

The Role of Generation Z in Philanthropy in Shaping the Nation's Character

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Abstract

Strengthening philanthropy must continue to be carried out considering the activities are often carried out by our nation. Philanthropy in Indonesia started from traditional philanthropy that comes from religion and the implementation of philanthropy in its development has changed, especially for generation Z. The purpose of this study is to discuss the role of generation Z in philanthropy in shaping the nation's character. This study uses a qualitative method with a literature study approach, analyzing theories based on phenomena that occur to obtain a comprehensive understanding of the role of Generation Z in philanthropy in shaping the nation's character. The results of the study show that generation Z as the nation's next generation must receive special attention in carrying out this philanthropic practice as well as possible. Generation Z tends to be close to digitization so that Generation Z can develop digitalization-based philanthropy based on Pancasila. Philanthropy is expected to be the basis for Generation Z to develop social activities because human life cannot be separated from social and economic pillars, even things that can glue public relations together and can help the nation's economy. The social pillar of the nation is generosity which is the awareness that must be offered to overcome difficulties so that the welfare of society as a whole in various lives can be realized. It is feared that the characteristics of Generation Z that are closer to social media will hurt people's social relations so the participation and role of Generation Z in philanthropy need to be strengthened and get attention from the government.

Keywords: generation z, national character, philanthropy.

1 INTRODUCTION

In the beginning, there were only two generations that we knew, namely the older generation and the younger generation, both of which were based on the year of birth and a sense of destiny in historical experience. In contrast to today, where there has been a development of generations into several categories, namely baby boomers (1946-1964), generation X (between 1965-1980) or commonly referred to as the millennial generation, generation Y (1981-2000), and generation Z (2001-80). now). The grouping of categories above is based on the similarities between the year of birth, place, and important events that affect the life of the group. So the generation itself is a group of individuals who have experienced the same event in the same period (Ridla & Muslimah, 2021).

Technology that is closely related to generation Z, which is currently developing, indeed has many positive impacts if used intelligently and wisely, but it cannot be denied that this very useful technology has side effects or negative impacts on attitudes of nationalism and love for the homeland. This is because the openness of information that can be freely accessed by all groups makes various cultures and things that are not under the national culture just enter without any cultural filtering by the Indonesian people. From the freedom of access to information that is not controlled, it is feared that it will pose a threat that can endanger the safety of the Indonesian people (Prasetya, 2021).

Various global problems and issues that occur become problems for citizens globally to participate in solving (Sutrisno et al., 2021). Nowadays, individualistic nature is growing in the lives of Indonesian citizens, especially in generation Z, so it is certainly contrary to the identity of the Indonesian nation (Nurohman & Gunawan, 2019). Indonesian society based on authenticity is right based on cooperation (Kurniawan, 2018), for that, it is appropriate to ground and implement philanthropic behavior. Philanthropy comes from the Greek words Philo which mean love and Anthropolos which means human (Sulek, 2010). Philanthropy itself is closer in meaning to charity, a word derived from the Latin Caritas) which means unconditional love (Garrafa, 2014). The upper classes in Latin America and Europe place Philanthropy as a Mutual Help Society, namely a community that helps each other and Friendly Societies that create a friendly society that is characterized by mutually beneficial and reciprocal relationships "Mutual and Reciprocity" (Djuyandi et al., 2018).

The theme that always arises is related to philanthropy that philanthropy is a sign of "prestige" among the elite. Benefactors and benefactors see that giving is an obligation for those who are privileged (Surana & Lomas, 2014). Generosity is not just something done by the upper class or elite, on the contrary, philanthropy is a sign of privilege and high social status. This is part of the elite standard which is considered to be one of the most defining characteristics of being in the upper class (Ostrower, 1995).

Generation Z is more independent and puts money and work on the priority list. This nation must be aware of this because with this priority it is feared that Generation Z only thinks about their own lives without caring about other people and the environment. Encouraging a participatory culture of giving among communities and building a knowledge base aimed at making philanthropy more effective and more responsive to social needs (Ginsberg & Gasman, 2007). In the context of 19th-century urban culture and the struggle between old and new elites to dominate urban society, philanthropy plays an important role in asserting the position of cultural and social power (Adam, 2009). Philanthropy activities can also be an act of promising rewards which then makes someone work hard (Quandt, 2002).

