institutions, corporate funds, religious funds, traditional funds, charity boxes, media campaigns, and others.
3. Community social fundraising through the creation of non-financial sources. The strategies used are donations in kind, volunteerism, designated donations, and others [12].

The main focus of philanthropy is more on giving to collective entities, rather than individuals. One of the reasons for the recipient of the donor is the principle of accountability, and specifically accountability that is transparent to the public [13]. Based on findings from Olberding and Hacker, the survey results show that non-profit organizations experienced in obtaining philanthropic funds have a positive overall impact on their organizations, especially with regards to voluntary management and fundraising practices [14].

At present, social fundraising and the use of technology in the community have led to developments in various patterns of fundraising, one of which "crowdfunding." Currently, the definition of crowdfunding is very diverse and wide. According to Davies, "crowdfunding" is defined as a variety of activities, and there is an analysis that mentions terms such as "markets," "archetypes," and "structures," and their efficiency as funding mechanisms.

Another definition notes that crowdfunding is a collective effort by people who combine their money together through the internet, to invest and support businesses carried out by other people or organizations [15]. A further definition mentions that crowdfunding is a collective effort by people who combine their money together through the internet, to invest and support businesses carried out by other people or organizations. The latter is often used as a way to mobilize community participation. Participants are motivated to give because of feelings of sympathy and empathy for the problems that are shown, and experience feelings of guilt if they do not give, and thereby hope to strengthen their social identity and social status [16].

C. Social Capital

Social capital itself is an effort to manage, enhance, and utilize social relations via the resources invested to gain economic benefits or social benefits. This includes those that are the focus of social capital in the relationship of social capital and individual actors, and is used to identify individual actors investing in social relations, and create opportunities to utilize resources [17]. Burt (in Shaw, 2011) has noted that social capital has an important role in bridging

structural gaps since it consists of social obligations, connections, relationships, and networks, as well as providing access to information [18]. With the strengthening of social capital, it will certainly create an attachment between the community and the donors.

Putnam defines social capital as relationships between individuals, social networks, reciprocity norms, and social beliefs that facilitate mutual benefit cooperation among community members. Relationships that arise in the midst of community members will meet the community to become increasingly bound together, especially with the existence of mutually cooperative relationships among community members.

For Putnam (1993), social capital is a part of social organization, such as trust, norms and networks, and which can improve the efficiency of society by facilitating coordinated action. In addition, Putnam also said that social capital is a set of horizontal associations among people who influence the productivity of society [19]. Putnam's opinion shows that social capital is built on social networks that include components of trust, norms, and networks which are then facilitated by voluntary associations despite weakened. Putnam (2000) further explains that the core idea of social capital theory as a social network demonstrates how social contact influences the productivity of individuals and groups. Relations between individuals/social networks and reciprocity norms and trustworthiness grow from these relationships.

In addition, the main focus of the relationship between social capital and actors within community groups is as follows:

1. The purpose of one of the communities is to develop space in the form of associations and organizations, so that the space is productive and brings economic benefits or social benefits.
2. Communities develop networks that facilitate social relations. The network can be expressed via bonding, bridging, and/or linking.
3. They generate/develop trust.
4. They generate/develop beneficial social relations.

Social capital also has a source which derives from relationships or social networks that are within communities. Given that social capital also cannot serve itself, however requires constitutive relationships with/among other people. The source of social capital according to Portes (1998), comes from two sources, namely consummatory and instrumental. Sources originating from a consummatory position focus upon collective meaning arising from solidarity that is formed by social capital. Namely, it is not formed simply by virtue of being born within a community, but rather grows and develops on the basis of the struggle for certain interests or goals.

Social capital has a strong attachment to relationships or social networks formed by individuals and by groups. Social relations that build their own social capital can be a resource that will bring profit if used properly, and it can be traced through:

1. Social relations that facilitate the flow of information about various environmental needs.

2. Relationships-social relations are positively correlated with influences that are capable of mobilizing support.
3. Relations-social relations are media used to instill and spread trust, so that people can develop mutually beneficial relationships (i.e., reciprocal relationships).
4. Social relations are media that reinforce identity so that people can easily develop mutually respectful relationships that create conducive conditions for sharing interests and resources, and guarantee the continuity of activities and security.

