

Del capitalismo individualista al capitalismo filantrópico

From Individualistic Capitalism to Philanthropic Capitalism

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Resumen: Este artículo tiene como objetivo explicar el significado del capitalismo y cómo el capitalismo filantrópico como un concepto y su aplicación. Es evidente que el concepto de capitalismo no sólo se centra en la definición económica, en el aspecto sociopolítico el capitalismo siempre se sitúa en la posición de la clase social dominante, tanto las que están presentes abiertamente como las que están ocultas. En principio, el capitalismo se basa siempre en intereses individuales que a veces son los más extremos. Su naturaleza es egoísta. Sin embargo, existe una vía de capitalismo filantrópico que muestra cómo el capital puede ser un medio para realizar la humanidad. ejemplos como Varias de las figuras más ricas del mundo, como Elon Musk, Bill Gates, Jeff Bezos, MacKenzie Scott, Gautam Adani y Mark Zuckerberg, muestran su preocupación por la humanidad a través de la innovación y la filantropía, como el proyecto Starlink para el acceso global a Internet y miles de millones de dólares en donaciones para superar la pobreza, las enfermedades y apoyar la educación y la salud. cómo la preocupación de los capitalistas actuales está empezando a pasar de capitalistas individualistas-egoístas a capitalistas filantrópicos

Palabras clave: humano, capital, capitalismo filantrópico

Abstract: This article aims to explain the meaning of capitalism and how philanthropic capitalism as a concept and its implementation. It is clear that the concept of capitalism is not only focused on the economic definition, in the socio-political aspect capitalism is always placed in the position of the dominant social class, both those that are present openly and those that are hidden. In principle, capitalism is always based on individual interests that are sometimes the most extreme. Its nature is selfish. However, there is a path of philanthropic capitalism that shows how capital can be a means to realize humanity. examples such as A number of the world's richest figures such as Elon Musk, Bill Gates,

Jeff Bezos, MacKenzie Scott, Gautam Adani, and Mark Zuckerberg show concern for humanity through innovation and philanthropy, such as the Starlink project for global internet access and billions of dollars in donations to overcome poverty, disease, and support education and health. how the concern of today's capitalists is starting to transition from individualistic-selfish capitalists to philanthropic capitalists

Keywords: human, capital, philanthropic capitalism

1. INTRODUCTION

Humans are born as creatures who want to know many things with various considerations, sometimes the ability to desire to achieve something must be passed through various means, one of which is by thinking rationally (McLaren, 2020). Thinking rationally means making choices based on careful, deep and calculated considerations. In this case, the ability of humans to think rationally makes them understand the considerations to be chosen based on interests and benefits (Serdar, 2013). In this order, economic knowledge emerged when humans began to carefully through their behavior pay attention to existing resources, then how they use these resources. The emergence of economics is clearly a very classical and traditional knowledge base because it is related to needs and desires, so that both consciously and unconsciously relate to economics (Valcerowicz, 1997).

In human history itself, there has been an economic class that has created a division of roles, in simplification there are two roles, namely those who control or have capital, power, wealth and knowledge (Frieden, 2020). Then there are those who act as people who are controlled by the dominators. The power of the dominating role with capital ownership is known as the capitalist system which capitalist people call capitalists. In the general understanding itself, the Capitalism system is an economic system that emphasizes the role of capital or capital, including wealth in various forms, including goods used for production (Köymen, 2009; Bielskis, 2008).

Bagus (1996) emphasized that capital has a central role in the mechanism of the capitalist economy. More than just an economic system, Ebenstein (1990) describes capitalism as a broad social system that is closely related to the development of individualism. He sees capitalism as a drive for individual freedom in managing resources and making economic decisions. Meanwhile, Hayek (1978) in Bagus assesses capitalism as a manifestation of economic liberalism. According to him, capitalism reflects market freedom, where government intervention is minimal so that market mechanisms can run naturally. On this basis, capitalism is often seen as an economic ideology. However, if we look more broadly, capitalism can also be understood as an understanding of how the structure of the presence of society is determined by the social class of capital. The tendency of capital in this understanding can be exemplified by knowledge, relationships, power and even material wealth. In essence, capitalism is a form of understanding that has the power to achieve goals because of the ownership of capital (Duncan, 2004).

