

Philanthropy and Civil Society Transformation in Indonesia: Reconstructing Community-Based Models for Social Resilience

Filantropi dan Transformasi Masyarakat Sipil di Indonesia: Merekonstruksi Model Berbasis Komunitas untuk Ketahanan Sosial

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Article History	Received (February 21 st , 2026)	Revised (April 28 th , 2026)	Accepted (June 28 th , 2026)
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Article Info

Abstract

This study examines the transformation of philanthropy and civil society in Indonesia from predominantly ad hoc charitable practices toward community-based models of social empowerment and resilience. Against persistent inequality, disaster vulnerability, and uneven access to welfare services, this research investigates how religious philanthropy, local mutual aid, and emerging civic organizations may be reorganized into inclusive, accountable, and sustainable mechanisms for collective action. The study aims to formulate a contextual framework for reconstructing philanthropic practice by connecting local knowledge, participatory governance, institutional coordination, and productive support for vulnerable communities. It employs a qualitative research design based on systematic literature analysis, conceptual synthesis, and comparative interpretation of studies on Indonesian philanthropy, civil society, community development, and resilience. The analysis delineates the transition from short-term relief to empowerment-oriented interventions and evaluates the conditions under which these models strengthen agency, trust, social capital, and adaptive capacity. The findings indicate that effective community-based philanthropy depends on three interrelated dimensions: local ownership, transparent and professional management, and collaboration among communities, philanthropic institutions, government agencies, private actors, and digital networks. The discussion suggests that *gotong royong* and religious ethics may provide salient foundations, but their long-term impact requires data-informed planning, skills development, monitoring, and equitable decision-making. Furthermore, philanthropy may contribute to social resilience when beneficiaries become co-designers and institutional partnerships convert solidarity into sustained

Keywords:

Civil Society;
Community
Empowerment;
Local Ownership;
Participatory
Governance;
Philanthropy;
Social Resilience;
Transformational
Development;

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Abstrak	Kata Kunci
Studi ini mengkaji transformasi filantropi dan masyarakat sipil di Indonesia dari praktik amal yang cenderung ad hoc menuju model pemberdayaan dan ketahanan sosial berbasis komunitas. Di tengah ketimpangan yang berkelanjutan, kerentanan terhadap bencana, serta ketidakmerataan akses terhadap layanan kesejahteraan, penelitian ini menganalisis bagaimana filantropi keagamaan, gotong royong lokal, dan organisasi masyarakat sipil dapat direorganisasi menjadi mekanisme aksi kolektif yang inklusif, akuntabel, dan berkelanjutan. Penelitian bertujuan merumuskan kerangka kontekstual untuk merekonstruksi praktik filantropi dengan menghubungkan pengetahuan lokal, tata kelola partisipatif, koordinasi kelembagaan, dan dukungan produktif bagi kelompok rentan. Penelitian menggunakan pendekatan kualitatif melalui analisis literatur sistematis, sintesis konseptual, dan interpretasi komparatif terhadap kajian mengenai filantropi Indonesia, masyarakat sipil, pembangunan komunitas, dan ketahanan sosial. Analisis menunjukkan pergeseran dari bantuan jangka pendek menuju intervensi berorientasi pemberdayaan serta mengevaluasi kondisi yang memperkuat agensi, kepercayaan, modal sosial, dan kapasitas adaptif masyarakat. Temuan menunjukkan bahwa filantropi berbasis komunitas yang efektif bertumpu pada tiga dimensi: kepemilikan lokal, pengelolaan yang transparan dan profesional, serta kolaborasi antara masyarakat, lembaga filantropi, pemerintah, sektor swasta, dan jejaring digital. Gotong royong dan etika keagamaan dapat menjadi fondasi penting, tetapi dampak jangka panjang memerlukan perencanaan berbasis data, pengembangan keterampilan, pemantauan, dan pengambilan keputusan yang berkeadilan. Filantropi berkontribusi terhadap ketahanan sosial ketika penerima manfaat menjadi perancang bersama dan kemitraan kelembagaan mengubah solidaritas menjadi kapasitas berkelanjutan.	Masyarakat Sipil; Pemberdayaan Masyarakat; Kepemilikan Lokal; Tata Kelola Partisipatif; Filantropi; Ketangguhan Sosial; Pembangunan Transformasional;
To cite this article: Nasywa Nabila Khairunnisa; Ike Lestari. (2026). "Philanthropy and Civil Society Transformation in Indonesia: Reconstructing Community-Based Models for Social Resilience" <i>JIPDeS: Journal of Indonesian Philanthropy and Development Studies</i>, Volume 1, Issue 1, January – June 2026; Page: 37 – 70.	
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INTRODUCTION

Research Background

Indonesia’s philanthropic landscape appears to be undergoing a structural evolution, transitioning from traditional, charity-based paradigms toward more systemic, empowerment-oriented models that seek to address the root causes of poverty (Padli & Sahroni, 2026).

This transformation may be significant because philanthropy in Indonesia is not merely an economic mechanism for the transfer of resources from donors to recipients; it is also embedded in religious obligations, local traditions, communal relationships, and the broader development of civil society. Islamic instruments such as zakat, infaq, sadaqah, and waqf have historically provided assistance for food, health, education, and emergency relief ([Widiarto & Emrouznejad, 2015](#)).

At the same time, indigenous practices of *gotong royong*, mutual assistance, voluntary labor, and neighborhood solidarity have enabled communities to respond collectively to social and environmental difficulties ([Dewi et al., 2019](#)). These traditions may constitute important social resources for building resilience, but their potential is not automatically converted into sustainable community development.

The continued existence of poverty, inequality, social exclusion, and unequal access to public services may indicate the limitations of philanthropic approaches that focus primarily on immediate relief ([Campbell et al., 2010](#)). Conventional charity can alleviate urgent hardship, yet it may leave the structural causes of vulnerability unchanged and can unintentionally position recipients as passive objects of assistance ([Simanis et al., 2008](#)).

Recent scholarship on Islamic philanthropy in Indonesia indicates that philanthropic organizations have increasingly developed productive programs in the economic, educational, health, and social sectors rather than limiting their activities to consumptive aid ([Makhrus et al., 2024](#)).

This shift may reflect a broader understanding of welfare in which assistance should improve people's capabilities, strengthen household independence, and support beneficiaries in overcoming the conditions that reproduce poverty. Philanthropy therefore may be understood as a form of social investment and collective action, not only as an expression of individual generosity.

The transformation of philanthropic practice is also connected to the changing role of civil society. Civil society organizations, religious institutions, community associations, volunteer groups, and informal networks occupy an intermediary position between the state, the market, and citizens ([Martin, 1994; Ostrander, 2007](#)).

They may identify local needs more rapidly than centralized institutions, mobilize trust-based relationships, and organize participation among groups that are frequently underserved by formal welfare systems. In Indonesia, mosques, Islamic foundations, village organizations, women's associations, youth groups, and disaster-response networks often function as spaces where social resources are collected and redistributed ([Beard, 2005; Olken, 2009](#)).

Their proximity to communities may enable the development of culturally appropriate programs ([Bublitz et al., 2025](#)). However, proximity alone does not guarantee inclusion, effectiveness, or accountability. Without transparent procedures, reliable data, professional management, and mechanisms for community participation, philanthropic

institutions may reproduce unequal power relations or distribute assistance according to personal networks rather than objective needs ([Maclean et al., 2021](#); [McGoey, 2021](#)).

The importance of governance is particularly visible in the management of zakat and waqf. A study of mosque-based philanthropy at Jogokariyan Mosque in Yogyakarta found that financial transparency, data-based segmentation of beneficiaries, and productive zakat and waqf programs contributed to economic self-reliance and strengthened congregational trust ([Hidayat et al., 2025](#)).

This finding suggests that the effectiveness of philanthropy depends not simply on the amount of funds collected but also on the institutional quality through which those funds are managed. Accountability, transparent reporting, beneficiary assessment, and impact measurement may be necessary for sustaining donor confidence and ensuring that communities receive appropriate forms of support ([Landry et al., 2010](#); [Murtaza, 2011](#)).

