

# Fostering Voluntarism in Digital Age

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**Abstract—** This study aims to examine the efficacy of digital infrastructure developed by a global humanitarian agency called Aksi Cepat Tanggap (Fast Action Response) in fostering participatory digital citizenship in the 4<sup>th</sup> Industrial Revolution Era. Today in Indonesia, there is a great gap between the culture of participatory citizenship and the trend of internet behavior which show the lack of public participation especially in social and humanitarian sectors. Facing this problem, digital infrastructure is seen as potential tool for activism. This study used a qualitative approach with case study focused on Let's ACT Indonesia social-humanitarian movement which campaigned digitally. Research participants are ACT's caretakers, ACT's social-humanitarian activists, and ACT's online donors. The results show that ACT's digital infrastructure in the form of online campaign for voluntarism has been able to fostering participatory digital citizenship model in Indonesia. This achievement was indicated by an increase in public participation such civic philanthropy and social-humanitarian movement through the utilization of digital and online media.

**Keywords:** *participatory digital citizenship, digital media, voluntarism, online activism, fourth industrial revolution*

## I. INTRODUCTION

The fourth industrial revolution has a significant difference with the previous three industrial revolutions. In this revolution there were greater and massive changes involving the advancement of technology, machinery, various innovations and artificial intelligence [1,2]. A number of characteristics of the fourth industrial revolution include a combination of technology and human capacity in ways that have never been done before through: (1) Selflearning algorithms; (2) self-driving cars; (3) human-machine interconnection; and (4) big-data analytics [1].

The massive changes caused by the fourth industrial revolution one of them occurred in the socio-cultural aspects. In this aspect, the fourth industrial revolution has offered such great opportunities, especially in terms of empowerment. In addition to opening opportunities, the era known as the digital revolution also caused a number of social problems. One of them is social jumping [4]. This phenomenon is nothing but caused by human unpreparedness in accepting and exploiting the potential offered by the digital era. We find today in Indonesia, a portrait of the tendency for unproductive and even destructive digital behavior. Survey research conducted by the Indonesian Internet Service Provider (APJII) Association and the Indonesian 2018 Polling on Penetration and Behavioral Profile of Indonesian Internet Users shows

that digital citizens in Indonesia are still far from participatory digital citizenship.

The survey revealed that 64.8% of internet users in Indonesia (171.17 million) generally use the internet for personal communication, entertainment, leisure and pleasure. Data shows that the percentage of reasons for using the internet for the benefit of leisure time, playing online games, watching movies and videos, music, is still greater than reading news online or accessing public services [5]. If left to the digital community can lead to what is called the heavy viewers. The survey also contains destructive online behavior data. One of them is the percentage of users exposed to pornographic content reaching 55% [5]. Not to mention the problem of the rise of negative internet surfing that is negative including hate speech, cyber bullying, online gambling, online fraud, online prostitution, and crimes or other violations of cyber law.

Moving on from the above problems, the opportunities offered by the digital revolution should not be wasted. Creating digital devices to support the development of democracy, the promotion of social civilization, and the strengthening of participatory citizen culture in the digital era are urgent. Digital engineering is needed in transforming the network system that exists as a vehicle for citizenship education as a collective need for the socio-cultural domain. One of them is to stimulate public participation in the social sector of humanity in the midst of the humanitarian tragedy and today's social downturn. Problems include social inequality, poverty, natural disasters, famine, international migration crisis [6,7], and global conflicts such as in Palestine, Yemen, Syria, and others, demanding the involvement of citizens and the power of global society.

The current reality shows that public participation in the social and humanitarian sectors in the form of voluntary citizens still needs to be built. A study conducted by the Hudson Institute, Indiana University School of Philanthropy in 2018 reported a philanthropic index from 100 countries including Indonesia. This study called the Global Philanthropy Environment Index assesses sample countries based on the influence of the practice of citizen philanthropy on social life broadly. The results show that of the 6 groups, Indonesia is categorized in the fourth group with an index of 3.0-3.49 from a scale of 1.0-5.0 [8]. However, caring, and the responsibility of citizens to involve themselves in overcoming the social-humanitarian crisis must always be fostered. Efforts to encourage citizen participation that lead to the formation of a spirit of service and social empowerment

must be encouraged. One of them is online activism through the use of the internet and digital media.

