



**EMERGING VOLUNTEERISM FOR INDONESIAN MILLENNIAL
GENERATION:
Volunteer Participation and Responsibility**

| | |
|------------------|---|
| Journal: | <i>Journal of Human Behavior in the Social Environment</i> |
| Manuscript ID | Draft |
| Manuscript Type: | Original Article |
| Keywords: | indonesian millennial, participation, responsibility, volunteerism, volunteer |
| | |

SCHOLARONE™
Manuscripts

EMERGING VOLUNTEERISM FOR INDONESIAN MILLENNIAL GENERATION: Volunteer Participation and Responsibility

Abstract

Voluntary activities have been a part of Indonesian society since the pre-independence era until now. Volunteerism began implemented effectively in many countries after the Second World War, including in Indonesia. Currently voluntary activities have grown in the community social life, especially volunteer involvement in the festival event. This article explores the involvement of young volunteers in the Krakatau Festival. The data was collected from the volunteers who were involved in the festivals. An ethnographic approach implemented to reveal the engagement of the individual during the event conducted. This article identifies the festival as a medium for young volunteers to strengthen self-civic virtue in the life of the millennial generation participation in community. The result shows that young millennial generation's activities cannot be separated from engagement with information technology, which can be used to strengthen social integration, active participation and responsibility.

Keywords: indonesian millennial; participation; responsibility; volunteerism; volunteer

Introduction

The decline of individual involvement in community life has occurred in terms of physical, humanitarian and social involvement (Putnam, 1995, 1996, 2000; Putnam & Yonish, 1997). An attitude of individualism is the main influence that keeps people away from social activities in society. Today's human activities are often spent in virtual worlds, so in order to realize social capital, some steps need to be taken: the connections between individuals, social networks and norms that are followed, and foster trust among the people. Voluntary activity is one of the answers to foster inter-community relationships and expand "social networks". It is no secret that volunteer activities are vital elements in the arenas of community involvement (Liu et al., 2017). Therefore, the government can take a role to plan and implement voluntary activities in the region as a way to provide space for individual and community participation (Packham, 2008). Community is not only about neighborhood geographical location, instead as a network of connections (Fairfax, 2017).

The phenomenon of the emergence of many festival activities in Indonesia and abroad is to answer the needs of the community from the aspect of entertainment, education, and distribution of local creativity ideas with the community. The festival event is inseparable from the local government and local community involvement. Community involvement in festivals can improve communication and awareness among people (Slabbert & Saayman, 2011). Involving community members, volunteers, stakeholders, government work units are essential in festival awards and facilitated by the local government. Meanwhile, there are still many people who have not been involved in the Krakatau Festival, and this article explains about young volunteers' involvement in supporting the success of the festival as part of the local community's activities.

The Krakatau Festival is the primary annual cultural festival in Lampung Province, Indonesia. The cultural backgrounds in Lampung are very diverse, and the cultures of the indigenous and cultural which are brought by migrant communities have coexisted so far.

1
2
3 However, it cannot be denied that there was a conflict which led to conflicts in the name of a
4 particular tribe and culture in Lampung, and the conflict was successfully resolved peacefully. The
5 festival with a cultural approach is a way of maintaining culture intergenerational continuity and
6 in-group community values and aesthetics (Sommers, 1996; Van Zyl & Botha, 2004; Fahm, 2015;
7 Woosnam & Aleshinloye, 2015). Cultural festivals are everywhere, very diverse, based on culture
8 and local identity and closely related to local communities that involve volunteerism and
9 participation (Gibson et al., 2010).

10
11 The Krakatau Festival is an appropriate forum to promote the region's diverse cultures,
12 considering that Lampung has various cultural diversities from each district/city to be displayed,
13 introduced and known to the public at large. Cultural festivals, such as the Krakatau Festival,
14 provide space to explore and retain the native culture that is still alive in the midst of society.
15 Cultural preservation is a shared responsibility from all components of society who are featured in
16 the festival. Culture has a wide range and it is important to build strong relationships within the
17 community in the form of group and individual participation. Festivals are cultural spaces where
18 interdisciplinary arts practice proliferates and, in recent years, they have begun to represent a
19 significant part of the cultural calendar (O'Grady & Kill 2013).

20
21 The leading sector of The Krakatau Festival is Lampung Provincial Tourism Office. The
22 festival has involved various communities, stakeholders, collaborative institutions (working units),
23 and GenPI Lampung volunteers (Generasi Pesona Indonesia). The 2017 Krakatau Festival brought
24 30,000 visitors during the three days of implementation at the end of August 2017. The festival is
25 followed by hundreds of local artists, cultural observer, and students from various schools in
26 Lampung. The citizens were very enthusiastic in welcoming and enlivening various Krakatau
27 Festival events which were held. Community involvement was very cooperative and could be seen
28 during various festival activities. But on the other hand, in 2017 there was still a lot of people who
29 do not know information about the implementation of the Krakatau Festival event, which was due
30 to insufficient dissemination of information, promotions, and publications. Cooperation from all
31 parties with government should be able to overcome the limitations in the dissemination of
32 information on the implementation of the next festival. The government's role and various parties
33 should make maximum efforts in the success of Krakatau Festival implementation, to be widely
34 known throughout archipelago and abroad.

35
36 The active participation of community and volunteers plays an important role in supporting
37 the success of the Krakatau Festival. The volunteers who involved in the festival have a high
38 dedication and passion, both before and during the festival. Volunteer participation during the
39 Krakatau Festival XXVII is the opportunity in supporting Lampung Provincial government's work
40 program. The positive contribution which is done by volunteers in the implementation of festival
41 in 2017, gives impact on the use of online media as the dissemination of information festival
42 activities. But on the other hand, the volunteers do not forget the task or work offline at the festival
43 location, thus the activities which are carried out offline and online are done concurrently. The use
44 of online media by volunteers is intended that the activities which are carried out can be delivered
45 in real time to the wider community. Initiatives and teamwork among volunteers during the
46 Krakatau Festival are well implemented in terms of coordination and work management or the
47 tasks division.

