

Local Wisdom of Minority Religious Groups in Indonesia in Humanitarian and Philanthropic Activities Covid-19 Pandemic

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Abstract: COVID-19 has impacted people's lives worldwide as a global pandemic. It is a shocking health issue and generates other economic and societal problems. With its many citizens, Indonesia faces limitations in dealing with this pandemic. The research was initiated due to global COVID-19, which affects Indonesia economically and socially. They utilized local wisdom to support religious minorities via humanitarian efforts. This research explores the charitable and philanthropic efforts of minority religious communities such as Ahmadiyah, Shia, Baha'i, and Sapta Dharma in Yogyakarta, which often face negative perceptions in Indonesia. This study uses qualitative methods to illustrate how minority religious groups participate in helping others in responding to the pandemic. Data was collected through in-depth interviews, Focused Group Discussions, and documentation. The results showed that minority religious groups in Indonesia have the initiative and actively participate in assisting needy people around them as their responsibility as Indonesian citizens, despite the discrimination and hostility they face because of their beliefs. Philanthropic motivations based on religious values, universal humanity, and moral responsibility as a religious group can be viewed as local wisdom. The existence of cultural views in Indonesia for help and mutual assistance makes aid acceptable as a form of brotherhood, which is inversely proportional to the theological rejection of the group.

Keywords: local wisdom, minority religious group, philanthropy, Ahmadiyah, Syiah

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A. Introduction

The Covid pandemic has proven to be a global phenomenon with a significant impact on all aspects of people's lives in various parts of the world. The mental health and psychological conditions of the community are experiencing shocks in the face of the covid 19 pandemic condition (Otu et al., 2020). In Indonesia, a country with a large population, the limited ability of the government to handle the impact of COVID-19, both economically and socially, encourages various components of society to participate in efforts to reduce these impacts through social-humanitarian activities. All walks of life carry out fundraising, personal protective equipment assistance, food assistance, and various social protection efforts.

Religious groups or organizations are important actors in the above efforts. One that stands out, for example, is Muhammadiyah. Through MDCC (Muhammadiyah Covid-19 Command Center), until June 2020, this organization has successfully raised funds of about Rp 123 billion. In addition, MDCC has successfully recruited and organized nearly 40 thousand Covid volunteers, including managing corpses (Nashrullah, 2020).

For large social and religious groups such as Muhammadiyah and NU, with large social capital, organizing programs and social activities in response to COVID-19 can be done on a large scale. So, what about minority religious groups such as Ahmadiyya, Shia, and also various religious groups? With the movement of all components of society, minority groups are also trying to respond to the impact of Covid 19 on a scale and in a way that may be different. Ahmadis, for example, with a fairly centralized member organizing model, the central leadership instructed all regions to conduct fundraising and other social activities. Media coverage shows some of the social activities carried out by this group, such as Ahmadiyya in Tasikmalaya, West Jawa (Liputan 6, 2020).

In disaster studies, minority groups are at risk because of the high level of vulnerability due to age, geographical location, physical condition, and lack of resources owned (Donner & Rodriguez, 2008). In the latest article on COVID -19 related to minorities, such as women and children, older people, and people with disabilities, the focus of the discussion is dominated by the high level of vulnerability and the non-accommodating of the specific needs of this group in handling Covid (Lau et al., 2020). The study of individuals with more vulnerability, especially women, is also discussed by Vananda Sharma et al. in their writings (Sharma et al., 2020). Especially related to COVID-19, in various countries, discrimination against ethnic Chinese and East Asians is an easy phenomenon to find because they are

considered carriers of the COVID-19 virus. Black groups in the US are experiencing the same thing; racial inequalities that occur very clearly in America also affect the magnitude of the impact of Covid that this group has received, both the loss of jobs and the lack of accessible health services. The interesting question is whether minority groups, including religious minorities, are the "only" minority groups that are charitable objects and policy focuses in the context of COVID-19? Are they also not playing actors outside the country at all who are making efforts to respond to the impact of Covid, not much research has been done in this context.