This study is a citizenship studies on the socio-cultural domain that focuses on the use of the internet and digital media by the global humanitarian agency *Aksi Cepat Tanggap* in order to foster citizen participation in the digital era. Through this research, a description of the efficacy of philanthropic infrastructure and digital voluntarism will be revealed in shaping a more participatory culture of digital citizenship. The research urgency can be identified by the authors as follows. One is that this study assesses the extent to which digital citizenship infrastructure can minimize the tendency of destructive use of the internet among citizens. Second, a description of public participation in the social sector of humanity will be identified through digital use. These two things lead to social change towards improving society and a more participatory culture of citizenship through digital use.

## II. LITERATURE REVIEW

### A. *New Media New Civics*

Some experts have produced a number of literature on the new citizenship model that developed along with the development of digital technology as one of the effects of the fourth industrial revolution. Digital media in relation to the culture of citizenship has attracted much attention from researchers and academics. An explanation will be the beginning writers of more general theories about digital media as a vehicle for activism. Some researchers have proven that there is a positive association between communication technology and citizen participation [9,11,16]. In the digital era there has been a change from "devoted citizens" to "self-actualizing citizens". If citizens who are passively obedient are characterized by the distribution of official voices, are involved in mass media and political parties, then self-actualizing citizens are of a higher level, namely those who actively seek and evaluate integrated information about the values and actions they trust. [10].

A survey conducted in 2009 by DigiActive also postulated that social networking sites are the most common entry point for online activism [11]. Online activism also occurs in order to mobilize the justice movement. It turns out that the use of the internet has been able to create offline activism and present new thematic frameworks to analyze online movements in the future [12]. According to Castells (2008), digital media is believed to facilitate the autonomous power of social movements operating independently separate from political institutions and from the mass media [10]. Online activism through the internet and digital media is also widely associated with the participatory culture of young people. Including the following. The first digital technology and social media platforms have had a major influence on the participatory culture of young people in the context of social cohesion [13]. Secondly, the community has succeeded in utilizing social media as a counterweight, reminder, and summarization of new social movements in the environmental, educational and social fields [14]. Third, digital media is no longer considered merely an additional element or entertainment, but a core communication and

engagement tool used by young people in Europe. According to Erstad (2012) and Livingstone & Sefton-Green (2016), digital media especially social media is now often cited as an empowerment tool for young people [15]. Many youth organizations have succeeded in implementing digital technology in their work.

The study of digital media and citizen participatory culture was also carried out by Zuckerman in 2014. He tried to investigate whether the media produced a new paradigm of participatory citizenship. According to him citizenship is currently undergoing a process of change, something that is very much related to the rise of participatory media that depends on the theory of change. Zuckerman focuses on activists from non-Western contexts, for example, the Arab Spring movement. In Zuckerman's analysis, this major change in citizenship mode refers to the theory of change that guides action. Change theory refers to the process by which people believe that social change can be achieved. The route to achieving social change that is usually assumed in the traditional citizenship model is through the government, for example, by choosing. But Zuckerman positioned online activism as a driving force through different fields, for example by creating politically relevant software, supporting or opposing a business based on political reasons or with norms and attempts to change public opinion [16].

Studies of the internet in relation to social movement activism as mentioned have produced two perspectives. One is that the internet can facilitate activism in the offline realm. Second, the internet improves the practice of existing movements by adding campaigns online through various methods.

### B. *Participatory Digital Citizenship*

Information and communication technology is very important for community participation and development. Digital citizenship is a discourse that is closely related to it. The most popular conceptualization in retailing means digital citizenship as a normative behavior of citizens in relation to the use of technology. Digital citizenship is a guideline that mediates human behavior normatively for digital communities or good communities [17]. In this sense, digital citizenship is considered as a condition where citizens are able to digitize themselves, achieve broad common interests in society. and support healthy democracy.

