



ARTICLE

Socio-Cultural Philanthropy

Local Traditions, Mechanical-Organizational Solidarity, and Dynamics

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Abstract: Philanthropy in Indonesia is deeply rooted in local traditions and the spirit of communal cooperation, making it a fundamental aspect of social life. The concept of citizenship in Indonesia goes beyond legal and political definitions, encompassing socio-cultural values expressed through diverse philanthropic practices. This study explores how local traditions and the dynamics between mechanical and organic solidarity shape the socio-cultural framework of philanthropy and influence civic development. The researchers surveyed 387 respondents across seven key regions: Yogyakarta, Bandung, Jakarta, Makassar, Medan, Denpasar, and Samarinda. Data collection focused on communal awareness, traditional practices, and the roles of solidarity in charitable efforts. Multiple regression analysis revealed that local traditions contribute 35% to strengthening philanthropic values. Mechanical solidarity, rooted in shared beliefs, accounts for 25%, while organic solidarity, driven by functional roles, contributes 20%. The interaction between tradition and modernity adds another 20%. These findings highlight that cultural traditions and the combination of mechanical and organic solidarity are vital foundations for building societal awareness. The research underscores the importance of stronger collaboration between government bodies and communities to incorporate these cultural elements into Indonesia's modern, citizenship-oriented philanthropic movements.

Keywords: Socio-Cultural Philanthropy; Local Tradition; Solidarity; Mechanical Aspects.

1. Introduction

In the era of globalisation, value is increasingly becoming a notable pillar that supports social cohesion and community development. Globalisation created tremendous interconnectivity, allowing traditional values to meet modern elements that profoundly affected social dynamics. According to [Dijst & Schenkel \(2018\)](#), technological developments and rapid socio-cultural changes have driven the transformation of urban society's economic and social structures, which develop continually. Thus, modernisation and globalisation not only opened new opportunities but also presented challenges in constructing social harmony amidst dynamic changes because changes in the design and layout of physical spaces significantly influenced social interactions ([Sheng et al., 2021](#)). The structure and dynamics of social networks are key determinants of social influence ([Luceri et al., 2018](#)).

In Indonesia, local traditions such as gotong royong (cooperation) and community solidarity have long been a cultural foundation for nurturing generosity. However, urbanisation and modernisation have contributed to social structure shifts and interaction ([Halimah et al., 2023](#)). Mechanical and organic solidarity are vital in sustaining community generosity values ([Arpanudin, 2022](#)). These social transformations create opportunities and challenges for preserving cultural identity while meeting the demands of modern society. [Landon et al. \(2019\)](#) emphasised that integrating local traditions with modern dynamics requires a balanced adaptation strategy to ensure the continuity of cultural values amid global complexities.

Durkheim's concept of mechanical and organic solidarity remains relevant in this context. Mechanical solidarity is typically found in more homogeneous rural communities, while organic solidarity characterises the diversity and functional interdependence in urban areas. Social groups emerge from individual interactions shaped by shared interests ([Stocker & Larkin, 2008](#)). In this context, technological innovation—particularly the internet and digital communication platforms—has given rise to social computing, facilitating new modes of networking, business, and community-building ([Vannoy & Palvia, 2010](#)). These technological platforms not only enhance social interaction but also enable global collaboration. Thus, traditional solidarity and digital innovation co-exist and complement one another in shaping the structure of modern social relations.

Philanthropy, in theory, refers to voluntary acts carried out by individuals, groups, or organisations for the benefit of others ([Mano, 2016](#)). The concept is intrinsically linked to social solidarity, as Emile Durkheim theorised, categorising it into mechanical and organic solidarity ([Supardan, 2019](#)). Researchers use this theoretical framework to understand how socio-cultural structures and values shape and give rise to philanthropic practices.

Previous studies have shown that philanthropy is vital in addressing social, economic, and environmental issues. The rise of innovative philanthropic models has introduced new concepts, including impact investment and shared value frameworks, where the balance between social return and financial risk is emphasised ([Andrikopoulos, 2020](#); [Rogers-Whitehead et al., 2022](#)). Philanthropy has supported social movements, influenced public policy, and responded to humanitarian crises ([Nickel & Eikenberry, 2009](#); [Zunz, 2014](#)). Nevertheless, the commercialisation of philanthropy has sometimes depoliticised social issues, reducing their potential for systemic transformation ([Nickel & Eikenberry, 2009](#)).