Capitalism does not just take, but they also give to people what they get. Of course the profits they get are not totally collected, but become separate assets that

are invested more in interventions in various aspects and sectors, so that the way capitalism plays is that the expenditures made are strategies and what they get is mandatory profits (Rowe, 2023). The basis of capitalism is not always like businessmen, because businessmen only see the materialistic profit perspective, while capitalists do not just pay attention to that, but they try to look deeper and more carefully at the fundamental parts that are inherent in humans in social life, so that in that part they try to intervene (Hayek, 1978).

I will see how this capitalism works in the form of breadth and is not stagnant in one variable, because the simple element in capitalism is that what is obtained will expand in various shades. To see how capitalism works clearly the connections connected in life are a matter of pragmatism and political strategy, in these parts it is often a consideration for them, specifically to get, to obtain and seek all other possibilities. It is clear that capitalists do not gain from one thing, but they gain from all walks of life so that various external and internal factors are clearly critical considerations (Bielskis, 2008).

Often capitalism is seen from an individual perspective, even more extreme capitalism is seen as a form of human egoism for the goals it wants to achieve. The basis of the capitalist paradigm is often personified as the main advantage by minimizing effort, so in other words the concentration of capitalism is a very large profit (Sennett, 2007). However, along with the development of the era, capitalism as an ideology does not always fall on individual and egoistic understanding, because humans are increasingly developing with knowledge and the desire to achieve many things is never satisfied. So that is why capitalism is not constant in the goal of individual interests, they also transform towards humanity to show how capitalists also care about life issues which are then known as the term philanthropic capitalism (Bowles, 2023).

Capitalism is developing in the face of today's concern, how figures such as world billionaires such as Elon Musk, Bill Gates, Jeff Bezos, MacKenzie Scott, Gautam Adani, and Mark Zuckerberg show their concern for humanitarian issues through various forms of contributions, both in the form of technological innovation and large-scale donations. Elon Musk, for example, through the Starlink project, is trying to provide internet access to remote areas to reduce global poverty. Meanwhile, Bill Gates has donated more than US\$116 billion to fight disease and poverty, and Jeff Bezos, despite being criticized, is now actively donating, including large funds for charitable activities, and many more (Bielskis, 2008). Their faces as capitalists clearly seek as much profit as possible, but that profit does not always have to be in the form of success and recognition. However, currently the issue of the authenticity of life is a sign of questions from capitalists. This awareness certainly arises in human life regarding their identity, that what is pursued is certainly something that will never be satisfied (Duncan, 2004). The feeling of desire that does not always satisfy them makes the way of thinking change, capitalists since Adam Smith began to open up vacancies for free thinking, then until the 21st century there began to be a strict

paradigm design to understand that capitalists are not just there for themselves, but for humanity (Jahan & Mahmud, 2015).

For this reason, this article will explain how the perspective of understanding capitalism as a system that is so massive in the world today and what the possible form of philanthropic capitalism as a real ideology and practice is.

2. DISCUSSION

2.1. Reading Modern Capitalism

Capitalism should be a system that is present since humans were born in a condition where they can interact in their consciousness. This system requires a drive to strive for several interests, while other parts that are not in it are ignored. It does not matter about loss or profit in other parts, the most important thing is that the capitalist system requires goals that are the main and first priority. This system is indeed like before starting from the economy, that everything is measured in capital or capital. The position that must be understood is how capitalists are often justified to people who have power and wealth, so that they dare to clarify capitalism is a matter of structural materialism (Duncan, 2004).