Woolcock (2001) divides the types of social capital into three parts, namely:

1. Binding social capital, specifically bonds between people in the same situation.
2. Bridging social capital, including looser ties among some people.
3. Social capital that connects and reaches people who are in different situations.

In its development, as well as from the theoretical perspectives on social capital, there are components that make social capital strong. These include:

1. Groups and social networks.
2. Trust and social solidarity.
3. Collective action and cooperation.

The link between social change and social capital according to Moore in Martono (2016), is due to the slice of behavioral patterns and social interactions that occur in the community. This is also related to the important components of social capital expressed by Putnam. Specifically, these are: trusts, networks, and norms that are obtained by the interaction in building relationships - social relations that are found within the community. For many of the participants, the most important element of social capital is trust. Fukuyama (1995) said that "Social relations create value through reciprocity, which is closely related to trust.." Trust is born not suddenly and suddenly, but grows and develops through certain processes. Trust itself will end when there is interaction within community members, so that it elevates relationships and/or social relations.

III. MATERIAL AND METHODOLOGY

The research approach used here is qualitative. This qualitative approach is a method suited to exploring and understanding the meaning that is assumed to come from social or humanitarian problems. The qualitative method is chosen to study the activities, actions, and interactions that occur in social movements built by ACT as a forum for community social participation. We have adopted such an approach because previous research is not adequate regarding philanthropic institutions related to social capital, specifically in order to encourage social participation of the community. In addition, in this study data collection was carried out by observing ACT's social media Instagram page in order to determine the intensity of ACT campaigns related to the Ship Humanitarian Program for Palestine. This study also uses interviews as a way of collecting data, which were

carried out on ACT leaders and donors and also endorsers of the Ship Humanitarian Program for Palestine. To complete the data in this study, it was also obtained by exploring audio-visual sources, as well as documentation.

IV. RESULTS AND DISCUSSION

A. Result

Throughout its history, ACT has been a humanitarian institution that stands ready to respond to problems in the community, and specifically case natural disasters. However, along with the needs of the community, and the emergence of initiatives from the community, ACT is a humanitarian institution that is more comprehensive i.e., not just responding to natural disasters [20].

Salim A Fillah, a public figure, said that: "we intersect with ACT's friends in the field, then had time to work together in several programs ... even more intensely when the 2010 Merapi eruption, ACT's friends also came and carrying out activities ... very - very intensive in the affected area." From the beginning, ACT was better known as a disaster response institution, and this was acknowledged by Tere Pardede- a public figure who had an interest in ACT at the time: "I know ACT formerly as a disaster unit team, so it's natural that they are responsive to disasters, because they are already trained in that."

Relating to mobilizing public awareness, or contributing to social problems in the community, Rini Maryani as ACT's Vice President of Philanthropy Network Department (PND) said that every problem is not thought out simply, such as only making with the program, but ACT also had to think about the effects caused by humanitarian issues since it relates to survival, so ACT considers all problems in a holistic manner. Furthermore, Rini Maryani noted: "There are many issues scattered around at the moment, especially with the digital era when everything is going very fast. The program must be a program ... it really makes people realize that this is a big problem, so it must be resolved together. We hope that everything is a movement, not just one or two people, or large funds may be obtained from 10 or 20 companies equal to one thousands or tens of thousands of funds from the public. But it talks about participation, about cross-line collaboration, so we create programs that can roughly be a way to make people aware that this big problem ... must be resolved together and cannot be handed over to one or two stakeholders in this country or even in this world."

The community then has high humanitarian values, regarding ACT as a means to participate in humanitarian matters. In this case ACT has succeeded in becoming a means to participate, especially in areas that cannot be reached by participants, such as Palestine, Somalia, and also remote areas in the countryside that also need assistance. As previously discussed, ACT is trying to undertake various efforts to collaborate in each program so that solidarity among the people is also built.

The social movements built by ACT refer to humanitarian issues, such as minority colonization, war, structural and other poverty, and so it attracts a lot of public sympathy, especially with the advancement of our era which permits a faster and easier flow of information and can be readily obtained by the community. One of them is based on

the recognition from ACT donors, Atiek Wijayanti, who said: "The campaign on Palestine and other Muslim brothers who need a helping hand. In addition, ACT also provided photographs of victims from relatives, especially other Muslims who were in distress, so our hearts were moved to help." In terms of the ideology undertaken by ACT, Rini Maryani said that: "Our spirit is Islam, but our core is humanity. So, what we see is humanity first, then how to use the Islamic framework, humanize humans, and we deliver this assistance with respect for the people who are helped."

