

Analysis of The Role of E-Philanthropy Through Digital Platform and Social Media During The Covid-19 Pandemic in Human Resources Development Perspective

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Abstract. The development of e-philanthropy, namely philanthropic activities through *digital platforms* both in the form of applications and social media, found its best momentum when the Covid-19 outbreak entered Indonesia and became a pandemic that had a huge impact on the Indonesian economy. The implementation of *social distancing* or *physical distancing policies* causes economic activities to be hampered and causes a decrease in people's income. In an effort to synergize with the government to continued to maximized human development activities according to the Indonesian human development paradigm as a whole, namely Indonesian people who are physically healthy and fulfilled the needs of clothing, food and housing and have a healthy and strong mentality, the wider community as one of the *stakeholders* development can implemented its role. Through philanthropic activities. E-philanthropy through social media such as Facebook, Instagram, Twitter and WhatApp, as well as *Digital Platforms* or applications such as Kitabisa.Com, Amal Sholeh.Com, etc are quite important in this regard. Some of the identified forms of e-philanthropy included; (1) Family Philanthropy (18 institutions), (2) Corporate Philanthropy (17 institutions), (3) Religious Philanthropy (30 institutions), (4) Independent Philanthropy (37 institutions), and (5) Media Philanthropy (4 institutions). As for the role of e-philanthropy in the development of human resources physically and as well as mentally/spiritually, it can be identified based on the e-philanthropy cluster formed based on the principle of the use of funds and their used. The philanthropic clusters are: (1) E-Philanthropy For The Zakat Cluster on Sustainable Development Goals (SDG's), (2) E-Philanthropy Cluster For Indonesian Education, (3) Cluster E-Philanthropy For Residential & Urban Areas, (4) E-Philanthropy Cluster Philanthropy For Food & Nutrition Security, (5) Cluster E-Philanthropy For Health, (6) Cluster E-Philanthropy For Environment & Conservation and also (7) Cluster E-Philanthropy For Arts & Culture.

Keyword : e-filantrofi; development; socia media; platform digital

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INTRODUCTION

The massive development of internet technology and social media has an impact on changes in people's behavior and preferences in activities and socializing, including in terms of carrying out charitable activities, collecting humanitarian funds and raising donations for social activities or what is commonly termed philanthropy. In the past, this philanthropic activity had to be done directly through time-consuming interpersonal interactions. Now these activities can become more practical, easy, and can be done anytime, anywhere. Nowadays, many charitable organizations or communities of philanthropists use the internet and social media as a means to socialize their activities. Through *thepatform* or *website* officialas well as verified official accounts on social media, they hope to attract more potential donors. The role of e-philanthropy and *platforms* digitalthrough social media in Indonesia is a very big opportunity considering Indonesia is the country with the sixth most internet users in the world. market research institutes version **e-marketer** According to the

agency, the population of internet users in Indonesia reached 83.7 million per person in 2014 (https://kominfo.go.id/content/detail/4286/pengguna-internet-indonesia-number-six-dunia/0/sorotan_media)

The Covid-19 outbreak has had a huge impact all over the world, including in Indonesia. This epidemic shattered all the joints of the nation's life. The economy weakens which has an impact on the decline in people's purchasing power. Many people have been affected by the domino effect of this epidemic, such as the rampant layoffs by companies as a result of the reduction in the production of goods and services due to declining demand due to the stagnant economy and low purchasing power of the people. Job vacancies are increasingly difficult, some companies impose salary cuts for employees just to maintain company operations.

The call for carrying out health protocols is one of them by doing *physical distancing* or *social distancing*, the implementation of the Large-Scale Social Restriction (PSBB) policy or the later the term was changed to the Enforcement of Community Activity Restrictions (PPKM) in several areas which was then followed by the policy *work from home* (WFH) making it difficult. space for industry players and activists to maintain their business continuity. On the other hand, the state budget is depleted in order to sustain the nation's economy in general. Various kinds of programs that act as "Social Safety Nets" have also been disbursed by the government to prevent the community from getting worse due to the pandemic.

The rise of e-philanthropy activities as described earlier is good news if it is associated with the context of efforts to maintain sustainable development. E-philanthropy through *platforms* digital and social media finds its best momentum in the midst of this pandemic outbreak. Budget constraints make the government have to think hard to share roles in efforts to continue development. The government can no longer play a dominant role and must start building partnerships with *stakeholders* other. Taking an example in this case, namely providing space for philanthropic movements in a joint effort to maintain the implementation of development activities in accordance with the Indonesian national development paradigm, namely building Indonesian people as a whole and building Indonesian people as a whole. The concept of development is sourced and imbued with Pancasila as the basis, goals, and guidelines (Ginandjar Kartasasmita, 1996). Thus it can be said that the success of national development is a reflection of the will to continuously strive to improve the welfare and prosperity of the Indonesian people in a fair and equitable manner, as well as to develop an advanced and democratic state life based on Pancasila (Ginandjar Kartasasmita, 1996).