The concept of structural materialism itself positions the social structure of society as far as the response of the social class system of capital, as far as the capital they have, then their position will be more advantageous. This can be seen how capitalists have power by relying on the power of capital they have. They can control both external and internal parts because the argument for the power possessed by capitalists is the control of materialist suggestions, that something that can be controlled comes from the causality of material profit and loss. When there is a negotiation result in a conflict or dialectic, often many material issues become the main priority. This is indeed not comprehensive, but dominantly such things happen (Reisman, 1996).

Capitalists have long started to strategize how they can make as much profit as possible with as little business potential as possible. The main business potential that capitalists try to build as capital will not exceed the predictions that harm them. The capitalist position is always in profit, but mentioning profit in the capitalist system is not measured in a few percent, but to what extent the relationship between one and another can be reached. So that the capitalist measure of profit and loss is a relationship that has been indoctrinated in the form of a structural *episteme*, so that the materialist system will follow automatically.

This is a strategy often played by capitalists, including those who are already immersed in the context of power. They start with the concept of how to give confidence to many parties, even though they spend more capital, but wait for the right moment, then the capitalists who have entered the world of power will easily control. Because they have a variety of complete and complex instruments. So that

to release one by one the challenges that are so established, as well as the old structure form by replacing it with a new one will be faster.

Capitalists play more on internal structures, they do not directly appear to the public, they often play in behind-the-scenes issues. Although there is an atmosphere that can be explained from the complexity of this capitalist game itself. The path that capitalists will take is business negotiations, where profit and loss are the main considerations, although this is the classic basis of economics. However, capitalists continue to adopt the same thing in various eras, although neo-capitalists are found to play things that are more relevant to the context of the era. However, they still have the same goal in controlling the market and state atmosphere behind the scenes. If capitalists try to be present in the world, in the sense that they show themselves. Clearly there is a hidden intention that is never recognized, however strong analysis to dissect the contents to the Capitalists; whether they are politicians, political scientists, economists or even state practitioners will always be on an external probabilistic basis.

Why external probabilistic?, because their knowledge of the capitalists' strategy is seen from the visible phenomena, but behind the scenes as internal capitalists, it is always hidden and invisible apart from the capitalist actors themselves. This is indeed difficult, how capitalists strive for their goals to achieve certain things, not tied to one part with another. They play more external instruments to become part of the manipulation of the observing experts. However, the hidden intentions of the capitalists in advance can never be recognized.

Capitalism runs in a complex nuance. They cannot easily break the egg by only fighting from below. Marxists try to eradicate capitalism from the world, but unfortunately it will not happen. Because the capitalist structure is always above the clouds, while Marxists who expect revolution as a resistance to eradicate capitalism are just wishful thinking. The impossibility of killing capitalism is a form of how this system has become deeply rooted, it is clear if asked whether there is room for loss or profit?, it is a matter of complexity where the position of everyone who fights for it is. That, what is referred to as Capitalism is the highest structure of society in the capital held, then the lower capitalist structure is a structure controlled by those who are called true capitalists. Although not visible, it feels like the capitalist system is strongly attached, consciously or not, humans are controlled in it (Lippit, 2007).

This kind of position requires humans to be thrown, where humans are in a system without a system is very impossible. Capitalism is a natural system in humans themselves, they fight capitalists, but they also want leaders who have adequate capacity without tending to capital. Clearly that is something that cannot happen, because humans are already bound in the essential space of life, where there is a stratification that must be fulfilled by individuals in social life. Mentioning social strata in the nation and state, even in the scope of society, it is clear that their leaders will always have the potential to be capitalists. Mentioning "capitalists" means that

capitalism is not one or two parties. But it is much with systems that are interconnected with each other in a larger scope (Jahan & Mahmud, 2015).