Engy Abdul Kader, a fellow at the German Marshal Fund of the United States, explained how Muslims in Europe, who are the object of Islamic Phobia and the target of hatred by some Europeans, make their response to COVID-19 a counter to these negative views. Muslim humanitarian and philanthropic movements in the UK, Germany, Scotland, and other European countries, according to Abdel Kader, European Muslims are making a significant contribution to the handling of the impact of COVID-19. This humanitarian movement is not limited to the Muslim community but also society in an inclusive manner. Amir Khan, a British Muslim boxer, donated 5 Million pounds to increase the number of rooms in hospitals. In contrast, all small and medium-sized Muslim entrepreneurs in Scotland distributed free health packages to the elderly nationwide. It can be seen how the Muslim humanitarian movement became a counter to racism, hatred, and Islamophobia.

In general, the COVID-19 pandemic can certainly change various things in society, such as the way of worship, the form of socializing, and the structure of people's lives. The changes are part of the reflection and response to the crisis caused by the pandemic. How about in Indonesia? There hasn't been much research and writing highlighting this. How have minority religious groups in Indonesia responded to COVID-19? What is managing humanitarian and philanthropic activities, and who are the targets? Given the high negative perceptions in society regarding this group of groups, how did the wider community respond to this movement? These are the questions that will try to be answered in this study.

This study's formulation of the problem is: How do religious minority communities in Indonesia respond to COVID-19? What is managing humanitarian and philanthropic activities, and who are the targets? How does the wider community respond to minority groups' philanthropic movements?

The purpose of this study is to determine the response made by religious minority groups to the COVID-19 pandemic. Furthermore, to find out and describe their humanitarian activities and management. The latter describes the general

public's response to movements carried out by religious minority groups. The benefit of this study is that it will contribute to the study of minority groups and the COVID-19 pandemic.

The spread of Covid 19 at the end of last year from the city of Wuhan, China, made the world experience shocks in every aspect of life, such as social, economic, religious, and educational, to new developments and directions of research and technology. Thousands of scientific papers were written to respond to the various problems that emerged due to Covid 19. Although the percentage of scientific articles is dominated by the scientific fields of health, science, and technology, the study of Covid 19 from the social aspect is also necessary to examine social dynamics.

In a Webinar "Relations of Science and Religion: Perspective of Religions, Zainal Abidin Bagir (Chair of ICRS Universitas Gadjah Mada) stated that the civilization of religious people during and after Covid 19 will experience a transformation, and people's religious procedures will change 180 degrees towards a religious portal new. This statement can be justified when you see that religious people are starting to change the procedures for carrying out worship by taking into account health protocol guidelines (maintaining cleanliness, wearing masks, physical distance, etc.) - online services, and reducing activities that cause crowds. This statement aligns with Haidar Bagir's statement, which describes religion's response to the Covid 19 pandemic. This article also shows that religious communities are forced to enter a new normal era - adapting to new habits. The author also emphasizes that if this disaster passes later and civilization returns to "normal", humans should continue to practice and understand the true nature of life, leaving many worldly matters towards an afterlife orientation (Van Tongeren et al., 2020). It shows that every element of society must adapt and change the relationship procedures with other individuals as a logical consequence of the emergency condition of the COVID-19 pandemic.

Minority groups are one of the most affected sections of society, and this cannot be separated from their existence as second-class social groups. Among the writings that discuss the impact and problems of the Covid-19 pandemic with the problem of the minority community with disabilities is the article by (Qi & Hu, 2020), which explains the problems and the efforts of the Chinese government to see the problems faced and the needs of persons with disabilities. Based on the Law on the Prevention and Treatment of Infection Diseases (LPTID), one of the findings shows the country's shortcomings in preparedness and quick response to most health problems in the Emergency Center. This research recommends that the State immediately amend

public health services and preparedness laws by considering basic rights from a disability perspective. This research is a form of research on Covid 19 by using the perspective of minority-disabled groups. It provides an overview of disabilities in responding to a pandemic based on the community they belong to (Qi & Hu, 2020).