In Indonesia, the philanthropic landscape is deeply rooted in cultural practices like gotong royong and communal solidarity ([Fauzia, 2017](#)). However, modernisation, urbanisation, and globalisation have disrupted these traditional values, challenging

their sustainability (Alawiyah, 2013; Fauzia, 2017; Latief, 2016; Piliyanti et al., 2022). While mechanical solidarity persists in rural areas through shared values and homogeneity, urban settings increasingly rely on organic solidarity, characterised by diverse, function-based relationships. These shifts raise critical questions: How can traditional values and modern principles be harmonised to preserve the relevance of philanthropy in advancing social development and inclusion?

This research is, therefore, significant in analysing the intersection between traditional Indonesian values and modern social dynamics. It explores the integration of local cultural traditions, the typologies of solidarity, and contemporary innovations to reinforce generosity as a core social value. By bridging theoretical concepts and practical insights, this study contributes to academic discourse and formulating adaptive philanthropic strategies. Ultimately, the findings aim to support sustainable solidarity and generosity across Indonesia, particularly in navigating the complex challenges posed by the evolving modern society

2. Methods

This study used a quantitative survey method to collect data from 387 respondents spread across seven strategic regions in Indonesia: Yogyakarta, Bandung, Jakarta, Makassar, Medan, Denpasar and Samarinda. The researchers surveyed to understand how local traditions, mechanical and organic solidarity, and the collaboration between tradition and modernity contribute to the value of generosity in Indonesian society. The researchers chose the quantitative approach based on Creswell (2019), who stated that this approach enables testing relationships between variables and identifying patterns underlying social phenomena through statistical analysis.

Data was collected using a structured questionnaire to measure three main dimensions: the role of local traditions, social solidarity, and the integration of modern elements in the philanthropic movement. The questionnaire consisted of a 5-point Likert scale that allowed respondents to respond based on their level of agreement with the given statements.

The researchers used multiple regression analysis to identify the relationship between local traditions, mechanical and organic solidarity, and collaboration with modern elements on the value of generosity. In this study, they applied multiple regression to test how each factor contributed to the dimensions of global citizenship and the value of generosity among Indonesians.

3. Results and Discussion

3.1. Descriptive Statistics

Descriptive statistics provided fascinating insights into the demographic characteristics of respondents and the trends emerging from the research data. The sample consisted of 387 respondents spread across seven strategic regions in Indonesia: Yogyakarta, Bandung, Jakarta, Makassar, Medan, Denpasar, and Samarinda, ensuring a diverse and representative geographical distribution. The respondents varied in age, gender, education level, and occupation, offering a comprehensive overview of the population studied. This diversity enriched the dataset and allowed for more generalisable conclusions about the behavioural patterns of staying up late among different demographic segments.

In preparation for the inferential analysis, it is important to explain the statistical tests used, namely the t-test and the F-test, which serve as the foundation for assessing group differences. The independent sample t-test was employed to determine

whether there is a significant difference in means between two independent groups: individuals who frequently stay up late and those who do not. The formula used is:

$$t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\frac{s_1^2}{n_1} + \frac{s_2^2}{n_2}}}$$

The researchers utilised a one-way ANOVA or F-test to compare the mean differences across more than two groups based on varying frequencies of staying up late, using the formula

$$F = \frac{MSB}{MSW}$$

MSB represents the mean square between groups, and MSW represents the mean square within groups. These statistical tools provide a rigorous basis for interpreting how the habit of staying up late influences key outcomes such as health, productivity, and emotional well-being among respondents.

3.2. Descriptive Result for Each Variable

3.2.1. The Results of Multiple Regression Analysis

The researchers used the results of multiple regression analysis to evaluate the influence of local tradition, mechanical solidarity, organic solidarity, and the collaboration between tradition and modernity on society's generosity value. The analysis model showed a significant relationship between the independent and dependent variables. [Table 1](#) summarises the results of multiple regression analysis:

Table 1. The Results of Multiple Regression Analysis

Variable	Regression Coefficient	t-Statistic	p-Value	Description
Local tradition	0.45	6.78	< 0.001	Significant
Mechanical solidarity	0.30	5.12	< 0.001	Significant
Organic solidarity	0.20	4.05	< 0.001	Significant
Collaboration between tradition & modernity	0.25	5.48	< 0.001	Significant

Source: Research Data, 2025

This multiple regression model resulted in a coefficient of determination (R^2) of 0.72, meaning that 72% of the variance in the generosity scores within the Indonesian community can be explained collectively by the four independent variables: local traditions, mechanical solidarity, organised solidarity, and the collaboration of tradition and modernity. The R^2 value was derived from the regression equation using the least squares method, where the squared correlation between the observed and predicted values indicates how well the model fits the data.