Philanthropy originated from traditional philanthropic elements originating from religion. Religious philanthropy in Indonesia is related to da'wah and da'wah activities (Janah & Humaidi, 2020). Religious activities are carried out through the provision of social services, especially education, health, and social welfare. The early 1990s saw the emergence of philanthropic organizations. The Asian economic crisis reinforced this development which sparked a new spirit of philanthropy by creating momentum for communities with a long tradition of giving to break the habit of spontaneous giving and make long-standing efforts to help communities help themselves (Jusuf, 2007).

The role of the state is needed to suppress illegal philanthropic practices, and how the state can make Pancasila a "populist religion". Pancasila is the basis and pillar of civilized society as well as social glue where sacred spaces and symbols become signs of social identity that bind individuals into a common bond. Returning to being a human being who has the character of citizenship based on divinity and justice and is committed to upholding the noble values of unity and humanity that wants to be grown on the Indonesian site is clear evidence that this nation has indeed risen from the beginning and it is predicted that there will be a pluralistic global society bound by the principles of -humanity and divinity principles. The citizenship character which is part of the national culture must be built because culture is not a "given condition" that occurs by itself but needs to be built so that the nation's ideals are achieved (Aliansi Kebangsaan, 2022, hlm. 89)

The role of Generation Z in philanthropy in shaping the nation's character encourages various parties in the country to intervene to help overcome the nation's crises and difficulties, including philanthropic institutions and even greater philanthropic forces, both individuals, groups, and institutions when the Indonesian nation enters a period of economic crisis. Generation Z is currently very easy to accept and respect the surrounding environment because since birth the development of generations is influenced by the environment. According to generation Z, information and technology is something that has become part of their lives because they were born at a time when access to information,

especially the internet, has been integrated with the global culture so that knowledge connected to the internet today needs to be balanced with the civic culture of generation Z. Citizenship culture, in general, is a phenomenon. emerged in the modern era. However, important for the development of civic culture in recent times is cultural globalization which can be linked to the growing linkage between the world economy and world development (Kurniati dkk., 2021).

From some of the things described above, this research focuses on philanthropy in the processes, methods, and or actions of Generation Z to develop philanthropy in shaping the nation's character. So the title was formulated as: "The Role of Generation Z in Philanthropy in Shaping the Nation's Character".

2 RESEARCH METHODS

This research departs from a proposition that civic education is seen as capable of providing practical solutions related to national education in Indonesia so it is necessary to instill philanthropy in generation Z in shaping the nation's character. This study uses qualitative research methods with a research design using a descriptive approach to research design (Kurniati dkk., 2022). This descriptive research is intended to describe and provide an overview of the existing phenomena (Putra & Ahyani, 2022) both naturally occurring and man-made by prioritizing the nature, quality, and relevance of activities (Subkhan & Kurniati, 2021). Data analysis was carried out using qualitative analysis methods with descriptive decomposition (Moleong, 2009). In this study, the author conducted a literature study and then described the strengthening of the role of Generation Z in philanthropy to shape the nation's character.

The data in this study were obtained from interviews and document analysis related to "The Role of Generation Z in Philanthropy in Shaping National Character". For analysis, the researchers divided the data sources, namely printed materials (libraries), including textbooks, curriculum documents, journals, papers, clippings, newspapers, tabloids, and others (Putra dkk., 2022).

Based on the nature and techniques used in this study, the data obtained will be analyzed in the following stages: 1) Data reduction which includes the selection process, focusing on simplifying data, abstracting, transforming the raw data that emerges from the data source; 2) Presentation of data in the form of display of a collection of information arranged to provide the possibility to conclude; 3) Draw conclusions or verify research data; 4) Researchers will also triangulate data in the form of comparisons of research results with reality or phenomena before concluding (Sari, 2019).