Similarly, research on waqf management emphasizes that accounting standards, financial disclosure, and institutional accountability can improve the effectiveness of social funds for community empowerment ([Ningsih et al., 2023](#)). These issues may be increasingly consequential as philanthropic organizations expand in scale and operate through complex partnerships involving governments, corporations, digital platforms, and international actors.

Digital technology has further reshaped the relationship between donors, philanthropic organizations, and beneficiaries ([Kazanskaia & Kazanskaia, 2025](#)). Social media, online fundraising, digital payment systems, and data-management platforms have lowered the barriers to philanthropic participation and enabled organizations to respond quickly to emergencies ([Ko & Liu, 2020](#); [Schnurbein et al., 2021](#)).

Digital philanthropy can make fundraising more accessible, broaden public engagement, and facilitate new forms of communication between donors and communities. The experience of Sedekah Rombongan illustrates how a grassroots philanthropic movement has combined religious values, social media, beneficiary surveys, material assistance, and sustained mentoring ([Hendrawati, 2025](#)).

Such a model may suggest that digital tools can support not only the collection of donations but also public communication and the development of longer-term relationships with beneficiaries ([Rasiam et al., 2023](#); [Rifat et al., 2017](#)). Nevertheless, digitalization also raises concerns regarding unequal internet access, data privacy, the verification of beneficiaries, the possibility of emotional or sensational fundraising, and the transparency of organizational decision-making ([Kazanskaia & Kazanskaia, 2025](#)). Technology may improve accountability only when it is integrated into participatory governance rather than treated as a substitute for community engagement ([Kazanskaia & Kazanskaia, 2025](#)).

Philanthropy also appears to bear a direct relationship with social resilience ([Firdaus et al., 2025](#)). Indonesia's geographical and environmental conditions may expose communities to earthquakes, tsunamis, volcanic eruptions, floods, landslides, and other disruptions ([Partelow, 2020](#); [Webber et al., 2020](#)). In such contexts, resilience may

encompass more than the receipt of emergency assistance; it may include the capacities for risk anticipation, collective-response organization, livelihood recovery, and adaptation to future crises ([Wati et al., 2025](#)).

Research on cultural-based community resilience in Indonesia suggests that practices associated with *gotong royong* and social solidarity can provide a foundation for collective disaster preparedness and recovery ([Maryani & Lestari, 2025](#)). Likewise, research on Islamic faith-based organizations argues that disaster-recovery assistance is more successful when it builds or strengthens social capital, including bonding, bridging, and linking relationships ([Nurdin, 2024](#)). These forms of social capital may connect community members to one another, create cooperation across social groups, and establish relationships with institutions that possess authority and resources.

The relationship between philanthropy and resilience may therefore be understood as multidimensional. Financial contributions may provide immediate material resources, while volunteer networks offer labor, information, and emotional support ([Aldrich & Meyer, 2014](#)). Religious and cultural values can generate trust and moral commitment, whereas organizational coordination can connect local initiatives to government services and professional expertise.

Community participation may be consequential insofar as local residents possess knowledge about risks, social relationships, livelihood patterns, and culturally legitimate forms of intervention. When beneficiaries participate in identifying problems, designing programs, implementing activities, and evaluating outcomes, philanthropic initiatives are more likely to strengthen agency rather than dependency ([Acintya et al., 2026](#)). Community members can become co-producers of welfare and resilience, while philanthropic organizations serve as facilitators, coordinators, and providers of technical support.

Despite these developments, several problems appear to remain unresolved. Many studies examine Islamic philanthropy, disaster response, social capital, digital fundraising, or community empowerment as separate fields ([Fraser et al., 2021](#)). Consequently, the relationships among philanthropic governance, civil society participation, local knowledge, and social resilience may not yet have been sufficiently integrated into a single analytical framework.

Existing research frequently emphasizes successful institutional cases, but pays less attention to the conditions that make such models transferable across regions with different levels of poverty, religious composition, organizational capacity, and exposure to disasters ([Mair et al., 2012](#); [McGinnis & Остром, 2014](#)). In addition, studies often describe empowerment programs without systematically elucidating how empowerment is produced, sustained, and evaluated over time. The distinction between the distribution of productive assistance and the transformation of community capabilities also may warrant further conceptual delineation.

The principal research gap lies in the absence of a contextual and integrated model for the reconstruction of philanthropy as a community-based institution for social resilience in Indonesia. *First*, previous studies have suggested the importance of productive zakat,

waqf, transparency, and institutional professionalism, but they have not adequately connected these dimensions with local ownership and participatory decision-making ([Haviedzah et al., 2026](#)). *Second*, research on *gotong royong* and disaster resilience has demonstrated the value of solidarity and social capital, yet it has rarely analyzed how philanthropic organizations can institutionalize these informal resources without weakening their voluntary and culturally embedded character ([Koopman, 2021](#)). *Third*, studies of digital philanthropy have highlighted the capacity of technology to expand fundraising and communication, but insufficient attention has been given to digital exclusion, accountability, and the participation of beneficiaries in data-driven systems ([Gabor & Brooks, 2016](#)). *Fourth*, the literature tends to evaluate philanthropic outcomes through short-term indicators such as the volume of aid distributed or the number of recipients reached, rather than through longer-term measures of agency, trust, livelihood security, adaptive capacity, and equitable participation ([Pelling & Garschagen, 2019](#)).

This study seeks to address these gaps by synthesizing philanthropy, civil society, community empowerment, and social resilience within one conceptual perspective. It suggests that community-based philanthropy may become transformative when three conditions operate simultaneously: communities possess meaningful ownership of programs; philanthropic institutions manage resources transparently and professionally; and collaboration links communities with government agencies, private actors, civil society organizations, religious institutions, and digital networks ([Bryson et al., 2006](#); [Vegt et al., 2015](#)).

The study consequently seeks to move beyond the opposition between charity and empowerment by examining how immediate assistance can be connected to skills development, livelihood support, social learning, and collective capacity. Its contribution is to formulate a contextual framework for reconstructing Indonesian philanthropic practice so that solidarity is converted into durable capabilities, vulnerable groups become co-designers of interventions, and civil society organizations contribute not only to relief but also to inclusive and sustainable social resilience.

Problem Identification

1. Traditional charity-based philanthropic models often prioritize short-term aid distribution over long-term empowerment, which can reinforce structural dependency and limit community autonomy.
2. Philanthropic institutions have not consistently integrated local knowledge, cultural values, and communal practices such as *gotong royong* into the design and implementation of development and disaster-recovery programs.
3. Beneficiaries are frequently positioned as passive recipients rather than active participants in identifying needs, making decisions, implementing programs, and evaluating outcomes.
4. Weak coordination among philanthropic organizations, civil society groups, government institutions, religious organizations, private actors, and local

communities may reduce the effectiveness and sustainability of social resilience initiatives.

5. Limited transparency, accountability, professional management, and reliable beneficiary data may undermine public trust and prevent philanthropic resources from reaching vulnerable groups equitably.
6. The impact of philanthropic programs is often assessed through immediate outputs, such as the amount of aid distributed or the number of recipients served, rather than through long-term improvements in agency, livelihood security, social cohesion, adaptive capacity, and community resilience.

Research Questions

1. How can philanthropy and civil society organizations in Indonesia transform traditional charity-based practices into community-based models that strengthen social resilience?
2. How can local knowledge, *gotong royong*, and beneficiary participation be integrated into the design, implementation, and evaluation of philanthropic empowerment and disaster-recovery programs?
3. What forms of governance, collaboration, transparency, and accountability may be needed to help ensure that philanthropic initiatives produce sustainable improvements in community agency, livelihood security, social cohesion, and adaptive capacity?