Among the independent variables, Local Traditions had the highest standardised regression coefficient ($\beta = 0.45$, $p < 0.001$), suggesting that customs, cultural norms, and inherited social practices strongly influence the community's generosity. Mechanical Solidarity followed with a standardised coefficient ($\beta = 0.30$, $p < 0.001$), showing that shared values in more homogeneous and rural communities also play a significant role in strengthening generosity.

The Collaboration of Tradition and Modernity variable contributed with a coefficient of ($\beta = 0.25$, $p < 0.001$), highlighting the synergistic impact of integrating traditional values with contemporary practices. Meanwhile, Organised Solidarity, although having a relatively lower coefficient ($\beta = 0.20$, $p < 0.001$), still showed a statistically significant effect, reflecting the importance of structured roles and functional differentiation in urban societies.

Each β coefficient represents the strength and direction of the relationship between the corresponding variable and the dependent variable—community generosity—while controlling for the other variables. The positive values of all coefficients indicate that each variable positively contributes to generosity. Thus, the model provides a strong statistical explanation (as indicated by $R^2 = 0.72$) and offers meaningful insights into how different socio-cultural factors interplay in shaping prosocial behaviour in Indonesian society.

3.2.2. The Factors in Forming Collective Solidarity

The factors that shaped collective solidarity in Indonesia's society included a combination of local traditions, forms of social solidarity, and the integration of traditional values with modern elements. The survey results showed that local traditions contributed the most to the construction of collective solidarity. These traditions included norms, customs, and hereditary habits that form the basis of social responsibility and togetherness. The following was a diagram of the survey results on factors that shaped collective solidarity.

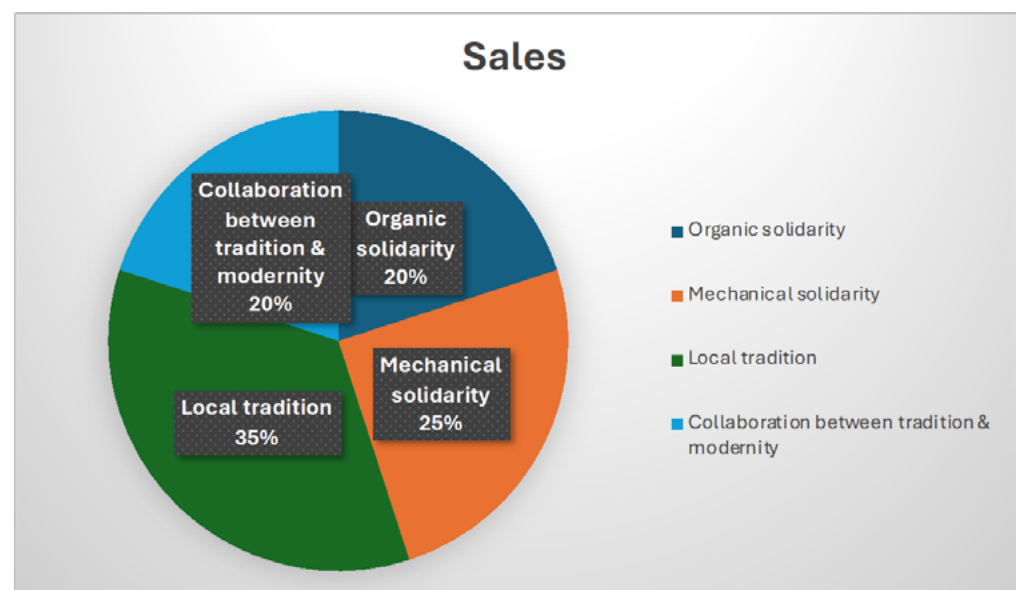


Figure 1. The Diagram of Survey Results on Factors Shaping Collective Solidarity

Source: Research Data, 2025

Figure 1 shows the survey results on the factors shaping collective solidarity, revealing that local traditions (35%) contribute the most to strengthening the value of generosity in Indonesian society. These traditions include the norms, customs, and habits passed down through generations within local communities. These values strongly support the construction of social responsibility and togetherness in society.