Meanwhile, in order to carry out fundraising activities to encourage community participation, ACT uses various information channels, one of them being social media. Community participation in ACT is one of the manifestations that ACT is successful in mobilizing community participation for. It can be seen from various outputs e.g., on social media, such as on the ACT Facebook platform which has the largest fanbase in Indonesia compared to other humanitarian institutions with a total of 1,577,798 followers, while other institutions such as Dompot Dhuafa only have a fanbase on Facebook with 143,043 followers. If based on Instagram social media, ACT also has the most followers compared to other institutions, with 300,000 followers, while Dompot Dhuafa's humanitarian agency has only 53,800. Based on the amount of data flowing on social media, ACT has a great opportunity in activities in the digital world to facilitate community social participation. It was also based on statements from many informants who stated that they knew ACT from social media, both Twitter, Facebook, and Instagram.

Hafit has further conveyed that the campaign carried out by ACT also depends on the campaigns carried out in the current digital era, noting: "First, the presence of traditional and digital media. Second, innovation in the content field. Third, innovation in the field of optimization. We always experiment to find the right formula so that the message dissemination process can be optimal." According to him, by conducting campaigns- especially on social media such as Facebook, Instagram, YouTube, Twitter, and LinkedIn platforms- is most efficacious. This was acknowledged by a regular donor, Meta Tunjung:

"Their programs are often updated via flyers on social media, on IG or Facebook it also appears, and I also finally get the info quickly. Besides that, if from the content, they make it work, just like it was first to arrive at Rohingya, it was really subhan Allah, like those photos, 1 ton of aid to Palestine is also more detailed than all the help, and that is enough for me to believe in ACT."

Besides that, according to Gina Muslihah, a National Police civil servant who also once donated to ACT was interested in the content delivered by ACT on social media because it displayed photos and videos that generated pity and empathy. According to Ahyudin, President of ACT, in terms of program campaigns, the program was delivered in a simple but in-depth manner that might distinguish it from other institutions e.g., "Much to be helped, let alone those who are close." Furthermore, the management was very careful, and there were no messages that were too light for the community. The messages delivered by ACT in the campaign through various media must be endeavor to attract sympathy from the community. This was also stated by Fitri Damayanti: "If on Facebook, I like to see their activities with

their videos live, then yesterday like there is Fauzi Baadillah, it is very touching."

In terms of campaign content delivered by Hafit, Rini Maryani added that:

"In marketing there is usually a thickening or reinforcement in certain segments, such as the Rohingya program, Palestine, more incentive on social media, then in mosques and communities, but for domestic programs such as Domestic Edge and Border Guard Society, there are also many enthusiasts. Because there are people who tend to vote, there are those who like the issue of education, the issue of the Edge of the Country, whereas if everyone is bombarded, everyone will be bored."

Almost all informants mentioned that more acceptable issues would be followed, namely the issue of Muslim solidarity, as stated by Fitri: "maybe because they are now Palestinians, just like how we defend our fellow Muslims anyway. More to Muslim solidarity ... I prioritize. If the two are new to Papua, or what are they just second? Yes, both of them." Opinions that chose the issue of Muslim solidarity, but differed in reasons, were mentioned by Meta Tunjung, who said: "... I have a tendency to go abroad. Yesterday it was also possible to open the Asmat, but I was lazy even though you were alone but it became lazy. They are not selective, yes, all of them help, I am the only one who chooses. Yes Alhamdulillah, for me ACT in accordance with Islamic values who should be helped must be helped."

Similar opinion was also conveyed by Andri Indriyanti, who said that the Palestinian issue was his concern, because Palestine was suffering, and for him Palestine was a brother who, despite his little help, would still not overlook the burden they were experiencing. In contrast to other opinions, Mutiara thought: "I am personally interested in all programs ... in ACT. These programs are programs ... I cannot reach myself, unlike donations to orphanages and others ... can be reached alone. So that makes it easier for donors ... to expand their kindness." The same thing was expressed by Tedy Septiagara, that his interest in ACT was the distribution of donations to the remote areas, or those in need.