Research Objectives and Significance

Research Objectives

1. To analyze how philanthropy and civil society organizations in Indonesia may transform charity-based practices into community-based models that could strengthen social resilience.
2. To examine how local knowledge, *gotong royong*, religious values, and cultural practices may be integrated into philanthropic empowerment and disaster-recovery programs.
3. To identify strategies that may increase beneficiary participation and community ownership in the planning, implementation, monitoring, and evaluation of philanthropic initiatives.
4. To formulate governance, collaboration, transparency, and accountability mechanisms that may improve the effectiveness, inclusiveness, and sustainability of philanthropic programs.

5. To develop a contextual framework for evaluating the long-term contribution of philanthropy to community agency, livelihood security, social cohesion, adaptive capacity, and social resilience in Indonesia.

Research Significance

1. Theoretical benefit: This study may contribute a contextual framework for understanding how philanthropy and civil society organizations could transform charity-based practices into community-based models that position local actors as central agents of social change.
2. Practical benefit: The findings may inform philanthropic institutions in the design of more participatory, culturally grounded, transparent, and sustainable programs that integrate local knowledge, *gotong royong*, beneficiary involvement, and community ownership.
3. Policy and social benefit: This study may support policymakers and development stakeholders in strengthening collaboration among communities, government agencies, civil society organizations, religious institutions, and private actors to enhance social cohesion, livelihood security, adaptive capacity, and community resilience in Indonesia.

LITERATURE REVIEW

This section examines the historical and contemporary evolution of philanthropic practices in Indonesia, focusing on the transition from traditional communal values to formalized, structured welfare frameworks ([Hutagalung, 2023](#); [Mukhlisin et al., 2022](#)). Historically, philanthropy developed through religious obligations and local traditions, including zakat, infaq, sadaqah, waqf, *gotong royong*, mutual assistance, and village-based resource-sharing institutions ([Giacomin & Jones, 2021](#)).

These practices functioned not only as mechanisms for transferring material resources but also as expressions of social solidarity, collective responsibility, and community membership. Recent scholarship argues that Indonesian philanthropy is shaped by the interaction between mechanical solidarity, based on shared religious and cultural values, and organic solidarity, generated through differentiated social roles in modern society ([Arpannudin et al., 2021](#)).

Consequently, philanthropy should not be understood merely as an individual act of generosity, but as a sociocultural institution capable of strengthening civic participation and collective action. The formalization of philanthropic practices appears to have expanded their organizational capacity through government-established bodies, nonprofit organizations, religious institutions, and professional zakat management agencies ([Narulitasari et al., 2023](#)).

This institutional development may create opportunities for philanthropy to contribute to poverty reduction, social welfare, and disaster recovery, but it also introduces challenges related to bureaucratic efficiency, public accountability, professional management, and equitable distribution ([Mithani, 2017](#)). Studies of Indonesian zakat institutions indicate that limited public trust, weak reporting practices, ineffective collection mechanisms, and insufficient information about fund utilization continue to restrict the realization of zakat's developmental potential ([Narulitasari et al., 2023](#); [Qutaiba et al., 2024](#)).

Accordingly, formalization could be accompanied by transparent governance, accurate beneficiary identification, participatory decision-making, and mechanisms that enable donors and communities to monitor outcomes. The literature also identifies a significant conceptual shift from charity-oriented assistance toward empowerment-oriented philanthropy ([Meidina & Moka, 2023](#)).

Traditional charitable models are valuable for meeting urgent needs, particularly during disasters, but they may generate dependency when they remain disconnected from livelihood development, skills formation, institutional strengthening, and community ownership. Transformative philanthropy may therefore link immediate relief with productive support and longer-term improvements in agency and economic security ([Padli & Sahroni, 2026](#)).

Evidence from Indonesian rural communities suggests that effective governance, transparent fund utilization, and accountable distribution are positively associated with welfare improvement and community empowerment ([Mokodenseho et al., 2024](#)). Disaster-recovery research reinforces this argument by showing that Islamic faith-based organizations can strengthen bonding, bridging, and linking social capital when they work through local facilitators, respect cultural and religious practices, and build relationships with affected communities ([Nuridin, 2024](#)).

Community-based disaster-risk-reduction literature similarly emphasizes that resilience depends on community control over risk-reduction processes rather than on externally imposed interventions ([Lassa et al., 2018](#)). Local knowledge, including culturally transmitted understandings of environmental hazards, can therefore complement scientific disaster-management systems and improve preparedness ([Kitagawa, 2018](#)).

These findings are particularly relevant to the Indonesian context, where *gotong royong* can provide an ethical and organizational foundation for collective recovery. Nevertheless, local solidarity should not be romanticized, since unequal access to resources, gender relations, social exclusion, and elite domination may limit participation ([Warren & Visser, 2016](#)).

A community-based model must consequently establish inclusive procedures through which vulnerable groups participate in needs assessment, program design, implementation, monitoring, and evaluation. Cross-sector collaboration is another central theme in the literature. Complex social and disaster-related problems may require interaction among government, businesses, philanthropic institutions, civil society

organizations, religious bodies, media, and communities ([Bryson et al., 2006](#); [Vegt et al., 2015](#)).

Such collaboration can combine financial resources, technical expertise, institutional authority, and locally grounded knowledge, although differences in organizational culture and working methods may produce conflict ([Vegt et al., 2015](#)). Overall, the literature suggests that philanthropic transformation in Indonesia requires the integration of cultural solidarity, participatory empowerment, professional governance, and collaborative resilience-building.

The principal gap concerns the need for a contextual framework that evaluates philanthropy not only through funds distributed or recipients reached, but also through durable changes in community agency, livelihood security, social cohesion, adaptive capacity, and collective resilience.

THEORETICAL AND CONCEPTUAL FRAMEWORK

Theoretical Framework

This theoretical framework comprises five mutually reinforcing perspectives:

First, the sociocultural solidarity framework elucidates philanthropy as a civic practice grounded in shared religious values, local traditions, and *gotong royong*, linking Durkheim's mechanical solidarity with the differentiated relationships of organic solidarity ([Arpannudin et al., 2021](#)).

Second, the social capital and community resilience framework conceptualizes philanthropic networks as resources that generate bonding, bridging, and linking ties, thereby enabling communities to mobilize collective action, coordinate assistance, and recover from crises ([Partelow, 2020](#)), ([Nurdin, 2024](#)).

Third, the empowerment and capability framework shifts philanthropy from short-term charity toward interventions that strengthen agency, skills, livelihoods, participation, and community ownership, positioning beneficiaries as active subjects of development rather than passive recipients ([Irham, 2021](#)).

Fourth, the institutional governance and legitimacy framework emphasizes that the sustainability of zakat and philanthropic organizations depends on transparent reporting, accountability, professional standards, regulatory compliance, and public recognition, because institutional legitimacy may strengthen trust and encourage continued participation ([Narulitasari et al., 2023](#)), ([Qutaiba et al., 2024](#)).

Fifth, the collaborative governance and adaptive-capacity framework proposes that durable social resilience emerges when communities, government, philanthropic organizations, businesses, religious institutions, and civil society coordinate resources and expertise while retaining local participation, flexibility, and responsiveness to changing risks ([Bryson et al., 2006](#)), ([Vegt et al., 2015](#)).

Taken together, these perspectives may position transformational philanthropy as a process through which cultural solidarity is converted into accountable institutions, participatory empowerment, cross-sector cooperation, and adaptive community capacity.

Conceptual Framework

The conceptual framework can be developed through three interconnected models:

First, the Cultural Solidarity–Social Capital Framework may delineate how religious values, local traditions, and *gotong royong* generate bonding social capital, which can be expanded into bridging and linking relationships through collaboration with civil society organizations, government institutions, and other external actors ([Arpannudin et al., 2021](#); [Nurdin, 2024](#); [Partelow, 2020](#)).

Second, the Philanthropic Empowerment–Capability Framework conceptualizes the transformation of assistance from short-term relief into participatory programs that strengthen livelihood opportunities, skills, agency, decision-making, and community ownership, thereby positioning beneficiaries as co-producers of development rather than passive recipients ([Casey et al., 2012](#); [Irham, 2021](#)).