48
49 Individual active participation in people's lives must have a reflective approach, work
50 based on strong foundation of values and assumptions, and have the ability to carry out the
51 processes in a sustainable and professional manner (Eby, 2000). Participation is real working
52 which affirms that every individual has an awareness to continue growing and be optimized in
53
54
55
56
57
58
59
60

1
2
3 order to become a practice model and not a critical practice. An important component for
4 individuals to more understanding a whole process of their involvement is by acting from 'critical
5 consciousness', then to 'critical theorizing,' leading to 'critical action' and 'critical reflection'
6 (Butcher, 2007). Positive thinking is urgently needed in engaging our self with the community,
7 thereby it will create justice and equality for the individual which is called 'critical perspective'
8 (Putnam 2000).
9

10 11 **Volunteer Involvement in the Krakatau Festival**

12
13
14 The involvement of young citizens in taking up the role of volunteers in the public sphere
15 should be done through various programs (Chang, 2004, Ho, 2001). Participating as a volunteer is
16 an activity that can foster self-confidence, provide skills, have a sense of the environment, and
17 foster an attitude of responsibility for themselves and society (Holdsworth, 2010). Starting in 2017,
18 the Krakatau Festival involved volunteers who are specifically facilitated by the Ministry of
19 Tourism and then be implemented in several provinces of Indonesia. This volunteer group is called
20 GenPI volunteer (Generasi Pesona Indonesia). The involvement of young volunteers in the
21 Krakatau Festival implementation is very important. The local government has given attention by
22 providing a space for volunteers to participate directly, and at the same time be beneficial for
23 volunteer's self in developing personal potential and beneficial for society. Voluntary activities
24 can develop young people's life skills, have the ability to think complex, have the ability to
25 communicate effectively, build cooperation, train attitudes of responsibility as citizens, and train
26 the readiness and self-skill in doing the job.
27

28
29 The development of voluntary services in Indonesia is increasingly widespread with
30 diverse activities such as social services, training, education, public health, environment,
31 conservation, cultural, arts and culture, tourism, and others. The volunteers are given a freedom to
32 choose what voluntary activities to participate in (Packham, 2008). Younger citizens who involved
33 in Krakatau festival have participated in the same type of activities, and they prefer to focus on
34 cultural and tourism activities.
35

36 It is very important to involve young citizens in various activities, especially by providing
37 space for young people to work and achievement and they may reveal a person's values, beliefs,
38 and attitudes (Shafi et al., 2016). Voluntary activity is one of strategies that can be done to provide
39 knowledge for young citizens in the millennial era as it is today so that they know the types of
40 jobs, effective work strategies, as a place to share knowledge and information, and expand their
41 network of cooperation. Compared to the individuals who have never participated in voluntary
42 activities, individuals who are often involved in voluntary activities have differences in attitude
43 and behavior (Packham, 2008). Community volunteer activities are associated with better health,
44 lower crime, improved educational performance and greater life satisfaction.
45

46 The Krakatau Festival is an opportunity for young volunteers to participate in social
47 relations and strengthen identity and move actively as citizens. Voluntary activities within the
48 Krakatau festival can be closer to students through workshops, competitions and other programs
49 directly related to the Krakatau festival.
50

51 Festival implementation cannot be done by the government alone, but required the
52 cooperation of various parties, including volunteers, for the success of the festival. At the previous
53 Krakatau Festival implementation did not include volunteers, in contrast to the year of 2017 which
54 officially collaborate with GenPI volunteer that is formed by the Ministry of Tourism. The Festival
55 of Krakatau XXVII succeeded in fostering collaboration between the government and volunteers
56
57
58
59
60

1
2
3 who have the same goal and work maximally for three days at the festival site. The volunteers who
4 participated in the Krakatau Festival include in preparing both technically and non-technically.
5 Coordination is always done between the Provincial Tourism Office of Lampung with the
6 volunteer group to obtain information and preparation which should be done.
7

8 Technically, the volunteers who involved here participate in the preparation and when the
9 festival is held for three days in Bandar Lampung. Volunteer attended several meetings with the
10 Provincial Tourism Office of Lampung to get direction on the work which will be done during the
11 festival. The volunteers were also responsible for doing some work such as picking up guests at
12 the airport, providing information and accommodation to the guests during their staying in Bandar
13 Lampung, arranging the picking up for guests and participants to take to the festival site, preparing
14 the bazaar and provide information to the visitors who come to the festival. In general, every
15 volunteer has the ability to initiate, be able to cooperate, self-discipline, strong commitment, have
16 creative ideas, and motivated to give the best for success of the event. Voluntary activity is a way
17 to achieve the goal of creating strong relationships between volunteers and the surrounding
18 community, so they will achieve "common values and sense of moral obligations", which aims to
19 help break down barriers between people and between cultures (Purdey, 2017).
20
21

22 Programs or voluntary activities are considered to be very appropriate in providing
23 guidance and assisting young citizens who will impact on changes in their attitudes and behaviors
24 better. The involvement of young volunteers in the Krakatau Festival not only contributes
25 technically ability, but also disseminates information or news for three days of festival through
26 social media such as twitter, instagram, and facebook. Therefore, to overcome the shortage of
27 human resources, especially related to the dissemination of information officially from the
28 organizing committee to the community, the role of volunteers is significant. In principle, the
29 existence of volunteers is to assist the local governments and provide short-term and long-term
30 effects, especially the values and a change of attitude for the volunteers who involved.
31

32 Simple questions related to the ability of young citizens to read the situation and desire to
33 get involved, that the extent to which civic engagement is owned by the young generation. Of
34 course it cannot be separated from the understanding of young generation itself, especially about
35 social life, democracy, society, environment and others and how the implementation process in
36 real life community. Citizens need to bringing up the ideas based on their learning experience in
37 the academic world. The young generation must move actively in building the society and become
38 the driving force of the nation's progress in the future.
39
40

41 **The Values of Mutual Assistance or Volunteerism in Indonesian Community**

42

43 Volunteer involvement in Krakatau Festival began to take place during preparation and
44 work during the implementation. They assisted the organizing committee in coordinating with
45 relevant agencies, checking the preparation of the festival site, ensuring the arrival of guests from
46 various cities, picking up guests, taking pictures, guiding the outdoor activities of the Krakatau
47 Tour and cultural parade. Besides that, volunteers specifically at the festival in 2017 get the task
48 to report in a real time throughout the series of activities Krakatau Festival through social media,
49 such as twitter, instagram and facebook.
50

51 The various activities which were undertaken by volunteers within the festival were part
52 of the collaboration between them and the organizers. This is done because the organizing
53 committee cannot work alone and needed all of parties to get involved, especially the volunteers.
54
55
56
57
58
59
60

1
2
3 This kind of mutual assistance is highly desirable for events to be carried out properly. The
4 presence of volunteers contributed enormously in various aspects of the festival. [Table 1 here]

5
6 Mutual assistance activities which exist in the midst of Indonesian society have been
7 implemented for a long time (Bowen, 2011). Mutual assistance value is done since the royal period
8 triumphed in the archipelago until now in the modern era. The concept of mutual assistance is not
9 only done by people in the past, but until now the concept of mutual help continues to be embedded
10 in the hearts of Indonesia people. This is what characterizes the life of togetherness and help each
11 other in Indonesia. The forms of Indonesia community mutual assistance activities are various,
12 such as maintaining the environmental hygiene, building community self-help posts, assisting the
13 neighbor who is in the troubled, building worship place, building roads and others.