As a social movement in the midst of a community engaged in the humanitarian field, ACT must have broad social relations so that the proclaimed programs are successfully implemented and have useful value. For this reason, ACT requires high social capital to achieve this purpose. In carrying out humanitarian programs, ACT seeks as much as possible to play the humanitarian angle. This was also conveyed by Rini Maryani, that ACT collaborated with many parties, including churches and monasteries, but also that they are a small number of non-Muslim fundraisers. Even though outside the Islamic Shari'a, the donor still carries out donations on the basis of common humanity. Furthermore, Salim A Fillah said that "ACT has concern for humanitarian issues in various regions. Second, we both want there to be concern that contributions to charities are managed professionally like those in ACT." This emphasizes the importance of "humanity" in attracting donations - the differences that exist between donors are not an obstacle in establishing social relations in the community, in terms of value, social networks, and trust from the community. This allows ACT to manage the program professionally.

Religion-based social movements are a forerunner of ACT's birth, although sometimes these raise various risks,

including the achievement of the amount of donations in a program which must then be accepted by ACT. This was acknowledged by Rini Maryani, who said that:

"We are usually not focused on the results of the numbers, because the final result of ACT is the spirit that uses the spirit of Islam, universal Islam Rahmatan Lil Alamin, and helps anyone. But in terms of the framework we must refer to it, there must be the spirit of any well-managed organization, not one which stumbles here and there. We want to ensure that we convey a good message, for the measure of results is God who determines what the final amount will be. Indeed, managerial marketing combines two things: the belief that fortune is either individual, or an organization that determines God, how strong is our endeavor, but one side of us in marketing we have a professional target number, but usually our main measure is the process, already do anything."

Whereas every ACT program does not necessarily always intersect with religion, it does so with Islam in particular. This was noted by Sri Eddy Kuncoro as Director of Disaster & Community Development Program, who said:

"We don't see what their religion is, what their tribe is, but we are moving on that humanity. Because the act moves in three domains, namely humanity, philanthropy, and volunteerism. Based on that, what we prioritize is humanity, regardless of religion, if we really need it and we have to be helped so that if we are not helped, we will lose so many lives, and hence we must immediately take action."

ACT's social movement base, which seemed too Islamic, was recognized by one of ACT's permanent donors, Meta Tunjung H, who said that: "Now that ACT has begun to be discovered where it was going to be 'rocked' yesterday, finally it became a problem. That's why whatever is Islamic and successful is bound to be attacked, but we remain nonetheless...." Even so, Rini Maryani added that, the key that is always held by ACT is the mandate, so that it can later be useful, and it was born because of the spirit of the movement believed in by ACT.

ACT President, Ahyudin, said that: "As long as ACT stands ... inside it also inspires us all not to make programs that are not too fanatical, but the narrative evokes public awareness, we strengthen it with visual strategies, we strengthen it with participation." ACT, in carrying out humanitarian programs, does have a tendency to pay attention to the Islamic world, but that does not mean closing ACT's actions as a social movement in the community where it contributes to participation in recovery or empowerment in the community whether or not there is a specific disaster, and we do not see certain limitations that stop the value of principles humanity which is indeed carried by ACT itself. ACT also always strives to then portray itself as a professional and globalized humanitarian institution, such as by creating a tagline to describe existing programs such as, 'far aided, let alone close', 'act for humanity' and so on.

The value sought is built into ACT's social capital as a social movement in addition to Islamic values, namely trustworthy values. Amanah in carrying out programs that are the result of goodness - the goodness of the participants who were then well cared for by ACT, so that from year to year ACT always gets results that are in line with the targets. By holding to trustworthy values, thereby making ACT's

social capital better, ACT also continues to perform many innovations in each of its programs, and responds to all forms of disasters, so that the values presented by ACT through its programs increasingly appear in the community.

B. Statement of Results

Based on the results obtained, it was found that ACT was increasingly known as a humanitarian institution that accommodates the generosity of the community in helping solve the problems. ACT then strives to be a vehicle for community social participation to bring about change in the community, in this case responding to disaster events, especially natural disasters which can then mobilize existing civil society and build network networks in the community. This was then part of the initiative of goodness from the community which gave birth to ACT's own humanitarian agency.

