

## **PATTERNS OF CITIZENSHIP, PHILANTHROPY, AND STATE RELATIONS IN THE SOCIOCULTURAL CONTEXT OF CITIZENSHIP**

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### **Abstract**

The relationship between citizens and the state can be seen from the discourse and citizenship approach, namely liberal, republican, and communitarian traditions by comparing with the reality of the Indonesian citizenship approach which follows one tradition or has its own tradition, or a synthesis of the three existing traditions. The purpose of this study was to find out the construction of the relationship between the state and citizens in the context of philanthropy. This study used a grounded theory approach to find the pattern of relationships between citizens, the state, and the philanthropic movement. The data were obtained from in-depth interviews with experts and practitioners of the philanthropic movement in Indonesia, namely LAZISMU, STF UIN Jakarta, and Philanthropy Indonesia. The results of the study indicated that referring to the obligations of the state as mandated by the constitution, assistance for the welfare of citizens which was sought by the state was not called as philanthropy as the state's constitutional obligation to citizens. However, it seemed that not everything related to the state's obligations could be fulfilled by the state, including in terms of the welfare of the community. As a nation state, these differences were seen as natural and necessary realities, so it was necessary to build bridges of relations that connected diversity as an effort to build the concept of unity in diversity. The birth of Pancasila was intended as a unifying tool. Diversity is a mosaic that beautifies the picture of Indonesia as a whole. Ideally in a nation-state, all distinct group identities are transcended, while the most important ideal is national identity. The point we could present was this complementary meeting point begins with a synergy between citizens, the state, and philanthropy, because the government must focus on the basic needs of the community, while philanthropic institutions outside the country focus on empowering other fields, such as advocacy. Meeting basic needs is the government's main task, while philanthropy can be directed at empowering and strengthening citizenship and towards democratization with social justice.

**Keywords:** Philanthropy, citizen, sociocultural citizenship

### **INTRODUCTION**

The spirit of mutual cooperation is relevant to deal with the current pandemic problem. In the midst of the Corona Virus Disease (COVID-19) pandemic, various elements the nation intervened to help the crisis. Many social philanthropy actions have been carried out by various groups at this time, both individuals, foundations, groups, and companies (Nurdin, 2020). However, the philanthropic response to deal with the COVID-19 pandemic generally revolves around raising as much funds as possible to help the emergency needs of the people severely affected by this pandemic. This is understandable and certainly very beneficial, but it is not enough to create the systemic change that is truly desired.

Individual initiative is not enough, due to challenges of large and complex problems in the field. In addition, the absence of institutional infrastructure and policies from stakeholders

encourages the need for effective and directed efforts from various components to collect, unite, and strengthen the joint actions of civil society in facing the challenges of social, humanitarian, economic, and environmental development in this country. Especially poverty. Poverty is a problem for all civilizations in this world, which is not only related to economic problems, but also socio-cultural and political problem, especially in Third World countries (Othman et al., 2018).

In the midst of the current crisis, there is a mix of terms between charity, volunteerism, and philanthropy, where all of which are based on good intentions even though they do not produce the same results. They are equally important, but actually different. Willingness to give and help others who are less fortunate, and meet one another's needs is fundamental to humanity. Charity will always be important but that is not enough. The spirit of willingness to share gave rise to the idea of a movement that has existed and developed for a long time, namely the philanthropic movement. The factors that most influenced the tradition of generosity that developed into philanthropy, especially in Indonesia, were the religious spirit, social piety, and virtue (Latif, 2013a). It is essential that the philanthropic movement in Indonesia is driven by religious organization. It is based on a religious spirit, as the views of social science have shown that religion helps in producing social and economic changes that benefit those living in poverty (Rogers & Konieczny, 2018). Philanthropic movements can fill the void in the relationship between the government and citizens. Problems in the community cannot only be solved by vertical relationships, but also require horizontal relationships with others. Neoliberalists argue that social justice and redistribution of resources to address poverty should not be achieved through direct links between the state and civil society (Kapur, 2004; Milanović, 2004).