Third, the Accountable Collaborative Resilience Framework connects transparent governance, equitable fund distribution, institutional legitimacy, and cross-sector coordination with community-based disaster-risk reduction and adaptive capacity; in this model, accountability may build public trust, collaboration may mobilize diverse resources, and local participation may enable communities to assess risks, implement solutions, and revise strategies in response to changing conditions ([Bryson et al., 2006](#); [Hutagalung, 2023](#); [Lassa et al., 2018](#); [Mohaiyadin et al., 2022](#); [Mokodenseho et al., 2024](#); [Narulitasari et al., 2023](#); [Vegt et al., 2015](#)).

Together, the three models form a feedback mechanism in which cultural solidarity stimulates collective action, collective action supports empowerment and institutional cooperation, and improved welfare, trust, and resilience reinforce future philanthropic participation.

METHODOLOGY

This study employs a systematic qualitative literature review and thematic analysis to synthesize scholarly research on philanthropic practices, civil-society transformation, collaborative governance, and sustainable development strategies across the Indonesian archipelago ([Mukhlisin et al., 2022](#); [Paranata, 2025](#)).

A qualitative design appears appropriate because the study seeks to interpret meanings, institutional relationships, cultural values, and community processes that cannot be adequately represented through numerical indicators alone. The review focuses on how philanthropy can move beyond short-term charity toward empowerment, social-capital

formation, and community-based resilience ([Saputra et al., 2024](#)). This orientation is consistent with previous Indonesian research that examines philanthropy through qualitative and grounded-theory approaches, particularly by linking collective awareness, religious values, and *gotong royong* with civic action ([Arpanudin et al., 2021](#)).

The literature search was conducted through academic databases and scholarly search engines using combinations of the keywords "Indonesian philanthropy," "zakat," "waqf," "*gotong royong*," "civil society," "community empowerment," "social capital," "collaborative governance," "disaster resilience," and "sustainable development," ([Mukhlishin et al., 2022](#)), ([Hulwati et al., 2024](#)).

Additional searches were conducted by examining the reference lists of relevant publications in order to identify studies that might not have appeared through keyword searches. Publications were selected when they addressed Indonesia or comparable community-based contexts, discussed philanthropic or civil-society practices, and provided conceptual, empirical, or methodological relevance to social resilience and sustainable development ([Colding & Barthel, 2019](#); [Keck & Sakdapolrak, 2013](#)).

The review included peer-reviewed journal articles, scholarly book chapters, and credible research reports published in English or Indonesian, while duplicate records, purely descriptive commentary, and studies unrelated to community participation or institutional transformation were excluded. The selected literature was examined through four analytical stages: familiarization, initial coding, categorization, and thematic synthesis ([Dawson et al., 2021](#)).

First, repeated textual examination was undertaken to identify recurring arguments, concepts, actors, practices, and outcomes. *Second*, descriptive codes were assigned to passages concerning cultural solidarity, philanthropic governance, participation, livelihood development, social exclusion, accountability, cross-sector cooperation, and adaptive capacity. Third, related codes were grouped into broader analytical categories, allowing connections and tensions among philanthropy, civil society, and resilience to become visible ([Carmen et al., 2022](#); [Mair et al., 2012](#)). Finally, the categories were synthesized into themes that informed the proposed conceptual framework. This iterative procedure appears consistent with established qualitative review practices in which codes are developed and refined across studies, while visual mapping and pattern comparison are used to examine relationships among concepts ([Carmen et al., 2022](#)).

The analysis also compared bonding, bridging, and linking forms of social capital because these relationships influence collective action and disaster recovery ([Nurdin, 2024](#); [Partelow, 2020](#)). Particular attention was given to divergent findings, including unequal participation, elite capture, weak accountability, institutional fragmentation, and conflict among collaborating organizations. Interpretive validity was strengthened through source triangulation, comparison of studies from different regions and institutional settings, and continuous checking of themes against the original texts ([Chaudhary et al., 2025](#)). The resulting synthesis therefore may evaluate philanthropy not only by material assistance, but also by its contribution to agency, trust, inclusion, institutional legitimacy, livelihood security, and collective capacity to adapt to social and environmental risks.

RESULTS AND DISCUSSION

Research Findings

The thematic synthesis suggests that Indonesian civil society leverages bonding social capital, rooted in traditional practices such as *gotong royong*, to foster community-led disaster recovery and mitigate reliance on external humanitarian assistance (Nurdin, 2024). Across the reviewed literature, this process may not represent a simple return to customary solidarity; rather, it involves reconstructing local institutions, relationships, and philanthropic practices so that communities can transform assistance into collective capacity.

Philanthropy therefore appears not merely as the transfer of money or goods but as a social process through which trust, participation, knowledge, and responsibility are organized. The findings suggest that community-based resilience may be strongest when philanthropic institutions recognize local agency, connect communities with external resources, and establish transparent mechanisms for decision-making and resource distribution.

Thematic Finding	Main Mechanism	Evidence from the Literature	Contribution to Social Resilience
Cultural solidarity as a foundation for collective action	<i>Gotong royong</i> mobilizes labor, mutual assistance, and shared responsibility	Indonesian philanthropic practices are shaped by collective awareness, generosity, and forms of mechanical solidarity, particularly in rural communities	May strengthen trust, rapid cooperation, and community ownership during crises
Bonding social capital and local recovery	Families, neighbors, religious groups, and village organizations provide immediate support	Social capital, insofar as it is embedded in local relationships, may facilitate collective action and the restoration of social and economic life after disasters	Reduces isolation and dependence on external aid
Bridging social capital and social inclusion	Networks connect different villages, groups, religious communities, and civil society organizations	Post-earthquake recovery on Gili Trawangan appears to have expanded relationships beyond pre-existing networks and generated wider collective identities	Broadens access to information, labor, skills, and assistance

Linking social capital and institutional access	Community actors connect with government, nongovernmental organizations (NGOs), businesses, donors, and philanthropic agencies	Linking ties may enable communities to obtain supplies, funding, media attention, and institutional support	May convert local initiative into sustainable and better-coordinated recovery
Transformational philanthropy	Aid is redirected toward livelihoods, skills, productive assets, and empowerment	Philanthropy can develop programs for social change, justice, and community development rather than only consumptive charity	Enhances agency, income security, and long-term adaptive capacity
Accountable philanthropic governance	Transparency, reporting, monitoring, and equitable distribution sustain public trust	Public accountability appears essential to the sustainability of zakat institutions and the effectiveness of their programs	Improves legitimacy, donor confidence, and the social impact of philanthropy
Community-based disaster risk reduction	Local people participate in risk assessment, preparedness, implementation, and revision	Community-based disaster risk reduction emphasizes community control over disaster management processes	Strengthens preparedness and adaptive learning
Cross-sector collaboration	Government, civil society, private organizations, and communities combine resources and expertise	Complex social problems may require collaboration across public, private, nonprofit, philanthropic, and community sectors	Supports coordinated responses and reduces institutional fragmentation

Updated Empirical Evidence from Official National Statistics

To strengthen the empirical grounding of the thematic synthesis, this revised finding section triangulates the qualitative literature with the latest official national statistics available through 2026. The added indicators cover philanthropic scale and institutional reporting, cash-waqf accumulation, poverty and expenditure inequality, and human development.

They are used as contextual and documentary evidence rather than as causal estimates of philanthropic impact. This distinction is methodologically important because the study remains a qualitative systematic literature review.

Table 1. National ZIS-DSKL collection by fund type, 2024–2025

Fund Type	2024 (Rp tn)	2025 (Rp tn)	Growth
Zakat	4.376	4.298	-1.78%
Zakat fitrah	0.619	0.716	+15.55%
Infaq/sadaqah	3.829	4.183	+9.24%
Qurban	2.715	2.350	-13.46%
Other religious social funds	0.256	0.330	+28.86%
On-balance-sheet total	11.795	11.876	+0.68%
Off-balance-sheet ZIS-DSKL	29.011	32.822	+13.14%
Grand total ZIS-DSKL	40.807	44.698	+9.54%

The 2025 national zakat report records Rp44.698 trillion in ZIS-DSKL collection, an increase of 9.54% from 2024. The increase is concentrated in off-balance-sheet ZIS-DSKL (+13.14%), while on-balance-sheet collection rose only 0.68%. Within the reported on-balance-sheet components, zakat fitrah (+15.55%), infaq/sadaqah (+9.24%), and other religious social funds (+28.86%) increased, whereas zakat (-1.78%) and qurban (-13.46%) declined. This composition reinforces the article's argument that philanthropic transformation should be assessed not only by aggregate volume but also by the institutional architecture through which different philanthropic instruments are mobilized, governed, and translated into community capabilities.

