Proceeding of the 5th Malikussaleh International Conference on Law, Legal Studies and Social Sciences (MICoLLS) 2025

THE ROLE OF CIVIL SOCIETY PHILANTHROPY INSTITUTIONS IN FOSTERING SOCIAL AWARENESS AMONG CITIZENS IN ACEH PROVINCE

Juanda
Social Education Postgraduate, Syiah Kuala University, Aceh, Banda Aceh, Indonesia
juanda@pnl.ac.id

Ishak Hasan
The Graduate School of Universitas Syiah Kuala and Faculty of Teacher Training and Education, Universitas Syiah Kuala, Indonesia
ishakhasan64@usk.ac.id

Sanusi
Faculty of Teacher Training and Education, Syiah Kuala University, Aceh, Indonesia
sanusi_ppkn@fkip.usk.ac.id

Muhammad Aulia
The Graduate School of Universitas Syiah Kuala and Faculty of Teacher Training and Education, Universitas Syiah Kuala, Indonesia
muhammad.aulia@usk.ac.id

ABSTRACT
This study aims to explore philanthropic practices in Aceh, Indonesia, and their role in fostering social awareness among citizens, with a particular focus on civil society organizations. Indonesia consistently ranks as one of the most generous countries globally, yet issues such as social inequality and apathy remain. This study identifies the need to strengthen philanthropic practices to address social problems and promote social justice. The research objectives include identifying models of philanthropic movements in Aceh, understanding the challenges they face in fostering social care, and examining the involvement of government entities in supporting these philanthropic efforts. Using a qualitative research approach, this study employs a case study design. Data collection methods include observation, in-depth interviews with project owners, volunteers, donors, and beneficiaries, as well as documentation. This study will analyze the collected data using descriptive qualitative methods, with a focus on data reduction, display, and verification through source and technique triangulation. These findings are expected to contribute to a deeper understanding of how philanthropy can serve as a catalyst for social change, strengthen community solidarity, and improve social welfare in Aceh, ultimately fostering a more caring and inclusive society.

Keywords: *Philanthropy, Social Awareness, Civil Society Organizations, Character of Aceh Citizens.*

1. INTRODUCTION

Indonesia is known as one of the most generous countries in the world, as reflected in the World Giving Index report, which ranks Indonesia first in terms of donations, volunteering, and social awareness.[1] This tradition of generosity is deeply rooted in the culture of mutual cooperation and religious practices, such as zakat, infaq, sadaqah, and waqf. However, globalization, technological advances, and modern lifestyles have also brought new challenges in the form of declining social awareness and increasing individualism in society.[2]

Aceh, as a region with a long history of social solidarity and community-based philanthropy, provides a concrete example of a civil society movement that seeks to address issues of poverty, injustice, and humanitarian crises.[3] Various local organizations, such as Cet Langet Rumoh, Gerakan Berbagi Sepuluh Ribu (Geubibu), and Lembaga Peduli Dhuafa, have initiated social, educational, health, and disaster management programs through community participation. For example, the Cet Langet Rumoh program, initiated by a civil servant in Aceh, has succeeded in building more than a hundred livable houses for poor families through social fundraising. Similarly, the Ten Thousand Sharing Movement (Geubibu) was able to mobilize community participation to help cover the medical expenses of children from underprivileged families. These concrete examples show that philanthropy in Aceh is not only present in the form of material assistance, but also as a means of strengthening the values of solidarity and social awareness among the community. [4]

However, philanthropic practices in Aceh still face a number of obstacles, such as limited resources, low literacy in sustainable philanthropy, and a lack of consistent government policy support. This phenomenon shows a gap between the great potential of the philanthropy movement and the reality of the challenges it faces. In fact, philanthropy can serve as important social capital to encourage the creation of a more caring, inclusive, and socially just society.

On that basis, this study focuses on exploring the practice of the philanthropy movement in Aceh and its role in fostering a spirit of social awareness among citizens. This study emphasizes understanding the developing model of philanthropic movements, the challenges faced by civil society organizations in fostering social awareness, and the government's involvement in supporting philanthropic efforts. The findings of this study are expected to enrich the literature on philanthropy in Indonesia while providing practical contributions to strengthening the role of civil society in sustainable social development.