14
15 Voluntary activity or volunteerism has been been a part of Indonesian culture for a long
16 time. In the Western world it is better known as volunteerism, while in Indonesia it is known as
17 mutual cooperation (*gotong royong*). Both of these terms are the same thing that the activities
18 which are undertaken is to lighten the burden of other's work, especially in big events that require
19 human resources (volunteers). The spirit which is brought in the voluntary activities is not just a
20 "money saver" (Purdey, 2017) but rather provides knowledge of skills for the individuals involved.

21
22 Voluntary activity in Indonesia was formalized shortly after the country's independence.
23 The volunteerism concept in Indonesia, known as mutual cooperation, cannot be separated from
24 the identity of the Indonesian nation as it exists in the daily life of the community. The soul of
25 mutual cooperation that is embedded in the hearts of individuals and Indonesia people is a noble
26 concept where voluntary mutual cooperation is always present in the activities and community
27 interactions.

28
29 The early appearance of voluntary activity in Indonesia was formally done shortly after
30 Indonesian independence. The volunteerism concept in Indonesia itself is an aspect that cannot be
31 separated from the identity of the Indonesian nation known as mutual assistance that exist in the
32 daily life of the community. The soul of mutual assistance that is embedded in the hearts of
33 individuals and Indonesia people is a noble concept where voluntary mutual assistance is always
34 present in the activities and community interactions.

35
36 One of examples from mutual assistance activities which are conducted by Indonesian
37 people in Mentawai Island "when people work together, building a house for instance, many
38 riddles are told, to cheer up people up so that they do not find the work too heavy and long" (Tulius,
39 2012: 221). Citizens can take benefit from the activities and mutual assistance values that can
40 connect all of citizens from different backgrounds. Objectively mutual assistance is to strengthen
41 the solidarity of citizens, bringing up the togetherness in implementing values in the life of society
42 itself. And now many of young citizens who have the same vision to participate through voluntary
43 activities. *Gotong royong* values are important to implement sustainable development societies in
44 Indonesia by encouraging citizens and youth to take an active role in how they act can be run for
45 the benefit of the community (Tulius, 2012).

46
47 The concept of mutual assistance has the same vision as volunteerism activity that is related
48 to social problem and then the resulting solution is used as a space to strengthen social cohesion.
49 Mutual assistance is very important to be implemented to provide benefits for the citizens selves.
50 The activity is to develop citizen's processes to be active in community, from understanding the
51 issues around them, news, getting information, knowledge, experience, information processing
52 (analysis), and social work (Schuster & Pritzker, 2015). *Gotong royong* not only stimulates people
53 'interest in and understanding of the problems of their own communities, but also teach them how
54 to go about trying to solve them problems. It is a continuous, never-ending process (Tulius, 2012).

1
2
3 *Gotong royong* means togetherness, equality, justice and togetherness in solving problems to
4 achieve the common goals (Khasanah, 2013).

5
6 The goal of mutual assistance is to raise public's awareness about environmental issues,
7 community issues and explore possible solutions, and lay the groundwork for individual
8 participation which fully informed and active in the protection of solidarity, the use of society who
9 is wise and rational, potential ideas/ community. It is important that we capture this enthusiasm
10 and there is no lost opportunity to develop knowledge, understanding and awareness of the social
11 environment through government programs or any areas where people live.

12
13 Indonesian people implement mutual assistance as a characteristic of Indonesia's national
14 identity that strengthens *Bhinneka Tunggal Ika* (Unity in Diversity). The situation and conditions
15 in Indonesia today, we can see from aspects such as: economic aspects, socio-cultural aspects, and
16 the religious environment. Mutual assistance value is important to implement the community of
17 sustainable development in Indonesia by encouraging citizens and youth to play an active role in
18 how their actions can be implemented for the benefit of community. Responsible citizenship must
19 be informed and be understood about the social life environment especially in this era of
20 globalization. Mutual assistance essentially brings kindness, tolerance, care, humility, mutual help,
21 and compassion to others, cooperation, caring interpersonal relationships, respect and
22 responsibility.

23
24 One of examples which illustrate about attitude and mutual assistance during the revolution
25 in 1945 to 1949 can be seen in the task of slowing the advancement of the enemy's invasion, the
26 task of forming a guerrilla pockets (*wehrkreise*) (Nasution in Sapto, 2013). In rural mountain the
27 guerrillas blend with society, the community feeding guerrillas with maize rice. Maize rice gives
28 an overview of what kind of food which many people consumed at that time (Sapto, 2013). In the
29 field of armaments, military equipment, abilities and experience, the Republican army is not
30 comparable to the enemy army, therefore the sources of strength that can be used to counterbalance
31 these deficiencies and the main source of strength is the spirit of freedom and the spirit of people's
32 struggle.

33
34 Long before independence, the term of mutual assistance (*gotong royong*) is a synergistic
35 power among the people in Indonesia. President Soekarno in 1964, called *gotong royong* as a
36 feeling from basic state of Pancasila, which values were extracted from Indonesian nation history,
37 thus mutual assistance has become part of daily life in almost all ethnic groups, it can also be called
38 as the core of cultural strength Indonesian society that can be used as the foundation of spirit and
39 collective action to revitalize the values of togetherness in mutual assistance (Khasanah, 2013).
40 The volunteerism values of people during the struggle for independence are very strong. Society
41 has the power of living together through the willingness to sacrifice for the independence of
42 Indonesian nation.

43
44 Community environmental conditions gives challenges to social change, how every
45 individuals reacted, learned from environmental conditions, and increased awareness of
46 relationships between individuals and communities. Mutual assistance (*gotong royong*) not only
47 stimulates interest and understanding of a problem, but also teaches them how to try to solve those
48 problems. Mutual assistance (*gotong royong*) invites the community to learn the process of solving
49 social problems by becoming a part of it. In a community mutual assistance "doing" the process
50 of solving social problems is a fundamental principle that must be done.