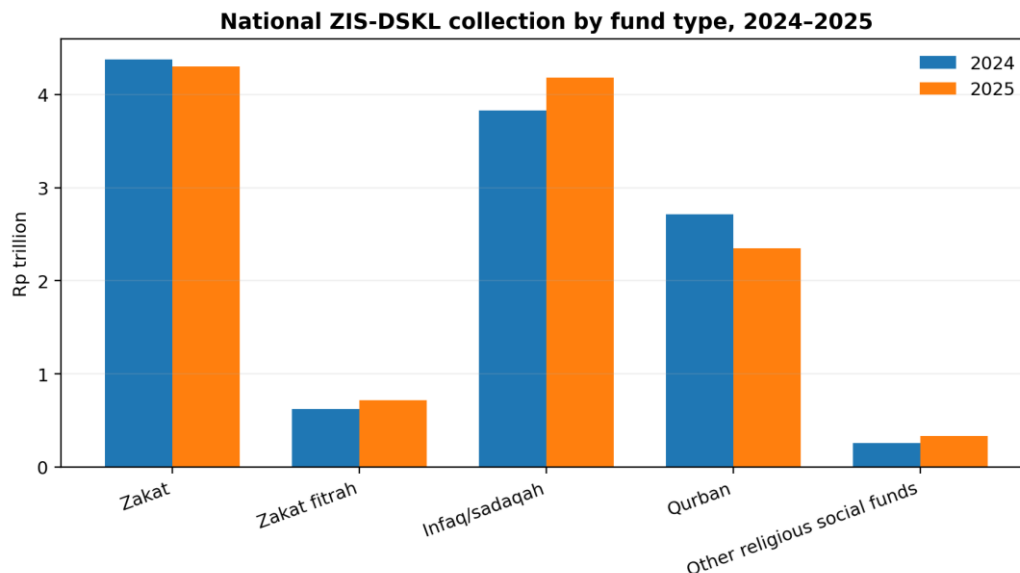


Figure 1. National ZIS-DSKL collection by fund type, 2024–2025. Source: BAZNAS, Laporan Pengelolaan Zakat Nasional Akhir Tahun 2025; data as of 27 February 2026. Author's compilation.

Table 2. National cash-waqf accumulation, 2020–2025

Year	Cash waqf (Rp tn)	Annual change
2020	0.819	—
2021	1.041	+27.11%

2022	1.427	+37.08%
2023	2.753	+92.92%
2024	3.015	+9.52%
2025	3.015	+0.00%

The Badan Wakaf Indonesia dashboard reports a strong expansion of national cash waqf from Rp0.819 trillion in 2020 to Rp3.015 trillion in 2024, followed by a plateau at Rp3.015 trillion in 2025. The earlier expansion is consistent with the article’s emphasis on the institutionalization of philanthropic resources, while the recent plateau suggests that the next stage of transformation is not simply mobilizing additional funds but converting accumulated waqf into professionally managed, productive, and community-owned assets. In resilience terms, this points toward financing durable infrastructure, livelihood assets, education, health, and other community capabilities rather than relying exclusively on episodic relief.

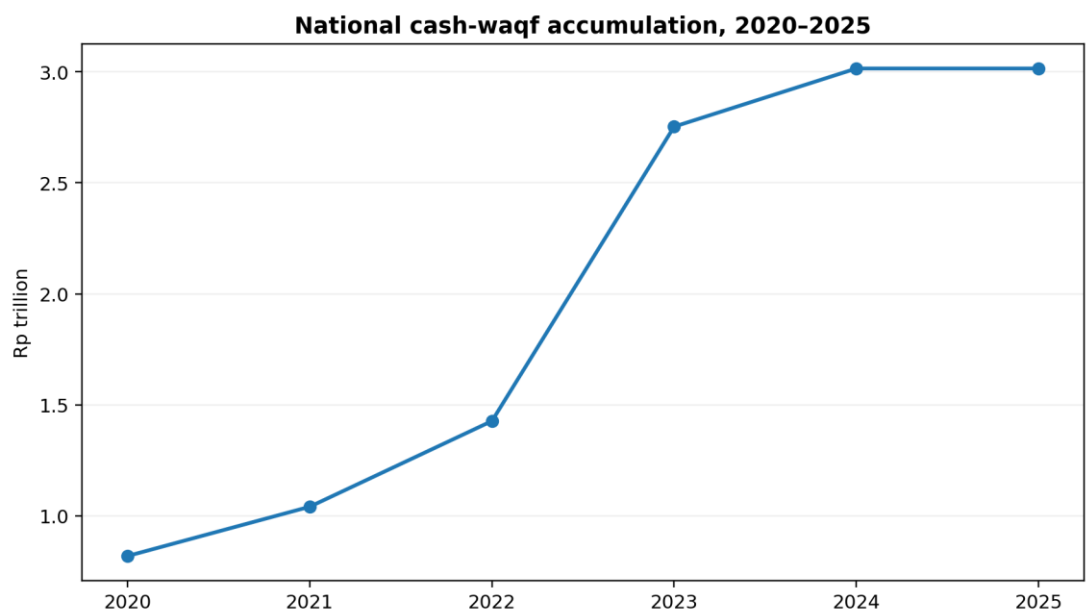


Figure 2. National cash-waqf accumulation, 2020–2025. Source: Badan Wakaf Indonesia, Data Wakaf Indonesia. Values are reported in Rp trillion after conversion from the BWI dashboard’s Rp billion series.

Table 3. Poverty, inequality, and zakat-impact indicators, 2024–2025

Reference	National	Urban	Rural	Gini/Impact
Sep 2024	8.57%	6.66%	11.34%	0.381
Mar 2025	8.47%	6.73%	11.03%	0.375
Sep 2025	8.25%	6.60%	10.72%	0.363
Zakat impact, 2025	302,994 people lifted from poverty	—	—	IZN 0.57

The latest BPS evidence shows that national poverty fell from 8.57% in September 2024 to 8.25% in September 2025, while the rural rate remained substantially higher than the urban rate (10.72% versus 6.60%). The Gini ratio also declined from 0.381 to 0.363 over the same period. Separately, BAZNAS reports that national zakat management in 2025 was associated with 302,994 people moving out of poverty and an Indeks Zakat Nasional (IZN) score of 0.57. These indicators should not be interpreted as evidence that zakat alone caused the national poverty or inequality changes; rather, they establish the development context in which philanthropic institutions operate. They also strengthen the case for geographically targeted, participatory interventions, especially where rural vulnerability remains higher.