2. RESEARCH METHOD

This study uses a qualitative approach with a case study design to explore philanthropic practices in fostering social awareness in Aceh. Research informants were determined using purposive sampling techniques, involving philanthropic program owners, volunteers, donors, and beneficiaries.

Data were obtained through non-participant observation, in-depth interviews, and documentation. Observation was used to observe social activities and interactions in philanthropic practices, while in-depth interviews explored the experiences, motivations, and challenges faced by philanthropists.

[1]Kanz, Athar Tristan Andana et al. 2024. The Application of the Green Constitution in Indonesia. Deleted Journal 1(3): 26983.
[2]Rahmawati, Rahmawati et al. 2019. The Application of Environmental Awareness in the Science and Technology Community Model. Edusains 8(2): 176–81.
[3]Latief, Hilman. 2012. Filantropi Islam dan Aktivisme Sosial Berbasis Pesantren di Pedesaan. Al-Jami'ah: Journal of Islamic Studies 8(2): 167–87.
[4]Gustiana, Restia and Yunus Bayu. 2025. The Role of the Baznas Philanthropic Institution in Improving Human Resources in Indonesia. JSE: Jurnal Sharia Economica 4(2).

Documentation was obtained from activity reports, photographs, media, and relevant organizational documents.

The main research instrument was the researcher himself, who acted as the collector, analyst, and interpreter of data. Data analysis was conducted using descriptive qualitative methods following the Miles & Huberman model, which includes data reduction, data presentation, and conclusion drawing.[5] To maintain data validity, source and technique triangulation was used, which involved comparing the results of observations, interviews, and documentation from various informants. The research locations covered several areas in Aceh, including the southwestern region, the city center, and the eastern coast, with a focus on civil society organizations engaged in philanthropy. [6]

3. RESULT AND DISCUSSION

3.1 Research Findings

Research on philanthropic practices in Aceh reveals complex dynamics and potential for fostering social awareness among citizens. The findings can be broken down into three main aspects: movement models, challenges faced, and government involvement. [7]

1. Philanthropic Movement Models in Aceh

Based on observations, interviews, and documentation, it was found that the philanthropic movement model in Aceh developed in various forms:

- Religion-based philanthropy

  This practice is most dominant because Aceh is known for its strong religious culture. Zakat, infaq, sadaqah, and waqf are the main instruments managed by religious institutions and communities. This type of philanthropy emphasizes generosity as a religious obligation and a means of social solidarity.

- Social philanthropy based on humanitarian solidarity

  These programs are more flexible and not entirely bound by religious dogma. Examples include Cet Langet Rumoh (CLR), which focuses on building livable houses; Geubibu, which collects donations of Rp10,000 from the general public; and the Blood for Life Foundation, which mobilizes blood donors. These movements stem from social concern and universal human values.

- Digital philanthropy

  The use of social media has become a new force in driving public participation. Donation campaigns, testimonials from beneficiaries, and activity reports are conducted online, thereby promoting transparency and expanding the reach of donors. Communities such as Turun Tangan, Teman Sedekah, and Sedekah Jumat rely on digital platforms to raise funds and recruit volunteers.

- Education and empowerment philanthropy

  Several movements have begun to focus on long-term programs such as scholarships, skills training, and economic empowerment programs for poor families. Although still small in scale, these practices mark a shift from charity-based to empowerment-based philanthropy.

[5]Tantri, Erlita et al. 2022. *Cultural Analysis and Socio-Economic Implications in the Practice of China's Belt and Road Initiative*. *Journal of Regional Studies* 12(1): 105.
[6]Brondeel, R. et al. 2021. *Converting Raw Accelerometer Data to Activity Counts Using Open-Source Code. Journal of Measurement in Physical Behaviour* 4(3): 205–211.
[7]Thalib, Mohamad Anwar. 2022. *Training in Miles and Huberman's Data Analysis Model for Cultural Accounting Research*. *Madani: Jurnal Pengabdian Ilmiah* 5(1): 23–33.

2. Challenges Facing the Philanthropy Movement

In practice, there are a number of obstacles often faced by the philanthropy community in Aceh, including:

- Dependence of the recipient community

  Some beneficiaries still wait for assistance without making any effort to become independent. This is a major challenge for organizations that want to change the mindset of the community from passive to participatory.