ACT invites the public at large to participate in humanitarian issues, both related to natural disasters and social disasters. Initiatives arising from the community that later made ACT you reputable humanitarian institution then gathered the collective power to make a change in the community reflected in themselves Wilson, and Martono (Sukmana, 2016, p. 8; Martono, 2016, p.392). Furthermore, ACT shows that the institution is not just undertaking certain programs, but also examining at other factors which will later be considered in whether or not a program is effective or not.

In addition, ACT also represents the characteristics of social movements described by Greene (in Sukmana, 2016, p.5) who notes that the three characteristics of social movements are: the existence of a number of people, having a general purpose, and the recognition of their activities. This can be reflected in the programs created by ACT which are not just programs that solve a growing issue, but also arouse public awareness and participation.

ACT also became a forum for community participation because it tried to move various sectors in the community into each program with the collaboration created so that community participation is accommodated in order to create a good impact on the community, in this case the disaster. ACT designed many humanitarian programs as previously stated in an unusual way and not just prefabricated, because ACT had the understanding that every program must provide the best for the community, both at home and abroad, one of which is the Ship of Humanity for Palestine. This then made ACT a humanitarian institution that strives as hard as possible to really accommodate the needs of the people who want to help, or who must be helped. This stance will certainly lead to social change in the community. In every program carried out by ACT, people can choose freely, according to the values and preferences made by the community itself. The ACT program conducted abroad is one of ACT's manifestations of being a social movement that is not segmented on a particular problem/location. ACT in this case proves that the social movement of humanity must be global, so that its usefulness is more pronounced for anyone, especially if other assisted countries are those which are experiencing a humanitarian crisis caused by war or oppression. In this case, ACT represents what McAdam, and Wood and Jackson have argued, specifically that movement from the community, especially beyond the borders of the State and related to social change, is a characteristic of the

social movement itself. This indicates that the social movement built by ACT is a global humanitarian movement, not segmented by issues other than humanity, so that the good attention of the community.

Additionally, Martono (2016, p. 401-402) said that there is easier and faster access given modern technological advancements, and this will have an impact on community participation even though it does not have to undertake much physical activity i.e., as with conventional social movements. Although the movement tends to be abstract, the participation of the community is also quite good because the basis of its movement is not physical, but in the form of support. The support obtained by ACT is one of the impacts of the new social movement paradigm presented by Pichardo (in Sukmana, 2016, p.121-122), namely that the ideology and goals, as well as tactics, structure, and participants are paradigms that specifically reflect what ACT is currently doing.

ACT has an organizational basis which is believed to be rooted in Islamic ideology, but that does not mean that the basis of the movement is itself in the form of Islam: this would set aside the main goal of a humanitarian agency, namely serving humanity in the name of humanity. The basis of an organizational movement based on Islam is that it is a way to reach those on the outskirts of humanity. Nevertheless, ACT's humanitarian agency always strives to be a social movement that stands on humanitarian grounds and can still help and help those in need without being limited by social barriers, both religious, economic, and others. Efforts made by ACT, despite having the basis of a movement in the form of Islam and continuing to carry out humanitarian missions in each of its programs, also seek to mobilize philanthropic-based social movements. ACT is currently a humanitarian institution that focuses on philanthropic activities.

ACT provides an opportunity for the wider community to actively participate in community life according to their abilities, with the hope that it can help improve the quality of life of the targeted communities. In addition to this, ACT also later realized that the presence of volunteers in various regions would further strengthen the resources in the social movement that they promoted. The more volunteers scattered around with all the competencies they have, the stronger ACT will be in handling a problem at the community level. Especially natural disasters that do require quick initiatives from the community, which in such cases can be facilitated by ACT and will thereby strengthen the public's trust in ACT which has the principle of being fast and responsive in terms of humanity.

The ideology believed by ACT in carrying out its activities and organization was strengthened by ACT with the maximum utilization of digital media. Given ACT's presence across various media, ACT can be said to have succeeded in being present in the community so that people also become interested in participating in ACT, especially on social media by engaging in commentary features via various social media platforms such as Instagram and Facebook. In addition, community participation when seeing the presence of ACT across various media provokes communities to participate through donations based on the issues being campaigned for. Based on direct observation and acknowledgment from most of the informants, ACT often campaigns on current issues affecting the Palestinian and

Syrian peoples, and these are reinforced with the latest data and photos. These possess deep meaning such as displaying videos or photos when there is a bomb, or photos of injured children and others that are dramatic many post made by ACT. The content presented is very strategic, not only informing that something is happening, but also containing an implicit message about the human tragedy that is unfolding. So, it is very natural when people who see the campaign content delivered by ACT, the become interested, and begin performing activities on social media i.e., liking, or commenting and asking for account numbers for donations etc.

