

Humanity and Disaster: Youth Altruism of ACT (Aksi Cepat Tanggap) in Disastrous Mitigation

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Abstract: Along with advances in technology and communication at this time, more individuals who are selfish or have a reduced sense of helping each other, especially the lack of involvement of young people in social wellbeing actions, most of whom are socially indifferent, pragmatic and a little hedonistic. By using Pierre Bourdieu's concept of social practice, which focuses more on social capital factors, it will be easier to identify the altruistic young volunteers of ACT East Java. The research method uses field research which uses qualitative research methods. The method used by researchers in finding and collecting data is documentation, observation, and interviews. In this study someone who shows altruistic behavior is a person who has a level of religiosity, that there is a relationship between religiosity and altruism behavior, where a young volunteer ACT East Java, where most of the active members have religiosity will provide help voluntarily, help without expecting any form of reward and besides that, there is also spiritual satisfaction when helping sincerely.

Keywords: Altruism, Young Volunteers, Aksi Cepat Tanggap, Disaster Management

Abstrak: Seiring dengan kemajuan teknologi dan komunikasi yang terjadi pada saat ini semakin banyak individu yang mementingkan dirinya sendiri atau berkurangnya rasa tolong menolong antar sesama, terutama kurangnya keterlibatan anak muda dalam aksi social wellbien yang kebanyaknya tidak peduli sosial, prakmatis dan sedikit hedonis. Dengan konsep praktik sosial Pierre Bourdieu yang terlebih fokus dalam faktor modal sosial akan lebih mudah mengetahui altruistik relawan muda ACT Jawa Timur. Metode penelitian ini menggunakan metode penelitian kualitatif. Metode yang digunakan peneliti dalam mencari dan mengumpulkan data dengan studi lapangan (dokumentasi, observasi dan wawancara). Hasil penelitian ini Seseorang yang menunjukkan perilaku altruisme merupakan orang yang memiliki tingkat religiusitas, bahwasanya terdapat hubungan antara religiusitas dengan perilaku altruisme, dimana seseorang relawan muda ACT Jawa timur yang kebanyakan dari anggota aktif yang memiliki religiusitas akan memberikan pertolongan dengan suka rela, menolong tanpa mengharap bentuk imbalan dan selain itu juga ada kepuasan rohani saat menolong dengan ikhlas.

Kata kunci: Relawan Muda, Altruisme, Aksi Cepat Tanggap, Manajemen Bencana.

Introduction

Along with advances in technology and communication that are happening now, more and more individuals are selfish or have a reduced sense of helping each other. The growing activity in everyone is busy with their own business, which gives rise to the attitude or nature of individualism that characterizes modern humans. Individualism is more concerned with itself than others. However, based on unity and equality before God, each individual must be aware of the responsibilities that God has determined. Responsibility can be interpreted as an effort to create shared prosperity in the Community.

Helping behaviors that can be given to others is of various types, one of which is called Altruism; Altruism is a form of concern for the welfare of others without paying attention to oneself. This behavior is a virtue that exists in many cultures and is considered necessary by some religions. This idea is often described as the golden rule of ethics. Altruism itself is the opposite of selfish selfishness, which is the opposite of Altruism is egoism; pure Altruism gives without considering rewards or benefits. We often encounter this helpful behavior, one of which is in the disaster area where the disasters in Indonesia certainly create deep concern. In addition to the destruction, it also causes suffering and loss for both the Community and the State. Observing the disaster events, the trend of disaster impacts in 2020 has increased from the previous year and natural disasters and social disasters that often occur throughout Indonesia.

A disaster is an event or a series of events that can threaten and disrupt society. The incident can be caused by several factors including natural factors and non-natural factors and human factors, so that these three factors can result in a disaster. the incidence of human casualties, environmental damage, property losses, and psychological impacts (Undang-undang No. 24, 2007).

Disasters do not escape the involvement of volunteers, where volunteers are someone who has sincerity in providing a form of assistance such as (thoughts, assets, energy, time and others) given to others as a form of concern or social responsibility. without expecting rewards, position, power, even interests or careers (Wardyaningrum, 2016).