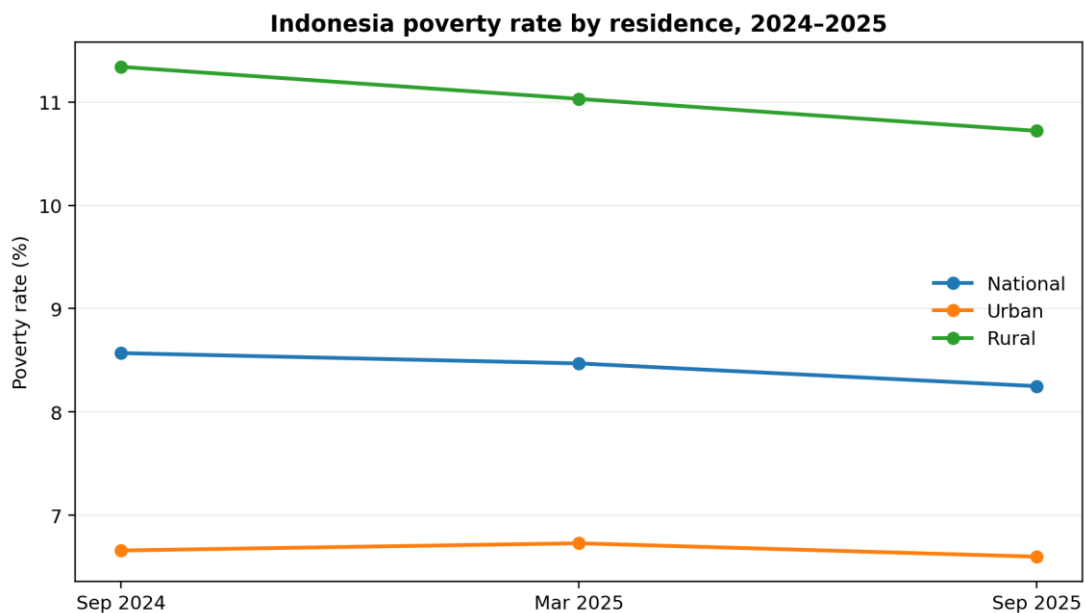


Figure 3. Indonesia poverty rate by residence, 2024–2025. Source: BPS, Profil Kemiskinan di Indonesia September 2025; BAZNAS 2025 zakat-impact release. Author’s compilation.

Table 4. Human-development indicators relevant to community resilience, 2024–2025

Indicator	2024	2025	Change	Unit
HDI	75.02	75.90	+1.17%	index
Life expectancy	74.15	74.47	+0.43%	years
Expected years of schooling	13.21	13.30	+0.68%	years
Mean years of schooling	8.85	9.07	+2.49%	years
Adjusted real expenditure per capita	12.34	12.80	+3.74%	Rp million

Human-development indicators provide a complementary outcome perspective for the article’s resilience framework. BPS reports that Indonesia’s HDI reached 75.90 in 2025, up from 75.02 in 2024. Life expectancy rose to 74.47 years, expected years of schooling to 13.30 years, mean years of schooling to 9.07 years, and adjusted real expenditure per capita to Rp12.802 million. These changes are national-level outcomes and cannot be

attributed directly to philanthropy. Their analytical value lies in showing why philanthropic evaluation should extend beyond short-term distribution toward capabilities that are reflected in education, health, living standards, and the capacity of communities to sustain gains.

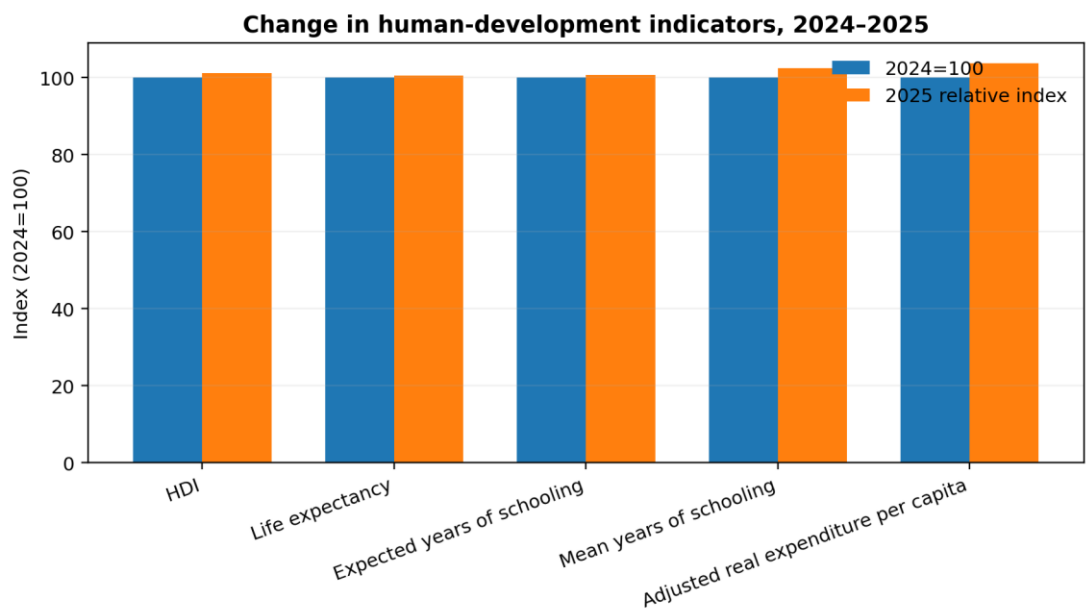


Figure 4. Change in human-development indicators, 2024–2025 (2024=100). Source: BPS, Indeks Pembangunan Manusia 2025. Author’s calculation.

Taken together, the updated evidence supports the study’s central proposition that philanthropy and civil society should be reconstructed as capability-building institutions. The national scale of ZIS-DSKL has expanded, cash waqf has accumulated substantial resources, poverty and inequality indicators have improved, and human-development indicators have continued to rise. Yet the persistence of rural–urban disparities and the recent cash-waqf plateau indicate that scale alone is insufficient. The strategic challenge is to connect philanthropic resources with participatory governance, local knowledge, transparent management, productive assets, and cross-sector partnerships so that solidarity becomes durable social resilience. In this interpretation, the empirical indicators function as outcome context while the qualitative synthesis explains the institutional mechanisms through which community-based philanthropy may contribute to those outcomes.

Cultural Solidarity and the Reconstruction of Local Institutions

The first finding appears to concern the continuing importance of cultural solidarity as an institutional resource. In the Indonesian context, *gotong royong* is not only a cultural expression of mutual help but also a practical mechanism for organizing collective labor, distributing responsibilities, and maintaining social cohesion. The literature describes Indonesian philanthropy as emerging from collective awareness and generosity, combining older forms of communal solidarity with more differentiated and

organizational forms of cooperation in modern society ([Arpannudin et al., 2021](#)). This combination is significant insofar as it suggests that civil-society transformation does not require communities to abandon local traditions. Instead, local values can be reconstructed within new institutional arrangements involving philanthropic foundations, religious organizations, NGOs, village governments, and community associations.

The significance of *gotong royong* becomes especially visible during disaster recovery. Evidence from Indonesian post-disaster settings suggests that communities use mutual assistance to undertake rescue, reconstruction, distribution of necessities, and restoration of everyday life. More recent research on post-disaster resilience similarly appears to identify *gotong royong* as a source of cohesion and collective action that has extended beyond its Javanese origins into other Indonesian regions ([Parrott et al., 2023](#)). This finding suggests that cultural solidarity can serve as a form of social infrastructure. Unlike physical infrastructure, it is embedded in relationships and norms; nevertheless, it performs an institutional function by making cooperation possible when formal systems are delayed, inaccessible, or overwhelmed.

However, the results also suggest that cultural solidarity cannot be treated as automatically inclusive or equally available to all groups. Bonding ties may strengthen support among people who already share kinship, religion, ethnicity, or locality, while excluding migrants, minority groups, women, persons with disabilities, or households with weak social connections. Consequently, rebuilding community-based models may require philanthropic organizations to preserve the mobilizing power of *gotong royong* while creating procedures that guarantee broader participation ([Humaedi et al., 2025](#)). Community meetings, representative committees, public beneficiary lists, grievance channels, and participatory monitoring can help convert informal solidarity into more inclusive civic institutions.

Social Capital and Community-Led Disaster Recovery

The second finding concerns the interaction between bonding, bridging, and linking social capital. Bonding social capital may provide the immediate foundation for community action because it relies on trust and reciprocity among relatives, neighbors, and familiar groups. In disaster situations, these relationships may facilitate the rapid sharing of food, shelter, labor, information, and emotional support. Research on Indonesian disaster resilience associates social capital with collective action through which communities restore essential social and economic services and return to ordinary routines ([Partelow, 2020](#)). Such relationships may also enable communities to identify vulnerable residents and mobilize assistance before external organizations can fully assess local needs.

