

Minangkabau philanthropy: the spirits and behaviours of generosity of the Nagari communities in facing natural disasters

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Abstract. The world of philanthropy in traditional societies reflects communal behaviour in ensuring the social life of *adat* communities in Nagari. The historical aspects of philanthropy are crucial in revealing the values that guide social communities in facing natural disasters. This study explores the historical values of traditional societal behaviour in philanthropy, driven by Minangkabau history, cultural expressions, and the reality of social practices. The research follows historical methods and historical thinking stages. It employs a qualitative approach within a multidisciplinary framework (history, culture, and language), and quantitative approach through questionnaire. The findings show that philanthropic practices foster solidarity within Nagari communities and among their diaspora members. This bond is reflected in traditional charitable behaviours based on empowering the Nagari community's identity through historical, cultural, and religious ties to ensure survival during calamities. Local philanthropy in disaster-affected areas strengthens in terms of volunteer labour, while financial aid increases among unaffected communities beyond and diasporas. This study is valuable for maintaining social integration, solidarity, social justice, togetherness, and a shared sense within *adat* communities and for the active participation of the Minangkabau people in particular and Indonesians in general.

1 Introduction

Nagari communities in Minangkabau, West Sumatra, has a custom and tradition of mutual assistance in their daily lives. This is evident in both personal life practices and matters concerning public interest. Several traditions demonstrate the community's solidarity in developing their hometown and other means of fostering collective consciousness. This practice is also prevalent in other regions of Indonesia, particularly during disasters, where solidarity encompasses ideas, labour, skills, and goods [1]. These customs and traditions serve as guidelines and values to ensure social continuity, manifested in philanthropic behaviours. However, the philanthropic customs and traditions of the Nagari community in Minangkabau as a new ecosystem strength in serving the community have not been extensively studied by researchers. In fact, philanthropic activities are necessary to maintain the collective consciousness of the Indonesian nation for socio-economic development and social resilience, especially in the Nagari community of Minangkabau, West Sumatra.

The philosophy of life in the Nagari of Minangkabau begins with the principle of *alam takambang jadi guru* (Humans learn from nature), progresses to new harmony with syarak (Sharia, Islamic law) within its entire social system, and ultimately advances with a perspective that

integrates Islam and the modern (Western) world simultaneously [2, 3]. This concept of harmonious living, blending tradition, religion (Islam), and secularism, emphasizes social harmony, creating a life mechanism that is materially comfortable while honouring God through hard work in the world. In socio-historical philanthropic behaviour, the movement of philanthropy persists because it is rooted in the strength of tradition and Islam [4]. Today, the traditional social harmony of the Nagari community in Minangkabau continues to evolve towards a more humanistic harmony of prosperity and well-being. Modern philanthropic behaviours emphasize activities for social justice [5, 6], which are expected to support community welfare, and these philanthropic practices are supported by the government [7].

This article focuses on exploring traditional Minangkabau philanthropy as a means of anticipation in the event that government social assistance encounters a deadlock, thereby ensuring that local charitable behaviours contribute to social resilience during emergency disaster situations, particularly natural disasters. The authors pose three questions: What based the spirit and social philanthropic behaviours of the traditional Nagari community in Minangkabau, West Sumatra; What are the forms of local wisdom-based philanthropy practiced by the Nagari community; How does the Nagari community's philanthropy respond to natural disasters?

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2 Literature review

Studies related to local wisdom-based philanthropic behavior in post-disaster management have not prominently surfaced in historical accounts, especially in exploring forms of wisdom-based philanthropy relevant to natural disaster situations. Some studies depict philanthropic behavior as a form of worship aligned with one's beliefs. Disaster philanthropy based on local wisdom evolves alongside the frequent occurrence of disasters in Indonesia, such as during the pandemic [8]. The philanthropic movement is driven by collective religious consciousness, humanitarianism, and various natural events affecting humans [9-11]. Other studies highlight the role and issues of social institutions in the disaster realm. Common problems faced by Non-Governmental Organizations (NGOs) and the government in disaster response include integration issues, financial constraints, communication and coordination quality, ineffective design, construction, inaccurate assessments, resource incapacity, corruption, and transportation [7, 12, 13].

In the case of natural disasters, the activities of professional and non-professional volunteers become essential in mitigating various post-disaster risks. The decrease in philanthropic activities in disaster-stricken areas is understood as individuals and households also facing "danger," thus protecting their resources. Meanwhile, those not directly affected showed increased empathy and social solidarity towards the victims. This fosters social balance, ensuring that the lives of the disaster-affected communities are maintained to a considerable extent [14].