In a study conducted by Courtenay and Enfield, they explained that the disability group is susceptible to physical, mental, and social impacts during this pandemic. If not managed optimally, this can decrease the worst damage to cognitive abilities during quarantine. This research also explains that groups with disabilities are more easily at risk of being affected by various problems because the community that supports them does not function optimally during the COVID-19 period. Society cannot ignore their existence (Courtenay & Perera, 2020). Philip McCallion wrote that the disability group has the most significant impact, even if the impact is the same as the elderly group due to chronic conditions and immune problems. Intellectual and developmental disabilities (I/DD) groups who live in society sometimes do not understand the concept of "keeping their distance". The attention that can be given to this group includes encouraging them to stay at home, wash their hands, and always keep their distance through the latest media: games, songs, stories, and so on (McCallion, 2020). It is what makes minority groups must always be assisted and served, and a pandemic situation should be the right time to reach out to minority groups.

Apart from the disability group, several sexual and gender minority groups experienced a significant impact. An article by J Gen Intern Med explains this problem in particular due to economic downturn and health factors. This research refers to anxiety and depression in The PRIDE community. The exact cause of why COVID-19 has had a significant impact on anxiety and depression is not yet certain. Among the possible factors are changes in community functioning--strictly prohibiting activities and social contact, and fear of the virus--, economic decline, and access to food--which lead to a decline in mental states-- (Flentje et al., 2020). Two factors - changes in community functioning and economic decline and access to food - have prevented minority groups from getting proper treatment during a pandemic. A community as a place where minority groups do their activities does not function optimally, making minority groups increasingly confined and untouched.

The minority relationship and COVID-19 were also explained by Iqbal Singh et al. in their paper. They explained that of the 119 NHS officers (National Hospital Staff) who died because of Covid 19, 64% came from an ethnic minority background. Differences in the numbers affected and killed by Covid 19 involving ethnic groups are due to socio-economic disadvantages and various other problems. This "gap-

gap" problem has not been resolved in the United Kingdom (UK) context. The researchers emphasize four key points related to this problem, namely: First, it is necessary to immediately develop risk management so that black ethnic-minority groups are not again affected by COVID-19. Second, the NHS establishes a clear strategy based on comprehensive, inclusive intellectual and cultural competencies. Third, they are researching effective communication patterns with communities in society to reduce the risk of spreading Covid 19. Fourth is the need for independent, in-depth studies on health problems and socio-economic disparities and their impact on black and minority ethnic communities (Singh et al., 2020).

Hanne Dahl Vonen et al., in a research entitled "Refugee Camps And Covid-19: Can We Prevent A Humanitarian Crisis?" explained that besides the disabled and elderly groups, refugee groups were also part of the socially affected. Humanitarian organizations have criticized the management of the refugee camp on the Greek Island of Lesbos, which is the largest camp housing 20,000 refugees. The things that were criticized were the inhumane conditions of the camp, sanitation, and the unavailability of paramedics and medicines. These things make refugee groups vulnerable to COVID-19 because the WHO-style health protocol seems impossible to implement. Various recommendations have been given as part of protecting the rights of this minority group, including building permanent camps that prioritize hygiene, limiting the amount of heat treatment capacity, and providing medical assistance and medical personnel. These various things are the moral obligation of the community and the government's obligation to provide health insurance for its people, both indigenous people and immigrants. Community guarantees should be applied to refugees and migrants because this is a basic right for every human being (Vonen et al., 2021).

The description of the writing and research above shows that the problem of minorities so far refers more to groups with disabilities, the elderly, gender, refugees, migrants, and to a lesser extent to black-ethnic minority groups. Most are also more focused on issues related to services, advocacy, and access to health. The research that will be carried out is very significant because it sees the minority as actors and not just as objects. This research is very interesting because it will look at the humanitarian and philanthropic activities of religious minority groups (Ahmadiyya, Shia, Baha'i, and Saptodharmo in Yogyakarta) who often receive negative views in Indonesia. Moreover, humanitarian and philanthropic issues have been filled with exclusive nuances in their implementation, so they have not touched minority groups to the other.

B. Methods

This research uses a qualitative approach with case studies in religious minority communities. The minority groups that were the subjects of the study were Ahmadis, Shia, Baha'i, and Saptodharmo in Yogyakarta. These four groups were chosen because they are Muslim minority groups. Saptodharmo itself is theologically and legally formally another recognized religion in Indonesia. Still, in the social context, they are often associated with Javanese Islam or do not see their religious identity in society, making them considered part of the majority.