3 RESULT AND DISCUSSION

The difference between each generation is determined by the determination of the communication process that takes place in various contexts. The problem that arises due to this generational difference is that each generation has certain ideal values that are different from one another. The social background of the Indonesian people who tend to be group-oriented is what makes generational differences an urgent topic (Ridla & Muslimah, 2021).

The concept of philanthropy according to Robert Payton is all voluntary actions for the public interest (Walton, 2005). Philanthropy is all the voluntary giving of "time, talent, and property," by individuals and organizations for the "public good," whatever the underlying impulse (Thompson, 1987). This broader definition includes financial donations, in-kind gifts, and voluntary services in associations and organizations such as what McCarthy describes as the "time economy" (McCarthy, 1997). One way to measure whether mainstream Philanthropy is charity-oriented or development for social justice is to look at

the distribution aspect. The picture obtained, raises questions about the pattern and orientation of distributing philanthropic funds to citizens.

The portrait of philanthropic institutions in Indonesia is determined by many factors. In addition to socio-economic factors, actors who become philanthropic activists become more diverse or not monolithic, not only being the domain of civil society, not only being part of the state, not only cooperatives and non-governmental organizations (NGOs) but also the third sector or the voluntary sector. In traditional philanthropic activists are the parts that play an active role and have different tasks, powers and fields to work on. Some of these characteristics include: (1) generally starting from community initiatives, both from local traditions and religious inspiration. (2) Aims to improve the welfare of the community and is oriented towards the development of development programs. (3) have a fundraising mechanism or not entirely from state subsidies. (4) Volunteer-based (McKenzie dkk., 2020). One of the most important aspects of a social phenomenon is that it involves the observable behavior of a person influencing others (Subkhan dkk., 2021). Many phenomena or events that occur in society due to various social changes that occur have complete and complex implications to be resolved by the state. It is important to find a solution so that there is no acute social conflict in the community. At times like this, the law must be able to mediate conflicts as a mediator for the community (Hartanto, 2020).

Philanthropy develops along with the development of human life itself. What used to be understood as philanthropy has now changed its meaning, while philanthropy is now seen as a form of solidarity and commitment to society that must be seen from the global socio-economic context. Philanthropy is not just donations in the traditional way but has evolved into a specific policy in the social sector involving a wide range of products and practices shaped by business practices and the market economy (Oehri et al., 2014).

The Indonesian philanthropic culture encourages various parties in the country to intervene to help overcome the nation's crises and difficulties, including philanthropic institutions and even greater philanthropic forces, both individuals, groups, and institutions when the Indonesian nation enters its heyday and economic crisis. They carry out philanthropic activities for social justice and community welfare, especially in developing community identity empowerment such as health services for underprivileged families, economic empowerment, scholarships, job training, providing capital to middle to lower traders, and others aimed at empowering community identity. . .

Pancasila philanthropy intended in this study is to try to apply the values contained in the five precepts of Pancasila in the practice of philanthropy. Philanthropy is expected not to develop based on our devotion to God alone or even wanting to help based on welfare alone, but philanthropy is expected to develop in line with the dynamics and changes of society. It is hoped that the practice of Pancasila values in social life will not cause divisions in the Indonesian state because the Pancasila view is based on a lifestyle based on balance, harmony, and harmony so that there is no difference. in a dynamic lifestyle full of diversity can be strengthened into a solid unity (Muzayin, 1992).

Pancasila, which is essentially an original product of Indonesia and born of many differences, should be a basic value that is always upheld by all Indonesian people. However, at this time many challenges and threats must be faced by Pancasila, especially in the current era, Indonesian people are increasingly advanced in civilization, especially in the use of technology. Technology was created to help humans in doing their jobs. However, technology can also be a tool that can endanger human life if not used wisely. In facing these challenges, Pancasila can be the answer to the uniqueness of Indonesia's human resources. Pancasila as the ideology of the Indonesian state is the result of thoughts as outlined in a series of sentences containing one meaningful thought to serve as the basis, principles, and guidelines for living and living together in an independent Indonesia (Fadilah, 2019). For this reason, it is necessary to re-grow Pancasila so that it remains the study of the younger generation (Wahyuni dkk., 2021).