Community-based nonprofit organizations in Indonesia are key supports for public services in rural and remote areas [15]. In addition to formal organizations, traditional community structures such as *subak* also fall into this category. However, religious motivation is the largest driving factor for Indonesian Muslims to engage in charitable activities [16], resulting in community-based organizations being predominantly religious bodies like mosques and charity institutions. Muttaqien, Asyrof, and Syibli [17] reveal that mosque-based disaster philanthropy in Indonesia involves forming special thematic committees to collect donations from mosque congregations during every worship session, which are then directly distributed to disaster-affected areas.

Philanthropic activities create opportunities for various local, national, and international companies to promote their corporate responsibility and build community bonds worldwide [18]. Mithani [19] illustrates how multinational companies in India channel aid post-disaster. In contrast, domestic companies often rely on historical and cultural ties to understand local needs, with these aspects determining the sustainability of community values in traditional rural areas. As philanthropy becomes more prevalent today, traditional philanthropic practices must align with ethical and legal principles to avoid illegal philanthropy, such as fraud, embezzlement, and corruption [20].

In traditional disaster management systems, there exists a cultural wisdom for local disaster response, while

simultaneously reconciling with the possibility of earthquake disasters [21-25]. Generally, research based on local wisdom demonstrates that past natural events and occurrences shape community behavior in facing disasters. Local wisdom-based disaster philanthropy reveals the integration of various societal elements and contributes to the effectiveness of modern government social assistance programs, thus emerging as a new force in social security. The success of modern scientific government programs requires integration with local wisdom to foster necessary innovations [5, 26]. West Sumatra have some organizations that provides alms such as BAZNAS [27] Muhammadiyah's LAZISMU [28] and Aisyiyah [29] among others.

Based on the realities of this research, this study discusses local wisdom-based philanthropy as a new ecosystem for community service relevant to natural disaster situations in Minangkabau, West Sumatra. The contribution of this research primarily lies in explaining the use of local resources for social security, environmental sustainability, local traditions and culture, and socio-economic development. For policymakers, the findings can assist in the implementation of socially just disaster relief programs, thereby supporting the effective performance of the Regional Disaster Management Agency (BPBD) and the National Disaster Management Agency (BNPB).

3 Methods

This study on disaster philanthropy employs historical research procedures with a multidimensional approach. The behaviours of philanthropy are observed from a theoretical perspective to explain various historical aspects or dimensions of the research object [30]. Data is collected through literature reviews as well as archival or documentary sources. The data is primarily qualitative, consisting of descriptions, statements, and interpretations of various historical legacies related to disaster philanthropy practices in Minangkabau. The selected and validated data is analyzed using historical thinking methods that consider aspects of change, causality, context, complexity, and, if necessary, historical hypotheticals of disaster philanthropy practices in Minangkabau. This historical thinking approach is essential for deriving meaning from past historical events, particularly in the context of local philanthropic movements following natural disasters in Minangkabau. The meanings derived from philanthropic behaviors are focused on the values or local wisdom that guide the community in practices of mutual assistance among humans. These aspects of local intelligence are reconstructed into a historically dimensional narrative from a multidimensional perspective.

We also conducted interviews with the victims of the 2022 Pasaman Barat earthquake in three Nagari: Kajai, Talu, and Sinuruik, to provide a field overview of the philanthropic responses of the Minangkabau community during the disaster. The field study, conducted in July 2024, also collected questionnaires from 30 respondents in these areas and several nearby regions not far from the

disaster center in Pasaman Barat. This was to demonstrate that while disaster-affected communities tend to contribute less in terms of donations due to their status as recipients, their contributions of labor to mitigate the disaster's impact significantly increase. We formulated six questions categorized into two groups, with three questions each: receipt of donations (Cronbach's $\alpha=0.780$) and volunteering during disaster response (Cronbach's $\alpha=0.746$). The responses were divided into three levels (0-1: low, 1-2: medium, 2-3: high) according to each question and arranged based on a Likert scale [31]. The data is then analyzed through descriptive analysis and by correlating it with the increase of volunteering and decrease of donation in affected location.