One of the important points of Indonesia's human development is development in the field of human resources. The involvement of *stakeholders*, namely the community, in this case the community of philanthropists based on activities *online* through *platforms* social media, is a form of effort to synergize with the government in an effort to build the quality of human resources in Indonesia. The extent to which the development of e-philanthropy and in what form and what are the roles of e-philanthropy to help build the quality of human resources in Indonesia during the Covid-19 pandemic.

Philanthropy in Indonesia

Philanthropy as a movement and idea that developed in Indonesia in its early emergence contributed quite a lot to the development of Indonesian society. Philanthropy can be defined as a sense of love for fellow human beings which is implemented in the form of

giving donations to others (philanthropy with the same intent as giving charity can also be equated with the term *charity*). Philanthropy can also be interpreted as a conceptualization of the practice of giving voluntary donations (*voluntary giving*), providing *voluntary services* and *voluntary associations* voluntarily to help others in need as an expression of love (Kim, 2006)]

Chusnan (2007), describes that philanthropy is generally defined as a voluntary action aimed at the public interest. Philanthropy can be divided into two major forms, the division of Philanthropy is based on the nature of Philanthropy itself. According to its nature, Philanthropy is familiarly known in two types, namely Traditional Philanthropy and Modern Philanthropy. al is a form of philanthropy based Charity (*Charity*) or of compassion in which its activities are generally shaped give something to aim for the sake of social services such as the philanthropist who gives something or alms to the poor with a view to assist the needs of food, clothing, shelter , and other forms of giving. If we observe and view from its orientation, it can be said that Traditional Philanthropy is more individual in nature. Departing from this orientation, these benefactors are often driven by “double standard” intentions and purposes, namely to maintain and elevate their social status and *prestige* in the eyes of the public. Models of charity activities with this kind of model will actually add to the thickness of the power relationship between the rich and the poor. On a macro scale, this Traditional Philanthropy model is actually only able to treat Structural Poverty, not in the context of Absolute Poverty/The second type of Philanthropy is Modern Philanthropy. Traditional Philanthropy is very different from Modern Philanthropy or what is commonly known as Philanthropy for Social Development and Social Justice. This model is a social philanthropy that was formed to bridge the gap between the rich and the poor. The bridge is manifested in an effort to mobilize resources to support activities that challenge the structural injustice that causes poverty and injustice. In the concept of Modern Philanthropy or Social Justice Philanthropy, there is a belief that the cause of poverty is more due to injustice in access to power and the unequal allocation of resources in society. Therefore, what needs to be done is through the social development of Modern Philanthropy, it is hoped that it can encourage changes in structures and policies to side with those who are weak and minorities, even for the case in Indonesia, which is weak and the majority.

Human Resources

Nawawi (2001) divides human resources into two, namely understanding, namely macro and micro. Macro, according to him, are all human beings or citizens or residents of a country or residents of a certain country or territorial boundary who have entered the age of the labor force, both those who have not got a job or those who are already working. While macro can be said simply is a person or human who works or has become a member of an organization commonly called personnel, workers, employees, employees, and others. Hasibuan (2000), human resources are defined as all those involved in an organization in seeking the realization of the organization's goals.

The Nature of National Development

Development in general can be interpreted as a process of change that is continuously pursued in order to get to a better situation in ways that must be adapted to the prevailing norms. National development. Based on the Indonesian human development paradigm, it completely includes human development as the most important subject and object in the context of development itself. In this case the development will be considered successful if the quality of human resources as implementers and targets of the development has good

quality both physically and mentally. These physical and mental qualities or physical and spiritual health complement each other, in accordance with the slogan which says that " **in a healthy body (body) there will also be a healthy soul**" (Kartasasmita, 1996)

Website

Web is a medium which includes hypertext facilities available which have a function to display a variety of types of data either in the form of text, sound, animation, images or other multimedia data (Yuhefizar, 2013). *The web* is also defined as a *hypermedia system* with a very wide area and aims as universal access.

The web can contribute as one of the keys to the convenience of a place for a person or company. Furthermore, the *web* is also mentioned as a system that causes the exchange of data on the internet so that it becomes easier and more efficient. The basic components of the *web* consist of two, namely: 1). *A web server* is a computer and *software* that stores and distributes data to other computers over the internet. 2). *A web browser* is *software* that runs on a user or computer *client* that requests information from a server *web* that displays it according to the data file itself (Lesmana, Gusti Ngurah Aditya, 2012).