In fact, the content of issues related to Muslim solidarity such as Palestine, Syria and Rohingya is an issue that is often presented in various ACT social media, and often the response is very high and fast on social media. If based on the picture above, the public response in the comments and likes feature is substantial, especially if the image content contains small children who suffer. A response that frequently originates from the community is a form of sympathy and desire to help the victims. Instagram is particularly successful in this regard. Even most of the informants said that it was the issues of Muslim solidarity that made them participate in a variety of ways, be it activities through commentary features, or likes on social media, or by donating to ACT. Based on this, it can be concluded that there are many factors so that the community is involved or not in the Kapal Kemanusiaan program. The level of community awareness quantitatively generated in the program- especially the Humanitarian Vessel- has been pursued equally by ACT, but when on the way to find unequal results between the ships of foreign humanity, in this case Muslim solidarity in Palestine, Rohingya, and Syria are comparable to the Humanitarian Ship to Papua.

Although at the same level of effort that has been carried out by ACT, people are more likely to participate in humanitarian issues that affect the global community, in this case Muslim world solidarity. Meanwhile, the Papuan Humanitarian Ship is the first Humanitarian Ship program in Indonesia by ACT, but it turns out that the level of achievement is not in line with expectations when compared to other humanitarian vessels whose funding continues, even though the quantitative target is reached, and the program is complete. Participants in this case are donors who have a variety of different reasons and motivations in the context of receiving information so as to determine their participation in the Ship Humanitarian program. There are at least three factors that can be an element in receiving information, namely the selection, interpretation and retention of information which will then have an impact on the choice of the community to participate in, via various ACT programs, especially the Humanitarian Ship.

Regarding Islamic values in the ACT movement, for Durkheim (in Martono, 2016, p. 305) religion is one of the tools that strengthens solidarity and helps to fulfill the needs of collective ideas. In addition, according to Bambang, who is a Ministry of Education and Culture social researcher, RI said that: "religion is often a tool or commodity for certain issues, and easy (famous), such as the Ahok case. So, just relying on humanitarian issues without combination seems to be difficult." Furthermore, what ACT did in the context of social capital actually opened up network space - social networks which would then strengthen ACT's own social

capital in implementing various programs, resulting in strong social integration in ACT, and also its participants and creating order in the community, because of the strong relationship between participants and the target donations facilitated by ACT.” It is also according to what was stated in Breed in 1958 (in Severin & Tankard, 2011, p. 408) that religion has a dual significance for social integration: religion is not only a value, but also justifies and rationalizes other sentiments that generate order within society.

So, cohesion on the basis of Islamic values being built into ACT's social movements is not a mistake, because basically ACT has three principles- humanity, philanthropy, and volunteerism- although based on religious values as a basic foundation. What ACT does in each program is a part that is not released because it has become a unity as the basis of their social movements. This, then, does not make ACT an exclusive institution that only performs Islamic-based programs, especially in Islamic countries that are being oppressed. This is also evidenced by the existence of domestic programs which then reach many parties, and not only on the basis of religion, but also national programs such as the Ship Humanity for Papua and others which have also been discussed previously. However, social cohesion that is built through the similarity of religious values and identities must also become part of ACT's focus so as not to damage the vision and mission that has been built, since it also tries to accommodate various community charity initiatives as part of the wider proclaimed social movement.

In addition to the values built on Islamic identity-based social cohesion in ACT, ACT actually has nationalism-based cohesion values in the programs it carries out. This was reflected by the aid sent in the form of rice commodities, which also came from Indonesia, although the aim of the program was for the assistance of Palestine, Syria, Papua, and others. Rice commodities which are part of various ACT programs are a reflection of community empowerment in this

regard in producing rice, so that there are other messages carried by ACT, in this case in the form of nationalist values. The similarity of identity, both built from religious cohesion and nationalism, is one manifestation of the solidarity delivered by Tarrow (in Sukmana, 2016). ACT in this case utilizes the similarity of both religious identity and nationalist values in carrying out every existing program.