The phenomenon of high Altruism is increasingly peaking, both from government institutions and community organizations. In addition to feeling called to encourage others in the problems that occur, mental strength is significant and needed

to evacuate victims and provide assistance to the Community in post-disaster locations. From here, the researcher plans to examine the dimensions of Altruism itself, both from the dimensions of empathy, volunteerism or the dimension of the desire to help (Vinaya, 2012).

The influence of the age of young volunteers also plays an essential role in solving problems that occur in disaster management. As stated in Law no. 40 of 2009 Article 1 Paragraph 1, Youth is an Indonesian citizen who enters a significant growth and development age 16 (sixteen) to 30 (thirty) years. With these abilities, youth in the category of the Law are more likely to be judged as capable of solving problems by using effective ways to deal with a problem that has an impact on themselves, with mental and physical provisions that are strong and courageous to deal with challenges. both the situation that occurs in the threat of disaster.

With the social capital of a young volunteer, researchers are interested in the existence and influence of a non-profit organization, namely Aksi Cepat Tanggap (ACT). The study of communication networks as an application of social networks deepened by social capital can provide a more complete picture to provide alternatives for more comprehensive disaster management. In Islam, doing a good deed is something that is glorified, for example, helping behavior. Helping behavior should be done sincerely and sincerely hoping for the pleasure of God.

Research Methods

This study uses a field methodology or qualitative research obtained by digging descriptive data regarding spoken and written words and observable behavior of the people being studied. In this study, understand the case from the outside and from the inside as a complete and detailed identity to understand more about the subject. The research method chosen was intended to describe in detail and gain knowledge about the Altruism of Aksi Cepat Tanggap (ACT) young volunteers in disaster management.

The sources of data in this research are young volunteers who always uphold the spirit of humanity in every action program they carry out and the altruistic actions found in the young volunteers and the staff and leaders of Aksi Cepat Tanggap (ACT) in East Java. In addition, other data were also collected from each young volunteer every time they carried out activities and actions in the Community against the altruistic actions of young volunteers. As well as other data sources in the form of articles,

documents, ACT archives, and reports related to the Altruism of young volunteers in disaster management.

This study uses documentation, observation and in-depth interviews. This technique complements and supports each other in collecting data. It is expected to provide a significant picture of the Altruism of Aksi Cepat Tanggap (ACT) in East Java's young volunteers in disaster management. As for the documentation, it aims to obtain related information carried out by volunteers. While direct observation is to see various events naturally, this is also done to see firsthand what programs and activities have been carried out related to disaster management and how the impact occurs on the young volunteers. As for the interviews in this study, the young volunteers of Aksi Cepat Tanggap (ACT) in East Java with a total of 16 (sixteen) informants, 7 (seven) male volunteers, 7 (seven) female volunteers and 2 (two) staff and leaders. East. For data transfer, the researchers conducted online and offline interviews. In contrast, for online interviews via WhatsApp and via Zoom. In contrast, offline interviews, the researchers conducted interviews at the office and the action location when young volunteers carried out their activities.

Result and Discussion

Altruism and the Social Practices of Pierre Bourdieu

The philosopher of science, Auguste Comte, was the first to use the term altruism which comes from the word alter which means other people, in Altruism itself there are two distinctions between altruistic helping behavior and selfish helping behavior. According to him, in giving a helping hand, every human being has a motive (push): Altruism and selfishness. Both of these encouragements are aimed at providing a helping hand. Selfish behavior has a purpose that can benefit the helper (Desmita, 2008:26). In this case, the helper takes advantage of the person being helped. While the altruistic helping behavior itself is a helping behavior carried out solely for the good of the person being helped. This led Auguste Comte to call this behavior altruism.

The term altruism itself comes from the Spanish language, namely Autrui which means other people. Meanwhile, in Latin the word altruism comes from the word alter which has another meaning or someone else. Meanwhile, in English the word altruism is called Altruism which can be interpreted as prioritizing the interests of others (Agustin, 2010). According to him, in assisting, humans have two motives (urges), namely

Altruism and selfishness. Both of these incentives are aimed at assisting. Selfish helping behavior whose purpose is to seek benefits for the helper or take advantage of the person being helped. While altruistic helping behavior is helping behavior intended solely for the good of the person being helped. Then Auguste Comte called this behavior altruism (Taufik, 2012).