Social Media

Social media is defined as a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and enable the creation and exchange of *user-generated content*. Web 2.0 became *the platform* basic of social media. The different forms of social media include *social networks*, internet forums, *weblogs*, *social blogs*, *micro blogging*, *wikis*, *podcasts*, images, videos, ratings, and *bookmarking* social. Social media is divided into 6 types, namely: 1) collaborative projects (eg, wikipedia), 2) *blogs and microblogs* (eg, twitter), 3). content communities (e.g., youtube), 4) social networking sites (e.g. facebook, instagram), 5) *virtual games* (e.g. world of warcraft), 6) *virtual social* (e.g., second life). Social networking is a site where anyone can create a *web page* personal, then connect with friends to share information and communicate. The largest social networks include Facebook, Myspace, Plurk, Twitter, and Instagram. If traditional media uses print media and *media broadcast*, then social media uses the internet. Social media invites anyone who is interested to participate by contributing and giving *feedback* openly, commenting, and sharing information in a fast and unlimited time(http://prezi.com/vddmcub_-ss_/social-media-definisi-function-characteristics)

The Functions of Social Media

Some of the functions of *social media*, including: (1) *Social media* is media designed to expand human social interaction using the internet and technology *web* (2) Social media(*social media*) managed to transform the practice of communication in the direction of the broadcast media from one media institution to many audience ("*onetomany*") into communication practices of dialogue between many audience ("*manytomany*") *social media* or social media is media that designed to expand human social interaction using the internet and technologies *web*; (3) (*Social mediasocial media*) has succeeded in transforming the practice of communication in the direction of broadcast media from one media institution to many audiences ("one to many") into the practice of dialogical communication between many audiences ("many to many") (4) (*Social mediasocial media*) supports the democratization of knowledge and information. Transforming humans from the user of the message content to the creator of the message itself (Denis. 1992.)

Digital Platform

Platform A digital platform (*digital platform*) is defined as a set of software (*software*) that forms a certain system where the *software* can be opened on a *personal computer* or android system. If it is on the Android system, then the *digital platform* can be in the form of an application. The digital *platform* is one of the most in demand at the moment, with the reason that the more users *smartphone*, the more *traffic* in the world will automatically increase (<http://www.ukulele.co.nz>)

METHOD

This study uses a qualitative descriptive type of research that aims to analyze a social phenomenon by interpreting the existing facts. Furthermore, the data is then interpreted and given a conclusion.

The trend of e-philanthropy which is *booming on* social media, *websites* and *platforms* digital or applications is interesting to study in the perspective of its role during the Covid-19 pandemic. E-philanthropy can contribute by sharing roles with the government in terms of maintaining the sustainability of development and the economy in Indonesia. The effects of the pandemic have caused many people to lose their livelihoods due to the policy *Work From Home*. With e-philanthropy, people can still do charity work, collect donations and other humanitarian aid in the midst of a pandemic situation so that many people can be helped. How are forms of philanthropy through *digital platforms* or social media as well as what are the roles of e-philanthropy in Indonesia during the Covid-19 pandemic in terms of the perspective of human resource development, the framework of thought is in the form of a figure as below:

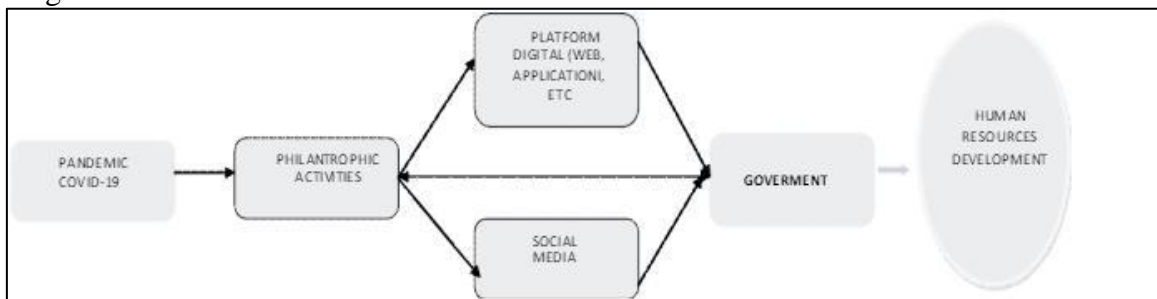


Figure 1 : Framework

RESULT AND DISCUSSION

The Development of E-Philantophy Through Digital Platforms and Social Media in Indonesia