The power of philanthropy is influenced by the cultural values and religiosity of its citizens (Barman, 2017; Ruiters & De Graaf, 2006; Schofer & Fourcade-Gourinchas, 2001). By considering cultural considerations, sociologists use a macro perspective to pay attention to various dimensions of the nation's various political configurations. In a macro perspective, philanthropy results from "the way people are organized, how they allocate social responsibilities, and how much involvement and participation they expect from citizens" (Anheier & Salamon, 1999, p. 43; Barman, 2017), while in a micro perspective, philanthropy does not only pay attention to individuals as donors, but also sees their decision to give as shaped by the networks and norms of the local social context where they live in. This perspective has emphasized the relational nature of charitable giving that philanthropic behavior depends on their attachment to dynamic social relationships (Barman, 2017).

The state has high hopes for the participation of citizens regarding social responsibility to each other. Components of the nation must be able to collaborate in the spirit of philanthropy by reviving togetherness in acts of kindness for fellow human beings. Philanthropy movements can be carried out culturally to overcome economic, humanitarian, and social inequalities of citizens. Philanthropy can be a great potential for community empowerment and sustainable development in Indonesia. This kind of movement cannot stand alone without the support of the community itself. The philanthropic movement requires the spirit of citizens with initiatives

to encourage individuals to give their time and commitment to the communities where they live with (Daly, 2011). However, economic development that incorporates the mindset of an industrial society has resulted in pressure and tension on the existing mindset of an agrarian society, so that the spirit of mutual cooperation as the root of philanthropy is suspected to be fading. The remaining practices of mutual cooperation are generally related to natural disasters, such as “tetulung layat” which may not be driven by the spirit of mutual cooperation, but by adherence to religious teachings (Enro, 2016)

When viewed from the dimensions of citizenship proposed by Osler and Starkey (2005), namely citizenship as status, feeling, and practice, then the movement of love and love for others wrapped in philanthropy is in the dimensions of taste and practice of citizenship. Citizenship as a sense is a feeling of belonging to a citizen of his country (sense of belonging). The degree of feeling towards the nation and state can vary for each citizen, and the state seeks various ways, so that citizens have a sense of belonging to the nation and state through their inherent identities and symbols. Citizenship as a practice refers to self-awareness as an individual living in relationship with others who participate freely in society and associate with others for political, social, cultural or economic purposes (Osler & Starkey, 2005).

The pattern of relations between citizens and the state can be well established in the context of the spirit of philanthropy as a bridge between the interests of citizens and the obligations of the state, and vice versa. Citizen initiatives require state guarantees and support when the state has not been able to meet most of the citizens' needs, so that the philanthropic movement can take on a role and become a middle ground for complementary relations between the state and citizens. The researcher views that the novelty of this research lies in the development of philanthropy as an effort to realize social justice philanthropy that can help create a more just society in the midst of recovery due to the current pandemic. In addition, through this article the researcher tries to provide updates in a systematic effort to realize social justice as an effort to form an active state image. Active citizens are not necessarily good citizens, because they may not follow rules or behave in a certain way. Often in practice citizens defy existing rules and structures, although they will generally remain within the confines of the democratic process and not engage in acts of violence

The research contribution is that there is a strengthening of views on aspects of modern urban planning and policy, especially on the embodiment of social justice philanthropy that can help create a more just society. This article contributes to the analysis and assessment of the management development of Philanthropic Citizenship Patterns, and State Relations in the Socio-Cultural Context of Citizenship and seeks to promote the implementation of appropriate urban policies both in developed countries in the world.

## **METHOD**

This study used grounded theory method as a form of qualitative research from Corbin and Strauss which enables the identification of general concepts and the development of theoretical explanations that go beyond and offer new insights into experiences and phenomena (Corbin & Strauss, 2015). The grounded theory has systematic but flexible guidelines for collecting and