People who are more concerned with the interests of others than their interests and are solely for the good of the people being helped are called altruists (Desmita, 2008). While the nature or action that prioritizes the interests of others is called altruistic or altruistic (Agustin, 2010). Altruism is a form of voluntary action taken by a person or group to help others without expecting anything but the feeling of doing good (David, 2009).

Altruism is a form of action that likes to defend and prioritize the dark interests of others, a form of unlimited love and affection between people, including human attitudes to do good and to others, to find out someone can be said to have an altruistic attitude, which indicators can be used as follows:

- a. Loving other as oneself
- b. Behavior that promotes the survival chances of other at a cost to ones own
- c. Self- sacrifice for the benefit of others (Juffe, 2012).

Helping is a form of our natural inclination as social beings. That is why we as humans have a fundamental need to ask and give help to others. Therefore, the behavior of helping is highly preferred and recommended. Furthermore, in general, people in any part of the world like people who have helped, solidarity, generous personalities, and more precisely, are willing to sacrifice for others (Fathurrohman, 2013).

For Islam, fellow human beings are commanded to help each other in good and commendable deeds. As stated in the letter al-maidah verse 2 which reads:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوانِ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning : "And help you in (doing) righteousness and piety, and do not help in sin and transgression. Moreover, fear Allah, verily Allah is severe in punishment." (Al-Quran, 5:2).

In this verse, we can see that in the teachings of Islam, it is strongly recommended for behavior to help others which leads to something positive and has a

good impact, which in verse above is called (al-birr) which means virtue. In the above verse contains the contents of the suggestion to help each other towards fellow human beings. Therefore we are commanded to help out in terms of goodness and piety, just as we give alms to needy people, one of which is a form of helping behavior, namely donating. In Islam, things that can harm others are also recommended. , for example the act of stealing. Islam only recommends helping each other towards others which leads to goodness, and vice versa Islam strongly discourages helping in things that can harm others.

Darley and Latane (cited in Baron and Byrne) propose that a helping response is the culmination of a series of cognitive choices. From the scheme above, it can be explained that to arrive at prosocial action, from the beginning the individual must be able to detect that something is happening and pay attention to the incident. This concentration of attention, among others, relates to the available time. Furthermore, he will try to interpret the incident, whether the situation is considered an emergency or not.

ACT Young Volunteers

A volunteer is a person or group of people who sincerely because of the call of their conscience who will give something they have such as thoughts, time, energy, property which are given to other people or the Community as a form of embodiment as their social responsibility without expecting any strings attached either in the form of reward (wages), position, power, interests and work (Konsultan Manajemen Pusat P2KP, 2004). Therefore, there are several reasons why people want to volunteer, including (Tobing, 2008):

- a. Sense of-satisfaction
- b. Altruism
- c. Companionship or meeting people
- d. Creating or maintaining
- e. Developing professional contacts
- f. Learning about afield
- g. Getting ahead in the corporation
- h. Social panacea
- i. Getting training or experience

j. Providing entry to a particular organization

Pierre Bourdieu's Theory of Social Practice

Pierre Bourdieu is a French sociologist who seeks to overcome the contradictions of objectivism and subjectivism, in the theory of practice which is the result of the thoughts of social science figures to explain how to explain a behavior or practice carried out by both individuals and groups. Therefore, in this case Pierre Bourdieu gave a big idea to answer this anxiety. Therefore, explaining an event that occurred is an analysis that is subjective even though the objective one also has a significant role. These two camps have always been a form of debate in the social world in analyzing a social phenomenon when an expectation to be achieved is a form of scientific explanation (Jenkins, 2016).

In addition, according to Bourdieu, trying to formulate an explanation that is subjective into a scientific one by revealing the concept of habitus. This is then the concept of habitus is explained by the concept of capital and realm. So Pierre Bourdieu found a formula to answer and explain theoretically social action or social practice in social life.

$$\boxed{(\text{Habitus} \times \text{Capital}) + \text{Realm} = \text{Practice}}$$

Picture 2.2 Pierre Bourdieu's Social Practice formula

In this case, Bourdieu explained that every individual in carrying out a practice is influenced by three factors: habitus, capital, the appropriate realm, and mutual support. For Bourdieu, habitus is the actor's subjectivity, or we can say inherent things and have become characters (Fadlilah, 2019). The habitus comes from education, habits that determine the mindset that influences views and makes a decision. Then another supporting factor is capital, which according to Bourdieu, capital is an external factor of objectivity. In this case, capital can be a means of supporting actors in carrying out the practice. Therefore, the capital factor here is very influential on the effectiveness and failure of practice. For now the capital is like; ability, or knowledge, of fellow volunteers.