In the long history of the development of philanthropy in Indonesia, modern philanthropy as one of the milestones in the progress of digital philanthropy activities through *online platforms* has grown so rapidly. This is inseparable from the technological revolution (internet) that is taking place rapidly, one example of which is the emergence of applications or *platforms* digital from various application developers, growing social media and increasingly advanced Android technology on *smartphones* that provide convenience in accessing it at any time. This progress is in synergy with the emergence of collective awareness about the power of *online platforms* for various activities, including being able to become an alternative to philanthropic activities. Dini Indrawati Septiani, *Associate Director*

of *Philanthropy* at an international non-profit organization engaged in the environment and nature conservation, said that in conservation activities, they have long used technology, including communication and information technology in various organizational activities, especially those involving *stakeholders* broad, (quoted in an interview with Liputan 6 Tuesday 25/4/2017 in Jakarta (<https://www.liputan6.com/tag/filantropi-indonesia>))

As an illustration, the development of philanthropic activities in Indonesia is marked by the emergence of tens or even hundreds of philanthropic foundations in Indonesia. Indonesia, be it family foundations, corporate foundations, the foundation community and foundations based on religious activities. From this phenomenon can be seen how much potential public donations which can be collected from the activity of philanthropy, a picture, social contributions companies both from the fund company's foundation as well as the activities of *corporate social responsible ity* (CSR) in 2015 alone was recorded to reach up to 12.45 trillion rupiah. While the potential for zakat receipts for the same year is 213 trillion, and even then the funds collected are only 1.2 percent or 3 trillion of the total estimated revenue. This phenomenon has made the Indonesian people to be named the number 2 most generous society in the world according to Forbes magazine in 2016 (neraca.co.id)

The real evidence of the development of e-philanthropy activities is reinforced by several examples of activities that illustrate the development of e-philanthropy, one of which is by holding the Indonesia Philanthropy Festival event in 2016 (IPFest 2016) which was initiated by Indonesian Philanthropy (FI). The event containing the agenda of international philanthropy exhibitions and conferences was held on 6-9 October 2016 at Cendrawasih Hall Jakarta ConventionCenter (<https://www.neraca.co.id/>)

The Indonesia Philanthropy Festival (IPFest) did not stop in 2016, This philanthropy festival has turned out to be the annual calendar of the philanthropic community in Indonesia. This event then continued in 2017 and 2018 with various agendas including exhibiting a variety of new innovations in social philanthropic activities. This festival shows how philanthropy is transforming from conventional (traditional) to digital. Events This will also show the role of millennial philanthropy that has become increasingly solid in the last 5 years. Not only from Indonesia, this festival was also attended by a number of national and global philanthropic institutions, as well as delegates from several countries such as China, Singapore, India, the United States, and Colombia. Another example that this philanthropic activity has penetrated into the digital realm is the increasing number of types of philanthropic activities using *online platforms* and social media that aim to raise funds or donations in the form of money or in other forms. The fundraising method by utilizing the internet and social media has been considered as an effective marketing medium. (<https://www.liputan6.com/tag/philantropi-indonesia>)

E-Philanthropy Digital Platform on Social Media Facebook, Instagram, Whatapp, Twitter and those affiliated with Kitabisa.com and Other Platforms.

The development of e-philanthropy in Indonesia goes hand in hand with the development of social media applications and *platforms* digital based on online fundraising. Facebook, Instagram, WhatsApp, Twitter with number of *users* a very wide become one of the most effective marketing media. This opportunity is used by activists and the philanthropic community, whether individuals, communities, companies or other philanthropic institutions to participate in creating a *platform* by effectively using their social media accounts to

socialize their activities so that they can attract more donors. Kitabisa.com as one of the *pioneers platforms* Fundraising in the concept of modern philanthropy in Indonesia have become a very important forum in this regard. Synergizing with social media as mentioned earlier, Kitabisa.com becomes a facilitator in conducting *campaigns* philanthropic subject and object on social media. Tens to hundreds of philanthropic foundation accounts that collaborate with Kitabisa.com. there are still several other digital platforms similar to Kitabisa.com, but the discussion will focus more on the role of Kitabisa.com. Some of the websites e-philanthropy found on social media Facebook, Instagram, Twitter, WhatsApp in collaboration with Kitabisa.com and other platforms, are shown in the following table:

Table 1: Sample E-Philanthropy Platform on Social Media

1.	Aksi Cepat Tanggap	www.act.id Kitabisa.com
2.	Sinergi Siwi jaya Peduli	https:// www.sspeduli.org Kitabisa.com
3.	Peduli Sehat.Id	https:// pedulisehat.id Kitabisa.com
4.	Global Wakaf	ACT Cepat Tanggap Indonesia.dermawan.id
5.	Laizi Dewan Dakwah	laizi.dakwah
6.	Explorehumanity.Id	https://explorehumanity.id Kitabisa.com
7.	Kita Pasti Bisa	Wakafquran.co.id
8.	Harapan Amal Mulia	Kitabisa.com
9.	RQV Indonesia	Kitabisa.com
10.	Harapan Amal Mulia	Kitabisa.com
11.	Yayasan Tahfiz Garut	Yayasantahfizgarut.com
12.	Gerakan Infaq Alquran	Amalsholeh.com
13.	Sedekah Jariyah Paket Alquran	Wakafquran.co.id
14.	Sedekah Sejuta Quran	Http://sedekahquran.org
15.	Sedekah Akhbar (Http://Sedekahakbar.id)	Amalsholeh.com
16.	L.A.Z Jakarta Amanah	Http://amanahmulia.org
17.	Berdaya Kreatif	Indonesiaberdaya.or.id/yatin
18.	Insan Bumi Mandiri	Insanbumimandiri.org
19.	Gerakan Infaq Beras	Infaqberasbogor.com
20.	Gerakan Infaq Beras Bandung	Kitabisa.com
21.	Yuk Peduli	http://www.yukpeduli.site
22.	Rumah Zakat Action	Kitabisa.com
23.	Laju Peduli	Lajupedulid.org/infaq Kitabisa.com
24.	Yayasan Al-Qolam	Yayasanalqolam.com
25.	Baitul Mall Hidayatullah	Kitabisa.com
26.	Mutiara hikmah	Http://smartcardonline.id
27.	Peduli Anak Foundation	Kitabisa.com
28.	Rumah Zakat	Kitabisa.com
29.	Hasmi Peduli	Hasmipeduli.org Kitabisa.com
30.	Beramal Jariyah	Beramaljariyah.org
31.	Dompot Dhuafa	Donasidompotdhuafa.org
32.	Baznas	Baznas
33.	Hermanto Tanoko Foundation	https://tanocorp.id/hermanto-tanoko-foundation/
34.	Bakri Center Foundation	https://bakricenter.id/info-magang/2024-internship-bakri-center-foundation Kitabisa.com
35.	Jarum Childrens Foundation	https://www.djarumfoundation.org/
36.	Indonesia ZISWAF Center	https:// ziswafcenter.org
37.	Pesantren Qur'an Taqwa	Kitabisa.Com
38.	Yayasan Huda Cendekia	Http://Hudacendekia.Co.Id
39.	Amal Soleh.Com	Amalsoleh.Com
40.	Baitul Muzalan Indonesia	https://kipizakat.com/baitulmaal-muzalan-indonesia
41.	Zakat Yatim Mabi Foundation	https://www.mabifoundation.or.id Kitabisa.Com
42.	Zakat Yatim Yatama Fadlan	https://kitabisa.com/campaign/zakatyatamafadlan
43.	Yayasan Hadji Kalla	https://www.yayasanhadjikalala.co.id/
44.	Djarum Foundation	https://www.djarumfoundation.org/
45.	Indo Relawan	http://indorelawan.org
46.	WeCare.Id	http://wecare.id

Source : processed data (the data taken by Facebook, Instagram, Whatsaapp, Twitter and Kitabisa.com website).

Table 1 above shows some examples of *platforms* e-philanthropy that are developing on social media. This number only represents a small number of the existing population of *platforms* e-philanthropy, in fact there are many more, even reaching hundreds of *websites*. *This platform* and *website* promote philanthropic activities both independently and through social campaigns by collaborating with other *crowdfunding* and fund-raising platforms such as Kitabisa.com, Amalsholeh.com, etc.

Forms of E-Philanthropy on Social Media, Facebook, Instagram, WhatAapp, and Twitter.

From a number of hundreds of *onlineplatforms* e-philanthropy, both in the form of *websites* and applications, identified on social media by the author, and referring to the Indonesian version of the Indonesian Philanthropy Institute directory, an independent non-profit organization that was responsible for the birth of the Indonesian Philanthropy Association (PFI ([https:// www.liputan6.com/tag/philantropi-indonesia](https://www.liputan6.com/tag/philantropi-indonesia))) *platforms* E-philanthropy in Indonesia can be grouped into several forms of philanthropy including:

Family philanthropy (18 institutions)	Corporate philanthropy (17 institutions)
<ul style="list-style-type: none"> - Rachel House Foundation - Aba Rachmat Kasih Service Foundation - Kartika Soekarno Foundation - Peduli Anak Foundation (Sticing Cares for Children) - Tunggadewi Foundation - Bakri Center Foundation - Wahid Foundation - Tahir Foundation - Arsari Djojohadikusumo - Foundation · Foundation Hadji Kalla - William & Lily Foundation - Wadah Titian Harapan - Tanoto Foundation - Putera Sampoerna Foundation - Mien R. Uno Foundation - Eka Tjipta Foundation 	<ul style="list-style-type: none"> - Baituzzakah Pertamina (BAZMA) - Bamuis BNI - Amaliah Astra Foundation - Baitul Mal Muamalat (BMM) - Sukma Foundation - Mutual Health Care Foundation - Maramove Freefort Foundation - Indonesia Bisnis Link Foundation (IBL) - Indocement - Foundation · Adaro Bangu Negeri Foundation (YABN) - Unilever Foundation Indonesia - Maxima Foundation - Japfa Foundation - Citi Peka (Care and Work) - Belantara Foundation - Bakti Barito Foundation - Ancora Foundation
Religious philanthropy (30 institutions)	Independent philanthropy (37 institutions)
<ul style="list-style-type: none"> - Rumah Amal Salman - Zakat Center for the Ummah - PPA Daaarul Quran - Infaq Berkah Qurani - Amil Zakat Nurul Hayat - Dompot Ummah - BMH (Baitul Mal Hidayatullah) - Griya Orphans and Dhuafa - Orphan House - Synergy Foundation - Alfalah Social Fund - Mizan Amanah Foundation - DT Peduli - Al-Azhar Amil Zakat Foundation (LAZ) 	<ul style="list-style-type: none"> - Air Alms - Foundation · Titian Future Foundation (Titian Foundation) - Susila Dharma Indonesia Foundation - Obor Berkat Indonesia Foundation - DEL Foundation (DEL Institute of Technology) - Yatim Mandiri Foundation - Tifa Foundation - Indonesian Law and Policy Studies Foundation - Indonesian Foundation for Humanity

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- Caritas Indonesia (Karina Foundation)
 - Attashdiq Indonesia Foundation
 - Nu-Care LazisNU
 - Lazismu
 - Dompot Dhuafa
 - Act Care For Humanity
 - Social Trust Fund
 - Uin Syarif Hidayatullah
 - Laz Harapan Dhuafa (LAZ Harfa)
 - Lab. Social Entrepreneurship and Islamic Philanthropy Uhamka
 - Human Initiative
 - Qur'an Waqaf Board (BWA)
 - BAZNAS
 - Asian Muslim Charity Foundation
 - SOS Foundation for Indonesian Taruna Village (SOS Children's Village)
 - Smile Train Indonesia Foundation
 - Sayang Tunas Cilik Foundation
 - Rumah Energi Foundation
 - Ronal McDonald House Charitas Foundation (RMHC)
 - Indonesian Public Interest Research & Advocacy Center (PIRAC) Foundation
 - Plan International Indonesia Foundation
 - Yappika Action Aid
 - Mitra Mandiri Indonesia Foundation (YMMI)
 - The National Movement for Parents Foster Foundation (GNOTA)
 - Alan Nusantara Conservation Foundation (YKAN)
 - Partnership Foundation for New Governance in Indonesia he (Partnership)
 - Manage Foundation
 - Biodiversity Foundation (KEHATI)
 - Insan Bumi Mandiri Foundation (IBM)
 - Cipta Care Peduli Foundation (YCCP) Indonesia
 - Care Peduli Foundation (Care Indonesia)
 - Bina Swadaya Foundation
 - Volunteer School
 - Second Chance Foundation
 - Rumah Faye
 - PKBI (Indonesian Family Planning Association)
 - Association for Improving Community Empowerment (PPKM)
 - LP3ES (Institute for Research, Education and Social Economic Improvement)
 - Cikal Teacher Campus
 - Habitat For Humanity Indonesia
 - Movement for Concern for Indonesian Disability and Leprosy (CPDLI)
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- Ars88care Foundation (Arsitek 86 Peduli Foundation)

Media philanthropy (4 institutions)

- MNC PEDULI
 - Elshinta Cares for Humanity
 - Kompas Humanitarian Fund
 - Pundi Amal Foundation
 - Peduli Kasih
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The Forms of the Role of E-Philanthropy in the Development of Indonesian Human Resources During the Covid-19 Pandemic

The prolonged and unfinished Covid-19 pandemic has had a severe impact both in terms of government revenues and expenditures and eroded the income sector of the wider community. In this condition, the role of *stakeholders* is to participate in assisting the government in maintaining sustainable development. From the perspective of developing the quality of human resources, e-philanthropy can fill these various roles well. The potential for receiving large amounts of funds from donation-raising activities through e-philanthropy can help close the gap in the government's budget shortfall. Some of the roles of e-philanthropy can be seen from various aspects in accordance with the field of human resource development according to the national development paradigm, namely building the physical and mental qualities of Indonesian people. Indonesian Philanthropy divides the form of the role of e-philanthropy based on philanthropic clusters that are formed according to the principle of utilization and use of collected funds/result(<https://filantropi.or.id/direktori/>)

Philanthropy for Zakat on Sustainable Development Goals (SDG's)

E-philanthropy with the zakat on SDG'S cluster aims to support the use of zakat as a source of funding for the achievement of the *Sustainable Development Goal's* (SDG's) or sustainable development goals, as well as various educational platforms for the Amil Zakat Institution (LAZ) to better understand the SDG's. In Indonesia, the coordinator and member of e-philanthropy with the aim of zakat on SDG's is chaired by BAZNAS (national zakat charity agency) with members of the Zakat Forum (FOZ), Lazismu.org, Dompot Duafa. (<https://filantropi.or.id/klasterphilanthropy/zakat-on-sdgs>)