The power of capitalism cannot be measured, they are few in number, but their power exceeds the number that is controlled. The movement of capitalism is so hidden, the hidden parts that are firmly embedded in the capitalist system Want profit as its essence (Lippit, 2007). Not just material alone, it is also a matter of power to access many things. Indeed, in accordance with what Adam Smith (1723-1790) said and Karl Marx (1818-1883) was right that human problems run between interests and goals. Both contain one Vision to fulfill because of the desire for dissatisfaction. An important note is that this dissatisfaction is what has an impact on how society will move later. In the concept of the state, without capitalism it is impossible, and if Simulating a state without capitalism, it is also impossible to live prosperously. Because when everyone feels the same, there will be a material monotony system, namely how each individual does the same thing without innovation and creativity. Because the absence of innovation and creativity is due to the constant feeling of doing the same thing every day without understanding anything more than that. The consequence is that humans will live stagnantly because there is no competition with each other for fulfillment.

Capitalism is present in them as those who are referred to as creative agencies or creative minorities. They are called so because they have the power to control, consolidate and understand contextually with the location of interests. These interests in the eyes of capitalists must be achieved in a different way. They try to make more innovations even though they have to take the role of one person with another to obtain a new synthesis of knowledge. The production of knowledge by capitalists is not safe and comfortable, but its main principle is that there must be something negotiated with an orientation of profit and loss to obtain more profit. Although this looks materialistic, it remains the same view to be seen, how capitalists try to create conditions that are so possible in accordance with the context of the times (Rand, 1967).

The question is why capitalists develop faster in the context of the times? Because they have the privilege space to control life, they have more access capacity to get many things compared to others. They are a creative minority who can fill various secrets of social inequality by expecting to achieve dissatisfaction (Blackburn, 1972). This point of dissatisfaction is what drives the creativity and innovation of capitalism to continue to grow. Although the important note is that capitalists will sacrifice many parties and structural systems for their interests. Indeed, this has become a strategic plan in the concept of the capitalist system, where the dominant space for capitalism falls on the understanding that they must achieve goals with maximum results with minimal effort from a long process and experience as an instrument (Bowles, 2023).

Capitalists believe that they are the determinants of the fate of the lives of social groups and nations (Blunt, 2022). Whether they are in or not, they will

influence policy because they are figures who have a role in the development of social life in society. Although moving behind the scenes, capitalists will always be at the forefront in providing solutions, but the framework provided is clearly for their main interests and alternative solutions for others as a doctrine of social strata. Because human social life cannot run alone with independent initiatives from individuals universally. So that's where the capitalists take over stronger power to move society, how they should be, even though there is no great potential for society to get from the capitalist space that controls, but as capitalists work in the social structure system of society by controlling the materialist structure space and the power of capital. So this is what requires capitalists to always appear with their creativity as time goes by.

Indifference to the impact is indeed one of the worst things about capitalism. Moreover, the social class gap caused by capitalists who are always at the top. Even the government is sometimes in the shadow of capitalists because the government is part of the power for capitalists to become stronger. There are clearly quite large business negotiations in public policy. But basically, capitalism is impossible to be destroyed if there is still a social structure of society, it is also impossible for society to live without capitalists because society naturally has the individual nature of wanting to control and achieve many things as individuals who exist. Thus, capitalism will indeed inevitably be present in today's modern era, refuting what Karl Marx (1818-1883) himself regarding the destruction of capitalists by carrying out a bad revolution is indeed something that is strongly denied, the result is that workers will always be dominated by landlords or they call them capitalist groups. As the government is also those who are referred to as capitalists, but the system that the government is trying to build is that they have the power of accommodation, and this accommodation requires capital, so that cooperation with capitalists or even themselves becoming capitalists with a pragmatic business attitude is indeed one of the many alternatives to advance the nation (Doogan, 2009).

Until now it has been witnessed that capitalism as an economic and political system will never be destroyed. No matter how big the revolution is, it will be impossible to destroy capitalism. Because capitalists, as mentioned, are one step ahead of others. While others are just parts that make up the system for themselves. However, when dealing with capitalism, they will be more stuttering, nervous and do not know what the most possible alternative is to solve it.