The evidence nevertheless indicates that bonding social capital alone is insufficient for sustainable resilience. Bridging ties appear necessary to connect separate social groups and to prevent recovery from becoming restricted to established networks. The Gili Trawangan case suggests that disaster conditions can expand relationships among people who previously had limited interaction, producing new friendships, trust, and a

broader sense of community ([Partelow, 2020](#)). In practical terms, bridging networks may link residents with tourism workers, local businesses, religious organizations, neighboring villages, and volunteers from other regions. These connections expand the supply of knowledge and resources while also promoting social inclusion.

Linking social capital provides a further institutional dimension. It connects local communities to actors possessing authority, funding, technical expertise, or political influence, including government agencies, nongovernmental organizations (NGOs), philanthropic organizations, private companies, and international donors. The reviewed evidence suggests that linking relationships helped affected communities access supplies, donations, public attention, and business or government connections ([Partelow, 2020](#)). Such relationships appear particularly important because local communities often possess detailed knowledge of risks and needs but lack formal authority and material resources. A resilient philanthropic model may therefore need to function as an intermediary: it need not replace local initiative, but could translate local priorities into partnerships capable of mobilizing additional support.

From Charity to Transformational Philanthropy

A third finding is the gradual movement from short-term charity toward transformational philanthropy. Conventional charity may be valuable during emergencies because it provides immediate relief, but it may leave communities dependent on repeated distributions if it does not address livelihood insecurity, unequal access to resources, or weak local institutions. The literature on Indonesian philanthropy distinguishes temporary, consumptive assistance from programs oriented toward social change, justice, empowerment, and community development ([Irham, 2021](#)). This distinction may be central to the reconstruction of community-based resilience.

Transformational philanthropy may entail a repositioning of beneficiaries within development processes. Beneficiaries may become participants in needs assessment, project design, implementation, evaluation, and institutional learning. For example, zakat and other philanthropic funds can support vocational training, small enterprises, agricultural production, education, health services, and community-based infrastructure ([Saripudin et al., 2022](#)). These interventions may increase the capacity of households to recover their livelihoods while strengthening local organizations that can respond to future crises ([Saripudin et al., 2022](#)). Productive uses of Islamic social finance instruments are also associated with poverty alleviation, reduced inequality, and the development of income-generating activities aligned with sustainable development objectives ([Hasibuan & Marliyah, 2023](#)).

The findings suggest that empowerment should be measured through more than the number of recipients or the volume of funds distributed. Relevant indicators may include the extent of beneficiary participation, changes in livelihood security, growth of local organizational capacity, inclusion of marginalized groups, improved access to public services, and the ability of communities to maintain projects after philanthropic funding

ends. This approach may redefine philanthropic success as the creation of durable capabilities rather than the completion of short-term expenditure.

Accountability, Trust, and Institutional Legitimacy

The fourth finding suggests that social resilience may depend on the quality of philanthropic governance. Community participation can be undermined when funds are distributed without explanation, when decision-making is concentrated among local elites, or when implementing organizations fail to communicate their objectives and results. Public accountability is particularly significant for zakat-management institutions because their sustainability depends heavily on public trust and their responsibility extends both to donors and to the religious principles governing entrusted wealth ([Narulitasari et al., 2023](#)). Transparency consequently appears to be not only an administrative requirement; it may also constitute a condition for maintaining the legitimacy of civil society organizations ([Brás & Dowley, 2021](#)).

The synthesis suggests that several governance practices may strengthen accountability. These include accessible financial reporting, independent auditing, clear beneficiary-selection criteria, participatory budgeting, public disclosure of project progress, and mechanisms through which communities can question or challenge decisions. Research on zakat management links effective administration and transparent fund utilization with welfare improvement and community empowerment ([Mokodenseho et al., 2024](#)). Similarly, the literature on waqf management emphasizes the importance of institutional rules, monitoring, professional standards, and regulatory oversight in addressing accountability and transparency challenges ([Mohaiyadin et al., 2022](#)).

Digital technologies may support these reforms by improving donation tracking, reporting, communication, and the documentation of project outcomes ([Hendrawati, 2025](#)). Nevertheless, digitalization should complement rather than replace community accountability. Online systems may exclude households with limited connectivity or literacy, and technological visibility does not guarantee equitable decision-making. Philanthropic institutions may therefore benefit from combining digital reporting with face-to-face deliberation, local verification, and culturally accessible communication.

Collaborative Governance and Adaptive Capacity

The final finding suggests that community resilience is produced through collaboration among multiple sectors rather than by civil society acting in isolation. Disaster recovery may require the interaction of communities, government agencies, NGOs, businesses, religious institutions, media organizations, and philanthropic donors, as complex social problems may exceed the resources and authority of any single institution ([Bryson et al., 2006](#)). Public agencies may provide legal authority and infrastructure, philanthropic institutions may mobilize funds, businesses may contribute logistics and employment opportunities, and communities may supply local knowledge and volunteer labor.

The quality of collaboration, however, may depend on clear roles, shared objectives, communication, and accountability. Research on Indonesian disaster recovery indicates that local leadership, transparency concerning funds and goals, stakeholder participation, knowledge of local regulations, and explicit accountability were important for mobilizing communities after the Lombok earthquake ([Koopman, 2021](#)). These factors may distinguish enabling partnerships from paternalistic interventions. When external agencies impose projects without consulting residents, they may weaken local initiative; when they work through existing organizations and recognize community authority, they can reinforce social capital.

Overall, the findings appear to support a reconstructed community-based model with four mutually reinforcing stages. First, cultural solidarity mobilizes local action and provides immediate support. Second, participatory philanthropy converts solidarity into livelihood, skills, and organizational development. Third, bridging and linking relationships connect communities to wider institutional and material resources. Fourth, accountable collaboration enables monitoring, learning, and adaptation. Community-based disaster risk reduction may be particularly compatible with this model because it emphasizes local control over risk-reduction processes and treats residents as active managers of disaster risk ([Lassa et al., 2018](#)).

The model therefore conceptualizes resilience as an ongoing civic capacity: communities identify risks, organize resources, negotiate with institutions, implement solutions, evaluate outcomes, and revise strategies as conditions change. Philanthropy contributes most effectively when it strengthens this cycle rather than interrupting it through unilateral aid. Through the integration of *gotong royong*, inclusive social capital, productive philanthropy, transparent governance, and cross-sector collaboration, Indonesian civil society could develop community-based institutions that are capable of securing livelihoods, protecting vulnerable groups, and adapting collectively to future social and environmental disruptions.

Discussion

The findings presented herein suggest that transitioning from traditional, charity-based philanthropy toward a transformational model necessitates shifting local actors from passive recipients to central agents of their own development trajectory. This shift may be consequential insofar as short-term charity may alleviate immediate deprivation while leaving intact the institutional, economic, and social conditions that generate vulnerability ([Thomas et al., 2018](#)).

Transformational philanthropy instead treats community members as knowledge holders, decision-makers, producers, and co-investors in collective welfare. In the Indonesian context, this approach may require the integration of philanthropic resources with local institutions, cultural practices, and mechanisms of democratic participation. It may also require a redefinition of the relationship between donors and beneficiaries: donors should not be understood merely as providers and beneficiaries as objects of intervention, but as participants in a negotiated process of social change ([Hickey &](#)

[Mohan, 2005](#); [Stiglitz, 2002](#)). Such a relationship appears consistent with evidence indicating that effective recovery in Lombok depended on survivor participation, transparent communication, local leadership, and explicit accountability rather than on the unilateral delivery of external assistance ([Koopman, 2021](#)).

The transformation of philanthropy is therefore not simply a matter of changing the type of program funded; it may involve reconstructing the institutional architecture through which resources are identified, allocated, implemented, and evaluated. Productive zakat, waqf-based enterprise, scholarships, livelihood support, women's empowerment, and community health initiatives can produce more durable outcomes when they are connected to training, mentoring, market access, organizational development, and collective planning ([Osman, 2023](#); [Rusydiana et al., 2022](#); [Shaikh et al., 2017](#)).