Data collection was carried out with interviews and documentation. Due to many social restrictions amid the COVID-19 pandemic, interviews were conducted mainly by submitting questions through a Google form distributed to members of four organizations throughout Indonesia. The informants who fill out the formula are selected by snowballing and given to the figure or chairman of the organization for dissemination to other members. Furthermore, In-depth interviews were conducted through FGDs held through the Zoom platform to get deeper data. The informants selected in the FGD are based on the representativeness of the institution and the initial information provided in the Google form.

Freedom of religion and worship has been implied in the first precept. It appears expressed in Article 28 E paragraph (1) of the 1945 Constitution, which is part of the constitutional basis Indonesian citizens must uphold. The implementation of the precepts and articles is still very far from ideal. Some acts of discrimination continue to occur, particularly against religious minorities. Abdul Muti' and Ahmad Najib Burhani, in their article entitled "The Limits of Religious Freedom in Indonesia: regarding the First Pillar of the One True Godhead of Pancasila," stated that one form of discrimination against local religious groups can be seen in describing them as a belief system, not as a religion. Local religious groups have been treated as subjects of a mission-policy and mere objects of tourism. This fact occurs because Pancasila has established Indonesia as a religious Monotheistic State, thus forcing non-theistical, polytheistic, and non-monotheistic religions to modify their theological beliefs to be accepted as recognized or official religions. Both authors state that discrimination against religious minorities is a consequence of the first precept, which tends to refer to monotheistic religious concepts.

In the context of the Indonesian State today, community groups affiliated with religious minorities tend to get a negative view more often in the aspect of citizenship-recognition recognition. This fact can be seen in the two religious minority groups of Ahmadiyah and Shia, both of whom receive stigma and treatment

that leads to acts of persecution and discrimination. This statement was corroborated by the results of a research entitled "The Supremacy of Intolerance: A Report on the Conditions of Freedom of Religion/Belief and Minorities in Indonesia" 2016 from SETARA Institute (Halili, 2016). The report shows that the peak phase of the repression against the Ahmadiyya community is divided into two domains at once, including policy-legal and socio-legal. Negligence in protecting the constitutional rights of Ahmadi also occurs in various aspects. This research specifically discusses the challenges faced by Shia groups. Although the peak of discrimination-violence against Shia groups was in the Sampang II case-referring to the second case of violence on August 26, 2012, the violation of the religious rights of Shia citizens did not stop there. The mistreatment that many Indonesian Shia citizens receive includes rejection, dissolution of worship activities, celebration of religious communities, and hate speech. So, it is not surprising that these two groups and other minority religious groups (such as Darmogandul, Samin, Sunda Wiwitan, Kaharingan, and others) are rarely touched by various policies from the government and even other community-religious groups. When negative views of minorities are out of control, advocacy efforts are always dull.

The issue of minority groups in Indonesia has become a concern for the general public and religious groups in particular. Concern for these groups can be seen in empowerment and advocacy efforts. Muhammadiyah Youth group has responded to minority issues through two movements: first, social advocacy, economic empowerment, and policy. It was second, publishing scientific papers in research reports, journals, books, and opinions on social media. Encouraging respect for differences in interpretation is part of the rejection of the bigoted attitudes of certain groups that are also a threat to religious freedom in Indonesia (Arifin & Muthohirin, 2019).

Religious minority groups in Islam appear to be more accommodating, and one voice responds to some government policies compared to majority religious groups. It is reinforced by their religious authority centralized in one command (particularly Ahmadiyya and Shia). On the other hand, this can be understood as an effort to "survive" amid negative sentiments obtained by religious minorities in Islam or also interpreted as a strategy to build established citizenship in Indonesia. Lyn Parker and Chang Yau Hoon shows that the main problem of religious citizenship is the necessity to accommodate, familiarize, and coexist with the established concept of the nation-state, which often causes feelings of being gripped, hurt, injustice, marginalized, and treated as second-class citizens in one's own country (Parker & Hoon, 2014). The recognition of religious diversity in Indonesia is clearly stated in

the constitution and respect for freedom of religion and worship. However, the protection of religious minorities is still very far from being established. It can be seen from the recognition of the six recognized religions in Indonesia and the State that it has not been able to protect minority groups to the fullest. This fact is what makes minority groups in Indonesia always under the shadow of negative stigma and victims of discrimination. So that all the activities and movements of minority groups are skewed to resistance from other parties, it is possible in humanitarian and philanthropic issues.