2.2. Realizing Philanthropic Capitalists

The narrative of capitalism as an economic system is clearly something big, bringing the same thing in such a way in various things, that those who are called capitalism are often as individualism, even more extreme that those who become capitalism also have desires with burning passions are often called egoistic capitalism. That the type of egoistic capitalist focuses on personal gain solely for himself to achieve the desired goal, regardless of other conditions (Andreoni, 2006). Indeed, since the development of the era, capitalism has often been in a negative

stigma, that this system is only an individual problem, only a matter of how they achieve the desired interests. No matter the fate of others, those who have a capitalist system only focus on themselves for personal gain. This kind of view is what drives the capitalist system to always be viewed badly in society (Bowles, 2023).

But as time goes by, those who have fallen as the nickname of capitalists feel emptiness in themselves. That what they continuously pursue to achieve profit is never finished. Capitalists feel that what they want is never fulfilled and finished with what they have achieved. Dissatisfaction, the desire to continue pursuing to the point of wanting to seize other people's ownership is ingrained in capitalists. This becomes even stronger when capitalists try to connect more globally and particularly, this very different position makes the system everywhere even though their numbers are small. However, the development of the era is getting bigger. Capitalists who are reluctant to what they control because they never reach the peak of satisfaction slowly begin to recede and change course (Barman, 2017). Indeed, they remain in business negotiations as the main paradigm, that profit is everything. However, they then walk in steps for what all is obtained if there is no sense of humanity in it. A sense of sympathy and even empathy begins to emerge in capitalists when they begin to not only fall into the materialist structure, but they also provide emotional involvement of humanity. So that the basis of the path taken by capitalists today is starting to transform into humanity which is usually called philanthropy.

The term philanthropy comes from Greek, namely *philanthropia* which consists of *philo* (love) and *anthropos* (human). Philanthropy in the Great Dictionary of the Indonesian Language means love (generosity and so on) to fellow living beings and fellow humans. In the notes obtained, the term philanthropist clearly has many understandings in it, but at least the understanding of philanthropy is about the purpose of concern and generosity towards life by helping with various difficulties and improving the welfare of society in general in various aspects of human life. With the main goal of philanthropy being humanity without distinction to achieve prosperity (Boulding, 1962).

Philanthropic views become an arena from a new perspective for capitalists to see. That their lives are not just about profit and harming others, the neo-capitalist system has played in the structure of life where consciously or not capitalist humans gain profit with the strategies they implement. Capitalists try to understand how the mechanism of life is not about the self, but about social life that is interconnected with each other. As given by Talcot Parson (1902-1979) in functional structuralism that one human being with another human being in individual or between groups has relations with each other. In this issue there is a relationship of roles that provide mutual benefits to each other.

It is undeniable that those who have become egoistic capitalism always feel that they are the bravest and are not satisfied with achieving it, but as time goes by with the many things they have obtained. However, there is no prosperity and pleasure that is owned. There is only a desire to control and obtain, but what they

want to obtain has been completely obtained. So they have no choice but to dare to choose the right path by reviving humanity, in this case changing into ordinary individual capitalism or egoistic capitalism towards philanthropic capitalism.

This is indeed very difficult, and even very very difficult to implement. How can capitalists who are experts and want many achievements for themselves have to become philanthropists. Indeed, this will sit in contradiction, but if observed more closely, that being a philanthropic capitalist is being a person who cares about humanity but still for himself as a way and means. This means that philanthropic capitalism refers to how someone should prosper themselves, then after that if all has been achieved then the next path is prosperity in the name of humanity.

One of the paradoxes of the question is how is it possible to be a good capitalism to achieve self-interest without harming others?. This answer is very simple, because every human being is born from competition, so the competition that must be passed by capitalism must be healthy competition. Not taking more by damaging others as opponents or others as employees. Being a capitalist is indeed on the basis of business negotiations which are clearly a matter of pragmatism (Doğanay, 2001). However, the note is that it does not mean that capitalism must kill to gain interests, it does not mean that it must make others to reach their own interests. Capitalism is those who sit in capital capital more dominant and have power over the capital itself in influencing others. However, it is important to note that not always achieving capital profit must be destructive (Barman, 2017).