Philanthropy for Indonesian education

E-philanthropy according to the cluster for Indonesian education has the aim of increasing the participation of the philanthropic sector in efforts to develop the education system in Indonesia, so that it can make a real contribution and play an active role in encouraging the impact of developing an education system that is aligned with the SDG's. the coordinator of

the philanthropy with this cluster is the Tanoto Foundation with members from Dompot Dhuafa, Wahana Visi Indonesia, the Bakti Barito Foundation, YAPPIKA Action Aid, the Hadji Kalla Foundation, the Learning Teacher Foundation, the Cinta Anak Bangsa Foundation, the 86 Peduli Architect Foundation. (<https://filantropi.or.id/klaster-filantropi/education-indonesia>)

Philanthropy for Indonesian education

E-philanthropy according to the cluster for Indonesian education has the aim of increasing the participation of the philanthropic sector in efforts to develop the education system in Indonesia, so that it can make a real contribution and play an active role in encouraging the impact of developing an education system that is aligned with the SDG's. the coordinators of philanthropy with this cluster are the Tanoto Foundation with members from Dompot Dhuafa, Wahana Visi Indonesia, the Bakti Barito Foundation, YAPPIKA Action Aid, the Hadji Kalla Foundation, the Learning Teacher Foundation, the Cinta Anak Bangsa Foundation, the 86 Peduli Architect Foundation. (<https://filantropi.or.id/klaster-filantropi/education-indonesia>)

Philanthropy for settlements and cities

E-philanthropy with residential and urban clusters has the aim of being a forum for philanthropic institutions to share and gain knowledge regarding issues and problems related to settlements and cities. its activities include good practice in terms of settlement and urban improvement using all available resources within the philanthropic community. The coordinator for this philanthropy cluster is Habitat For Humanity, with members from Rumah Zakat, Ars 86 Peduli, Arsitek Peduli Foundation, National Amil Zakat Agency, Plan International Foundation, Habitat Partnership, Buddhist Tzu Chi Foundation Indonesia (<https://filantropi.or.id/cluster-philanthropy/urban-settlement>)

Philanthropy for food and nutrition security (<https://filantropi.or.id/klaster-filantropi/ketahanan-pangan-dan-gizi/>)

Philanthropy for health

Health cluster e-philanthropy aims to be part of the active role of philanthropic institutions and academics to help marginalized communities who have difficulty obtaining access to proper health care. Coordinators and members are Gajah Mada University, Tahija Foundation(<https://filantropi.or.id/klaster-filantropi/ketahanan-pangan-dan-gizi/>),

Philanthropy for the environment and conservation

E-philanthropy cluster aims to promote the active involvement of philanthropic organizations to address environmental issues in order to provide ideas for environmental conservation. adapaun philanthropic coordinator and member of this cluster in Indonesia include Wilds, Purse Dhuafa, Greenation Foundation, the Tzu Chi Foundation Indonesia, Biodiversity Foundation, Charity Zakat Nasional (BAZNAS)(<https://filantropi.or.id/klaster-filantropi/lingkungan-life-and-conservation/>)

Arts and culture

Cluster e-philanthropy with arts and culture cluster increases public understanding and awareness of arts and culture development as an investment and increases philanthropic and business support for arts and culture. Coordinator and members in Indonesia, namely the Art Coalition (<https://filantropi.or.id/klaster-filantropi/kesenian-kebudayaan/>),

The Role of e-Philanthropy in Human Resource Development According to the National Development Paradigm during the Covid-19 Pandemic.

The role of e-philanthropy in the development of human resources physically

In the realm of physical quality development, the collection of funds collected from e-philanthropy activities also contributes to building the quality of Indonesian people. For example, residential and urban philanthropy clusters, with the support of donations from donors, hold programs that support the creation of good quality human resources. as it is known that humans with superior quality are created from the support of adequate infrastructure. programs such as alms for decent houses for mosques, housing renovation programs for poor elderly people, mosque alms programs, infaq for pesantren construction, joint ventures to make wells, infaq for building classrooms, waqf of land to build schools, donations to build bridges, (<https://filantropi.or.id/klaster-filantropi/zakat-on-sdgs>), etc.

All of these are just a few examples of the implementation of the e-fund allocation. - philanthropy in an effort to assist the government in preparing quality human resources.