51 52 53 54 **Digital Volunteerism through Krakatau Festival**

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
Technology changes so fast until now. When we compared with the 1970s, there was a leap of technological change which is very different with the modern era today (O'Grady & Kill, 2013). In digitalization era as now, information and documentation are included or stored in digital form. Information and communication are delivered by using internet connection. Krakatau Festival takes advantage of this opportunity especially in terms of promotion, documentation and information of various activities or events to the public. Online media greatly accelerate the promotion and information about Krakatau Festival event to the netizens, therefore volunteer use social media platform like twitter, facebook, instagram and blog. Nowadays, there are many internet users in Indonesia - 143.26 million people, or about 54.68% of the total Indonesian population (APJII, 2018). As a result, online media was an effective way to disseminate information and news about the Krakatau Festival.

16
17
18
19
20
21
22
23
24
25
26
27
28
The Ministry of Tourism through the Tourism Office of Lampung Province has begun to develop volunteer involvement by using digital format that is capable to increase the involvement of the society in the events that are conducted. Especially in the implementation of the Krakatau Festival, digital or online media becomes the main force that is carried out together between the government as executor and volunteer. It is said to be digital volunteerism that the volunteers are involved in the festival not only working in offline activities but doing online activities based on schedules that have been arranged with the committee and volunteers. Doing online activities, volunteers provide information, create news, and insert photos into their respective social media. Working online is done during the three days of Krakatau Festival. In the online activities and then volunteer interact directly to the public/community as a form of dissemination of festival information.

29
30
31
32
33
34
35
36
37
Working offline, volunteers have a duty to do coordination with the committee, prepare, and assist the committee when the program is held at the place / location of the festival. Volunteer is really involved directly at the venue, occasionally watch the venue if there are people or visitors who need information about the Krakatau Festival and other information. Other tasks which are undertaken by volunteers during the festival are keeping the site clean, helping the committee in documenting the performance by artists. Another activity is to welcome other volunteers who come from outside of Lampung, then on the sidelines of time, volunteers from outside of Lampung is invited to go around and see the venue of events and programs.

38
39
40
41
42
43
44
45
46
47
48
Volunteers who join the Krakatau Festival have a commitment in the use of social media platforms with the aim of sharing festival information to the public both nationally and internationally. In addition to volunteers, in the Krakatau Festival XXVII there is also a community blogger, photography community, community traveler who joined as part of digital volunteerism. There have been many studies exploring festivals from the point of view of hospitality, leisure, entertainment, and economic aspect, but the study of volunteers in the use of social media is important to study. It is urgent to examine the involvement of young citizens especially volunteers in a festival by utilizing the sophisticated information tools and growing technology today. Through the social media can be easily and quickly in sharing the information or news to various parts of the region.

49
50
51
52
53
54
55
56
57
58
59
60
Based on observations and interviews, it was found that during the three days of Krakatau Festival, all volunteers and other social media activists including bloggers, travel bloggers, and photography communities jointly incorporated the information, the news of events to their social media. Volunteers who publish the information, do not always in the venue (festival location), wherever they are, they are asked to be together and at the same time to share the news and documentation on Twitter and Instagram. Publications are done spontaneously, especially on

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

Twitter so that the Krakatau Festival be a trending topic of Indonesia. Information or news content that are inserted into Twitter and Instagram firstly prepared by an admin which is a volunteer. Then Information or news content is distributed (share) to the entire volunteer Festival Krakatau to put into social media. It is proven through the cooperation of all volunteers, Krakatau Festival 2017 managed to be trending topic Twitter Indonesia for four days in a row. This is a successful and successful collaborative between fellow volunteer in terms of usage of social media. Meanwhile, for other platforms such as Facebook, Instagram still continue to use according to the content that has been prepared as a form of information and publications to the public.

Related to volunteer involvement, in his book *Active Citizenship and Community Learning* (2008), Packham focuses on defining and volunteering participation, but he does not discuss about volunteer activities in terms of utilizing social media for documentation, event promotion and dissemination of information to the public. Packham describes the form of individual and community involvement in various forms of 'community engagement' activities undertaken by 'community members', then classified into 'analyzing group involvement'. However, it is undeniable that some community members feel the need to use the technology tools they possess the usage of cameras, mobile phones and then share information and event/festival moments through social media networks such as Facebook, Myspace, or Flickr (O'Grady & Kill, 2013). In general, the use of social media (Hoksbergen & Insch, 2016) includes: personal or group documentation, information dissemination, promotion, interaction with fellow netizens for feedback. Volunteer involvement in the aspects of information and technology use is very positive, which can be used as individual motives, goals, lifestyles, and life stages (Bargh & McKenna, 2004; Haythornthwaite, 2001). The primary goal of making such a connection and facilitating such participation is to "improve conditions for others or to help shape the community's future (Mitchell, 2016; Adler & Goggin, 2005, p. 241) which is more creative and innovative (O'Connor, 2000).

Social media is one of the important pillars in information technology where social media can be used to produce something positive and negative (Gamayanto et al., 2017). Social media should be maximally used for positive activities and build wise social interaction and society within the virtual world. The digital voluntarism transformation is very visible in the implementation of Krakatau Festival XXVII, until this festival gets the top position on the trending topic of Indonesia and get hundreds of "like" on the Instagram about the information and news which is shared by netizens. Mutual cooperation in the activities of Krakatau Festival do not only work physically, but work non-physically with the use of internet network media as a form of digital volunteerism. This is a new alternative in the concept of mutual cooperation that does not always use great energy, but only by using mobile phones/communication devices then certain goals can be achieved as a common goal.

Social media should be utilized in making a positive contribution for anyone accessing the information. The activities undertaken by volunteers through social media can add a sense of togetherness in social integration, strengthening a sense of nationality because there is a sense belonging in social life which is built by netizens. Event information and documentation uploaded via Twitter and Instagram indirectly gives a positive effect in adding knowledge and engaging users of social media either through live video that is published and interacted in the comment column. Thus the role of volunteers is very important in the life of society, because in fact volunteers play a major role in the headway and development of the environment and society. Each Krakatau Festival volunteer must be socially responsible with an emphasis on human potential and socialization through the use of social media.