C. Explanatory Text

Various ACT activities related to social fundraising are one of the forms of social movements born in the community. Although ACT believes that the spirit of Islam is the main foundation of its organization when carrying out social activities, ACT still upholds professionalism by prioritizing human values as the main thing. However, ACT has in various campaigns carried out a tendency to prioritize humanitarian issues that have closeness to the organization's ideology, one of which is the humanitarian crisis issues experienced by those in the oppressed world of Islam due to war and human crime. Even so, national issues regarding natural disasters in particular, also continue to be put forward by ACT, despite getting a different responses from the community. This then becomes natural when ACT has priority to global issues affiliated with the Islamic world.

Among the various programs launched by ACT, the humanitarian issue in the Palestinian State is a consistent issue used by ACT to carry out humanitarian campaigns. ACT's intensity on the issue also becomes natural because the community has an interest and tendency to participate in Palestinian programs, especially if there is momentum that builds the community to increase its social participation in the issue. In addition, the intensity of the campaign carried out by ACT also became one of the things that had strength in the community so that it participated in the issues launched by ACT. This can also be seen from the following table.

TABLE I. POST ACT ACTIVITIES ON INSTAGRAM ON JANUARY 15 - FEBRUARY 5, 2018

No	Activity	Intensity	Location Description
1	Palestina	43	International
2	Suriah	6	International
3	Rohingya	7	International
4	Yaman	1	International
5	Papua	17	Domestic
6	Banjir Jakarta	1	Domestic
7	Gempa Banten	1	Domestic
8	Tepian Negeri	1	Domestic
9	Global Wakaf	1	Domestic
10	Edukasi - Tausyiah	9	

D. Discussion

Based on the findings of research data obtained by researchers, some interesting facts have come to light.

Among them are the social capital owned by ACT in carrying out social activities in the form of fundraising and other activities obtained through various means. One of the strong elements of social capital owned by ACT is having

values or ideologies based on Islam, so that in every activity ACT always moves to do activities with an Islamic attitude. The values possessed by ACT enable ACT to have other forms of social capital that strengthen ACT as a form of social movement that grows and develops in the community. The values held by ACT are fundamental values that are the basis for ACT's movement in carrying out humanitarian activities. However, these values do not become a barrier for participation. This actually allowed ACT to become one of the humanitarian organizations that became a means of social participation because of its values. Community social participation becomes more targeted because ACT works with programs that have a close connection to the Islamic world, and which later gave birth to other forms of social capital in the community, namely trust.

The trust gained by ACT from the community is one of the strong components that emerged in the organization. This trust that was built into ACT by the community and was caused by many things, including ACT's strong commitment to helping the community, especially in strategic issues, such as humanitarian disasters that occurred in oppressed countries because of war, and colonialism, especially in regions where victims are Muslims. That Islamic values are embedded in the foundation of ACT's movement is one of the most important elements for the public's trust to participate in the programs that ACT carries out. Although it has a close connection to the Islamic world, it is evident that ACT continues to put forward the principle of humanity in every program made, even though in the end the programs that are closely related to the Islamic world are the focus of social participation for various reasons.

Social movements that are reflected in the various programs launched and carried out by ACT are in the form of initiatives that have emerged to gather social participation. Thus, it is expected that with the emergence of community social participation, these will be used as a means to help solve problems in the community.

V. CONCLUSION

Based on the field data, the community has a tendency to prefer information related to Muslim solidarity rather than national issues or programs, even though the participants basically know information about other programs in ACT through various media channels. Various information is received by the community, in this case the participant must have passed the selection phase, so that the community then prioritizes the information. Then, the information is interpreted according to the understanding of each individual or group. This certainly supports the statement expressed by Rini Maryani that every individual or group has a motivational interest that is different from the programs found in ACT.

The emergence of perceptions about ACT prioritizing foreign programs such as Palestine and Syria is normal, because ACT also prioritizes. When a program is considered to be well received by the community, it is expected that the participation will also be large, so that the program can also run well. If the information provided to the community is not optimally accepted, then ACT's priority will also be reduced. Like the Palestinian and Papuan Humanitarian Ships Program, the two programs were quite intense, and the community responded with different results.