analyzing data to produce generalization (Charmasz, 2017; Creswell, 2014). The consideration is to find patterns/models of strengthening philanthropy in terms of traditions, activities and movements in building the sociocultural dimension of citizenship. In other words, it is about how philanthropy strengthens the sociocultural building of citizenship in Indonesia. Grounded theory does not start from a theory or to test a theory, but starts from research data towards a theory. The ability to knit theory (theoretical sensitivity) is a data process that is used to build an examination of empirical data into the analytical process and directs the researcher to examine all possible theoretical explanations for these empirical findings, followed by continued analysis until the researcher builds a theory (Bryant, 2017). This way is to develop a theorization of the philanthropic movement in Indonesia for the sociocultural dimension. Qualitative researchers must have theoretical sensitivity to construct various concepts from the data found in the field and find the main characteristics of the research objectives (Chun Tie, Birks, & Francis 2019). Theoretical sensitivity refers to the possession of insight related to the philanthropic movement, the ability to give meaning to the data obtained, the ability to understand, and the ability to separate related data from unrelated data (Corbin & Strauss, 2015). At this time, philanthropy is an interesting phenomenon to be studied theoretically in this study.

Sources of theoretical sensitivity can be obtained from: literature, which related to theories from various reputable journals and various types of documents, professional experience that allows a lot of experience, so that the insight to interpret is sharper, personal experience of related researchers the problem to be studied, and analysis process when interacting with the data (Strauss & Corbin, 2017). Thus, the researcher's theoretical sensitivity was tested to give meaning to the data to produce an analysis and to build new alternative theories related to the problem of the philanthropy movement and strengthening the sociocultural dimension of citizenship.

## RESULTS AND DISCUSSION

### Result

Here, we focused on (1) the relation of rights and obligations, (2) fluctuations in the relationship between the state and citizens, (3) the relationship between the state and philanthropy, and (3) the meeting point of welfare between citizens and the state.

According to Hilman Latief, the relationship between the state and citizens is seen from the relationship of rights and obligations. **First**, the state as an institution that is constitutionally for the welfare of its people. The state has an obligation to provide services to citizens. The state's obligation to improve the welfare of its people and the constitution encourages the state to provide the welfare of its citizens. **Second**, citizens who have rights and obligations. The rights of citizens include the right to voice, the right to express opinions, and the right to freedom, but they also have obligations. One of the obligations of citizens is to help others, pay taxes, and obey the laws and regulations.

The three sources agreed to refer to the obligations of the state as mandated by the constitution, so that what the state does for citizens is not called philanthropy. Assistance for the welfare of citizens that the state seeks is not called philanthropy, because philanthropy is an initiative that arises from an individual or community group that is not a state.

Public affairs are matters defined as matters of common concern. Public affairs are determined by established political conventions and policy practices. On the other hand, it is determined by the process of globalization and political changes at the macro level within the domain of defining public affairs.

Responding to this, local initiatives from the community emerged to help people who were not touched by state policies. There is a possibility for the emergence of voluntary movements through philanthropic institutions when the state does not show a good ability to promote people's welfare. This means that society is trying to be a complement to unfinished state policies.

We can see the strengthening and weakening of relations between citizens, the state, and philanthropy. Strong does not mean an authoritarian regime, because if it is authoritarian, it will eventually be destroyed. During the Dutch colonial rule, the government did not suppress civil society, because what was suppressed was the rebellion movement. There is a tendency to ignore and facilitate charitable activities as long as they do not show rebellion. However, during the New Order era, the country was strong and authoritarian, Amelia Fauziah said that during the New Order, the relationship between the state and citizens implied that the state is not ideal, because the state is strong but its philanthropy is weak, where it was caused by the state suppressed civil society. Philanthropy becomes weak, because there is penetration from the state, such as zakat agencies, managed by the state means that the state begins to interfere and that is unhealthy, because the philanthropic element becomes weak when it is managed by the state, so that it has become a state institution, not philanthropy anymore. Amelia Fauziah emphasized that during the reformation period, the state weakened causing high philanthropy. If the activities of the high philanthropic movement are in turmoil, welfare can be obtained, but this welfare will not survive as long as the country does not have power in front of its citizens.

The next relationship is based on the views of Hamid Abidin and Hilman Latief regarding the complementary relationship between citizens, the state, and philanthropy. There is a possibility for the emergence of voluntary movements through philanthropic institutions when the state does not show a good ability to promote people's welfare. Philanthropy tries to be a complement to state policies that have not yet completed the welfare of citizens.