Modal in the concept of Bourdieu's thought results from his criticism of the great philosophers of structuralism, which also significantly influenced Bourdieu's thought. In addition, Bourdieu sees social capital as an asset that an elite group can utilize. Especially those who have limited economic (financial) and cultural capital. In

addition to social capital, Bourdieu also found other terms such as intellectual capital, cultural capital and symbolic capital.

Inadequate norms and sanctions, young volunteers from Aksi Cepat Tanggap (ACT) in East Java can finally create new norms and sanctions. For example, the care given by young volunteers to people who need it. This happens because ACT also has a form of authority relation modality. This means that ACT is recognized and has the authority to regulate and distribute all forms of assistance provided by donors. The last thing about the adapted form of social organization is the history of the formation of ACT itself. Where are people who have anxiety because of the impact left behind after the disaster? So it takes people who have special abilities to move in a focused manner to save if there are victims in community management and recovery after a disaster occurs.

The arena is a separate social universe, is objective and has binding laws. These laws distinguish one social universe from another according to their respective functions in terms of politics and economics. This social universe becomes a place for things to happen, the accumulation of certain forms of capital, and where power relations occur. Therefore, an arena is a world in which individuals carry out their practices. This practice can also be influenced by the habitus and capital inherent and owned by the individual. In practice, some individuals dominate according to the individual's arena (Boardieu, 2011).

Bourdieu understands the dialectical dynamic between the internalization of the exterior and the internalization of the interior. The exterior is an objective structure that exists outside the social actor. At the same time, the interior is everything that is observed and experienced that is outside the actor (interior), moving dynamically dialectically with the disclosure of everything that has been internalized to become part of the actor's self (interior), this practice exists in a particular space and time (Boardieu, 2011). According to Bourdieu, practice results from a dialectical relationship between habitus and capital owned by individuals or groups within a particular space and time (domain). In this case, each factor has a vital role in determining the practice of a person or group.

In the ACT institution, young volunteers can practice carrying out disaster management for affected residents. The practice of ACT East Java's young volunteers can be done because the habitus of young volunteers is very familiar with what is called

disaster and empowerment. Then in terms of economic capital, ACT East Java's young volunteers also have several tools that support the response effort. In terms of social capital, young volunteers are also assisted by members of the SAR, BNPB, TNI, police, and the ability or cultural capital of Young Volunteers. ACT East Java is no longer in doubt. Then with the attributes used by young volunteers, the Community and affected residents can find out. So that in the realm of disaster management with the existing capital and habitus, ACT's young volunteers can practice, for example, carrying out disaster management and conducting education to schools and foundations. However, the practice will be different when the young volunteers are in another domain or area. Because in the realm will determine the position and role or who is in power. So it dramatically affects the practice of an individual or group.

Rapid Response Action Programs (ACT)

The programs contained in Aksi Cepat Tanggap (ACT) include: Masyarakat Relawan Indonesia (MRI) is an abbreviation of the Indonesian Volunteer Society, where MRI itself consists of the words, namely, Community, and Volunteers, where the Community itself is a collection of various individuals from a community while with volunteers themselves a collection of individuals who are willing to take action or action so that there is a positive change. Besides, that there is no self-respect for expecting any form of reward (Ahyudin, <http://www.act.or.id/ind/section/profil>, 1 Juli 2020).

MRI volunteer orientation is a routine agenda to briefing new volunteers who join the Indonesian Volunteer Society. In addition, volunteering is the millennial generation's choice to actualize themselves. Moreover, from this orientation, it is hoped that ACT East Java volunteer participants can understand the true meaning of being a volunteer. During the MRI orientation activity, volunteers who participated in the training felt interested in the ACT program and wanted to be directly involved in disaster management. One of the participants in the MRI orientation also stated that the benefits of participating in this volunteer orientation activity are getting to know more about the world of volunteerism and humanity. Held at the ACT office in East Java is a routine activity where volunteers are invited to know more about ACT and MRI. Thus, they can contribute to each ACT and MRI program according to their field of interest.