- Limited managerial capacity

  Some organizations do not yet have standardized administrative, accounting, and fund reporting systems. This condition affects the level of public trust and makes it difficult to establish cooperation with formal institutions.

- Lack of regulatory support

  There are no Aceh government policies that specifically regulate and support local philanthropy practices, whether in the form of tax incentives, institutional assistance schemes, or accountability regulations.

- Transparency and accountability

  Some philanthropic communities already use social media to publish reports, but not all of them have independent audit systems. As a result, public trust remains vulnerable to issues of misappropriation.

3. Government involvement

Research shows that the role of the Aceh government is still limited to incidental support, such as distributing aid during disasters or emergency response cooperation. There has been no integration of philanthropy programs with regional development policies. In fact, philanthropy can serve as a strategic partner for the government in reducing poverty and strengthening community social networks.

3.2 Discussion

The results of the study show that the philanthropic movement in Aceh is not merely a charitable activity, but also a social instrument that plays an important role in building the social awareness of citizens. The discussion can be summarized in the following points:

1. Philanthropy as a Catalyst for Social Change

The philanthropic movement has proven to be an alternative solution to the state's limitations in reaching all levels of society. For example, Cet Langet Rumoh has succeeded in building more than a hundred livable houses through public donations, something that has not been fully addressed by the local government. This shows that philanthropy can be a catalyst for social change by filling the void in public services.

2. Strengthening the Character of Social Awareness

Community participation, especially among the younger generation, in philanthropic activities demonstrates the growth of values such as empathy, mutual cooperation, and solidarity. Through volunteer activities, volunteers learn to prioritize the common good over personal interests. This is in line with the theory of altruism, which emphasizes selfless prosocial behavior.

In addition, philanthropy in Aceh also serves as a forum for non-formal character education. For example, the involvement of students in the Friday Alms movement not only trains them in caring, but also shapes future social leadership.

3. Horizontal and Vertical Relationships

The philanthropy movement creates horizontal relationships between citizens through solidarity networks, while complementing vertical relationships between the community and the government. In many cases, these horizontal relationships respond more quickly to urgent needs, such as natural disasters, than state bureaucracy. However, without integration with public policy, philanthropy risks being sporadic and unsustainable.

4. Structural and Institutional Challenges

The obstacles faced by philanthropic organizations in Aceh demonstrate the need for institutional strengthening. Limitations in management, lack of transparency, and absence of regulations make some movements dependent on charismatic individuals. If the main figure stops, the sustainability of the organization is threatened. Therefore, strong institutions, accountable reporting systems, and government regulations are important conditions for philanthropy to survive in the long term.

5. Synergy between Government and Civil Society

The research discussion emphasizes the importance of synergy between the government and civil society. The government does not need to replace the role of the community, but rather support it through:

- Tax incentive policies for donors.
- Provision of regulations that ensure transparency.
- Strategic partnerships in poverty alleviation, education, and health programs.

Thus, philanthropy can evolve from mere charitable activities to social justice philanthropy oriented towards structural change and social justice.

6. Social and Educational Implications

Socially, philanthropy strengthens community solidarity and reduces inequality. Educationally, this movement can be used as a model for civic learning, as it teaches the values of responsibility, compassion, and cooperation. In other words, philanthropy not only solves social problems, but also shapes citizens with stronger character.

4. CONCLUSION

This study shows that the philanthropic movement in Aceh has great potential as a social instrument in fostering a caring character among citizens and strengthening community solidarity. Philanthropy in Aceh has developed through various models—ranging from religion-based philanthropy and humanitarian solidarity to digital philanthropy and educational empowerment. This diversity shows positive dynamics in the community's efforts to respond to social challenges at the local level.

However, there are still a number of obstacles that need to be overcome, such as limited institutional capacity, lack of regulatory support, and low transparency in fund management. Without improvements in these structural aspects, the philanthropy movement risks becoming unsustainable and losing public trust. Therefore, strengthening organizational management, increasing philanthropy literacy, and government policy support are important factors in ensuring the sustainability and effectiveness of this movement.

Philanthropy in Aceh has proven to not only provide material assistance, but also shape the values of humanity, empathy, and mutual cooperation that form the basis of social life. In the long term, synergy between the government and civil society is essential to develop philanthropy from merely charitable activities into a social justice philanthropy movement. Thus, philanthropy can become a driving force for sustainable social change and contribute significantly to the development of a more caring, inclusive, and just Acehnese society.