When the state needs support and the state have limited capacity, then philanthropy appears as complementary. According to Hamid Abidin, it is the same as what is done in foreign countries, that philanthropy never replaces the role of the state. Philanthropy is complementary to the state and does not replace the task of the state. The state's duty to fulfill basic obligations and needs, and when the state cannot fulfill it due to its limitations, then philanthropy appears as a solution.

If we look at developed countries whose philanthropy is also progressing, i.e., America, the government is well aware that they cannot overcome all people and cannot fulfill all the needs of society. Therefore, they later saw that there were other sectors that had the potential to help the country and one of the sectors that received appreciation was philanthropy, then policies are developed, namely the state gives recognition by giving appreciation and encouraging the facilitation of certain parties who help the role of the state. One of the schemes provided is in the form of a fairly large tax incentive. This pattern of policy and appreciation is a form of synergy and reciprocal relations between citizens, the state, and philanthropy.

Complementary philanthropy and the state also argue that the state's duties cannot be replaced by philanthropy. This is fundamental, because according to Hamid Abidin, philanthropic resources are not as great as the state. Actually, it does not necessarily mean that when the state is weak, its role will be taken over, because no matter how great the resource capacity is, it is not as great as the state's resource capacity.

The emergence of philanthropic organizations is actually a positive response from society to the limitations of the social welfare security system proclaimed by the government. In addition, Hilman Latief acclaimed the philanthropic movement not only acts as an entity that can participate in filling the development agenda that has not been filled by the government, but also becomes a criticism of the government which is still unable to achieve social justice equally.

The realization of social justice in an equitable manner makes it a home-task for the state and philanthropy to find common ground that will benefit the civil forces and the state, so that both will grow, strong, and be of great benefit to the people and the nation. The balance in supply and demand for philanthropy must be encouraged by all parties, so that it finally leads to the creation of physical and spiritual well-being that advances the community and the country can also be strong.

This meeting point between citizens, the state, and philanthropy begins with a synergy between citizens, the state, and philanthropy, because the government must focus on the basic needs of the community, while philanthropic institutions outside the country focus on empowering other fields, such as advocacy. Meeting basic needs is the main task of the government. According to Amelia Fauziah, her social community can be directed and her philanthropy can be directed towards empowering and strengthening citizenship and towards democratization with social justice.

## **Discussion**

The relationship between citizens and the state is seen from the discourse and citizenship approach, namely the liberal, republican, and communitarian traditions by comparing with the reality of the Indonesian citizenship approach which follows one tradition or has its own tradition, or a synthesis of the three existing traditions. Citizenship is a continuation of the reaction of a reciprocal process between the state and society regarding rights and obligations (Heywood, 2013). The main stream of citizenship studies focuses on the issue of rights and obligations of citizens related to the position and status of individuals as members of a country.

In its development, the status of citizens is more colored by legal position which has an impact on the issue of privilege as a member (citizen) of a country (Roselina, 2018).

Referring to the obligations of the state as mandated by the constitution, assistance for the welfare of citizens which is sought by the state is not called philanthropy, which is the state's constitutional obligation to citizens. However, it seems that not everything related to the state's obligations can be fulfilled by the state, including the welfare of the community. As a nation state, these differences are seen as natural and necessary realities, so it is necessary to build bridges of relations that connect diversity as an effort to build the concept of unity in diversity. The birth of Pancasila was intended as a unifying tool. Diversity is a mosaic that beautifies the image of Indonesia as a whole. Ideally in a nation-state, all distinct group identities are transcended, while the most important ideal is national identity.

Politics of identity can be positive or negative. The positive-side means being an impetus to acknowledge and accommodate differences, even to the point of acknowledging the predicate of the privilege of one region to another for reasons that can be understood historically and logically. It is negative when there is discrimination between one group and another, i.e., the dominance of the majority over the minority. Domination can be born from the struggle of the group and is more dangerous if it is legitimized by the state. The state is overcoming each group with all its needs and interests and regulates and makes regulations to create a harmony.