a. **Volunteer Class (VC)**

Volunteer Class is a thematic event intended for volunteers who have participated in the Volunteer Orientation, namely an introduction to MRI-ACT Volunteers. The VC divides into three parts, they are:

a) **Media**

Media itself is an intermediary or essential tool that distributes messages or information from a source to the recipient of the message. In ACT itself, many programs must be informed to the public, both online and offline media.

b) **Emergencies**

In this case, an emergency in disaster mitigation is a series of activities that are carried out immediately at the time of a disaster to deal with the adverse impacts caused, which include rescue and evacuation of victims, property, fulfillment of basic needs, protection, management of refugees, rescue, as well as the restoration of infrastructure and facilities, in which in the field of emergencies the members learn about emergency response.

c) **Empowerment**

In community empowerment, what is meant is the development process in which the community takes the initiative to start the process of social activities to improve their situation and condition. In this field of empowerment, both in terms of economy and human resources, the volunteers learn how to empower people who need it.

b. **Volunteer Camp**

In this field, volunteers are taught to get to know the environment by being taught by mentors in their fields about how to be a strong volunteer as well as one of the materials in it is basic survival training.

c. **Volunteer Academy**

In terms of *Volunteer academy* Volunteers in their activities are like semi-military high school education; everything must be disciplined and on time.

d. **Diksar (Basic Training)**

While in the last field, the emphasis is more on physical exercise, in activities or training at the Diksar the volunteers are monitored directly by the TNI, POLRI, SAR, BNPB, and other partners.

Defines religiosity as diversity, which means covering various sides or dimensions when a person performs ritual behavior (worship) and performs other activities driven by supernatural powers. In addition, it is not only related to an activity that is visible and can be seen by the eye, but also an activity that is not visible and occurs in one's heart (Muslich, 2011). Therefore, a person's religion will cover various aspects or dimensions in the young volunteers of ACT East Java.

Altruism behavior is the application of social norms and religious norms. In social life, please help something that is usually done when someone needs help. Someone who shows altruistic behavior is a person who is aware of the command to help in religion. Islamic teachings encourage altruistic behavior, where someone behaves altruistically based on Islamic teachings. It can be concluded that there is a relationship between religiosity and altruistic behavior of young ACT East Java volunteers

Conclusion

The results of this study can be concluded, including the involvement of young people in acts of *social wellbeing* most of them are less socially concerned, pragmatic and a little hedonistic, it is not easy to be a part of the Altruism of the young volunteers of ACT East Java. Altruism itself is very contrary to egoism, in Altruism there are several aspects of altruistic behavior including the behavior of helping others, prioritizing the interests of others above self-interest, giving a form of attention to others. In addition to aspects, some factors influence Altruism, including internal factors, situational factors and personal factors. In internal factors there are strengths in which there are intentions, age, time and gender. As for the external factors, from the interviews obtained from informants, the young volunteer organization ACT East Java in developing the obligations of volunteers in disaster management according to their position so that it can affect the level of effectiveness. Therefore, to determine the level of effectiveness in ACT East Java's young volunteers, it includes the volunteers' abilities, knowledge, and motivational variables. The young volunteers of ACT East Java, in this case what makes the youths join as volunteers, among others, is a form of concern, taking advantage of youth in the way of goodness.

Aksi Cepat Tanggap (ACT) is a social institution engaged in the humanitarian field. In this institution, there are various programs among other programs from ACT itself,

which has a particular program, namely the disaster management program. The disaster program within the Indonesian Volunteer Society (MRI) organization in East Java was commanded by Iwan, when he explained at the ACT East Java office that at MRI itself, there were stages of becoming a young volunteer, including; orientation, Volunteer class, Volunteer Camp, and Volunteer Academy. There are three levels of volunteers at the final stage, namely (diksus, der, and derem). In disaster management itself, ACT partnered and collaborated to train young volunteers with BNPB, SAR, TNI.

Helpful behavior is a common thing. Please help is also known as ta'awun or Altruism. The helpful behavior carried out by the young volunteers of ACT East Java can benefit humans in the form of harmony and benefit, both between one person and another. Altruism behavior is the application of social norms and religious norms. In social life, please help something is usually done when someone needs help with orientation; everything is done selflessly and expect anything in return.

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