AUTHORS' CONTRIBUTIONS

This study shows that the philanthropic movement in Aceh has great potential as a social instrument in fostering a caring character among citizens and strengthening community solidarity. Philanthropy in Aceh has developed through various models—ranging from religion-based philanthropy and humanitarian solidarity to digital philanthropy and educational empowerment. This diversity shows positive dynamics in the community's efforts to respond to social challenges at the local level.

However, there are still a number of obstacles that need to be overcome, such as limited institutional capacity, lack of regulatory support, and low transparency in fund management. Without improvements in these structural aspects, the philanthropy movement risks becoming unsustainable and losing public trust. Therefore, strengthening organizational management, increasing philanthropy literacy, and government policy support are important factors in ensuring the sustainability and effectiveness of this movement.

Philanthropy in Aceh has proven to not only provide material assistance, but also shape the values of humanity, empathy, and mutual cooperation that form the basis of social life. In the long term, synergy between the government and civil society is essential to develop philanthropy from merely charitable activities into a social justice philanthropy movement. Thus, philanthropy can become a driving force for sustainable social change and contribute significantly to the development of a more caring, inclusive, and just Acehnese society.

ACKNOWLEDGMENTS

The author would like to express sincere gratitude to all informants, volunteers, and civil society organizations in Aceh who generously shared their time and insights throughout the research process. Appreciation is also extended to Malikussaleh University for its academic and moral support. Special thanks are given to colleagues and family members whose encouragement and prayers greatly contributed to the completion of this study.

REFERENCES

Kanz, Athar Tristan Andana, Githa Asmadeningrum Rosady, and Savero Pramudika Arya Wibowo. 2024. "The Application of the Green Constitution in Indonesia in Efforts to Maintain a Good and Healthy Environment as the Responsibility of the State." Deleted Journal 1, no. 3 (July): 269–83. https://doi.org/10.62383/terang.v1i3.425.

Rahmawati, Rahmawati, Sugiarti Sugiarti, and Yanti Herlanti. 2019. "The Application of Environmental Awareness in the Science and Technology Community Model in the Concept of Ecology and Environmental Pollution." Edusains 8, no. 2 (February): 176–81. https://doi.org/10.15408/ES.V8I2.3730.

Latief, Hilman. 2012. "Filantropi Islam dan Aktivisme Sosial Berbasis Pesantren di Pedesaan." Al-Jami'ah: Journal of Islamic Studies 8, no. 2 (July): 167–87. https://doi.org/10.18196/AIIJIS.2012.0013.167-187.

Gustiana, Restia, and Yunus Bayu. 2025. "The Role of the Baznas Philanthropic Institution in Improving Human Resources in Indonesia." JSE: Jurnal Sharia Economica 4, no. 2 (April). https://doi.org/10.46773/jse.v4i2.1881.

Tantri, Erlita, Paulus Rudolf Yuniarto, Rita Pawestri Setyaningsih, and Wabilia Husnah. 2022. "Summary of Research Findings: Cultural Analysis and Socio-Economic Implications in the Practice of China's Belt and Road Initiative." Journal of Regional Studies 12, no. 1 (March): 105. https://doi.org/10.14203/jkw.v12i1.889.

Brondeel, R., Kestens, Y., Rahimipour Anaraki, J., Stanley, K. G., Thierry, B., and Fuller, D. 2021. "Converting Raw Accelerometer Data to Activity Counts Using Open-Source Code: Implementing a MATLAB Code in Python and R, and Comparing the Results to ActiLife." Journal of Measurement in Physical Behaviour 4, no. 3 (July): 205–211. https://doi.org/10.1123/JMPB.2019-0063.

Thalib, Mohamad Anwar. 2022. "Training in Miles and Huberman's Data Analysis Model for Cultural Accounting Research." Madani: Jurnal Pengabdian Ilmiah 5, no. 1 (May): 23–33. https://doi.org/10.30603/md.v5i1.2581.

Effendi, L. M. (2022). Upaya Perubahan Struktur Organisasi Pemerintah Daerah Kabupaten Bandung Dalam Menciptakan Kualitas Pelayanan Publik. 51–66. https://doi.org/10.33701/jmb.v4i2.2745