Digital citizenship includes understanding how digital citizens participate appropriately in all matters including behavior in social networking systems [18]. Citizens must understand how to navigate the internet safely and communicate effectively using digital tools. Mosberger et al. (2008) refer to the indicator of digital citizenship when digital citizens use technology for political information, to fulfill their citizenship duties, and use technology in the workplace for productivity [19]. Digital citizenship can also be seen as the ability to participate in online communities, and is closely related to citizenship or local and global communities [20]. Some experts see the rise of cyberspace has changed the behavior of citizens in the process of democracy as well as in the fulfillment of more appropriate community participation (the prerequisites for equitable participation) [21,22].

Mossberger et al. see that digital citizenship is realized as a result of capacity distribution, ownership, and potential political and economic involvement in society in the information age [19].

Ribble and Miller (2013) divide digital citizenship with three dimensions constructed by nine aspects. The dimensions in question include: (1) respecting yourself / others, (2) educating yourself / connecting with others, and (3) protecting yourself / others. Aspects of respecting yourself / others include: digital access, digital etiquette, digital law. The aspect of educating yourself / connecting with others includes: digital literacy, digital communication, digital commerce. Aspects of protecting oneself / others include: digital rights and responsibilities, digital security, digital health and wellness [23]. The concept of digital citizenship has become increasingly important for our understanding of the relationship between media and political action, social action, and the possibility of democratization offered by the internet [24]. In the digitalization era, citizenship is in the process of technology-based transformation. This condition produces important implications for the global future and the culture of democracy. Digital development should be able to strengthen the character of citizens and communities to be wiser and able to develop their involvement. This era is both an opportunity and a challenge in terms of citizenship.

### C. Civic Voluntarism

Voluntarism is a specific form of attitude and helpful action that involves long-term commitment [25-27]. Referring to Plato and Aristotle, seen from an etymological and philosophical perspective, voluntarism refers to real activity which is driven by will according to certain virtues [28]. In the individual domain, this action is actualized in the form of altruism such as philanthropy and volunteerism. [29]. Citizen voluntarism has indeed become a focus of research among researchers and academics. Most of them highlight it as a normative behavior of citizens for social purposes. Some of the authors consider relevant are: Jakimow (2018) which highlights it as a form of ethic of care and sincerity that strengthens citizens' relations with the state through government-designed social empowerment programs [30], Van Sylke, et al. (2007) and Kou, et al. (2013) who seek relevance to identities such as race, gender, ethnicity, or religion [31, 32]; Gabriel & Goetschel (2016) examine one form of individual voluntarism, philanthropy. According to him the three motivations of donor involvement are: the existence of a strong personal trust relationship between philanthropists and implementers / managers, value orientation, and their belief that what they do contributes positively to the future [33].

Another view regarding voluntarism was put forward by Olate (2007). He stressed the importance of citizen voluntarism as a precondition for established democracy. According to him volunteerism is a key in realizing civil society [34]. Voluntarism occupies a crucial position in the framework of social development so that attitude is very necessary to be developed [35]. So it can be stated that voluntary citizens become social capital and an element that

determines the quality of a country's democracy. Because philosophically, democracy is not only questioning the relationship between citizens and the state, but also directly attaches responsibility to citizens to institutionalize behavior in community life and fulfill the obligation to build society.

Today in the digital era, the need for the development of voluntarism is felt by a handful of parties. Recorded several phenomena in a well-established democracy with a high voluntary index, voluntarism is campaigned online. Two studies sought to examine this phenomenon. Cox & Simmons (2018) theorized that digital use allows individuals to take voluntary actions online [36]. In line with that, Gray & Hopskins (2018), which is researching non-profit organizations in New Zealand, stated that today the digital media platform is an attractive tool. The reason is that digital media has opened the way for increasing volunteerism of citizens whenever and wherever [17]. In Indonesia, this phenomenon also happened thanks to initiatives from several parties. One of the authors that will report in this article is that which was initiated by the humanitarian agency *Aksi Cepat Tanggap* (ACT). The institute is campaigning for local-global philanthropic and volunteer programs through the internet and online media in order to encourage more participatory digital citizenship.