1
2
3
4 The role of volunteers is very important in social life, in the headway and development of
5 society. A positive value for the volunteer it self through activity can add a sense of togetherness
6 in social integration, strengthening a sense of nationality because of a sense of shared social life.
7 But before that, volunteers must be able to recognize their own ability to be socially responsible
8 and self-responsible. Regardless of one's background and age, volunteers can contribute through
9 volunteer activities to strengthen social cohesion among citizens. Every individual can maximize
10 the use of information and technology especially social media conducted by the volunteers here,
11 have a very big impact in strengthening the relationship of social interaction (DiMaggio et al.,
12 2001; Holloway & Valentine, 2003; Jones, 1999; Wilson & Peterson, 2002). Helping each other
13 or helping others is a noble activity is the main concept of volunteers in helping activities and
14 overcoming problems in society. It is therefore easy to understand why volunteering in dealing
15 with social issues (volunteerism) becomes the central issue of civic education.
16
17

18 **Volunteer Position: Vertically and Horizontally**

19

20
21 Volunteer activities and involvement at the festival location, from committees, event
22 organizers, bazaar participants, performers, and volunteers. Those involved here are young citizens
23 who have fresh ideas and creativity to support the festival. Providing space for young citizens is
24 one way to gather them through positive activities, where they can conduct their skills or skills
25 maximally. Young people must learn factually or in real on what is happening right now so that
26 they can understand the values or norms that should be done so that they will make themselves as
27 young citizens who can contribute to the nation and state.
28

29 Aristotle once ever said that human must be able to achieve happiness, if someone is happy
30 then he can form a community of good society. Good people can come up with ideas in response
31 to community needs, help each other and lighten the workload of others, and build community
32 participation (Packham, 2008; Jones, 2015; Bowles et al., 2017). Volunteerism becomes the core
33 of civilization of citizens (civic virtue), which encourages people to engage in social work both
34 individually and together with other members of society (Budimansyah & Suryadi, 2008). The
35 caring nature of individuals towards their peers and the awareness of the limitations of their
36 abilities so that individuals cannot fulfill their own primary interests without the help of others is
37 the main point of the formation of volunteer groups.
38

39 Volunteer's level and skills are differ from one another, depending on the experience and
40 duration of the activities that have been followed. Categories of volunteers viewed from the skill
41 and knowledge level include: Novice, unskilled / inexperienced volunteers; Advanced, has some
42 skills and knowledge in a limited area; Competent, more skilled, able to plan consciously, the
43 application of long-term goals: Proficient, able to act quickly as an effective co-worker, show
44 sensitivity and skill; Expert, a high level of proficiency in both skills and knowledge of value to
45 the agency (Packham, 2008, p.45). Thus the goals and commitments of each volunteer have
46 different motivations (Garner & Garner 2011). [Table 2 here]
47

48 Volunteer activities can increase knowledge such as knowing the structure of work, the
49 types of work directly, increasing the network and connectivity connections between individuals
50 with each other. Civilizing into teamwork and learning how to organize a part of a given job
51 requires a strong commitment from every volunteer. Therefore, the perspective, self-care in the
52 work, mobilizing other volunteer colleagues should continue to be prioritized and learned to foster
53 strong commitment and promote honesty, fairness and responsibility (Packham, 2008).
54
55
56
57
58
59
60

1
2
3
4 A festival activity requires the support and active participation of the community (Hixson,
5 2014; Lee et al., 2016), therefore "civic engagement" is central to build a good social life through
6 their participation (Matheson & Tinsley, 2016; Arcodia & Whitford, 2006). Based on research
7 conducted at three universities in the United States, (Doolittle & Faul 2013) reveals that to engage
8 individuals, so that individuals and communities must be given a trust that they are capable to do
9 the activities related to building community society and their norms by creating things -that is
10 interesting, especially for the younger generation.

11 Festival is a means for every individual and society to gather and interact together. This is
12 certainly in accordance with human needs in the fulfillment of the so-called "affiliation", namely
13 the need to live together in social life (Roy & Mark, 1995). In the interaction and communication
14 relationships that each individual conducts in an event (Rosenbloom & Larsen, 2003) is capable
15 of generating a sense of self-confidence, motivation for self-actualization, and feeling accepted as
16 part of social activities (Maslow, 1970; McClelland, 1985).

17 Fundamentally, voluntary activities bring people together to an association based on a
18 concern for a particular social problem. For example, those who care about motorists to comply
19 with traffic regulations, care in the conduct of a large festival that would require many volunteers
20 to make the festival a success. The volunteer involvement in the Krakatau Festival is not to raise
21 funds and raise funds, but the volunteers here work to awaken and bring up the spirit of
22 volunteerism and work together sincerely (without reward). Volunteerism illustrates that every
23 individual has the role and responsibility to help, love and care for others (Dewantara, 2013), takes
24 account of the dynamics of service, describes how it promotes identity development (Youniss et
25 al., 2001).

26 The concept of action or active engagement (Packham, 2008) is characteristically more
27 about informal education, which is different from "directed, didactic, and non-experiential
28 approach to education." On the other hand, "directed "Or directed is also the nature of the
29 participants (volunteer), as the first step is to choose the type of activities to be followed, then
30 volunteer compile and control both the concept of activities and the results of activities including
31 the process in it. Thus voluntary activity should be well-crafted, meet expectations, and have a
32 learning framework that can be derived from the surrounding circumstances that allow volunteers
33 to participate (Packham, 2008).

34 Being a volunteer can change a person's point of view about the circumstances surrounding
35 the environment and sensitive to social symptoms that need to get specific attention. A volunteer
36 is able to see what concerns should change for the better. Being a volunteer can add insight, have
37 alternative solutions, be able to coordinate with volunteer networks and volunteers attached to
38 volunteer personal useful in the future. Individuals who engage in social activities (organization)
39 have a better attitude than individuals who are not involved at all (Youniss et al., 1997), measured
40 by regression analysis to show the pattern of activity within the group (Youniss et al., 1999).

41 In contrast to Youniss et al., (2001) the concept of voluntary service and action is seen
42 from the point of view of crowd types, types were called school, disengaged, all-around, fun, and
43 average. This perspective seeks to explain that voluntary services involve peer groups, with
44 measures of community involvement and social integration (Larson, 1994) and provide a coherent
45 discribed of the resource mobilization approach (Youniss et al., 2001). Another perspective on the
46 form of crowds in the voluntary service is that there is an aspect of academic achievement
47 categorization (Rigsby & McDill, 1975), and some see from a social and political point of view
48 (Youniss et al., 1997; Youniss et al 1999). Fundamentally, "civic engagement can be defined as
49
50
51
52
53
54
55
56
57
58
59

1
2
3 citizens' connection with and participation in voluntary associations, local communities, and
4 political activities" (Putnam, 2000).

5
6 Based on the theories above, I can illustrate that the festival is actually implemented to
7 bring about the participation of the wider community, stakeholders, and the government as a
8 facilitator in this regard. All of these elements jointly undertake a concerted effort in order to
9 introduce their own local culture, and foster community participation to become a community of
10 mutual understanding and respect between one another (Kirmani & Campbell, 2004) to strengthen
11 social integration. We realize that there are so many activities that include volunteers to support
12 and seek maximum contribution to facilitate and generate significant activities.