In 2016, Hilman Latief provided a broad picture, especially regarding government-run philanthropy such as BAZ (Zakat Management Agency), BAZDA (Regional Zakat Management Agency), and BAZNAS (National Zakat Management Agency). His research concluded that ideas about Muslim Citizenship can be characterized by the fusion of religious values and human rights and the existence of obligations and responsibilities as members of religious groups. This value underlies every religious group administrator when asking his community to share and help other religious groups in need. Philanthropic activities in Islam are managed by Muslims and channeled by Muslims as well, and most of them are given to other Muslim groups that are facing hardship. Hilman Latief also added that when this Muslim group deals with non-Muslim or minority issues in philanthropy, there are at least two main views that address it: first, the exclusive view that is characterized only as providing and providing assistance specifically to religious groups that have religious affiliations in common. Secondly, an inclusive view is used in distributing aid regardless of religion, political affiliation, race, and ethnicity. On the other hand, the view of the above philanthropic channeling activities can be interpreted as a form of actualizing the attitudes of religious groups in seeing other groups outside of them (Latief, 2012).

This research looked at the context of religious minority communities in Indonesia responding to Covid 19, which will be very different than under normal circumstances. It will also outline humanitarian management, their philanthropic activities, and who the targets are as a form of religious minority communities' response to the condition of communities affected by the pandemic. This research looks at the response of the wider community to philanthropic movements carried out by minority groups, and this point is significant because, so far, negative views and stigmas towards religious minority communities.

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problems and socio-economic disparities and their impact on black and minority ethnic communities (Singh et al., 2020).

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C. Results and Discussion

COVID-19 is a global phenomenon that has a broad and significant impact on anyone and anywhere. It also means that every community group, without exception, including groups that are considered minorities both socially, economically, and politically, responds to pandemic conditions, one of which is through social solidarity actions. For the Indonesian citizen, a communal culture and non-state actors are still very important in providing welfare, participation, and community movement in response to COVID-19, which can be seen quite clearly.

The results of this study confirm that minority groups are not devoid of social-humanitarian efforts and activities to respond to COVID-19 in Indonesia with various dynamics.

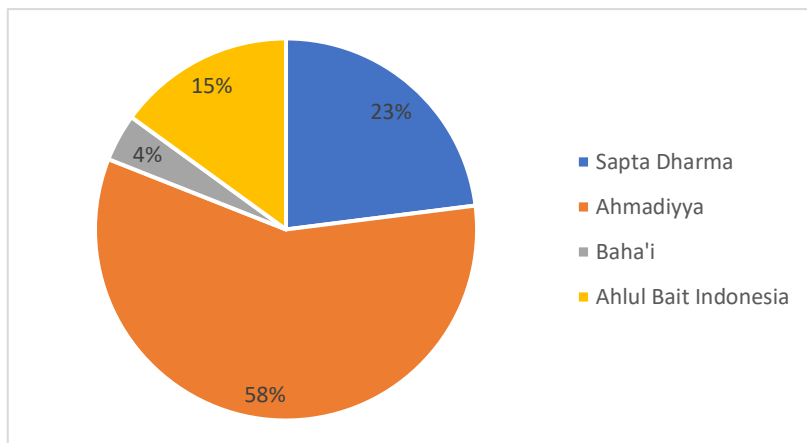
Informant Profile

From the incoming Google form data, informants who respond to guided interviews through Google are the majority of people (63%), between 25 and 30 years. Although it is not certain that this group dominates social activity in the three minority communities, it is interesting to draw on the common phenomenon that social activity is a gendered activity often seen as an abbreviation for caring roles associated with women. Only 30 percent of informants occupy leadership positions in their communities, while 70 are regular members.

It is interesting to note that most respondents who filled out guided interviews through Google forms came from the Ahmadiyya group (58%) followed by Sapta dharma (23%), then Shia (23%), and Bahai 4%, as shown in Figure 1. The dominance of Ahmadiyya informants was due to the ease of access of one of the research teams, who happened to be members of the Ahmadiyya.