The market and state systems in the economy run on the principle of how profits are obtained when capitalists play market strategies, there is clearly a dialectic and negotiation between the state and capitalists as private individuals who both have interests. If there is an agreement to achieve certain interests, but the reference that must be considered is not more sacrifices made compared to the profits obtained. Being a philanthropic capitalist is being a wealthy capitalist with various capital, but does not provide the potential for oppression in the form of extreme inequality. It is undeniable how social inequality will continue to occur, but the task of philanthropic capitalists is to minimize the gap while maintaining the profits obtained as a target (Bagus, 1996).

For example, in investment with government cooperation with the private sector. In this case there is cooperation where the government and the private sector, both of which represent capitalists, try to find the most appropriate strategy to continue development, but they do not experience significant losses, neither the state nor the private sector suffers losses, nor does oppression occur because of the wages received by workers during the development process. Clearly there are advantages and disadvantages that must be considered, but philanthropic capitalists will have the principle that profits will always be obtained, but do not sacrifice other parties for the sake of those profits. Capitalists will try to calculate the benefits of various things so as not to harm themselves or others (Albert, 2009). Even more usually, the project

that will be built is clearly to increase the source of income for the community so that there is a humanitarian attitude as a form of action taken.

Philanthropic capitalists are indeed those who have capital or capitalists. The category of philanthropic capitalism is none other than humans who approach themselves to the spirit of humanity. That it is no longer a matter of personal gain that is the main thing, but to what extent the impact of humanity is achieved when capitalism makes such a decision. This kind of consideration is clearly the main argument is morality, how capitalists must wisely and ethically make good decisions for themselves and others. The main orientation of philanthropic capitalism is the orientation of humanity for everything, that it does not mean anything if humans suffer losses (Reisman, 1996).

Individualistic capitalists become philanthropists present with a sense of concern for others, they leave much of their wealth and power to serve the interests of humanity. For example, the most common example is when government officials, influencers, artists, celebrities, and rulers and businessmen donate their wealth to victims of natural disasters, many of them provide assistance to victims of war, many of them donate wealth to build houses for the poor, provide food and even build places of worship. Today many capitalists contribute to humanity, their generosity to help each other makes a transition from egoistic capitalism to philanthropic capitalism (Bowles, 2023).

Whether it is indeed part of a business or political strategy, whether or not such an assumption is true. But in essence, philanthropic capitalism is those who are called capitalists who already have an awareness to care about humanity. This concern is getting stronger when they no longer sit on their own issues for themselves (artistic and narcissistic) but focus on life that is specifically humanity for everything in life (Jusuf, 2007). It is clear that in Islam itself, a generous or philanthropic attitude is one thing that must be done by Muslims, especially those who have more wealth than their brothers to share with each other. As explained in the verse of the Qur'an which recommends and even requires its people to donate. In the hadith it is explained

"Whoever gives charity with a date from his own good (halal) efforts, and Allah does not accept except that which is good, then surely Allah will accept it with His right hand and then nurture it for its owner as if one of you nurtures his colt until it grows like a mountain" (Narrated by Al-Bukhari No. 1410).

It is clear if we look at it from an Islamic perspective, how extraordinary are philanthropists, namely people who are dockers. Those who have the capital to provide assistance to fellow human beings indicate that the awareness of life is not for one's own interests, but for everyone and everyone has an existence with their own great role. The journey of humans is clearly long, when they are people who are more blessed with wealth and power by God have a greater opportunity to help others, so this *privilege* will be one way for individual capitalists to become philanthropists. Although it does not eliminate the attitude of capital by trying to seek as much profit as possible, those who believe in the basis of humanity to achieve

happiness will choose a wise path by minimizing the impact of losses to others by consistently gaining profit. Surely every capitalist has a clever and wise strategy for each to implement by themselves (Rand, 1967).