Furthermore, the researchers found that mechanical solidarity, based on the similarity of traditional values, contributed 25% to the formation of collective solidarity. They observed this solidarity in rural communities or homogeneous groups

that continued to uphold local traditions and norms as social glue. Organic solidarity, which emerged from the empowerment of functional roles, contributed 20%. In modern societies, individuals play specific and complementary roles. The researchers identified this solidarity more prominently in urban areas, where diverse professions and responsibilities fostered social cohesion.

They also noted that the collaboration between tradition and modernity accounted for another 20% contribution. This factor reflected how local traditions integrated with modern elements, such as technology or formal organisations, to create a more adaptive and relevant philanthropic movement.

The survey results confirmed that local traditions and the combination of mechanical-organic solidarity played a vital role in forming collective consciousness. The researchers highlighted that the distribution of these contributions reflected the diverse social dynamics between traditional and modern communities in Indonesia. Table 2 presents a comprehensive analysis of the value of generosity in Indonesian society based on these survey results.

Table 2. A Comprehensive Analysis of the Value of Community Generosity in Indonesia

Number	Aspect	Contribution (%)	Regional Dominance	Main Characteristic
1	Local tradition	35	Yogyakarta, Bandung, Makassar	Social glue based on local customs and norms
2	Mechanical solidarity	25	Medan, Samarinda	Common values in homogeneous communities as a reinforcement of togetherness
3	Organic solidarity	20	Jakarta, Denpasar	Diversity of professions and specific roles in modern society
4	Collaboration between tradition & modernity	20	Yogyakarta, Jakarta	Integration of traditional values with modern elements, such as technology

A comprehensive analysis of the value of generosity in Indonesian society showed that local traditions played a central role in strengthening social solidarity and the value of generosity. These traditions included norms, customs, and habits passed down across generations, and they have had a strong influence in regions such as Yogyakarta, Bandung, and Makassar. These regions showed how local culture, through activities such as gotong royong and traditions of sharing, became social binders that created solidarity and made generosity an integral part of everyday life.

Researchers identified mechanical solidarity, based on shared traditional values, as especially prominent in areas such as Medan and Samarinda. They observed this solidarity in homogeneous communities where people continued to uphold local norms and customs as social glue. Community-based activities demonstrate how traditional values nurture and sustain a strong sense of togetherness. These activities help community members build strong bonds, emphasising the importance of cooperation and shared responsibility. As individuals gather to celebrate their heritage, they actively preserve their cultural identity while creating lasting memories that strengthen their social relationships.

On the other hand, organic solidarity was more prominent in big cities like Jakarta and Denpasar. The form of solidarity thrived in diverse urban societies, where professional diversity and functional roles created dynamic social cohesion. These cities showed how the urban society harnessed diversity to create organised philanthropic movements, often based on technology or cross-sector collaboration, that were strengthened by acts of generosity in modern environments.

The collaboration between local tradition and modernity was an important element in building the value of generosity relevant to the times' needs. Regions such as

Yogyakarta and Jakarta showed a harmonious integration between traditional values and modern elements, such as technology or formal organisations. A clear example of this collaboration was the digital-based philanthropy movement, which combined the principles of gotong royong with modern efficiency, creating an adaptive and sustainable approach to generosity. This integration confirmed that local traditions not only survived but also adapted to the demands of social and technological change.

3.3. Socio-Cultural Construction of Philanthropy in Indonesia

The socio-cultural construction of philanthropy in Indonesia was rooted in rich local traditions, such as gotong royong and community solidarity, which had become strong foundations in constructing social cohesion and the value of community generosity (Arpanudin et al., 2023; Shalihin et al., 2020). These traditions were passed down through generations and reflected a shared commitment to helping others as part of cultural identity (Rochani et al., 2021). However, the dynamics of modernisation, urbanisation and globalisation have changed the social landscape of society, bringing both challenges and opportunities for philanthropy to remain relevant (Analiensyah et al., 2024; Anoraga, 2024; Sukmana et al., 2024; Triantoro et al., 2021). The shift from value-based mechanical solidarity to organic solidarity, which emphasised functional roles, showed society's adaptation to diversity and social change. The following is a chart on the socio-cultural construction of philanthropy in Indonesia in Figure 2, which shows the survey analysis results.