4 Results and discussion

4.1 Philanthropy movement in Indonesian disaster history

Indonesia has been historically recorded as a region vulnerable to various natural disasters such as earthquakes, floods and flash floods, landslides, volcanic eruptions, and tsunamis. The impacts of these natural disasters have caused significant suffering among the people. As a result, philanthropic movements have emerged as a response to various human experiences across different regions of Indonesia. During the Dutch colonial era, this philanthropic movement was spearheaded by student organizations such as Perhimpunan Indonesia (PI) in the Netherlands. While introducing Indonesian culture in the colonizing country, they actively participated in the charity committee organized a *soirée artistique* (artistic evening) to raise funds for victims of the flood disaster in early 1916 in the Dutch East Indies. Many students participated in the event, including Soerjopoetro, Soejowinoto, Jodjana, Noto Soeroto, Notosewodjo, Sosro Soewarno, Samsod, Samsi Sastrodigdo, Sarengat, and Ambia Soedibjo. The event was led by Soerjopoetra and organized by Dahlan Abdoallah, a student from Pariaman, West Sumatra [32]. Some historians also recorded charity movements among people in colonial Minangkabau. One of the methods is holding lecture tours while raising funds. This have been performed by Daud Rasyidi, an *Ulama*, who was inspired by the destruction of his surau due to the flash flood of 1916 [33].

During the Japanese occupation, several charitable organizations were established, initiated by educators and national fighters. These charitable bodies aimed to assist victims of natural disasters in Indonesia, such as the earthquake on July 23-24, 1943, which resulted in 213 deaths and 2,096 injuries [34]. The sense of shared suffering and solidarity demonstrated by the nation was embodied in the establishment of the Barisan Puteri Amal, founded by Baginda Dahlan Abdullah, who was then serving as the Mayor of Batavia (Jakarta). The advisory board of this organization included Baginda Dahlan Abdullah, K.H. Mas Mansjur, St. Danil, Syamsu Arifin, J. Salim, Nyonya Siti Akmar Dahlan Abdullah, Nyonya Dr.

Soetarman, Nyonya Saadah Alim, and Nona Kayatun [35].

The first agency responsible for disaster in Indonesia, Badan Penolong Kecelakaan (BPK) was established on December 23, 1943, with Dahlan Abdullah as chairman, funded by the Japanese occupation government in Jakarta [34]. On August 20, 1945, the government formed the Badan Penolong Keluarga Korban Perang (BPKKP), but officially handled national disasters in 1966. Its name has frequently changed: Tim Koordinasi Nasional Penanggulangan Bencana Alam (TKP2BA) from 1967-1979, Badan Koordinasi Nasional Penanggulangan Bencana Alam (Bakornas BPA) from 1979-1990, the Badan Koordinasi Nasional Penanggulangan Bencana (Bakornas PB) from 1990-2000, Badan Koordinasi Nasional Penanggulangan Bencana dan Penanganan Pengungsi (Bakornas PBP) from 2000-2005, and back to Bakornas PB until 2008. Badan Nasional Penanggulangan Bencana (BNPB) succeeded the agency, eventually being elevated to a ministerial-level institution in 2019 [36].

Currently, various individuals and communities, including students, non-governmental organizations such as the Wahana Lingkungan Hidup Indonesia (Walhi), Masyarakat Penanggulangan Bencana Indonesia (MPBI), and social and religious organizations such as Muhammadiyah, Nahdlatul Ulama (NU), and Dompot Dhuafa Foundation, among others, have taken on significant social responsibilities. This demonstrates that the potential for philanthropy is indeed an innate human instinct, aligning with all religions in Indonesia and having roots in local culture.

4.2 The spirit of philanthropy from indigenous knowledge

The Minangkabau societies generally practice local wisdom imbued with the unique customs and culture of each Nagari community. According to the concept of the Alam Minangkabau region and traditional historiography (tambo), the Minangkabau region comprises three core traditional areas known as *darek*, also referred to as *Luhak nan Tigo* (Tanah Datar, Agam, and Limapuluh Kota). Additionally, the *rantau* region includes the eastern and western coastal areas [37, 38]. Minangkabau philanthropy is verbally depicted through customary expressions. Its roots lie in human decorum, community etiquette, and familial bonds, characterized by mutual care among relatives and the wider community, respect for elders, and affection for the young [39]. Based on these principles, maintaining social harmony becomes a custom, particularly when the community faces adversity, encapsulated in the saying *kaba baik bahimbauan, kaba buruk bahambauan* (good news to be spread [so people come to congratulate], bad news to be announced [so people come to give condolences]). This custom applies not only in the homeland but also in the diaspora.