### III. METHOD

This research was conducted with a qualitative approach with case study design. This research is a study that is limited to a particular unit, namely the Let's ACT Indonesia social movement developed online by ACT. The research was carried out on 4 ACT caretakers who were the Head of ACT West Java, the Philanthropy Field Coordinator, the Coordinator of Volunteer Management and the Community Development Program, the Coordinator of the Partnership Sector; 4 ACT social-humanitarian activists based on voluntary activities at home and abroad; 4 ACT donors who contributed online, as well as 1 person affected by the movements of Let's ACT Indonesia. In addition, researchers also sought to observe the institutional activities of ACT West Java's social humanitarian activists. This case study study uses data collection techniques in the form of observations, interviews, and document analysis and documentation studies.

First, observations were carried out by observing and then examining various activities of ACT's activities in the promotion of Let's ACT Indonesia social movements. The institutional activities in question are those that take place in two settings, namely natural and virtual settings. Observations were made to monitor various situations and facts including responses, actions, and forms of digital citizen participation both online and in the offline domain. The aim is to see the process of activism that occurs in the prayers and ACT social humanitarian activists.

Second, interviews were conducted directly in a semi-structured form for the study participants. Besides direct interviews, researchers also conducted indirect interviews with several research participants through digital communication media, namely online messaging applications and social media instagram and twitter. Although indirect, the interview is inseparable from the substance of the research instrument.

Third, document analysis and documentation studies were carried out on ACT institutional documents, ACT voluntary branch documents for West Java branch offices, ACT's annual financial reports, and other references that supported the completeness of research data.

Furthermore, in conducting data analysis, the technique used refers to the analysis of qualitative data that developed by Miles & Huberman which consists of three stages, namely data reduction, data presentation, and conclusion / verification [37]. Checking the validity of the data in this study uses triangulation techniques. The triangulation is source and technique triangulation. Data validity was examined by examining data obtained from three different sources, namely three groups of participants (source triangulation) and data obtained from three data collection techniques (triangulation techniques).

#### IV. RESULTS AND DISCUSSION

A social reality had been found by the authors as research findings. Essentially, the authors can state that the peculiarities of the Let's ACT Indonesia social movement are: (1) philanthropy and digital voluntarism that offer easy value for citizens to carry out their social responsibilities; (2) programs that facilitate local and global participation; (3) programs that strengthen the spirit of social empowerment as a solution to social problems and humanitarian crises. The findings as describes, has produced: First is the culture of digital use is more meaningful, especially among young citizens. Second is the development of citizens' collective actions in the context of welfare and social empowerment. Third is the fostering of social capital in the form of mutual cooperation and social care. Fourth is that the distribution of aid to the global community sows good relations between Indonesia and the recipient countries. Next, the researchers will discuss these points one by one.

First is digital philanthropy. ACT digital philanthropy was first introduced to the public through act.id online platform. At present, ACT digital philanthropy has penetrated into web 2.0, social media, and online shopping platforms. First, is through the online platform act.id. The web address will deliver donors on the donation link display. Furthermore, the donor chooses the philanthropic program if he will donate and the nominal donation to be donated. The available donation options are direct donations with the online system, scheduled donations, natural donations, and the choice of donation accounts. For direct donations, after choosing the program along with the nominal donation, donors only have to choose the payment method through various online payment method systems such as mobile-banking/ internet banking and so on.