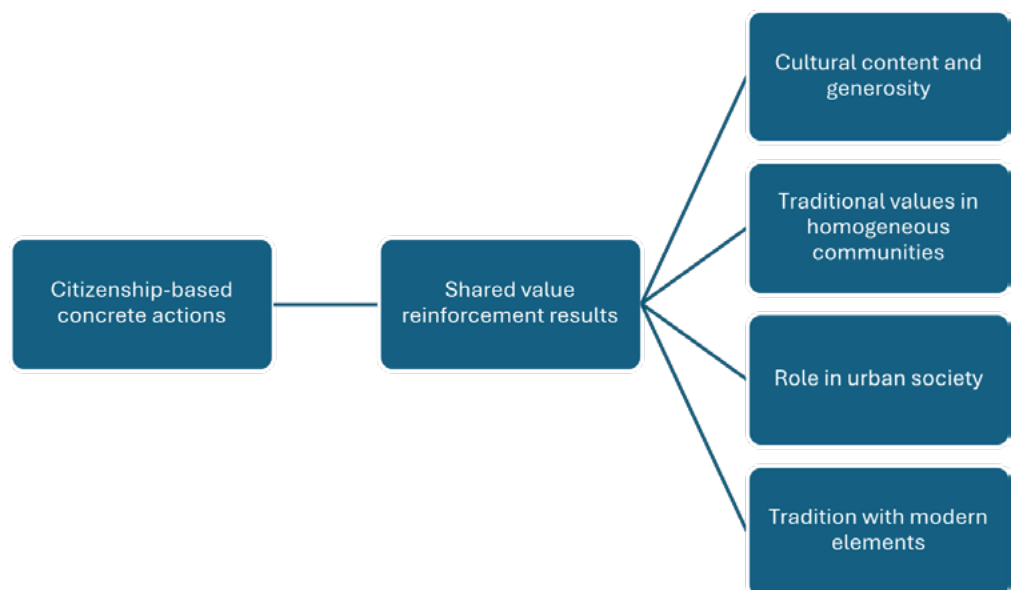


Figure 2. The Chart of Socio-Cultural Construction of Philanthropy in Indonesia

The chart in Figure 2 on the socio-cultural construction of philanthropy in Indonesia illustrates how the main elements were interconnected to form a citizenship-based philanthropy movement. This construction created harmony between tradition, solidarity and modernity, resulting in a collective consciousness that was the main driver of social change. The key elements in the chart illustrate the journey of values underlying philanthropy in Indonesia and construct an evocative narrative about the potential of Indonesian society to respond to the challenges of the times.

Cultural foundations were irreplaceable, while local traditions were the starting point of this construction. The norms, customs and habits passed down across generations, such as gotong royong, became social glue to strengthen the sense of

society. These traditions proved that Indonesian culture was a symbol of history and a real force capable of driving community-based philanthropy movements.

Elements of mechanical solidarity capitalise on shared values and identities within the community. In rural areas, where people share similar traditions, mechanical solidarity creates strong collective relationships (Analiansyah et al., 2024; Anoraga, 2024). Examples such as gotong royong in constructing village infrastructure or cooperation in traditional events showed how sharing values could strengthen togetherness and generosity locally.

In urban areas, organic solidarity was emerging as a response to diversity. Cities such as Jakarta and Denpasar clearly show how individuals with different roles and expertise could collaborate to create more organised and innovative philanthropy. This solidarity not only brought people together amidst diversity but also created space for a dynamic and adaptive approach to philanthropy.

One of the most interesting elements of this construction was the collaboration of tradition and modernity, which is related to how local traditions and modernity collaborate. Traditional values, such as gotong royong, were integrated with modern technology, creating a new approach relevant to the times' needs. At the core of this construct, the collective consciousness and philanthropic movement were the elements that united all. This awareness was about understanding social issues and encouraged real citizenship-based action. From this collective consciousness came a philanthropic movement that addressed the needs of people who had not been reached by government policies, demonstrating the power of society to create positive change.