The Role of E-Philanthropy In Human Resource Development Mentally/Spiritually

The role of e-philanthropy in the fields of food security and nutrition, education, health,

It is undeniable that the Covid-19 pandemic has caused most people to experience a decrease in income due to government policies that limit people's movement in order to reduce the rate of transmission of Covid-19. How does e-philanthropy play a role in this situation? In the study of philanthropy practices through *platforms* digital and social media, facts were found about the contribution of e-philanthropy in the development of Indonesian human quality. In the division of philanthropy clusters in the field of food security and nutrition, as previously stated, the role of several philanthropic institutions described *concerned* with food and nutrition security issues is. In order to meet the community's need for balanced food and nutrition during the pandemic, social campaigns through social media such as Facebook, Instagram, Whatsapp and Twitter as well as collaborating with *crowd-funding* applications and applications *fund-raising* such as Kitabisa.com are intensively carried out. The funds collected from donors are then managed and distributed to communities affected by the Covid-19 pandemic. Taking an example, as quoted on the Indonesian Philanthropy Association website, the contribution of funds generated by the philanthropy sector until the end of June 2020 alone has reached 905 billion. The collected funds are distributed in various forms including; compensation for basic food packages for the elderly, charity wells, family support movements, charity for orphans, alms for breaking the fast for students who are fasting, protein assistance for families affected by the pandemic, etc. (<https://kitabisa.com/>). Starting from January to September 2020, the zakat collection unit or UPZ BAZNAS has managed to collect approximately Rp. 123 billion which is considered to have exceeded expectations from the estimated revenue of only Rp. 116 billion. Meanwhile, the realization of the funds disbursed until September 2020 amounted to approximately 85 billion with the number of beneficiaries amounting to 67,082 people, with

various purposes such as different allocations such as educational scholarships, preaching to converts to Islam (providing basic necessities and various basic needs for converts), farmer empowerment, microfinance, economic empowerment, health services, disaster response and so on. In the field of education, the allocation of BAZNAS funds is in the form of scholarships and research assistance, as well as theses, theses and dissertations. By collaborating with Kemristekdikti, universities and both public and private, BAZNAS organizes the BCB (BAZANAS Cendekia Scholarship) program (<https://kitabisa.com/>)

In the health sector, the contribution of e-philanthropy certainly cannot be taken lightly. In the forum "Reportation of the Second National Health Philanthropy Forum during the Covid-19 Pandemic, What is the Role of Philanthropy?", which was held on Wednesday 25 August 2020, the first speaker in session 1 "Implementation of Health Philanthropy", Executive Director of Philanthropy Indonesia, Hamid Abidin, SS, M.Si said, that the Covid-19 pandemic brought both negative and positive impacts, especially for philanthropists in Indonesia, the enthusiasm of communities, philanthropic volunteers, mostly from celebrities, increased by 79.9% with 76% through digital devices (through social media and other *platforms* e-philanthropy) or it can be said as digital transformation. Although in terms of collecting the value of donations which have decreased numerically, digital philanthropy activities, especially in the religious realm, have become an alternative new forum that directly impacts on the support and large role of the community in overcoming the adverse effects of the Covid-19 pandemic. In line with this, the speaker at session 2 with the theme "Potential for Philanthropy in the National Health Sector", Dr. Kalsum Komaryani said the proportion of total health spending still requires the mobilization of non-public financing and this is where philanthropy plays a role in non-government funding sources. Donations for priority programs will greatly assist the National Health System. The government is currently drafting a Minister of Health Regulation on Public Private Partnership (PPP) in the field of non-health infrastructure. Furthermore, this PPP will act on a sustainable approach in order to create sustainable social benefits. ([https://baznas.go.id/Press Release/baca/BAZNAS Tingkatkan Contribution Unit Pengu mpul Zakat di Era New Normal/649](https://baznas.go.id/Press%20Release/baca/BAZNAS%20Tingkatkan%20Contribution%20Unit%20Pengu%20mpul%20Zakat%20di%20Era%20New%20Normal/649))

CONCLUSION

During this Covid-19 pandemic, the fulfillment of *basic needs* must still be a top priority that must be met. Unfortunately, the resources from the government in this case are limited, plus the stagnating economic conditions due to the pandemic require that the allocation of development for development sectors must be distracted by the social costs of the pandemic, which greatly depletes the state budget and revenues. This condition has the potential to cause the fulfillment of basic needs to be not evenly distributed to the community. Therefore, all *stakeholders* must take part in balancing the wheels of development so that it continues. The development of quality human resources must be in the context of human resource development, not only about building a good physical body but also mentally healthy, strong, tough and educated. The phenomenon of digital philanthropy through digital *platforms* and social media is here to provide a glimmer of hope, synergize with the government through raising donations, both in the form of money and in other forms of social capital to take part in the development of Indonesian people as a whole in accordance with the Indonesian

national development paradigm, and in the context of development. social sustainability in line with the *Sustainable Development Goals* (SDG's).

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