Second is through social media. On social media which includes Facebook, Twitter, and Instagram, ACT will post various posters and short videos about several social realities such as poverty, natural disasters, global conflicts, humanitarian news at the local to global level and the latest humanitarian programs. Content in the form of images, posters, or short videos, will be followed by information, data, and narratives that invite and call on the public to care about the alarming conditions reported. At the end of the

ACT, there is an act.id online platform or account number classified according to the program that relates to the content shared. Thus donors and volunteers can choose which program they will contribute. This method is a form of online campaigning from ACT's social humanitarian movement. By disseminating portraits of social problems and humanitarian news that occur, citizens are invited to respond together as a form of moral responsibility. Besides social media, ACT also often advertises its humanitarian programs through sponsor pop ups on Instagram, Twitter, Facebook, or advertisements on the Youtube channel.

Third is through online shopping platforms or online shopping. Through this medium, ACT tries to transform online shopping sites into a place for buyers to donate their balances to those in need. If sellers on online shopping sites sell their merchandise by displaying photos of goods, ACT displays posters of humanitarian programs followed by humanitarian news. Instant buyers will turn into donors. Donors are also given the freedom to choose the method of sending donations and the nominal donations to be donated.

Over the past two years, this feature has developed in Indonesia. This phenomenon is interesting to report especially from the perspective of citizenship culture. Citizenship is currently undergoing a process of change, something that is strongly related to the rise of participatory media [16]. In public participation context, for example. The middle class society that had been apolitical now has a higher interest in politics. If we observe, today in the era of disruption of many grassroots movements, environmental campaigns, and religious movements such as digital da'wah and so on developed through the internet and online media. The same thing happened in the social and humanitarian sectors. Philanthropy, and voluntary organizations also encounter significant development momentum. These social movements have their own place and are present to build more inclusive digital citizen participation. The methods used can vary by creating relevant software, promoting or campaigning for it, and various forms of efforts to change public opinion.

ACT's digital philanthropy in the perspective of citizenship can be seen as an attempt by the community civic to persuade public participation in improving the practice of citizens' virtues in the social field. Digital philanthropy and voluntarism operated by ACT have encouraged the activism that leads to civic philanthropy and civic voluntarism. Online activism here is done by creating relevant software accompanied by efforts to change public opinion [14,16]. Based on the conditions described, it can be said that the internet and new digital-based media today have been able to be transformed into citizen infrastructure and mass mobilization tools. As theorized by DigiActive through survey studies, namely that social networking sites are the most common entry point for online activism [11]. Studies of the internet in relation to social movement activism as mentioned have produced two perspectives. One is that the internet can facilitate traditional offline activism and two is internet improve the practice of existing movements by adding campaigns online through various methods.

Dewantara and Widhyarto stated that the community has succeeded in utilizing social media as a counterweight, reminder, and summary of new social movements in the fields of environment, education and social affairs (2015). Another relevant theory is carried out by Pawluczuk et al. Against young people in Europe. He argued that digital media is no longer considered merely as an additional element or entertainment, but a core communication and engagement tool used by young people [15]. Then we can say that digital media is a tool for empowering young people.

As a results of this study, the authors state a contradictory form of some previous findings postulating that there is no meaningful association between internet use and citizen participation [38-40] and studies that show the activities of internet users tend to positively associate only with political involvement [9]. On the contrary, this research reinforces and complements several previous theories which prove that in addition to formal political participation, the internet has a positive association with citizen involvement in voluntary organizations [41,42].

Second is the programs that facilitate local and global participation. ACT runs its philanthropic program in four major domains which include global zakat, global endowments, global qurban and national local philanthropy. Through this program ACT seeks to increase citizen participation in movements that not only scale and impact domestically but also globally. The availability of global philanthropic programs such as Winter Aid, Let's Help Syria, Let's Help Rohingya, Progressive Sacrifice, Sodaqo Retail Waqf, Food For Somalia, Freeing Islamic Uighurs, Humanitarian Vessels, Let's Save Palestine, Raise Asa Syrian Children, and others have sown local and global citizenship relations with local and global participation.