Philanthropic capitalism is not just a mere dream, where Often a pessimistic basis arises in understanding how capitalists can care about humanity, while their departure is only a matter of profit so that no matter how they will get profit from any business ? This question will indeed be an initial milestone that arises when hearing the term philanthropic capitalist, but in practice Today, the world's capitalists are showing their philanthropic attitude.

One of them is quoted from *The Borgen project* (4/07/2020) explains that Elon Musk (the founder of Space X, Tesla and one of the richest people in the world) is trying to build an energy technology that benefits everyone, including the world's poor. One of the obstacles to ending global poverty, especially in extreme cases, is that the poorest populations are usually in the most remote locations. With a technology called Starlink, Starlink's costs and benefits can be shared with many families. Where it is understood that the Starlink project seeks to place a total of 42,000 satellites in space by the end of 2021, enabling internet access and helping to reduce global poverty. Then another example is Microsoft founder Bill Gates donating his fortune of around US\$116 billion or equivalent to Rp1,829 trillion to charitable foundations to fight disease and poverty around the world. Then Jeff Bezos, the founder of Amazon, announced that he would donate most of his wealth of US\$122 billion after receiving criticism for being less active in philanthropy. Although not included in the Giving list Pledge, he has made major donations, including \$100 million to Dolly Parton for charity. Meanwhile, his ex-wife, MacKenzie Scott, has donated more than \$12 billion in the past two years, with significant donations to hundreds of charitable organizations. In addition, Gautam Adani, the world's third richest person, donated about \$7.7 billion to mark his 60th birthday and in memory of his father. And there are still many of the world's wealthy people who are considered the global elite with their enormous wealth giving for nothing other than humanitarian purposes. In December 2015, Mark Zuckerberg and his wife Priscilla Chan pledged to donate 99% of their Facebook shares, worth \$45 billion, to Chan Zuckerberg Initiative, a newly created LLC with a focus on health and education (Brennan, 2024).

Realizing philanthropic capitalists is not just a dream, some real evidence from those who become world capitalists do not always care about themselves. The attitude of philanthropic capitalists is shown from how they respond to the current severe world conditions. The humanitarian attitude that grows within them makes concern born by itself. Consciously or not, philanthropic attitudes are inherent attitudes in humans. However, how they respond to all of that depends on each individual (Tamim, 2016).

Transforming from an egoistic capitalist to a philanthropic capitalist is a long process that clearly requires awareness from each individual. That what they have is

not forever in their hands. One day they will die, disappear from the face of the earth, leaving behind their treasures and the impression of their message in the world. So becoming a philanthropic capitalist is a form of investment in how they will one day be remembered well and extraordinary in the eyes of the people they have helped, either intentionally or unintentionally. Philanthropic capitalists are the path to the best manifestation of humans, humans who are useful to others, by having a lot of access and facilities, the potential to do good will be greater too.

3. CONCLUSION

Philanthropic capitalism may sound strange to some people. Because the concept of Philanthropic Capitalism is only an understanding that is placed in the economic and socio-political system where the social class appears in it, that those who have capital have more potential to get and achieve profits than those who have nothing, so they must be forced to become part of the power control of the capitalists. The concept of capitalism itself is present as part of the natural structure of human social life, especially since humans are known as creatures who grip each other (*homo homini lupus*) in order to achieve interests and goals. Capitalism is dominantly a form of action carried out by individuals or groups with the power of capital owned to achieve interests, so that often the series of capitalism is in the individualistic and even egoistic understanding.

But the emergence of philanthropic capitalism is a bright light, a new hope, and a form of modern humanity today. Where humans have begun to realize, they are no longer busy about what they get, but how much they benefit in this life. Philanthropic capitalism means that those in the capitalist section who have capital, power and power provide the access they have with an attitude of generosity, upholding a sense of humanity. Although it is very difficult from how to implement philanthropic capitalism, this is more likely to happen than the impossibility of destroying capitalism itself. Making philanthropic capitalism shows that capitalism as a system has a positive impact that can be felt, and when you realize that it is impossible to destroy capitalism, then at least become a philanthropic capitalist who uses whatever he has for humanity.

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