The Minangkabau worldview is encapsulated in a proverb, *alam takambang jadi guru* (the growing nature becomes teacher). This means that adherents or supporters of Minangkabau culture derive wisdom from the characteristics and life forms of nature. In this worldview,

every element of nature is believed to be interrelated, opposing yet grouping together, without binding, eliminating, or merging into one another [2]. Therefore, harmony in life is achieved through a balanced relationship where each element maintains its independence. This principle of life is reflected in the cultural system and the behaviors of Minangkabau cultural practitioners. Despite historical influences from the Pagaruyung cultural experiments and Islamic practices, these have not complicated the Minangkabau Nagari cultural perspective, but rather have integrated into the traditional structure [2].

There are many expressions put forth by Nagari communities based on their indigenous history and knowledge history. Several philanthropic expressions relate to social work aimed at maintaining a just society within their village, such as [40]:

- (1) *Nan barek samo dipikua,
nan ringan samo dijinjang*
(The heavy ones are bore together,
the light ones are carried together);
- (2) *Nan condong ditungkek,
nan lamah ditueh;*
(The slanted ones are supported,
the weak ones are levered);
- (3) *Nan senteng samo dibilai,
nan kurang samo ditukuk*
(The short ones are joint,
the missing ones are added).

These expressions serve as advice to encourage and foster a habit of helping and supporting fellow community members. For economically established Nagari residents in Minangkabau, there is a "calling" to assist the poor or provide aid to those in need. The sense of duty among the Nagari people is not confined to a specific location; historically, there have been numerous instances of social participation by Nagari members in the diaspora aimed at improving and supporting the well-being of their home villages.

Expressions of communal work (*gotong royong*), are reflected in expressions like:

- (4) *Nan ruyuang samo ditarah,
nan sago samo dibagi*
(Sago palms are slashed together,
its starch is shared together)

The expressed *gotong royong* of the community demonstrates intense solidarity and participation in various social issues faced by the community in a Nagari. The fundamental concept of behavior in the communal life of a Nagari relies on the principle of *saanak, sakamanakan, urang kampung dipatenggangkan* (One child, one nephew, all villagers are thought to) [40, 41]. These customary expressions are continuously passed down from generation to generation and become guiding values for communal and Nagari life, as well as other social and humanitarian relationships.

The practice of *gotong royong* alleviates the burdens of those affected by calamities. The unity among the community is reflected in the following proverb: *Ka bukik samo mandaki, ka lurah samo manurun, kok tatungkuik samo makan tanah, kok tacilantang samo ba ambun*" (climbing the hill together, descending the valley together, lying face down our mouth would be filled with soil together, if lying face filled with dew together). This means that if something happens in the village or to the members in the diaspora, a collective solution is sought.

Islam is one of the foundations of Minangkabau tradition, as in a proverb that frequently mentioned: *adaik basandi syarak, syarak basandi kitabullah* (tradition rests on sharia, sharia rests on Quran). Consequently, verses of Quran and hadith narrations become foundations of philanthropy in Minangkabau culture. These are taught in some Friday sermon (*khutbah*), many lectures in mosques and suraus, as well as schools and madrasas. Some socio-religious organizations, such as Muhammadiyah, have their own charity management (Amal Usaha Muhammadiyah) and mobilize their members to collect donations during natural disaster, as happened in 2022 Pasaman earthquake and 2024 flash flood.

4.3 Philanthropy behaviours towards natural disaster

One form of collecting alms tradition is *badoncek*. *Badoncek* ("dues") widely practiced by Nagari communities in Minangkabau and in the diaspora. *Badoncek* demonstrates the social participation of Nagari members in helping with their wealth and assets as a form of communal solidarity. This is practiced in wedding ceremonies, the construction of public facilities, the building of mosque or surau, medical expenses, and in times of calamity or disaster [42]. The participation of the community is driven by empathy towards fellow human beings, encouraging involvement even if it is minimal. Another form of *badoncek* is *julo-julo*, a rotating savings and credit association by women of a Nagari [42, 43].

Some Nagaris have their own philanthropy traditions. In Pariaman, there are concepts such as *baretong, barantam*, and *badantam*. *Baretong* is donation collecting, usually in wedding receptions, but also in events as in Eid celebration. Donations are collected and then the collectors announce names and amounts of contributions loudly. This creates a sense of 'jealousy' among others, motivating them to donate more, a behaviour referred to as *barantam* (lit. fighting, or competing in this context) or *badantam* (lit. beating [the drum], or announcing loudly). When *tabligh akbar* (grand religious meeting) is held, they sometimes conducted *baretong* as well, especially when a disaster has occurred somewhere.