Humanitarian fund collected through global philanthropic programs is distributed in the global humanitarian response in the form of food packages, winter equipment in Winter Aid programs such as mattresses, blankets, decent thick clothes, there is also fund in developing sanitation systems, clean water fund, health posts, more appropriate refugee camps, hospital construction, educational fund in the form of school construction, school renovations, or scholarships for children affected by global conflict. Besides direct humanitarian fund, ACT also applies the spirit of empowerment to the victims. For example, public funds are used by factories and work facilities so that citizens affected by crisis regimes such as victims of Arab Spring can be empowered. For example, building a bakery in Syria and refugees can become workers. Another concrete example is the distribution of humanitarian aid in the form of capital endowments for farming, raising livestock, and others. The fund was sent via a humanitarian ship. ACT's biggest program that will soon be delivered for the second time is aimed at communities affected by the global crisis such as Palestine, Syria, or poor countries in Africa.

This research shows that local and global citizenship are uniquely related to participation in movement and that social networking sites play an important role in this process by fostering a sense of citizenship in a local and global context.

In line with what was theorized by Baek. A similar view also states that social media facilitates a global-local orientation that allows individuals to engage in the development of virtual communities and participate in communication to build global citizenship [43].

Third is the program that strengthening the spirit of social empowerment as a solution to social problems and humanitarian crises. ACT distributes humanity funds through voluntary programs. First is social action and humanitarian campaigns. This activity is routinely held every weekend in different settings of public space. This action is also carried out incidentally as a warning for certain moments or to respond to certain humanitarian issues that are currently actual. The activity is usually in the form of long marches accompanied by speech, humanitarian theatrical actions, fundraising, and petition signatories. The themes were selected usually regarding the global solidarity issues such as solidarity for Palestinians, Syrians, Uighurs, Rohingya, etc. Each of these social actions is carried out by at least hundreds of participants consisting of volunteers, donors, and the public in general.

Second is incidental voluntary program. This program includes disaster mitigation, first aid training, several mosques, and Islamic studies. Disaster Mitigation Training trains participants to become disaster prepared citizens. This program is motivated by the characteristics of disaster-prone Indonesia. Participants usually come from community members, students and students. This activity is packaged informally. Volunteers visit schools, colleges, or communities to conduct disaster preparedness training. This program is also similar to the First Aid Training program, which is first aid training for motorists who have an accident. Participants in this program are online motorcycle taxi communities with a high level of mobility. In addition, there is also *Aksi Beres-Beres Mesjid* (Taking Care of Mosque Action) every week in turns to several mosques. The action was carried out not only just cleaning, volunteers also repaired and improved several facilities in the mosque. ACT volunteers also contribute a lot when natural disasters occur. Some also take part in helping communities affected by global conflict. ACT has become the home of volunteers who incidentally are young people to develop volunteerism.

ACT's philanthropic program and volunteerism lead to social actions in the framework of development both in the fields of community, humanity and education. The philanthropic infrastructure and digital voluntarism, online volunteer recruitments, and voluntary and social action programs that are 'present' are an illustration of ACT's efforts to foster the practice of virtues in the digital era. This effort is intended to maintain the care and spirit of social service

Digital-based Let'S ACT Indonesia social movement development has a positive association with the high participation of young citizens. This is indicated by the finding that half of ACT donors are digital citizens who contribute online. Likewise with volunteer demographic dominated by young citizens. They know about ACT's social movements through digital media and then register online. The resources collected are outcomes of citizen volunteerism

and utilization of philanthropic infrastructure and digital voluntarism. Based on these findings, as theorized by experts, citizens and the community in relation to new media will result in a more participatory citizen culture.

This phenomenon can be explained by Zuckerman's theory which states that digital technology and social media platforms have a major influence on the participatory culture of young people in the context of social cohesion [16]. New media has produced a new paradigm for participatory citizenship. Citizenship is currently entering a phase of change in the form of a revival of participatory media. Today the digital media platform becomes a tool. The reason is that digital media has opened the way for increasing the practice of citizen volunteerism whenever and wherever [17]. Digital media has also expanded the ability of citizens to participate in large-scale social movements. For example, by became a member of local and global communities in ACT movement.