Public affairs are matters of common concern. Public affairs are determined by established political conventions and policy practices. On the other hand, it is also determined by the process of globalization and political changes at the macro level in the domain of defining public affairs.

In response to this, local initiatives emerged from the community to help people who were not touched by state policies. There is a possibility for the emergence of a voluntary movement through philanthropic institutions when the state does not show a good ability to promote people's welfare as a complement to the existence of the state. During the New Order, the relationship between the state and citizens is not ideal, because the state is strong, but philanthropy is weak, because the state becomes suppressing civil society (Fauzia, 2016).

Hegel argues that civil society is an entity that balances state power which is not subordinate to the state a priori, but has an autonomous nature and has a high enough political capacity that is able to become a counterweight to resist the tendency of state intervention. Until now, intellectuals' understanding on the concept of civil society is still different, depending on which perspective is followed. The Hegelian approach emphasizes the importance of empowering the middle class, especially for the economic sector and the development of a strong civil society. The Gramscian approach is applied to deal with the ideological hegemony of the state. Meanwhile, the Tocquevillian approach emphasizes strengthening independent organizations in society and transplanting civic culture to build a democratic spirit (Veldhuis, 1997).

Complementary relationships between citizens, the state, and philanthropy allow for opportunities for the emergence of volunteer movements through philanthropic institutions

when the state does not show a good ability to promote people's welfare. Philanthropy tries to be a complement to state policies that have not yet completed the welfare of citizens.

When the state needs support and the state have limited capacity, then philanthropy appears as complementary. Philanthropy has never replaced the role of the state. Philanthropy is complementary to the state which does not replace the task of the state. The state's duty to fulfill basic obligations and needs then when the state cannot fulfill it due to its limitations, then philanthropy appears as a solution.

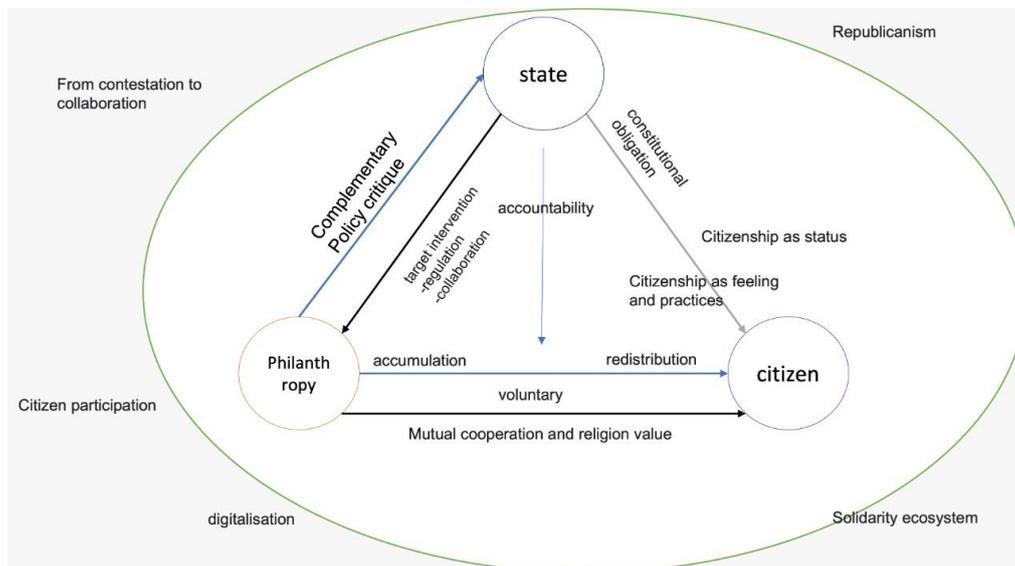
Complementary philanthropy and the state also argue that the state's duties cannot be replaced by philanthropy. This is fundamental, because philanthropic resources are not as great as the state. Actually, when the state is weak, its role will be taken over, because once again in the context of philanthropy, no matter how great the capacity of the resources is, it is not as great as the capacity of the state. The state has a very large resource capacity while philanthropic resources are limited, so it does not mean that when the state is weak, then all responsibilities are then taken over by the philanthropic sector.