One indicator is community participation in ACT's social media through likes and comments. The Palestinian Humanitarian Ship Program is responded to more by the community than the Papua Humanitarian Ship Program, and this will certainly determine the priorities of each program. Although there was great hope from ACT given that the Papuan program received a great response, but as stated by Rini Maryani and also Hafit, the Papua Humanitarian Ship Program was not as much a concern for Palestinians from the community, even though in the end the Papua Humanitarian Ship Program also generated sympathy and solidarity from the community.

ACT is also one of the humanitarian agencies active on social media, so that people also feel that they get feedback from ACT which is responsive. It is natural that ACT currently has the largest humanitarian fanbase in Indonesia. Communities- in this case donors- and ACT volunteers also made ACT a place to get recognition, at least reflected in the opinions expressed by previous informants. With so many programs in ACT, and ACT activities that are fast enough to respond to every social problem, especially natural disasters and humanitarian crises, it provides opportunities for people to get recognition from others. Lastly, based on available data, all informants said that ACT was a safe and trustworthy institution to donate to. This will certainly have an impact on public trust in ACT's as a humanitarian agency.

Another thing is that it can be said is that ACT successfully introduced its programs to the community through various channels that were utilized by ACT. Especially in this case of social media used by ACT, this enables widespread community knowledge of the various programs that ACT carries out, and certainly will also affect the behavior of the community in receiving the information. ACT is a humanitarian institution that always interacts with many parties through many media channels. This then raises the potential of the development of ACT's social capital in the midst of the community to carry out humanitarian programs. In the process, ACT succeeded in building its institution into a social movement because it departed from the initiative of kindness - the kindness that was in the midst of the community which was then channeled by ACT into a philanthropic institution as it exists today.

In the process of traveling as a social movement in the midst of society, ACT always strives to package social issues in the community in the hope that it can be accepted by the community, and so that the community can actively participate in programs run by ACT. In packaging the issues contained in ACT, the management of issues is well presented by taking into account the communication and psychological and sociological factors of the community, so that the issues packaged by ACT can succeed and attract the attention of many people, especially donors and volunteers.

In relation to social groups and networks, ACT's humanitarian relationship is intertwined with social actors, both individuals who later become donors or volunteers, as well as groups whose relations are then built by ACT i.e., communities, educational institutions, and religious institutions. ACT has the aim of supporting various programs found in ACT, especially the Palestinian, Syrian, Rohingya, and Papua Humanitarian Ships. The relationships that exist between all actors come from different social backgrounds. This is because in the programs carried out by ACT there are

also certain segments where each individual and group participates in ACT with a variety of motives.

Another factor that is a component of social capital built by ACT is trust and social solidarity. The social relations built by ACT need a process whereby the community begins to trust ACT as a trustworthy humanitarian institution. This was obtained by ACT through a long process, and was not suddenly formed. ACT undertook several communication processes so that the community then chose ACT as a place to conduct social participation i.e., via ACT's humanitarian program. The trust for ACT by the community was also obtained through the solidarity built by ACT through the programs delivered. In addition, other factors which later influenced social trust and solidarity were the basis of ACT's actions as an institution that uses Islamic principles while retaining broader humanitarian principles, which have also impacted upon the depth of community trust in ACT.

The last component that ACT has in building social capital is the existence of collective action and cooperation within ACT. As previously discussed, ACT was born from an initiative of goodness - goodness from the community to raise funds in order to respond to natural disasters and human disasters. In addition, relating to social movements via fund raising, ACT carried out innovations which were then responded to by many people, especially through social media. Sneider's social fundraising activities are a reflection of the social capital of the surrounding community, because of the cooperation and social relations which later give birth to trust, and of course can solve the existing problems also.

This study shows that the Islamic values which become ACT's ideology in carrying out its activities can also become another means of social cohesion that manifests through the values of nationalism. This was demonstrated by ACT, who also concentrated on local issues, especially in disaster response. Nationalist values that emerged in ACT were also shown in Islamic world programs marked by interesting content that showed an Indonesian identity in each product given to the target audience. It then acquired more trust from the community who then continued to participate in various ACT programs, both domestically and abroad.

ACKNOWLEDGMENT

This research is fully supported by Affiliation Research Grant.

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