In the perspective of citizen involvement as theorized by Pancer (2015), this social reality is inclusive public participation in the field of community life. At the system level this participation is manifested in the social movement, collective action, or community service. The output is nothing but for social change [44]. This participation is intended to support and improve the quality of life of people in a non-political way [45]. At the individual level, this is understood as a manifestation of a sense of responsibility to build civil society, and to provide benefits for the common good [46].

Resources distributed in the form of global humanitarian responses, emergency funds, education fund, humanity funds, and vulnerability programs are proof that ACT's digital infrastructure has been able by citizens to realize social justice and increase participation in development. Not only fulfillment of moral responsibility as citizens, but further than that, is the fulfillment of obligations as global citizens. So this social reality is also a portrait of the actualization of participatory global citizenship. Global citizenship is a concept that contains and outlines the order of rights and obligations that must be fulfilled as citizens of the world without ignoring the role as citizens of the nation or even in certain cases it strengthens the role and identity as citizens of the nation [47]. The link between the dimensions of global citizenship and the social reality of the practice of philanthropy and global voluntarism in this study is that rights and obligations inherent in global citizenship status must be converted into a will to act in order to create a better world [48].

In other perspective, the author also sees the threat from the reality of digital philanthropy that is developing, especially online funding infrastructure. This infrastructure on the one hand strengthens the quality of our mutual cooperation. Like the Indiegogo site that was developed in San Francisco, California since 2008 which facilitates online funding for charity interests until the start up business. Even though it offers efficiency, the potential for abuse is equally large. Increasing citizen involvement through digital philanthropy on the one hand marks progress. However, the author also does not impose the threat of abuse of this feature

can benefit certain parties and harm many parties. The search results of the authors / researchers show that some cases of fraud occur as a form of abuse of digital philanthropic features. One of them is online fraud cases that occurred in 2017. Reported by Anatra News, a platform called kitabisa.com which facilitates online funding for social aid funds has been misused to buy personal needs and even used hedonically [49].

This abuse certainly damages public trust. For him, the government must be able to minimize the occurrence of misuse in any form. Some efforts the author offers as a solution. First, the government regulation, namely the Law of the Republic of Indonesia Number 9 of 1961 concerning Collection of Money and Properties [50], has been obsolete and needs to be renewed immediately. New laws are needed to specifically and detail specific guidelines for online philanthropic systems such as crowdfunding sites or donation sites. One of them, it needs to be tightened regarding procedures and prerequisites for clients to be able to submit online funding campaigns. There must be a mature assessment from the advertiser about the client's background, the level of urgency and urgency, and the clarity of the purpose of the public fundraising that will be carried out. The second is not only from a regulative approach, but also concrete monitoring from the government to social institutions that run online funding sites. This is deemed necessary because transparency and accountability are the main keys to the journey of an online charity site, online donations, or online funding. Thus, the writer is of the opinion that the relevant regulations must be immediately enforced. If it is not followed up, then in the future we will find more abuse that is disturbing and harms the public.

## V. CONCLUSION

Today's internet and new digital-based media have been able to be transformed into citizen infrastructure and mass mobilization tools. Digital citizen infrastructure in the form of philanthropy and digital voluntarism has become a means of balancing, reminding, and summarizing new social movements in the social and humanitarian fields. Digital philanthropy and voluntarism have led to activism which has led to improved civic philanthropy and civic voluntarism practices. This infrastructure has a major influence on the participatory culture of digital citizens in the field of community life. The internet and new media have produced a new paradigm for participatory citizenship, namely as an empowerment tool. On the other hand, this infrastructure has also facilitated local and global participation. This research shows that local and global citizenship are uniquely related to citizen participation in the movement and that digital infrastructure plays an important role in this process by fostering a sense of citizenship in a local and global context. Public involvement in global scale programs includes global zakat, global waqf, global qurban is the actualization of global citizenship. For digital citizens, their participation has become a vehicle for developing three dimensions of citizenship, namely civic knowledge, civic skills and civic disposition.

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