In Nagari Sulit Air, Solok Regency, the less favorable natural conditions have led to emergence *merantau* (migration). According to various records, philanthropic activities by migrants have been ongoing since the colonial era, with the establishment of Sulit Air Sepakst (SAS) in 1918 and the Sulit Air Students Association (PPSA), which have contributed to the development of the

Nagari through entrepreneurship. From their contributions, they have successfully built various public facilities in their hometown, including mosques and suraus, schools, funding teacher education at universities, scholarships, economic assistance for the community, land processing, and more [44].

These models of Minangkabau social philanthropy popularized by the communities of Pariaman and Nagari Sulit Air have expanded not only for their hometowns but also for broader disasters, such as natural disasters experienced by communities in other Nagaris in Minangkabau and Indonesia in general. In affected areas, there is naturally a decline in the scope of donations or charitable contributions. However, in other areas, the donations provided by donors increase. The generosity of various regions in Minangkabau contributes to alleviating the burden on their brethren.

Other forms of philanthropic activities include providing essential services and basic necessities on a large scale. In numerous reports, natural disasters are associated with a relative increase in the number of volunteers, represented by labor supply rather than charitable donations. The affected communities (local) tend to contribute more in terms of time and labor, making volunteer activities crucial.

From several cases of natural disasters in West Sumatra, such as the Padang and Pasaman earthquakes, the affected local communities exhibited various reactions, which tended to differ from those of Nagari communities not affected by the disaster. For the affected Nagari, charitable donations in the form of money decreased, while the provision of labor or social work increased.

Such a reality is certainly beneficial for policymakers, government officials, and professionals in the field of disaster recovery. Synergy between the government and various stakeholders is necessary to reduce natural disaster risks and adhere to disaster management guidelines. This will support the performance of the Regional Disaster Management Agency (BPBD), particularly in West Pasaman Regency, to ensure that programs are effectively implemented in terms of processes, mitigation, and emergency response post-disaster. This aligns with the central disaster management policy direction set by the National Disaster Management Authority (BNPB), which is "Enhancing disaster resilience towards sustainable well-being for development." One aspect of this policy is to increase local community trust in the affected Nagari to contribute labor and to find effective methods for boosting fundraising efforts in Nagari not directly affected by the disaster.

4.4 Study case: 2022 Pasaman Barat earthquake and response

Pasaman Barat has experienced a 6.1 M_w earthquake on 25th February 2022, killing 27 people and destroying 6627 houses [45]. This was the largest earthquake in West Sumatra for the last 2 years, but still had lower significances than 2009 and 1977 earthquakes, which had

shaped behaviours of traditional communities in daily life, from fastening wardrobes to the wall by rope to observing signs of disaster, both physical and spiritual [21].

Table 1. Receipt of donations and voluntary activity among communities during 2022 earthquake disaster

| Category | Low | Medium | High | % of average |
|---|-------|--------|-------|--------------|
| Receipt of donations | | | | |
| Level of material damage due to the earthquake | 36.7% | 30.0% | 33.3% | 65.6% |
| Donations supported daily life during displacement after the earthquake | 6.7% | 40.0% | 53.3% | 82.2% |
| Donations provided support for post-earthquake life | 10.0% | 50.0% | 40.0% | 76.7% |
| Volunteering during disaster response | | | | |
| External motivation level of volunteering in response to earthquake | 76.7% | 16.7% | 6.7% | 43.3% |
| The duration of volunteering during the earthquake event | 16.7% | 16.7% | 66.7% | 83.3% |
| The contribution level during the period of volunteering | 0.0% | 50.0% | 50.0% | 83.3% |

Based on the questionnaires we collected as in the Table 1, the level of damage experienced by the victims of the 2022 West Pasaman earthquake reached a medium level (65.6%), with an almost equal distribution across different levels of damage. The respondents felt significantly aided by the donations distributed in response to the earthquake. A total of 53.3% of respondents felt that the donations were highly helpful for their lives during displacement, with a high percentage (82.2%) supporting this sentiment. Additionally, 50% of respondents felt moderately helped by the post-disaster aid, with a similarly high percentage (76.7%) expressing this view. This indicates that they feel a need for material aid, resulting in low donation levels from them during disasters in their own area. This is also supported by interviews with several involved employees and former volunteers.