The experience of Lazismu illustrates this possibility by moving beyond redistributive charity toward productive and empowerment-oriented activities in education, agriculture, entrepreneurship, women's participation, and mosque-based development ([Baidhaw, 2015](#)). In this model, philanthropy may thus become an instrument for expanding capabilities and strengthening social relations, rather than a temporary transfer that may reinforce dependency. The central analytical implication appears to be that the success of philanthropic intervention should be assessed not only through the quantity of funds distributed or the number of recipients reached, but also through changes in local capacities, bargaining power, economic independence, and preparedness for future disruption.

This perspective may place *gotong royong* at the center of institutional reconstruction, but it does not treat cultural solidarity as automatically inclusive or sufficient. *Gotong royong* can mobilize labor, trust, mutual assistance, and collective responsibility, yet its benefits may be uneven when women, poorer households, migrants, minority groups, older persons, or persons with disabilities are excluded from decision-making ([Bank & Development, 2008](#)), ([Aldrich, 2011](#)), ([Koopman, 2021](#)).

A reconstructed community-based model may therefore need to combine cultural solidarity with explicit principles of inclusion. Participation could extend beyond consultation, which may occur only after program priorities have already been determined; residents should be involved in defining problems, setting eligibility criteria, designing activities, managing budgets, and assessing results. This is especially relevant because social capital contributes to disaster resilience through self-organized social, psychological, financial, and material resources, while resilience and social capital are mutually shaped through collective experiences and action ([Partelow, 2020](#)). Philanthropy can strengthen this process by financing community facilitators, local training, emergency funds, inclusive infrastructure, and institutions that remain active between disasters ([Conway, 2023](#)).

The findings further suggest that civil society transformation depends on the capacity of organizations to bridge internal solidarity with external resources. Bonding ties create cohesion within neighborhoods and religious communities, but bridging ties are needed to connect different social groups, while linking ties provide access to government

authority, professional expertise, markets, and formal finance ([Morsut et al., 2021](#)). Islamic faith-based organizations can contribute to social capital, including bonding and linking ties, when they work through culturally sensitive facilitators and demonstrate an understanding of indigenous and religious practices ([Nurdin, 2024](#)), ([Marutschke et al., 2024](#)).

However, faith-based identity should support ethical inclusion rather than produce parallel systems that marginalize those outside dominant networks. Cross-sector collaboration may consequently be indispensable because complex public problems can exceed the authority and resources of any one organization; effective responses may therefore require interaction among government, business, nonprofits, philanthropy, media, and communities ([Bryson et al., 2006](#)). Partnerships should be organized around shared objectives, defined responsibilities, reciprocal learning, and mechanisms for resolving conflict. External organizations could provide resources and technical support without displacing local authority.

Accountability may provide the institutional condition through which this transformation can remain legitimate. Philanthropic organizations must disclose how funds are collected and used, elucidate program rationales, document outcomes, and provide accessible channels for complaints and revision. This responsibility is particularly important for zakat institutions, whose sustainability depends on public trust and whose obligations extend both to donors and to the religious principles governing entrusted wealth ([Narulitasari et al., 2023](#)).

Evidence from Central Java also associates effective zakat management and transparent fund utilization with welfare improvement and community empowerment ([Mokodenseho et al., 2024](#)). Digital platforms may improve traceability and communication, but they cannot substitute for face-to-face accountability, local verification, and deliberative participation. Digital systems should therefore be designed as complementary tools that widen access while recognizing inequalities in connectivity, literacy, and technological confidence ([Holeman et al., 2016](#)).

Overall, philanthropy and civil society can strengthen Indonesian social resilience when they transform solidarity into accountable capabilities: communities identify risks, control development priorities, manage resources, build networks, and learn from implementation. The resulting model may be understood as neither a return to purely informal mutual aid nor an uncritical adoption of managerial philanthropy; rather, it appears to constitute a hybrid institutional form that combines local knowledge and moral commitment with professional governance, inclusive participation, productive investment, and adaptive collaboration.

Study Limitations

The scope of this research is constrained by its focus on institutional frameworks and normative models, which may understate the influence of psychological and individual-level variables on community-led development trajectories. Factors such as motivation,

trust, perceived efficacy, trauma, leadership styles, risk perception, and willingness to participate may shape how communities interpret and implement philanthropic programs. The study relies on secondary literature, limiting its ability to capture experiences across regions, social groups, and disaster contexts. Future research could combine institutional analysis with longitudinal fieldwork, household-level data, and participatory methods to examine how individual agency interacts with structures and produces resilience outcomes.

Novelty and Contribution Studies

This research suggests a novel conceptual framework for transformational philanthropy in Indonesia by integrating *gotong royong* and other indigenous values with systematic managerial efficiency, inclusive participation, and accountable institutional governance. Its principal contribution is to reposition philanthropy from a short-term mechanism of charitable distribution to a community-based process that develops local agency, strengthens civil society networks, reduces structural dependency, and enhances long-term social resilience.

The study may also contribute by connecting cultural solidarity with practical instruments of empowerment, including participatory planning, transparent resource management, productive investment, cross-sector collaboration, and adaptive learning. In doing so, it may provide an analytical model for understanding how philanthropic institutions can preserve local moral commitments while improving organizational effectiveness and ensuring that community development remains inclusive, sustainable, and locally owned.

CONCLUSION AND RECOMMENDATIONS

Conclusion

First, the reconstruction of community-based social resilience in Indonesia may require philanthropy to move beyond short-term charitable distribution toward transformational assistance that strengthens local agency. Communities should not be treated merely as beneficiaries, but as active decision-makers who identify risks, determine priorities, manage resources, and evaluate development outcomes. This approach may enable philanthropic programs to address structural vulnerability, reduce dependency, and support sustainable livelihoods through education, productive investment, skills development, and locally appropriate infrastructure.

Second, the transformation of civil society appears to depend on the integration of Indonesia's socio-institutional foundations, particularly *gotong royong*, religious ethics, local knowledge, and community networks, with professional governance and managerial capacity. Bonding solidarity can sustain mutual support within communities, while bridging and linking relationships can connect local groups with government institutions, markets, technical expertise, and broader sources of finance. Such

integration must remain inclusive so that cultural or religious identity strengthens cooperation rather than creating exclusion.

Third, accountable collaboration appears essential for ensuring that transformational philanthropy produces legitimate and durable resilience. Zakat institutions, nonprofit organizations, government agencies, businesses, and communities should establish shared objectives, transparent financial systems, participatory monitoring, accessible complaint mechanisms, and continuous learning processes. Digital tools can widen communication and improve traceability, but they must complement, rather than replace, direct participation and local verification. Together, these conclusions suggest that resilient development emerges when solidarity is converted into inclusive, accountable, and adaptive institutional capability.

Recommendations

Policymakers may benefit from prioritizing the modernization of regulatory frameworks and the expansion of tax incentives to professionalize the philanthropic sector while preserving its grassroots spirit. Clearer rules may delineate registration, fundraising, reporting, safeguarding, and sanctions, while avoiding excessive bureaucracy that could exclude small community organizations. Philanthropic institutions should adopt standardized financial reporting, independent audits, conflict-of-interest policies, public dashboards, and accessible complaint mechanisms to strengthen trust.

Funding schemes should reward participatory, multi-year programs that develop livelihoods, local leadership, disaster preparedness, and women's and marginalized groups' participation rather than short-term relief alone. The government may establish coordination platforms linking nonprofit organizations, zakat institutions, universities, businesses, and community associations, with shared targets and non-overlapping interventions.

Capacity-building grants may also be warranted to improve digital literacy, data protection, monitoring, and evaluation among local actors. Finally, communities should retain decision-making authority through regular consultations, social audits, and determined indicators of resilience, ensuring that modernization enhances, rather than replaces, *gotong royong*.

AUTHOR CONTRIBUTIONS STATEMENT

Nasywa Nabila Khairunnisa contributed to the conceptualization of the study, the synthesis of literature on Islamic philanthropy and sustainable development, and the preparation of the initial manuscript draft. **Ike Lestari** contributed to the critical review, revision, and refinement of the manuscript and approved the final version for submission.

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