Considering the relationship of the state, civil society, and the third sector (philanthropy) are side by side, it will reasonable according to the three sources because of the development of citizen awareness to mobilize resources to be invested in the process of improving the social, economic and political climate which is experiencing many problems in Indonesia. Therefore, the presence of a third sector in the form of philanthropy becomes a development potential other than the state that helps the state. Consequently, the government or the state, as the holder of the constitutional authority, can become a partner in the third sector organization by creating a more conducive political climate, i.e., by issuing regulations that support improving the quality of existing organizations. Second, the participation of civil society in philanthropy movement in Indonesia is dominantly based on voluntary system by exploiting available social capital. The third sector is a representation of non-profit organizations that provide services to the community's needs and advocacy by promoting independence which can also create a climate of political, social and economic democracy that encourages the first and second sectors (Latif, 2013b). The first sector is represented by the state as stated in the constitution which is obliged to meet the needs of citizens. However, the state often has limitations and makes this third sector effective with clear regulations and controls. Meanwhile, the second sector is the private sector which has capital and business for the purpose of making a profit.

This third sector is often created by the second sector itself. The reason is because the new structure of philanthropy is considered unique in instilling business principles into the non-profit sector to support social transformation (Bishop & Green, 2008; Harvey et al., 2011; Letts et al., 1997; Morvaridi, 2012; Sandfort, 2008). Corporate philanthropy is a phenomenon that connects the business sector with the social sector (Fioravante, 2010; Lin-Hi, 2010; Vveinhardt & Andriukaitiene, 2014). Corporate giving becomes a great and strategic business for companies as they increasingly position themselves as socially responsible organizations (Gardberg et al., 2019).

The relationship between sectors in philanthropy can be seen in Figure 1.

**Figure 1: First, Second and Third Sector Relation to Strengthen Citizen Philanthropy**



The business world is part of the community and has the same social responsibilities as the community. However, Corporate Social Responsibilities (CSR) (in this context corporate philanthropy) should not be merely charity, namely unconditional support from people in need, because the use of company funds must be based on good governance by the beneficiaries (Leisinger & Schmitt, 2012). In fact, it cannot be denied that the role of the business world has been limited to providing voluntary financial support, so that the activities carried out do not provide real benefits to the community (Anatan, 2009). According to legitimacy theory, the organization will try to create harmony between the values that exist in the company's activities with the norms that exist in the surrounding environment, where the organization is part of the environment (Daromes & Gunawan, 2020). In other words, this theory supports companies to do philanthropy. Companies can increase company value through philanthropic activities, but company reputation can affect the relationship between philanthropy and company value (Daromes & Gunawan, 2020). The emergence of philanthropic organizations is actually a positive response from society to the limitations of the social welfare security system proclaimed by the government. The philanthropic movement not only acts as an entity that can participate in filling the development agenda that has not been filled by the government, but also becomes a criticism of the government which is still unable to achieve social justice equally.

The realization of social justice in an equitable manner makes it as a home-task for the state and philanthropy to find common ground that will benefit the civil forces and the state, so that both will grow, strong, and be of great benefit to the people and the nation. The balance in supply and demand for philanthropy must be encouraged by all parties, so that it finally leads to the creation of physical and spiritual well-being that advances the community and the country.

This meeting point begins with a synergy between citizens, the state, and philanthropy, because after all, the government must focus on the basic needs of the community, while philanthropic institutions outside the country focus on empowering other fields, such as advocacy. Meeting basic needs is the main task of the government. The relationship between citizens, the state, and philanthropy is a relationship of rights and obligations. It requires the participation of citizens for the functioning of the relationship. Active participation is needed for the effective functioning of institutions in a democratic system in the form of political involvement to identify and act on social and political interests, as well as a form of expression of the interests of citizens (Nie et al., 1996; Predescu & Darjan, 2010). This is the source of strength in a democracy, namely the active participation of citizens. This active participation requires knowledge of political topics, skills in using political tools, has adequate procedures, and implies the manifestation of a positive attitude towards politics (Predescu & Darjan, 2010). In other words, the rights of citizens are related to the fulfillment of the state's obligations to its citizens. Reconsidering Heywood's gaze (1994), there is a reciprocal relationship between the state and its citizens. Because of its reciprocal nature, apart from rights, there are obligations of citizens to the state that must be fulfilled by citizens.