13
14 Volunteer activities often join in humanitarian social activities such as inland teaching,
15 food gathering for the poor, social service, handling of natural disasters such as floods,
16 earthquakes, landslides, volcanoes, as well as tsunamis and other social activities. Then, volunteers
17 are also involved in cultural activities such as cultural parades, festivals, cultural and sporting
18 performances (Packham, 2008). Being a volunteer can certainly add insight, have alternative
19 solutions, be able to coordinate with other parties or fellow volunteers others, and the positive
20 factors mentioned earlier is a personal strength that is attached to the personal volunteers are very
21 useful in the future. Long-term impact for a volunteer is meaningfulness in his life in the future.
22 Volunteer work provides benefits for building relationships, togetherness, opening up cooperation,
23 and creating a sense of empathy with communities in various places.

24
25 The civilization of citizens in the context of a person's behavior (civic virtue behavior) is
26 based on good relationships among human beings, strengthening social solidarity (Packham, 2008)
27 based on the satisfaction of the maximum achievement made by individuals characterized by the
28 emergence of attitudes / behavior which is more awake because of the expectations and wishes
29 have been fulfilled, paying attention to the balance between rights and duties. The civilization
30 possessed by each individual will provide a sense of security and comfort for the surrounding
31 environment (Chambel & Alcover, 2011). Civic virtue is a guide for every individual and society
32 to be able to participate actively in everyday life and responsible as a member of society.
33 Government cooperation, social capital and virtue are an integral part of community activities
34 (Weisband, 2009). Then virtue based on ethics aims to citizens who are able to position themselves
35 as individuals, have volunteer souls, and have the ability to respond to what is happening in the
36 environment. Then, it is important to have mutual respect because virtue ethics provides an
37 understanding that citizens are able to provide fair and strategic decisions and become strong
38 personalities by taking into account social values in everyday life, and prioritizing the public
39 interest above personal interests (Herreros 2014; Lombardo 2015).

40
41 Voluntary activities also add a sense of togetherness in the together life in a sense of
42 nationality because of the sense of having a social life. A sense of awareness between one and
43 another can create togetherness and peace (Dewantara, 2013). A sense of nationality is part of our
44 human spiritual sense, which lives in our soul unintentionally. The origin of the sense of nationality
45 arises from the sense of self that is carried away from the circumstances of our life, then become
46 a sense of family and become a sense of life together (social taste). The sense of nationality is part
47 of or already contained in the sense of the word of life together. The sense of nationality is to unite
48 the interests of the nation with self-interest, the fate of the nation is perceived as a fate itself, the
49 honor of the nation is self-respect. The sense of self that spreads into the sense of family and the
50 sense of nationality grows always together with the growth of equality of needs and circumstances,
51 whether born, or inner, economic, and cultural, to strengthen social cohesion.
52
53
54
55
56
57
58
59
60

Conclusion

Volunteerism is an essential factor for the development of civil society, and is now deeply rooted in many places around the world – not only in the developed world, but in the developing world as well, especially Indonesia. Volunteers do not get paid for the work they do, and have a strong commitment to facilitate and assist in the smooth running of the project or organization they are volunteering for. Volunteer activities provide knowledge, practice, and social experiences for young citizens that benefit them when entering the world of work and in other social activities. Voluntary service for young citizens as a tangible form of civic engagement, an important point to be well programmed and deprogrammed. Following volunteer activities to form the personality of young citizens become more sensitive to the social circumstances. Volunteer focuses on doing work or volunteering services without wanting to get rewarded financially for work done. Individuals may actually be involved in a volunteer activity to assist and facilitate the implementation of the activity program for the community, a community group, organization or institution/agency. Volunteer is one way not to spend much money to pay experts, in other words "volunteer can be used as a money-saver". Civic engagement is promoted know and understand the problems that exist in the community and issues circulating in the community and start looking for solutions. Thus, the implementation of civic engagement is the way in which to mobilize, grow the active participation of young citizens to do the best for the community.

Voluntary activity is one way for young citizens to get involved without seeing the differences, regardless of the age and background of a person. It is therefore necessary to encourage community members to continue to engage in healthy interactions. Such interaction will occur when every member of the community upholds the principle of equality (egalitarian), equal involvement and openness. These principles will become a dynamic society joint, as well as become fertile habits of growing values of honesty, fairness, responsibility, and tolerance. Participatory and emancipatory in voluntary activities become the main thing for citizens in overcoming the problems that arise around him. Volunteerism is not something that someone is born into, but must be nurtured through social contact. Inculcating civic virtue in the context of voluntary activities, it is important to have the ability to organize themselves, collect support, mobilize other volunteers, and continue to support concrete action collectively, so that citizens can see the conditions of the surrounding environment as well as finding real solutions.

Declaration of Conflicting Interests

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

References

- Adler, R. P., & Goggin, J. (2005). What Do We Mean by Civic Engagement?. *Journal of Transformative Education*, 3(3), 236-253.
- APJII. (2018). *Infografis Penetrasi & Perilaku Pengguna Internet Indonesia 2017*. Jakarta: Asosiasi Penyelenggara Jasa Internet Indonesia.
- Arcodia, C., & Whitford, M. (2006). Festival Attendance and The Development of Social Capital. *Journal of Convention & Event Tourism*, 8(2), 1-18.