3.4. Lessons Learned from the Analysis Findings?

Strengthening the value of generosity in Indonesia could not be separated from the synergy between traditional and modern elements in its socio-cultural construction. Local traditions, as argued by Inatsu and Bari (2014), became an important means of maintaining the heritage of the past while bridging the relationship with the present and the future. The tradition was a strong social glue (Van Den Berg, 2009). In the context of philanthropy, these local traditions were the foundation of mechanical solidarity that unity homogeneous communities through shared values and customs. However, with the development of modern societies, organic solidarity based on functional roles also played an important role, especially in more diverse urban settings, such as Üstünova (2016), in terms of sustainability while adapting to the dynamics of modernisation. Integrating local traditions and modern elements was key in shaping relevant and effective philanthropic practices while strengthening active citizenship in Indonesia.

Legacy values such as gotong royong and community solidarity provided a sense of shared responsibility that was the foundation for building sustainable generosity. However, adaptation to changing times was crucial for these traditions to remain relevant. For example, the Nowruz festival celebrated in Turkish countries was reflected by symbols of abundance, prosperity, and unity while highlighting similar yet unique cultural traditions (Batu et al., 2024). Maintaining the sustainability of traditions depends on their preservation and how they can adapt to the needs and dynamics of modern society (Chen & Yang, 2022). Moreover, integrating traditional values and modern approaches could create more relevant and contextualised traditions in the era of globalisation (Santalia et al., 2024).

Adopting the concept of socio-cultural construction of philanthropy in Indonesia was conducted by analysing the influence of local traditions and mechanical-organic solidarity in the dynamics of citizenship, which was a strategic step to strengthen the

values of generosity in an increasingly complex society. As mentioned in Okamoto's explanation (2009), local traditions function as the social glue that became an important foundation in solidarity construction, mechanical and organic, in various social contexts. This approach allowed the integration of traditional and modern elements to create a philanthropic movement relevant to society's needs (Jones, 2009). By combining local values, such as gotong royong, with modern innovations, such as digital platforms, philanthropic practices could become more adaptive and effective. As argued by Edagawa (2011), it not only empowers people to actively contribute to solving social problems but also strengthens social cohesion and cultural sustainability in the era of globalisation.

Mechanical solidarity, prominent in homogeneous communities, played a significant role in maintaining social togetherness. As described by Ardianto et al. (2024), dissatisfaction with compensation could affect individual performance in an organisation. In the context of homogeneous communities with strong mechanical solidarity, this kind of dissatisfaction could disrupt the social harmony and togetherness that had been formed. Therefore, it was important for organisations in such communities to ensure that the compensation system and organisational structure supported individual well-being so that mechanical solidarity could continue to play a role in maintaining social togetherness.

Investing in collaboration between tradition and modernity was a strategic step to create generosity relevant to global challenges (Enright & Miyamoto, 2008). In this context, effective government strategies in dealing with climate change impacts in the West Papua region, such as budget optimisation for mitigation and adaptation, could strengthen climate-resilient infrastructure. It aligned with the spirit of gotong royong in constructing society's resilience to environmental challenges (Wurarah & Mulyanto, 2024). Mechanical solidarity, which characterised homogeneous societies, played an important role as social glue by local traditions such as gotong royong. Based on the result, the elements of modernity, such as digital technology, offered some opportunities to develop these traditions into more relevant formats.

However, this study had some limitations. The geographical focus on specific areas such as Yogyakarta, Bandung, and Jakarta may not reflect experiences in other areas with different cultural characteristics. In addition, the quantitative research design only captured data at one point. Thus, it did not provide a long-term picture. Further research has covered more areas, and using a longitudinal approach would strengthen the validity of these findings. Understanding local and modern dynamics would help design more effective strategies to foster generosity across Indonesia.

4. Conclusion

This study, entitled "Local Traditions and Solidarity in Constructing Citizenship-Based Philanthropy in Indonesia," explores how socio-cultural elements such as local traditions and forms of mechanical-organic solidarity influence philanthropic practices and shape citizenship in Indonesia. Addressing the central problem of how these cultural foundations support the development of collective civic values, the study employed a quantitative approach with data collected from 387 respondents across seven major regions. The findings reveal that local traditions contribute 35% to strengthening generosity, mechanical solidarity adds 25% to collective consciousness, and organic solidarity contributes 20% through functional role empowerment. The collaboration between tradition and modernity also adds 20%. These results highlight that legal or political constructs do not solely define citizenship in Indonesia but are deeply embedded in social and cultural practices. The study concludes that tradition

and solidarity are essential in constructing a citizenship-oriented philanthropic movement. It recommends stronger collaboration between the government and communities to reinforce the socio-cultural dimensions of citizenship and promote a more inclusive and culturally grounded civic engagement.

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