Figure 1

Respondent Organization



Perceptions of Covid

What is the informant's perception of Covid? The answer to this question can be categorized in two ways: first, what does Covid capture and rationalize by informants mean, and second, what is the impact? Another question asked by researchers is how the perception is.

The majority of informants replied that COVID-19 is a warning of God that requires people to strengthen relations with God, thicken faith, or in the language of Sapta Dharma adherents to Memayu Hayuning Bawana' eling to His commands. Slightly differently, an informant from the Ahmadiyya community interpreted COVID-19 as a warning from Allah that must be given periodically so that people always remember to do good.

"As circumcision and not the first and repeated thing as God's warning to His servants again draws his attention to the good things, the existence of God and puts an end to the vices."

In addition to COVID-19, it is also considered a rebuke for human relations with nature, both natural and biological, i.e., hygiene and health, and social, namely concern for others. An informant from Sapta Dharma stated:

"Life is anyakra manggilingan, that the circumstances of life will always change. Nature also has a sense, with this pandemic, is the language of nature and God's rebuke so that we humans continue to be remembered and vigilant, remember with life and remember with nature e. Because viruses are also part of living things that I believe have a function and purpose, why God also created him into the world."

The perception of spirituality that the informant put forward is no different from the perception of the group that asserts that the pandemic is a disaster intended as a warning to God. This perception then translates into encouragement, calling members to draw closer to God and multiply prayer. Returning to God and spirituality in accrediting adverse conditions is common in religious groups. Psychologically, this is also what facilitates the acceptance phase of the disaster that occurs.

Although spiritual explanations are sufficient to provide a strong narrative for the informant, a stronger response arises related to the impact that the informant feels or witnesses. In other words, Covid is perceived more as a social problem than a "religious" issue. Economic impact, for example, is a very dominant response. 49% said that they experienced setbacks in their business and pay cuts, severely disrupting the household economy. This economic change is also closely related to changes in lifestyle that must be implemented due to COVID-19, especially the way of interacting and carrying out other social activities: study, work, and worship. Restrictions on social interaction and the lack of mobility that became policies during COVID-19 were direct factors of declining income. It is reinforced by the obligation for informants, especially women, to accompany children to school

virtually from home, forcing mothers to stop working or limit economic and product activities.

Psychologically, social distancing and interaction also have a pretty strong impact (Bleakley et al., 2022). Most informants expressed boredom and world-weariness due to limited opportunities to participate in public spaces. Some informants even convey more serious psychological conditions, such as awkwardness and anxiety when it comes to having interactions or simply 'meeting' others. No less important is the change in the conduct of worship activities, which, for informants, are a means and medium of interaction and factor in the growth of a sense of isolation and saturation.

Another strong narrative that emerges is organizations' call to obey all government policies and recommendations. Both Ahmadi, Shia, Baha'i, and Sapta Dharma informants explicitly said that the organization's leadership issued a strict policy to all members to follow all government recommendations regarding COVID-19 health protocols, including religious activities or worship restrictions. Several informants from Ahmadiyya and Sapta Dharma said that all organization activities were conducted virtually, including recitations and regular meetings that could not be postponed. This condition indicates the cooperative attitude of all these religious groups to the government and makes government policy an organizational policy.

Covid Social Activities

All religious groups in this study carried out philanthropic activities to respond to the impact of Covid 19 by fundraising and donating either in the form of cash or groceries. Informants put forward various reasons when the team researched, asking what the basis of this philanthropic activity was. The initial drivers of their social efforts were the organization's policies; all of these religious groups have formal policies in response to the impact of COVID-19. As a religious group, of course, the social activities carried out by all groups are based on religious teachings, as stated in the scriptures. An informant from Sapta Dharma said:

"It is required in our teachings, according to seven teachings, to help anybody in need (help to anyone in need). Based on humanity, if we are affected, there are others who feel the impact more."

For Ahmadis, another source of reference is the organization's motto, "Love for all, hatred for none". The narrative of solidarity and humanity, i.e., helping others, also emerges quite strongly from Shi'a informants, both belonging to Ahlul Bait Indonesia (ABI) and *Dana Mustadh'afin*, nor from Baha'i.