- 1
2
3 Bargh, J. A., & Mckenna, K. Y. A. (2004). The Internet and Social Life. *Annual Review of*
4 *Psychology*, 55, 573-590.
- 5 Bowen, J. R. (2011). On The Political Construction of Tradition: Gotong Royong in Indonesia.
6 *The Journal of Asian Studies*, 45(3), 545-561.
- 7
8 Bowles, D., Clayton, O., & Hopps, J. G. (2017) Spirituality and Social Work Practice at
9 Historically Black Colleges and Universities. *Journal of Human Behavior in The Social*
10 *Environment*, 27(5), 424-437.
- 11 Budimansyah, D., & Suryadi, K. (2008). *PKN Dan Masyarakat Multikultural*. Bandung: Program
12 Studi Pendidikan Kewarganegaraan Universitas Pendidikan Indonesia.
- 13 Butcher, H., Banks, S., Henderson P., & Robertson, J Eds. (2007). *Critical Community Practice*.
14 Bristol: Policy Press.
- 15 Eby, M. (2000). Understanding Professional Development. in Brechin, A., Brown, H., Eby, M.
16 (Eds.), *Critical Practice in Health and Social Care*. London: Open University Press/Sage.
- 17 Chambel, M. J., & Alcover, C. M. (2011). The Psychological Contract of Call-Centre Workers:
18 Employment Conditions, Satisfaction and Civic Virtue Behaviours. *Economic and*
19 *Industrial Democracy*, 32(1), 115-134.
- 20 Chang, M. H. (2004). *Falun Gong: The End of Days*. New Haven and London: Yale University
21 Press.
- 22 Dewantara, K. H. (2013). *Ki Hadjar Dewantara: Pemikiran, Konsepsi, Keteladanan, Sikap*
23 *Merdeka*. Yogyakarta: Majelis Luhur Persatuan Tamansiswa.
- 24 Dimaggio, P., Hargittai, E., Neuman, W. R., & Robinson, J. P. (2001). Social Implications of The
25 Internet. *Annual Review of Sociology*, 27, 307-336.
- 26 Doolittle, A., & Faul, A.C. (2013). Civic Engagement Scale: A Validation Study. *Sage Open*, 3(3),
27 1-7.
- 28 Fahm, A. G. O. (2015). Ijebu Ode's Ojude Oba Festival: Cultural and Spiritual Significance. *SAGE*
29 *Open*, 5(1), 1-11.
- 30 Fairfax, C. N. (2017). Community practice and the Afrocentric paradigm. *Journal of Human*
31 *Behavior in the Social Environment*, 27(1-2), 73-80.
- 32 Gamayanto, I., Nilawati, F. E., & Suharnawi. (2017). The Development and Implementation of
33 Wise Netizen (E-Comment) in Indonesia. *Techno.COM*, 16(1), 80-95.
- 34 Garner, J. T., & Garner, L. T. (2011). Volunteering An Opinion: Organizational Voice And
35 Volunteer Retention in Nonprofit Organizations. *Nonprofit and Voluntary Sector*
36 *Quarterly*, 40(5), 813-828.
- 37 Gibson, C., Waitt, G., Walmsley, J., & Connell, J. (2010). Cultural Festivals and Economic
38 Development in Nonmetropolitan Australia. *Journal of Planning Education and Research*,
39 29(3), 280-293.
- 40 Gwinner, K.P., & Eaton, J. (1999). Building Brand Image through Event Sponsorship: The Role
41 of Image Transfer. *Journal of Advertising*, 28(4), 47-57.
- 42 Haythornthwaite, C. (2001). Introduction: The Internet in Everyday Life. *The American*
43 *Behavioral Scientist*, 45(3), 363-382.
- 44 Herreros, F. (2014). Size and Virtue. *European Journal*, 6(4), 463-482.
- 45 Hixson, E. (2014). The Impact of Young People's Participation in Events. *International Journal*
46 *of Event and Festival Management*, 5(3), 198-218.
- 47 Ho, P. (2001). Greening Without Conflict? Environmentalism, Ngos and Civil Society in China.
48 *Development and Change*, 32(5), 893-921.
- 49
50
51
52
53
54
55
56
57
58
59
60

- 1
2
3 Hoksbergen, E., & Insch, A. (2016). Facebook as a Platform for Co-Creating Music Festival
4 Experiences. *International Journal of Event and Festival Management*, 7(2), 84-99.
- 5 Holdsworth, C. (2010). Why Volunteer? Understanding Motivations for Student Volunteering,
6 *British Journal of Educational Studies*, 58(4), 421-437.
- 7
8 Holloway, S. L., Valentine, G. (2003). *Cyberkids: Children in The Information age*. London &
9 New York: Routledgefalmer.
- 10 Jones, S. (Ed.). (1999). *Doing Internet Research: Critical Issues and Methods for Examining The*
11 *Net*. Thousand Oaks, London, & New Delhi: Sage.
- 12 Jones, D. L. (2015). The Organizational Context of Faith-Based Community Organizing: Effects
13 on Member Civic Engagement. *Journal of Human Behavior in the Social Environment*, 25,
14 361-374.
- 15 Khasanah, N. (2013). Pengejawantahan Nilai-Nilai dalam Pengembangan Budaya Gotong Royong
16 di Era Digital. *Edukasi*, 01(01), 92-108.
- 17 Kirmani, A., & Campbell, M. C. (2004). Goal Seeker and Persuasion Sentry: How Consumer
18 Targets Respond to Interpersonal Marketing Persuasion. *Journal of Consumer Research*,
19 31(3), 573-582.
- 20 Larson, R. (1994). *Youth Organizations, Hobbies, and Sports as Developmental Contexts*. In R.
21 Silbereisen & E. Todt (Eds.), *Adolescence in Context: The Interplay of Family, School,*
22 *Peers, and Work in Adjustment* (Pp. 46-65). New York: Springer.
- 23 Larson, M. (2011). Innovation and Creativity in Festival Organizations. *Journal of Hospitality*
24 *Marketing & Management*, 20(3-4), 287-310.
- 25 Lee, T., Huh, C.L., Yeh, H., & Tsaur, W. (2016). Effectiveness of A Communication Model in
26 City Branding Using Event. *International Journal of Event and Festival Management*,
27 7(2), 137-148.
- 28 Lei, W., & Zhao, W. (2012). Determinants of Arts Festival Participation: An Investigation of
29 Macao Residents. *Event Management*, 16(4), 283-294.
- 30 Liu, E.S.C., Ching, C. W. L., & Wu, J. (2017). Who is a volunteer? A cultural and temporal
31 exploration of volunteerism. *Journal of Human Behavior in the Social Environment*, 27(6),
32 530-545.
- 33 Lombardo, J. T. (2015). Making Urban Citizens: Civility and Civic Virtue in The Modern
34 Metropolis. *Journal of Urban History*, 41(1), 143-151.
- 35 Maslow, A. H. (1970). *Motivation and Personality*. New York: Harper and Row Publishers Inc.
- 36 Matheson, C. M., & Tinsley, R. (2016). The Carnavalesque and Event Evolution: A Study of The
37 Beltane Fire Festival. *Leisure Studies*, 35(1), 1-27.
- 38 McBride, A. M., Sherraden, M. S., & Pritzker, S. (2004). Civic Engagement Among Low-Income
39 and Low-Wealth Families: In Their Words. Center for Social Development, Working Paper
40 04-14.
- 41 McClelland, D. C. (1985). How Motives, Skills, and Values Determine What People Do. *American*
42 *Psychologist*, 40(7), 812-825.
- 43 Mitchell, L. (2016). Beyond Digital Citizen. *Midle Grades Review*, 1(3), 1-8.
- 44 O'Connor, J. (2000). The Definition of The 'Cultural Industries'. *The European Journal of Arts*
45 *Education*, 2(3), 15-27.
- 46 O'Grady, A., & Kill, R. (2013). Exploring Festival Performance as a State of Encounter. *Arts &*
47 *Humanities in Higher Education*, 12(2-3), 268-283.
- 48 Packham, C. (2008). *Active Citizenship and Community Learning*, United Kingdom: Learning
49 Matters.
- 50
51
52
53
54
55
56
57
58
59
60