The Pancasila values discussed in this study are about citizenship. A high sense of citizenship will make us less easily attracted to temporary glory. In addition, we will not be easily influenced directly by cultures that are not from Indonesia and respect all the

cultures and values that apply in that country. Civic education is essentially a form of education for the next generation of the nation which aims to make them citizens who have sharp thoughts and are aware of the currents and obligations of living in society and the nation, as well as building the resilience of all citizens. become a citizen of the world (Asyari & Dewi, 2021).

Pancasila shows as the basis of the state that the values contained in Pancasila are the basic or guiding principles of Indonesian society. Generation Z in particular must understand, interpret and practice the total values contained in Pancasila. As the next generation of the nation, generation Z plays an important role in determining the future of the nation; The fate of the nation is determined and is in the hands of this generation (Salam, 2022). To advance the values of Pancasila, which are fading and fragile, Generation Z must be equipped, supported, and nurtured consciously to shape the nation's character.

The digital era is an era where there are various facilities to be able to access information in various ways, and it is easy to enjoy digital technology facilities freely (Suhartono & Yulieta, 2019). The positive impacts of this digital era are (a) Information obtained is faster and easier to access, (b) There are innovations in various aspects oriented towards the advancement of digital technology that can simplify the entire work process, and (c) Able to improve the quality of human resources through development and use of information and communication technology. The negative impacts in today's digital era include (a) Can reduce the value of morality due to easy access to pornographic sites and acts of violence, (b) Acts of misuse of knowledge for criminal acts or things that can harm many other parties, (c) the influence of social media on the child becomes difficult to concentrate, think and is unable to control emotions, (d) the emergence of excessive egoism such as individualism so that eventually it becomes difficult to live socially with others (Adawiyah & Ramadhan, 2021).

The growth and development of society can be influenced from a mental point of view, not only physically. The mental aspect can be done through what is obtained and read from the mass media. But the phenomenon that is currently happening in our society, is the mentality of the people is more informed by the mass media and is often treated to information that is not clear or what we can call "information poison"(Sari, 2019). Generation Z who are very creative, innovative, and informative are expected to be able to carry out philanthropy in various forms. Generation Z can develop digitalization-based philanthropy based on Pancasila. It is feared that the characteristics of Generation Z that are closer to social media will hurt people's social relations so the role of Generation Z in philanthropy to shape the character of citizenship needs to be strengthened and gets attention from the government.

Generation Z is asked to continue to preserve the values of Pancasila as the foundation in the life of the nation and state by caring for and practicing Pancasila in daily life as stated in the motto that Pancasila is the way of life of the Indonesian nation that is united and develops with progress. With the current high technological progress, Pancasila can be done by working and being creative by utilizing the current digital era. The development of technology accompanied by the rapid flow of information has triggered the inculcation of Pancasila values in the younger generation which deserves serious attention, especially from the government (Permana, 2021). Philanthropy based on Pancasila is for generation Z to develop social activities because human life cannot be separated from social and economic pillars, even things are needed that can glue public relations and can help the nation's character.

3 CONCLUSION

The role of philanthropy in generation Z in shaping character is very important because philanthropy is part of a culture that must be preserved. This generation is obliged to

promote philanthropic activities with different styles and models. Strengthening philanthropy based on Pancasila using traditional teaching methods is irrelevant to the condition of Generation Z where this generation is very creative, innovative, and informative and is expected to be able to do philanthropy in various forms. Generation Z is a generation that tends to be close to digitization so that Generation Z can develop digitalization-based philanthropy based on Pancasila so that it can form a national character. Philanthropy based on Pancasila provides a strong role for Generation Z to develop social activities because human life cannot be separated from social and economic pillars and even things that can glue public relations together and can help the nation's character. The social pillar of the nation is generosity which is an awareness that must be offered to overcome difficulties so that the welfare of society as a whole in various lives can be realized. It is feared that the characteristics of Generation Z that are closer to social media will hurt people's social relations so the role of philanthropy in Generation Z needs to be strengthened and get attention from the government. The application of Pancasila values for generation Z has been adapted to the times and current technological developments. With the right teaching methods, it is hoped that knowledge and methods can be transformed into technological devices that are widely used by Generation Z.

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