It can be seen that most informants emphasized universal moral and humanitarian reasons rather than specifically referring to scripture or group doctrine verses. While this may be explained because informants do not clearly remember the verses in the Quran and or other scriptures on which their social activities are based, COVID-19 as a global phenomenon appears to encourage universal moral and human values.

Collection Mechanism

How is fundraising done? The information obtained in the questionnaire shows that all institutions have sufficient fundraising mechanisms and are managed by the organization. In the context of Covid, this mechanism is used. However, this does not mean local (provincial) organizations and smaller levels do not collect and distribute donations. In other words, the fundraising mechanism occurs at the central organization's level and the members' initiative in the regions.

For example, the *Candah* system, which is the allowance of income given by an Ahmadi to the Ahmadiyya Community, is a form of sacrifice of property with a predetermined level and time. The COVID-19 assistance provided by Ahmadi can be done at the same time as *Candah* payments, which in the current context have used the application, making it easier for members to participate in assisting regularly every month. In the *candah.id*, there is a point called Covid-19 Assistance, specifically to raise funds for COVID-19 assistance. In addition to *Candah*, Ahmadiyya also has a philanthropic institution called "Humanity First" which is international in scale. Although this institution has associations with the Ahmadiyya community, all forms of fundraising are open to the wider community, both in raising and distributing them. An Ahmadi informant said that COVID-19 funds were also obtained from regular donations collected by Humanity First. In addition to the formal organizational mechanism at the central level, one Ahmadiyya branch at the provincial level also set aside 40% of local funds (regular funds obtained from member dues) to help members and communities affected by COVID-19.

Among Sapta Dharma, at the level of Covid relief centers, is managed by establishing a special Covid unit in charge of fundraising. Fundraising activities are carried out in each city by looking for donors from inside and outside the organization. The organization also issued an official circular inviting members in each city to raise and distribute assistance in the form of cash or necessities. In addition, Sapta Dharma also has a foundation called Sрати Dharma, which raises funds for Covid through various mechanisms. The Shi'a and Baha'i groups use the same mechanism. These two institutions also have charitable organizations that, at

the central level, carry out fundraising and aid distribution. However, at the local level, members are also actively looking for donors and, in one of the Shia groups in Jogja, take "*jimpitan*" donations at every pilgrim prayer in their mosque.

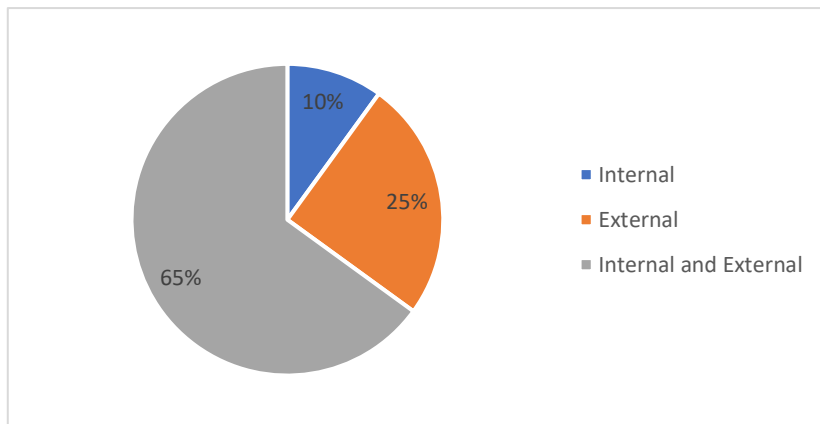
Another thing that also appears in all groups is the use of social media in fundraising at all levels, both WhatsApp groups and others. Most members consider it easy, especially in Covid conditions where social distancing is absolute.

Beneficiaries and Amount

Informants from all groups stated that donations were made to anyone in need. The pie chart below shows the percentage of beneficiaries, of which 65 percent stated that assistance was provided internally (members of the organization) and externally (the general public).