- 1
2
3 Pegg, S., Patterson, I. (2010). Rethinking Music Festivals as a Staged Event: Gaining Insights from
4 Understanding Visitor Motivations and The Experiences They Seek. *Journal of*
5 *Convention & Event Tourism*, 11(2), 85-99.
- 6 Purdey, J. (2017). *Bridges of Friendship, Reflections on Indonesia's Early Independence and*
7 *Australia's Volunteer Graduate Scheme*. Australia: Monash University Publishing.
- 8 Putnam, R. D. (2000). *Bowling Alone: The Collapse and Revival of American Community*. New
9 York: Simon And Schuster.
- 10 Putnam, R. D., Yonish, S. (1997). New Evidence on Trends in American Social Capital and Civic
11 Engagement: Are We Really "Bowling Alone"? Unpublished Manuscript, Harvard Uni,
12 MA.
- 13 Putnam, R. D. (1996). The Strange Disappearance of Civic America. *The American Prospect*, 24,
14 34-48.
- 15 Putnam, R. D. (1995). Bowling Alone: America's Declining Social Capital. *Journal of*
16 *Democracy*, 6(1), 65-78.
- 17 Rigsby, L. C., & Mcdill, E.L. (1975). *Value Orientations of High School Students*. In H. R. Stub
18 (Ed.), *The Sociology of Education* (Pp. 53-75). Homewood, IL: Dorsey.
- 19 Rosenbloom, B., & Larsen, T. (2003). Communication in International Business-to-Business
20 Marketing Channels: Does Culture Matter?. *Industrial Marketing Management*, 32(4),
21 309-315.
- 22 Roy, F. B., & Mark, R. L. (1995). The Need to Belong: Desire for Interpersonal Attachments as a
23 Fundamental Human Motivation. *Psychological Bulletin*, 117(3), 497-529.
- 24 Sapto, A. (2013). Perang, Militer dan Masyarakat: Pemerintahan Militer pada Masa Revolusi dan
25 Pengaruhnya pada Indonesia Kini." *Jurnal Sejarah dan Budaya*, 7(1), 18-33.
- 26 Shafi, A. A., Khemka, M., & Choudhury, S. Y. (2016). A new approach to motivation: Four-drive
27 model. *Journal of Human Behavior in the Social Environment*, 26(2), 217-226,
- 28 Slabbert, E., & Saayman, M. (2011). The Influence of Culture on Community Perceptions: The
29 Case of Two South African Arts Festivals. *Event Management*, 15(2), 197-211.
- 30 Sommers, L. K. (1996). Definitions of "Folk" and "Lore" in The Smithsonian Festival of American
31 Folklife. *Journal of Folklore Research*, 33(3), 227-231.
- 32 Tulus, J. (2012). Stranded People: Mythical Narratives about The First Inhabitants of Mentawai
33 Island. *Wacana*, 14(2), 215-240.
- 34 Van Zyl, C., & Botha, C. (2004). Motivational Factors of Local Residents to Attend The Aardklop
35 National Arts Festival. *Event Management*, 8(4), 213-222.
- 36 Villadsen, K., & Turner, B. S. (2015). Tracing The Roots of Social Citizenship: Jane Addams'
37 Thought Between Formal Rights and Moral Obligation. *Citizenship Studies*, 20(1), 1-17.
- 38 Weisband, E. (2009). The Virtues of Virtue Social Capital, Network Governance, and Corporate
39 Social Responsibility. *American Behavioral Scientist*, 52(6), 905-918.
- 40 Wilson, S. M., & Peterson, L. C. (2002). The Anthropology of Online Communities. *Annual*
41 *Review of Anthropology*, 31, 449-467.
- 42 Woosnam, K. M., & Aleshinloye, K. D. (2015). Residents' Emotional Solidarity with Tourists:
43 Explaining Perceived Impacts of a Cultural Heritage Festival. *Journal of Hospitality &*
44 *Tourism Research*, XX(X), 1-19.
- 45 Youniss, J., Yates, M., & Su, Y. (1997). Social Integration Into Peer and Adult Society:
46 Community Service and Marijuana Use in High School Seniors. *Journal of Adolescent*
47 *Research*, 12(2), 245-262.
- 48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 Youniss, J., Mclellan, J. A., Su, Y., & Yates, M. (1999). The Role of Community Service in
4 Identity Development: Normative, Unconventional, and Deviant Orientations. *Journal of*
5 *Adolescent Research*, 14(2), 249-262.

6
7 Youniss, J., Mclellan, J. A., & Mazer, B. (2001). Voluntary Service, Peer Group Orientation, and
8 Civic Engagement. *Journal of Adolescent Research*, 16(5), 456-468.
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

Tabel 1. *Gotong royong*/volunteerism values for volunteer and community

| Level | Form | Benefit | Transformation |
|-----------|---|-----------------------------------|---|
| Volunteer | Personal | Confidence | Conventional is still running The influence of digitalization (technology) and the development of information |
| | Social work | Network | |
| | Event | Information Skill Knowledge | |
| Community | Shared activity | Togetherness | Conventional is still used, Time management, More shifts to the use of social media for raising |
| | Community meetings | Caring | |
| | Assisting neighbour/ surrounding environment | Participation Affection | |
| | | Communication | |

Table 2. Engagement values of volunteer vertically dan horizontally based on the level

| Level | Development | Vertically | Horizontally | Values |
|--------------|----------------------------|---|---|--|
| Intellectual | Knowledge | Sharing the knowledge and information | Developing the program/event | Developing knowledge Focus Idea (broad perspective) |
| Practical | Self efficacy | Supporting government program | Supporting social activity and humanity | Mastery of technical and non technical skill, The ability to take responsibility The ability to solve a problem |
| Personal | Caring | Responsibility | Confidence Caring | Strengthen the identity Self dicipline Strong sympathy and empathy Responsibility |
| Community | Collaboration | Supporting the program, Honest report | Responsibility, Building community | A healthy community environment, communication interaction, The vary activities of the group |
| Family | Responsibility | Respecting family members | Loving Caring | Togetherness Strong family foundation Good comunication Understand each others |
| Digital | Information and technology | Responsibility, Wise in using social media | Good comment, Positive post, Useful information | Mastering of the latest technology Good social media (positive impact) Dissemination of information Developing the caring |