Referring to Janoski's view (1998), citizenship rights can be categorized into universal rights that are enacted into law and implemented for all citizens, and rights that are informal, unintentional, or particularistic. For groups who support the universalism model, Marshall's essay on "Citizenship and Social Class" is used as the main reference to define their concept of citizenship. Marshall points out that the definition of citizenship has evolved in three stages (Desmoyers-Davis, 2001). These stages include rights related to civil citizenship, rights to political citizenship, and rights related to social citizenship. The first stage in this approach to the development of citizenship is based on the rights associated with civil citizenship. It refers to individual rights in law and will relate to individual freedoms, such as freedom of speech, freedom of conscience, freedom of belief, and rights i.e., the right to own property and the right to equal justice.

The second stage is associated with political citizenship. It refers to the right of individuals to participate in the political process by, for example, voting in elections or standing for public office. The third stage is related to social citizenship, which is basically related to the individual's right to welfare provision. In this stage, Marshall (1970) asserts that citizenship is linked to ideals that involve setting minimum standards of welfare and security. Social citizenship is achieved when the combined rights to the minimum wage, the right to education, the right to sick benefits and health care are established. This third approach to citizenship is quite clear with regard to the provision of services commonly referred to as welfare state.

Citizens donate it not because he has money, but they believe in their organization with its activities. Philanthropic accountability is related to citizens' trust in philanthropy. Accountability is much dependent on the organization managing the donations, because they are expected to be able to build accountability later. For this reason, it is necessary to develop a good reporting and accountability mechanism. Philanthropy is also an aspect of "institutionalizing a caring attitude", by which the management of philanthropy is structured

by a legal and trusted institution. To maintain legality and trust, it is necessary to have an accountability reporting mechanism. Philanthropy awareness arises, because there is a socio-cultural existence of citizens through the philanthropic movement. There is a role that can be played by citizens in the context of realizing their existence or their roles as citizens. Citizens can play a role starting from voting in the form of criticism, general elections and others. However, according to the three informants, citizens can also play a role in the form of donations and become one of the manifestations of their role as citizens. Citizens have a fairly strong tradition in society because most of them are supported by religious values.

It is interesting to see the crisis in Greece from the perspective of philanthropy and solidarity, and indicates that participation in the solidarity movement in the midst of the Greek crisis contributed to the formation of a more dynamic social awareness that provides a strong positive message that deserves to be disseminated (Theodossopoulos, 2016). Humanitarian solidarity is more valuable in its role as a means of expanding the political consciousness of those who participate in it, than as a mechanism for providing assistance to those in need. Although humanitarian assistance is limited, it is only a temporary solution and is not sufficient, but the act of providing assistance to those in need has resulted in the formation of an active network of citizens seeking for change (Theodossopoulos, 2016).

Future developments have considerable potential and philanthropy, and can play a deeper and even greater role if this philanthropy can be developed well enough, because the fact is that in many ways, Indonesian philanthropy is less developed than the West, because most of the philanthropy with direct donations to the beneficiaries. This development is in line with the development of citizenship in a democracy. Citizens in the understanding of democracy are not considered as objects who accept what the elite (the state) gives them, but have socio-political power as a resistance movement to get out of the object towards the subject that determines, at least knowing their needs as citizens. Democracy is not only understood universally as "from, by and for" the people, but much more deeply about the ability of democracy to eliminate the "second class" barrier as an object.

The momentum of the pandemic strengthens awareness that must be maintained even though we do not expect pandemic momentum, but usually disasters can bring the potential to be more inclusive. The tendency of the Indonesian to participate, but to facilitate is a least. An approach can be done by moving beyond seeing the state as a giver of rights and obligations, but bridging the gap between citizens and the state by re-establishing citizenship as a practice rather than a given, and moving to become citizens as "makers and builders"; not as "users and creators" and voters" (Cornwall & Gaventa, 2001). Citizenship studies issue an emancipatory appeal that serves as a tool for reconciling personal rights and collective obligations, national integration with transnational solidarity, multiple loyalties inside and outside (Scobey, 2001). This means that the philanthropic movement as a sector that bridges the relationship between the state and citizens that can develop within a democracy with a wider and more inclusive scope.