Figure 2

Percentage of internal, external, and mixed aid beneficiaries



In further interviews, it was later seen that the affected group members were priority targets. Almost all organizations collect data at the beginning of Covid to identify members who are affected by Covid both economically and healthily or meet criteria such as those who have lost their jobs, who are Covid-positive and have to self-isolate, or those who are elderly and poor or people with low incomes.

As stated earlier, although members are a priority, it does not mean that only members get help. The questionnaire data shows that donations are also distributed to the community, especially around mosques or centers of group activities and studios for Sapta Dharma. Donations are not only in the form of money or necessities but also health equipment and services. Ahmadiyya informants stated:

"One of them is gradually assisting in necessities and money to the needy, providing health protocol facilities such as distributing masks to public places and providing free medical treatment to all those in need."

Recipient Response

The minority groups involved in this study, mainly Shia and Ahmadiyya, were the groups that often received rejection, violence, and persecution from the majority (Sunni) Islamic group. Because of this condition, at the beginning of the study, the research team assumed there was a possibility of rejection from the community of the assistance provided by this group. The results of the questionnaires and interviews broke the research team's assumption: all communities, without exception, received the assistance provided. Although the research team did not conduct interviews with beneficiaries, especially external ones, the informant's answers affirmed these conclusions.

There are an explanations that the research team can give, considering that the team did not conduct interviews with the beneficiaries. One possible explanation is the beneficiary's ignorance of the beneficiary's identity. However, in an interview, one of the Ahmadiyya members, for example, stated that so far (not in the context of COVID-19), the social assistance provided by his group has never been rejected by the community. There is even a tendency for people to collect aid during times of access such as Eid al-Fitr because they understand that the organization always assists regularly during Ramadan and Eid al-Fitr. But again, the attitude of total acceptance that the beneficiaries showed leaves a big question: Does rejection only occur at a time when interested groups politicize minority issues? Or is society more pragmatic: accepting help from anyone, even groups they don't accept?

D. Conclusion

Islamic minority groups in Indonesia have carried out the same response to COVID-19. Although limited resources do not reduce the intention to assist on a wide scale, such as Muhammadiyah and NU, all minority organizations carry out fundraising activities with a structured mechanism.

Referring to the concepts of citizenship and minorities, it seems that the failure of state protection for minority groups, as Parker and Hoon stated in the concept of "religious citizenship", does not prevent minority groups from claiming and affirming identity as citizens who participate in the handling of the problems facing the nation, although of course with the pretext of humanitarian and religious. Furthermore, the compromising attitude shown by all these minority groups

towards all government recommendations and policies related to COVID-19 can also be attributed to this issue of citizenship. Philanthropic efforts are efforts to establish citizenship and ensure the acceptance and recognition of government and society.

On the other hand, the findings in this study confirm what Hilman Latief said about Muslim Citizenship. From Hilman's research into philanthropic institutions such as Baznas, philanthropic motivations are based on religious values, universal humanity, and moral responsibility as a religious group. In other words, giving help reflects responsibility as a citizen and religious believer. Does the total acceptance from the community regarding minority group social assistance mean a sign of successful efforts to establish citizenship or acceptance of the group? This research has not been fully explained. What is more apparent is the pragmatism of society towards aid, which is inversely proportional to the theological rejection of these groups.

Islamic minorities in Indonesia have also responded similarly to COVID-19 based on local wisdom. Although limited resources did not discourage the intention to assist a wide scale, such as Muhammadiyah and NU, all minority organizations carried out fundraising activities with a structured mechanism through aid solidarity. Referring to the concept of citizenship and minorities discussed at the beginning of this paper, it seems that the failure of state protection of minority groups, as Parker and Hoon argued in the concept of "religious citizen", does not prevent minority groups from making claims. It affirms one's identity as a citizen who handles the nation's problems, although under the pretext of humanity and religion. In addition, the compromising attitude shown by all minority groups towards all government recommendations and policies related to COVID-19 can also be related to this citizenship issue as a form of local wisdom. Philanthropic efforts are efforts to build citizenship and ensure the acceptance and recognition of government and society according to the local community's culture. On the other hand, the findings of this study confirm what Hilman Latief said about Muslim citizenship. From Hilman's research on philanthropic institutions such as Baznas, philanthropic motivation is based on religious values, universal humanity, and moral responsibility as a religious group that draws on local values.

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