Based on this, many people did not consider donating assets, as the disaster's impact was uniformly felt by all residents, who awaited external assistance. Some respondent said that they did not think to donate to other

victims, as they were victims themselves. They also said that material donations for construction were processed slowly. The focus during the first year was on addressing severe damage over a two-year period, with subsequent efforts directed towards moderate damage.

Conversely, there was an increase in volunteer contributions. A total of 76.7% of respondents were not significantly influenced by external factors to be motivated to volunteer, with the average indicating a medium level (43.3%). All respondents acted as volunteer during the earthquake, with 66.7% being involved for a long duration (high level), and the average indicating a high level of involvement (83.3%). Each respondent showed medium and high levels (50% each) of contribution as volunteers, with the average indicating a high level (83.3%).

The motivation of disaster victims volunteering was primarily grassroots, with a significant commitment in terms of time and effort. Testimonies from several volunteers revealed that, on the night following the earthquake, they took the initiative to establish temporary shelters using tarpaulins and to set up rudimentary communal kitchens, while local government agencies coordinated activities. The following day saw the arrival of various logistical items, which were distributed with the assistance of both the local government and volunteers, alongside independent parties delivering aid directly to the affected areas.

After the disaster, community philanthropy also saw an increase. A local official from Nagari Kajai informed us that the community contributed to relief efforts during subsequent disasters, such as the earthquake in Cianjur on November 21, 2022, and the flood in Koto Tuo, Agam, on May 11, 2024. Each integrated health post in Kajai conducted door-to-door solicitations for donations, and Nagari social media platforms also facilitated announcements for contributions from both local residents and expatriates. A total of Rp 70 million was collected for Cianjur and Rp 20 million for Koto Tuo. Additionally, expatriate organizations in Sinuruik, Talu, and Kajai raised up to Rp 5 million to provide irrigation pipes that could facilitate the flow of lava in Koto Tuo.

5 Conclusion

This study of Minangkabau philanthropy reveals that the roots of social generosity among the Minangkabau people are grounded in historical practices and traditional local knowledge. Attitudes and acts of charity are passed down through traditions and customary expressions with a spirit of mutual assistance and solidarity aimed at achieving social justice. This practice is characterized by strong support from the well-off for the needy, and a spirit of belief drawn from local customs and the Islamic faith in Minangkabau.

From this foundational aspect of life, the people of the Nagari in Minangkabau show empathy towards their kin through the custom of charity. Minangkabau philanthropy is not limited to monetary donations but also includes contributions of goods such as food, clothing, and health supplies. This study demonstrates that the philanthropic

spirit of the Minangkabau community is particularly strengthened when members of the Nagari are affected by disasters or calamities, especially natural disasters occurring in a Nagari in Minangkabau.

The practice of Minangkabau philanthropy is deeply intertwined with religious behavior. Historically, this tradition has been sustained over time and is an integral part of daily life in Minangkabau [45-48], encompassing practices such as *zakat* for disaster victims, *infak*, *sadaqah*, *waqf*, other forms of social assistance, infrastructure development, home repairs, and economic empowerment for disaster survivors. Various forms of donations are observed, particularly during natural disasters like earthquakes. In disaster-affected Nagaris, monetary donations may decrease, but in Nagaris that are not affected, the support often increases. In disaster-affected Nagaris, the strength of donations shifts towards volunteer efforts, characterized by the spirit of *gotong royong* (mutual cooperation) where the local community collaborates with external volunteers. Key terms that represent the roots of Minangkabau philanthropy include *badoncek*, which is popular in Pariaman, a region on the west coast of Sumatra, and *baragiah ka kampung* (contributing to the hometown), as practiced by the Sulit Air migrants since the colonial era to the present day. During times of disaster, the solidarity of *anak rantau* (migrants) intensifies in their commitment to serve their hometowns.

This article aims to serve as a foundation for studying indigenous knowledge and actions concerning philanthropy in response to natural disasters. It has yet to explore the variations that could emerge differently from Nagari to Nagari. However, these variations are based on the traditional foundations discussed above. Thus, Minangkabau philanthropy represents a movement aimed at addressing various societal issues, making it crucial to enhance its effectiveness in ensuring social sustainability for disaster-affected communities. The spirit and practices of generosity across Minangkabau Nagaris should serve as a foundation for fostering empathy and social justice, emphasizing a collective effort to support and assist fellow community members.

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