In the context of citizenship studies, there is a horizontal relationship between citizens who need active citizens, namely participating in society, community and/or political life that has the characteristics of mutual respect and non-violence in accordance with human rights and

democracy including various participatory activities, such as voting, as well as participation in people's daily lives (Hoskins et al., 2006; Hoskins & Mascherini, 2009).

When viewed from the dimensions of citizenship proposed by Osler and Starkey (2005) namely citizenship as status, feeling, and practice, the movement of love and love for others wrapped with the concept of philanthropy is in the dimensions of taste and practice of citizenship. Citizenship as a sense is a feeling of belonging to a citizen of his country. The degree of belonging or love for the nation and the state can vary for each citizen. The government always promotes that every citizen has a sense of belonging to his country through state symbols and state activities that involve the community. This sense of belonging is also related to national identity which differs from one country to another. Equal rights and obligations of every citizen can also determine the degree of sense of belonging. If individuals cannot access rights on an equal basis, then they tend to feel excluded. The experience of discrimination can affect the sense of belonging to the state, because it is one of the prerequisites for citizen participation. If it is gone, so is the sense of citizenship. Meanwhile citizenship as a practice refers to self-awareness as an individual living in relationship with others who participate freely in society and join with others for political, social, cultural or economic purposes (Osler & Starkey, 2005).

Most of the literatures on philanthropy within the social sciences focus on factors that influence people's willingness to participate in philanthropy (Henderson et al., 2012), or dwell on the question "why do people want to give" (Bekkers & Wiepking, 2011). Thus, philanthropy is more institutionalized, systematic and has a clear direction and purpose. The philanthropic strategy is a formal and well-organized process to elaborate the strategy and procedures for donations for those in need (Pharoah, 2011), while charitable giving and philanthropic movements will play a role in community building; they do not necessarily have to have sufficient resources and a sufficiently diverse donor (assistance) base to expand easily or quickly to meet the new demands of building community welfare (Pharoah, 2011).

Philanthropy movements can be carried out culturally to overcome economic, humanitarian, and social inequalities of citizens. Philanthropy can be a great potential for community empowerment and sustainable development in Indonesia. This kind of movement cannot stand alone without the support of the community itself. The philanthropic movement requires the spirit of citizens to actively encourage individuals to give their time and commitment to the communities where they live in (Daly, 2011). However, individual initiative is not sufficient, due to the challenges of large and complex problems in the field. In addition, the absence of institutional infrastructure and policies from stakeholders encourages the need for effective and targeted efforts from various components of philanthropy actors and supporters in Indonesia to gather, unite and strengthen joint actions of civil society in facing the challenges of social, humanitarian and environmental development in the country.

## CONCLUSION

The pattern of relationship between Citizenship Patterns, Philanthropy, and State Relations in the Socio-Cultural Context of Citizenship captures the socio-cultural development of

citizenship caused by philanthropic awareness that arises because of the socio-cultural existence of citizens through philanthropic movements. There is a reason why the new structure of philanthropy is unique in instilling business principles (Bishop & Green, 2008; Harvey et al., 2011; Letts et al., 1997; Morvaridi, 2012; Sandfort, 2008). Corporate philanthropy is a phenomenon that connects the business sector with the social sector (Fioravante, 2010; Lin-Hi, 2010; Vveinhardt & Andriukaitiene, 2014). As explained in this article, the momentum of a pandemic strengthens awareness that must be maintained even though we don't expect a pandemic momentum, but usually disasters bring the potential to be more inclusive. This complementary meeting point begins with synergy between citizens, the state and philanthropy, because the government must focus on the basic needs of society, while philanthropic institutions abroad focus on empowering other fields, such as advocacy. Fulfillment of basic needs is the main mandate of the government, while philanthropy can be directed at empowering and strengthening citizenship and towards social justice democratization.

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